

ISTADEVATA

BY SOURI RAYAN

A great British Statesman who was also a philosopher and thinker was asked whether he believed in God. His reply was that he only knew that his prayers were answered, thereby implying that there was one who had listened to his prayers and granted them but this could not be explained to the satisfaction of the inquiring mind of a scientist. Scientific thinkers like Jeans, Edington and others have said that this world is the work of a highly intelligent being. As to who that intelligent being has been the everlasting quarrel of all the prophets and priests of various religions. This same statesman on his death bed tried to convey his feelings. He told his servant that a cold feeling was creeping up from his feet and when it reached his chest he pulled his sheet up to his neck, bade his servant good-bye and passed away peacefully. Pious people have had visions when in their death beds. An engineer told his wife 'angels are come to take me away' and when the wife started crying and asked him what to do he told her 'please look after the children' and passed away. Another old man told his wife he was going and the wife replied she was coming too and both were not parted even in death, a true Sathi. Another ignorant old villager had accomplished his life's ambition to visit Chidambaram and have darsan of Lord Nadarajah. He came back to his village in Jaffna and lived healthily for several months and one day he fell ill and at death, door he said 'I see the grand puja of Nadarajah' brought his hands over his head in his worship and passed away in divine ecstasy. All these are authentic cases that came to the knowledge of the writer. Undoubtedly there will be many more of such cases not only among the Hindus but also among other peo-

ples too. What then is the explanation.

It is obvious all the above are subjective phenomena and cannot be explained in an objective way. One can safely conclude that there is a universal probability that man has a spiritual side to his life in which he is able to commune with his ideal whenever he is in a fit state of awareness. Cynics may say that these are cases of pure imagination, delusion etc, but the fact remains that the persons being nearer to death were earnest and not hugging a pure phantasy. Their knowledge of reality being based on sense perception, that reality appeared to them in such forms that they could appreciate. The question as to whether that they saw were real or not, cannot be answered by us who did not possibly witness them but correct inference as to their authenticity cannot be excluded by us.

Man does not live by intellect alone but he has his feeling and intention by which he reaches heights where pure reason cannot take him. To those who live in the constant company of the spirit an awareness comes naturally, enabling them to see things in a better perspective different to us average humans who can neither confirm nor deny these phenomena but only believe in them. The question naturally arises as to which god one should believe in. This is made more complex by certain priests insisting that their God is the true God and the rest false. Human experience gathered from records left by different people show that these Gods have their roots in tribal traditions going back to centuries and people are better able to venerate their ancestral gods than other new ones. Hence the Hindu tolerates all the gods and permits one to worship one's Ista devata or the God that appears

to him or her and Hindu theologians do not hesitate to say that each God is an aspect of the all embracing one Supreme God. They go even further and say that only one God exists though called by different names. But man will not be satisfied with a mere metaphysical concept or a pure dry scientific power or even an intellectual principle. What he needs is a God who can feel and love him, to whom he can turn to in times of joy and sorrow, in life's stresses and strifes. Such is the God Siva and His Sakthi and the four Kumaras, Ganapathi, Bairava, Veerapathira and Karthigeya or Skanda. Similarly Sri Vishnu and His avatars have been objects of devotion and veneration by their devotees. Siva is not a mere concept but a living spirit without beginning nor end. The record of the favours conferred on His devotees and His acts are mentioned in Sivathondar-puranam. A perusal of these will make believers gain an insight into the working of faiths in Siva. But these do not exhaust all the favours conferred by Siva in point of time and space. He being a Universal God, He is constantly doing it all over the world. There are several instances of His acts of Grace not recorded in the puranas or outside. Indeed as long as living beings worship Him, He will continue to confer his favours according to each one's desires. When one meets devotees at pilgrim centres and shrines one hears case after case of such favours, as curing of illness, freedom from troubles etc. The key to these are the prayers of the devotees, prayers which are not mere repetition of set formulae but earnest outpourings from the bottom of the heart of the devotee. No wonder the great British statesman said that he only knew that his prayers were answered. There was some one who listened to his prayers. The question naturally arises as to whether only one God listens to these prayers or many. It depends on whether the questioner is a believer in only one God or many

A SERVANT OF THE PUBLIC

(BY S. SIVASUBRAMANIAM)

A person who works disinterestedly for public causes is a rare individual. The death of such an individual is a great loss to the community and country, apart from its being a loss to the family and his circle of friends. Such an event took place in the passing away of Mr. S. Velupillai, the Honorary Secretary of the Ceylon Saiva Paripalana Sabhai and builder and Dharmakartha of the Pillayar Temple at Nugegoda.

Born of a respected and God-fearing Hindu family of Thunnalai in the Point Pedro Division (Vadamarachy), Mr. Velupillai lived a fairly full life, judged by ordinary worldly standard and was also successful in serving the public in many effective and fruitful ways connected with religion, social service and politics for a long number of years.

He built and endowed a shrine for God Pillaiyar at Nugegoda, which temple has served the needs of the Hindu public in a considerable manner. He gave his meticulous care and devotion to the shrine and was a regular worshipper himself. He was Honorary Secretary of the Ceylon Saiva Paripalana Sabhai, one of the oldest Hindu institutions in the country and rendered yeoman service in that capacity. He kept the institution alive, husbanded its resources and left the Sabhai with a fair credit balance at the Bank. On important occasions where Hindu interests were vitally affected Mr. Velupillai

Gods and whether many Gods are prayed to at one and the same time. Men who have thought over these questions such as Thirumular and others say that there is one God and all the rest are aspects of that one and the same God.

through the medium of the Sabhai marshalled public opinion as some years in the matter of the Kathirgumam Temple and the position of the Hindus relating thereto. He further made good and commendable use of the Sabhai when he took the initiative in getting the statue of the great leader and Hindu devotee, Sir Ponnambalam Ramasathan, installed at the grounds of the Parliament House. At a much earlier point of time he had loyally worked under Sir Ponnambalam Ramasathan and Sir Ponnambalam Arunachalam in institutions like the Saiva Paripalana Sabhai and the Tamil League. Subsequently when the Tamil Congress was formed he was one of its strongest supporters and worked with his usual vigor and zeal. At the time of his death in addition to his other duties he functioned as a member of the Hindu Religious Affairs Advisory Committee appointed by the Government of Ceylon and brought to bear on its deliberations his rich experience, common sense, piety and determination. Perhaps his last act of public service took place a few days ago when he presided over a meeting of the Finance sub-committee of the Hindu Religious Affairs Committee and successfully piloted its proceedings and recommendations for the allocation of the grant given by Government for Hindu Religious Work for the current year (1958).

He has left behind him a devoted spouse with children and sons-in-law all living in an atmosphere of culture and orderly refinement, capable of walking in his foot steps of high personal endeavour.

The deceased was an outstanding person in many ways; may the institutions and causes for which he worked, prosper with God's grace.



தமிழ்நாட்டில், உயர்ந்த கல்வியும், நம்சீலமும் தான் விஞ்ஞானம் தம்சீலமும் தான் தோன்றும் தம்சீலமும் தான் தோன்றும் தம்சீலமும் தான் தோன்றும்

Hindu Organ

FRIDAY, JUNE 20, 1958

Treasure These Thoughts

We must keep the highest ideal before us. In order that our mind may not come down to the lower level, we must have constant remembrance of God.

LIVING AT THE FRUGAL LEVEL

The search for a sound standard of living conforming to the actual needs of man cannot be said to be an easy affair. The ideal of simple living attributed to religious teachers and philosophers does not seem to inspire the modern man. A false sense of dignity of living has created an inflated standard of living with the result that there is not merely vanity but misery also.

The proper distribution of the prosperity of a country can ensure a human standard of living that will obtain a general feeling of reasoned contentment. What is this irreducible minimum standard of living that can make the ordinary man feel that he is leading a contented and reasonably comfortable life? Food, clothing and shelter, coming under the category of bare necessities of life, constitute only a small fraction of the expenditure of the common man. But the expenditure on smoking, entertainment, alcoholic drinks and other items that are properly classified under "wastage" has become more and more prohibitive often driving the individual concerned to the verge of bankruptcy.

Waste of one's resources is a crime against humanity. Extravagant spending on oneself is an outrage against society. The concern for the common good requires that man in his individual capacity should eliminate waste and con-

solidate his savings for the prosperity of the country. This sense of human duty can be cultivated only by self-effort and spiritual discipline.

Though unemployment is an economic disease that defies extermination yet its incidence can be reduced by self effort in a spirit of national service. The effort to seek employment is often confined to the unemployed abiding their time for suitable employment. This practice will only make the position worse. The large number of persons who congregate in the roughshores and occupy themselves in "killing time by indulging in frantic discussions on frivolous subjects, can with advantage divert their attention to useful purpose and produce in their home gardens vegetables and other articles of food at least to meet their own requirements without being a burden on others. Man has duties and responsibilities one of which is that he must earn his living. He who earns his living will know what his standard of living should be. That cannot be anything but living at the frugal level whereby an individual can become useful not only to himself but to others also.

'Without frugality none can become rich, and with it few would be poor.'

Letter to the Editor

The Centenary Celebrations Of A. Mootootambipillai

Sir, Mr. A. Mootootambipillai was born on the 8th April 1858. Hence it is a hundred years since his date of birth.

Mr. A. Mootootambipillai had been a pioneer in the field of Lexicography. His *Abhidana Kosam* which was published in 1912, was the first Encyclopaedia in Tamil. It was the forerunner of *Abidhana Sindamani* and the *Kalai Kalanchiyam*. He published the *English-English Tamil Dictionary*. He also prepared a *Tamil-Tamil Dictionary* which remains to be published.

Mr. A. Mootootambipillai's other works include "*Sarata Churukkam*", "*Thenmoli Vataharu*" and several readers. His contributions to the "*Senthamil*" were noted for the elegance and

'Shastras As Our Guide' Duty To Study And Follow Them

(Speech delivered by His Holiness Shri Sankaracharya of Kama Koti Peetam in Madras)

The Saastras are the final authority for deciding what one should or should not do and it is our duty to understand the Saastras and follow the injunctions contained therein. All religions guide us towards salvation. In fundamentals like devotion to God, speaking the truth and helping others, there is no difference between one religion and another. The difference is mainly in regard to certain doctrines and practices which are the outcome of the varying experiences (*sambhava*) of each religious teacher. That is why Hinduism does not advocate conversion. We believe that if a person faithfully follows the teachings of his religion he will obtain salvation which is the goal of all religions. There is, therefore, no need for extolling one religion or degrading another. Wisdom lies in developing the spirit of toleration (*samarasam*).

The doctrine of equality has begun to invade every aspect of our social behaviour. Modern reformists seek to obliterate all differences between man and man and in their zeal they seek to decri the orthodox practices observed by those who wish to adhere strictly to the injunctions contained in the sastras. In support of their stand, they quote the authority of the following verse from the Gita.

Vidyaa vinaya sampanne braahmanee gavi hastini; Sunichaiiva svapaake cha

simplicity of Tamil prose.

It is the duty of all true lovers of Tamil Literature and Language to celebrate the centenary of this distinguished scholar.

His date of death was 3rd November 1917. It would be appropriate to organise the centenary celebrations during the year 1958, as the centenary of the date of his birth fell on 18-4-1958.

Yours etc.
V. Muttacumaraswamy
Colombo, 13
7-6-58

panditash samadarsinah.

The meaning of this verse is that a pandit views alike a Brahmin endowed with knowledge and humility, a cow, an elephant, a dog and the person who eats dog's flesh. By this enumeration, all grades of creation are comprehended. But those who quote this verse for their own purpose conveniently ignore the significance of the two key expressions, *panditash* and *samadarsinah*. *Panditash* are those who have attained *atmajaana*. In their eyes all are one. It is only such realised souls who are able to "see" the One Brahman, which is not affected by *satva* and other *gunas* or their effects, in all the creations mentioned in the verse. This position implies that before one claims to treat all things as equal, one must have realised this *atmajaana*, entitling one to be called *pandita*. It is, therefore, unwarranted to conclude that this verse provides a clue as to how ordinary mortals should act.

Samadarsana comes in naturally to an *atmajani*. What is possible for him will not be possible for others. He may eat anything; he may take a plunge in a drain with as much unconcern as he bathes in the Ganges; he may drink a cup of molten lead with as much ease as he drinks a cup of water. Others cannot do the same. Therefore, the *pandita* or the perfect one alone can have *samadarsana* and not the ordinary mortal.

It is also significant that the word used in the verse in question is *sama darsanah* and not *samakarinah*. The *samatva* or *advaita* (non-difference) pertains to attitude and not to activity. It is not acting equally or identically in all cases, but looking at all with an equal eye. If the reformist's interpretation of *samadarsana*—*advaita in action* also—is pursued to its extreme absurd consequences would follow. We can have the same feeling of tenderness towards the mother, the wife and the daughter; but we cannot treat them identically. The advocacy of equality on the wrong interpretation of the Gita

verse will result in inconsistency. That is why it has been very properly laid down that "*Bhaavaadvaitam sadaa kuryaat kriyaadvaitam nakarhichit*". In our attitude we should develop *advaitabhava*; but behaviour patterns should differ according to different objects. In fact the adoption of *kriyaadvaita* will render difficult *bhaavaadvaita* which is most vital. There must be distinction in *kaarya*, even as there must be no distinction in *bhaava*.

So long as we are caught up in the whirl of *samsaara* and are subject to feelings like *kaama*, *krodha*, *dvesha* etc. and are afflicted by pain and sorrow, we cannot venture to adopt *advaita in action*. Such a course will only lead us to grief. But this differentiation will get automatically extinguished and *bhaavaadvaitam* will develop as we acquire *jaana*, by refraining from evil thoughts and deeds and by thinking and practising only good deeds. When we become truly *atmajaanis*, both our outlook and conduct in regard to all men and things in all the three worlds will become *advaitic in content and character* (*advaitam trishu lokeshu*). But there is one exception, and that is, *naadvitam guruna saba*. (Do not practise *advaita* towards your guru). That will take away the very foundation of *upa-deesa* and *anugraha*.

The next question is how to determine what to do what not to do. Some people say "let your intelligence be your guide" in this respect. As no two people hold the same view and as the views of the same person change from time to time, we cannot adopt the shifting criterion of *buddhi* in such a vital matter. That is why Lord Krishna says later on in the Gita:

Tasmaat saastram pramanam is kaaryaakaarya vyavasthitau

Jnaitva saastravidhaan-noktam karmakartum ibharhasi.

Our sastras are without beginning. They are the final authority in regard to human conduct. They embody the *anubhava* of humanity and are firmly established in verified human experience. They have survived the onslaughts of hostile criticism and the vicissitudes of doubt and defection. The mark of prudence is to rely on the inviolate injunctions of established sastras than on the inconstant intimations of our little minds. If we lead our lives with this

(Continued on page 3)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 22-6-58 TO 28-6-58

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

An unsettled week. You will have to shoulder great responsibilities. Misunderstandings with friends shown. Financially a fairly good week. Social success also promised.

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

A good week. You will be able to succeed in your undertakings. Social success and fame promised. But all is not well on the domestic side.

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

You will be overworked and there will be no peace of mind. Clashes with superior officers likely. But you are sure to come out victorious. Gains through lands and landed properties promised.

CANCER *Lunarpoosa 4, Poosa, Aayilya [Kataka Rasi]*

A troublesome week. You will find it difficult to make both ends meet. Misunderstandings with friends likely. Health too must be given particular care.

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

A good week for finances. New ventures will bring in good results. Friends will be very helpful. But clashes with relatives likely. Minor accidents also not ruled out.

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

A fairly good week. Financial gains and triumph over competitors promised. New ventures will bring profits but after some delay. Friends will be very helpful.

LIBRA *Chittirai 3, 4, Swathi, Visaha 1, 2, 3, [Thula Rasi]*

Health upsets likely. You will be quick to pick up quarrels. Domestic affairs will continue to be unsettled. Troubles through fathers relatives indicated.

SCORPION *Visaha 4, Anusha, Kettai [Vrischika Rasi]*

You will be worried over petty affairs unnecessarily. Health too will be far from satisfactory. Financially a good week. You will be able to clear some of your debts.

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

Your mind will not be at rest. Expenditure will rise. Clashes with relatives likely. Do not begin anything new for some time.

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

The first two days will prove to be troublesome. Misunderstandings in the domestic circles likely. Rest of the week promises to be favourable.

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

The first two days will be favourable for professional affairs. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week turns favourable again. But health will be unsatisfactory.

PISCES *Pooraddati 4, Uraddati, Revathi. [Meena Rasi]*

First half of the week favourable for new deals. Financial gains and social success promised. Spend Thursday and Friday with care. Last day of the week will be favourable again.

'Shastras As Our Guide'

(Continued from page 2)

faith in shastras, we shall not come to grief.

Some people advance the argument that though there are some good things in our shastras, they are encumbered by weeds which should be removed. This process of removing weeds is a dangerous one. No two people are agreed as to which is weed and which is crop. What is crop to one may be weed to another. So in the name of removing weeds, there will be indiscriminate uprooting of everything and there may be nothing left which we can call religion.

And so in the craze for a false equality let us not obliterate every difference. Do not twist scripture to suit your views. Understand it properly and act accordingly with faith and devotion. Do the duties prescribed by Shastra, not to the extent possible, but 'wholly'. If necessary you may do so gradually. To the extent possible is a dangerous concession to the faltering and the faithless. It will lead in their case to 'nothing'. Even if you apparently come to grief by a legiance to shastras, it does not matter. For, you can be sure of one thing, namely, that you have not done anything wrong. The practice of the shastraic injunctions will remove our sins and cleanse our hearts. In the heart so kept clean, God will manifest Himself and guide us to the higher realms of realisation, when all differences will automatically drop off.

—From the Madras Hindu

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 467

In the matter of the intestate estate of the late Arumugasamy Iyer Balasubramania Iyer of Thondamanar
Deceased

Thangam widow of Sadai Iyer Sinnadurai Iyer of Thondamanar
Vs
Petitioner

Kathirithamby Iyer Arumugasamy Iyer of Thondamanar
Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge Jaffna on the 24th day of May 1958 in the presence of Mr. M. Ksurapatham, Proctor on the part of the Petitioner and two affidavits and

NOTICE

Wanted for Co-operative Hospital, Moolai fully trained unmarried Nurses. Salary Scale Rs. 125-5-Rs. 175 with appropriate allowances. Free furnished quarters provided. Applications close on 30-6-58.

Secretary,
Co-operative Hospital,
Moolai, Chulipuram
16-6-58
(M. 40. 20)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 470

In the matter of the intestate estate of the late Amirthammah widow of Kanapathipillai Rajakariar of Vaddukodai West
Deceased

Naganathar Sabapathipillai of Vaddukodai West
Petitioner

Vs
Rajakariar Paramakurusamy of Vaddukodai West
Respondent

This matter coming on for disposal before N. Sivagnanasundaram Esq. Addl. District Judge Jaffna on the 2nd day of June 1958 in the presence of Mr. M. Kathiravelu Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read,

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as brother of the said deceased, unless the said Respondent or any other person or persons interested shall appear before this court on or before the 7th day of July 1958 and show sufficient cause to the satisfaction of this court to the contrary.

This 2nd day of June 1958

Sgd. P. Sri Skanda Rajah
District Judge
(O. 34 20 & 27)

petition of the Petitioner having been read.

It is declared that the Petitioner as sole heir of the deceased is entitled to have Letters of Administration and the same be issued to be accordingly unless the said Respondent or others shall on or before the 23rd day of June 1958 show sufficient cause to the satisfaction of this court to the contrary.

This 24th day of May 1958

Sgd.
N. Sivagnanasundaram
District Judge
(O 36 20 &)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 461 Testamentary

In re the Testate Estate of the late Kanthavanam Subramaniam of Varuthalaivilan
Deceased
Rukmany widow of Kandavanam Subramaniam of Varuthalaivilan
petitioner

vs

- 1 Subramaniam Eelavathy
- 2 Subramaniam Premavathy
- 3 Subramaniam Sumavathy
- 4 Subramaniam Kamalavathy
- 5 Subramaniam Santhravathy
- 6 Subramaniam Palaohandran
- 7 Subramaniam Ramachandran
- 8 Subramaniam Saratchandran all of Varuthalaivilan
- 9 Kandavanam Kanapathipillai of Varuthalaivilan presently of Colombo.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 28th day of May 1958 in the presence of Mr. K. Kanapathipillai, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 30th day of January 1958 and the affidavit of the Notary and dated the 12th day of February 1958 and affidavits of the two subscribing witnesses dated the 11th day of February 1958 having been read

It is ordered that the Last Will and Testament No. 957, dated 5th December 1957 and attested by T. Cheivadurai N. P. the original of which has been produced and now deposited in this Court be and the same is hereby declared proved and the petitioner abovenamed as the executrix named therein be and she is hereby declared entitled to have probate thereof issued to her accordingly and that the 9th respondent be appointed and he is hereby appointed guardian ad litem over the 1st to 8th respondent minors unless the respondents abovenamed or others interested shall on or before the 23rd day of June 1958 appear in this Court and show

sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minors be produced in Court on the said date. This 20th day of May 1958. Sgd. P. Sri Skanda Rajah District Judge.

Drawn by
Sgd. K. Kanapathipillai
Proctor for Petitioner.
(O. 35 20 & 27)

Saiva Mangaiyar Kalagam Wellawatte

It is proposed to open a Branch School in the Jaffna District, specially for those girls who were compelled to leave our Vidyalayam and other Colombo Schools on account of prevailing conditions. Would parents who are desirous of admitting their daughters to the proposed Branch School please contact me immediately.

Rasamuttu Sathasivam,
President, Saiva Mangaiyar Kalagam Wellawatte.
(M. 35 20 &)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 440

In the matter of the Last Will and Testament of the late Nallathambiy Ramasamy of Nallur, Jaffna

Deceased.

Neelambikai widow of Nallathambiy Ramasamy of Nallur, Jaffna

Petitioner.

Vs

- 1 Ramasamy Kanagasabapathy
2 Ramasamy Siththunathan
3 Ramasamy Tharmanathan
4 Ramasamy Mahesananthan
5 Ramasamy Yoganathan
6 Ramasamy Natkunarajan
7 Puvanambikai daughter of Ramasamy
8 Ramasamy Thayanathan
9 Yogambika daughter of Ramasamy and
10 Vanithambikai daughter of Ramasamy all of Nallur, Jaffna. The 4th to 10 Respondents are minors by their Guardian-ad-litem the 1st Respondent.

Respondents.

This matter of the application of the Petitioner for her appointment as Executrix of the Last Will and Testament of the deceased abovenamed and for the grant of Probate to her of the above Estate and for the appointment of the 1st Respondent as Guardian-ad-litem over the 4th to 10th minor Respondents coming on for final disposal on the 3rd day of March 1958 before P. Sri SkandaRajah Esqr; District Judge Jaffna in the presence of Mr K. Aiyadurai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 7th day of February 1958 having been read;

It is ordered that the Petitioner abovenamed be and she is hereby appointed Executrix of the Last Will and Testament filed in this case and declared entitled to the Probate and that the same be issued to her and that the 1st Respondent be appointed Guardian-ad-litem over the 4th to the 10th minor Respondents unless the Respondents or any other person interested in the Estate shall on or before the 28th day of April 1958 at 10 o'clock in the forenoon show sufficient cause to the contrary. The aforesaid minors shall be personally present or produced in Court on the aforesaid date and hour

This 3rd day of March 1958.

Sgd. B. G. S. David District Judge

Drawn by K. Aiyadurai Proctor for Petitioner

26-5-58 Time to show cause is extended to 23-6-58

Sgd P. Sri SkandaRajah District Judge

(O. 31, 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF Colombo

D. C. Colombo No. 18015 T D. C. Jaffna 449 T.

In the matter of the intestate Estate and effects of Mahalingam Suppiah of 92/5 Aramaya Road, Demettagoda in Colombo

Deceased

Sivapakiam widow of Mahalingam Suppiah of 69 Clock Tower Road in Jaffna

Petitioner

And

- 1. Suppiah Harinath and
2. V. Candiah of 69, Clock Tower Road in Jaffna. Respondents

This matter coming on for disposal before A. L. S. Srimanne, Esquire, Additional District Judge of Colombo on the 8th day of January 1958 in the presence of Mr. S. Somasundaram Proctor on the part of the petitioner and the affidavit of the petitioner dated 17th day of December 1957 having been read;

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have letters of administration to the estate of the deceased issued to her accordingly

It is further ordered that the 2nd respondent be and he is hereby declared appointed Guardian ad Litem over the person of the 1st respondent unless the respondents abovenamed or any other person or persons interested shall on or before the 6th day of March 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of January 1958

Sgd. A. L. S. Srimanne Additional District Judge, Colombo.

Date for showing cause is extended to 27th June 1958

This 23rd day of May 1958

Sgd. P. Sri Skanda Rajah District Judge, Jaffna

Drawn by A. Sanmuganathan Proctor for petitioner (O. 32 14 & 21)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 450

In the matter of the Last Will and Testament of the late Sionachippillai wife of Subramaniam Ponnampalam of Karainagar West

Deceased

Subramaniam Ponnambalam of Karainagar West

Vs.

- 1. Ponnambalam Paramasamy of Karainagar West presently of No. 75, Mount Pleasant, Liverpool, England
2. Arunasalam Sithambapillai and wife
3. Rasammah both of Karainagar West

Istadevata

(Continued from page 1)

As long as man has a personality so long will his God too be a personal God to whom man will continue to pray and create in his mind the pattern of his Istadevata. The wise man will not dissipate his spiritual energy but will concentrate in his Istadevata only. Believers in one God only are compelled to seek the help of Saints who take the place of Istadevata, and become one's patron Saints. These Saints gain amaratuva after death and become Gods; it is merely a change. The end of the soul does not come at death, but that the soul, being of the nature of spirit exists beyond death and qualifies for union with the Supreme Spirit Siva, is the belief of Saivites.

Karainagar West presently of I. M. R. Office, Kuala Lumpur, Malaya

4. Marngesan Ambalavanar and wife

5. Sellammah both of Idaipiddy, Karainagar East

6. Vairamuttu Marandu and wife

7. Sivapakiam both of Karainagar West presently of Central Electricity Road, Rangar Road, Kuala Lumpur

8. Kandiah Subramaniam and wife

9. Muttammah both of Karainagar East

10. Kanapathipillai Deva and wife

11. Annammah both of Karainagar West

Respondents.

This matter of the Petition of the abovenamed Petitioner coming for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 23 day of May 1958 in the presence of Mr. V. K. Rudrasingham, Proctor on the part of the Petitioner and on reading the affidavit and Petition of the abovenamed Petitioner and that of the Notary and the witnesses to the Last Will and Testament of the abovenamed deceased.

It is ordered that the Last Will and Testament No. 2188 dated the 24th day of March 1953 and attested by V. Sivasubramaniam Notary Public, Jaffna be declared proved and that Probate be issued to the Petitioner as the Executor named therein unless the Respondents or other person or persons interested shall appear before this Court on the 21st day of July 1958 and show sufficient cause to the contrary.

Jaffna this 23rd day of May 1958 Sgd P. Sri SkandaRajah District Judge

Drawn by Sgd. V. K. Rudrasingham Proctor for Petitioner (O. 32, 13 & 20)

PUTHUMURRIPPU C. A. P. & S SOCIETY LTD. TWO POSTS OF ASSISTANT MANAGER

- 1. Applications are invited for the following posts to reach the Secretary Puthumurrippu C. A. P. & S. Society D. R. O's office Adampam, not later than 30-6-58
i. Assistant Manager (Administration and Finance) on a salary scale of Rs. 1,500/- to Rs. 3,000/- per annum with annual increment of Rs. 60/-
ii Assistant Manager (Field and Sales) on a salary scale of Rs. 1,200/- to Rs. 2,400/- per annum with annual increment of Rs. 60/-
2. The selected candidate may be placed on any point of the scale. Increments have to be earned. Merit increments, outside annual increments will also be available.
3. Selected officers must reside on the Puthumurrippu Farm.
4. On appointment security shall be furnished by the candidate as follows:
i Assistant Manager (Administration and Finance) Rs. 1,500/- in cash and Rs. 3,000/- in property.
ii Assistant Manager (Field and Sales) Rs. 1,000/- in cash and Rs. 2,500/- in property. The Society may however reduce the security at its discretion.
5. Candidates should be Ceylonese with Good Character and experience in Management of Farms, Experience in Agriculture, Experience in Co-operative work, Experience in running office, and possess Educational qualification not less than J. S. O standard, and ability to handle labour.
6. Candidates should present themselves for an interview at their own expense at the Office of the D. R. O. Vavuniya (Tamil-Office) on 5-7-58 at 2 p. m
7. Applications should be sent under registered cover,
8 Applications should be accompanied by three recent testimonials
9. Appointment will be on two years probation.

T. SAMUEL-THAMBAH Secretary, Puthumurrippu C. A. P. & S Society, Ltd.

1-8-58, (M 37, 20)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00 Amount of Calls made Rs. 616,313.00

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

Current 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 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% 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.

புதுமூர்ப்பு க. அ. ப. & ச சபை இரண்டு உதவி மேலாளர் பதவிகளை நிரப்புவதற்காக அறிவிப்பு. பதவிகளை நிரப்புவதற்காக அறிவிப்பு. பதவிகளை நிரப்புவதற்காக அறிவிப்பு.