

The Gita Gospel For The Age

BY PROF. BATUKNATH BHATTA HARYYA M.A., LL.B.

(Continued from last issue)

Secularism the sole objective

3) Man is compounded of flesh and blood as well as the spirit. Therefore for the common man to live constantly by the dictates of unseen, super-sensuous entities is hardly to be expected. The gross, sensible, external is only natural for him. The Upanishad clearly iterates: The self-created One fashioned the sense as extrovert and ignoble, hence the outward impelled creature turns to outside objects and not the spirit within. Some even, serene souls, however, aiming at life eternal vision the indwelling spirit. To hold this outward-urging instinct as the only authentic and realistic view of life was well-known as the 'loka-yata' (wide-spread, popular) philosophy in this country. In recent times it passes as Positivism, Pragmatism, Existentialism and is widely favoured and appeals to the common mind. But the gross illogicalities that float on its surface are lightly skipped over. But the scientist also says that our senses do not reveal the exact nature of objects but present them as coloured by the perceiving instruments and hence they appear diversely to different creatures according to their peculiar sensuous make-up. The attributes of matter are the ascriptions or projections of the senses. In essence matter is without colour, taste, sound, touch or smell. There are besides, properties that do not lend themselves to the sense-perception of man and are detected by instruments only. R.bindranath, though enchanted by the sensible aspects of the phenomenal world, acknowledges the spell of this Scientific Illusionism. In the farthest reaches of the Nuclear Physics matter fades into abstract symbols of ma-

thematical formulae, turns into nuclei of energy. If man's distinction be to know, to think, he cannot forgo this function, fling aside these scruples and misgivings of the cognitive process and feel at ease within the bounds of the gross appearances of things. To blot out the past and the future as unseen, to dismiss the subtle and the immense as outside his ken and to regard as solid reality only Now and Here is a mirage of the mind.

To cherish this alone is to be able to worship the immediate appearances of the world, to grapple to the heart the cult of secularism and to scrap as irrelevant the far-flung meshes of the unapparent, to get rid of the imperceptible but undimable hurdles that hem in our narrow being. Indian philosophy barring the Charvaka system ever strove to keep steadily before the mind's eye the depths of the Infinite which yawn as we look beyond every step. Just a little analysis and we realise that to be shut in by the thick curtains of the obvious is to be cut off from all action. Negate memory and imagination, hope and trust, inference and invention, past and future, the subtle and the remote and man becomes a cripple. The unapparent is the abiding postulate of man's dynamism. His day's routine proceeds on drafts on the long-term deposit of the unseen, by withdrawals from this unlimited trust property. Man is a creature whose beginning and end are lost in the mists and the middle alone is open to view as the Gita puts it. The moral order, the steel frame of Rectitude and Truth - Rita and Satya - which upholds the Cosmos is not visible and yet it is the very fundamentum of existence. As Swami Vivekananda has said, Morality cannot grow out of consideration of utility. Ethics cannot exist with-

out supernatural sanction. For instance, what can be the root of the inspiring ideal at the call of which man sacrifices himself or reckless of consequences stands up against the crushing odds of unjust power? Secularism or exclusive earthliness may charm for the nonce but as a solely valid way of life cannot stand scrutiny.

4) The outstanding mark of this age is explosiveness all round. Mastery of nuclear fission or atomic explosion has armed it with the power of total destruction. In annihilating experts nestle close to time the Arch-killer and Finisher of all. The explosion of population again puts the Race in imminent peril of famine and intensifies the strife for survival. Till recently Man seemed of all species to be possessed by the primal creative urge of the Maker in the words of the Upanishad: Alone I am, many I shall be and multiply progeny. He now seeks to reverse the gear and to cut off posterity. By development of personality also he understands the explosive ego. Above law and order, social gradation and canons of behaviour he ranks the unchecked freedom of self-expression. Not self-control but self-willedness has come to be his motto. Contemporary history in all lands amply bears this out. The times are hence beset with crises, bristle with fresh problems. And this temper naturally seizes the rising generations. India and the East have ever recognized repression of self to lie at the root of social life and the duties of civility. Today under Western influence a bloated ego and a free rein given to impulse count as the perfection of self-growth.

5) Another facet of modern life is its unstinted cult of equality. But propaganda is no proof of its practice. Hence as the slogan gains in pitch and volume, sharper become the differences between the classes and races, the more glaring the sense of meum and tuum in human

Letter to the Editor

"MODEL STUDENT"

Sir,

In the Ananda Vikadan in a past issue I find the following words about Mr. C. N. Annadurai, the late Prime Minister of Tamil Nadu, (former Madras): -

"பள்ளிப் பருவத்தில் கல்வியில் நாட்டமும், பிறரை மதிக்கும் இயல்பும் பல ரொடும் நட்புப் பாராட்டும் மனமும் அவரிடம் முகிழ்ந்தன."

கல்லூரி நாட்களில் பல் வேறு திறப்பட்ட அறிவு ஏடுகளில் ஆர்வமும், நூல் நிலையங்களையே நாடிப் பயிலும் வேட்கையும் ஆழ்ந்த சிந்தனையும் ஆராய்ந்து உண்மை காணும் திறனும் அவரிடம் மலர்ந்தன."

The above words describe in a nut shell what is required of a student both High School and University, in India Ceylon or elsewhere. Readers of this journal (Hindu Organ) are for the major part bilingual and some of them may be familiar with the qualities of a model student as enunciated in works like நன்னூல் where, among many things student types are classified and defined. The article on Mr. C. N. A. which I quoted earlier goes on to say

ஆசிரியப் பணியாற்ற முற்பட்டுப் பொதுப்பணியிலே தர்மை ஈடுபடுத்திக் கொண்டது முதல் இளைமோரை ஊக்குவித்தலும், எளியோரோடு நேர்நின்று, பெரியோரை மதித்தலும், தக்கோரைப் போற்றுவதும் மாற்றரை இகழாமையும் அவாடம் வளர்ந்தன.

The situation prevails in Ceylon today that higher educational standards have fallen. Dr. Jennings's happy assertion was "my boys are not inferior to those of Oxford and Cambridge". The proud boast of the Tamil Dept. of the University of Ceylon was that Indian external examiners of Tamil had conceded that the standard of Ceylon examinations was higher than

that of any corresponding examination in India. The brother-in-law of the then Burmese Ambassador who was in the first-in arts (around 1951) told me that he found it difficult to follow the economics lectures in English and that the standard was beyond him. More recently a Canadian technical expert in an article in the Observer magazine edition stated that the standards of the faculty of engineering which were based on the patterns prevailing in England and elsewhere were very high. Again some argue that study of arts subjects is useless. In so far as an individual who reaches a certain standard of proficiency in educational achievement is considered capable of applying this developed intelligence to whatever task is entrusted to him and one cannot say that only science studies will give a student this skill. As for the Jaffna parent he or she is hardly worried about matters extraneous to family income and status. In this context far from producing model students and decent adults later, Jaffna will be producing money bags and snobs. A pity!

Yours etc.

S. Kumarakulasingham

Purity is Pre-Requisite
To Devotion

PURITY PROMOTES HEALTH



USE
MILK WHITE SOAP
AND ENJOY ALL BENEFITS



தமிழகத்தின் மூலக்கல்வி
தமிழகத்தின் மூலக்கல்வி
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Hindu Organ

FRIDAY, OCTOBER 31, 1969

WHAT IS THE WHOLE TRUTH?

The communicated articles appearing in this issue of the 'Hindu Organ' invites our attention to an incident which we have earlier ignored as unworthy of comment. Apart from the personalities involved in the intriguing incident, it is obvious that the character and conduct of the people of the Land of the Palmyrah, the citadel of Tamil culture and civilization, stand questioned. This has been occasioned by diverse reports that vie with one another to create sensation to suit the reading public. However, the publication in part of the speech of Thavathiru Kunrakudi Adigal as recorded on tape and repeated to the hearing of the investigating police, throws sufficient light on the controversial topic to expose certain facts.

Reading the reported speech, one can only infer that Thavathiru Kunrakudi Adigal had attempted to elaborate on the subject of 'poisoning' in relation to the challenge of death and the possible reaction of an ascetic taking a hypothetical incident as the burden of the speech. The Police officers seem to have come to the conclusion that there was no 'attempted poisoning' at all.

The truth, the whole truth and nothing but the truth must be made available to the Tamil speaking people of Lanka. In this Thavathiru Kunrakudi Adigal and the organizers of that historic meeting at Nallur can be of appropriate assistance.

We also fall back on Thirukural and enjoy consolation in the lines:

ஒருதல் வேண்டும்
ஒளிமாழ்கும் செய்கினை
யாஅதும் என்னும் அவர்.

Rendered into English, we may say that he who aims at greatness should curb himself from doing anything that will tend to tarnish his reputation.

The Thunderbolt Thrown by Thavathiru Kunrakudi Adigal

(COMMUNICATED)

Ordinarily it would be prudent to avoid commenting on the alleged incident of 'attempted poisoning' to which Thavathiru Kunrakudi Adigal had referred, as reported in some newspapers in Lanka and South India. But the fact that persistently much publicity has been given to this unfortunate affair demands a proper explanation of the whole incident. Now that the report of the Police has been published in the news papers it will be quite in order to make some useful comment on this subject.

Thavathiru Kunrakudi Adigal was in Lanka on invitation. Assuch the code of conduct relating to inviters and invitee in the first instance and that between both on one side and the country that the invitee visited must be observed by all concerned.

Picturing Thavathiru Kunrakudi Adigal as a politician, particularly because of his appointment to the Upper House in Tamil Nadu by the D.M.K., a party whose views on religion and religious practice have been well established as reactionary by the followers of Saiva Siddhantha, one is confronted with the confusing thought that the Thavathiru Adigal should have avoided expressing his views on 'Religion' soon after his joining active political service.

The Saiva Siddhantha, however, has been wary of Thavathiru Adigal's activities in the context of 'Religious reforms' that called for the rejection of traditional customs and usages commonly called continuous practice. The Siddhantha's reaction to the thunderous tirade on the 'Old Order' must therefore, be definite and determined. Thavathiru Kunrakudi Adigal is one who comes under the category of Ascetics. Thirukural and several other Saiva works describe in precise language the characteristic of an ascetic. Is it proper for an Ascetic to be in the company of politicians taking vigorous part in political affairs? Is it permissible for an Ascetic to lead processions and demonstrations? Is it regular for an Ascetic to express fears of death or suffering and consequently to accuse unnamed persons of criminal activities? Above all is it moral to make accusations that by their vagueness give room to putting a whole country into disrepute? These are some of the doubts that haunt the Siddhantha when an ascetic has made a public complaint that poison was detected

in the drink of milk that was offered to him by those who had invited him to speak at a meeting.

The situation that has arisen out of the particular allegation that was made by Thavathiru Kunrakudi Adigal in connection with the drink of milk that was dedicately placed at his disposal in the customary manner by hosts is both intriguing and interesting.

The Veerakesari in its edition of 29-10-1969 published a correspondent's report on how the Police officers stationed in Jaffna acting on the orders of the I.G.P. carried out a preliminary investigation into the allegation by playing the 'record' of the particular speech of Thavathiru Kunrakudi Adigal. The relevant extracts that were published in that edition of the Veerakesari give readers the impression that having detected a colouring of the milk offered to him as a drink and having questioned those around him whether milk in Jaffna had a peculiar colour, the distinguished speaker had become subject to a serious mental struggle about the consequences of poisoning and possible death and how he was at that moment not prepared to meet death owing to the incompleteness of his mission and insufficiency of arrangements for the conducting of his duties at the Anteenam in an emergency. The mental survey of the situation made him recollect the teachings of Thiruvalluvar and Socrates about what mental adjustment should be done in similar circumstances. The reported speech was like a sermon on mental fortitude.

Ascetic or politician, anybody would have either ignored the 'incident' or would have immediately handed over the 'drink' to be analysed by medical experts. The Police could, if approached, have done this duty

GANDHI CENTENARY YEAR — A YEAR OF NON-VIOLENCE

By

G. RAMACHANDRAN, Editor in "Gandhi Marg"

(Continuing our series of thoughts on Mahatma his message and mission we publish some more articles by courtesy of the India News)

Gandhian non-violence is the greatest contribution of Gandhi to the history of our time. Non-violence itself may be as old as the hills, since we catch glimpses of its luminous streaks in many cultures and periods. But Gandhian non-violence is only as old as Gandhi. It is collective non-violent direct action for freedom and justice everywhere. Gandhi defined non-violence as love in action. It was the imperative of the Gandhian doctrine that when love acted it must act non-violently. We are no longer dealing with the non-violence of the solitary saint or of a small body of holy men. We are dealing with the non-violence to be practised by masses of people who have been given the necessary minimum disciplines. In our complex

And the investigation by Police, according to the Veerakesari report, has revealed that there could not have been any attempted poisoning. If poison is administered to anybody be he ascetic or active politician or any other person, the act cannot be anything but criminal. To make an allegation that such an attempt was made is therefore a very serious matter. Thavathiru Kunrakudi Adigal has simply treated the country that invited him for a series of lectures during the Great Centenary Celebrations with scorn and suspicion a reaction that should not have taken place during the Gandhi Centenary Celebration.

Thavathiru Kunrakudi Adigal would have done better had he explained the life of Gandhiji first and foremost in the context of Mahatma's faith in Truth as his religion, in his campaign for prohibition, in his extolling the virtues of being a vegetarian. But that was not done. The picture of a full fledged politician was in evidence; a politician making the allegation of attempt on his life cannot be blamed. That is the politician's privilege. The result of this regrettable incident is the clearing of all the doubts about the role of Thavathiru Kunrakudi Adigal he is more a politician than an ascetic.

world of today injustice and slavery have assumed innumerable new forms. We must train ourselves to direct the power of non-violent action in ever increasing numbers against them. It was another imperative of Gandhian non-violence that it became as social instrument in the fight for justice and freedom. To recover this challenge of the new non-violence, to discipline ourselves to practise it, then to actually practise it here and now and finally to spread its revolutionary dynamics throughout the world should become the major programme of the Gandhi Centenary Year, if it is to become a radiant landmark of the 20th century and perhaps of all time. Let us eschew during the year violence for the solution of all problems of injustices, slavery and conflict. Let us keep this one year for the understanding and practice of Gandhian non-violence. Let us declare this "A Year of Non-violence" as we had recently "A Year of Co-operation" as suggested by Jawaharlal Nehru. It is easy to envision such a world programme but nothing in all the world will be a more difficult project to execute. And yet what what would be a more significant field of thought and action than this for the Gandhi Centenary year? It will mean that every nation must bring to the common pool the very best in their culture and civilisation. What a glorious offering that will be at the altar of mankind. Let us formulate broadly but concretely such a programme to the extent we can, leaving it to all those concerned to improve upon it. Here are our suggestions:

1. Let us declare this year "A Year of Non-Violence".

2. Let people in India and abroad in their thousands assemble together to take the pledge of abstinence from all violence in personal, national and international affairs during the year. It will certainly be a pledge of non-participation in war during the year. It will be a year of truce for all the world. The pledge should

(Continued on page 3)

Advancement of Science Studies Aided By 'Good English'

Good English is a great need, specially for the study of science. This was the view expressed by Professor P. Kanagasabapathy when he spoke at the Jaffna Hindu College Prize Day Function.

He referred to the need for good English as an important factor for the advancement of science education in Ceylon and said 'If English is not learnt well, we would become ignorant of the latest scientific researches that are advancing daily and hourly'.

"Education should be available in all three media i.e., English, Tamil & Sinhala from Kindergarten upto the University and the students should be given the option to choose their medium. Mastering a foreign tongue requires special ability and hard work which is possible only for a select lot and they could choose the English medium and the others mother tongue.

The establishment of separate schools for Advanced Level Classes is needed and these schools could in due course have G A Q & G S Q classes. This measure will be beneficial to students in very many ways. As science is advancing rapidly the syllabuses are revised again and again and the teaching staff of the Advanced Level classes should be competent enough to teach the revised syllabuses. As such special staff should be recruited for Advanced Level work. In England the Grammar Schools which present students for scholarship examinations conducted by Cambridge and Oxford Universities have very talented and highly qualified staff to teach these students. Our secondary schools cannot be compared to the Grammar Schools in England. It will take centuries for our schools to reach the standard of the Grammar school. Therefore establishing separate schools for Advanced level classes is the best at the moment to have quick results.

In the teaching of Science the fundamentals should be taught thoroughly. It is unsatisfactory to note that teachers drill the students to solve standard type of problems and when there is a slight deviation in the type of questions the students get puzzled. The students are trying to build a tall tower on a rickety foundation. While marking a bundle of scripts it is observed that many candidates make the

same mistake and hence there is room to infer that they came from the same school. This is the opinion of examiners who mark the Advanced Level papers."

NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO

No. 10321

Nallathamby Neekilapillai
Jockiampillai of Karaveddy North

Vs. Plaintiff

Francis Gunanayagam of
Karaveddy North
Defendants

It is hereby notified that action No. 10321 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 situated at Karaveddy Kurulikirichy in the parish of Kaddaiyvel, Vadamardchy division, Jaffna District, Northern Province called Keeraimenkaladdy in extent 10 Lms. V C and 13 24/32 Kls. and depicted as Lots 1 - 4 in plan No 5462 dated 29th June 1930 and prepared by G C. Ganapathipillai Licensed Surveyor Of this Lot No 1 in extent 5 Lms. V. C. and 6 25/32 Kls. with its appurtenances including house and half share of well is bounded on the East by the property of the Plaintiff, North and West by lane and South by the property of the heirs of Ambalavanar Vallipuram. The whole of the land and appurtenances contained within these boundaries and share thereto in the well lying on the land on the Southeast.

The defendants in the aforesaid action are summoned to appear in Court on the 4th day of December 1969 at 10 O'clock of the forenoon.

By order of Court

Nadarajah
for Secretary/Chief Clerk

This 27th day of October
1969

205 31

GANDHI CENTENARY YEAR.....

(Continued from Page 2)

be brief and simple and may be as follows:

"I pledge myself solemnly, deliberately and openly on my honour that during this year I will not be a party to any act of violence for solving personal, national or international problems. I shall dedicate this year to the understanding and practice of non violence

3. Let us undertake a global programme of education in non-violence through schools, colleges, universities and organisations throughout the world. Such a global programme might well be undertaken by the UNESCO in combination with the Gandhi Peace Foundation in India and similar bodies in other countries.

4 Let us before the end of the year create the necessary public opinion and find the resources in men and material for establishing at a suitable place in the world the first "Gandhi University of Non-Violence and Peace."

5. Let us organise during the year friendly dialogues between sections of the human community among whom there are tensions and conflicts and the possibility of conflicts. This means we must organise such dialogues between India and Pakistan, the Jews and Arabs and North and South Vietnam etc. at the people's level. What a glorious task this would be. In India, Sri Jayaprakash Narayan should take the lead and then link himself with fellow minds in other countries. In this connection we recall with a thrill the open letter of Romain Rolland to fellow writers and artists of the world in the early months of the first world war to condemn and stand aloof from the conflicts and to keep the torch of love and goodwill between all the peoples burning and shining above the field of battle.

6. Let there be during the year international exchanges of visits of authentic votaries of non-violence of different countries so that the growing impulses of peace in every country can be brought into confrontation with similar impulses from other countries.

7. Let all the seminars and conferences already planned for Centenary Year in different parts of the world lead up to the

climax of an approach by the peoples of the world, through highly accredited representatives to the United Nations, to insist on disarmament, to outlaw war effectively and to forge genuine sanctions against any nation taking recourse to war for any purpose. Let us challenge the United Nations to establish peace brigades in every country, on the lines of the Shanti Sena in India, to stand between warring parties and to invite death on themselves if necessary. Against the background of the programme envisaged above, the United Nations must be compelled to become more truthful, sincere and effective or crumble before the onslaught of the organised will of the peoples of the world clamouring for the reality of a life of justice and peace. This might well mean replacing the "United Nations" by a "United Peoples" of the world.

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDRO

Testamentary Jurisdiction

No. 971 / Testy

In the matter of the intestate estate of Vairavipillai Sivasampoo of Vathiraian

Deceased

Winnapillai widow of Sivasampoo of Vathiraian

VS Petitioner

1 Thavamagy daughter of Sivasampoo

2 Sivasampoo Sriakandarsajah

3 Sivarani daughter of Sivasampoo

4 Sivasampoo Srinanthiran

5 Santhasayagi daughter of Sivasampoo

Respondents

This matter coming on for determination before C. M. Tharmalingam Esquire District Judge, Point Pedro, on the 11th day of September 1969 in the presence of Mr. N. A. Rajaratnam, Proctor on the part of the Petitioner and affidavit and petition of the petitioner having been read

It is ordered that the Sixth respondent be and he is hereby appointed Guardian-ad-litem over the minor 1st-5th Respondents for the purpose of proceeding with this action, unless the Respondents abovenamed shall on or before the 19th day of October 1969 at 10 O'clock in the forenoon show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have

The Gita Gospel for the Age

(Continued from page 1)

relations. That this sense would persist as stiff as ever or be more hardened still and at the same time man would grow more egalitarian in outlook and in dealings is an expectation not in accord with logic or psychology. Equal rights and opportunities for all classes is, no doubt the basis of social organisation, but where is the example of a polity in which all men are at the same level in ability and moral qualities, in talent, function and vocational aptitude? An equal distribution of consumer goods particularly of the cream of the earth's produce is still a pious hope. To dispense with the classes engaged in rough, unclean, life-sapping work of social utility, to train and prepare all for every kind of occupation and to provide every one with equal wages, amenities and social esteem is an Utopian fancy. So long therefore, as powers, fortunes and provisions are not equally meted out, disparities are to be admitted as human destiny, as an inalienable feature of the social system. Life's true philosophy is an acceptance of the fact of diversity and the unique function of Religion is to minister peace and amity and harmony amidst this infinite variety. A disposition of self-contained groups in the social frame work—called Varnashrama—the system of castes and stages of life was in India the means and instrument of ensuring these object ves. A caste system resting on a rigid hierarchy of salary and official status is now replacing the old order based on function and aptitude and the sole ratio decidendi is coming to be Money.

(To be continued)

Letters of Administration to the Estate of the said deceased issued accordingly, unless the Respondents abovenamed or any other persons interested shall on or before the 19th day of October 1969 show sufficient cause to the satisfaction of this Court.

This 4th day of October 1969.

Sgd. C. M. Tharmalingam;
District Judge

Drawn by
Sgd. N. A. Rajaratnam
Proctor for Petitioner

Extended & Reissued for
4-12-69

Sgd. C. M. Tharmalingam
D. J.

(204 31 & 7)

THE JAFFNA MUTUAL BENEFIT FUND Co. Ltd.

(Established 1918)

10,000 shares of Rs. 5/- each, 50,000/00

Recurring Deposits: Contributions at the rate of Rs. 10/- per month for 80 months will earn Rs. 1000/- at the rate of Rs. 100/00 per month for 80 months will earn Rs. 10,000/00.

Savings Account: opened and interest allowed at 1 % per annum on the average monthly balance when it does not fall below Rs. 1500/

Fixed Deposits: received for periods of 12, 24, & 36 months and interest allowed at 7, 8 & 9 per cent per annum respectively.

Loans on the security of Jewels and Deposits are granted and part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

THE MANAGER.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 2-11-69 TO 8-11-69

ARIES Aawini, Barani, Kartikai 1st part [Meda Rasi]

Domestic affairs will continue to be unsatisfactory. Professionally a fairly good week. Some improvements promised in your personal affairs. Gains through landed properties indicated.

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

You will find it difficult to have your way in things. Work will be heavy. Triumph over competitors promised. Beware of scandal mongers.

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

Younger brothers and sisters will be helpful. Most of your personal problems will be solved. Financial gains, fame and social success indicated.

CANCER Punarpoosa 4, Poorasa, Ayilya [Kataka Rasi]

Some favourable changes likely. You will have to work hard for your success. New ventures will have to be handled with care. There will be no mental peace.

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

Misunderstandings with friends and relatives likely. Domestic affairs will

be far from satisfactory. Ruin to enemies promised.

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

Financially a good week. Some of your problems will be solved. Financially a good week. Friends will help you out of difficulties.

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

Work will be heavy but you will be sufficiently compensated. Emotional conflicts likely. Clashes with relatives shown. Expenses will be heavy.

SCORPION Visaka 4, Anusha Kettai [Vrischika Rasi]

Younger brothers and sisters will be helpful. New ventures will have to be handled with care. Progress may be retarded for some time.

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

Sunday and Monday must be spent with care. Rest of the week will be favourable for new deals. Old investments will bring in good results.

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

Some changes in routine likely. Clashes with rela-

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDRO

Testamentary Jurisdiction
No. 972

In the matter of the Last Will and Testament of the late Velupillai Subramaniam Sivagurunathan of Point Pedro

Ananthapoorany widow of V. S. Sivagurunathan of Point Pedro

Vs. Petitioner

1 Sivagurunathan Mithirakrishnan

2 Sivagurunathan Mithirananthan

3 Thevanayagi daughter of S. Sivagurunathan

4 Rukmany wife of Saravanapavanathan all of Point Pedro

Respondents

This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge Point Pedro on the 26th day of September 1969 in the presence of Mr. P. Kanapadhipillai Proctor on the part of the Petitioner and Last Will dated the 25th day of March, 1959 and attested by P. P. Kanapadhipillai Notary Public under No. 4844 and the petition and affidavit of the petitioner dated the 26th day of September, 1969 and the affidavit of the Notary who attested the Last Will and of the witnesses attesting thereto having been read.

It is ordered that the said Last Will be declared proved that the petitioner be declared entitled to obtain probate thereof as Executrix appointed thereunder and that probate thereof be accordingly issued to the petitioner, unless the respondents or any other persons interested shall appear before this Court on or before the 11th day of November 1969 and show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of September 1969

Sgd. C. M. Tharmalingam
District Judge.

200 24 & 31

tives shown. Work will be heavy. Spend Monday afternoon, Tuesday and Wednesday with care.

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

Domestic conditions should improve. Financially a good week. Friends will be helpful. But minor health upsets likely. Spend Thursday, Friday and Saturday morning with care.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

You will have to face some unwanted criticism this week. Health upsets also shown. Work will be heavy. Spend Saturday with care.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2379/T

In the matter of the Intestate estate of the late Ramalingam Rajaratnam and wife Rasammah both of Vannarponnai West, Jaffna

Deceased

Rajaratnam Navaratnarajah of Vannarponnai West, Jaffna

Vs. Petitioner

Rajaratnam Nadarajah,

2 Rajaratnam Jayaratnarajah

3 Rajaratnam Selvarajah

4 Rajaratnam Vigneswaran all of Vannarponnai West, Jaffna

Respondents

This action coming on for disposal before I. M. Ismail Esquire, District Judge Jaffna on the 11th day of February 1969 in the presence of Mr. C. Arumugam Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed petitioner be and he is hereby declared entitled, to take Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the petitioner as their lawful second son unless the said respondent or any other person or persons interested shall appear on or before the 14th day of May 1969 and show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of February 1969.

Sgd. I. M. Ismail
District Judge, Jaffna.

Drawn by
Sgd. C. Arumugam
Proctors for Petitioner
14-5-69.

Time to show cause is extended for 14-7-69.

(Sgd.) I. M. Ismail
District Judge

14-7-69.

Time to show cause is extended for 6-9-69.

(Sgd.) I. M. Ismail
District Judge

6-9-69.

Time to show cause is extended for 23-10-69.

Sgd. I. M. Ismail
District Judge

23-10-69.

Time to show cause is extended for 3-1-69.

Sgd. I. M. Ismail
District Judge

30-1-69.

201 24 & 31.

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Editor: B. N. SIVAPRAKASAM

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2502/T

In the matter of the intestate estate of the late Kumarasamy Ganeswaran of No. 23 Frankfort Place, Colombo-4 Deceased

Suppiah Gopalapillai of Suruvil, Kays.

Vs. Petitioner

1. Mrs. Maragathavalli Ganeswaran of No. 23 Frankfort Place, Colombo-4

Minor 2. Shanthini daughter of Ganeswaran

" 3. Kumarasamy Ganeswaran,

" 4. Yasothai daughter of Ganeswaran

" 5. Gopikumar Ganeswaran,

2 to 5th Respondents all minors appearing by their Guardian-ad-Litem

6. Thiagarajah Ganesh of No. 50 A, Palaly Road, Jaffna, Respondents.

This matter coming on for disposal before I. M. Ismail Esq. District Judge Jaffna, on the 11th day of September 1969 in the presence of Mr. S. Selvarajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 8th day of August 1969 having been read.

It is ordered that the 6th respondent be and he is hereby appointed Guardian-ad-Litem over the 1st to 5th respondents abovenamed and that the petitioner as the father-in-law of the deceased be declared entitled to have Letters of Administration over the estate of the deceased abovenamed issued to him and that such Letters of Administration be issued to him unless the respondents abovenamed or any other person or persons shall appear on or before the 30th day of October 1969 and show sufficient cause to the Court to the contrary.

It is further ordered that the petitioner do produce the 1st to 5th respondents before this Court on the said date. This 11th day of September 1969.

Sgd. I. M. Ismail
District Judge Jaffna
26-9-69

Drawn by
Sgd. S. Selvarajah
Proctor for Petitioner
201 24 & 31