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JAFFNA, FRIDAY JANUARY 15, 1971

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Restoration of Historic Temples

S. AMBIKAIPAKAN

Hindus all over the world have read with great concern the damage caused by fire to the historic temple at Guruvayur. The image of Guruvayurappan had a miraculous escape, and steps are being taken to restore this famous temple in keeping with its historic past and modern needs

The Bhavan's Journal, the organ of the Bharatiya's Vidya Bhavan founded by Sri K. M. Munshi, has published a special number dated December 13, 1970) in connection with the restoration of this temple. There are several articles dealing with the historic and religious aspects of the temple. The most important article is the one written by the Editor, Sri Ramakrishnan, and this deals with the manner in which the restoration should be done and the facilities that ought to be provided. This article should be read with great care by all who are connected with the management and restoration of big temples. This should have a special appeal to the members of the Tiruketheeswaram Restoration Society as the restoration of this temple is in progress. This article could serve as a guide-line for the work to be done.

I give below relevant extracts from the above mentioned article as copies of the Journal cannot be easily obtained in Ceylon:-

The new structure should be so planned as to meet adequately the needs of the ever-growing number of devotees. It should be a masterpiece of architectural beauty, a harmonious blend of the ancient and modern, a shining symbol of the renaissance and united India of our dreams, depicting the immortal saga of Indian sculpture belonging to all parts of

our Punyabhoomy; Bharatavarsha.

There should be:

- a wide prakara with facilities for several hundreds of devotees to do pradbakshina and to offer quiet silent worship to their hearts' fill, without being shouted at and pushed about by temple officials. Worship, soulful worship, — communion with the Supreme — is a serene, solemn, silent duet, which is not possible amidst the din and bustle of busy-bodies.

- a spacious mandapa where hundreds of devotees can quietly spend as much time as they wish in japa, dhyana, and parayana after darshan of the Lord,

- the Narayana Sarai, the tank adjacent to the temple, should be regularly cleaned and maintained well, and its surroundings kept neat, tidy and well-lighted, with provision for ladies to take bath and change clothes in privacy,

- two or three sabhagrihas with proper acoustics for pravachans, Nrittya Natakas depicting soul-stirring puranic and Bhakta Vijayam stories, mass bhajans, kirtans, etc.,

- an educational complex, with a Sanskrit University on the lines of the Kashi Sanskrit Vishvavidyalaya, at its apex to which the hundreds of pathashalas, now lagging not only in Kerala but in the whole of India in general and South India in particular, may look up to for guidance and support.

- a School of divinity to train cultural am-

(Continued on page 6)

Letter to the Editor

The Ministers and the North

Dear Sir,

According to press reports some Ministers are to visit the North shortly. It is not known why the ministers should take all the trouble to travel all the way to Tamil country when nothing is achieved by such visits. It only results in pompous statements being made to the effect that Ceylon is an undivided country, (which of course is historically absurd), and all the people are considered as one whether they be Sinhalese, Tamils and Muslims.

But in actual practice in all vital matters the Sinhala only line is vigorously followed by the government in the South.

It is quite unnecessary for these Ministers to go into Tamil country and waste the time of the industrious and enterprising Tamil people and Tamil students.

The Tamil people in Ceylon will be quite satisfied if they are treated with the consideration as same the Sinhalese people in Ceylon. I

All that the ministers have to do is to issue a statement that

(a) The Tamil language will be the language of administration of the Tamil people in their country in as much as the Sinhalese Language will be the language of administration of the Tamil people in their country.

(b) Tamil will be the language of the Courts in Tamil country, in the interests of justice, in as much as Sinhalese is to be the language of the Courts, (as in some Courts already), in Sinhalese Country, in the interests of justice.

(c) Tamil students who have been selected to enter the University of Pe-

(Continued on page 6)

New Series Part 1.

Tamil Sages and Seers of Ceylon

BY

V. MUTTUCUMARASWAMY (Trained Graduate)
(Teacher, Forest Hill School, London S. E. 28, U. K.)

Our land of Eelam, holy not only to the Hindus but also to the Buddhists, from time immemorial, has had an array of eminent sages and seers. But the nature of the Tamils Sages has been such, that no proper record of their lives are available. Some of these we have to build up from fragments of tradition and hearsay.

The "Agasthiyar" legend is kept at Thirukarasai and no doubt that of Pulasthiyar at Polonnaruwa, Keerimalai has the tradition of Natula the sage and it was known as Nabuleswaram in Sanskrit from times of yore. The story is found in Thadachana Kailasa Puranam, reproduced in the paper and is well known.

In the 17th century there lived a great sage

and poet Thayumanavar in Tamil Nadu. He seems to have been born at Varani, at Jaffna according to the traditional account as mentioned by Pandit Thirugnansambandar (a former Editor of the "Inthusathanam" and my Tamil Pandit at Jaffna Hindu College) in an article கல்விசிற்பி பிறந்த யாழ்ப்பாணப் பெரியார் in Sri Lanka December 1960.

Three hundred years ago, there was a free flow of people (a two way traffic) between Jaffna (Eelam) and Vedaraniyam and Thayumanavar, may have been incidentally born at Varani — he belonged to the family of Saiva Kurukkals. Many biographers have said that he was born at Vedaraniyam and died at Ramoad in 1742.

Thayumanavar's poems
(Continued on page 6)

TO OUR CUSTOMERS

You will all be aware of the steady increase in the cost of production of the Inthusathanam, Tamil and English Editions. Rise in the price of printing materials has crippled our financial state so much that we are obliged to issue these two editions very much below the cost of production. To add to this the revised postal rates present another difficulty. Though we have been persevering to desist from demanding increased rates for advertisements up to now, yet the burden of the cost of production and distribution of these journals with a continuous record of eighty two years of sincere service to our religion and language has become so pressing as to make us increase rates of advertisements from today.

Court Publications increased by Rs. 5/- per insertion.

MANAGER,
Saiva Prakasa Press,
Jan. 1, 1971.

THOUGHTS TO BE TREASURED

திருக்கோயில் இல்லாத திருஇல் ஊரும் திருவெண்ணீறு ஆணியாத திருஇல் ஊரும் பருக்கோடிப் பத்திமையாற் பாடா ஊரும் பாங்கினொடு பலதளிகள் இல்லா ஊரும் விருப்போடு வெண்சங்கம் ஊதா ஊரும் விதானமும் வெண்கொடியும் இல்லா ஊரும் அருப்போடு மலர்பறித்திட்டி உண்ணா ஊரும் அவைஎல்லாம் ஊர் அல்ல அடவி காடே.

(Ibid)

The hapless village where there is no holy temple, the hapless village where the sacred white ashes are not worn, the village where devotional songs are not sung, the village where there are no beauteous shrines, the village where conches are not blown with alacrity, the village where there are no decorations and streaming (temple) flags the village where people eat without offering flower-buds and flowers (in worship to the Lord), all these are not (inhabited) villeges but jungle wastes.



தெளிவுபெறும்

மகாசிவாயமே ஞானமும் கவிதையும் மகாசிவாயமே நானறி விச்சையும் மகாசிவாயமே நானறிந் நேத்துமே மகாசிவாயமே நன்னெறி காட்டுமே

தெளிவுபெறும்

Hindu Organ

FRIDAY, JANUARY 15, 1971

WELL AND TRULY WE WELCOME

The All - promising month of Thai has just been ushered in. Mahara-Sangyanthi as the happy occasion is popularly called has a special significance to the Tamil speaking people. Thai Pongal thus makes everyone hope for the highest of prospects in the immediate future during the ensuing twelve months. There is also a tradition that the Pongal in the month of Thai marks the beginning of a new year. Hence the greatness of the occasion. We are firm in our belief that a bright future can be expected only if we all discharge our duties disciplining ourselves by prayer to Providence and regular religious practice.

Important as the event of the Thai Pongal is, it is

heartening to note that the Governor-General has chosen this happy week for his visit to the North. The Tamil speaking people have always been trained in the tradition of a true culture that makes the receiving of visitors friends and relatives the main characteristic of social activities. The glorious and rich Tamil Literature illustrates the eminence of culture. The relationship between the citizens and the Government has been well defined. Thus the visit of the Governor - General to the North will certainly mark a majestic occasion in which the people will participate most rejoicingly. They extend to the Governor General a warm welcome spontaneous and sincere.

REFULGENCE

The first official visit to the North of the Governor-General magnificently marks the great occasion as His Excellency switches on Hydrel Power of Electricity to the North. The old order changeth yielding place to new as Disel Power that has been notorious for systematic failure plunging the Peninsula into periodical darkness is being displaced by Hydro-Electric power.

Light in all aspects has a lofty bearing on life. The people of Lanka who have been blessed with a time-old tradition of spiritual glory resulting from the radiation of religious knowledge and practice will now be able to enjoy common light that is essential for all of them to have a common view-point.

Citizenship like motherhood or father-hood connotes common characteristics. The people of this popular Isle, this precious gem of the mighty Indian ocean, have the same love for identical interest in and common concern for their country. Hence the importance of the fundamental requirement of national harmony

No more need there be short-circuits. The switch is on. The light will be luminous and luxuriant. So may the progress of this Island nation be, all inhabitants enjoying everything in common,

Dharma is Real Wealth

Soorapanma had performed severe penance and an elaborate Yagna for thousands of years invoking Lord Shiva to make him the ruler of one thousand and eight worlds (அண்டங்கள்) and grant him an eternal life. When Lord Shiva delayed granting his boon, he sacrificed his life in the sacrificial fire. Lord Shiva then appeared and granted him the boon by which he would be the ruler of one thousand and eight worlds and would not be killed by any weapon excepting Lord Shiva's Sakthi His spiritna power (சக்தி).

When he became the ruler he had all kinds of wealth. He had large armies who fought moving on chariots, elephants, and horses. There was a fourth class of soldiers who fought on foot. There was no famine in his kingdom. His subjects led a luxurious life, indulging in drinks and other evil habits.

When one becomes rich, pride takes possession of him. He will not respect god or the wise people or those who lead a saintly life. Soorapanman was no exception to this cruel disease. He became hot-headed. He began to torture the Devas. He ordered Brahma to read the Panchankam, the daily calendar. He ordered Vayu the wind-God to cleanse his city. He ordered some Devas to bring him fish from the sea Indra the king of the Devas had escaped with his wife Indrani and lived in exile at Seerkaly. Indra's son was imprisoned along with other Devas.

Then Indra prayed to Lord Shiva to free the Devas from the cruel torture of Soorapanman Lord Shiva took pity on the Devas. Lord Subramaniya appeared from his forehead eye. Lord Shiva requested Lord Subramaniya to kill Soorapanma and rescue the Devas Lord Subramaniya got ready for the battle. But before he started he sent Veeravagu, his brother, and a kinsman of Nanthithevar, the divine watcher of the Temple of Kailas as an emissary to visit Mahendrapuri, the capital of Soorapanman and to request him to set free the Devas if he prefer-

Restoration of.....

(Continued from page 5)

bassadors to take the message of Sanatana Dharma to every nook and corner of India and the world,

-Schools of Bhakti Sangeet and Harikatha, Nada swaram and Panchavadyam, Shilpa Bastras, Aagama-Bastras, etc,

-a Samsodhan Mandir engaged in research in ancient, modern and comparative studies,

-a Prakashan Mandir to bring out wholesome devotional literature, at low price

All our places of worship, particularly the bigger all-India one, should be Radiating Centres of ethical and spiritual values.

red to rule his kingdom in peace. Lord Veeravagu proceeded to Mahenthra-puri the capital of Soorapanman and his mind was filled with consternation when he saw the large bounty of his wealth. He saw in Soorapanma's capital all kinds of wealth.

Lord Veeravaku being astonished stated I see before me the limitless wealth which Soorapanman had gathered from his one thousand and eight worlds (அண்டங்கள்) but regret I do not find Dharma, Truth and Love in this land. I wonder whether Soorapanman had imprisoned these virtues along with the Devas."

உரை செயாயிரத் தெட்டென மண்டத்தி னுளவாங்கரையில்சீரெவார்தொகுத்தன னீண்டவை உண்டிலந் தரும் மெய்யளி கண்டில மவந் தறயுந் தந்த கரர்கடம்பூடன்சிறைமயிலிட்டான் கொலோ குரன்.

We, mortals, have to learn a valuable moral from this observation of Lord Veeravaku the divine emissary of Lord Subramaniya. He had gnaged wily the ignorance and egoism of Soorapanman who being possessed of huge wealth was in the grip of pride and arrogance. For he considered wealth more than Dharma which was absent in his kingdom and this mental attitude brought him his ruin. Hence we see Dharma is real wealth.

Contemporary Ceylon Tamil Literature, 1947 - 1970

A Book Exhibition in February 1971

(Mrs. M. Mahadeva Secretary - Book Exhibition)

The International Association of Tamil Research, Ceylon National Unit, is organising an Exhibition of Contemporary Ceylon Tamil Literature, published in Ceylon or abroad, by Ceylonese between the years 1947 and 1970, both years inclusive. The organisers of the Exhibition will be grateful to authors, publishers and distributors if they will send two copies of such publications for purposes of the Exhibition and for documentation.

The Exhibition will include original works in Tamil, of Drama, Education, Fiction, History, Literary Criticism, Philosophy, Poetry, Religion etc. Text-books used for higher education, and Translations will also be included. It will also have a section of books in English or in other languages concerning aspects of Tamil, written by Ceylonese and published between 1947 and 1970. e. g., History of Literature, Law, Philosophy, Religion etc. The Exhibition will provide the opportunity to assess developments in Ceylon Tamil writing and research, since Ceylon's independence. The Exhibition will be opened on 4th February, 1971, Independence Day.

Though this is primarily a Book Exhibition, important pamphlets and samples copies of periodicals will also be considered. The books for Exhibitions should be addressed to: The Secretary, book Exhibition, IATR, 6, Glenaber Place, Colombo 4. and should reach the Secretariat not later than 31st December, 1970

We shall also be grateful if you could send us a bibliographical sketch of each author indicating his name, date of birth, other books he has published, number of copies printed of each book, and other relevant information which you think might be useful in the compilation of a guide Booklet for the Exhibition.

We appreciate very much your cooperation,

Rousing Reception to the Governor-General

Elaborate Arrangements Everywhere In Jaffna

Saturday Jan. 16.

On the occasion of the official visit of His Excellency Mr. William Gopallawa to Jaffna elaborate arrangements were made everywhere in the Peninsula to greet the Governor-General and his wife;

At Palaly Air Port where the Governor-General and his wife arrived in the morning Judges, M. P's, Senators, G. A., A. G. A. and other officials, Chairmen of Local Bodies, and leading citizens received His Excellency Mr. W. Gopallawa and his wife and accorded them a warm welcome. The people thronged the premises of the Air Port in their thousands.

At 5-30 p. m. the Governor-General will unveil the Tablet marking the ceremonial switching on of Hydrel Power supply to the Jaffna Peninsula. The Mayor of Jaffna and other City Fathers will receive the Governor-General at the Town Hall Premises.

Earlier at 2-30 p. m. The Hon'ble M. Senanayake, Acting Head of the State and Minister of Irrigation Power and Highways, will declare open the new Office Block of the Municipality.

Members of Parliament, Senators and Chairmen of Local Bodies received the Governor-General all along the route of the State Drive to the King's House from the Palaly Air Port.

Arunasala Upathiyar Day

Sri Arunasala Upathiyar of Karainagar was popularly known as a fervent Saiva religious worker and educationalist. He led a simple and unostentatious life and the credit of establishing the Kopay Training College on Saiva lines goes to him. He also rendered yeomen service towards the establishment of the Jaffna Hindu Board of Education. He, observing austerity, would walk long distances to meet Hindu leaders like Sir Ponnambalam Ramathan, Sir W. Duraisamy, Sri Rajaretnam to get their support in order to achieve his aim. Several years had passed since he passed away. The younger generation may not know him. In order to help them remember such a noble person, the residents of Karainagar are organising Sri Arunasala Upathiyar Day at Karainagar on 17-1-71 Sunday.

Kumilankuli Lane will be named Arunasala Upathiyar Lane in honour of his memory and a post bearing that name will be installed by Mr. S. K. Subramaniam and memorial speeches will be delivered by his old students. He is one who will aptly adorn the galaxy of the Saiva religious educational workers of the North. His son Sri A. Sivapatham is now the energetic Secretary of the Karainagar Saiva Maha Sabha.

Letter to the Editor

(Continued from page 5)

radeniya by the competent authorities according to recognised procedure, which they adhered to, will not be denied the fruits of their labour earned by sheer merit and industry.

Yours etc,
J R. Sinnatambay

286 Bullers Road,
Colombo 7.
12-1-71

ORDER NISI

In THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2636

In the matter of the intestate estate of the late Kanthar Sinnathurai of Tellipalai East Deceased

Murugar Veeravaku of Chunnakam

Vs Petitioner

- 1 Nagamany Sinnathamby
- 2 Nagamany Kandiah Krishnasamy
- 3 Kandiah Ratnasamy, and wife
- 4 Rasammah, all of Mallakam
- 5 Annammah widow of Velupillai of Erlalai
- 6 Sivapackiam widow of Kandiah of Chunnakam
- 7 Nagamany Nallathamby of Mallakam
- 8 Sabapathy Sinnappu
- 9 Ponnampalam Kandiah, both of Tellipalai East

Respondents

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna on the 1st day of September 1970, in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read:—

It is ordered that the Petitioner being the paternal cousin and heir of the deceased abovenamed be appointed Administrator of the above estate and that Letters of Administration be granted to him accordingly, unless the Respondents abovenamed or any other person interested in the above estate shall on or before the 1st day of November 1970 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 1st day of September 1970

Sgd. I. M. Ismail
District Judge

-71-1970.
This Order Nisi is extended for 16-1-1971
Sgd. I. M. Ismail
District Judge

Tamil Sages and Seers

(Continued from page 5)

have been translated in a fascinating manner in English by Dr. Isaac Tambyah, under the title of "a Tamil mystic" and published by a leading firm of booksellers, W. G. G. Foyle, Charing Cross Road London W. C. 2 in 1919. He speaks of the melodies of the great mystic Thayumanavar whose fascination never flags. He compares the mysticism of Thayumanavar to the mysticism of Christianity; a Great work it is, but nevertheless, the translations of Thayumanavar as rendered by Sir Ponnambalam Arunasalam seem to be true to the intentions of the poet.

We have to think of Sepparai Chidambaram Swami, who lived at Chidambaram and Thirunelvely and who wrote illuminating commentaries on Appar's poems and Sivaprakasam. He also published a criticism of Tholhappiyam Sanmuga Viruthi.

Sri la sri Gnana piragasa Tambiran

Ancestry (17th Century)

Gnanapiragasas' ancestor was Pandi Malavan, who was a Vellala Noble and came from the Pandyan country during the 13th century in the time of Singai Pararaja Sekaran and settled at Thirunelvely - a hamlet on the outskirts of Nallur and about two miles from Jaffna. There is a story told about Gnanapiragasas in Jaffna History. During the 17th century (Dutch rule) the Dutch authorities had ordered every household to supply a cow for their daily food in Jaffna.

Gnanapiragasas felt deeply that if he were to do such a thing, even for others, the sin of killing a cow would be his. So a day before it was his turn to send a cow to Dutch, not wanting to remain anymore in Ceylon, he preferred to quit for Chidambaram, and so he did. He bathed in the Siva Ganga, fasted (eating pepper and drink-

ing water only) for forty-five days in the precincts of the temple of Sivakamy at Chidambaram. This shrine of Chidambaram, built in the tenth century and whose ramparts were built in the fifteenth century, command the attention of all Saivaites. Gnanapiragasas was inspired to leave (It is said by the Goddess) for the Ganda country (Bengal in North India). There, a Brahmin ascetic taught a few pupils, logic, grammar, Meemamsa (Vedantic philosophy) in Sanskrit; he taught the pupils to recite the Vedas. Gnanapiragasas listened to the teaching from a distance and implanted it in his heart. The Brahmin ascetic did not speak to this non-Brahmin youngster. One day the ascetic while testing his pupils, found that they had not assimilated his teaching. The Ascetic had a thought that the non-Brahmin youngster who listened to him from a distance might have grasped what he taught. On questioning Gnanapiragasas, he found that he was one who had a good memory. He complimented him and took him as his pupil and taught him Grammar, Logic, and other subjects. After that he had Gnanapiragasas to go to the Tamil country and spread the knowledge acquired by him.

From there Gnanapiragasas came to Thiruvannamalai Atthenam - the Hindu spiritual headquarters and became a Sannyasi. He persevered in learning many Saiva Siddhanta works. From Thiruvannamalai he left for Chidambaram and stayed there. During his stay he wrote commentaries on "Panshkaram", and Sivagnana Bodham". He wrote "Siddhanta Sivamani", "Brahmana Theepikai", "Pirasadha Theepikai" and Siya Yohasaram" in Sanskrit. He wrote a Tamil commentary on "Sivagnana Siddhiyar" as if in answer to the challenge that he knew no Tamil. All these he gave in charge of the Thiruvannamalai Atthenam. He remained at Chidambaram until he attained spiritual bliss at the feet of Lord Nataraja. It was Gnanapiragasas who built the tank at Chidambaram now known as the Gnanapiragasas tank. He became known as Gnana-piragasas Munivar (Sage).

SAIVA PRAKASA PRESS

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YEARS OF

EXPERIENCE

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SCIENCE AND RELIGION

K. NAVARATNAM

(Continued from last issue)

"In comparing the certainty of things spiritual and things temporal, let us not forget this — Mind is the first and most direct thing in our experience; all else is remote inference.

"That environment of space and time and matter, of light and colour and concrete things, which seems so vividly real to us is probed deeply by every device of physical science and at the bottom we reach symbols. Its substance has melted into shadow. None the less it remains a real world if there is a background to the symbols—an unknown quantity which the mathematical symbol X stands for. We think we are not wholly cut off from this background. It is to this background that our own personality and consciousness belong, and those spiritual aspects of our nature not to be described by any symbolism or at least not by symbolism of the numerical kind to which mathematical physics has hitherto restricted itself... Symbolically it is the end, but looking behind the symbolism it is the beginning." ("Science and the Unseen World" by Sir Arthur Eddington).

The scientific analysis of Nature, therefore, has failed to give us a glimpse of the Ultimate Reality. Eddington says that every thing has melted into shadow and what remains is the symbol and modern science, in his opinion, has no means of probing beneath the symbol. Mere inquiry through the process of reasoning based on logic into the nature of the Reality, will only end in agnosticism. Agnosticism is the standpoint of philosophers who base their reasoning on the conclusions of Experimental Research.

Science has no doubt enabled man to gain control over Nature and has also provided him with all the facilities to increase his physical comforts and material happiness. But, it has not provided an answer for the simple question Why all this? Therefore, there is now an attempt on

the part of serious thinkers to study the lives of Mystics, their teachings and experiences with a view to understanding the Ultimate Reality and the purpose of life. The answer to the question Why? lies in the realm of Religion and not in the realm of Science.

The Islamic Mystic Omar Khayyam says: You cannot find the Truth by mere debate, Nor if you doles to paupers your estate; Unless you pine in Love for all your life You cannot cross through words to Master's gate.

The "Perennial Philosophy" writes Aldous Huxley, "is concerned with the one divine Reality, substantial to the manifold world of minds and lives and things. But the nature of this Divine Reality cannot be directly and immediately apprehended except by those who have chosen to fulfil certain conditions, making themselves loving, pure in heart and poor in spirit. Poets and metaphysicians talk about these things at second hand." Therefore, the path of the Mystic is the only way to realise the Ultimate Reality. The Mystic Way, unlike that of the experimental scientist, is one of introspection, contemplation and intuition. The Mystic isolates himself from the world as far as possible, and tries to dive deep within himself to realise the Purpose of Life. To him the world of Nature is nothing. It only hides the Reality or separates him from it.

What Eddington says "Symbolically it is the end, but looking behind the symbolism it is the beginning," is pregnant with meaning, of far reaching consequences. It is the beginning of What? The beginning of the search for the Reality within ourselves, because, the background of our own personality and consciousness is identically the same as the background of the symbols of physics. Introspection is the way, and Mysticism is the science which deals with it.

IN THE DISTRICT COURT OF MANNAR

Testy. Case No. 468

In the matter of the Administration of the Estate of the late Sinnathamby Chetty Ponniah Chetty alias Channathesin Chetty late of Manakkulam

Deceased

Kandiah Chetty Maniekarajah of Periyakadai Mannar

Vs. Petitioner

- 1 Sanku Chetty Karuppiah Chetty (Dead)
- 2 Kandiah Chetty Amirthalingam
- 3 Maheewary wife (Dead) and
- 4 Muthulingam Chetty Marimuthu Chetty all of Mannar
- 5 Annaspooransm wife and
- 6 Mathiah Subramaniam of Jaffna
- 7 Selvaratnam wife and
- 8 Ramupillai Gnanasekarampillai both of Jaffna
- 9 Pathmawathy wife of
- 10 S. Balasubramaniam of Seenivasagam Road Jaffna
- 11 Marimuthu Chetty Radhakrishnan
- 12 Marimuthu Chetty Kandassamy
- 13 Marimuthu Chetty Rasanickem
- 14 Marimuthu Chetty Parameswary
- 15 Marimuthu Chetty Joheswary
- 16 Marimuthu Chetty Kethiswary
- 17 Marimuthu Chetty Velantham
- 18 Marimuthu Chetty Kethiswaran
- 19 Marimuthu Chetty Joheswaran all of Hospital Road, Mannar
- 20 Karuppiah Chetty Palanisamy of Uppukulam, Mannar

The 9th to 19th Respondents added in place of the deceased 3rd Respondent and the 20th Respondent added in place of the 1st deceased Respondent and the 12th to 19th Minor Respondents by their G. A. L. the 4th Respondent

This matter coming on for disposal before R. Navaratnam Esquire, District Judge, Mannar, on the 23rd day of September 1969 in the presence of Mr M. M. Aboothahir, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 22nd day of July 1967 having been read, and the 1st and 3rd Respondents' heirs having been substituted.

It is ordered that the petitioner be and he is hereby declared entitled as heir of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 6th February 1971 show sufficient cause to the satisfaction of this Court to the contrary.

Egd. K. V. Navaratnam Addl. District Judge.

The 28th day of December, 1970. 159, 8 & 15.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2528

In the matter of the intestate estate of the late Segu Mohideen Sahib Hussain Thamby of 31, Muslim College Road, Jaffna (Taffa Road.) Moor Street, Jaffna

Deceased

Seynambu widow of Segu Mohideen Sahib Hussain Thamby of 31, Muslim College Road, (Taffa Road) Moor Street Jaffna

Vs. Petitioner

- 1 Munsooru wife of Sulaiman Lebbe Mohamed Sahul Hameed
- 2 Sithikka daughter of S. M. S. Hussain Thamby
- Minor 3 Kalima daughter of S. M. S. Hussain Thamby
- 4 Thabith son of S. M. S. Hussain Thamby all of No. 31, Muslim

College Road, (Taffa Road) Moor Street, Jaffna

5 Segu Mohamed Subair of Navalur Road, Jaffna

The 3rd and 4th Respondents are minors appearing by Guardian-ad-litem the 5th Respondent Respondents

This matter coming on for disposal before I. M. Ismail 160 8 & 15.

Esquires, District Judge Jaffna on the 14th day of July, 1970 in the presence of Mr. M. M. Sultan Proctor on the part of the Petitioner and the affidavit and amended petition of the petitioner dated 19th day of July, 1970 having been read;

It is ordered that the 5th Respondent be and he is hereby appointed Guardian-ad-litem of the 3rd and 4th minors Respondents and that the Petitioner as the widow be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the abovenamed Respondents or any other person or persons shall appear before this Court on or before the 19th day of September, 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the 3rd and 4th minors Respondents before Court on the 12th day of September, 1970.

This 14th day of July, 1970

Sgd. I. M. Ismail District Judge

Drawn by Sgd. M. M. Sultan Proctor for Petitioner

12-9-1970 time to show cause extended till 2-11-1970

Itd I. M. I. D J.

3-11-1970 time to show cause extended till 23-1-1971

Itd A. V. D. J.

Saiva Paripalana Sabhai Jaffna

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