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SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1889

INTHUSATHANAM

(THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAYFOR YOUR
BOOKS
CONTACT
Saiva Prakasa
Book Depot

PHONE No. 356

X

JAFNA, FRIDAY JUNE 11, 1971

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Siddhantam, - Its Pre-eminence and Catholicity

Siddhantam and Purvapakshams

The word "siddhantam" means conclusion, the final result arrived at logically. It means the proposition or theory proved as distinguished from theories refuted, which latter are known as "Purvapaksham". The Saiva Siddhartha Philosophy is so called as it establishes the final Truth, all other systems being Purvapakshams when viewed side by side with it. Here by the way we may pause to consider what knowledge is. Huxly mentions three ways of acquiring knowledge, to wit; observation, experiment and reasoning. We too mention three ways, Pratiyaksham (or perception) Anumanam (or inference) and Agamam (or revelation). Under Pratiyaksham we include observation and experiment, Anumanam is reasoning, and we add a third method of proof called Agamam or Sruti. We may see for ourselves directly that a certain thing is such and such, or we may reason out its existence from facts already known and conclude that it must be such and such, or again we may not have access to either of these processes but may accept that it is such and such on the authority of Sruti or, for the matter of that, some reliable source. Now we have it on the authority of the Sruti that "Siddhantam itself is Siddhantam, all else is Purvapaksham". Direct perception by itself does not take us far enough. From the known we have to find out the unknown. This is called Anumanam, the method of reasoning or logic, and here it is that all the different schools of philosophy find themselves at loggerheads with one another. What do we find in the world? We see a lot of things, a lot of phenomena,—coming and staying, staying and going, ever changing from mo-

ment to moment, happiness and misery, wealth and poverty, virtue and vice, love and hatred &c. &c. But we find nothing definite as to what these are, whence they come, whither they go or why they are. If we leave Sruti aside, we find that we are unable to answer these and similar questions without resorting to what is called Anumanam or reasoning.

Now let us take the case of the ordinary scientist. Take Heat for instance. What do we find? Heat is found to possess certain characteristics, and a large number of phenomena are observed in connection with it. All these have to be explained. How? Some gifted genius comes out with an ingenious theory,—the theory of Emission. Well, grant the theory and we have an explanation of the multitudinous (and some apparently conflicting) phenomena. This was the theory which obtained in Europe in the 17th and 18th centuries and Sir Isaac Newton the greatest English philosopher, who discovered and explained the law of gravitation to the modern world (—though it may here be noted parenthetically that Vedic researches have clearly shown that this law was known to the Hindus thousands of years ago—) was one of the staunchest supporters of this theory. But there were many phenomena which this theory was not able to explain, and the list of them was gradually accumulating. What was to be done? No better theory was possible, and the theory of emission had to be clung to in spite of its drawbacks for want of a better theory. At last, a new genius was born and he promulgated what is known as the theory of Undulation or Wave theory. This new theory was better able to explain the phenomena of Heat and eventually sup-

planted the older theory. The Wave theory has itself got its own drawbacks, but as the best in hand and being sufficient for all practical purposes, it holds the day for the present. At least it was the accepted theory when we were at school.

Similarly it is with the science of Metaphysics (we mean speaking apart from the Sruti). The innumerable phenomena that we see around us, the passions, the joys, the sorrows, &c, the whence and whither and what and why of them,—it is in explaining these that the different schools of philosophy are engaged. It is because of comparatively the best explanation it gives to these and similar queries and to the aim and object of creation, that the philosophy of the Saiva Religion is called Siddhantam (or theory proved) in contradistinction to other systems of philosophy which are all Purvapakshams (or theories refuted) when compared to it.

Siddhantam is all inclusive

And it is the peculiar pride of the Tamilian that he is never exclusive. He is ever all inclusive. He takes quite a commonsense view of things. He knows and readily grants that there are very varying grades and conditions of existence. He knows perfectly well that all men are not of the same spiritual development. The same coat cannot fit both Rama & Velan, Sathan and Kotton. Each must be served according to his growth and dimensions. As in the physical, so in the mental and spiritual planes. We read in Sidhiyar:

இது சமயங்கள் பொருள்
உணரு நூல்கள்
ஒன்றிடு ஒன்று ஒவ்வாமல்
உளபலவு, இவற்றல்
யாத சமயம் பொருள் நூல்
யாத இவ்வு என்னில்
இது ஆகும் அதி அல்லது
எனும் பிணக்கது துன்றி
நீதியினில் இவை எல்லாம்
ஓர் இடத்தே காண
கின்றது உத்தம சமயம்
அது சமயம் பொருள் நூல்,
ஆதலினால் இவை எல்லாம்
அருமறை ஆகமத்தே
அடங்கியிருக்கவை இரண்டும்
அரன் அடிக்கிற அடங்கும்.

Religious and religious

(Continued on page 6)

The Rudraksha-Jabala Upanishad

(Continued from last issue)

By the mere uttering of the name of the Rudraksham, one gets the same merit as that which accrues by the gift of ten cows. By seeing and handling the same he gets double such benefit (sruti 4). The wise say that Rudrakshas which are as big as a Nelli fruit (நெல்லிக்காய்) are the best while those of the size of an Ilandai fruit (இலந்தைக்காய்) are medium and those like Bengal gram (கடலை, kadalai) are of inferior quality (sruti 8). The good bead is that which is well-shaped, sappy sound and thorny. Those that are worm-eaten, bruised, crushed, thornless diseased and ill shaped, these six kinds should be discarded. A bead with a natural hole is the best, while one holed (artificially) by man's effort is of secondary quality (sruties 11 & 12.) Beads which yield a golden hue when tested on a rubbing stone are the best, and worshippers who perform Siva Pujas should wear such beads (sruti 18).

The Sruti classifies Rudrakshas from yet other points of view also and then goes on to speak of garlands of 108 beads, &c, the places where they are to be worn, the Mantras to be chanted, &c. There are Rudrakshas with one, two, three, &c., up to fourteen faces. The one faced Rudraksham represents God in His Supreme State, the two-faced one represents Ardha Narisvara, form (அர்த்தநாரீஸ்வர சொரூபம், half-male and half-female; Sivan with Uma), &c. After enumerating the benefits that accrue to those who wear these, the Upanishad proceeds: The wearer of Rudrakshas should avoid the consumption of liquor, meat, garlic, onion, muringai and other prohibited foods (sruti 36).

The need to wear beads at times of eclipses,

northern and southern solstices, &c. is then mentioned, and we are told that the roots of the Rudrakshas represent Brahma, the stem Vishnu, the top Rudran and the fruits the (other) Devas.

Questions by Sanatku-marar and other Rishies and the Lord's replies thereto follow, and the injunction is made: Wear a single Rudraksham obtained from the Guru and called Mritiyutarakam (crosser of death or Anavam), which drives Pisachas (evil spirits) away, either in the neck or on the shoulder or on the tuft of hair on the head (sruti 50).

கண்டி பூண்டு கபாலங்கைக்
கொண்டிலா
விண்ட வானசங்கம்
விம்மவாய் வைத்திலர்
அண்ட மூர்த்தி
அழல்நிற வண்ணனைக்
கெண்டிக் காண நூற்
நூல் கிருவரே,

(Devaram)

They handled not the beggar's bowl wearing Rudraksha garlands they brought not to their lips neither did they blow big conches aloud, the two there (Brahma and Vishnu) sought (in vain) to find out by their prowess the heavenly Lord of the Form of Fire.

போற்றிடு தருமனைப்
புராரி நோக்கியே
சாற்றிடு கின்றனன்,
தயங்கு கண்டிகை
நீற்றெடு புனைந்து
எமைநிலையும் நீர்ப்பால்
கூற்றென் யான்எனக்
குதகு வாயகே.

(Kanda Paravam)

The Destroyer of the (three) cities turned to the worshipping Dharman (Yaman) and said: Say not that you are the regent of death and approach My devotees who wear oscillating garlands of Rudraksha beads with sacred ashes.



தமிழகத்தின் மூலக்கல்பம்
தமிழகத்தின் மூலக்கல்பம்
தமிழகத்தின் மூலக்கல்பம்
தமிழகத்தின் மூலக்கல்பம்
தமிழகத்தின் மூலக்கல்பம்

Hindu Organ

FRIDAY, JUNE 11, 1971

Letter to the Editor

Investigation of the Nature of the Truths Expressed in Skanda Purana

Dear Sir

Reflection on the nature of this great universe of animate and inanimate beings and of the five basic elements in this world of flux makes us believe that these events in general could be real. But from a special point of view the existence of the small ant as well as the mighty elephant, of the tiny engine as well as of the huge machine lead us to the conclusion that the occurrences in this universe are real. The Sastras say that during various epochs various forms of creation do appear. Further, by the performance of penances certain supernatural powers could be obtained. The non-existence of these supernatural powers has not been established, and hence the reality of these powers cannot be dismissed as mere figment of the imagination. We may therefore conclude that the truth of the existence of Surapathman and of his activities cannot be denied as unreal.

Although events that are supposed to be possible do actually happen and each cause fulfils itself in its result, yet it does not follow that things that are possible need not actually result in action. The reality of the objective world cannot be proved by mere inference; and a treatise based on fundamental laws of logic alone could be authoritative. Since Puranas relate certain occurrences, they cannot be held to be as valid as the treatises based on logical reasoning. The Puranas express certain views of great saints. Kanda Purana does not give us any evidence for the reality of the occurrences described; and as there is no evidence of human observation concerning these occurrences, we cannot conclude that these events did actually take place. On the other hand, we cannot dismiss the Kanda Purana as mere allegory, since there is no evidence of the unreality of the occurrences described.

For the comprehension of truths, it is however sometimes necessary to

make use of allegories like the Prabothaya - Chandrayutha (பிரபோத சந்திரோத்தமம்). Hence we cannot decisively say that Kanda Puranam is either allegory, an imaginative fiction or real history. Thus it will be seen that Purana Stories as well as philosophical treatises on the absolute reality all insist on the reality of the universe and the final reunion in bliss of the soul with God. Even if the Purana tells what actually occurred unless the events described agree substantially with the doctrines of religion, it will not command respect. On the other hand, even if the Purana is mere allegory and if it is in agreement with religious truths, it will be honoured and valued as a treatise on religion. Hence, we have only to find out if the Puranas are in accord with the works of religious philosophy.

The controversy whether the Puranas are real or unreal will lead us nowhere. It will be mere wastage of energy. Arguing from another angle it may be said that the absence of evidence of Puranic events does not prove them to be unreal. It is possible that the Kanda Purana tells of events in the dim past, and evidence for these occurrences is not available as several authors accept the occurrences described in the Purana as real, it is not wrong to hold that the events of the Purana actually took place. As such Sura Padman actually lived and persecuted the Devas. It may be noted here that events in this universe correspond with events in the human body. Religious truth may be expressed in the form of allegory which relate events as taking place in the human body.

"ஏதிலாக் கற்பம் எண்ணில சென்றன ஆதல"விக் கதையு மனந்தமாம் பேதமாகும் அப்பேதத் துள் விரித் தோது காந்தத்தினுண்மை யைக் கூறுகேன்"

Yours etc.

V. SUBRAMANIAM
(Saiva-Pulavar)

Siddhantam,

(Continued from page 5)

books there are many which contradict one another. If it is asked which is the one religion and what its sacred book, listen: that is the universal religion which without taking sides reconciles their differences and embraces them all in its broad folds and its books are the books without peers. As all the religions find a place in the Vedas and Agamas, these are the incomparable Books and they find refuge under Hari's Feet. In another verse, Arulandi Devar describes the different religions of the world as constituting different steps in the ladder of spiritual progress, thus emphasising the usefulness of every religion and philosophy in its own place.

The Tamilian is ever ready to take up and assimilate whatever is good and valuable, no matter from what source it is derived. He is never tied down by absurd reverence to whatever is old, regardless of truth. He is ever ready to own the truth even if it should be found to clash with long-cherished ideas. Very orthodox and conservative indeed he is, but he will never sacrifice scientific truth and honest conviction to absurd prejudice. It is true that he loves his country and his people, his language and his religion, but at the same time he will not be blind to what is ever good in the character of other nations and other religions. அன்னை நூலின் விதி அவிரோதமேல், உன்னேல் பழுதென்று னுனத்து (Shun not the truth even if it should be found in an alien book). எம்மதத்தோர் எவ்வகை ரிட்டை சொல்லினும், சம்மதமே எமக்கு உந்திபற தற்போதம் மார்க்கு மேல் உந்திபற (In whatever way different religionists may describe God - realisation, it is all acceptable to us provided it tends to destroy "I - making"). தொன்மையவாம் எனும் எவையும் நன்றாக இன்று தோன்றிய நூல் எனும் எவையும் தீதாகா (Everything old is not necessarily good, neither is everything new necessarily bad).

Vedas and Agamas

The fountain source of Saiva Siddhantam is the Sivagamam. The Veddas and Agamas, the Tamilian holds, are identical in

Thiruketheswaram Balasthapanam

Many hundreds of devotees thronged the Thiruketheswaram Temple to witness the Balasthapanam ceremonies which started on 3rd June and concluded with the Kumbabishegam of the temporary Thiruketheswaram and Gowri Ambal shrines on 6th June at which a team of priests led by Sivasari I. Kailasanatha Kerukkal, High Priest of the Nainativu Nagammal Kovil officiated. The Shiva and the Ambal deities were removed from the 1896 Kovil and installed in temporary shrines in the Maha Mandapam. The Thiruketheswaram Temple Restoration Society is now launching out on their crash construction programme. During this month, the old structure will be removed, and in July excavation of the foundation for the New Temple will commence for the ceremonial foundation stone laying ceremony in August, 1971. The new temple is expected to be completed in two years' time, as all the sculptured granite stones have already been shaped and are now ready for assembly at the site. The society appeals to all Hindus to contribute generously towards this very worthy cause, which is an approved charity, donations to which are exempt from income tax.

meaning, though different in form. "I perceive no difference between the Vedam and the Sivagamam. The Vedam itself is the Sivagamam" says Sri Kantar, the earliest known commentator of Vedanta-Sutras.

வேதமோடு ஆசாம் மெய் யாம் இறைவன் நூல், ஒதும் பொதவும் சிறப்பும் என்று உன்னுக நாதன் உரை இவை, நாடின இரண்டு அந்தம் பேதம் அது என்னில்

பெரியோர்க்கு அபேதமே, says Tirumoolar. Both the Vedam and the Agamam are true Revelation, the one being a general treatise and the other a special one. Both are the word of God. If the ordinary student sees some difference between them, the wise see no such difference,

.....அனாதி அமலன் தரும் நூல் இரண்டும், ஆரண் நூல் பொது, சைவம் அரும் சிறப்பு நூலாம்.....

says Arulnandhi Devar. Both are the word of the Nirmala Being, the

Samaya Kuravar Saint Thirugnana Sambandhar



Saiva scriptures have been embellished by the enduring and elevating works of Saints devotionally described as *Thirumuras*. The story of the Saiva Saints compiled as revealed to their disciples constitutes a well knit epic literature resplendent with literary lucidity and spiritual sanctity. Saint Sekkilar in presenting to humanity his magnum opus the 'Thiru Thondar Puranam' had not only described the life and work of everyone of the sixty three Saints popularly known as the sixty three Nayanmars but also studiously summarised the scope and significance of Saiva Siddantha, the Vedas and Sivagamas.

Periya Puranam so called for its intrinsic greatness of conception and comprehension has been justly classified as a constituent of the Twelve Thirumuras (பன்னிருதரு முறைகள்) and has been assigned the 12th place in priority.

Vedam being a treatise in general terms and the Agamam is more precise form. That is to say, the former is capable of interpretation in diverse ways, which the latter is not. And well does Siva Gnana Munivar, the famous author of the Dravida-Maha-Bhashyam, compare them to the Sutram and the Bhashyam, the text and the commentary, respectively. கருத்தும் பகுதி அந்த பகுதியும் ஆகும், says another author. The Vedam is like the cow and the Agamam like its milk. கருத்தாகத் தெளிவாகக் கைவர இத்தகர்த்தம் says Umapathi-yar, Saiva Siddhantam, the cream of the Vedam. It is because the Vedam is capable of interpretation in different ways that we find so many different schools and sects in India, each with its own interpretation of the Vedas and Vedantas, (— and these schools have their own legitimate purpose to serve, each in its own place, as was remarked before.—) while the Saiva

ORDER NISI

In The District Court Of
Jaffna

Testamentary Jurisdiction
No. 2726

In the matter of the Last Will and Testament of the late A. S. Thambimuttu alias A. S. A. Thambimuttu alias A. S. Amirthanathanpillai alias A. S. A. Amirthanathanpillai son of Anthonipillai Sebastiampillai of Mathagal, Jaffna late of Ipoh in Malasia

Deceased

Joachimpillai Sebastiampillai Vethanayagam alias Sebastiampillai son of Joachimpillai of No. 19, Road 12/11 Petalinga, Jaya presently of Mathagal, Jaffna

Vs. Petitioner

Minor 1 Thomas alias Davathasan Amirthanathan

2 Thomas alias Davathasan Anthonipillai 1st and 2nd Respondents are minors appearing by their proposed Guardian-ad-litem the 6th Respondent

3 Elizabeth widow of T. A. Celestinapillai of Mathagal

4 Perpethuna Kenmani wife of

5 T. Arul alias Arulanandasamy of 11, Jalan Ayaru Harmony Park, Ipoh

6 S. S. Anthonipillai, Post Office, Air Port, Katunayake

Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 26th day of April 1971 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 8th day of March 1971 and the affidavit of the witness to the said will having been read.

It is ordered that the abovenamed 6th Respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st and 2nd Respondent and the Last Will and Testament of the abovenamed be and the same is hereby declared proved and that Probate be issued to the Petitioner as the Executor named in the said will unless the Respondents or others interested shall appear before this Court on the 26th day of July 1971 and show sufficient cause to the contrary.

The minors are to be produced on the said date.

This 26th day of April 1971
Sgd. A. Vythilingam
District Judge,
46 11 & 18

Religion, possessing as it does this authoritative commentary known as the Sivagamam, is quite content to look on unconcernedly on these would-be world-religionists and farmers of Universal Faiths. Says Kumara Guru Parar:

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2641

In the matter of the intestate estate of the late Rasammah wife of Sinnathamby Kandiah of Kopay South, Kopay Deceased

Sinnathamby Kandiah of Navatkaddai, Kopay North, Kopay

Vs. Petitioner

1 Sriskandarajah son of Sinnathamby Kandiah

Minors 2 Balakumaran son of Sinnathamby Kandiah

3 Balasaraswathy daughter of Sinnathamby Kandiah

4 Murukesu Nalliah, all of Kopay North, Kcpay

Respondents

The 2nd and 3rd Respondents are minors appearing by their proposed guardian-ad-litem the 4th Respondent

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna, on the 27th 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 and filed of record:—

It is ordered (a) that the 4th Respondent abovenamed be appointed guardian-ad-litem over the 2nd and 3rd minor Respondents to represent them in the above action (b) that the Petitioner, being the lawful husband of the deceased, 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 2nd day of December 1970 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the abovenamed 2nd and 3rd minor Respondents shall be produced by the Petitioner before this Court on the aforesaid date at 10. O'Clock in the forenoon.

Jaffna, this 27th day of September 1970
Sgd. I. M. Ismail
District Judge
2-12-70. This Order Nisi is extended for 41 2-71
Sgd. A. Vaitilingam
District Judge

21-2-71. This Order Nisi is

Order Absolute in the First Instance

Testamentary Jurisdiction
No. 2692

In the matter of the Last Will and Testament of the late Arunasalam Sivaguru of Urumpiray in Jaffna

Deceased

Sivacolunthu widow of Arunasalam Sivaguru of Urumpiray in Jaffna

Petitioner

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 18th day of May 1971 in the presence of Mr. A. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 8th February 1971 and the affidavit of the Attesting Notary dated the 8th February 1971 having been read.

It is ordered and decreed that the Last Will of the said Arunasalam Sivaguru bearing No. 3074 dated 19th July 1950 and attested by A. Subramaniam Notary Public be and the same is hereby declared proved and order absolute in the first instance be entered and the Petitioner abovenamed who was made the sole heir and Executrix of the said Will be declared entitled to have Probate of the same and the same be issued to her accordingly unless any person or persons shall on or before the 28th day of May 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of May 1971
Sgd. A. Vythilingam
District Judge

28-5-71
Time to show cause extended and reissued for 17-8-71

Sgd. A. Vythilingam
District Judge
40 4 & 17

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extended for 28-5-71
Sgd. A. Vaitilingam
D. J.

28-5-71. This Order Nisi is extended for 17-8-71
Sgd. A. Vaitilingam
District Judge
D. J.

43 11 & 18

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 2708

In the matter of the Intestate Estate of the late Vairavipillai Kasipillai of Veemankamam

Deceased

Annaratnam widow of Vairavapillai Kasipillai of Veemankamam, Tellipallai

Vs Petitioner

Minors 1 Tharmarane daughter of Kasipillai

2 Kasipillai Navarajan

3 Kasipillai Sivapalan

4 Jayarane daughter of Kasipillai

5 Arulrane daughter of Kasipillai all of Veemankamam, Tellipallai

6 Chelliah Nadasarajah of Veemankamam, Tellipallai

Guardian-ad-litem over the 1st to the 5th respondents

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 14th day of March 1971 in the presence of Mr. A. Kumaraguru Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 6th respondent be and he is hereby appointed Guardian-ad-litem over the 1st to the 5th respondents minors for the purpose of this action and the petitioner 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 respondents or any other person or persons shall on or before the 26th day of June 1971 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the minors 1 to 5 respondents in Court on the 26th day of June, 1971 at 10 a. m.

The 14th day of March 1971

(Sgd) A. Vythilingam
District Judge

Drawn by
Sgd. A. Kumaraguru
Proctor for Petitioner
(45 11 & 18

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2704In the matter of the Last Will
and Testament of the late
Vethanayaky wife of Nada-
raja Kanthagnaniyar of
Araly South, Araly

Deceased

Nadarajah Kanthagnaniyar of
Araly South, Araly

Vs. Petitioner

- Minor 1 Kanthagnaniyar
Nageewary
" 2 Kanthagnaniyar
Nadarajah
" 3 Kanthagnaniyar
Jegatheeswary
" 4 Kanthagnaniyar
Arunagirinathar
" 5 Kanthagnaniyar
Gnanasammanthan
" 6 Kanthagnaniyar
Gnaneswary and
G.A.L. 7 Vaithilingam Kana-
gasabai all of Araly
South, Araly

The 1st to 6th Respond-
ents are minors appearing
by their proposed Guar-
dian-ad-litem the 7th
Respondent

Respondents

This matter coming on for
disposal before A. Vaithiya-
lingam Esquire, District Judge
Jaffna on the 6th day of March
1971 in the presence of
Messrs M. K. & Anandan
Proctors on the part of the
Petitioner and the petition
dated the 6th day of March
1971 and the affidavit of the
Petitioner dated the 13th day
of February 1971 and the
affidavit of the Notary and
witnesses dated the day
of February 1971 to the Last
Will dated the 21st day of
August 1970 and attested by
S. V. Somasunderam Notary
Public under No. 9924 having
been read:

2. It is ordered that the 7th
Respondent be and he is here-
by appointed as Guardian-ad-
litem over the minors the 1st
to 6th Respondents above-
named for the purpose of
watching their interests in
these proceedings.

3. It is ordered that the
Will of the deceased above-
named bearing No. 9924 dated
the 21st day of August 1970
and attested by S. V. Soma-
sunderam Notary Public of
Jaffna and deposited in
this court be and the same is
hereby declared proved and
that the Petitioner as the
Executor named in the said
Will and he is hereby entitled
to obtain Probate thereof and
that probate be issued to him
accordingly unless the res-
pondents or any person or
persons interested in the said
estate shall on or before the
19th day of June 1971, show
sufficient cause to the satis-
faction of this Court to the
contrary.

4. It is further ordered that
the 7th Respondent do pro-
duce the said minors the 1st
to 6th Respondents on the
19th day of June 1971.

Sgd. A. Vaithilingam
District Judge

Jaffna, 6th March 1971.

Drawn by
Sgd. M. K. & Anandan
Proctors for Petitioner
39 4 & 11.

Saiva Paripalana Sabhai
Jaffna

BOOKS FOR SALE

THANCHAI VANAN KOVAI
THIRUCHENDUR PURANAM
SAIVA THIRUNERITH THIRADDU
SAIVAPOTHAM Vol. 1
SAIVAPOTHAM Vol. 2
THIRUVARUDPAYAN
PALAPADAM
SAIVAKRIYAIVILAKKAM
SAMAYA KURAVAR SANTHANA KURAVAR
THIRUKURAL CHAPTERS 1-10
NALAVENBA KALINEENGU KANDAM
MALAYA PADCHAM
TAMIL SAGES AND SEERS OF CEYLON in English
C. W. THAMOTHARAMPILLAI
(1832 - 1901) in Print

Apply to:

The Manager,
SAIVA PRAKASA PRESS
Jaffna.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2705In the matter of the intes-
tate estate of the late
Maduthees Thambirajah
of Navalar Road, Jaffna
DeceasedMaduthees Anthonipillai
of 78/3, Beach Road,
Navanthurai

Vs. Petitioner

- 1 Rasammah widow of
Maduthees Thambirajah
of Navalar Road, Jaffna
2 Philippachy widow of
Moses Maduthees
3 Maduthees Sebatheyyu
4 Karunmutha Thira-
viam and wife
5 Nesammah
6 Chelliah Joseph & wife
7 Nesaratnam all of Na-
valar Road, Jaffna

Respondents

This matter coming on
for disposal before A.
Vythilingam Esquire, Dis-
trict Judge, Jaffna on the
6th day of March, 1971
in the presence of Mr. M.
M. Sultan, Proctor on the
part of the petitioner and
the petition and affidavit
of the petitioner having
been read.

It is ordered that the
petitioner be and he is
hereby declared entitled
to have Letters of Admi-
nistration to the estate of
the said deceased and that
Letters of Administration
be issued to him accord-
ingly unless the respon-
dents or any other person
or persons shall on or be-
fore the 11th day of June
1971 appear before this
Court and show sufficient
cause to the satisfaction
of this Court to the con-
trary.

The 6th day of March, 1971
Sgd. A. Vythilingam
District Judge

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

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2716In the matter of the in-
testate estate and ef-
fects of the late Dulcie
Arulratnam Niles of
Valalai.

Deceased

Rev. Wesley Dayala-
gum Niles of Point
Pedro.

Petitioner.

Vs.

Daniel Premadasan Niles
of Valalai presently of
Cranbury U. S. A. by
his attorney Miss
Christobel Yogarane
Veerakathipillai of 21
2nd Cross Street,
Jaffna.

Respondent

This matter coming on
for disposal before A. Vy-
thilingam District Judge
Jaffna on the 28th day
of March 1971 in the
presence of Mr. D. Raja-
durai proctor on the part
of the petitioner and
affidavit of the petitioner
dated 24-3-1971 having
been duly read.

It is ordered that the
petitioner be and he is
hereby declared entitled
as son of the abovenamed
deceased to have letters
of administration to the
above estate issued to
him accordingly unless
the respondent abovenam-
ed or any other person
or persons interested shall
on or before the 9th day
of August 1971 show suffi-
cient cause to the satis-
faction of this court to
the contrary.

The 28th day of March
1971.

Sgd. A. Vythilingam
District Judge.
31 4 & 11

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2680/TIn the matter of the Last Will
and Testament of the late
Kanagasabapathy Velupillai
of Neervely.

Deceased

Visaladehy widow of Kan-
gasabapathy Velupillai Ka-
nagaratnam of Neervely.
Vs. Petitioner

1 Kandasamy Kirupakaran of
Neervely a minor appear-
ing by his Guardian-ad-
litem

2 Umapathy Kandasamy and
wife

3 Annaladehmy both of
Kantarmadam, Jaffna.

Respondents

This matter coming on for
disposal before A. Vythilingam
Esquire District Judge
of Jaffna on the 2nd day of
January, 1971 in the pre-
sence of Mr. A. Thanabalasingam
and his assistant Mr.
S. Sithambaranathan, Pro-
ctors on the part of the
Petitioner and the affidavit
of the Petitioner dated the
3rd day of January 1971,
and the affidavit of the
Notary and witnesses dated
the 3rd day of January 1971
having been read.

It is ordered that the 2nd
respondent abovenamed be
and he is hereby appointed
Guardian-ad-litem of the 1st
minor respondent above-
named for purpose of these
proceedings.

It is further ordered that
the Last Will and Testament
of Kanagasabapathy Velupillai
Kanagaratnam dated 30th
August, 1969 and numbered
6943 and attested by A. Tha-
nabalasingam, Notary Public
be and the same is hereby
declared proved unless the
respondents or any other per-
son or persons interested
shall on or before the 21st
day of May, 1971 show suffi-
cient cause to the satisfaction
of this court to the contrary.

It is further ordered that
the said petitioner is the
Executrix named in the said
Will and that she is entitled
to have probate of the same
issued to her accordingly un-
less the respondents or others
interested shall on or before
the 21st day of May, 1971
show sufficient cause to the
satisfaction of this Court to
the contrary.

This 2nd day of January,
1971

Sgd. A. Vythilingam
District Judge

Drawn by
Sgd. A. Thanabalasingam
Proctor for Petitioner
21-5-71

The date for showing cause
is extended till 2-8-71

Sgd. A. Vythilingam
District Judge
38 4 & 11

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2700

In the matter of the Last Will
and Testament of the late
Satkunam wife of Canaga-
sabai Sivassamy Arumugam
of No. 1, Arulampalam
Lane, Nallur, Jaffna.

Deceased

Canagasabai Sivassamy Aru-
mugam of No. 1, Arulam-
palam Lane, Nallur, Jaffna

Vs. Petitioner

1 Arumugam Sivasothy of
No. 23, The Avenue Clifton
House, Lincoln, United
Kingdom

2 Poopathy widow of Thambi-
yappah Devarajan of No. 1,
Arulampalam Lane Nallur,
Jaffna

3 Neekilapillai Joseph & wife
4 Packialdesmy both of 16/3
Sterling Road, Madras 36
South India

5 Nithyaladesmy daughter of
Arumugam James Mather
Women's Home, Marutha-
narmadam, Chunnakam

6 Thilagavathy daughter of
Arumugam of No. 1, Aru-
lampalam Lane, Nallur,
Jaffna

Respondents

This matter coming on for
disposal before A. Vythilingam
Esquire, District Judge Jaffna
on the 26th day of February
1971 in the presence of Mr.
A. S. Nadarajah Proctor on
the part of the petitioner and
the petition and affidavit of
the petitioner dated 26-2-71
and the affidavit of the Notary
and witnesses dated 26-2-71
to the Last Will dated 10-8-70
and attested by A. S. Nada-
rajah Notary Public under
No. 32 having been read.

It is ordered and decreed
that the Last Will of the
deceased bearing No. 32 dated
10-8-70 attested by A. S.
Nadarajah Notary Public and
now deposited in this Court
be and the same is hereby de-
clared proved that the peti-
tioner named as the executor
above named in the said will
be and the same is hereby de-
clared entitled to obtain pro-
bate therein and that the
probate be issued to him ac-
cordingly unless the respon-
dents or any other person or
persons interested in the sub-
ject matter of this application
shall on or before the 18th
day of June 1971 at 10 o'clock
show sufficient cause to the
satisfaction of this Court to
the contrary.

This 26th day of February
1971.

Sgd. A. Vythilingam
District Judge

Drawn by
Sgd. A. S. Nadarajah
Proctor for Petitioner
42 4 & 11

சாஸ்திரம் மூலம் செய்யப்பட்ட இவ்விவரம்
சாஸ்திரப்படி செய்து குறைந்த அளவில்
சாஸ்திரப்படி செய்து குறைந்த அளவில்
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சாஸ்திரப்படி செய்து குறைந்த அளவில்

Printed and published by Mr. M. Mylvaganam residing at
No. 2, Second Lane Brown Road Jaffna, for and on behalf of
the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at
their Press, the Saiva Prakasa Press, 450 K. K. S. Road
V. narpennai, Jaffna, on Friday June 11, 1971.

Editor: R. N. SIVAPIRAKASAM