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NO. 27

BRAHMINS IN ANCIENT CEYLON

BY S. J. GUNASEGARAM.

I had hoped to wait till Mr. C. S. Navaratnam concluded his articles on 'Brahmins in Ancient Ceylon', but his persistence in relying for all his inferences, on the Pali 'Chronicles of Ceylon', has prompted me to send you the following comments prematurely.

The word 'Hindu' was a term devised by European scholars and historians. To the early Tamil as well as Sanskrit and Pali writers the term Hindu was unknown. 'Hinduism' is a general term used to denote a social order and a philosophy of life, as well as the strictly religious doctrines of BRAHMANISM.

Siva and Vishnu are pre Arian i. e. Dravidian deities. Brahmanism (which hailed Brahma as the chief deity), was a later development. The firm hold that the earlier cults of Siva and Vishnu had on the indigenous inhabitants of India, compelled the Brahmin Priesthood to create a synthesis making Brahma, Siva and Vishnu, the new Trinity—with Brahma as the Creator and the first of the Trinity.

But the Dravidians, and particularly the Tamils had always held Siva to be their chief and only God. To them Siva has remained always the first of the new Brahminic (synthetic) Trinity the 'முதல்கள்', the 'Mahesvaran'. There are reasons to believe that the original Dravidian Trinity was really SIVA - PARVATHI - MURUGAN (OR KUMARAN) the Holy Family.

In its widest sense Buddhism is itself a part of Hinduism. Early Indian writers, Buddhists as well as 'Hindus' used the term Brahmin loosely to refer to the devotees of Saivism Vaishnavism and Brahmanism, originally three separate tenets, though related, in so far as the Vedas came to be regarded

as a common course of inspiration, through Brahminic synthetism. Strictly speaking a Brahmin was regarded not merely as the member of a caste but as one who subscribed to the doctrines of Brahmanism, and who believed in Brahma as the Creator and the first member of the Trinity. To the Dravidian (Indian) however, Siva has been and is the Creator (with Parvathi as His Consort), the Preserver, as well as, the Destroyer—the destroyer of evil as well as of the old order which gives place to the new.

Consequently early Indian writers, and those with an Aryan complex, including the Pali Buddhist of the Ceylon Chronicles, have used the term 'Brahmin', in the same loose sense as that in which we use the term 'Hindu'. We use the term 'Hindu' today to describe the religion of a man whether he happens to be a Saivite, a Vaishnavite or one who follows the orthodox creed of Brahmanism.

An analogy but not a parallel may be found in the use of the term 'Christian' in modern times. A Roman Catholic, an Anglican, a Seventh day Adventist, a Pentecostalist—all are referred to as Christians.

Thus when the Mahavamsa and even the later Pali Chronicle, the Culavamsa use phrases such as 'a Brahmin Engineer', 'a Brahmin merchant', 'a Brahmin trader', 'a Purohita' etc., the terms need not necessarily indicate an 'Aryan' or one who belongs to the Brahmin Priesthood or 'caste'.

It is well known that a strict Brahmin of old by his caste rules was forbidden from crossing the sea, engaging himself in his present articles articles as well as in his 'History of Ceylon' would appear to have taken the

(Continued on page 2)

Real Self-Surrender

(By SWAMI SIVANANDA)

If you simply say without real inner feeling "I am Thine, O Lord", this will not constitute real integral self-surrender. It should come from the core of your heart. You must be prepared for a radical change. You should not expect that everything should happen in the way you want. You should live to carry out the divine purpose. You should not think of using the divine grace or the divine force for your own purpose. The irrepressible ego will assert in various ways and refuse to give up its old habits and ways. It will try to get everything from the Divine. I will totally decline to give itself to the Divine. That is the reason why aspirants do not make any substantial progress in the spiritual path even after doing Sadhana for several years.

There is no loss in self-surrender. You get from the Lord everything. You enjoy all divine Aiswaraya of the Lord. The whole wealth of the Lord belongs to you. Siddhis and Riddhis roll under your feet. You become one with the Lord. You are freed from all wants, desires and cravings. The real thirsty aspirant who is spiritually hungry and who longs for the vision of the Lord turns towards the Divine and is quite willing eager and happy to consecrate his body, life, mind and soul at the feet of the Lord.

The vulgar, stiff, obstinate ego is harder than diamond, reinforced concrete or steel. It is very difficult to melt it. Constant vigilance and ceaseless effort are necessary to stay this dire enemy of peace and wisdom. It keeps subtle desires for its own silent gratification. Introspect and find out the subtle desires that lurk in the corners of your heart through the search light of concentration and discrimination and kill them ruthlessly through regular, silent meditation.

The Dasara Festival

Its Origin and Significance

By V. Muttucumaraswamy.

(Continued from last issue)

Mount Mandara was to be their churning stick and the serpent Vasuki their rope. Vishnu himself in the form of a tortoise was to serve as the pivot, on which the mountain was to revolve. The toil was to end in the obtaining of 'Amrita' the nectar that was to give eternal life. The Asuras were to be won over by a treaty of peace and they were promised an equal share of the Amrita. The Devas stood at the serpent's tail while the Asuras took their place at its head and neck. As a result of the churning came Surabi, the celestial cow, then came Varuni, the Goddess of Wine; and she was followed by Parijata, the heavenly tree. Next came the Apsaras, the heavenly nymphs then came Chandra, the Moon, and Kalakuta Visha which the Naga (serpent) took charge of; then came Danvantari, the Divine Physician, with a cup of Amrita in his hands.

As they were gazing at it, came the Goddess "Shree" (Lakshmi); who became the consort of Vishnu and who looked benignantly at the Devas. The Asuras felt that they had been deserted. They resolved upon a fight for their share. They made a dash for and took hold of the cup of nectar. At that nick of time Vishnu took the form of Mohini, a peerless beauty; so that the Asuras were distracted and forgot to drink the Amrita or ambrosia. The Devas now saw their lucky moment and seized the nectar and divided it among themselves. Now they had acquired new strength and they put to flight the Asuras.

The same account is narrated both in the Ramayana and the Maha

Bharata. But according to the Ramayana, the Kalakuta poison is swallowed by Siva.

It is said that Rama's march on Ravana, began on the first day of this festival. To those who follow the Vishnu cult during this festival Vishnu receives the highest devotion. In the Maha Bharata, the names occurring after Vishnu are Narayana and Hari. At Thirupati, a place sacred to Vishnu, in India Dasara is celebrated with great devotion.

The Dasara festival is celebrated pre-eminently as a "Shakti" festival in every part of Ceylon and India and wherever we find Hindu temples. The first three days are devoted to Chamundi or Durga. She is represented in scripture, as a goddess with a dark complexion and having four hands, she wields the trident, and carries a skull in the other. She is also known as Mahisha Sivamardini. Mahisha was a buffalo-headed demon whom this goddess slew, says the Maha Bharata. Mysore derives its name from this tradition; it is known as Mahisha-sura Mandala.

"Shakti" worship has been prevalent in many parts, in the form of 'Mother worship'. Shakti is conceived as the personification of universal energy in the abstract, and as such resides in the macrocosm as well as in the microcosm. If Shakti is to be worshipped as a baby one year old, she is known as "Sandy", if she is conceived to be two years old she is known as "Saraswathi"; of seven years as "Chandika", of eight years as "Sambhari"; of nine years as Durga or Bala, of ten years as Gauri; of thir-

(Continued on page 3)



தமிழ்ச் சிவாயவே ஞானமும் கல்வியும்
கமச்சிவாயவே நானறி விச்சையும்
தமிழ்ச் சிவாயவே நானறிந் தேத்துமே
தமிழ்ச் சிவாயவே நன்னெறி காட்டுமே

திருச்சிற் பழங்கல்.

Hindu Organ

FRIDAY, OCTOBER 20, 1961

Treasure These Thoughts

Genius is religion. It is a larger imbibing of the common heart.

MEGATON TEST MONSTROSITY

Thriving in threats, the Russian Premier has indicated his real mind to the world in disclosing his country's intentions of proceeding with the explosion of a fifty megaton hydrogen bomb. To the twentysecond Congress of the Communist Party Mr. Khrushchev made another promise namely that Communism would establish itself on earth in the second half of this century.

Here are threats and challenges that have to be closely watched, studied and denounced by everyone who values human life. The fourthousand five hundred delegates who were assembled in Conference in Moscow may have felt satisfied that in Russia they have a leader whose might none dare challenge. But the rest of the world does not think so; nor will the free nations under American leadership and the numerous neutral nations allow such threats to go unchallenged.

Mr. Khrushchev's dream of establishing communism in this world and that in this very century is characteristic of the aggressive ambition of the Soviet Union.

The Big Powers, if they are really sincere about their professions of peace aims and are really for total disarmament, should have no use for these periodical N. Tests. The effect of exploding any bomb of the capacity for devastation and destruction of men and materials will be nothing but a complete loss of faith in the civilized way of restoring harmony among nations and maintaining it. The United Nations

BRAHMINS IN ANCIENT CEYLON

(Continued from page 1)

Mahavamsa and the later Pali Chronicles of Ceylon far too seriously.

To select one instance only, Mr. Navaratnam believes that Buddhaghosa was a Brahmin and that he came to Ceylon and translated the 'Sinhala' Buddhist scriptures into the Pali language.

In fact the Mahavamsa which was written in the sixth century, long after the time of Buddhaghosa, does not say anything about Buddhaghosa or of his visit to Ceylon. It is in the XII or XIII century Culuvamsa we are told that Buddhaghosa had come to Ceylon and translated the 'Sinhala' commentary into Pali.

B. C. Law, in his work, 'On the Chronicles of Ceylon', has shown that there is no evidence whatever to support, for instance, the claim of the Mahavamsa Tika, a XIII century commentary in the Mahavamsa — which appears to have been known to the author of the Culuvamsa — that Buddhaghosa translated commentaries written in Sinhalese into Pali. Touching on the alleged Atthagatha Mahavamsa written in Sinhalese and cherished in the Mahavihara, B. C. Law has pointed out that 'the verses the author of the Tika quotes in support of his thesis are all from the Pali Dipavamsa as we now have it. — Whenever the traditional sayings are quoted in the writings of Buddhaghosa and other Pali commentaries, they are all found to be in Pali verse — The work is not claimed to have been a translation from a Sinhalese original' ('on the Chronicles of Ceylon' p. 9) on page 11 B. C. Law adds — 'Whatever it may be the traditional sayings of the ancients were in Pali verse, and none in

Organisation can no longer remain incapable of enforcing the requirements of their charter. The Neutral Nations which form a substantial section of this world assembly should now be able to prevail upon the Big Powers to get agreed upon disarmament in a true spirit of service to mankind. If this cannot be achieved let the U. N. be dissolved. But such a step will be only strengthening the hands of the Soviet Union,

'Sinhalese'. What Buddhaghosa probably did was to write in pure Maghadi the earlier Buddhist texts preserved in a corrupt form of Pali (a Prakrit). There are some scholars who maintain that the story that Buddhaghosa visited Ceylon is itself a myth.

Thus it is very probable that the story, that there was in Elu (pure Sinhalese), early Buddhist teachings in Ceylon (Ilam), which Buddhaghosa translated into pure Maghadi, was one created by the author of the Mahavamsa Tilak in the XII or XIII century, and came to be incorporated into the first part of Culuvamsa which was composed during this period. No traces of such records in 'Sinhala' or of any literary work in that language belonging to the early period are available. Pali or some other form of Prakrit appears to have been the sacred language of Buddhism in which all records were kept, and Elu, the spoken dialect of the Sinhalese of South Ceylon, seems to have been completely ignored by the foreign Buddhist Priesthood.

Again there is no evidence to show that Buddhaghosa was a Brahmin. All that is known of him is that he was a South Indian very probably a Tamil Buddhist scholar who lived in the Chola country.

Let me quote from the 'Corrections of Geiger's Mahavamsa', by Buddhadata Maha Thero of Ambalangoda (1957 Edition, p. 151) "The traditions about Buddhaghosa preserved in the Mahavamsa, are not quite reliable, and do not tally with the internal evidence of the texts themselves —"

On p. 149 of the same work, the author tells us that the news that Buddhaghosa was a Brahmin cannot be accepted. "The evidence of the texts themselves which often reveal the rancour with which he holds up the Brahmins to ridicule seems to speak with eloquent testimony against the belief —"

In this connection I would like to commend to you readers the work 'Buddhism and Tamil', published by the Saiva Siddhanta Press, Thirunelvely. In Chapter 20, which deals with some of

the great Buddhists of Tamil Nad, Buddhaghosa is not spoken of as a Brahmin but a great Tamil Buddhist scholar of the Chola country.

It should not be inferred that I have any prejudice against either Brahmins or the tenets of Brahminism. I expect to show in a later article, that the Brahmin themselves were originally a Dravidian priesthood and that in the course of centuries large numbers of non-Aryans became adopted Brahmins. Local historians will have to revise their ideals and inferences in the light of new facts modern scholars have brought to our knowledge, and not take for granted the accounts of older writers influenced by an 'Aryan' and 'Brahminic complex', and the so called Pali 'Chronicles' of Ceylon written by Priestly authors for 'the serene joy and emotion of the pious.'

The Tamils have always respected the Brahmins as belonging to priestly caste devoted to the service of temples. They have had given them the respectable title 'Aiyah' ie 'elder brother' as persons to be held in respect. Our ancestors had not, however, developed that slavish mentality which seeks to attribute all works of scholarship and distinction to individuals of that caste. Most of the Sangam classics, and great works such as the Kural, the Silsppadikaram and Manimekalai were not written by Brahmins but by ordinary citizens such as weavers, merchants, one who had renounced his princely status, and others by great and scholarly women like Avvayar or Andal.

Most of our greatest artists, sculptors, musicians and builders belonged to non-Brahminic guilds.

As B. C. Law rightly remarks, the Pali Chroniclers who presume to give us an account of ancient Ceylon were mad with the idea of Indo-Aryan rule and did not foresee the difficulties to meet by modern historians (ibid p. 47). It is the same mentality that makes their successors in Ceylon to consider the Tamil Arya-chakravarties of Ceylon either Brahmins or Aryans, and some of the descendants of weavers, cinnamon peelers, goldsmiths, chetties etc, who had come from the Tamil country and settled down in the Island to claim Brahminic ancestry for themselves.

F. P. M. Ps. BACK IN THE HOUSE OF REPRESENTATIVES

When the Federal Party M. Ps who were recently released from detention entered the House of Representatives yesterday, the M. Ps present cheered them and greeted them with the exception of Mr. S. J. V. Chelvanayakam M. P who is away from the Island. All other F. P. M. Ps attended the sitting.

Mr. Chelvanayakam is expected to reach Ceylon during the first week of November.

POWER OF FAITH

Faith heals,
Faith creates,
Faith works wonders,
Faith is the sacred light
For finding God.

Faith makes the weak
strong
And the timid brave.

Faith makes the impossible possible.
Therefore, have unflinching faith in God.

Swami Sivananda.

Karainagar Hindu College

Founder's Day and Prize-giving will take place on Wednesday 25th October 1961 at 6 p. m.

Mr. T. Muttusamypillai (Bar-at-Law) Crown Advocate, Jaffna will deliver the Prize Day address.

Mr. P. Navaratnam, M. A. Dip-in-Ed., A. I. E. (Lond.) will deliver the Founder's Day address.

Mrs. T. Muttusamypillai will distribute the prizes.

LIVE IN GOD

Remember God,
Rely in God,
Meditate on God,
Live in God;
See God in all,
Serve God in all,
Love God in all.

Swami Sivananda.

TAMIL M. Ps NOMINATE MR. M. MANICCAM

The election of 5 Senators by the House of Representatives will take place on October 27. Nomination of Candidates for election must be made before October 26. The Tamil M. Ps unanimously decided to nominate Mr. M. Manickam of Batticaloa as their candidate for election to the Senate.

Letters to the Editor.

KEEP KERIMALAI CLEAN

Sir,—Keerimalai is a God-given resort to the people of Jaffna in particular and to the rest of Ceylon in general. In spite of the excellent tank facilities for bathing with its mineral waters, sea-bathing is rendered difficult owing to the rocky nature close to the beach. It is suggested that a distance of about 200 yards into the sea from the beach is cleared of the rocks to enable the bathing public to have their bath conveniently. If necessary a galvanised wire fencing can be erected to avoid risks. I feel that the Chairman of the Village Committee of the area should like the initiative to create a "Keerimalai Development Society" which body should make public collections to meet the expenditure of clearing the beach and the rocky portion of the sea. It is common knowledge that Keerimalai is extremely popular and hundreds of people go there daily for bathing. I trust this will create the necessary public opinion and bring financial support to meet the expenditure.

Yours etc.

S. Vydialingam. J. P.
Keerimalai.

YALPANAM

Sir.—Mr. C. S. Navaratnam, after stating his reasons in the 'Times of Ceylon' (14 ix-61), to prove that 'Yalpanam' was a pre-Portuguese name given to Jaffna, concludes that 'the name Yalpanam was in use long before the conquest of Jaffna by Sembahap-Perumal.'

The only valid reference mentioned by him is that found in the Tirupukal of Arunagirinather, who is reckoned to have lived in the XVI C—and hence could be accepted, if shown to be correct, to prove that 'the name Yalpanam' was a pre-Portuguese name, and was in use even before 'the conquest of Jaffna by Sembahap-Perumal.'

Mr. Navaratnam translates the passage in the Tirupukal thus—

'O Lord residing in the vicinity of the town 'Yalpanam' But, in fact, the poet and saint, Arunagirinather refers to the place in his work as 'Yalpanaya Pattinam,' and not as 'Yalpanam,' (Tirupukal V. 1032)

Since reading Mr. Navaratnam's letter in the 'Times', I have made a diligent effort to find out

whether the 'Yalpanayam' of the Tirupukal, in fact referred to Jaffna (Yalpanam) of North Ceylon,

I find that Mr. Mani Thirunavakarasu in his edition of the Tirupukal (1947), has pointed out that Yalpanayam of the Tirupukal, probably refers to a town in the central part of South India, the birth place of Tiru Neela Kanda Yalpana Nayanar, (a Saiva Saint). The place was also known as Pulirukatham Puliyur. The Yalpanam referred to is near modern Viruthasalam in South India.

I have already given reasons (in my letter which appeared along with Mr. Navaratnam's in the 'Times' of 14-9-61, and also in the more detailed letter that appeared in the 'Morning Star' and the 'Hindu Organ' of 22-9-61) to show that 'Yalpanam' is the Tamilised form of the Portuguese. 'Jafna-Patao', named after the coastal area occupied by the Portuguese and associated with the 'Pannai'; and hence called by the Portuguese Jafna-Patao (Pannai-Pattinam).

I am indebted to Mr. Nallathamby of Chankanai and to Mr. Subramaniam of Kopay for bringing to my notice the comments on 'Yalpanayam', in the Tirupukal edited by Mr. Mani Thirunavakarasu.

Yours etc.
S. J. Gunasegaram
Kopay

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

Action No. P. 544

Appapillai Sockalingam
of No. 24, Brown Road,
Jaffna Plaintiff

Vs

1 Sittampalam Vyramuttu alias Rasa
2 and wife Theivanappillai both of Vaddukoddai East

Defendants

It is hereby notified that Action No P. 544 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land called "Kompayapulam" in extent 11½ lachchams V. C. and situated at Vaddukoddai East in the parish of Vaddukoddai in the Division of Valigamam West in the District of Jaffna.

The defendants in the aforesaid action are summoned to appear in court on the 28th day of November 1961 at 10 O'clock in the forenoon.

This 12th day of July 1961

By order of Court
Sgd. N. Anthonipillai
Clerk of the Court

(M. 86 20)

THE DASARA FESTIVAL

(Continued from Page 1)

teen as Maha Lakshmi"; and of sixteen as Lalitha.

To Ramakrishna Paramahansa. Durga was the favourite deity. Rabindranath Tagore in his drama called "sacrifice" points out the follies and foibles of the priestly class who insist on human sacrifice to Kali. Kali is worshipped on the first three days of the Navarathri; these three nights are certainly propitious for occult practices.

Lakshmi worship is popular amongst the rich classes. It is in the homes of merchant princes and aristocrats, that Lakshmi and Vishnu receive the highest homage of devotion.

The worship of Kalai-vani or Saraswathy is

very popular in schools and in all homes, where the parents are teachers or artists in colour, stone or wood or poets. Saraswathy or Kalai-vani has inspired the highest of poets such as Kambar. In the sphere of the fine arts, be it painting, sculpture, dancing, music or literature — Goddess Kalaiwani inspires them and serves as a perennial fountain of eternal energy.

The Vijaya Dasami day is the day for auspicious beginnings or for commencing a new venture. It is the day on which all the weapons of one's trade, are a dedicated to Saraswathy, the Goddess of Wisdom.

The Greeks when they worshipped Minerva, it would seem borrowed this idea from the Hindus to whom Saraswathy was the fount of all wisdom. Pallas Athene possibly was another Bhadrakali to the Greeks.

Best Opportunities For the Best Pupil

"The National System of Education guaranteed best opportunities for the best pupils. Teaching the religion of the pupil was an essential feature of the new order", said Mr. S. U. Somasegaram M. A., Assistant Director of Education in the course of his Prize-day address at the Jaffna Central College.

Dr. D. T. Niles, Principal, presided. The prizes were distributed by Mrs. Somasegaram.

All aspects of the Devi belong to one and only Divine Mother Uma who manifests in various forms such as Karthikeyani or Lakshmi or Kalaiwani. Let us remember our Divine Mother now!

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 22-10-61 TO 28-10-61

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

Mind your health for some more time. Troubles through secret enemies likely. Domestic conditions too will be far from satisfactory. You will have to work hard for your success.

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

You will be able to steer clear of most of the obstacles thrown in your way this week. Opposition will melt away. But some emotional conflicts likely. Professionally a good week.

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

Friends and relatives will help you out of difficulties this week. You will have no mental peace. Health too will continue to be affected. New ventures will be delayed.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Younger brothers and sisters will be helpful to you this week. Professionally a good week. But clashes with friends and relatives likely. Minor health upsets also not ruled out.

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

Health upsets shown. Sunday and Monday must be spent with care. New ventures will be delayed but successful. Domestic affairs will be in a muddle.

VIRGO Uttirai 2, 3, 4, Attai Chittirai 1, 2 [Kanni Rasi]

You will be quick to pick up quarrels this week. Eye troubles likely. Monday afternoon, Tuesday and Wednesday must be spent with care. Rest of the week will be favourable for professional deals.

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

You will have no peace of mind this week. Health too will be far from satisfactory. Clashes with relatives likely. Troubles in the office shown. Spend Wednesday evening Thursday and Friday with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a fairly good week. Old investments will give good results. Success in agricultural pursuits also promised. But minor domestic worries likely. Spend the last day of the week with care. Health upsets also shown.

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

You will be able to negotiate your ventures with ease this week. Financial gains also promised. But scandal-mongers may annoy you a little this week.

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

There will be no peace of mind this week. Work will be heavier than usual but you will be sufficiently compensated. Mind your health.

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

Professionally a fairly good week. But expenses also will be heavy. New ventures will be delayed but successful. Domestic conditions will not be very satisfactory.

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

Ruin to enemies shown. But domestic upsets likely. Health too will be unsatisfactory. Professionally a good week.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1039 T.

In the matter of the Last Will
and Testament of the late
Murugesu Namasivayam of
Valanthalai, Karainagar
Deceased.

1 Ponniah Subramaniam and
wife
2 Thamayanthi both of
"Sethupathy Vasam", Valan-
thalai, Karainagar

Vs. Petitioners.

Ledchumipillai widow of
Namasivayam of "Sethu-
pathy Vasam", Valanthalai,
Karainagar Respondent.

This matter coming on for
disposal before N. Krishna-
dasan Esquire, District Judge,
Jaffna, on the 22nd day of
September 1961, in the pre-
sence of Messrs. Selvarajah &
Mahesan, Proctors on the part
of the petitioners and the peti-
tion affidavit of the 2nd peti-
tioner, the Notary and the
attesting witnesses to the Last
Will bearing No. 1952 dated
the 9th day of April 1961 and
attested by S. Kandiah, Notary
Public, having been read:

It is ordered that the said
Last Will bearing No. 1952
dated the 9th day of April
1961 and attested by S. Kan-
diah, Notary Public, and filed
of record in this case be de-
clared proved and Probate
thereof be issued to the 2nd
petitioner as the executrix
named therein unless the res-
pondent or any other person
interested shall appear before
this court on or before the
15th day of November 1961
and show sufficient cause to
the contrary to the satisfac-
tion of this court.

This 22nd day of
September 1961.

Sgd. N. Krishnadasan
District Judge,

Drawn by Jaffna.
Sgd. Selvarajah & Mahesan
Proctors for Petitioners.
(O. 103. 20 & 27)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
No. 1040/T

Mohamed Lebbe Mohamed
Hussain of No. 110 Taffs
Road Vannarponnai West,
Jaffna Petitioner

Vs.

1 Fatima Nachchiya widow of
Mohamed Lebbe
2 Mohamed Lebbe Segu Sultan
Mohideen of No. 11 Mo.
Leod Road, Colombo
3 Mohamed Sultan Fatima
Nachchia wife of
4 Dr. M. H. M. Abdul Cader
No. 11, Mo. Leod Road
Colombo
5 Dr. (Miss) Maimoon daught-
er of Mohamed Lebbe
6 Mohamed Lebbe Mohamed
Kareem of No. 110 Taffs Rd.
Vannarponnai West
7 Miss. Jezima daughter of
Mohamed Lebbe
8 Mohamed Lebbe Abdul Ra-
heem and
9 Mohamed Lebbe Mohamed
Amanullah of No. 110 Taffs
Road, Vannarponnai West,
Jaffna Respondents

In the matter of the Estate of
late Segu Sultan Mohideen
Mohamed Lebbe of Taffs
Road, Vannarponnai West
Deceased

This matter coming on for
disposal before N. Krishna-
dasan Esq., District Judge,
Jaffna on the 28th day of
September 1961 in the pre-
sence of Mr. R. Sivasupra-
maniam, proctor on the part
of the petitioner and the affi-
davit of the abovenamed
petitioner dated 26th Septem-
ber 1961 having been read.

It is ordered that the said
Mohamed Lebbe Mohamed
Hussain, the petitioner as an
heir of the abovenamed de-
ceased, be and he is hereby
declared entitled to have
Letters of Administration in
respect of the estate of the
said deceased issued to him
unless sufficient cause be
shown to the satisfaction of
this Court to the contrary by
any person or persons who is
or who are interested in the
estate of the said deceased on
or before the 10th day of
November 1961.

This 28th day of September
1961

Sgd. N. Krishnadasan
District Judge
(O 104 20 & 27)

NOTICE

IN THE DISTRICT COURT OF
JAFFNA
No. P. 463

Seeniar Thamotheerampil-
lai of Kokuvil East
Vs. Plaintiff.

1 Pavilu Phillippu
2 Kandan Murugan of
Kondavil East
3 Markandu Viruthasa-
lam of Kondavil pre-
sently of Malaya

Defendants.

It is hereby notified
that action No. P 463 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 Iraddang-
kali in extent 24 3/4 lms.
V. C. and situated at
Kokuvil East Nallur
Parish, Division and Dis-
trict Court of Jaffna
Northern Province.

By order of Court,
Sgd. P. Balasubramaniam
Secy. / Chief Clerk.
This 13th day of Oct. 1961.

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 1037

In the matter of the Last Will
and Testament of the late
Thambiah Kanapathippillai
of Karainagar West
Deceased.

Theivanaippillai widow of
Thambiah Kanapathippillai
of Karainagar West
Vs. Petitioner.

Minor 1 Kanapathippillai
Pathmanathan
" 2 Kanapathippillai
Palasingam
" 3 Kanapathippillai
Ampikaipakan all of
do minors by their
Guardian ad litem
the 4 and 5 Respon-
dents

G a l 4 Vallipuram Ponnam-
palam and wife
" 5 Pooranam both of
Alaveddy

Respondents.

This matter coming on for
disposal before C. Thanabala-
singam Esq. Addl. District
Judge Jaffna on the 28th day
of September 1961 in the pre-
sence of Mr. A. Kanagasabai
Proctor on the part of the
petitioner and the affidavits of
the Petitioner, notary and one
witness having been read.

It is ordered that the above-
named 4th and 5th Respon-
dents be appointed Guardian-
ad-litem over the minors 1 2,
and 3rd Respondents for the
purpose of this action and that
the Last Will and Testament
of the abovenamed deceased
dated 4th June 1955 and
attested by K. S. Mahesa
Sarma Notary Public under
No. 11658 be declared proved
and that the said Petitioner
as the Executrix named in the
said will be entitled to have
Probate of the same issued
to her accordingly unless the
said Respondents or any other
person or persons interested
shall appear on or before the
8th day of November 1961 and
show sufficient cause to the
satisfaction of this Court to
the contrary.

The said 4th & 5th Respon-
dents do produce the said mi-
nors in court on the said date
This 28th day of Sept, 1961.
Sgd. N. Krishnadasan
District Judge.

Drawn by District Judge.
Sgd. A. Kanagasabai
Proctor for Petitioner,
(O. 97. 20 & 27)

ORDER NISI FOR LETTERS
OF ADMINISTRATION
WITH THE COPY OF WILL
ANNEXED

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1001.

In the matter of the Last Will
and Testament of the late
Sinnakuddy widow of San-
mugam Ambalavanar of
Karaitivu North Jaffna
Deceased.

Ambalavanar Ramanathar of
Karaitivu north Jaffna
Vs. Petitioner

1 Ambalavanar Kanagasabai of
do presently Office Assistant
Monoragala Kachcheri Mono-
ragala
2 Ambalavanar Kulanayagam
of Karaitivu West Jaffna
presently of Hotel Rex
Borella and
3 Ambalavanar Kanapathi-
pillai of Karaitivu north
presently Librarian Ceylon
Air Force Colombo
Respondents.

This matter coming on for
disposal before N. Krishna-
dasan Esquire District Judge,
Jaffna on the 27th day of
September 1961 in the pre-
sence of Mr K Arumugam
Proctor on the part of the
petitioner and the affidavit of
the petitioner having been
read: It is ordered that the
petitioner be declared entitled
to have letters of administra-
tion to the estate of the said
deceased with the copy of Last
Will annexed as sole legatee
mentioned in the Last Will
and as one of the heirs and
directing that such letters of
administration with copy of
Will annexed be issued to the
petitioner accordingly - unless
the respondents or any other
person or persons interested
shall appear before this court
on or before 10th November
1961 and state objection show
sufficient cause to the satis-
faction of this court to the
contrary.

This 27th day of Sept. 1961

Sgd. N. Krishnadasan
District Judge
Jaffna.

(O. 100. 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

Testamentary Jurisdiction
No. 102

In the matter of the intestate
Estate of the late Ahilesar
Kandiah of Nunavil West,
Chavakacheheri
Deceased.

Kandiah Thanabalasingam of
Nunavil West Petitioner

Vs.

1 Chellammah widow of Kan-
diah
2 Logeswary daughter of Kan-
diah, and
3 Nageswary daughter of Kan-
diah all of Nunavil West,
Chavakacheheri
Respondents.

This matter of the petition
of the petitioner praying that
Letters of Administration to
the Estate of the abovenamed
deceased coming on for deter-
mination before N. Sivagnana-
sundaram Esquire, District
Judge, Chavakachcheri on the
16th day of September 1961 in
the presence of Mr. K. Gnanach-
chandran, Proctor on the part
of the petitioner and the affi-
davit petition of the petitioner
having been read:

It is ordered that the peti-
tioner be and he is hereby
declared entitled to Letters of
Administration to the estate
of the deceased abovenamed
as a son and an heir of the
deceased unless the Respon-
dents abovenamed or any other
person or persons interested in
the said Estate appear before
this court on or before the
14th day of November 1961
and show cause to the satis-
faction of this court to the
contrary.

This 16th day of
September 1961.

Sgd. N. Sivagnanasundaram
District Judge.

Drawn by
Sgd. K. Gnanachandran
Proctor for Petitioner,
(O. 102. 20 & 27)

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கோன்முறை யாச செய்ச குறைவிலா தயிர்கள் வாழ்ச
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மேன்மைகொன் சைவ சீதி வினஞ்சு அகை மெல்லாம்.

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