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✕

### The Holy Wedlock Of Vallinachchiar

BY V. SUBRAMANIAM  
(Saiva Pulavar)

The marriage of Valli is an occurrence and has its own metaphysical explanation. The absolute God has its being in the universe and is one with the universe Himself inactive, yet God creates the universe and is not at all affected by the action of creation, and remains changeless and unaffected by the universal flux. This is well presented in a canto of the Skanda-Purana. The substance of a certain stanza of the canto is worth particular noting. The mystic action of the six faced God Muruga may be compared to the moon shining in various forms in the water. His heart melts like wax and He surrenders Himself and is ensnared in the love of Valli and reciprocates her love by His grace.

Ignorant Saivites and members of other religions are not conversant with the essential nature as well as with the human qualities attributed to Him. This Purana is sometimes thought to be authoritative and gives the authoritative view of the Saiva doctrine. Hence, the marriage of Valli is to be interpreted in a philosophical sense.

There are those who think that the Puranas especially the Skanda-Purana abounds in fanciful descriptions and doctrines that do not conform to logical thought. Hence it is assumed by some to be nothing but a bundle of fiction. Therefore, the study of the Purana at temples or other holy places they say, will serve no purpose. Such statements are the outcome of ignorance of the truth embodied in the Purana.

The sacred works of the Vedanta and Siddhanta reveal absolute

knowledge by making use of the laws of logic. We investigate the real nature of the universe and its categories of knowledge and thereby determine what reality is. Thus we arrive as to the reality of the soul, anava (Ignorance and God. The jivatma (human soul) by ridding itself of ignorance realises itself by perfect union with the all-knowing and enjoys absolute bliss. This absolute knowledge cannot be obtained by mere study of logic. One should attain a state of immaculate purity to comprehend religious truth. Just as the loving mother administers bitter medicine united with milk and honey to cure her child of its illness, the Puranas present the truth of religion though mixed with various fancies and accounts of earthly joys. The Puranas by their accounts of religious observances, virtuous conduct, performance of charities, entice human beings towards an understanding of religion. Thus even other facts may also be pictured with this purpose. It behoves the student of Puranas to reject the irrelevant descriptions and concentrate on the innermost truths of religion. This view is clearly given in certain stanzas of the Skanda-Purana. Such being the case, if it is argued that the study of Puranas is unnecessary in the era of advancement of scientific learning then in reply it may be said that the modern age is advanced only in worldly knowledge but not versed in the study of religion. Hence, as the teacher teaches his lesson stage by stage, the Puranas should be studied in temples and other holy places as the first stage of religious enquiry leading later on to research into metaphysical and sublime truths.

### Siddhantam, - Its Pre-eminence and Catholicity

(Continued from our issue of 18-6-71)

#### The Vedantam of the Upanishads

The Saiva Siddhanta Philosophy, because of its acceptance of both the Vedas and the Agamas as authoritative, is also variously styled as Vedanta philosophy, Vedanta-Siddhanta philosophy, Vaidika-Saiva philosophy, &c. Of course by the term 'Vedantam' as herein used is to be understood not the Vedantam of Sankarar and Sayanar but the Vedantam of the Upanishads, — of the original texts in their pristine purity. — of the Vedantas in the light of whose direct import the earliest extant commentary on the Brahma Sutras of Vyasara was written by Sri Kantar. Of the teachings of these Sutras themselves and of Sankara's commentary thereon, it would be interesting to note what an outside critic has to say. Professor George Thibaut, the famous Oriental scholar, the colleague who ultimately converted Professor Max Muller to his view, says in his introduction to the translation of the Sutras: "I must give it as my opinion that they (i.e., the Sutras) do not set forth the distinction of a higher and lower knowledge of Brahman, that they do not acknowledge the distinction of Brahman and Isvara in Sankara's sense, that they do not hold the doctrine of the unreality of the world, that they do not (with Sankarar) proclaim the absolute identity of the individual and the highest Self". In another place he says: "The 8th Brahmana (the whole of 3rd Adhyaya indeed of the Brahadaranyaka) for instance is said to convey the doctrine of the highest non-related Brahman, while the preceding Brahmanas had treated only of Isvara in his various aspects. But as a matter of fact

(Continued on page 8)

### ARUNASALAM SATHASIVAMPILLAI

ALIAS

J. R. ARNOLD  
(1820 — 1896)

By

V. MUTTUCUMARASWAMY B. A.  
(Continued from last issue)

He succeeded Carol Visuvanathapillai, his classmate as Tamil Editor, Morning Star on June 1 1857. He continued to be its Editor for nearly 40 years till his end.

He was Vice President, Jaffna Native Evangelical Society from 1853 to 1856, and its Secretary from 1856 to 1860.

He published the "Universal History" in Tamil — the "Ithihasam" in 1858. This was the first book of its kind, which touched upon a wide compass of world history.

In 1859 he published the Nanneri Kottu — which is a poem which comprises "what is ethical behaviour?"

He published a book on Astronomy "Vana Sastram" in 1861.

He became Editor of the "Morning Star" (English) in 1864.

He published "Moral tales" or Nanneri Katha Sangirakam" in 1869.

He became Tamil instructor to Rev. Dr. Howland in 1873.

He published the second edition of Thiruchathakam in 1874.

He became Tamil Instructor to Rev. R. C. Hastings in 1879.

It was during this year that Arnold Sathasivampillai supported the candidature of Ponnambalam Ramanathan to the Legislative Assembly 1879, for the seat of Tamil Representative which fell vacant on the death of Sir Muttu Cumaraswamy (1861-1879). Ramanathan's opponent was C. Brito. He addressed a public meeting at Valigamam. Sri Le Sri Arumuga Navalar and his friend Carol Visuvanathapillai also addressed public meetings at Saiva-prakasa Vidyalaya, Vannarpoanai in support of Ponnambalam Ramanathan.

Jaffna College was established in 1872. It rose like a phoenix from the ashes of the "Batticotta Seminary" which functioned from 1823 to 1855. Arnold Sathasivampillai was appointed Professor of Tamil Literature in Jaffna College in 1881. He taught Tamil to Miss K. E. Hastings, Mrs. R. C. Hastings and Professor F. K. Sanders Ph. D. (now of Yale University, U. S. A.) who were Americans.

He published the "Pulavar Charithra Theepakam" or the Poets' in 1886. It was an excellent compilation about Tamil poets, both from Tamil Nadu and Eeela Nadu.

He translated the accounts of the Tamil poets as presented in English in the "Plutarch" by Caste Chetty and published it in 1889 and collected various biographical sketches of Ceylon poets, arranging all of these accounts in the Tamil alphabetical order.

His appraisal of Sri Le Sri Arumuga Navalar's literary achievements and presentation of his life and of his parents are realistic.

There are more details of the life of Koolangai Tambiren in this Galaxy than in any other Jaffna History or History of Tamil Literature. This book should be revised and published by the Tamil Department of the University of Ceylon.

In 1887 Arnold published "Illara-nond" (Continued on page 6)



## THOUGHTS TO BE TREASURED

அகர உயிர் போல்  
அறிவு ஆகி எங்கும்  
கிரிஸ் இதை நிற்கும்  
நினைந்து  
(Thiruvartupayan)

Like the vowel A (pervading all letters), the incomparable Lord stands filling everything as Gnanam (Intelligence).



தமச்சிவாயவே பூரணமுந்  
தமச்சிவாயவே தானறி திசைசுயம்  
தமச்சிவாயவே தானறித் தெத்துவே  
தமச்சிவாயவே தன்னெறி வாய்நடுவே  
1971 ஜூன் 25

Hindu Organ

FRIDAY, JULY 2, 1971

## THAT ROUND TABLE

It is ironically interesting to note that the suggestion which was first put forward by Mr. G. G. Ponnambalam, to discuss the problem of language, has even at this belated hour found favour among those who had time and again ridiculed it. These doubting Thomases must have then thought that a Round Table Conference provided for an exercise in evasive tactics in which eventually the participants run the risk of having to run round the table. But now they must have realised that the term merely stands for a magnanimous attempt to mould opinion in the midst of diversities.

In fact this suggestion could have been advanced by the Minister for Constitutional Affairs soon after the New Parliament was installed and before the Constituent Assembly was set up. Conferences whether at a Round Table or a long table are necessarily helpful in hammering out controversial issues before concrete proposals are presented to any Assembly for discussion particularly when such questions are long outstanding and paramountly important.

Even though the Constituent Assembly has committed itself to approved Basic Resolutions the incorporation of useful provisions of a highly national nature with a view to obtaining unanimity of support for the New Constitution need not be

# NAGADIPA NAGAMMAL TEMPLE

BY

MUDALIYAR KULA SABANATHAN

Hindu pilgrims from all parts of Ceylon have begun their trek to this ancient shrine situated at Nainativu, one of the seven islands off the northern coast of Ceylon. Despite evidence put forward by Dr. S. Pararavitane that Nagadipa refers to North Ceylon, the popular belief is that Nagadipa is the present Nainativu.

This little island can be reached from the mainland by a motor launch from the Kayts jetty. As the Pannai causeway has now been completed, pilgrims can now go by car or bus direct to the jetty at Pungudutivu and then go by launch, which takes less than half an hour to reach Nainativu.

This island is supposed to be sacred to both Buddhists and Hindus. Lord Buddha is said to have visited this sacred spot during his second visit to settle a dispute between two Naga Kings regarding the ownership of a gem set throne. He pacified the Kings and preached the Dhamma to the Nagas. This place is also mentioned as one of the sixteen places in Ceylon, sacred to the Buddhists. Manimekalai, the Buddhist nun, about whom the famous Tamil Classic was composed by Sittalai Sattanar is said to have visited this sacred spot.

The Hindu Temple at Nainativu is a very ancient shrine and it was originally meant for serpent worship, which represents Kundalini Sakthi. It is also one of the Sakthi Peedams mentioned by Sankarachariya.

The origin of the Nageswari or Nagammal Temple is shrouded in mystery. Mr. V. Narasimhan, the

ruled out as impractical or impossible particularly because the Final Draft of the New Constitution has to be approved by the Constituent Assembly.

Now that leaders of all parties have realised the value of and necessity for a discussion of the problem of language at a Conference, a last effort may be fruitfully made to reach a constitutional compromise in solving this people's problem.

famous architect from South India, after his visit to this temple was of the opinion that the serpent in this temple is the only one of its kind in India and Ceylon and is more than 2,000 years old. He added that the five-headed cobra in the holy of holies is much more ancient than the Nagammal image, which is placed just in front of the cobra.

The Nagammal or Naga-pooshany Temple is visited by thousands of pilgrims, who seek the blessings of the Goddess to get children. In gratitude for Her assistance even on ordinary days, many parents with their new born babes flock to the Temple to offer poojas and then feed the poor.

It is said that the original temple was built by a wealthy trader from South India, who was passing that island, and on whom a miracle was wrought by Nageswari. The original temple was destroyed by the Portuguese, but the image of Nagammal was preserved, because the local residents hid it in the hollow trunk of a banyan tree.

The vast sea on the western side of the island is deep enough to be negotiated by steamers. But because of the many rocks, it is reported that there have been many shipwrecks. The stone slab inscription of Parakramabahu of the 12th century, a portion of which is lying in front of the temple, clearly states how the articles in the case of ship wrecks should be disposed of.

The Nagammal Temple was rebuilt during the British occupation and a high Gopuram adorns the eastern entrance to the Temple. The recent renovation of the Vimana by the famous South India Architect Sellakkannu Sthapathi has won the admiration of all the Hindus. The only drawback at this ancient temple was that its festival car was very old and dilapidated. But Mr. M. Sri Khanta who was then the Government Agent of the Northern Province took prompt action and organised a Temple Car Restoration Society. This Society engaged the services

(Continued on page 7)

## Arunasalam Sathasivampillai

(Continued from page 5)

This was a poem in the popular "Nondi Simthu" on the virtues of family life, in 1889 he published "Urichol Nigandu" in 1890, "Keerthana Sangraham" and "Velai Anthathi" — the first being a collection of hymns and the other a collection of religious poems.

He retired as a teacher of Jaffna College in 1891. He retained the Editorship of the Morning Star.

In 1893 he brought out the second edition of Moral Tales or "Nanneri Kottu."

He published Family Mirror or Kudumba Tharpanam and "Gnana Vemba."

He was an active man until the last. He was very punctual in life. As a teacher, when he did not know some intricate matter, he openly said so. He saw to it that he published his paper in time. He was a graphic writer.

He published "Arulappa Navalar in 1896.

He died on February 20, 1896 at the age of 76 at Manipay.

[One of his grand-nephews was A. Mooto-tambipillai, of whom we have written a biographical sketch in this series.]

## DANIEL CAROLL VYRAMUTTU VISUVANATHAPILLAI

(1820 - 1880)

He hailed from Suthumalai. His father was Vyramuttu. He joined the Batticotta Seminary, Vaddukoddai, and graduated from there. This Seminary was started by the American Missionaries in 1824. It was an 'Academy' on the lines of the "Athens University" in Greece. It gave a good foundation, not only in Western literature and sciences, but also Eastern literature and sciences. Besides English, Tamil, Sanskrit, Mathematics, Logic, Astronomy and the philosophy of Saiva-Siddhanta was taught. He became a convert to Christianity.

He joined as an instructor of mathematics in the "Batticotta Seminary". He was a teacher of C. W. Thamotharampillai and a contemporary of William Nevins Muttu Cumaxar Sithambarapillai. He was the first to produce an Algebra in Tamil - "Visi Kamtham" - in 1855. He was an adept in astronomy and edited the Astronomical Journal.

The Morning Star was started by the American Missionaries in 1841. It was published in English and Tamil. This paper did yeoman service to the people. It helped to diffuse knowledge and enlighten the readers with its views. Carroll Visuvanathapillai was Editor of this paper, possibly almost from its inception, until 1856.

Soon after Visuvanathapillai went to Madras and he sat for the Bachelor of Arts Examination of the Madras University in 1857. This was the year in which the Madras and Calcutta Universities were established. There were only two candidates who sat for this examination, Visuvanathapillai and Thamotharampillai, both passed successfully; Thamotharampillai secured the first place and a better grade than Visuvanathapillai.

## A Controversy

Sri Is Sri Arumuga Navalar published the "Saiva Theoshana Parikaram" - A Defence of Saivism in 1854. This evoked even the admiration of Christian contemporaries, such as Rev. Walton, the Superintendent of the Wesleyan Mission, Jaffna. A review of this was found in



the "Hindu Pastors". There were letters exchanged between C Arumukam (later Arumuga Navalar) and the Christian Missionary relating to it.

Caroll Visvanathapillai, entered into the fray and wrote the "Supra Theepam" in 1866. Regarding the style of the prose of "Supra Theepam", Selvanayakam (now Professor of Tamil, University of Ceylon, Peradeniya), author of History of Tamil prose comments that it was loaded with a great admixture of Sanskrit terms. Sri la Sri Arumuga Navalar wrote a reply to Supra Theepam - The "Supra - Potham".

### A Conversion

It has been recorded in the life of Arumuga Navalar by T. Kailasapillai, that there was a face-to-face meeting between Navalar and Visvanathapillai. There was a fierce argument between the two. But in the end Visvanathapillai repented for having attacked Saivism. He went to Chidambaram - the holy city of the Saivites, cauterized his tongue for having uttered vituperation, and returned to Jaffna as a Saivite. He was an able speaker, an excellent translator into Tamil.

The missionaries thought that he had been seized by a fit of paganism.

When there was a public meeting at the Saivaprakasa Vidyalaya, Vannarpannai, in 1879, in order to canvass for Ramanathan (against C. Brito, Advocate) for the seat in the Legislative Council vacated by the premature death of Sir C. Muttu Coomaraswamy, Visvanathapillai was requested to preside over the public meeting, which was to have been presided over by Arumuga Navalar, but who was not able to do so owing to his ill-health.

Visvanathapillai died on the 21st of the month of Kaithigai (November 15 - December 15) in 1880; just a year after the passing away of Srila Sri Arumuga Navalar.

(To be continued)

## Nagadipa Nagammal Temple

(Continued from page 6)

of a famous architect from South India to plan and build the car out of wood. The newly built car was used for the first time in the annual festival of the Temple in 1957. This beautiful car, with numerous wood carvings was built at a cost of 1½ lakhs of rupees and it weighs nearly 30 tons. The carvings in the car depict the history of the Temple and the Leelas of Sakthi, the female counterpart of Lord Siva. Such a huge car cannot be used in small temples, as there will not be sufficient devotees to draw it round the temple Veethi. Fortunately this ancient temple attracts thousands of pilgrims for the Car Festival from all parts of Ceylon and so it is possible to draw it round the temple, without any difficulty.

The Annual Festival of this temple takes place in June-July. The festival lasts for 15 days. The Car Festival falls on the 14th day, the water-cutting ceremony on the 15th day, and the Teppotsavam Festival on the 16th

night. It is an awe inspiring sight to see the large number of boats and launches carrying thousands of pilgrims making their way through the choppy sea to Nainativu throughout the night prior to the Car Festival Day. The little island of Nainativu is then converted into a veritable fairyland with a sea of heads right round the temple as far as eye could see. The pilgrims sleep on mats which they purchase at the temple. A large number of pilgrims sleep on the beach as the madams cannot provide shelter to everyone, who attends the festival. As dawn breaks every well at Nainativu is crowded, as the devotees are eager to take a bath before going to the temple. In the morning after Pooja, the Utsava Moorthy of Nagammal is beautifully decorated and taken to the Car and there too Pooja is offered. After this, the Car with the Deity is drawn round the temple by thousands of pilgrims, crying 'Harō Harah. Nagammalukku Harō Harah'.

The Water-cutting ceremony takes place at a

The passing away of his views and opinions Mr. S. A. Wijeyatilleka removes from our midst one of the greatest personalities produced by Ceylon during contemporary times. As an educationalist, as a patriot, as a gentleman imbued with human and humanitarian virtues, he led a meaningful and purposeful life in the general Ceylonese Community. He was a living embodiment of the goodness and nobility of the race and religion to which he belonged, though he was beyond sectional and sectarian feelings. The teachings of the Great Master (Lord Buddha) appear so far as humanly speaking to have influenced him deeply and, may I say, to the very core of his being and his existence in this world. Compassion for the weak, loving kindness towards one and all, sense of equity, discrimination, and balanced judgment, were a few among his many noble characteristics. He brought honour and distinction by his noble conduct to the honoured family to which he belonged, and to the religious denomination and race of which he was a member. He was more or less a citizen of the World who knew no bounds of creed, caste, or race.

In matters relating to the affairs of the country,

tank, which is only a few hundred yards away from the temple. The Deity is taken in procession to the tank in a vehicle and after the usual pooja, the devotees bathe in the tank.

On the sixteenth night the Teppotsava festival which is peculiar to this temple takes place. Two or three boats are joined together and a platform is prepared and gaily decorated. On this platform the Deity is placed and the whole platform is decorated with multi-coloured electric bulbs. Then it moves slowly along the jetty to the accompaniment of music. This is really a wonderful sight, as it gives an appearance of a temple moving in the sea. The festival ends at midnight and the pilgrims return home with glad hearts and purchases made at the temple fair.

## A NOBLE PERSONALITY

By  
S. SIVASUBRAMANIAM

were guided by a sense of fair-play, impartiality and tenderness towards the weak and lowly. He was also not prepared at any time to bend his knees before the mighty.

He was a believer in the Oneness of the people of Ceylon as a whole and was not afraid of expressing his views about the necessity for treating all communities and creeds in Ceylon on a basis of complete equality and on merit. He shone like a star and could serve as an example for others to follow if our country is to attain a state of unity and real happiness.

Gratitude also was one of his main characteristics, even as he was unconventional at times. When functioning as Principal of the leading Buddhist Institution in Ceylon during very different days and circumstances in the country, he invited his old Teacher, a Hindu Tamil who was once Headmaster of Ananda, to preside over the Annual Prize giving. It was a rare departure from the ordinary routine of things in our country. That incident like many others revealed the nature and character of the great personality. Whenever attempts were made to bring the different communities and creeds together, Mr. Wijeyatilleka lent his unstinted support even amidst adverse circumstances. The death of such a person is a profound loss to our country.

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## PARTITION NOTICE

IN THE DISTRICT COURT OF  
POINT PEDRO

No. 11177

1 Kandiah Veluppillai and  
2 wife Sivakamasundari  
both of Puloly South  
Vs. Plaintiffs

1 Subramaniam Ganesalingam and  
2 wife Laxumippillai  
3 Kanapthippillai Alvapillai and  
4 wife Wallippillai  
all of Puloly South  
Defendants

It is hereby notified that action No. 11177 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition/sale of the land/s called Kunchukkalaissiddy in extent Two Lachchams V. C. and ten and a half kulies (2 Lms V. C. and 10½ kls.) and situated at Puloly East Singapakuthevankurichy in the Parish of Point Pedro in the Division of Vadamardachy in the District of Jaffna, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 10th day of July 1971 at 9 O'clock of the forenoon.

By order of Court  
K. Seevaratnam  
Secretary.

This 1st day of July 1971.  
58 2.

## NOTICE

IN THE DISTRICT COURT  
OF JAFFNA

No. P / 1402

1 Thambipillai Nagarathnam &  
2 Wife Paackiaratnam both of  
Kankesanturai  
Vs. Plaintiffs

1 Sinnappu Subramaniam and  
2 Wife Sivapackiam of do  
3 S. Francispillai Anthony-muttu and  
4 Wife Marakatham Concepts of Veemankam  
5 Saravanamuttu Sinnathurai and  
6 Wife Nagammah of Kankesanturai  
7 Subramaniam Kandiah and wife  
8 Rasamani of Suthumalai  
Defendants

For the Defendants above-named,

It is hereby notified that action No. P. 1402 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land/s called Niralaissiddy in extent 28 3/8 lms v. c. and situated Maviddaparam.

The defendants in the aforesaid action are summoned to appear in Court on the 18th day of August 1971 at 9-30 O'clock of the forenoon.

By order of Court

V. Sivasubramaniam  
for Secretary

This 1st day of July 1971.  
58 2



**Siddhantam,...**

(Continued from page 5)

Brahmana 8, after having in section 8 represented Brahman as destitute of all qualities proceeds in the next section to describe that very same Brahman as the ruler of the world. 'By the command of that Imperishable, sun and moon stand apart, &', a clear indication that the author of the Upanishad does not distinguish a higher and lower Brahman in Sankara's sense."

**ORDER NISI**

In The District Court Of  
Jaffna

Testamentary Jurisdiction  
No. 2674

In the matter of the intestate  
Estate of the Late Kanthap-  
pu Thambipillai of Kiluwa-  
nai, Kalapoomy, Karainagar  
Deceased

Visaladehy widow of Kan-  
thappu Thambipillai of  
Kiluwani, Kalapoomy Ka-  
rainagar

Vs. Petitioner

- 1 Kanthappu Ambalavanar of  
Karainagar presently of  
Kuala Lumpur in Malaysia
- 2 Kanthappu Sinnathamby
- 3 Sinnathamby Arumugam  
and wife,
- 4 Valliammai
- 5 Suppar Arumugam and wife
- 6 Sellammah
- 7 Sinnapillai widow of Velup-  
pillai Kanapathipillai all of  
Karapiddiyanthanai, Kala-  
poomy Karainagar

Respondents.

This matter coming on for  
disposal before A. Vythilingam  
Esquire, District Judge  
Jaffna on the 15th day of  
December, 1970 in the pre-  
sence of Mr. K. Gunaratnam,  
Proctor on the part of the  
Petitioner and the petition  
and affidavit of the Petitioner  
dated the 15th day of Decem-  
ber, 1970 having been read;

It is ordered that the peti-  
tioner abovenamed as the  
widow of the deceased above-  
named be declared entitled to  
have Letters of Administra-  
tion issued to her and such  
Letters of Administration be  
issued unless any persons or  
persons interested shall on or  
before the 14th day of March  
1971 appear before this Court  
and show sufficient cause to  
the contrary.

This 15th day of December  
1970,

Sgd. A. Vythilingam  
District Judge, Jaffna

Drawn by  
Sgd. K. Gunaratnam  
Proctor for Petitioner

Time to show cause is ex-  
tended till 14-5-1971

(Sgd.) A. Vythilingam  
District Judge, Jaffna

Time to show cause extend-  
ed till 10-7-1971

(Sgd.) A. Vythilingam  
District Judge, Jaffna

53 25 & 10

**NOTICIE**

IN THE DISTRICT COURT  
OF MANNAR

No. 203 Partition

- 1 Arokiam Sebamalai  
and wife
- 2 Elisamma both of  
Nochikulam in Mantai  
south

Vs. Plaintiffs

- 1 Rapiel Yacco Perera  
of Nochikulam afore-  
said
- 2 Arokiam Soosai Sam-  
paiva and wife
- 3 Anthoniya both of  
Katkidanthakulam
- 4 Abdulrahman Kachu-  
mohideen Marikar of  
Tharakundu in Mannar  
east

Defendants

It is hereby notified  
that action No. 203  
has been instituted in  
the District Court of  
Mannar under the Parti-  
tion Act for the partition/  
sale of the lands called  
'Athikaramkadu' and  
'Athikaramkamam' and  
situated in the Village of  
Neelschenai in the Man-  
nar District.

The defendants in the  
aforesaid action are sum-  
moned to appear in  
Court on the 25th day  
of November 1970, at  
9 o'clock of the fore-  
noon.

By order of Court,  
Sgd. S. Sadacharam  
for Secretary

56 2 & 9

**ORDER NISI**

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 995 T

In the matter of the in-  
testate estate and ef-  
fects of the late Velu  
Ratnam of Karanavai  
North

Deceased

Ponnammah widow of  
Velu Ratnam of Kara-  
navai North

Vs. Petitioner

Sivakolunthu wife of  
Vallipuram Somasun-  
daram of Karanavai  
North

Respondent

This matter coming on  
for disposal before T. J  
Rajaratnam, Esquire Dis-  
trict Judge, Point Pedro  
on the 11th day of June  
1971 in the presence of  
Mr. P. Kanapathipillai  
Proctor on the part of  
the petitioner and on  
reading the petition and  
affidavit of the petitioner  
having been read:

It is ordered that the  
Petitioner be and he is

**ORDER NISI**

IN THE DISTRICT COURT OF  
JAFFNA

No. T. 2729

In the matter of the Last  
Will and Testament of  
the late Sinniah Peram-  
palam of Myliddy Coast  
Deceased

Vallipuram Ramasamy of  
Myliddy Coast, Myliddy  
Vs. Petitioner

- 1 Sivahamy widow of  
Sinniah Perampalam
- 2 Vadivelu Selliah and  
wife
- 3 Nagapillai, and
- 4 Sellam widow of Theva-  
raja all of Myliddy  
Coast, Myliddy

Respondents

This matter coming on  
for disposal before A. Vy-  
thilingam Esquire, Dis-  
trict Judge, Jaffna on this  
28th day of April, 1971  
in the presence of Mr.  
A. Kumaraguru, Proctor  
on the part of the  
Petitioner and the affida-  
vit of the petitioner and  
the affidavit of the peti-  
tioner Notary and wit-  
nesses having been read,

It is ordered that the  
Last Will and Testament  
bearing No. 869 dated  
25th day of February,  
1969 and attested by T.  
Arianayagam Notary  
Public the original of  
which has been pro-  
duced and is now de-  
posited in this case be de-  
clared proved and that  
the said petitioner as the  
executor named in the  
said Will be entitled to  
have probate of the same  
issued to her accord-  
ing to the respondents  
or any other person or  
persons interested shall  
appear before this Court  
on the 26th day of July,  
1971 and show sufficient  
cause to the satisfaction  
of this Court to the con-  
trary.

This 28th day of April  
1971

Sgd. A. Vaithilingam  
District Judge, Jaffna

Drawn by  
Sgd. A. Kumaraguru  
Proctor for Petitioner

54 2 & 9

hereby declared entitled  
to obtain Letters of Ad-  
ministration, and that  
Letters of Administration  
be issued to the petitioner  
as widow of the deceased,  
unless the respondents or  
any other persons inter-  
ested, shall appear before  
this Court on or before  
the 25th day of July  
1971 and show sufficient  
cause to the satisfaction  
of this court to the con-  
trary.

This 11th day of June  
1971

Sgd. T. J. Rajaratnam  
District Judge,

52 2 & 9

**ORDER NISI**

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2652

In the matter of the Intestate  
estate of the late Ponnai  
Selladurai Police Constable  
No. 7050 of Achevely late  
of Yatiyantota

Deceased

Sivamany widow of Ponnai  
Selladurai of Achevely  
North

Vs. Petitioner

Minor 1 Kamalatha daughter  
of Ponnai Selladurai

" 2 Manjula daughter of  
Ponnai Selladurai

" 3 Sinnappu Poopathy  
all of Achevely  
North, Achevely

Respondents

This matter coming on for  
disposal before A. Vythilingam  
Esquire, District Judge Jaffna  
on the 3rd day of December  
1970 in the presence of Mr.  
A. T. Duraiappah, Proctor  
on the part of the petitioner  
and the petition and affidavit  
of the Petitioner having been  
read.

It is ordered that the Peti-  
tioner as the widow of the  
deceased abovenamed is en-  
titled to have Letters of Ad-  
ministration issued to her  
as the lawful widow of the

abovenamed deceased and  
such Letters of Administration  
have been issued to her unless  
the Respondents abovenamed  
or any other person or persons  
shall apply before this Court  
on or before the 28th day of  
February 1971 and show cause  
to the contrary.

It is further ordered that  
the 3rd Respondent above-  
named be appointed as Guar-  
dian ad-litem over the 1st and  
2nd Respondents abovenamed.

It is further ordered that  
the Petitioner abovenamed do  
produce the said minors in  
Court on the 28th day of  
February 1971.

This 3rd day of December  
1970.

Sgd. A. Vythilingam  
District Judge, Jaffna

Drawn by  
Sgd. A. T. Duraiappah  
Proctor for Petitioner

28-9-71  
Time to show cause is ex-  
tended till 31-3-71

Sgd. A. Vaithilingam  
District Judge Jaffna

31-3-71  
Time to show cause is ex-  
tended till 26-5-71

Sgd. A. Vythilingam  
District Judge Jaffna

26-5-71.  
Time to show cause is ex-  
tended till 26-7-71

Sgd. A. Vythilingam  
District Judge Jaffna

55 2 & 9

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