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NO. 18

ANCIENT WOMEN VERSUS MODERN WOMEN

(By Muhandiram E. P. Rasiah, J. P.)

Woman

What is a woman? What is all this mystery behind her? In answering these and allied questions, Rider Haggard has said:—

"Woman, even in her weakness is yet the strongest force on earth. She is the helm of all things human; she comes in many shapes and knocks at many doors, she is quick and patient, and her passion is not ungovernable like that of man, but as a gentle steed that she can guide even where she will, and as occasion offers can now bit up and now give rein. She has a captain's eye and stout must be the fortress of the heart in which she finds no place of vantage...she can do all these things, for Nature ever fights upon her side...and thus woman rules the world. For her are wars, for her men spend their strength in gathering gains, for her they do well or ill and seek for greatness to find oblivion, but still she sits like yonder Sphinx and smiles and no man has ever read all the riddle of her smile or known all the mystery of her heart."

Status of Ancient Women

In ancient times, the status of woman in Hindu Society had been unique. Religion had given her a place of fair prominence, if not respect. At all religious and social functions, the wife had equal status, with her husband and important religious rites could not be performed singly by a husband alone. In a wedding the husband and wife joined hands in ceremoniously handing over the bride to the bride-groom.

Maha Vishnu has given a permanent abode for Maha Luxumi in His heart. The left half of Lord Shiva was Parwathi and hence the Lord in that form went by the appellation of Ardhanareeswarar. Bereft of Shakti, even Lord Shiva would have been without energy or power. Shakti was a potent factor needed to create, develop, nourish

and serve as a mother has, in bringing up her child. Shakti had saved the Devars and the Universe from destruction by Asurars, such as, Mahishasura and Bandasura by incarnating Herself as Rajarajeswari and Sri Lalithambika.

In addressing the ideal wife, words of exaltation such as Dharmapathini, Sahadharmini and Giribhaluxumi were often used. Westerners referred to her as their "better halves" although I should prefer to refer to them as 'equal halves,

In ancient India, women had functioned as Rulers of States, impartial judges and even as warriors. When Sri Sankarachariar had a contest with a famous Rishi called Mandalamirar over the implications of Karma Yoga, Sri Sankarachariar had appointed Mandalamirar's wife to function as Judge over their scholarly discussions, notwithstanding the fact that his adversary was no other than her husband, for, her impartiality was unimpeachable.

In 1857 and 1858 in the war of Indian Independence, many a woman in India figured as formidable fighter—Luxumi Bhai of Jansi, Moti Bhai, Lalitha Bhai Bhakshi, Hazrat Begum of Oudh, Rani Channammah of Kittur, Beegum Zeemat Mahal etc.—and had scored many a victory even over the British Forces.

In recent times, Mrs. Justice Anna Chandy, as the first woman High Court Judge of Kerala, Mrs. Sarojini Naidu as Governor of an Indian Province and Mrs. Vijayaluxumi Pandit as Diplomat have brought credit to their country, not only by their eminence, but also by their outstanding services.

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WHO IS A JIVANMUKTA?

(By SWAMI SIVANANDA)

A Jivanmukta is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the supreme Self. He has no identification with the body and senses. Hence he has no idea of enjoyment or enjoyer when he exhausts the residue of his prarabdha. He has no idea of action or agent. He roams about happily without attachment and egoism, with balanced mind and equal vision. His state is indescribable. He is Brahman himself.

The sage, who has realised that there is no other reality in the universe than Brahman, that he is Brahman himself and that everything is Brahma is freed from the round of births and deaths. He has attained freedom perfection and immortality. He is a Jivanmukta, one who has attained liberation while living.)

Not through matted lock, not through fiery lectures and erudition, not through the exhibition of miracles, does one attain perfection or knowledge of the self. He in whom the two currents, raga, dwesha, egoism, lust and anger are destroyed in toto is ever happy and he is a Brahman or liberated sage or Jivanmukta. A Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear, and grief. These are the four important signs that indicate that one has attained perfection.

For a Jivanmukta there is no distinction between a rogue and a saint, gold and stone, high and low, man and woman, man and animal, censure and praise, honour and dishonour. He beholds the one Self everywhere. He sees divinity in everyone. As he is mindless all differences and barriers have vanished for him.

A Jivanmukta is he, who beholds the all-

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PLACE NAMES IN JAFFNA

(By S. J. GUNASEGARAM M. A.)

The origins and derivations of several place names in Jaffna and in the other parts of Tamil Ceylon have puzzled historians as well as ordinary citizens. In this sketch I purpose to deal with a few place names whose connotations have caused doubts about their origins. The names of villages in the Jaffna Peninsula ending in —pay (புய) and beginning —Udu (உடு)—Kopay, Manipay, Sandilipay and Uduvil, Udupiddy, Sirupitty require elucidation.

In this connection two factors have to be kept in mind.

(1) There was a period roughly between the third century B. C., and the sixth century A. D. when Buddhism had become popular in the Tamil country. In the purely Tamil areas in Ceylon, Buddhism continued to be a living force till about the tenth century, as the Saiva revival in South India took some time to have its effects in the Northern and Eastern parts of the Island. It is natural that during these centuries that the Buddhist priesthood assisted by the rulers should have erected Viharas and Dagobas, and used some form of Pali, the language sacred to Buddhism, to teach and to perpetuate their faith. It was during this period that certain place names received a Prakrit flavour. These names, in later centuries came under the influence of European rulers who twisted further the names, which came to receive a permanent form in the records maintained in the course of the administration of distinctively Tamil areas. The notion that the Sinhalese in Ceylon were identical with Buddhists is erroneous. The Sinhalese were in fact a tribe confined to the South Western corner of the Island and spoke a language called Elu. If the Sinhalese had ever occupied Jaffna and the Eastern Province we should be able naturally to discover

at least a few Sinhalese words in the speech of the Tamils in their areas—words not found in Tamil dictionaries. In the Northern Province, in particular, there is hardly a single word that might be termed Sinhalese in the speech of the Tamils while there are many Sinhalese in the Vanni, Trincomalee and Batticaloa districts and even in South Ceylon who speak a mixed dialect of Tamil and Prakritised Elu.

(2) The Northern portion of Ceylon, considered an extension of the Taprobane of the Greeks and the Tamrapani of the Tamils, was from time immemorial a part of South India. The Pandyan, the Chera (Seres) Tamils were in control of the trade, and the pearl fisheries of Mannar and Tangleam. They were in control of the Northern ports, particularly of Mantota (Mannar) and other ports in the Northern and Eastern coasts; and exports of skins and hides, gingilly oil, elephants and pearls passed through the Northern ports to Saliyur and to other sea ports on the Malabar coast where Roman and Greek merchants came to trade.

(a) The name Copay (Kopai) consists of two Tamil words — 'Ko' and 'Ayar'; Ko—cattle and Ayar (or Pattiar பட்டியர்) i. e., 'cattle keepers' or 'shepherds'. There is no doubt that the village of Kopay with its extensive open spaces and fields in early times was a stronghold of cattle and sheep breeding. The occupational class in charge of this pastoral pursuit was known as Koviar (கோவியர்) and ranked second in importance to the agricultural class—the Vellalas. In the Kandyan districts the corresponding Koviar of the North are classed as Pattis and ranked as equal to the Goiyagamas (Koviar).

(b) Manipay was a village where horses transported from the West to

(Continued on page 2)



தஞ்சாவூர் நகரம்,
தஞ்சாவூர் நகரம் கல்வியும்
தஞ்சாவூர் நகரம் விஞ்ஞானம்
தஞ்சாவூர் நகரம் நகரத்தின் நேத்துமே
தஞ்சாவூர் நகரம் நகரத்தின் காட்டுமே

தஞ்சாவூர் நகரம்.

Hindu Organ

FRIDAY, AUGUST 18, 1961

Treasure These Thoughts

He alone is everything.

PROTECTION FROM THE PROFITEER

THE debate on the Second Reading of the Appropriation Bill for 1961-62 has ended and the Finance Minister's proposals have been accepted by a majority vote notwithstanding the forthright and full-throated criticism of the Opposition (Communist Party excepted). However, the common man continues to bear the brunt of the profiteer.

It is heartening to note that the Premier has realised the seriousness of the situation and taken stringent steps by promulgating an Order under the Licensing of Traders Act to meet the menace of the profiteer. However, we feel that the co-operation of the people as a whole is necessary to check profiteering as the offenders in this direction are notorious for their capacity to bypass regulations or to continue undeterred by penalties.

The Finance Minister can well help the common man co-operate with the Government in the 'all out war against profiteers and trade racketeers' by re-considering his tax proposals and removing some of the causes for the skyrocketing of the cost of living.

Apart from the vigilance of the officers of the Government in enforcing the new regulations against profiteering, the common man must courageously refuse to be drawn into the subtle scheming of the unscrupulous retailer. Salesmen who with impunity commit any offence under the new regulations against profiteering must be exposed to the contempt and ridicule of the public and

ANCIENT WOMEN VERSUS MODERN WOMEN

(Continued from page 1)

Our Modern Women

Let us now examine the position of our modern women. In the past (in Jaffna too) they had occupied a subordinate position both in the family and in society. In western countries, women had clamoured for equal rights and the best minds have fought for ages against the inequality and had succeeded in achieving equality, in varying degrees in different countries, only recently.

In exercising this equality, most of our young women seem to be overdoing it or imitating the westerners. Sir S. Radhakrishnan, Vice President of India, that famous philosopher, commenting on certain type of women, whose education has been western in its pattern, has remarked "women should not imitate men in everything, but should remain as women; he has seen women dressing like men, smoking like men, cutting their hair like men and in certain countries even shouldering the rifle, with the result that he found it sometimes difficult to distinguish women from men. It is certainly degrading both for man and woman, that woman should be called upon to forsake the hearth, ape men and shoulder the rifle for the protection of that hearth."

Men admired and even served women, because they were women and not because they were miniature men. Would men continue to exhibit the same feelings towards women if they were imitation men.

denounced as traitors to the country. The proposed new taxes are harsh but the activities of the profiteer are atrociously cruel. Hence the need for the common man to be on his defensive by being wary in his dealings with retailers. The Food Control Department should distribute to the people lists of controlled prices in the national languages through Co-operative Stores Societies, Rural Development Societies, Community Centres and Village Councils to help the ordinary man detect the sly profiteer and bring the offender to book.

Normal men and women would dislike that species.

Our present day girls, no doubt, have learnt to speak with a modern accent, to play the piano or the veena, to dance and to dress themselves attractively utilising to advantage fancy fabrics and flimsy foreign fineries—all to perfection. Some have gone a step further and thought it fashionable to expose their mid-ribs, while some draped themselves with transparent glass nylon sarees with jackets to match.

In the selection of sarees, instead of going in for cheap Ceylon-made durable materials, our sisters have super-added to it an extravagance and prodigality which seemed artificial and bordering on vulgarity. Some ultra-modern Eves walked about with pencilled eye-brows, rouged complexions, coloured nails and painted lips, which made most of them look, more or less, like pillar post-boxes.

Though in these days of democracy everyone was entitled, inter alia, to dress as she thought best, yet we have to remind our ultra modern women that modesty and decency should not be sacrificed for the sake of fashion and the satisfaction of one's vanity.

Chastity & Purity

Such women have not, obviously, learnt the value of a sound strong character and the good of religious education. The real ornament of a woman was her purity and chastity. Metals and stones can never prove to be real ornaments, nor nylon sarees enhance one's charm and beauty.

The names of women like Arunthathi, Anusurai, Damayanti, Kannabi, Nalayani, Sita, Sandramathi and Savithiri have been venerated by the Hindu world for their chastity & unsullied virtue and never for their dress or jewellery. And all these women have become by-words of virtue and chastity in our house-holds and are treated more or less like demigoddesses.

Will our sisters follow their ideals and copy their mode of lives, and bring credit to the womanhood of Jaffna?

'DEVELOPING DEMOCRACY'

SHRI J. P. NARAYAN'S VIEWS

"Writing in the "Madras Hindu" Independence Day Supplement Shri Jayaprakash Narayan explained Democracy in the following words"

Democracy does not consist merely in its formal institutions. It lives really and truly in the life of the people; it is a way of life. It is not only through the representative assemblies and elected governments that democracy works but in an equally true sense through the voluntary associations and actions of the citizens. "The worth of a democracy would be judged by the amount of voluntary activity within it", in the words of Harold Laski, Lord Beveridge says: "It is clear that the State must in future do more things than it has attempted in the past. But it is equally clear, or should be clear, that room, opportunity and encouragement must be kept for voluntary action in seeking new ways of social advance"

Democracy is not merely a question of political rights and people's part in government. Since the First World War, democracy has come to mean more and more social and economic justice, equal opportunity, industrial democracy. In the case of Communism, the old belief that State ownership and management of the means of production, distribution and exchange will lead to economic self-government, elimination of exploitation and equitable distribution of the products of labour, a Stateless order of society, has not been confirmed by experience. But its very opposite has happened. Socialism preserves the institutions of political democracy. But, it is questionable if concentration of economic power in a Central State works for democracy and if it does not result in thwarting of political democracy itself. However, the fault is not so much with Socialism, as with (a) the Centralised State and (b) large scale industrialisation. In a centralised, unitary State the people are barred from participation in the government though they retain the right of choosing and dismissing it. Even this is substantially restricted by the operation of the party system. As for large-scale industrialisation, it is largely agreed that it inevitably leads to shrinkage of democracy. If Communism and Socialism have failed so far to lead human society to economic justice, industrial democracy together

with political democracy, it should form part of the quest for democracy to reach its goals. The answer is moral rather than political or economic.

Place Names

(Continued from page 1)

South India, were in turn brought into Ceylon by Tamil merchants. It will be remembered that in the second century B. C., Sena Cutika two horse dealers, became kings of Anuradhapura. 'Sena' and Cutika are instances of Tamil names Prakritised. This traffic in horses meant especially for kings passed through the Northern ports and the export of the elephants had continued to flourish till recent centuries. 'Ma' in Manipay stands for horse, 'Anai' for Elephant, and 'Ayar' for keepers—an epithet transferred from the Tamil word for 'cow-herds' and 'shepherds' to those who looked after horses and elephants as well. Sandilipay seems to be a combination of 'Sandi' a familiar plant with large leaves used for medicinal purposes and 'Illupai' (Bassia longifolia). The leaves of the former and the oil produced from the seed of the latter were used for the treatment of skin diseases of horses as well as of elephants. That elephants too meant for export passed through the Peninsula to the Northern port of Urathurai is shown by the place names which marked their route—Anai—Iravu, Anaipanthi—Anaikottai, Manipay—Chankanai"

(c) Udu (உடு) means sheep or goat. During the early centuries of the Christian era some of articles of trade which made South India and North Ceylon important to the Greek and Roman merchants were hides and goat skins. The Romans required large quantities of these for making sandals, an essential article for private individuals as well as for the members of their army and navy. There were then a large number of 'Pattis' or sheep folds and cattle pens, in the peninsula some of which were concentrated in areas such as Udupiddy (Udu-Patti) and Uduvil. Uduvil (உடுவிலு) connotes a small pond where sheep were led to quench their thirst.

—Astrological—

WEEKLY FORECASTS

'SRI PATHY'

FROM 20-8-61 TO 26-8-61

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

Sunday and Monday must be spent with care. Be careful in all your professional or business deals. The rest of the week will turn favourable. But health will be a problem.

TAURUS Kartikai 2, 3, 4 Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

Monday evening Tuesday and Wednesday must be spent with care. Troubles through relatives likely. Vehicles will cause you much expenditure. Week end will bring in some good news.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

The first half of the week will be favourable for new deals. Ruin to enemies also shown. But spend Wednesday evening Thursday and Friday with care. The last day of the week will turn out to be favourable again.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Eye troubles likely. You will be quick to pick up quarrels. Misunderstanding in the domestic circles also shown. You will find it difficult to have your own way in things. Spend the last day with care.

LEO Maha, Poora, 1, Uttira [Singha Rasi]

Health will be a problem for some more time. Domestic troubles also shown. New ventures will be delayed but successful.

VIRGO Uttira 2, 3, 4, Atta Chittirai 1, 2 [Kanni Rasi]

Expenses will soar. You will have to face much criticisms and opposition in your affairs. Vehicles will cause you much expenditure and annoyance.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Beware of scandal-mongers this week. Misunderstandings with friends and relatives likely. Old investments will bring in good results.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Strangers and foreigners will be very helpful this week. Friends too will come to your rescue. Gains through lands and landed properties promised. But some minor upsets likely week end.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

You will be meeting with much opposition this week. Health too will be affected. But financially a good week. Be careful in your dealings with your paternal relatives.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Domestic affairs will be in a mess. You will have no mental peace. Bereavements in the family circle likely. Health too will be affected.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Domestic upheavals likely this week. Health upsets also shown. Be careful in all your dealings. Friends of the opposite sex will cause you some trouble.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

A good week again. Opposition will melt away. Old investments will bring in good results. Some domestic upsets likely week end.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

Savings Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

Drafts issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

World's Population Within Sight Of 3000 Million Mark

U. N. Statisticians have revealed very interesting facts and figures of the fast-increasing population of the world.

World's birth rate is 36 per thousand while the death rate is on the decline 19 per thousand. Africa, however has the highest birth rate and the highest death rate—47 per 1000 and 28 per thousand. 90% of the population of Africa is illiterate.

The largest city in the world is said to be Tokyo with 816,000 New York coming second has 778,1984. Metropolitan Tokyo has 11,370,099 as against 10,694,633 of Metropolitan New York. The third metropolitan city is London with 8,222,340. As a city proper London is 10th in the list.

In Parliament

BUDGET APPROVED BY 87 VOTES TO 44

The Second Reading of the Appropriation Bill was passed by a majority of 43 votes.

The U. N. P, M. E. P & L. S. S. P voted against. So did Dr. W. de Silva, Mr. R. G. Senanayake and Mr. M. Sivasithambaram.

Dr. N. M. Perera and Dr. S. A. Wickremasinghe could not vote owing to illness.

Messrs Philip Gunawardene and Robert Gunewardene M. Ps were suspended from attending the sittings of the House of Representatives for 1 week and 1 month respectively.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 689

In the matter of the intestate Estate of S. Veeravagu of Karaveddi East Karaveddi Deceased

Selvanesam Veeravagu of Periarthodam, Karaveddi East, Karaveddi

Vs. Petitioner

1. Veeravagu Mangalambigai
2. Veeravagu Puspallalitha
3. Veeravagu Lavaniyakumari

4. Veeravagu Dhayanithi
5. Veeravagu Malika
6. Veeravagu Vasuki
7. Sinnathamby Sittambalam all of Karaveddi East Respondents.

This matter coming on for disposal before S. N. Rajadurai Esqr, Addl. District Judge, Point Pedro on the 21st day of December 1960 in the presence of Mr. C. Ramachandran Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 7th respondent be appointed Guardian-ad-litem of the minors of the 1-6 respondents, that the petitioner as widow of the deceased abovenamed be declared entitled to obtain Letters of Administration to the above state and the Letters of Administration be accordingly issued to the petitioner unless the respondents appear before this court on or before the 26th day of August 1961 and show cause to the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1015

In the matter of the intestate estate of the late Arumugam Velupillai of Nallur, Jaffna Deceased.

Katpagam widow of Arumugam Velupillai of Periyavilan, Ilavala, Jaffna

Vs. Petitioner.

- 1 Velupillai Navaretnarajah
- 2 Velupillai Pathmanathan
- 3 S. Rajaratnam and wife
- 4 Kamalambikai
- 5 Velupillai Kulasingham
- 6 Thanapakkialledchumy daughter of Arumugam Velupillai all of No. 15, Chetty Street, Nallur, Jaffna.
- The 6th Respondent is a minor appearing by her Guardian-ad litem the 1st respondent.
- 7 Thavamanithevi daughter of A. Velupillai [rajah]
- 8 Velupillai Shanmuga.
- 9 Naguleswary daughter of Velupillai
- 10 Yogeswary daughter of A. Velupillai
- 11 Thanalakshumy daughter of A. Velupillai
- 12 Puvaneswary daughter of A. Velupillai all of Periyavilan, Ilavala, Jaffna
- The 7th to 12th Respondents are minors appearing by their proposed Guardian-ad-litem the 13th Respondent
- 13 Kandiah Thirunavukkarasu of Periyavilan, Ilavala Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before N. Krishnadasan, Esquire, District Judge, Jaffna on the 24th day of July 1961 in the presence of Messrs Selvarajah and Mahesan Proctors on the part of the Petitioner and the affidavit and Petition of the abovenamed Petitioner having been read.

It is ordered that the abovenamed 1st Respondent be appointed Guardian-ad-litem over the minor the 6th Respondent and the 13th Respondent be appointed Guardian-ad-litem over the minors the 7th to 12th Respondents for the purpose of these proceedings and that the Petitioner as widow of the said deceased declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that the said Letters of Administration be issued to her accordingly unless the Respondents abovenamed or other person or persons interested shall appear before this Court on or before the 13th day of September 1961 and show sufficient cause to the contrary.

Jaffna this 24th day of July 1961

Sgd. C. Thanabalasingam
District Judge

Drawn by
Sgd. Selvarajah & Mahesan
Proctors for Petitioner
(O 68 18 & 25)

satisfaction of this Court to the contrary.

This 18th day of July 1961

Sgd. N. Sivagnanasundaram
District Judge,
(O. 69. 18 & 25)

Who Is A.....

(Continued from page 1)

pervading immortal, indivisible, self-luminous Atma everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. The sage becomes aware that he is free. He realises that rebirth is exhausted. He realises also that he has fulfilled all his duties and that there is no further return to this world. He further realises that he has obtained everything, that all his desires are gratified, that he has nothing more to learn and that he has obtained the highest knowledge.

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has knowledge of the Self. He is pre-eminent amongst men. He is the conqueror of the mind. He is absolutely free from desires, craving, fear, delusion, pride, egoism etc. He is power house of spiritual energy. He radiates his spiritual currents to the different corners of the world. Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar thrill of joy and peace in his presence. A Jivanmukta is an ocean of mercy. He tries his level best to rescue the worldly-minded who are deeply immersed in the mire of misery. He guides the aspirants in the attainment of Brahma-Cyana, which leads to perfect freedom. A Jivanmukta with the cessation of the three bodies, through the destructions of Prarabdha attains the state of Plenum with no limiting adjuncts like the ether in the pot, after the pot is broken. This is final emancipation.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1013.

In the matter of the intestate estate of the late Vallipillai daughter of Thamu of Kantherodai Deceased.

Poothathamby Kathiresu of Neervely North Petitioner.

Vs.

- 1 Kanapathipillai Nagalingam and wife
- 2 Annam both of Achchelu
- 3 Kandiah Vairamuttu and wife
- 4 Thangammah and
- 5 Poothathamby Sinnaddy all of Neervely
- 6 A Visuvalingam and wife
- 7 Ratnam both of No. 16 Jalan Abdullah, Segamat Lahore, Malaya
- 8 Nagamuttu Iyampillai and wife
- 9 Thangammah both of Kantherodai

- 10 Velupillai Arunasalam and wife
- 11 Kanagammah both of Achchelu
- 12 Kandiah Sinnathurai of Kantherodai
- 13 Maheswari wife of Poothathamby Kathiresu of Neervely North (Petitioner's wife)
- 14 Thamu Kandiah of Cement Factory Kankesanthurai
- 15 Thamu Karthikesu of Malaya
- 16 Murugesu Arumugam of Kantherodai

Respondents.

This matter of the petition of the petitioner abovenamed praying that he as next of kin be declared entitled to administer the estate of the deceased and that letters of administration be issued to him accordingly, coming on for disposal before N. Krishnadasan Esqr., District Judge, Jaffna on the 18th day of July 1961 in the presence of Mr. A. Thanabalasingam Proctor for petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner abovenamed be as next kin be declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to him accordingly, unless the respondents or any others shall show sufficient cause to contrary on or before the 1st September 1961 at 10 a. m.

This 18th day of July 1961.

Sgd. N. KRISHNADASAN
District Judge.

Drawn by
Sgd. A. Thanabalasingam
Proctor for Petitioner.
(O. 66. 18 & 25)

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDRO
Testamentary Jurisdiction
No. 701.

In the matter of the intestate estate of the late Velupillai Ponniah of Point Pedro Deceased.

Thangaratnam widow of Velupillai Ponniah of Point Pedro Petitioner.

Vs.

- 1 Kanmaniammah daughter of Velupillai Ponniah of Kanthaswamy Kovilady, Neervely
- 2 Theywanai widow of Kathiravelu of do
- 3 Sothippillai daughter of Velupillai Ponniah
- 4 Annappillai daughter of Velupillai Ponniah
- 5 Ponniah Thangarajah
- 6 Rathy daughter of Velupillai Ponniah
- 7 Vallipuram Sellathurai all of Market West Lane, Point Pedro

Respondents.

This matter of the petition of the petitioner praying for the appointment of the 2nd respondent as guardian-ad-litem over the minor 1st respondent and of the 7th respondent as guardian-ad-litem over the minors 3rd to 6th respondents and for grant of letters of administration to the estate of the above-named deceased coming on for disposal before N. Sivagnanasundaram, Esquire, District Judge, Point Pedro on the 28th day of June 1961 in the presence of Mr. M. Velumylum, Proctor for Petitioner and the affidavit of the petitioner having been read:

It is ordered that the 2nd respondent be appointed guardian-ad-litem over the minor 1st respondent and the 7th respondent be appointed

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1004

In the matter of the Last Will and Testament of the late Arumugam Kandappu of Vaddukodai West

Deceased

Achchimuthu widow of Arumugam Kandppu of Vaddukodai West

Vs. Petitioner

1. Kandappu Krishnar, 2. Kandappu Tharmaratnam, 3. Kandappu Nadarajah, 4. Kandappu Thuraiarajah and 5. Kandappu Balachandran all of Vaddukodai West

Respondents

This matter coming on for disposal before N. Krishnadasan Esquire District Judge Jaffna on the 30th day of June, 1961 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 30th June, 1961 and the affidavit of the Notary and the two subscribing witnesses dated 30th June 1961 having been read:

It is ordered that the Last Will and Testament No. 2177 made by the deceased abovenamed and attested by N. Ehamparam, Notary Public on the 3rd day of August, 1958, the original of which has been produced and deposited in this court, be and the same is hereby declared proved and the Petitioner is entitled to have probate thereof issued to him accordingly unless the respondents abovenamed or any person or persons interested shall on or before the 30th day of August 1961 show sufficient cause to the satisfaction of this court to the contrary.

This 30th day of June 1961

Sgd. N. Krishnadasan
District Judge

Drawn by
Proctor for Petitioner
(O 65 18 & 25)

guardian-ad-litem over the minors 3rd to 6th respondents and the petitioner be declared entitled to have letters of administration to the estate of the above-named deceased as his lawful widow issued to her unless the respondents or any others interested in the estate shall on the 25th day of August, 1961, show sufficient cause to the satisfaction of this court to the contrary. The 2nd and 7th respondents are ordered to bring the minors before Court on the said date otherwise attachment will be issued.

This 28th day of June, 1961.

Sgd. N. Sivagnanasundaram
District Judge.

Drawn by
Sgd. M. Velumylum
Proctor for Petitioner.
(O. 61. 11 & 18)

'ORDER NISI'

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1012 Testy.

In the matter of the Last Will and Testament of the late Reginald Carpenter Canagasingham of Uduvil Deceased.

- 1 Gordon Jayaratnam Duraisamy of 32/1 Waterapola Road, Mount Lavinia and
- 2 Padman Canagasingham presently Inspector of Police, Norton Bridge

Petitioners.

Vs.

- 1 Leslie Selvanathan Carpenter Canagasingham and wife
- 2 Nesadevi both of Uduvil presently of the Division of Entomology Dry Zone Research Institute, Maha Illuppallama
- 3 P. C. Carpenter of 'Mani Giri', Uduvil
- 4 P. J. C. Canagasingham, Co-operative Inspector, Moor Street, Trincomalee
- 5 Lily Nallammah widow of Canagasingham of Uduvil

Respondents.

This matter coming on for disposal before N. Krishnadasan Esquire, District Judge of Jaffna on the 17th day of July 1961 in the presence of Mr. S. Thirunavukarasu, Proctor on the part of the petitioners, and the affidavit and petition of the petitioners dated 17th July 1961 and the affidavit of the Notary and witnesses to the Last Will having been read:

It is ordered that the Last Will of the abovenamed deceased dated 21st February 1959 attested by J. M. T. Cooke of Colombo Notary Public under No. 129 the original of which is now deposited in Court be and the same is hereby declared proved and that the said Petitioners as Executors named in the said Will be entitled to have Probate of the same and that the said Probate be issued to them accordingly unless the said respondents or any other per-

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 702 T.

In the matter of the intestate estate and effects of the late K. Ramalingam Arumugam of Puloly South

Deceased

K. Ramalingam Selladurai of Puloly South Petitioner

Vs.

1. Visaladchy widow of Selvarajah
2. Thangam widow of M. Vaitilingam of Chulipuram
3. Kandappar Subramaniam
4. and wife Sinnathamang both of Chunnakam

Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge Point Pedro on the 29th day of June 1961 in the presence of Mr. K. Ramalingam Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:—

It is ordered that the Petitioner be and he is hereby declared entitled to obtain Letters of Administration, and that Letters of Administration be issued to the Petitioner as heir of the deceased accordingly, unless the Respondents shall appear before this Court on or before the 18th day of August 1961 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of June 1961

Sgd. N. Sivagnanasundaram
District Judge

Drawn by
Sgd. K. Ramalingam
Proctor for Petitioner
(O 67 18 & 25)

son interested shall on or before the 1st day of September 1961 appear before this Court and show cause to the satisfaction of this Court to the contrary.

This 17th day of July 1961.

Sgd. N. KRISHNADASAN
District Judge,
Jaffna.

(O. 62. 11 & 18)

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