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JAFFNA, FRIDAY FEBRUARY 5, 1971

Letter to the Editor

Constitutional Safeguards for Majority Community

Dear Sir,

It is difficult to reconcile some of the basic resolutions put forward by a Socialist Minister for the involvement of the new Constitution with the socialist policies advocated by the socialists for the last few decades.

On the language issue there is no mention of any parity of status for the Tamil language. A policy advocated by them for some decades, in fact one of the socialist leaders has forcibly expressed himself and gone on record, in favour of parity by pointing out that it was unwise and unstatesman-like to go against parity and that parity was the solution. It is relevant to note that this view was expressed in no uncertain manner even at a time when the majority community was not in favour of it. So that there is no justification whatsoever to shift grounds now because the majority community is against it.

It is also very relevant to note that these socialists managed to keep alive as a political party till now, by collecting a few seats here and there by climbing on the backs of the Tamils and obtaining their support with the promise of parity. This is an unchallengeable fact.

Another major plank of the socialists was the stress laid on economic development as the solution for the problems of the country and not racial or religious considerations. But what do we find now. A leader of a socialist party itself proposes a basic resolution to confer protection and assistance to a religion and that too only because it is the religion of the majority community!

The affording of protection and assistance to any religion, even to a minority religion, (which at least would have made some sense), in a modern constitution, and that too by a socialist leader, in a

socialist powered government, is to say the least ludicrous, if not political chicanery, pure and simple.

This means the promises held out for the Tamils by the socialists have not only been ignored but the very opposite have been instilled as corner stones of the new constitution, namely ignoring the right of the Tamils to their religion, whereas it is the language and religion of the minority Tamil race that should have been afforded this protection and assistance.

I am not aware of a single constitution in any country where protection has been afforded to the language and religion of a majority community as against a minority community.

It is ironical that the Tamil language which was appreciated by the Sinhalese kings themselves and taught even in Sinhala country and (that too by Buddhist priests in the pirivenas, and placed on an equal footing by the Dutch and British governments who ruled Ceylon, should now be degraded by that very race for it is relevant to note that the Tamil and Sinhala races were independent and also independent of each other, before they were independently conquered by the foreign powers, Portuguese, Dutch and then the British, who imposed an Unitary form of government.

It is also now clear why the Southern politician is keen on continuing this Unitary form of government in preference to a Union form of government, as in the Unitary form of government he can gradually eliminate the Tamil language and also occupy Tamil areas, which in fact he has already commenced in Eastern Province, by using his majority vote. The irony of it all is that religion which was considered the opium of the masses by the socialists is

Who is a True Socialist

C. SINNATHURAI

Nowadays everywhere in the world particularly in Ceylon people talk of socialism and preach socialism. Let all those who do so search their hearts and find out whether they adhere to the following ingredients of socialism.

1. A true Socialist will love the all Pervading Spirit called God and love all beings be they man, bird or beast.
2. A true socialist will follow the salient principles of democracy.
3. A true socialist will follow or at least try to follow as far as possible the precepts of his or her religion and try to be above human weaknesses.
4. A true socialist will be strictly honest sincere and trustworthy.
5. A true socialist will be strictly impartial. He may belong to any creed, caste or religion.
6. A true socialist will not accept bribes or offer bribes to give or get a job or get a thing done in an office.
7. A true socialist will discharge conscientiously the duties entrusted to him and do it with great enthusiasm. He will not consider the work as a drudgery. He will do the work with pleasure and do it with dedication and with a patriotic spirit.
8. He will be a person of selfless service and look to the other man's point of view.
9. A true socialist will share his wealth with the needy and people who deserve help.

now being installed as a corner stone of the constitution and that too by a socialist leader.

Yours faithfully,
J. R. Sinnathamby

286, Buller's Road,
Colombo 7,
29. 1. 71.

YOGAR SWAMY

BY

V. MUTTUOMARASWAMY (TRAINED GRADUATE)
(Teacher Forest Hill School, London S E, 23, U. K.)

(Continued from last issue)

The Guru and the Disciple — Chellappa Swamy and Yogar Swamy

Chellappa Swamy used to take Yogar Swamy along with him and put him to many tests. He would allow Yogar Swamy to fast. He would give him a cent or two and ask him to get food. They would both sometimes set out to go to Keerimalai and after proceeding to the Bo tree say "How we have bathed!" and return without bathing. Chellappa Swamy would shout to him to come from a distance.

Once both Chellappa Swamy and Yogar Swamy stood before a shop of a Chettyar. They were there till the Kanakka Pillai (accounts clerk) finished his accounts. After this, he (the Kanakka Pillai) came and gave them each a cent. After taking the cent and raising it in veneration to the eye Yogar Swamy asked Chellappa Swamy, "Should a cent be earned after all this tribulation?" Chellappa Swamy rejoiced:— "Don't you remember what Anvaiyar had said, "One must toil for one's food." The Divine Father has something anyway."

Yogar Swamy heard that Chellappa Swamy was ill and went to see him. The Guru spoke to him:— "Have you also come like others? Go and look inside." (meditate)

One day Yogar Swamy was visited by a large number of people so that there was hardly any space to sit in his cottage. He said to a group "Go and find the shade of a tree." There was an old margosa tree near his cot which afforded shelter from heat and rain.

While travelling together one day, Chellappa Swamy spoke to Yogar Swamy (pointing to a place):— "Be here; I shall leave," and left. Yogar Swamy was seated as the Guru had told him to do so. Chellappa Swamy came there after several days and found him seated in the place he asked him to sit and was amazed. Chellappa Swamy never allowed anybody to come and worship him.

One day in 1922 Yogar Swamy went to Sinnakkaddai from Columbuturai. Pundit K. K. Nadarajah was with him (this incident is mentioned in his biography of Yogar Swamy). At Sinnakkaddai (the Small Bazaar) in Jaffna, Yogar Swamy attempted to buy some vegetables. He desisted from going to the vegetable sellers who knew him and who showed signs of veneration to him. He would go to 'bargain' with those who did not know and ask one fourth of the price the vegetable seller offered. A woman vegetable seller was so angry that she asked Yogar:— "Have you ever bought vegetables before?" Probably Yogar Swamy enjoyed this repartee.

It seems Chellappa Swamy once gave a piece of advice to Yogar Swamy:— "Do not allow people to worship you. If you do so, the

(Continued on page 6)

THOUGHTS TO BE TREASURED

சுதந்திரம் பயன் என்—அதன் கோயில் வலம்வந்து புகழையால் அடிப்போற்றி என்னுடைய இயற்கையால் பயனென் (Devaram)

What is the use of the (human) body if the possessor thereof does not go round the Siva temple (in worship), Offering flowers with the hand and praising (the Lord),—Oh! what is the use of having such a body?



சுதந்திரம் பயன் என்—அதன் கோயில் வலம்வந்து புகழையால் அடிப்போற்றி என்னுடைய இயற்கையால் பயனென் (Devaram)

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Hindu Organ

FRIDAY, FEBRUARY 5, 1971

DEMOCRACY MUST BE DEFINED

Makers of the new Constitution should not take it for granted that time-old terms describing forms of rule of a country are self-explanatory. By long usage such terms sometimes lose their original character and acquire other characteristics. Hence the need for the definition of the terms, democracy, socialism, republic and secularism to be incorporated in the Constitution itself when it is reduced to writing.

If for instance the New Constitution requires Lanka to be a Secular Socialist Democratic Republic, the common man can only repeat the words for what they are worth and remain ignorant of the exact significance and scope of this terminology. Needless it is for us to remind the political leaders of this country and even those who have been entrusted with the responsible duty of drafting the New Constitution that these terms are so vague as to lend themselves liable to be interpreted in conflicting ways.

The existence of two parties in the United States of America, labelled the Democratic and the Republican and always engaged in bitter political controversies, clearly indicates that the concepts of Democracy and Republic are certainly different from one

J. H. C. O. B. A. Celebrations

The annual celebration of the Jaffna Hindu College Old Boys' Association was held on the 26th of this month. It started with a pooja at the College temple in the morning and then there was a cricket match between the College XI and the Old Boys' XI, which was followed by the grand annual lunch. The annual general meeting was held in the afternoon. The following were elected office-bearers for the ensuing year. President: Mr. C. Arulampalam, M.P. Vice-Presidents: Dr. V.T. Pasupati, Dr. S. Arunasalam, Messrs. S. Selvarajah, P. Kathiravelu, M. M. A. Kuthoos, & T. Packiarajah. Secretary: Mr. W. S. Senthilnathan Assistant S: Mr. E. Sangarapillai, Treasurer: Mr. V. Sivasubramaniam. Assistant Treasurer: Mr. E. Mahadevan and eighteen others were elected to the committee.

A cheque made up of generous contributions from old boys was presented to Mr. R. Kandiah, the College peon who had retired after 44 years of service at the school.

The following resolutions were also passed at the meeting:—

(i) The J. H. C. O. B. A. requests the Director General of Education to grant it permission to name the College pavilion as the Thiagarajah Pavilion in commemoration of the great services rendered to Sports in this College for the last 32 years by Mr. P. Thiagarajah.

(ii) The following sentence shall be added to the end of Clause 6 (a) of the Constitution:—

"The Principal of the College shall be, ex-officio, a member of the managing committee."

(iii) The J. H. C. O. B. A. requests the Minister of Education to reserve 25 percent of the admissions to children of old students.

another in content and connotation.

If, however, under the style of a Secular Socialist Democratic Republic the New Constitution makes provision for anti secular, anti socialist, anti democratic anti republican activities, then the meaning of the New Constitution will be nothing but mockery

A GREATER INDIA

BY RABINDRANATH TAGORE

In the evolving history of India, the principle at work has not been the ultimate glorification of the Hindu or any other race. In India, the history of humanity has been seeking to elaborate a specific ideal, to give to general perfection a special form which shall be for the gain of all humanity — nothing less than this is its end and aim. In the creation of this ideal type, if Hindus, Moslems or Christians should have to submerge the aggressive part of their individuality, it may hurt their sectarian pride, but will not be accounted a loss by the standards of Truth and Right.

We are all here to co-operate in the making of Greater India. If any one factor should become rebellious and arrogate to itself an undue predominance, that will only interfere with the general progress. The section which is unable or unwilling to adapt itself to the entire scheme, but struggles to keep up a separate existence, will have to drop out and be lost, sooner or later. And the component which, realising its dedication to the ultimate idea, acknowledges its own individual unimportance, will lose only its pettiness and find permanence for its greatness in that of the whole.

So, for ourselves, we must bear in mind that India is not engaged in recording solely our story, but that it is we who are called upon to take our place in the great drama, which has India for its stage. If we do not fit ourselves to play our part, it is we who shall have to go. If we stand aloof from the rest, in the pride of past achievement, content with heaping up obstacles around ourselves, God will punish us, either by afflicting us with sorrow unceasing till He has brought us to a level with the rest, or by casting us aside as mere impediments.

Of late, the British have come in and occupied an important place in India's history. This was not an uncalled for, accidental intrusion. If India had been deprived of touch with the West, she would have lacked an element essential for her attainment of perfection. Europe now has her lamp ablaze. We must light our torches at its wick and make a fresh start on the highway of time. That our forefathers, three

thousand years ago, had finished extracting all that was of value from the universe, is not a worthy thought. We are not so unfortunate, nor the universe so poor. Had it been true that all that is to be done has been done in the past, once for all, then our continued existence could only be a burden to the earth, and so would not be possible.

A Greater India

On us today is thrown the responsibility of building up this great India. For that purpose, our immediate duty is to justify our meeting with the Englishman. It shall not be permitted to us to day to give and to take, and thus make poorer the India that is to be.

So the greatest men of modern India have all made it their life's work to bring about an approachment with the West. The chief example is Ram Mohan Roy. He stood alone in his day for the union of India with world on the broad base of humanity. No blind belief, no ancestral habit was allowed to obscure his vision. With a wonderful breadth of heart and intellect, he accepted the West without betraying the East.

Ram Mohan Roy cheerfully put up with persecution in order to extend the field of our knowledge and work right across from the East to the West, to gain for us the eternal rights of man in the pursuit of Truth, to enable us to realise that we too had inherited the earth. It was he who first felt and declared that it was for us that the Buddha, Christ and Mohamed have spent their lives; that for each of us have been stored up the fruits of the discipline of our Rishis, that in whatsoever part of the world whosoever has removed the obstacles in the path of wisdom or, breaking the bondage of dead matter, has given freedom to man's true shakti.

In the Deccan, Ranade spent his life in the making of this same bridge between the East and the West. In his very nature, there was that creative faculty of synthesis which brings men together, builds up the samaj, does away with discord and inequity and circumvents all obstacles in the way of knowledge, love and will-power. He rose superior to all the petty or unworthy considerations prevalent in his time, in spite of all the various conflicts of ideas

Seminar on Saiva Thirumurais

The Mahalinga Swami Devasthanam of Thiruvidadamarudur, Tamil Nadu at the express wish of His Holiness of Thiruvavaduthurai Attheepam has organised a Seminar on Saiva Thirumurais. This will take place on the 12th, 13th and 14th February 1971 at Thiruvidadamarudur.

Eminent Tamil scholars and savants in Saivism will participate in the 3rd day Seminar. Professor T. P. Meenadobisunderam, former Vice-Chancellor University of Madurai, Messrs K. Vachiravel Mudaliyar, S. Sinkaravelan, R. Shanmugasundaram Chettiar, V. Gurusamy Desikar, N. R. Murugaverl, Sa-Ganesan M. L. C. T. M. Narayanasampillai, (former Vice Chancellor Annamalai University), A. S. Gnanasambandan, M. Arunasalam, Editor Siddhantam, His Holiness, Sri La Sri Gnanapiragas Desika Swamigal of Meibandar Attheepam, K. Velaivaranar of Annamalai University are expected to participate.

From Ceylon, Mrs. R.R. Navaratnam & Mr. Arul Thiagarajah have accepted the invitation to participate in the Seminar.

and interests between the Indian and the Englishman.

Then the Mahatma who passed away from us only the other day—Swami Vivekananda—likewise took his stand in the middle, with the East on his right the west on his left. His message was not to keep India bound in her latter-day narrowness by ignoring in her history the advent of the west. His genius was for assimilation, for harmony, for creation. He dedicated his life to opening up the high road by which the thought-treasure of the East may pass to the West, and of the West to the East.

Many of us who belong to the educated class think that these attempts at union of the different races belonging to India are for the purpose of gaining political strength. Thus, as in so many other cases do we view the 'Great' as subservient to the 'Small'. That we in India should attain unity is a much greater thing than any particular purpose which our union may serve, for it is a function of our humanity itself.

—J. S. J.

Lakshmi Narasimha Temple At Nuggihalli

By V. RAMAMURTHY

There are three temples of archaeological and architectural importance dating from the reign of the Hoysala ruler Someswara (1249 A. D.) at Nuggihalli in Mandya district of Mysore State. Among them the Lakshmi Narasimha temple is outstanding. The other two are dedicated to Sadasiva and Someswara.

The Lakshmi Narasimha temple which is a tri-kuta temple with three principal vimanas of fine workmanship, has a unique figure of Kesava at the centre. Lakshmi Narasimha on the left and Venugopala at the right. Just like the Hoysala temples at Belur, Halebid and Somanathapura the railed parapets of this shrine bear bas-reliefs of cows, cowherdesses, saints and Avatars of Vishnu. Above these, panels of bas-reliefs represent the ten Avatars of Vishnu and his other incarnations. Scenes from the Bhagavatha Purana are splendidly carved on the walls. The 24 forms of Vishnu, namely, Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama, Vamana, Sudhara, Rishikesa, Padmanabha, Damodhara, Sankarshana, Vasudeva, Pradyumna,

Aniruddha, Purushothama, Adhokshaja, Narasimha, Achyuta, Janardhana, Upendra, Hari and Krishna, are beautiful specimens of the Hoysala style of sculpture.

The figures of Balarama, Hayagriva killing Somaka, Garuda carrying Kasyapa and Kadru, Lakshminarayana etc are also remarkable.

A notable point in this temple is that though Kesava occupies the centre and Lakshmi Narasimha occupies only a subsidiary cell, Lakshmi Narasimha is the principal deity, and the temple is dedicated to him.

The Navaranga appears with fine lathe-turned pillars and elaborately-carved coffered ceilings of different designs, the central one being the most intricately carved, noteworthy among them being Brahma and Surya.

Some of the Sadasiva temples are missing. The main deity the Linga (Sadasiva), faces east. Among the exquisite sculptures of this temple mention may be made of the Mahishasuramardhini with eight hands and Brahma, it is also a rare feature that Brahma here is riding on a swan.

— The Hindu, Sunday

A Talented and Distinguished Lady Principal Retires

An Appreciation by Yogeswary Manickavasagar

I sit down to write this note of appreciation with mingled feelings of sorrow and happiness—sorrow at having to part company with a revered teacher who has made Vada Hindu Girls' College what it is today. The parting has been really poignant and painful—happiness in being able to write an appreciation of the great services she had rendered not only to the College itself but also to the public of Vadamaradchy as a whole. Miss K. Charavanamuttu of "Saravana poikai" in distant Ariyalai in the Jaffna district came to Vadamaradchy Hindu Girls' College for the first time in the year 1952,

rich in experience having been a teacher, lecturer and Inspector of schools as the principal of this institution as a teacher in Grade II and remained in the College till 1965 and got her promotion to Grade I while being here when the institution was upgraded to Grade I.

When she assumed duties as Principal this College was in its infancy and struggling for existence but Miss Charavanamuttu soon reorganised it and put it on strong foundation. Any lady of a lesser capacity or moral stature would have quailed before the chaotic condition in which things were then. Her first and last

love was Vada-Hindu. She introduced many reforms and renovations which completely changed the face of the College in many ways. Miss Charavanamuttu was not merely an ordinary teacher, she was a born Guru-Devi capable of inspiring a love of study and learning in the minds of the pupils in her charge. To her, teaching was not merely a profession; it was a vocation or divine call. It is, therefore, no wonder that the Vadamaradchy Hindu Girls' College has reached a high level of efficiency in matters of studies and discipline.

When Miss Charavanamuttu took charge of the College in 1952, the number of pupils in the roll was only 40, but rose upto an enviable figure of 1200 by the end of 1962 clearly showing what great impression it had created in the minds of parents and the general public. Today Vada Hindu Girls' College is recognised as one of the leading Grade I Ladies' Colleges in the Jaffna district. Before she arrived on the scene there were no music classes, no dance classes, no sports; neither a decent playground nor a modern science laboratory. Some of the buildings which she caused to be put up will always remind us of her enthusiasm, energy and foresight. Today Vadamaradchy Hindu Girls' College buildings stand as magnificent structures unrivalled by any other colleges in the Jaffna district. Miss Charavanamuttu was not only an able and talented teacher but was also an efficient administrator. Her administration of the affairs of the College was simple, superb and above board. She may be easily likened to Sister Nivedita of the Ramakrishna Mission.

Today the pupils of this College are regretting the absence of this lady who with consuming concern for the college nurtured it with much care and devotion. She made Vada Hindu a typical Hindu Institution where Hindu festivals such as Navarathri, Maha-Sivarathri, Thiruvembavai etc. were celebrated with much eclat and devotion.

May I wish this lady long life and suggest that the government should utilize her talents in other educational spheres such as the Education Board or Committee, Jaffna University movement etc. because Education in the Island needs the counsel of experienced Educationists like her.

Amendments to Basic Resolutions

The Jaffna Lawyers Association under the Chairmanship of Mr. A. V. Kulasingam, Advocate resolved at a special meeting held on Saturday the 6th of February 1971

(a) That

Basic Resolutions Nos. 23 & 24 should be consolidated and amended to read as follows:

"The Language of the Courts and of tribunals empowered by law to administer justice shall be Sinhala throughout Lanka and accordingly their records including pleadings, proceedings, judg-

ments, orders and all records of all Judicial and Ministerial acts shall be in Sinhala except in the Northern and Eastern Provinces where the language of the Courts and of the tribunals empowered by law to administer justice shall be Tamil and accordingly their records of all Judicial and Ministerial acts shall be in Tamil.

2. that Resolution No. 25 be amended by the interpolation of the word 'lawyer' immediately after 'Judge'.

YOGAR SWAMY

(Continued from page 5)

Jaffna man will tread on your head," The Yogar had himself expressed this view.

Chellappa Swamy and Yogar Swamy sometimes used to cook food. But after they finished cooking, they broke the pots and pans and went away without eating.

The Vidane or Head man of Columbuturai Thirugnanasambanthar, Thuraiyappa and Yoganathan (Yogar Swamy) used to go to Nallur Kandaswamy temple—sometimes on foot—and sometimes they went in a places of worship together, particularly bullock cart.

Chellappa Swamy and Yogar Swamy could bring pouring rain at will. At Nallur, during one of the festival days, Yogar Swamy, forgetting the presence of Chellappa Swamy, said:—"Today the Nallur Kantan statue will get wet." Chellappa Swamy turned round and said "Many have said like that." When the statue turned to the northern junction of the outer-street there was a big down pour and the statue did get wet.

Both Chellappa Swamy and Yogar Swamy would pay visits to Panri Thalaichchi Amman Kovil (a Kannagi Kovil) every year on the first Monday in the month of "Panguni" (before the New Year - Chittirai). This is 12 miles from Nallur.

Another Swamy—Kathiravelu—was a disciple of Chellappa Swamy. Yogar Swamy and Kathiravelu Swamy would be seated near the steps of the Car of the Nallur Kandaswamy Temple and be deeply immersed in meditation. Chellappa Swamy saw to it that these two were given tea and food to eat from a near-by tea-boutique through another disciple of his. Chellappa Swamy admired Yogar Swamy and Kathiravelu Swamy in their meditation.

Yogar Swamy wanted to possess the begging bowl of Chellappa Swamy. But Chellappa Swamy threw it down and broke it saying:—"Should you be attached to this?" Both went together towards the east, and after some time they parted. Yogar Swamy went to Kataragama on foot and it was only after four years that he returned to Jaffna.

Soon after Yogar Swamy disappeared from Jaffna; his relatives went and inquired where he was. Chellappa Swamy said "He is dead" "Ayan Settan". His relations believed this to be a fact and did all the ceremonies of post-cremation. When Yogar Swamy returned from Kataragama, his relatives went and remonstrated with Chellappa Swamy asking why he had told lies. Chellappa Swamy replied:—"We are not in the habit of telling lies. We told nothing but the truth. He is 'dead'." They thought that Chellappa Swamy's madness had reached the Nth stage and returned home. That is why the world called him:—"Chellappa-the mad".

(To be continued)

ORDER NISI	ORDER NISI	NOTICE	ORDER NISI	ORDER NISI
IN THE DISTRICT COURT OF MULLAITIVU	IN THE DISTRICT COURT OF MANNAR	IN THE DISTRICT COURT OF JAFFNA	IN THE DISTRICT COURT OF JAFFNA	IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 491	Testamentary Jurisdiction No. T/2676	No. P/931	T / 2659	Testamentary Jurisdiction No. 2627
In the matter of the intestate estate of the late Velu Sin- nathamby Thambiah of Kal- lapadu Mullaitivu died at the Civil Hospital, Jaffna Deceased	In the matter of the Last Will and Testament of the late Kanthappu Thambipillai of Kalapoomy, Karainagar Deceased	Vaithilingam Maheswaran of Suthumalai Vs. Plaintiff	In the matter of the Last Will and Testament of the late Arumugam Vallipuram Sithamparapillai of Point Pedro Deceased	In the matter of the Last Will and Testament of the late Ambalavanar Kanapathip- pillai of Vaddukkodai East Deceased
Velu Sinnathamby Velupillai of Kallapadu, Mullaitivu Vs. Petitioner	Kanthappu Sinnathamby of Karapiddiyanthanai, Kala- poomy, Karainagar Vs. Petitioner	1 Sinnappilli widow of Vaithilingam, 2 Vaithilingam Balasubra- maniam, 3 Savundaranayagiammah daughter of Vaithilin- gam now wife of Aru- mugam Yogarajah 4 and her husband Aru- mugam Yogarajah 5 Sinnathamby Kanaga- ratnam 6 Sinnathamby Kandiah 7 and wife now widow of Sivapakkiam personally and as Legal Represen- tative of the estate of the said Sinnathamby Kandiah all of Suthu- malai	Theivanaipillai widow of A. V Sithamparapillai of Point Pedro Vs. Petitioner Pathmasvathy widow of Naga- lingam Kandiah of Okuli- puram Respondent	Visaladehippillai widow of Ambalavanar Kanapathip- pillai of Vaddukkodai East Vs. Petitioner
1 Ss ojinidevi widow of Velu Sinnathamby Thambiah Minor 2 Thambiah Kulendran 3 Siyamaladevi daugh- ter of Thambiah 4 Thambiah Lohendran 5 Thambiah Theivend- ran 6 Indradevai daughter of Thambiah 7 Thambiah Saravend- ran 8 Thambiah Selvendran 9 Thambiah Thavend- ran 10 Nirmaladevi daugh- ter of Thambiah all of Kallapadu Mullai- tivu	1 Visaladehy widow of Kan- thappu Thambipillai of Kilawenai, Karainagar 2 Sinnathamby Arumugam and wife 3 Valliammai 4 Suppar Arumugam and wife 5 Sellammah 6 Sinnappillai widow of V. Kanapathipillai of Kara- piddiyanthanai, Karaina- gar 7 Kanthappu Ambalavanar of Karainagar, presently of Kuala Lumpur, Malaysia Respondents	Defendants.	This matter coming on for disposal before A. Vythia- lingam Esquire, District Judge Jaffna on the 16th day of November 1970, in the pre- sence of Mr. S. Balasingham Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 7th day of November 1970 and the affidavit of the Notary and witnesses dated the 7th day of November 1970 having been read:	1 Ambalavanar Vaithilingam 2 Kandiah Panchadharavel both of Vaddukkodai East Respondents
The 2nd to 10th respon- dents are minors appear- ing by their proposed Guardian-ad-litem the 1st respondent	This matter coming on for disposal before S. Kanagarat- nam Esquire, Acting District Judge Jaffna, on the 18th day of December 1970, in the pre- sence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the petition and affidavit dated 19.12.70 and the affidavit of the wit- nesses to the Last Will dated the 13th day of December 1957 and attested by V. K. Rudrasingham N. P. under No. 186 having been read: It is ordered that the Last Will of the deceased bearing No. 186 dated the 13th day of December 1957 and attested by V. K. Rudrasingham N. P. and now deposited in this court be and the same is hereby declared proved that the petitioner abovenamed as the Executor named in the said Will be and he is hereby declared entitled to obtain Probate thereof and that Pro- bate be issued to him accord- ingly unless the Respondents or any other person or persons interested in the subject matter of the application shall on or before the 8th day of March 1971 at 10 a m show sufficient cause to the contrary	It is hereby notified that Action No P/931 has been instituted in the Dis- trict Court of Jaffna under Partition Act No. 16 of 1951 for the partition of the land called Suthumalai thanai in extent 27 1/2 Lms V C but according to sur- vey Plan No. 135 dated 27.12.65 prepared by K. Sivagnanasunderam Licen- sed Surveyor in extent 24 Lms V C & 14 Kls. situat- ed at Uduvil in the Parish of Uduvil Valikamam North Division of the Jaffna District Northern Province. This 18 day of Aug 1970 By Order of Court, Sgd T. Sivabalasingham Clerk of Court.	It is ordered that the last will and testament bearing No. 695 made by the deceased abovenamed on the 14th day of March 1956 and attested by Mr. S. Balasingham Notary Public of Jaffna the original of which has been produced and is now deposited in this court be and the same is hereby declared proved and that the Petitioner above- named is the executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her payment of Estate Duty and taking oath of office unless the Re- spondents or any other person shall show sufficient cause to the contrary to the satisfac- tion of this Court. This Order Nisi is made re- turnable on the 13th day of February 1971, This 16th day of November 1970 Sgd. S. Kanagaratnam District Judge, Jaffna.	Kandiah Panchadharavel of Vaddukkodai East Vs. Petitioner Ambalavanar Vaithilingam of Vaddukkodai East Respondent This matter coming on for disposal before A. Vaithi- lingam Esquire, District Judge, Jaffna on the 24th day of November 1970, in the presence of Mr. S. V. Somasundaram, Proctor on the part of the petitioner and the Affidavit and Petition of the petitioner having been read: It is ordered that the peti- tioner be and he is hereby declared entitled to have Let- ters of Administration with the Will annexed to the estate of the said deceased and that Letters of Administra- tion with the Will annexed be issued to him accordingly, unless the Respondent or any other person or persons shall on or before the 28th day of February 1971 and show suffi- cient cause to the satisfac- tion of this Court to the contrary.
This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Mul- laitivu on the 24th day of April 1970 in the presence of Mr. C. Arumugam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 7th day of April 1970 having been read. It is ordered that the 1st respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 2nd to 10th minor respon- dents abovenamed for the pur- pose of these proceeding. It is further ordered that the petitioner above named be and he is hereby declared entitled to as the brother of the deceased abovenamed to have Letters of Administra- tion to the estate of the said deceased and the same be issued to him accordingly unless the respondents above- named or any other person or persons interested shall on or before the 6th day of July 1970 show sufficient cause to the satisfaction of this Court to the contrary. And it is further ordered that the said 1st respondent do produce the said minors in court on the said date. This 20th day of April 1970 Sgd. P. N. Reginald Ag. District Judge; Drawn by Sgd. C. Arumugam Proctor for Petitioner. 6th July 1970 Time to show cause extend- ed to 3-9-70. Sgd. P. N. Reginald Ag. District Judge 3rd September 70 Time to show cause extend- ed to 16. 0-70 Sgd. P. N. Reginald Ag. District Judge. 16th October 1970 Time to show cause is ex- tended to 29.12.1970. Sgd. P. N. Reginald Ag. District Judge 17. 29 & 5	This 19th day of December 1970 Sgd. A. Vythialingam District Judge, Jaffna Drawn by Sgd. C. Mahesan Proctor for Petitioner 17. 29 & 5	day of November 1970 in the presence of Mr. T. San- garappillai, proctor on the Part of the Petitioner and affidavit and petition of the Petitioner having been read. It is ordered that the Petitioner abovenamed be and she is hereby declared entitled to have Letters of Administration to the es- tate of the deceased Manik- kam Thedchanamoorthy and that Letters of Admini- stration be issued to him, unless the Respondent abo- venamed or any other person or persons inter- ested shall appear before this Court on or before the 27th day of February 1971 and show sufficient cause to the satisfaction of this Court to the contrary. Jaffna, this 24th day of November 1970. Drawn by, Sgd. T. Sangarappillai. Proctor for Petitioner. Sgd. S. Kanagaratnam. Actg. District Judge, 17. 29 & 5	This 24th day of November 1970. Sgd. A. Vythialingam District Judge. Drawn by S. V. Somasundaram Proctor for Petitioner 16. 29 & 5	
	ORDER NISI			
	In The District Court Of Jaffna			
	Case No. T/2662			
	In the matter of the intestate estate of the late Manikkam Thedchana- moorthy of Moolai Deceased.			
	Sinnaththamby Rasanay- agam of Moolai East, Vs. Petitioner. Thangamah widow of S. Sinnaththamby of Moolai. Respondent			
	This matter coming on for disposal before A. Vy- thialingam Esq. District Judge, Jaffna on the 24th			

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