

For Your Printing

SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1889.]

THE Hindu Organ

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 356

FOR YOUR
BOOKS

CONTACT

Saiva Prakasa
Book Depot

[PRICE 10 CENTS]

VOL LXXIII

JAFFNA, FRIDAY JANUARY 5, 1962

NO. 38

SIVAGURUNATHAR DAY AT SAIYA PARIPALANA SABHAI

PORTRAIT UNVEILED

"Among the esteemed group of philanthropists of this Peninsula the Sivagurunathar couple occupy a prominent place. The philanthropy of Mr. & Mrs. R. Sivagurunathar was reflected in the growth of the Hindu Ladies College and the Saiva Paripalana Sabhai Naval Mandapam. As President of the Saiva Paripalana Sabhai and the Hindu College Board of Directors Mr. Sivagurunathar's contribution to religion and language can never be forgotten" said Mudlr. C. Muttuthamby unveiling the portrait of the great Saiva worker in the Navalar Mandapam.



Earlier the portrait was taken in procession from the 'Hindu Organ' Office along Kankesanturai Road, Thaddatheru Road, Brown Road & Neeraviady Road to the Sabhai Head-quarters.

Presiding at the public function, Mr. S. U. Somasegaram, M. A. Dip. (Ed.) Assistant Director of Education of Jaffna, described the late Mr. Sivagurunathar as a solemn emblem of selfless service whose entire life was devoted to the religious, cultural and social activities of Jaffna and added that Mr. Sivagurunathar ably continued the

great work of those illustrious leaders, Messrs Pon-nampalapillai, Chellappapillai, Nagalingam, Pasupathi Chettiar and others who founded the Sabhai and established the Jaffna Hindu College.

Mudlr. Muttutambay said that the portrait of their past president must serve as a constant reminder to the younger generation as an example of sincere service to religion and language.

Shri S. Vinasithamby gave a musical discourse on the "Greatness of Lord Muruga."

The Essence of the Gita - 8

DOUBTS AND FEARS

(By A STUDENT OF HINDU PHILOSOPHY)

The path which the influence that of itself and philosophy of the Gita, recommends to the student or to the devotee who seeks liberation is not an easy path to follow. There are obscurities which even such a thinker as Sankara found difficult to unravel. It is so with every religious Scripture as has been pointed out in some of the earlier articles. Contradictions verbal, notional, or metaphysical must be expected when the mind that puts down the thoughts is under a double

of an Over-seeing Entity but those difficulties do not of necessity create doubts. The thoughts themselves on the other hand may be the composite work of several minds acting in collaboration in which case the occurrence of obscure passages is capable of easy explanation. A uniformity will however be found in the instructions or injunctions taken as a whole which points to a philosophical system

(Continued on page 2)

PHILOSOPHY OF DESIRE

By Swami Sivananda

Desire is the motive force that drives a man to work in order to get the objects of desire. It is born of ignorance. It is the cause for pleasure. If there is no desire, there is no pleasure. It is the cause for all human miseries and sufferings. A desireless man is the most happy man in the world. Desire is the enemy of peace, devotion and wisdom.

There can be no desire for an object which is altogether unknown. You may have daydreams, wishes and flickerings of the imagination, but real desire will only arise when the mind presents the object to be sought.

Your desire is in proportion to the strength of your internal faculties. The intensity of desire will depend upon the vigour of your will and the reach of your mind. The mind must present the object to the will and according to the area of the mental vision, the width and depth of the intellectual field of observation, so will be the power and eagerness of the desire.

Trishna is intense desire. Craving is trishna. It includes thoughts and desires. It is the will to live of Schopenhauer. 'tanha' of Lord Budha, 'Abhinivesha' of Ptanjali Maharishi. Craving is the germ of personality. It builds the false-ego. It strengthens and fattens the ego. It is the flame of the life of appetites; craving is cause for pain, sorrow and births and deaths.

Vasana is subtle form of desire. Desire remains in a seed form in the subconscious mind. This is Vasana. When it comes to surface of the conscious mind, it becomes desire. This world is Vasana maya i. e. full of vasanas. The mind is also Vasana-maya. The mind

(Continued on page 3)

GLIMPSES OF THAMIL CEYLON OR EELATH - THAMILAKAM

NALLUR

THE LAST CAPITAL OF THE TAMIL KINGS

WHEN WAS IT FOUNDED?

(Specially contributed to the Hindu Organ)

By

V. MUTTUCUMARASWAMY B. A.)

Nallur two miles from the town of Jaffna (and two hundred and forty seven miles from Colombo) was the last capital of the Tamil kings. It was the capital for several centuries, long after Singai Nagar and before it Kanterodai and Mantota.

Nallur according to Vaipavamalai and Kailasa malai was founded by Singhai Aryachakravarthi in 948 A.D. Singhai here plainly refers to Singai Nagar and not to the king of Nallur. In the reign of Udaya III (941 A.D. to 949 A.D.) the Chola king Parantakan came to Ceylon in order to capture the crown and the paraphernalia left by a former Pandyan king. The Chola king killed the king of Singai Nagar defeated the Sinhalese king but could not accomplish his aim. The Chola king's victory is described in an inscription of the time.

The Significance of the Kottagama Inscription

From the 10th century to the 15th century Singai Nagar, was the capital of North Ceylon. This can be confirmed by a Tamil inscription, which is now found in the Colombo Museum (Archaeological section). This was found at Kottagama near Rambukkana, by the Archaeological Commissioner Mr. H. C. P. Bell. The Tamil inscription says:

Sethu

"The innocent women

- 1 Knighton's Ceylon Pages 128, 130.
- 2 Rajendra I. Thiruvallang-Kaddu Copper grant
- 3 Report on the Kegalle District by H.C.P. Bell Page 85. See also Ancient Jaffna—Mudaliyar Rasanayagam—Page 364.

folks (of the lord of Anurai (Anuresar) who did submit to Arujan of Singai Nagar of foaming and resounding waters, exhibited drops of water in their pairs of lance-shaped eyes and spread their forehead marks on their beautiful brace-leted lotus—like hands."

(Translated by the Govt. Epigraphist of India 1932).

There can be no doubt that this record refers to the conquest of the Aryachakravarthi of Jaffna over a Sinhalese king of Anurai (Anuradhapura).

The epigraph is prefaced by the word "Sethu" which was the motto of the Jaffna kings. It appears not only on their coins but also in books dating from the late medieval period. Singhai or Singai Nagar is given in these works as the capital. What can be the date of this inscription?

The Kottagama inscription refers to the middle of the fifteenth century. Mr. H. W. Codrington argues that there are three periods possible namely (1) 1400-1415 (2) from 1415 to the capture of Jaffna before 1448 (3) from the end of Bhuvaneka Bahu VI's reign to the close of the century.

The Vaipavamalai says
(Continued on page 2)

4 Dakshina Kailasa Puranam Page 9.

5 The Significance of the Kottagama Inscription by H. W. Codrington J. R. A. S. (Ceylon branch) Vol. 32, Page 214-228.

Singai and Anurai refer to Singai Nagar and Anuradhapura.



திருச்சிற்றம்பலம்,
தமச்சிவாயவே ஞானமுந் கல்வியும்
தமச்சிவாயவே நானறி விச்சையும்
தமச்சிவாயவே நானென் றேத்துமே
தமச்சிவாயவே நன்னெறி காட்டுமே
பஞ்சபரமஹம்.

Hindu Organ

FRIDAY, JANUARY 5, 1962

Treasure These Thoughts

In the illusion of separateness is the seed of desires.

WORK THE WAY OUT

Swami Sivananda in a spiritually stirring message to the Tamilnad Writers' Conference said that the "sound realism in dealing with the different values in life, that has been so ably held forth by some renowned Tamil sages, should be taken note of by political idealists." According to the Swamiji "writers are the moulders of human minds, portraying the joys and sorrows, hopes and desires, of the people, shaping their aspiration, and urging them to arise victorious above all forms of tyranny, injustice, hypocrisy and inhumanity. Writers are, indeed, among the foremost creators of civilizations".

The duty of writers particularly during a period of tension in a country is to help the people out of the difficulty by suggesting constructive proposals for clearing the situation. Leadership of the people by means of political and social organisations is quite different from the guidance that is given by writers taking the true view of things and placing before the country the pros and cons of the situation in the correct perspective. The significance of moral and spiritual values should be the basis for social, economic and political disputes to be discussed and solved. Working up the passion of the people by dealing with only one side of the question at issue and allowing them to be swayed by indiscriminate and indiscreet persuasions of others must be discouraged and avoided. Combination of conflicting groups or parties for the particular object of gaining a certain end cannot be considered to be a use-

ful or acceptable method of effectively solving a problem that affects the people as a whole.

This country as any other in the world is confronted with many problems of dispute. The efforts of leaders to solve these questions have not been successful. The remedy certainly is in the hands of the people. It is at this juncture that writers should contribute their best in the cause of the country and guide the people by correctly placing the truth before them, analysing the situation in all its aspects and suggesting proper action

NALLUR

(Continued from Page 1)

that Saka 1390 (corresponding to 1458/9 the Jaffna king Jayavira fell out with Bhuvaneka Bahu over the Pearl fishery conquered the Sinhalese, and after holding the country for twelve years gave it back to Parakrama Bahu on payment of tribute.

6 Vira Alakeswara was at enmity with his neighbours. A temporary occupation of the Sinhalese districts by the Jaffnese is not possible. In Kohul Sandesya the word Kannada is used referring to the Jaffnese.

Tenkasi Central Shrine inscriptions (Travancore Arch, Series VI No. II) says that Arikesari Parakrama Pandya "saw the backs of the kings of Singhai, Anurai, Irasai, Sendai, Vindai, Arundai, Mudalai, Virai and Vaipparu."

The Vijayanagar empire had incorporated the Cholas by 1365 and about the same time the Pandyan country was occupied by Kampana II. The Nayakkars were the successors of the Vijayanaagar emperors in the government of the Chola country and the suzerainty of Jaffna may well have come down to them as a heritage of the empire, though when this overlordship was secured is not certainly known.

The Jaffnese invasion (referred in the Kottagama inscription) has to be placed between 1438/9 and 1448. The Jaffnese invasion and even an occupation cannot be ruled out merely because it is not mentioned in the Mahavamsa.

6 Ming Shih J.R.A.S. (C.B.) Vol. XXIV, No. 68 Page 191.

Sri Lanka Almanac in Tamil

A useful innovation in the Information Department this year is the publication of the Sri Lanka Almanac in Tamil. Mudlr. K. Sabanathan who ably compiled the necessary particulars for the Almanac has taken special care to bring out the salient topics that require publication, namely, days of religious significance and the details of the Subakiruthu New Year Ceremonies. The publication is both attractive and elegant. The credit goes to the publisher Mr. Lionel Fernando of the Information Department.

7 Ibn Battuta visited Ceylon in 1344 and found the north of the island, including the port of Puttalam, in possession of Arya Chakravartty, King of Jaffna. The Kingdom came into being as an independent state about the 13th century and its rulers known as Arya Chakravartty claimed to be of the Ganga Vamsa. They were very powerful in the second half of the fourteenth century but soon afterwards became tributary to Vijayanagar. Valentyn the Dutch traveller mentions an invasion of the kingdom of the Canarese (into Ceylon) who were probably the Vijayanagar people.

According to tradition, the city of Nallur and the founder of the Nallur Kandaswamy temple was one Bhuvanekabahu. The Kailasamalai and Vaipavamalai state that Bhuvanekabahu was a Brahmin Minister of Arya Chakravartty. But scholarly historians are of the opinion that the founder of the city of Nallur and the Kandaswamy temple was Thri Sanghabodhi Bhuvanekabahu - (Shenpakapperumal or Sapumal Kumara) the ruler of Kotte (1450 - 1467)

8 A stanza from Visvanatha Kurukkal Sambavak Kurrippu (an ola M. S. S.) as quoted by A. Mootootambipillai in his History of Jaffna mentions Thri Sangabodhi Bhuvanekabahu as the

(Continued on page 3)

7 Ceylon and South India Origin and Spread of the Tamils

—Dikshitar Page 91

Rise and growth of a Tamil Kingdom in North Ceylon

THE ESSENCE OF THE GITA

(Continued from page 2)

based on a synthesis of ethical and religious concepts. Doubt is a mental act which in regard to the Gita arises in the mind of a person who insists on logical demonstration of the truth of metaphysical facts. The person who doubts a metaphysical doctrine should remember that there are facts in nature, in botany and physiology for instance, the truth of which is patent but which elude explanation by any logical process. There is also a faculty higher than reason, namely, intuition, by which truth is apprehended in a flash. This faculty religious mystics possess in a high degree while the ordinary truth-seeker has to rely on reason only to reach certitude and reason in a cumbersome process.

Intuition has had much to do with the work of modern scientists, and in the creative thinking of poets and novelists of genius. The religious mind may therefore see much which, so to speak, is invisible to the irreligious mind. To the perfectly irreligious mind which denies supramundane things and is bent only on self-indulgence, to the purely worldly who believe in the saying "Let us eat, drink and make love for tomorrow we die", religious philosophy or for that matter any philosophy has no meaning whatsoever. They live for the day, sensual indulgence their main object. They will not assent to any proposition found in the Gita or in any other Scripture. They are either atheists or agnostics though a few among them may have some kind of moral principles. Atheism is that mental attitude which is the same as gross materialism. It denies the existence of a Primal Cause for the Universe or of a Power behind the movements of the heavenly bodies and other phenomena of a Primordial Source for the innumerable varieties of plant and animal life. Agnosticism is the attitude of men who say "We know nothing and can know nothing about the origin of the Universe. Therefore we must make the best use of this life without worrying about so-called spiritual things". The agnostic is open to knowledge if a way is found to lead him on the correct path, but the atheist who worships the goddess of reason makes much of the fact that the existence of an All pervading and Omnipotent World-mind is incapable of logical proof. The writer hopes to deal with the problems broached by these twin objectors in an appendix to this series.

There is another category who belong to neither of these classes, the lazy, lackadaisical, lukewarm-believers who say they are too old or have no time to practice the teachings or who fear that they will meet with failure because practice is beyond their capacity or because of their duties as fathers of families. They find a ready excuse for their neglect of a plain religious duty in some defect or infirmity they possess or in too much absorption in worldly care. Worldly care such as looking after the family or making provision for it is undoubtedly a duty which the father of a family cannot overlook, but the performance of such duties need not make house-holders worldly-minded. The indifference of some of them is due to their irresoluteness and lack of perseverance. They are too easy-going or they idealise their progeny too much. In their excessive affection for their children they think that anything that may fatten their purse is worthwhile obtaining. Self-discipline they feel is not for them. Hence the attraction of that worldly maxim "Get rich quick by fair means or foul". Such a view of life is entirely wrong. The purpose of existence is not satisfaction of one's material and physical needs only but of the higher needs of the spirit also. Satisfaction of one's appetite whether it be the appetite for lucre or the appetite of the flesh (what is euphemistically called the biological need) is nothing short of animalism. The mental and moral discipline which the Gita provides if it is hard to follow until the culmination is reached, is worthy of acceptance for the simple reason that even one step towards the goal can do much good. The preparation of the mind for the flow into it of spiritual energy is part of the spiritual awakening which every believer must give some attention to. Spiritual awakening brings peace when trouble comes. The man whose moral fibre is weakened by loss of faith cannot face a crisis. His mind is agi-

(Continued on page 3)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 7-1-62 TO 13-1-62

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

You will be able to succeed in your undertakings after much labour this week. Friends will help you out of difficulties. You may have to undertake some tedious trips. There will be no mental harmony.

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

Misunderstandings with friends and relatives likely this week. Minor accidents also not ruled out. But professionally it will be a fairly favourable week. Health upsets likely week end.

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

Sunday and Monday must be spent with care. You will have to be careful in all your undertakings during these days. Rest of the week will be fairly favourable for business deals. But there will be no mental peace.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first two days will be favourable for new deals. But spend Tuesday, Wednesday and Thursday morning with care. Rest of the week will turn favourable again. Ruin to enemies shown.

LEO Maha, Pooru, Uttira 1, Singha Rasi

You will be able to succeed in your new ventures during the first half of the week. But there will be some worries and troubles from Thursday. Spend Friday and Saturday morning also with care.

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

You may have to face some unwanted criticisms this week. Minor health upsets shown. Clashes with relatives also likely. But professionally a good week.

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

You will be able to get some increased gains in your ventures. Steer through opposition this week. Be careful in your dealings with your superiors. You may be called upon to give some explanations in certain affairs.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

You will find vast improvements in your affairs this week. Friends will help you out of difficulties. Gains through agricultural pursuits also promised. But your mind will not be at peace.

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

This week bring in some unexpected gains. You will be able to make some investments. Health should improve. You can rely on your friends to help you out of difficulties.

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

Emotional conflicts likely this week. Domestic affairs will be in a mess. You will find it difficult to make both ends meet. Relatives will cause you much annoyance.

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

You will be able to steer clear of all obstacles and succeed in your ventures. Gains in all undertakings promised. But you will have to meet some heavy expenses too.

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

The good effects will continue. Go ahead with your plans for your future. Success in educational pursuits also indicated.

The Essence

(Continued from page 2)

tated. Worry, anxiety fear and sorrow get the better of him and he cannot face with courage the malevolence and hostility of his kind. At such times he will need a poise, a dignity of bearing, an indifference to pleasure and pain which nothing can destroy.

Only the discipline of the Gita can give these qualities. Only that discipline can make the fully integrated personality who is not embittered by mockery or tortured by any inferiority-complex. That true man of God John Henry Newman when he felt that life was becoming a burden and the future looked dark composed a hymn while in the grip of that deadly disease, dysentery. A most inspiring hymn, it has transformed the lives of countless millions throughout the world in every generation since the year of its composition (1832). Mahatma Gandhi never failed to use it as an invocation to the Deity or have it sung to him when ever distress overtook him. It runs thus:-

"Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me
I was not ever thus, nor pray'd that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day, in spite of fears,
Pride ruled my will; remember not past years,
So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, O'er crag and torrent till the night
is gone."

May the words of this hymn raise those who fall and solace those who find life cheerless and full of perplexities. Its writer was a saint and a Yogin in every sense of the word though he had embraced the Christian religion, for the Gita itself says: "Whose intent in unity (union with the Self) worships Me who abide in all beings, that Yogin dwells in Me, whatever his make of life." (chapter 6, verse 31).

HINDU ORGAN

&

INTHUSATHANAM

Agent in Colombo

S. KR. M. MANI,
92, New Moor Street,
COLOMBO-12.

Nallur

(Continued from page 2)

founder of the temple and the city of Nallur.

In the Kaddiyam of the Nallur Kandaswamy temple "Sri Sanga Bodhi Bhuvanekabahu" is praised. Bhuvaneka Bahu or Sapumal Kumaraya the hero of Kohila Sandeseya was the heir of Parakrama Bahu VI of Kotte who conquered North Ceylon and founded the new city of Nallur in 1450.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO
Testamentary Jurisdiction
No. 713

In the matter of the intestate estate of Kanapathipillai Athisdam of Puloly West Deceased Meenadchipillai widow of Athisdam Puloly West

Vs. Petitioner.

1 Athisdam Navaratnam of do present of A. S. P. Matara

2 Athisdam Darmaratnam of do presently of Colombo Commercial Coy, Colombo

3 Thanaledchumy daughter of Athisdam

Minor { 4 Athisdam Puva-

5 Athisdam Selvarajah of do

6 Kanagasabai Sangarapillai of Puloly South

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Point Pedro, on the 4th day of December 1961 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner, and the affidavit and petition of the Petitioner having been read:

It is ordered that the Petitioner be and she is hereby declared as wife of the abovenamed deceased, to have Letters of Administration to the estate of the deceased issued to her accordingly and that the abovenamed 6th Respondent be appointed Guardian - ad - litem over the abovenamed minors the 4th & 5th Respondents for the purpose of representing them in these proceedings unless the Respondents abovenamed or any other person or persons interested shall on or before the 16th day of February 1962 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 4th & 5th Respondents to be produced on the said date 16 - 2 - 1962.

This 4th day of December
Sgd. 1961

N Sivagnanasundaram
District Judge

(O 136 5 & 12)

NOTICE OF A
PARTITION ACTION

IN THE DISTRICT COURT OF
POINT PEDRO
No. 7135

1 Packiam daughter of Kanapathipillai of Thumpalai

2 Kamalampikai wife of Vaithilingam Bala-

krishnan of do

Vs. Plaintiffs.

1 Rasamany widow of Kumarasamy of Thumpalai

2 Vairamuttu Selvaratnam and

3 wife Sivayogam of do

4 Kandiah Sabaratnam and

5 wife Sivapackiam of do

6 Kandiah Sandrasegar and

7 wife Selvaratnam of do

8 Easwaram daughter of Chinniah of do

9 Vallipuram Thanabalingham and

10 wife Nagaraththinam of do

11 Nagalingam Kandasamy of do

12 Vaithilingam Bala-

krishnan of do

Defendants.

It is hereby notified that action No. 7135 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition / sale of the land called Navalankaladdy in extent 13 Lms V. C. and 8 1/4 Kls. and situated at Thumpalai in the Parish of Point Pedro in the Division of Vadamardochy in Jaffna District of the Northern Province.

The Defendants in the aforesaid action are summoned to appear in Court on the 17th day of January 1962 at 10 o'clock of the forenoon.

By order of Court,

Sgd. S. P Thevasagayam

Secretary.

Drawn by
S. Rasaratnam
Proctor for Plaintiffs,
(M. 124. 5)

Philosophy of.....

(Continued from page 1)

is a bundle of vasanas. If vasanas are destroyed through japa, kirtan, meditation, enquiry, dispassion, discrimination, there will be no such thing as mind. Annihilation is vasanas, desires and Trishnas is annihilation of mind. Extinction of Vasanas, alone is Moksha or emancipation.

A desire is made up of Asakti (attachment), Kamana, (longing) and Raga (preference for objects). If sakti goes away Kamana will vanish by itself. But Raga will remain for some time. This raga will also vanish in course of time by sincere trials.

(To be continued)

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.

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 711.

In the matter of the intestate estate of Suppar Kanapathipillai of Puloly East

Deceased.

Kanapathipillai Sachi-
athanantham of Puloly
West Petitioner.

Vs.

Kanapathipillai Subra-
maniam of Puloly West
Respondent.

This matter coming on for disposal before N. Sivagnanasundaram Esq. District Judge of Point Pedro on the 1st day of November 1961 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner having been read:

It is ordered that the Petitioner be and he is hereby declared as the son of the abovenamed deceased, to have Letters of Administration to the estate of the deceased issued to him accordingly, unless the Respondent abovenamed or any other person or persons interested shall on or before the 12th day of January 1962 show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of
November 1961.

Sgd.
N. Sivagnanasundaram
District Judge.

Drawn by
Proctor for Petitioner.
(O. 135. 5 & 12)

ORDER NISI

IN THE DISTRICT COURT OF
BATTICALOA

No. 770 Testy.

In the matter of the Intestate estate of the late Sellathurai Selvaratnam of Vaddukkodai West Deceased. Rasamalar widow of Sellathurai Selvaratnam of Vaddukkodai West Petitioner.

Vs.

Minor } 1 Selvaratnam Kau-
sala of Vaddukkodai West appearing by her G. A. L.
2 Vinayar Sellathurai of Arasady Road, Vannarponnai North West, Jaffna Respondent.

This matter coming on for disposal before Jos. J. David Esquire, District Judge of Batticaloa on this 15th day of December 1961 in the presence of Mr. S. V. Somasundaram Proctor on the part of the petitioner and the affidavit of the petitioner dated 11th day of February, 1961 having been read:

It is ordered that the 2nd respondent be and he is hereby appointed Guardian - ad - litem over the 1st minor Respondent; that the Letters of Administration be and the same is granted to the petitioner in the capacity as lawful widow, unless the Respondents abovenamed or any others shall on or before the 18th day of January 1962 show sufficient cause (if any) to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner is to

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1068.

In the matter of the Last Will and Testament of the late Sithamparapillai Ponnambalam of Chankanai East, Jaffna Deceased,

1 Sundram Sivasothy and
2 Canapathipillai Nagendran both of Chankanai East Jaffna Petitioners.

Vs.

1 Kanagavalliamma widow of S. Ponnambalam of Chankanai East
2 Vethavally wife of Sundram Sivasothy
3 Sivagamasavunthary wife of Nagendran
4 Ponnambalam Sithamparanathan
5 Ponnambalam Veerasingham
6 Ponnambalam Thanganayagi all of Chankanai East Respondents.

This matter coming on for final disposal before N. Krishna. dasan Esquire, District Judge of Jaffna on the 22nd day of November 1961 in the presence of Mr. S. Sivagnanam Proctor on the part of the petitioners abovenamed and affidavits of the petitioners dated 13th November 1961 and the notary and attesting witness dated 27th October 1961 and the consent paper of the Respondents having been read:

It is ordered that the Last Will and Testament No. 2192 dated 19th September 1960 and attested by S. Sivagnanam Notary Public and made by the deceased abovenamed original of which has been produced and is now deposited in Court be and the same is hereby declared proved, and it is further ordered that the petitioners abovenamed are the Executors named in the said Will and they are hereby declared entitled to have Probate thereof issued to them accordingly.

This 22nd day of
November 1961

Sgd. N. Krishnadasan
District Judge.

Drawn by
S. Sivagnanam
Proctor for Petitioners.

(O. 132. 29 & 5)

produce the said 1st minor respondent on the said date.

Batticaloa this 15th day
of December 1961.

Sgd Jos J. DAVID,
Addl. District Judge
Batticaloa.

Drawn by
Sgd. S. V. Somasundaram
Proctor for Petitioner.

(O. 134. 5 & 12)

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. P/540

Ponniiah Nadarajah of 42,
Stanley Road, Jaffna pre-
sently of Mandapam Camp
Plaintiff

Vs.

1 Ponniiah Balasubramaniam of Araly East
2 Amarasingam Alagaratnam and
3 wife Vijayalechumy both of Gregory Road, Badulla
4 Rajeswari daughter of A. E. Ponniiah, Govt. School, Analaitivu
5 Pushpavathi daughter of A. E. Ponniiah of Gregory Road, Badulla
6 Thiagarajah Arunasalam of Kokkuvil
7 Thiagarajah Sivasubramaniam of Vannarponnai East, presently of Hospital, Kilinochchi
8 Ramu Krishnapillai of Stanley Road, Jaffna
9 Vythilingam Anandanadarajah, and wife
10 Kamalavathy both of Navalur Kottam, Vannarponnai, presently of 93/10, Kumaraswamy Road, Jaffna
11 Ponniiah Ratnagopal of Railway gate lane, Sirampadi, Jaffna, presently of Hospital, Kilinochchi
12 Subramaniam Nadarajah of Vannarponnai East
13 Arunasalam Thambippillai of Karainagar
14 Ponnampalam Ramanathan of Kalapoomy in Karainagar
15 Thangachchippillai widow of Elagupillai Assai of Power House Road, Jaffna
16 Thangamuthu widow of M. S. Ratnasabapathy of Uduvil
17 Subramaniam Kanagasabai of Vannarponnai East
18 S. Cumaraswamy Ranganathan, and
19 wife Puwaneswary both of Urumpiray
20 Manonmany widow of Sellaththurai Subramaniam of Koddady, Vannarponnai West

21 Kathiresu Subramaniam and
22 wife Thavamany both of Vannarponnai East
23 Sanmugam Kathiravetpillai Thuraisingam of Chundikuli
24 Suppiah Ponnambalam Kandiah of Vannarponnai East Defendants.

To the Fiscal
Northern Province

It is hereby notified that action No. P/540 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition of the land called: "Oomaivayal Pillaipulum Thalaimadai Panankadu Uvayadi Umayvayal Chavithupillaikulam Thalaimadai" in extent Thirty Nine and Three Fourth Lachams of Varagoe Culture (39, 3/4 Lms. V. C.) together with house and buildings and wells and other appurtenances and bearing Assessment Nos. 40-42 Stanley Road, Jaffna and bounded on the East by the properties of the heirs of Rasamma wife of K. Sanmugam, and S. K. Ponnusamy, North by Stanley Road, and the properties of K. Nadarajah and wife Vadivammah and G. Mankayatkarsai West by the property of R. Rasammah and heirs of Kanthar and South by the property of the heirs of Paul Chelliah. This said land is situated at Vannarponnai South East in the Parish of Vannarponnai in the Division and District of Jaffna of the Northern Province.

The defendants in the aforesaid action were summoned to appear in this Court on the 21st day of December 1961 at 10.00 clock in the forenoon. The next calling date is 31st January 1962.

Jaffna, this 1st day of January 1962

By order of Court

Sgd. N. Antonipillai
C. C.

(M 122 5)

FOR ALL YOUR

PRINTING REQUIREMENTS



PLEASE CONTACT:

F. Jeewajee & Bros.,

PAPER MERCHANTS & STATIONERS,

No. 50, New Moor Street,

COLOMBO 12.

Telephone: 78861.

T'grams: "PABAND"

சான்றாகிய வறுது பெய்க மலிகளஞ் சாக்கமன்சன்
கோன்முறை யாச செய்க குறைவிலா துயிர்கன் வாழ்க
கான்முறை யறங்க னோங்க நற்றவம் வேன்வி மல்க
மேன்மைகொன் சைவ நீதி விளங்குக வலக மெல்லாம்.

Printed and Published by Ayampillai Sinnathurai, residing No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road Vannarponnai, Jaffna, on Friday, January 5, 1962.

Editor: R. N. SIVAPIRAKASAM.