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NO. 33

## THE ESSENCE OF THE GITA

(By A STUDENT OF HINDU PHILOSOPHY)

(3)

### The Pursuit of Wisdom

Students of comparative religion are aware how the principles of the Vedanta run through the teachings of Christ like a golden thread. To rise above mundane things, to avoid self-praise, self-glorification and other egoistic acts, to realise the social equality of all beings or the oneness of mankind is the sign of a superior mind. This very idea of "oneness" inspired Christ to say to the lawyer "Love thy neighbour as thyself" when the man of law, attempting to trap Him asked which was the great commandment. In other words, "See yourself in your neighbour" said Christ. That quotation is the very kernel of the Gita. Then again, speaking of Himself, He said: "I and the Father are one", thus confirming the dwelling of the Eternal Spirit in each individual human being. This saying does not contradict the strong protest He made to the man who, addressing him as "good master" asked what he should do in order to have eternal life. Christ's answer was, "Why callest thou me good? There is none good but God". Again the utterance, "Before Abraham was, I am", made when the Jews asked how He could have seen Abraham (one of the early patriarchs of the Old Testament) when He was not even fifty years old, can only mean that the Eternal Spirit is ageless. It must not be forgotten that Christ often said that He did not seek His own glory. The advice "Be perfect as your heavenly Father is perfect" is another instance of the same idea occurring in the Gospels.

The Gita counsels and encourages the pursuit and acquisition of wisdom which it does not confine to the doctrines of one

religion or to the principles of one system of philosophy. Wisdom is universal. It does not need to be dogmatic. Its object is the discovery, knowledge, and appreciation of Truth. To know the whole truth about a thing is what the wise man aims at. The Buddha was honest and frank enough to tell his disciples: "Do not accept as Truth what I say simply because I say it. Examine it by using your intelligence and reason, and if you find it acceptable, follow it". In chapter 3 of the Gita are forty-two verses dealing with Gnana Yoga upon which Swami Vivekananda delivered some brilliant lectures in Britain and America. In one of them he impliedly said that the Christian idea of "God being everywhere" is very near the Vedantic conception because it cannot be reconciled with the idea of a Personal God.

It appears to be clear from these verses that the highest wisdom is the knowledge of God. But how can one know God? How can the finite mind grasp the Infinite? The insect that eats up the leaves of a book might well be said to understand its contents before the average man can say of himself that it is within his powers to know and realise the Omnipotent. It is true that the human intellect has advanced considerably since the middle ages but it is sometimes too perverse to understand that the Universe has an Author. And this is so despite the fact that when we listen to a piece of music we infer a musician or when we see a building we infer a builder. Our receptism, however, is such that although we may see a law-giver behind a law or a system of laws we will not see the hand of God behind the

(Continued on page 2)

### Recognition Of An Illustrious Leader

The 31st anniversary of the death of Sir Ponnambalam Ramanathan was celebrated on the 26th ultimo under the auspices of the Young Men's Hindu Association of Colombo.

The Statue of Sir Pon. Ramanathan in the precincts of the House of Representatives was garlanded by Mr. C. V. Ranawake, Advocate, a close associate of Sir P. Ramanathan and by the President of the Y. M. H. A., Mr. M. Sivasithamparam M. P. and also by Messrs S. Suppiah and S. Sethunathan, vice-Presidents of the Y. M. H. A. Sri Ponnambalavanesar Kovil authorities too garlanded the statue.

Mr. C. V. Ranawake during the course of his address after garlanding said that he was glad to garland the statue and participate in the occasion to think of one under whose feet he sat down to learn politics for which he had no occasion to regret. He continued: "Sir Ponnambalam Ramanathan was one of the few illustrious sons of Ceylon. It is a pity that Ceylon has become a place of short memories. Otherwise, this is an occasion on which thousands should have assembled here to pay homage to the great soul of Sir Ponnambalam Ramanathan.

"Fifty years he toured Ceylon like Columbus. He was one who stood out for tolerance and freedom. I appeal to the young men to stand in his path and his cherished ideals. Today a man who thinks in terms of ethics is considered an anachronism. Though a Hindu, Sir P. Ramanathan was the first to think of the temporality for the Buddhist temples, which has conserved all the lands donated by kings. He was responsible for the establishment of the Ceylon Law College. Lack of law report was a handicap in those days. He collected the various cases scattered here and there and codified them into "Ramanathan Law

(Continued on page 3)

## TRUTH

(By SWAMI SIVANANDA)

Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of Truth. And self-denial or refraining from the worldly enjoyments forms the essence of self control. These attributes are always present in a virtuous man.

Truth is the one eternal Brahman. Truth is the one endecaying Penance. Truth is the one undecaying Swarupa. Truth is awake in the Vedas. The fruits attached to truth has been described as the highest. From Truth ordinate Righteousness and self-control. Everything depends upon Truth. There is no penance like Truth. Truth creates all creatures. Truth sustains the entire Universe. It is with the help of the truth that one goes to Heaven. That which exists in the past, present and future is Truth. Truth is the origin of creatures. Truth is their progeny. It is by Truth that the world moves. It is by Truth that the Sun gives heat. It is by Truth the fire burns. It is on Truth that Heaven rests. Truth is sacrifice, penance Vedas, the verses of Sama, Mantra and Saraswathi.

Truth is the Vedas, and their branches. Truth is knowledge. Truth is the ordinance. Truth is the observance of vows and fasts. Truth is the prime syllable, Om. There is Truth where Righteousness is. Everything multiplies through Truth. Truth is Righteousness. Righteousness is light and light is bliss. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness, peace are forms of Truth. Truth is duty. Truth is Yoga. Truth is a great sacrifice. Everything depends upon Truth. Impartiality, self-control, modesty, endurance, goodness, renunciation, meditation, dignity, fortitude, compassion and abstention from injury

are the various forms of Truth.

Truth is immutable, eternal and unchangeable. It is won through Yoga. It is won through practices which do not oppose any of the other virtues. You will gain universal good-will by continual devotion of Truth. The quality by which an esteemed and good man puts up with both what is agreeable and disagreeable is forgiveness. You can cultivate this by the practice of Truthfulness.

You should always practice forgiveness. You should ever be devoted to Truth. The wise man who can renounce joy, fear and anger can develop fortitude. Abstention from injury to all creatures in thought, word and deed, kindness and gift are the permanent duties of the good.

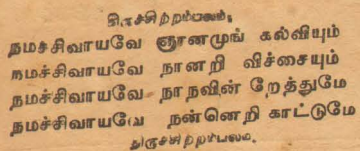
All the above virtues, though seemingly different, have but one and the same form, namely Truth. All these hold up Truth and strengthen it.

There is no duty which is higher than Truth and no sin more dreadful than Untruth. Harischandra Practised Truth. He adhered to Truth at the risk of this life, and attained immortality and eternal bliss and undying fame. He still lives in our hearts.

Truth always exists in a pure and unmixed state. Truth is always a duty with good. Truth is eternal duty. Truth is the greatest refuge of all. Hence respectfully bow to Truth.

Brahman is Truth. You can attain Truth only by practising Truth. Therefore be firm in Truth. Realise Truth by practising Truth.





FRIDAY, DECEMBER 1, 1961

Treasure These Thoughts

Be a friend to the ani-  
mals; serve the animals.  
The Lord dwells in all  
creatures.

REVERED NAVALAR  
AND RAMANATHAN

Lanka observes with genuine feelings of gratitude and reverence the Remembrance Days of two great patriots who for nearly a century between them dominated the lives of the people as their guides in the spiritual, cultural and political spheres. Sri la Sri Arumuga Navalar and Sir Ponnambalam Ramanathan lived and worked for the people at a time when there was not much freedom available for such patriotic work. Their task was stupendous and uphill. However the noble urge of these two illustrious leaders was so sincere that their efforts had secured the desired results.

The Great Navalar was in every sense a religious Guru who by his preachings and example infused devotion love and adoration for God in the hearts of his followers. His literary works represent the quintessence of Saiva culture and constitute an encyclopedia in that branch. Remembering the Great Guru must not end merely in the singing of praises for his achievements but tend to the continuation of the service which he had so devotedly performed in the cause of religion and language.

Sir Ramanathan imbibed the inspiration of Naval and proceeded with the latter's noble service in the educational sphere according to Saiva tradition. His philanthropic gifts to the country include educational institutions and shrines. That was not all. As a real leader of the people he prepared the country for freedom from foreign yoke. A statesman of his rare capacity will be a great relief at the present moment.

Remembering these  
revered leaders must be

By A. V. Subramania Aiyar.

Though Courtallam is generally known as a sanatorium since the last century, it has been more famous down the ages for its historic Saivite temple of Kuttalanathaswami or Tirikutanathar and His consort Kuzhalvoimozhi Ammal. This temple which is near the waterfall at the foot of the hill amidst fine forest scenery is not only one of the most ancient in Tamilnad, but also one of the most unique in certain respects.

The antiquity and sacredness of the temple are beyond doubt. Saint Gnanasambandhar, who lived in the 7th century A. D. had visited this temple and sung of it in a poem, which contains probably the finest descriptions of Nature in the Tamil language. His elder contemporary Appar refers to this temple and its sanctity in his hymns though there is no evidence that he visited it. According to Periapurānam of Sekkizhar Saints Sundarar and his friend Cheraman Perumal Nayanar, who lived in the 9th century A. D. visited this temple on their way to Kerala, the home country of the latter. Saint Manickavasagar has sung of the God and Goddess of this temple, which is also referred to by Kapiladeva Nayanar in a poem which finds a place in the Saivite canon or Tirumurais. The temple has on its walls about 90 inscriptions of great historical value of the Chola and Pandyan times. The most ancient of them are 10 inscriptions in Vatteluthu of the period of Chola King Parantaka, who lived in the 10th century A. D. Another inscription refers to the repairs made to the temple during the time of Raja Raja I (985-1014). All these show that the Courtallam temple was a celebrated one even before the 10th century and should have been in existence at least five centuries before that time though legends claim an earlier date.

The Puranic account of this temple brings out its strange and unique position. It is stated that originally the main deity

in a more concrete form, in such a manner as to bring home to the people of this country the great ideals for which they lived and worked.

of the temple was Lord Brahma, who became Lord Vishnu later and finally Lord Siva. Who converted Brahma into Vishnu is not known while the conversion of Vishnu into Siva is attributed to sage Agastya. The author of the Tinnevely District Gazetteer writes: "The tradition that the temple was converted from Vaishnavism into Saivism is so generally accepted that it is presumably based on some historical fact,"

(To be continued)

**The Essence .....**

(Continued from page 1)

law when we observe in Nature the reign of law.

The devotee of the Gita is in a different category. To him God is a Reality. It is the result of mental experience rather than of blind faith. What that famous British Statesman Viscount Samuel says in his excellent little book, "Belief and Action" is true. "The ancient religions (Hinduism he says elsewhere is the oldest of them) are compounded of elements that are various. They offer explanations of the universe and man's place in it. They offer a code of morals and reasons for obeying it. And they offer an outlet—for man's emotions—his craving for help in loneliness, for comfort and relief in suffering and sorrow, for the means to strengthen his good impulses and to resist the bad. Out of these elements arises a conception of Deity as at once creator and prime mover, law-giver and judge, father and friend". The devotee not merely seeks these spiritual comforts if they may be called such, but he applies his mind to the gaining of wisdom from the Gita. He reads the verses with concentration and especially notes that by stilling the vital energies until there is complete inner and outer calm mental serenity can be attained. The Gita has defined the term "sage". He whose engagements are all devoid of desires and purposes, and whose actions have been burnt by the fire of wisdom, him the wise call a sage (chapter 4, verse 19). The obtaining of wisdom precedes the attainment of salvation. "He obtains wisdom who is full of

faith, who is devoted to it and who has subdued the senses. Having obtained wisdom he ere long attains to the Supreme Peace." (Chapter 4, verse 39) Self-control and freedom from desire or want are essential to the acquisition of wisdom. "Free from passion, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire (tapas) of wisdom, many have reached my being" (chapter 4, verse 16). Swamy Vivekananda comments as follows on these verses. "A perfect free being cannot have any desire. God cannot want anything. If He desires He cannot be God: He will be imperfect. So all this talk about God desiring this and that, and becoming angry and pleased by turns, is babies' talk and means nothing. Therefore it has been taught by all teachers. "Desire nothing, give up all desires and be perfectly satisfied." That in a nutshell is the teaching of the Upanishads and of Buddhism.

(To be continued)

*Letters to the Editor.*

THE ESSENCE OF  
THE GITA

Sir, — The informative and lucid article under the caption "The Essence of the Gita" from a Student of Hindu Philosophy appearing in your last issue was read with interest. There is, as there ought to be, reference to Bhagavan Sri Krishna's Upadesham to the devotee and Warrior par excellence Arjuna, and to the sublime message which enjoined the cultivation of the virtues of equanimity, universal benevolence, charity, wisdom and devotion to God.

Your readers will be very grateful for further elucidation on the subject by the learned writer of article. It is of fundamental importance to know,

(1) Whether the Gita enjoins the eschewing of Force in all circumstances,

(2) Whether the Gita does not permit, nay enjoin, the use of Force, in legitimate and just causes,

(3) Whether according to the principles underlying the Gita, Disciplined Force is not permissible for purpose of self-defence and self-preservation of an individual, or group of

(Continued on page 3)

## OBITUARY

We regret to record the death of Mr. P. Nadarajah Chettiar of Vannarponnai which occurred on 19-11-61. The Cremation took place the same day at Meesalai in the presence of large gathering of his friends and relatives. He leaves behind a son Visuvanathan and his widow Manonmany.

Mr. Nadarajah Chettiar is the second son of the late Mr. ST. M. Pasupathy Chettiar a Chief Founder of the Jaffna Hindu College and the Hindu Organ.

## Order Nisi

IN THE DISTRICT COURT OF  
CHAVAKACHCHERI

Testamentary Jurisdiction  
No. 103

In the matter of the Intestate  
Estate of the late Kana-  
pathipillai Subramaniam of  
Kodikamam Deceased

Saraswathipillai widow of  
Kanamathipillai Subrama-  
niam of Kodikamam

Vs.            Petitioner.

Minor	1	Subramaniam	Aiyadurai
"	2	Thiventhiranee	daughter of Subramaniam
"	3	Rasamalar	daughter of Subramaniam
"	4	Selvaranee	daughter of Subramaniam
"	5	Subramaniam	Vijeyaratnam
"	6	Subramaniam	Jeyaratnam
"	7	Subramaniam	Santhirakala all of Kodikamam
"	8	Kanapathipillai	Thamotharampillai of do presently of Government School, Wattawa

## Respondents

This matter coming on for determination before N. Siva gnanasundram, Esquire, District Judge, Chavakachcheri on the 9th day of November 1961 in the presence of Mr V. Canagasabai Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 8th Respondent be and he is hereby appointed Guardian-ad-litem over the minor 1st to 7th Respondents abovenamed for the purpose of watching their interests in these proceedings and that Letters of Administration to the Estate of the deceased abovenamed be granted to the Petitioner abovenamed as widow and an heir of the said deceased unless the Respondents or any other person or persons interested in the said estate shall appear before this Court on or before the 12th day of December 1961 and show cause to the satisfaction of this Court to the contrary.

The 9th day of November 1961.

Sgd. N. Sivagnanasundaram  
District Judge

Q 127 1 & 8)



## Essence of Religion

In the course of a lecture on Religion, Shri Jayachamaraja Wadiyar, Governor of Mysore gave a lucid exposition thus:

The task at the present time consisted in finding ways and means of applying the concept of dharma to current problems. Only dharma could bring lasting happiness and abiding peace for which the spirit of modern man was longing and groping. Ethical living consisted in the development of universal consciousness. That was truly the religion of man, which was the crown and the culmination of all dharma.

In the contemporary world the opposing ideologies were trying to bring peace to the world, through the fulfilment of economic and worldly satisfaction (*artha* and *kama*) of human individuals. It was of course, necessary for man to find economic satisfaction but it was conceivable that it might still leave him profoundly dissatisfied with himself and his work.

Religion was an institution and a phenomenon which accorded strength, support and peace to man and had a reference to his self, and its relation to a higher power. Broadly, there were religions of the West and religions of the East. The Vedic religion among the religions of the East, happened to be one of the most enduring religions of the East and most widely practised in India. The credit for laying the sure foundations for the Vedic religion went to the Upanishads which called upon man to cultivate correct knowledge (*jnana*) which along could ultimately bring his liberation from painful bondage. The epics of India, elaborated explained and illustrated the eternal truths of the Vedas, and the Upanishads. Their object was to prepare one for a better comprehension of the supreme.

Gita was the Bible of the Hindu religion. It not only interpreted faithfully the teachings of the Upanishads but also emphasised certain important tenets of the Vedic religion.

One of the unifying forces of Hinduism was the belief in common deities. All deities of the Vedic religion came from their common scripture—the Vedas, the Itihasas and the Puranas. Even though the Gods in whom the Hindu devotee believed were many, he never forgot the truth about them, viz, that they were all so many aspects of the

## Letter to The Editor

(Continued from page 2)

individuals, or a nation, or a country, or to sue a week party against an aggressor. Apart from and in addition to the language of the Gita, Sri Krishna's conduct and participation in the Great War, nay the decisive lead given by him, tends to confirm the theory that the Song Celestial expressly enjoined the use of Disciplined force for righteous purposes justified by circumstances and causes, including failure of peaceful methods attempted and tried in the first instance. Sri Krishna by word and deed has enjoined this procedure. This is quite consistent with the virtues of equanimity, universal benevolence, charity, wisdom and devotion to God referred to by the writer of the learned article.

While advertng to what Bhagavan Sri Krishna said and did, it may be relevant in this connection to state that according to religious literature, Shaivism and its deities including the Supreme Deity, refer to the use of Disciplined Force for righteous purposes. and the sacred books give many instances, "for the protection of the good, for the destruction of the evil doers" to use the quotation from the Gita at the end of the article by the writer. Thus two main schools of Hinduism, Shaivism and Vaishnavism appear agreed on this fundamental principle governing human relationship and conduct. Saktism, another important school of Hinduism, if any further classification of Hinduism is thought of, confirms this philosophy.

Yours etc.  
Another Student.

Brahman. That made the Hindu religion most tolerant and accounted for its broadmindedness

The object of Varnashrama dharma was to organise society on the basis of one's *adhikara* or ability. In placing the philosopher at the top of series, the desire to keep aloft the glories of spirituality could be clearly seen. Society was organised in such a manner as to allow man to serve, to trade to protect and to mediate in accordance with his temperament and attitude, but all the while having the conviction that the life of meditation and renunciation was the best to be sought after and achieved, sooner or later according to one's own capacity and attainment.

## Recognition

(Continued from page 1)

Report". During the 1915 riots Sir Ponnambalam Ramanathan fought for the rights of the Sinhalese people. Today, it is a pity that a gulf has developed between the two major communities of Ceylon namely the Sinhalese and Tamils. It is high time, we sit in peace round a table to solve our problems. Rich in resources and rich in intellectual standard, this country should be an example to the other countries of the East.

"Gentlemen, it is a pleasure to look back to those good old days. I thank you very much for inviting me to participate in this occasion."

Prasadam was distributed at the end of the meeting.

The garlanding ceremony was followed by prayer meeting and special poojas at Sri Ponnambalavaneswar Kovil.

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1058.

In the matter of the Intestate Estate of the late Samuel Clark Alagaratnam of Vannarponnai West, Jaffna  
Deceased.

Elizabeth Maheswary Alagaratnam widow of S.C. Alagaratnam of Amman Road, Thirunelvely, Jaffna

Vs. Petitioner.

- 1 Alagaratnam Gnanasegaratnam presently of Colombo
  - 2 R. Chelliah and wife
  - 3 Gnanamani both of Amman Road, Thirunelvely, Jaffna
  - 4 Alagaratnam Gnana Inthiran presently of Colombo
  - 5 Alagaratnam Gnana Ranganjan presently of Welimada
  - (6 Chithira daughter of Alagaratnam of Amman Road, Thirunelvely Jaffna
  - (7 Santhi daughter of Alagaratnam of do
  - (8 Alagaratnam Chanthira Kumaran of do
- The 6th 7th and 8th are minors appearing by their

guardian - ad - litem the  
4th Respondent  
Respondents.

This matter coming on for disposal before N. Krishnadasan Esquire, District Judge of Jaffna, on the 26th day of October, 1961, in the presence of Mr. V. NavaratnaRajah, Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 25th day of October, 1961 having been read,

It is ordered that the 4th respondent be appointed guardian-ad-litem over the 6th 7th and 8th minor respondents and that the petitioner be granted Letters of Administration to the estate of the deceased as the lawful widow of the deceased, unless the respondents or others interested shall on or before the 13th day of December 1961 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors in Court on the said date.

This 26th day of October 1961.

Sgd. N. Krishnadasan,  
District Judge.

Drawn by Jaffna.  
Sgd. V. NavaratnaRajah  
Proctor for Petitioner  
(O. 117. 24 & 1)

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 3-12-61 TO 9-12-61

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

You will be able to gain certain things through your influence this week. Friends too will be very helpful. Fame and social success promised. But spend Wednesday evening Thursday and Friday with care.

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

Ill-health will continue. Troubles in the office also shown. Work will be heavier than usual. Maternal relatives may cause you some annoyance. But nothing will be of serious nature. Spend Friday night and Saturday with care.

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

This week too will be favourable. Ruin to enemies and triumph over competitors promised. But there will be no mental peace. You will have to work hard for your success.

**CANCER** *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

Health and domestic affairs will be far from satisfactory. You will have no mental peace. New ventures will not bring in the desired results. Abdominal complaints likely.

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

Clashes with relatives likely. But you will be able to have your own way in things. Friends of the opposite sex will be very helpful.

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

This week too will continue to be favourable. You can go ahead with your plans. Happiness through younger brothers and sisters indicate.

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

Financially a good week. New ventures will be delayed but successful. Foreigners and strangers will be very helpful. You will be able to get some favours from your superiors also.

**SCORPION** *Visaka 4, Anursha, Kettai [Vrischika Rasi]*

Emotional conflicts and mental worries shown. Gains through lands and landed properties promised. Expenses will be heavier than usual.

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

A good week for finances. Agricultural pursuits will be successful. But there will be no mental peace. Clashes in the office shown.

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

Financial gains will continue. You will be able to move things very smoothly. Friends will be very helpful. Success in agricultural pursuits also promised.

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

You will be able to continue your ventures without much disturbance this week. But Sunday and Monday morning may prove to be a little troublesome. Rest of the week will turn favourable.

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

The first half of the week will be unsettled. Spend Monday afternoon Tuesday and Wednesday with care. Rest of the week will turn out to be favourable except for minor health upsets.



# IN THE DISTRICT COURT OF VAVUNIYA

Testamentary Jurisdiction  
No. 430

In the matter of the intestate estate of Sinnathamby Piramandoo of Nellukkulam in Naduchcheddikulam, Vavuniya District

Veerakathy Sinniah of Nochohimodai Petitioner  
Vs.

1 Veerakathy Thambiah; 2 Veerakathy Chelliah, 3 Valliammai widow of Ramupillai all of Nochohimodai; 4 Sinnammah widow of Ponniah of Sastrikoolankulam, Vavuniya; 5 Kasinather Subramaniam of Marikkalampalai Naduchcheddikulam; 6 Vairavannather Nadarajah and wife; 7 Sellammah both of Kudiyiruppu; 8 Ellappar Rasalingam and wife; 9 Thankam both of Thandikulam; 10 Chelliah Kanagasabai and wife; 11 Kamoney both of Sastrikoolankulam; 12 Vairavannather Thamboo and wife; 13 Nallammah both of Maharampaikulam; 14 Ponnambalam Arunasalam of Nochohimodai; 15 V. Thamotherampillai and wife; 16 Sarasu both of Nochohimodai; 17 P. M. Komalar of Puliankulam; 18 Veeravagu and wife 19 Ponnupillai both of Iranai Illuppai-kulam in Mannar District; 20 Ramupillai Sellathurai; 21 Ramupillai Vallipuram; 22 Ramupillai Ratnasingham; 23 Ramupillai Thamotherampillai all of Nochohimodai; 24 Ramupillai Velupillai, 91 Unit I Pavatkulam; 25 Thambiah Subramaniam and wife; 26 Pushpavathy both of Nochohimodai; 27 Ramupillai Sangarapillai of Thandikulam; 28 Kanavathipillai Ponnudurai of Maraiadithakulam, Omantai; 29 Kanapathipillai Sayampoo of Marukkarampal, Vavuniya; 30 Velupillai Ramanathan and wife; 31 Sithampararn both of Unit 5, Colony Pavatkulam; 32 Subramaniam Nallathambiy of Nochohimodai; 33 Subramaniam Sellathurai of Thandikulam; 34 Subramaniam Kathigama of Thandikulam; 35 Rasmah widow of Velupillai of Vairavapuliyankulam; 36 Velupillai Thamotherampillai of Nochohimodai; 37 I Sithamparapillai, 38 Velupillai Navaratnam and wife, 39 Indra Devi all of Nochohimodai

Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, Additional District Judge of Vavuniya on the 13th day of September 1961 in the presence of Mr. S. Ramachandran, Proctor on the part of the petitioner abovenamed the affidavit of the petitioner dated 23rd August 1961 having been read it is ordered that the petitioner be and is hereby declared entitled as cousin of the abovenamed deceased to have letters of administration to the abovenamed estate issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 9th day of November 1961 show sufficient cause to the satisfaction of the court to the contrary.

13th September 1961  
Sgd. T. J. Rajaratnam  
Additional District Judge

9-11-61. Time for showing cause is extended to 7-12-61

Sgd. T. J. Rajaratnam  
Additional District Judge  
(O 122 24 & 1)

# THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

**Shares** 5000 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.

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APPLY TO:

S. KANAGASABAI,  
Shroff.

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA  
Testamentary Jurisdiction  
No. 1036.

In the matter of the intestate estate of the late Velupillai Vallipuram of Myliddy North Deceased. Sinnathangam widow of Vallipuram of Myliddy North Vs. Petitioner. G.A.L. 1 Velupillai Sellathurai and wife  
Minor 2 Bhuvaneswary  
3 Vallipuram Anandacumarasamy  
4 Parameswary daughter of Vallipuram  
5 Selvarany daughter of Vallipuram  
6 Vallipuram (Arulnanda Cumaraswamy all of Myliddy North Respondents.

This matter coming on for disposal before C. Thanabalingam Esqr., Addl. District Judge, Jaffna on the 18th day of September 1961 in the presence of Mr. M. Sithamparanathan, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed 1st and 2nd defendants be appointed Guardian-ad-Litem over the minors the abovenamed 3rd to 6th respondents to represent them in this action and that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed as widow of the said deceased and that the same be issued to the petitioner unless the respondents or any other person interested shall appear before this Court on or before the 27th day of October 1961 and show cause to the satisfaction of this Court to the contrary.

This 18th day of  
September 1961  
N. Krishnadasan (Sgd.)  
District Judge,

Drawn by  
M. Sithamparanathan (Sgd.)  
Proctor for Petitioner.  
27-10-61

Time to show cause extended till 8-12-61.

N Krishnadasan (Sgd.)  
D. J.  
(O. 125, 24 & 1)

IN THE DISTRICT COURT OF  
VAVUNIYA  
holden at MULLAITIVU

Testamentary Jurisdiction  
No. 429,

In the matter of the Intestate Estate of Kathirasaiyar Ganesaiyar of Mulliyawalai Deceased.

Selvanayagi Ammal widow of Ganesaiyar of Mulliyawalai Vavuniya District

Vs. Petitioner.

1 Kavuri Ammal wife of Sambasivam Kurukkal  
2 Kanthathasu Sambasivakuruggal of Nayanmakadu, Jaffna Dt.  
3 Annapocraneswari Ammal wife of  
4 Thiagarasa Iyer Suntharamoorthy Iyer of Tellippalai Jaffna Dt.  
5 Ganesha Iyer Karthigesar Sarma of Mulliyawalai Vavuniya Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, Additional District Judge of Mullaitivu on the 27th day of September 1961 in the presence of S. Ramachandran, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 19th day of January 1959 having been read; it is ordered that the petitioner be and is hereby declared entitled to as widow of the abovenamed deceased to have letters of administration to the abovenamed estate issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 21st day of November 1961 show sufficient cause to the satisfaction of this Court to the contrary.

T. J. Rajaratnam,  
Additional District Judge.

21-11-61  
Time for showing cause is extended to 19-12-61.

T. J. Rajaratnam,  
Additional District Judge.

(O. 121, 24 & 1)

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## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1053.

In the matter of the estate of the late Ponnammah widow of Naganathar Sathasivam Moolai Deceased

Sathasivam Nadarajah of Chulipuram, Jaffna

Vs. Petitioner.

1 Sathasivam Selvaratnam of Araly South, now of C. G. R. Anuradhapura  
2 Kandappu Marimuttu  
3 and wife Nagammah of Araly South  
4 Namasiyayam Ananthathevan  
5 and wife Selvanayagi of do  
6 Sangarapillai Muttiah of Athiady, Jaffna.  
7 Sangarapillai Kandiah of Moolai  
8 Thangam widow of Velanthar Kandiah of do  
9 Muttachy widow of Vaitilingam Murugesu of Araly South Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before N. Krishnadasan, Esqr. District Judge, Jaffna on the 20th day of October 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 above-named petitioner be declared entitled to have letters of administration of the estate of the abovenamed deceased issued to him unless the said respondents or anyone else interested in the estate shall appear before this court on the 6th day of December 1961 and show cause to the satisfaction of this court to the contrary.

This 20th day of October 1961

Sgd. N. Krishnadasan  
District Judge.  
(O 123 24 & 1)

## Order Nisi

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1054.

In the matter of the estate of the late Sukirtham wife of Benjamin Selvanayagam of Chundikuly, Jaffna

Deceased.

Benjamin Selvanayagam of Chundikuly, Jaffna

Vs Petitioner.

1 Stanley Chanthirarajah Selvanayagam of do, presently of 61, Pendennis Avenue, Colombo  
2 Kingsley Ponrajah Selvanayagam of 19, Pendennis Avenue, Colombo  
3 Trixie Ponmany Selvanayagam of Chundikuly

Respondents.

This matter coming on for disposal before N. Krishnadasan, Esquire, District Judge, Jaffna, on the 20th day of October 1961 in the presence of Mr. V. Nagalingam Proctor for Petitioner and the affidavit and petition of the said petitioner having been read; it is ordered that the above-named petitioner be declared entitled to have letters of administration of the estate of the said deceased issued to him unless the above-named respondents or anyone else shall appear before this Court on the 6th day of December 1961 and show cause of the satisfaction of this Court to the contrary.

This 20th day of October, 1961

Sgd. N. Krishnadasan  
District Judge  
(O. 124 24 & 1)

காங்குலில் வழாது பெய்க மலிவானு கரக்கமன்னன்  
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Editor: R. N. SIVAPIRAKASAM,