

THE Hindu Organ

Brahman And Its Realisation

(By SWAMI SIVANANDA)

Whatever has beginning or end is unreal. That which exists in the past, present and future is real. Brahman only exists in the three periods of time. Hence Brahman alone is real. A real thing only can be eternal unchanging, beginningless, endless. Anything which is nothing in the beginning, and in the end, necessarily does not exist in the middle also.

The reality underlying all names and forms, the primal one from which every thing originates in Brahman or the Absolute. Brahman is the ultimate source of all joy and bliss. Brahman is the inner reality or essence. The five sheaths are the outer husk. The body, the senses, the mind and the intellect are merely the outer covers which conceal the inner permanent Reality. These sheaths are the manifestations of Brahman. They are grounded in Brahman.

Brahma or the Eternal transcends the phenomena. Production and destruction are only phenomena. They are the jugglery of Maya or mind. In reality there is nothing produced or destroyed.

Brahma is infinity. Brahman is Eternal. Brahman is Immortality. Infinity must be one. There cannot be two infinities. That which is unchanging, indivisible, non-dual, beginningless, endless, timeless, spaceless; causeless, can be infinite if there are aparts in Brahman there will be plurality. There can be no differences or distinctions in Brahman. Brahman is self-luminous, self-existent, self-contained, self-established, self-revealed. Brahman is birthless and deathless, because, He is infinite bodiless and timeless. Brahman is not a negative blank such as you have in deep dreamless, sound sleep, because He is pure consciousness, knowledge absolute. In Brahman you have perfect awareness, pure intelligence,

Brahman or Absolute is satyasya satya. It is the Self of all Selves.

The objects seen in the waking state are as unreal as the objects are seen in dreaming state. All objects are unreal. The witnessing subject only is real, and eternal. Life is a waking dream. How can a thing which changes be eternal and real. The individual souls and the world are all unreal. Nothing save Brahman or the Absolute is eternal. The mental world is as much objective or unreal as the material. The only reality is Brahman or the Atman.

The world vanishes in sleep. The object of the dream vanish as soon as you wake up. Hence the world of experience and the dream world are unreal. Beyond the three states is the Atman or Brahman. This Brahman is the basis of the three states. It is the silent witness or Sakshi. Brahman alone is Turiya or the fourth state.

Moksha is the Life Eternal. Realisation of the oneness of Self is the highwater mark of Perfection. Realise this Brahman through hearing of Srutis (Sravaṇa), reflection (manana) and constant meditation (nididhyasan) and attain freedom or the final beatitude.

Realisation of the Brahman is regarded as the highest of all Knowledge. A strong and wise man who is endowed with the four means only can attain self-realisation. Rebirth can be stopped only through the realisation of Brahman. He who truly realises his unity with Brahman realises immortality.

Withdraw the senses, look within and search your heart. Dive deep into the deepest recess of your heart through deep meditation on the innermost Self. You will doubtless realise your identity with Brahman and get to the heart of the Infinite joy and bliss.

SHIVA AS JAGAT GURU

By SOURI RAYAN

One of the epithets by which Siva is called is Jagat Guru or World Teacher. He is said to have assumed a human form and sat under a Banyan tree facing south (கல்-ஆல்) in deep meditation and when Janaka and his three companions sought knowledge and wisdom from Him, as all their learning seemed to give them no satisfaction. He told them that such wisdom and knowledge was not conveyed by words and sat in deep silence (mouna). When an explanation was sought they were told that Siva Gnana Bodam should be sought by those without any desire or hatred in their minds which should be absolutely free while meditating on Siva alone and nothing else. Janaka and his fellow pupils gained what they wanted and handed down to humanity this wisdom of silence. Of the four disciples Sanat Kumara is regarded as Skanda or Sivakumar (son of Siva) who is regarded very high in the spiritual hierarchy. Some savants regard the four disciples as the personification of the four antakaranas manam, buddi, Chitha and ahankara. Of the four aims of life of man Moksha is regarded as the most important as the three others Dharma, Artha and Kama are all means for this great end of moksha or liberation from samsara. For this one needs the grace of Shiva as He alone can confer this, He ever being free from all mala or Vimala. Hence all great saints and teachers sought the grace of Siva as Dakshinamoorthy and among this the Dakshinamoorthi stotra of Adi Sankaracharya in Sanskrit is the best. Sankara himself is called Jagat Guru Jagat Guru has no church or sanga and His teaching being through silence is carried on by adepts who understand its real significance.

BRAHMINS IN ANCIENT CEYLON

By C. S. Navaratnam

(Continued from last issue)

After some years Buddhaghosa, a Brahmin Buddhist monk of great learning and culture and who may be called the second founder of Buddhism in Ceylon, visited the Island. During his stay here he rewrote the Sinhalese Buddhist scriptures into the Pali Language basing his commentaries chiefly on six earlier works of which two notable books were from Kancipuram, an ancient celebrated centre of Buddhism and Tamil learning in South India.

In the fifth century the fishermen of Keerimalai desecrated the wells of Naguleswara temple, and the Brahmin priests there had ceased to perform the daily services. On hearing these, the Pandu king of Anuradhapura hastened to the place to hold an inquiry.

In A. C. 607 the King of Ceylon sent a Brahmin with thirty vessels to receive an embassy from China. In A. C. 746 a Brahmin envoy left Ceylon to the Emperor of China bearing as offerings a copy of the great Prajana Sutra and forty webs of fine cotton cloth.

King Kassappa III (717-724) not only compelled the Buddhists monks but even Brahmins to observe their respective religious customs. Mahinda II (772-792) is reported to have entertained the Brahmins with delicious food. King Sena II (851-885) presented gold and jewels to a thousand Brahmins. In this manner the medieval kings of Ceylon gave equal support to Hinduism and Buddhism.

Ceylon has had the benefit of the various cultural influences that originated in India. The popular appeal given to Hinduism by the Nayanmars and Alvars in South India in the seventh and eighth centuries resulted in the rapid revival of Hinduism. This reformation had its own effects on our Island.

In the Jaffna Peninsula Ugrasingan and his queen

Marutappirakavali founded the Kandasamy Temple at Maviddapuram in the latter part of the eighth century. At the queen's request her father sent a Brahmin Periamanathular of Chithamparam to officiate at the temple together with all the necessary images.

According to one tradition a red-sandal wood image of Vishnu was brought by some pious Brahmins to South Ceylon, and a temple for Vishnu was founded at Dondra (Devi Nuwara Sinh). (Theivanthurai or Thennavanthurai Tamil) in A. C 790. "Its great roof of copper gilt", says Dr. P. E. Pieris, "Flashing from out at sea served as a landmark for the mariners of every nation who sailed the Indian waters and who acknowledged the protecting influence of the divinity by many pious offerings..... Nearly two hundred and fifty years before Ibn Batuta had visited the shrine where a thousand Brahmins served as the Ministers of the God, kings had vied with each other in beautifying the place and adding to its wealth and its Annual Fair ranked one of the most important in the East. A great establishment attached to the temple occupied the eighteen Widiyas; the silversmiths, a special colony imported from the continent shed lustre on the art of the entire Disawani and every night five hundred women danced and sang before the image." About this temple dance Sri Rahula, the best of the Sinhalese poets and one well-versed in Tamil says: "with flowers entwined in the tresses of their hair and garlands pendent from their necks, the women dance, as dances the budding leaf of the mango twig to the music of the breeze."

The influence which Hinduism exerted on the Island can be gauged from the common endings

(Continued on page 2)



தமிழ்சிவாயவே ஞானமுல் கல்வியும்
 மமச்சிவாயவே நானறி விச்சையும்
 தமச்சிவாயவே நானறிந் நேத்துமே
 தமச்சிவாயவே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, OCTOBER 6, 1961

Treasure These Thoughts

*As we are, so we do; and
 as we do, so it is done to
 us; we are the builders of
 our fortunes.*

BACK TO NORMAL?

THE birthday anniversary of Mahatma Gandhi this year was particularly significant in inspiring both the Congress Government of India and Master Tara Singh with the high ideals of the Father of Nation. The forty-eight day old fast of the Akali Sikh Leader was called off in deference to the general wish of peace-makers as a gesture of the appreciation of the efforts of the Indian Government to enquire into the allegations of discrimination against Sikhs. Here is a decision that will enable the people of Bharat continue to live up to the ideals of Gandhiji.

Here in Lanka the release of the political detenus, fifteen of them Tamil Members of Parliament, also tends to bring the situation back to normal. Redress of the legitimate grievances of minorities is a problem common to both India and Lanka. To achieve national integration it is absolutely necessary that the problem must be solved without any further delay.

The Gandhian concept of democracy has been proved to be the most suited for the evolution of ideal society. The leaders of parties will do well to emulate the Gandhian approach to politics and enable the country enjoy real freedom. Dr. Thomas W. Simons, the U. S. Consul-General in Madras in his tribute to the memory of Gandhiji at a Jayanthi Prayer Meeting in Madras observed "Gandhiji stood for the eternal values towards which we weak humans have a vague impulse. His life is a testament of

Master Tara Singh Ends Fast

The forty eight day old fast of Master Tara Singh the Akali Leader was broken on October 1, at 7 p. m. on the eve of the Gandhi Jayanthi. He said "This is a triumph of truth" and hoped that justice would be done.

In his statement Master Tara Singh said:- "I have been assured by responsible friends like Sardar Hardit Singh Malik and the Maharaja of Patiala that the Government of India at the instance of the Prime Minister has issued a communique assuring us of the appointment immediately of a high-power commission consisting of men of highest integrity to examine the grievances and differential treatment to Sikhs which led me to my fast. As the only grievance that led me to my fast is the non application of the linguistic principle to the Punjabi-speaking area, resulting in discrimination on a social plane, the said commission is going to examine this question, that is, the question regarding the formation of a Punjabi-speaking State.

Further the Akali Dal had sought two assurances—consideration of the question regarding the formation of a Punjabi-speaking State by the commission and that the personnel of the commission should be acceptable to it. The assurances given by the Government through the mediators covered the "basic requirements" of the Dal.

"Advised by the Working Committee of the Shiromani Akali Dal and other friends and believing it to be in the larger interests of our cause and the country which are so dear to my heart, I have decided to end my fast on the 48th day.

"I thank the citizens the world over for their love, prayer and sympathies and assure the Government that every fair approach would be fully reciprocated with warmth and love by the Sikhs."

faith and a rich legacy for all men who search, however, feebly and fitfully for truth and justice in a world which finds freedom a reality still to be attained." Let us all pay heed to this noble sentiment.

BRAHMINS IN ANCIENT CEYLON

(Continued from page 1)

of lithic records of the 9th and 10th centuries which read "may he who violates this edict incur the sins of a killer of cows at Mahavatu" (Matota).

With the Chola occupation of the Island in the eleventh century Ceylon came closer to the cultural influence of South India. The presence of a large number of Brahmins in the country had greatly helped the dissemination of Sanskrit learning. At that time a knowledge of that language was a hall-mark of culture. This new revival of Sanskrit learning had a profound effect on Sinhalese literature and Buddhism. The kings of Ceylon who immediately followed the Cholas continued to extend the same patronage to Brahmins and their temples as in the days of the Cholas.

Parakrama Bahu the Great (1153-1186) erected buildings for the Brahmins for the carrying out of the ceremonies of expiation. As a prince he himself underwent the 'upanayana' ceremony an indication of his Brahmin lineage and his relation with the Royal house of Jaffna. He was an illustrious sovereign for we are astonished at the record number of public buildings and the numerous tanks he built. Though he depleted the treasury and taxed the people heavily, he deserves to be called the Great.

The Kalinga kings of Jaffna were of a mixed descent claiming to be Ganga Vamsa, the ruling race of Kalinga and the Brahmins of Rameswaram. After their marriage alliances with the Sethupathis of Rameswaram, they assumed the title of Sethukavalar—protector of the shrine of Rameswaram. Hence the name "Sethu" appears in the coins of Jaffna and in the books of that period. The Kotagama Tamil inscription is prefaced with the word "Sethu". Marco Polo who passed through the Palk Strait about 1293 had referred to a king of Ceylon as 'Sandeman'. As there was no king by that name in Ceylon he probably meant 'Sethumannan' (Ruler of Sethu) and the king of Jaffna.

The Arya kings of Jaffna were the custodians of Tamil learning and culture in Ceylon for more than four hundred years. In the critical period of

the fourteenth and the latter part of the thirteenth centuries Mohamedan power had reached the city of Madura and many of the Hindu Kingdoms in South India had ceased to exist. The extensive power of the Jaffna kings both on land and on the sea had checked the growth of Muslim expansion and preserved the independence of the Island. The kings of Jaffna, at least for a century after the first landing of the Portuguese in the Island, tried to preserve the independence of their kingdom and the honour of their people in spite of the most rapacious and bigoted of their enemies.

In the fourteenth century Kurunegala (Hastisailapura) was the capital of the Sinhalese kingdom. In describing the city and its people the Kurunegala Vistaraya says that there were 500 houses belonging to Brahmins. A Brahmin street and a Brahmin village Bamunugama are also mentioned. In this period the Goigama Palanquin-bearers refused to do the customary services to the king as prince Vattimi was born of a Muslim mother. The officers of the king therefore went to South India and inveigled some Brahmins to do the services. This was done to spite the Goigama palanquin-bearers.

'Sarajothi Malai' a Tamil astrological work was recited in 1310 by Posa Rajah a Brahmin at the court of Parakrama Bahu III. Even today this is a standard work for Tamil astrologers. Later a similar work Segarajasekara Malai was composed by a Brahmin, Soman under the patronage of a Jaffna king.

In Vickrama Bahu's reign Devadatta Brahmana is said to have brought the image of Natha Deviya from Madhya desa to Kandy.

Arya Kama Deva, a Brahmin founded the Saman Devale in Sabragama Uwa.

A palm-leaf manuscript bound up with the Colombo museum Ragavamsa (M 4) states that on the Ava Amavasa day of Asala in Saka 1304(1382) being a Saturday night a Brahmin staying at Madagama in Sabragama had a vision of the Lord Kandaswami. A shrine was soon put up and reported to

DETAINED M. Ps. RELEASED

AFTER 170 DAYS

The Federal M. Ps. who were placed under detention on April 17, 1961 when the emergency was declared were released on Wednesday October 5.

In the Upper House the Premier gave an assurance on Tuesday that the Federal Party M. Ps would be given all facilities to participate in the election of Senators in the House of Representatives. The release order followed this announcement.

The M. Ps who arrived in Jaffna yesterday by the Yal Devi were received at the station by the Mayor of Jaffna and the M. P. for Udupiddy. A large crowd assembled at the station to welcome home the return of the M. Ps.

JAFFNA MUNICIPAL COUNCIL

Supplementary Budget No. 2 of 1961.

Notice is hereby given in terms of Section 214 (2) (b) of the Municipal Councils Ordinance No. 29 1947 that the Supplementary Budget No. 2 of the Jaffna Municipal Council for the year 1961 will be open for public inspection at the office of the Jaffna Municipal Council for seven days commencing from 16th October 1961.

T. S. DURAIRAJAH
 Mayor
 Jaffna Municipal Council
 Municipal Office,
 Jaffna 5th October, 1961.
 (O 6)

Bhuvaneka Bahu V (1372-1406) of Gampola.

Similarly the Ammada Devale in Sabragama owes its origin to a pious Brahmin Ramagiri. A wealthy gentleman of the area built the temple and later it was endowed by Parakrama Bahu VI (1412-1468)

There were sixty two villages in the Chilaw and Puttalam Districts belonging to the temple of Munneswaram. They were mostly inhabited by Tamils who patronised the temple and performed their customary services at the shrine. In the name of the Deity a Brahmin ruler administered these districts. He had a special coinage of his own (Tamil Kuruddu Kasu. Sinhalese Andu Masa). By a grant of 1608 the Portuguese authorities directed the entire revenue of these temple villages to the Jesuits to be utilized for the Catholic College in Colombo.

(To be continued)

JAFFNA O. A. RETIRES

Mr. S. Elanganayagam, C. C. S., J. P., Office Assistant of the Jaffna Kachcheri, is going on leave preparatory to retirement at the age of sixty. He retires from the Public Service in January 1962.

After passing the London Inter Science in the olden days, he was a teacher for over two years. Subsequently he joined the Public Service and was serving in various parts of the Island, mainly in Colombo, Anuradhapura and Jaffna. Whilst at Colombo, he had taken keen interest in religious and social activities, being an auditor of the accounts of the Vivekananda Society there for a number of years. At Anuradhapura, he did yeoman service for the peasants of the District in connection with Relief Works, and had been the President of the Vivekananda Society there. He has remained in Jaffna as the Office Assistant of the Kachcheri for a long period. In recognition of his long and meritorious service, the Government has appointed him a Justice of the Peace for the Jaffna District on the eve of his retirement.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1035 T.

In the matter of the Last Will and Testament of the late Saravanamuttu Selvarajah of Puloly South, Point Pedro Deceased

Visaladchi widow of Saravanamuttu Selvarajah of Puloly South, Point Pedro

Petitioner

Vs.

1. Selvarajah Selvaratnam of No. 18, 42nd Lane, Wellawatte
2. Suppiah Rajaratnam and wife
3. Rajeswary both of No. 18, 42nd Lane, Wellawatte
4. Selvarajah Yogaratnam of Puloly South, Point Pedro
5. Sivapragasam Suntharalingam
6. and wife Ganeswary both of Puloly South, Point Pedro

Respondents.

This matter coming on for disposal before N. Krishnadasan Esquire, District Judge, Jaffna, on the 15th day of September 1961 in the presence of Messrs. Selvarajah & Mahesan, Proctors on the part of the petitioner and the affidavits of the petitioner, Notary and the attesting witnesses to the Last Will and Testament having been read;

It is ordered that the last will of the deceased dated

Swami Sivananda Jayanthi

Presiding over the Swami Sivananda Jayanthi held at the Town Hall Jaffna on Monday October 2. Mr. C. Thanabalasingam, Additional District Judge of Jaffna commended the practice of commemorating the Jayanthis of great religious and social workers as the very act of remembering the noble deeds of such leaders was helpful in creating a congenial atmosphere for the progress of the people as a whole.

Dr. H. W. Thambiah, Puisne Justice' paid a tribute to the Divine Life Society and its illustrious founder Swamiji for the service that was being rendered to the world by self-less dedication and said that Avatars appeared in this world from time to time in the holy mission of God and served as leaders of mankind.

Dr. S. SivagnanaRatnam M. O. H, Miss Selvanayakam B. Sc. of the Manipay Hindu College, Mr. R. N. Sivapirakam also spoke.

Yogi Swami Sachethananda said that notwithstanding the turmoil and tension the world was witnessing the Divine Will was working according to pattern and that the salvation of mankind was being worked by those who had dedicated themselves to the service of God and man.

Mr. S. Kanagaratnam Proctor, Secretary of the Divine Life Society proposed a vote of thanks.

20.4.61 be declared proved, that the abovenamed petitioner be declared entitled to take out Letters of Administration with the Will annexed as the sole legatee under the Will and that Letters of Administration with the Will annexed be issued to her accordingly unless the respondents or others interested shall appear before this court on or before the 27th day of October 1961 and show sufficient cause to the contrary to the satisfaction of this court

This 15th day of September 1961

Sgd. N. Krishnadasan District Judge, Jaffna

Drawn by, Sgd. Selvarajah & Mahesan Proctors for Petitioner (O 96 6 & 13)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 8-10-61 TO 14-10-61

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

Health will continue to be affected Abdominal complaints shown. Friends of the opposite sex will cause you some trouble. There will be no domestic peace. But triumph over competitors promised.

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

Maternal relatives may cause you some troubles this week. Health also will be far from satisfactory. But gains through lands and landed properties promised. Friends will be very helpful.

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

Younger brothers and sisters will be very helpful to you this week. New ventures will be delayed but successful. You will have to work hard and there will be no mental peace.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Eye troubles likely this week. Some clashes with relatives also shown. But financially a good week. Professional success also promised.

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

There will be no peace of mind. Domestic upsets also likely. But you will be able to steer clear of most of your opposition. Mind your health.

VIRGO Uttira 2, 3, 4, Attachittirai 1, 2 [Kanni Rasi]

Health will be far from satisfactory. Financially a good week. But expenses also will soar in spite of your unexpected incomes. Ruin to enemies shown.

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

You will have some emotional conflicts this week. New ventures will be delayed but successful. Clashes with friends and relatives likely. Minor health upsets shown.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some improvements in your personal affairs promised this week. New ventures will bring in good results. But be careful in your dealings with friends.

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

You will be able to have your way in things this week. Opposition will melt away. But scandal mongers may cause you some uneasiness.

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

Spend Sunday morning with care. Rest of the week will be favourable for new deals. But work will be heavier. Father's relatives will be helpful.

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

Sunday, Monday and Tuesday morning must be spent with care. New ventures will bring in good results after mid-week. Fame and social success also promised.

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

Domestic affairs will be in a muddle for some time. Tuesday afternoon, Wednesday and Thursday must be spent with care. Rest of the week will be favourable for business deals.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1033.

In the matter of the intestate estate of the late Kandappu Thambo of Suthumalai

Deceased

Sinnammah widow of Kandappu Thambo of Suthumalai

Petitioner

vs.

1. Thanapakkiam daughter of Kandappu Thambo
2. Thambo Subramaniam both of do, appearing by their guardian-ad-litem the 3rd respondent
3. Kanthappu Sinniah of Suthumalai

Respondents

This matter of the petition of the petitioner praying that the 3rd respondent abovenamed be appointed guardian-ad-litem over the 1st and 2nd respondents, that the petitioner be as widow of the deceased be declared entitled to administer the estate of her deceased husband and that letters of administration be issued to her accordingly, coming on for disposal before N. Krishnadasan Esq., District Judge, Jaffna on the 6th day of September, 1961 in the presence of Mr. M. Mathiaparanam Proctor for the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the 3rd respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 1st and 2nd respondents, that the petitioner be declared entitled

to administer the estate of her deceased husband and that letters of administration be issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 20th day of October, 1961 at 10 a. m.

This 22nd day of September, 1961

Sgd. C. Thanabalasingam Additional District Judge

Drawn by, M. Mathiaparanam Proctor for Petitioner (O 94 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 987

In the matter of the estate of the late Arumugam Vairamuttu Chelvadoray of Tholpuram Jaffna Deceased. Saraswathy widow of Arumugam Vairamuttu Chelvadoray of Tholpuram

Vs. Petitioner.

- 1 Vairamuttu Velautham of do, presently of No. 1 Section 9/5 B. Petaling Jaya, Kuala Lumpur in Malaya
- 2 Subramaniam Sabaratnam and wife Visaladchy of No. 4, Camaran Street, Seramban, Malaya
- 4 Nagamuttu widow of Kanapathiar Sinnathamby of Tholpuram
- 5 Theivanaipillai widow of Arunachalam Thirunavukarasu of do [do]
- 6 Kandiah Tharmalingam of

- 7 „ Amirthalingam of do presently of Prudential Assurance Co., Colombo
- 8 Kandiah Gopalakrishnam of Tholpuram
- Minor 9 Kandiah Sivalingam of do
- 10 Ramalingam Veluppillai and wife Achimuttu of do
- 12 Kandiah Balachandran
- 13 and wife Subadradevi of do

Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before N. Krishnadasan Esq., District Judge, Jaffna on the 1st day of June 1961 in the presence of Mr. V. Nagalingam Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the abovenamed 6th respondent be appointed guardian-ad-litem over the 9th respondent, and that the petitioner as the lawful widow of the deceased be declared entitled to have letters of administration of the estate of the deceased and that such letters be issued to her unless the said respondents or anyone else interested in the estate shall appear before this Court on the 19th day of July 1961 and show cause to the satisfaction of the Court to the contrary.

This 1st day of June 1961

Sgd. N. Krishnadasan District Judge.

Extended to 18-10-61. Sgd. N. Krishnadasan District Judge.

(O. 95, 6 & 13).

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 708.In the matter of the intestate
estate and effects of the
late Parameswari wife of
Velupillai Kandavanam of
Karanavai North

Deceased

Velupillai Kandavanam of
Karanavai North

Vs

1. Chelvamalar daughter of
Velupillai Kandavanam2. Yogamalar daughter of
Velupillai Kandavanam

3. Kandavanam Vivekanandan

4. Kandavanam Arulanandan

5. Vallipuram Ganeshalingam
all of Karanavai North

Respondents

This matter coming on for
disposal before N. Sivagnana-
sunderam, Esquire, District
Judge of Point Pedro on the
29th day of August, 1961 in
the presence of Messrs. Ratna-
singham & Subramaniam,
Proctors on the part of the
petitioner and the peti-
tion and affidavit of the peti-
tioner having been read.It is ordered that the 5th
respondent above named be
appointed as Guardian-ad-
litem over the minors the 1-4
respondents to represent them
and to protect their interests
in these testamentary pro-
ceedings, that the petitioner
as husband of the deceased be
declared entitled to take out
Letters of administration and
that Letters of administra-
tion be issued to him accord-
ingly unless the respondents
or any other persons shall on
or before the 6th day of Octo-
ber, 1961 appear and shew
sufficient cause to the satis-
faction of this Court to the
contrary.It is ordered that the minors
be produced before this Court
on the said date.This 29th day of August, 1961
Sgd. N. Sivagnanasunderam
District JudgeDrawn by,
Sgd Ratnasingham &
Subramaniam
Proctors for petitioner.
(O 91 29 & 6)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1029/TIn the matter of the Last Will
and Testament of the late
Meerankandu Cader Mohi-
deen of Vannarponnai West,
Jaffna Deceased.George Anthony Victor Pillai
nayagam as Secretary Dis-
trict Court, Jaffna

Vs. Petitioner.

1 Cader Mohideen Shahul Ha-
meed2 Noor Beebi wife of M. Aha-
med Beg, both of 94, Nava-
lar Road, Vannarponnai
West Respondents.This matter coming on for
disposal before N. Krishna-
dasan, Esquire, District Judge,
Jaffna on the 29th day of
August 1961 in the presence
of Mr. M. R. Karalasingham,
Proctor on the part of the
Petitioner and the affidavit of
the Petitioner and the affida-
vits of the Notary and the
attesting witnesses having
been read;It is ordered that the above
named 2nd Respondent be
appointed Guardian-ad-litem
over the 1st minor Respondent.It is further ordered that
the Last Will and Testament
dated 14th August 1955 and a
Codicil dated 9th November
1959 both attested by Mr.
M. R. Karalasingham, Notary
Public, the originals of which
has been produced and is now
deposited in Court be and the
same is hereby proved and it
is further ordered that the
Petitioner abovenamed is the
Executor named in the said
Last Will and that he is here-
by declared entitled to have
Probate thereof issued to him
accordingly unless the above-
named Respondents or any
other person or persons inter-
ested shall on or before the
6th day of October 1961 and
show sufficient cause to the
satisfaction of this Court to
the contrary.It is further ordered that the
Petitioner do produce the
minor the 1st Respondent in
Court on the date,
Jaffna this 28th day of
August 1961.Sgd. N. Krishnadasan
District Judge.

(O. 89, 29 & 6)

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. P/556

1. Thampu Kanapathipillai
and wife2. Thangachchipillai both of
Neervely North, Neervely
Plaintiffs

Vs:

1. Sithamparapillai Ponniah

2. Selliah Sivasubramaniam

3. Nageswari daughter of
Sithamparapillai all of
Neervely North, Neervely
DefendantsIt is hereby notified that
Action No: P/556 has been
instituted in the District
Court of Jaffna under the
Partition Act No: 16 of 1951
for the partition/sale of the
land/lands called 'Kokkan-
pulum alias Kokkanpulum
Thoddam' in extent 2 1/2 Lms
V. C. situated at Neervely in
the Parish of Kopay in the
Division of Valigamam East in
the District of Jaffna, Nor-
thern Province and bounded
on the East by property of
Ponnammah wife of Kathiri-
thamby and shareholders,
North by property of Vinasi-
thamby Sivagnanasundaram
and others, West by property
of Sellachipillai wife of Kar-
thigesu and others and South
by property of Sinnapillai wife
of Kanapathipillai and others
Regd. in the Jaffna Land
Registry in K. 3/376, 22/199,
71/214, 193/65, 96/90.The Defendants in the afore-
said action are summoned to
appear in Court on the 21st
day of December 1961 at
10 o'clock of the forenoon.

This 28th day of Sept, 1961.

By Order of Court.
Sgd. N. Anthonypillai
for Secy.Drawn by
S. Kanagaratnam
Proctor for Pliffs,
(M. 77, 6)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1034 T.1. Meenadchipillai widow of
Arumugam Kumarasamy of
Atchuvvely South, Atchuvvely
Vs. Petitioner.1. Muttiah Sivapragasam and
wife2. Thangammah both of Atchu-
vely South, Atchuvvely
Respondents.In the matter of the Estate of
the late Kumarasamy Kula-
singam of Atchuvvely South
Deceased.This matter coming on for
disposal before N. Krishnada-
san Esq., District Judge, Jaffna
on the 11th day of September
1961, in the presence of Mr. T.
Gunaratnam Proctor, on the
part of the petitioner and the
affidavit of the abovementioned
petitioner dated 11th Septem-
ber 1961 having been read;It is further declared that
the petitioner be declared en-
titled to have Letters of Ad-
ministration to the estate of
the said intestate as his mother
and as one of his heirs and di-
recting that such Letters of Ad-
ministration be issued to her
accordingly unless the respon-
dents or others interested shall
on or before the 25th day of
October 1961 show sufficient
cause to the satisfaction of
this court to the contrary.

This 11th day of Sept 1961.

Sgd. C. Thanabalasingham
District Judge.Drawn by
Sgd. T. Gunaratnam
Proctor for Petitioner.
(O. 93, 6 & 13)

Order Nisi

IN THE DISTRICT COURT OF
CHAVAKACHCHERITestamentary Jurisdiction
No. 101In the matter of the Intestate
Estate of the late Vinasi-
thamby Kandiah of Meesalai
South DeceasedKandiah Vinasithamby of
Meesalai South

Vs. Petitioner

1. Kander Kanapathipillai and
wife

2. Mangayatkarasi

3. Thambiah Nadarajah and
wife4. Parupathipillai all of Meesa-
lai South RespondentsThis matter coming on for
determination before N. Siva-
gnanasundram Esqr., District
Judge, Chavakachcheri on the
24th day of July 1961 in the
presence of Mr. S. SivaRajah,
Proctor on the part of the
Petitioner and the Petition
and Affidavit of the Petitioner
having been read:It is ordered that the Peti-
tioner as one of the children
and sole heir of the said de-
ceased be and he is hereby
declared entitled to have
Letters of Administration to
the Estate of the deceased and
that Letters of Administration
be issued to him accordingly
unless the Respondents shall
appear before this Court on
the 19th day of September
1961 and show cause, if any,
to the satisfaction of this
Court to the contrary.

The 24th day of July 1961

Sgd. N. Sivagnanasundram
District CourtDrawn by,
Sgd. S. SivaRajah
Proctor for Petitioner19-9-61
Time to show cause extend-
ed to 10th October 1961Sgd. N. Sivagnanasundram
District Judge
(O 88 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 709In the matter of the intestate
estate of Alvapillai Thamo-
therampillai of Thumpalai
Deceased.Alvapillai Sabaratnam of
Thumpalai Petitioner.

Vs.

1 Sarathadevi daughter of
Thamotherampillai2 Thamotherampillai Sala-
salowson3 Sasirijay daughter of
Thamotherampillai4 Thamotherampillai Siva-
subramaniam5 Loganayaki widow of
Mailvaganam all of
Thumpalai, Point Pedro
Respondents.This matter coming on for
disposal before N. Sivagnana-
sundaram Esquire, District
Judge of Point Pedro on the
20th day of September 1961
in the presence of Mr. N. A.
Rajaratnam Proctor on the
part of the Petitioner, and
the petition and affidavit of
the Petitioner having been
read.It is ordered that the 5th
Respondent abovenamed be
and she is hereby appointed
Guardian-ad-litem of the 1st,
2nd, 3rd & 4th Respondents
abovenamed to represent them
for all purposes of this action,
and further ordered that the
Petitioner be and he is hereby
declared as brother of the
abovenamed deceased, to have
Letters of Administration to
the estate of the deceased
abovenamed issued to him
accordingly, unless the Res-
pondents abovenamed or any
other person or persons shall
on or before the 23rd day of
November 1961 show sufficient
cause to the satisfaction of
this Court to the contrary.And it is further ordered the
abovenamed minors 1st to 4th
Respondents should be pro-
duced in Court on the said
date.

This 20th day of Sept. 1961.

Sgd. G. Sivagnanasundaram
District Judge.Drawn by
N. A. Rajaratnam,
Proctor for Petitioner.
(O 92 6 & 13)THE JAFFNA MUTUAL
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கோஸ்முறை யரசு செய்க குறைவிடா தயிர்கள் வாழ்க
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