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(THE HINDU ORGAN)

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JAFFNA, FRIDAY OCTOBER 8, 1971

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Sir Ponnambalam Ramanathan

By

V MUTTUCUMARASWAMY B. A.

(Continued from last issue)

- (viii) Remedial measures for the collection of the poll tax and the amendment of the Thoroughfares Ordinance.
- (ix) Facility to land-lords for the recovery of rents from dishonest tenants and the passing of the Small Tenements Ordinance.
- (x) Establishment of the post office Savings Banks throughout the Island.
- (xi) The improvement of the condition of the Clerical Servants.
- (xii) the free admission of Ceylonese into the Civil Service.
- (xiii) The unjustifiability of levying a Military contribution in excess of the internal needs of Ceylon.
- (xiv) The better administration of Buddhist Temporalities and the necessity of applying the income therefrom to its legitimate uses.
- (xv) Unfair treatment of the native merchants of Colombo.
- (xvi) The desirability of connecting the Northern parts of Ceylon with rest of the Island by Railway.
- (xvii) The Reform of the abuses prevailing in Minor Law Courts of the Island.
- (xviii) The necessity of systematically registering title to land, etc.
- (xix) The right of public servants to memorialise the Legislative Council for Redress.

Here is an excerpt of Ramanathan's speech in the Legislative Council of Ceylon on December 5, 1888 on the "Better Management of the Buddhist Temporalities of the Island".

"I dwell on the condition of the Buddhist clergy and the endowments as they were in 1717. When the Kingdom of the Sinhalese passed into the hands of the Tamil dynasty, and showed how careful the new rulers were in maintaining inviolate the endowments made by the Sinhalese kings and by themselves, for supporting the Buddhist priests and their dagobas, Viharas and pansilae and for teaching the principles of the Buddhist religion and other shastras to the people in every village school and how Governor Mackenzie refused in the Treaty between the British Government and the Kandyan Chiefs of 1815 for appointing Buddhist incumbents and lay officers to manage temple affairs."

The British Government was not slow to recognize the worth of Ramanathan. He was invested with the honour of Companion of the Order of St Michael and St George on October 1, 1889. This was an honour rarely conferred on the "native" inhabitants of the colony at that time.

His contemporaries at that time were Sir Arthur

(Continued on page 7)

CONTENTMENT

By C. SINNATHURAI

Contentment is the best riches. A contented mind is a continual feast. Contentment must spring from within. External things will not give a person contentment. It is not a commodity which can be bought or sold. "The aids to noble life are all within", says Mathew Arnold. Although a person may be a millionaire, although he may enjoy many material comforts although he may have reached the zenith of his glory although he may have all the paraphernalia of pomp, although he may have all talents and although he may be a genius he may not possess peace of mind and solace. With the possessions of all external objects a person may be poor in peace of mind. He may feel that he is lacking in something—an imperceptible spiritual stamina which only will give him lasting peace of mind and contentment and which is the ingredient of happiness. Possession of external things is like rice and curry without common salt. That indispensable something which grants contentment and lasting peace is an unshakable faith in One Imperceptible Supreme Being which shapes and rules the destiny of all beings and nations of the world. Unless and until man comes to sanity and stops running after shadows and mirages of material objects and comforts which mislead a person and fail to grant the desired effect, there is no redemption for the soul.

The impact of the Industrial Revolution and the tremendous and rapid advancement in the field of science and technology have bereft the modern man of the ingredient factor which contributes to the imperceptible inner richness and happiness. Modern man has become a machine. His life has become mechanical. He has increased his daily wants. The income he receives on the whole is not sufficient

'Thiruketheeswaram Movement'

(By M. GNANAPRAGASAM, B. A.; B. Sc.
Former Principal Parameshwara College)

There appears to be in this country a silent Hindu Religious Movement—a direct continuation of the Saiva revivalist movement of Sri La Sri Arumuga Navalar. In the present movement, the emphasis seems to be more in the building of temples than in the building of schools. In those days of the Great Navalar, education loomed large in the minds of our people and Hindu Educational Institutions played a major part in spreading the tenets and ideals of the Saiva religion. But those days are no more with us. Our Schools have become government managed and nobody amongst us dares even to enter their premises with the torch of religion and religious practice. During their glorious days our schools have served us well and today with a due sense of satisfaction we bid farewell to them.

The future of our religion depends entirely on our temples, temple worship, temple rituals and their power to radiate religious and spiritual truths to the Saiva public of this country. It is a happy augury that old temples are being renovated and new temples are being built in almost all parts of this Island to

enough to meet his mounting multifarious material wants. Some of which have become a part and parcel of his daily life. Although we cannot put back the clock of the production of mechanical objects and materialism, we must learn a lesson from the evil effects of modern mechanical living. Everywhere we see tension. Modern man has no leisure. He has little time to attend to his legitimate duties. He lives like a flying bird which goes to its nest at night time. Mostly we see dry

awaken our people to the needs of our times. Of all our temples, by all standards and by all reckonings, Thiruketheeswaram with its hoary past stands supreme as the most ancient and most holy of all the abodes of our Almighty God Lord Shiva. For us, Thiruketheeswaram is a newly found spiritual force of many dimensions giving a direction and a way of life for the present generation of Saivas in this country. After 400 years of hard tapas and penance in the dense jungles of Matottam and Vanni, 'மாதோட்டத்தடிசன்' By an act of his ineffable and mysterious Grace has willed to take His natural and open abode at Thiruketheeswaram and that too at the present juncture of our history. It is the paramount duty of all the Saivas living in all parts of this Island to serve, worship and commune with this Almighty Lord of Thiruketheeswaram in love and in truth. Again it is our firm belief, that it is the divine hand of this 'Brahma Purvayam'—the most Ancient Lord of the worlds presiding at Thiruketheeswaram that directs the varied and several religious activities of the present-day Hindus of this country. Therefore, in all humility we have taken upon ourselves to caption the present day silent Saiva Revivalist movement as 'Thiruketheeswaram movement'. Thiruketheeswaram is as old as creation itself. Like Mount Kailash of the North, Thiruketheeswaram is a 'Yatha Sthanam'. By 'Yatha Sthanam' we mean, a place most dear to Lord Shiva by its natural setting. Our Saint Sambanthaswamikal in his laudatory hymns on Thiruketheeswaram repeats this truth several times (a) பற்றி நின்ற உறைபதி, (b) அடிசன் ஆரீத்திருநீரக தேசம் (c) காலைத்துறை கோயில்.

(Continued on page 8)

(To be continued)

NOTICE

The Saiva Prakasa Press and the Offices of the Hindu Organ and Inthasathanam will be closed on Monday the 18th instant on account of Deepavali Festival.

Manager

THOUGHTS TO BE TREASURED

பிணி எல்லாம் வரினும்
அஞ்சேன், பிறப்பினோடு
இறப்பும் அஞ்சேன், துணி
நிலா அணியினான் தன்...
சேவடிபரவி, வெண்ணீறு
அணிகிலாதவரைக் கண்டால்
அம்மகம அஞ்சுமாறே.
(Thiruvachakam)

I fear not even if all diseases come and afflict me; neither do I fear births and deaths. But we greatly dread even the sight of those who do not worship at the sacred Feet on the Lord ... and do not wear the white ashes.



தமச்சிவாயவே சூரனாயுமே
தமச்சிவாயவே நானறி விச்சையுமே
தமச்சிவாயவே நமஸ்கரித் தோதுமே
தமச்சிவாயவே நமஸ்கரித் தோதுமே
செவடிபரவம்

Hindu Organ

FRIDAY, OCTOBER 8, 1971

KANKESANTURAI
PORT SCHEME KEPT
IN SUSPENSE?

Heartening news about the development of the Trincomalee Harbour must gladden the people of this country for the simple reason that full recognition of the importance of the nature's gift in the Eastern Coast of this Island has been given. However the reference to the Port Development Scheme at Kankesanturai is depressing to the mind for no other reason than that the project was undertaken after several years of agitation with the definite declaration that it was to be carried out in double quick time. To learn that the Kankesanturai Port Development Scheme is to be suspended or shelved is to be told that never again will the Northern Port be reckoned with

Our country is a land well favoured by nature. As an Island in the mighty Indian Ocean, Lanka commands a majestic position. This gift of nature naturally facili-

THE DEEPAVALI FESTIVAL

B. V. SUBRAMANIAM
Saivapularar

Deepavali for Hindus is not merely a festival of joy but a sacred occasion to remember the ways of Lord Vishnu towards the sinners. Vishnu, the all-permeating force takes His abode in the hearts and minds of all, friend or foe, devotee or atheist, man or animal, good or bad. Those who are devoted to Him are blessed by His thoughts and lead a peaceful life, never bothering about themselves or their future. They follow the path of absolute surrender towards Him. They never worry about the results of whatever actions they are destined to perform because their mental poise is the result of their surrender.

The Lord has no friend or foe, as Puranas say. He has waged endless battles with certain rulers to protect the oppressed, who come to Him for help. All are created by Him; and how can He choose between one or the other? How can He, at all, take sides. The Devas whom the Lord favoured appeared to make mistakes also; but they always got His protection. Those who depended on their might and force were punished.

The persecution by the mighty has never been

tates the provision of ports all around Colombo Galle, Hambantota, Batticaloa, Trincomalee, Pt. Pedro, Kankesanturai, Jaffna, Kayts, Mannar, Puttalam, Chilaw have become useful coastal towns providing facilities for harbours. In the course of necessity Colombo has developed to become a first rate artificial harbour. Trincomalee with its natural set-up calls for full recognition. Of the remaining sea-ports, Kankesanturai and Galle at either end of the Isle, come up in the list of priority of importance. In recognition of this fact the Kankesanturai Harbour Development Scheme was inaugurated with great pomp and promise, only in 1970. Why this important project should be suspended, the people do not know. The financial position of the nation may not be encouraging. But no major undertaking can be allowed to suffer on account of want of funds.

allowed by Him to continue, and He finds ways and means to come into this world to fulfil the noble wish of Himself. God requires His children to live in peace and mind their own ways of life (சுவதர்மம்). If the peace in practising one's own Swadharma is disturbed by some other force, whether he be a king on this earth or an Asura all-powerful, God removes him by assuming various incarnations.

These incarnations bring Him into close contact with the good and bad, and set things in motion, so as to get the persecutor to prepare for his own end. These contacts of the "Avathara" give ample chances to the persecutor to know his ways of error and change to a noble, moderate life. Those who cannot attain the inherent qualities of

the righteous, but force the latter to succumb to their wishes and fancies, always have to face the Lord incarnate in fierce warfare. The Lord's touch, however, places them firmly on a pedestal, on a level with that of the righteous, thus mitigating the consequences of their wicked actions. Blessed perhaps, are these, knowing at least of their ill-deserved liberation, by the Lord Himself battling against them. The touch of the Lord's hand is a rare fortune; and several are ordained to obtain their salvation from the cycle of births and deaths, in this way they always wish to remain, rather His foe than friend or devotee.

Sri Krishna, the Lord Absolute manifested Himself as "Love" on Earth; Mother Earth called Bhothevi is the Lord's most beloved consort. This has been explained in many of His incarnations. The Lord came as Varaha Moorthy (Divine Boar) to liberate Bhoomi (பூமி) from the clutches of

Hiranyaksha. Bhoomi was restored to her position and the great Varaha rested on the peaks of Venkata Giri with Bhoomi on His lap, after the dreadful Hiranyaksha was slain. The Lord granted Bhoomi a son Bhooma or Naraka to rule the earth and crowned him monarch of Prakiyotisha (பிரகியோதிஷா) (country surrounded by high mountains).

Naraka in spite of being possessed with the virtues of divine parentage succumbed to the greed and lust of mortals and could not contain himself with the riches granted to him by the fertile Mother Earth. Then the Lord blessed him with his own weapon 'Vaishnava'. Even the possession of this most powerful weapon did not do Naraka any 'good' it only enabled him to conquer the realms of Devas and attain superiority in might.

He became the hero amongst other rulers of the day; viz. Sisupala, Jarasandha, Dardhavaakra and Salva. They had great admiration for Naraka and in the concluding years of Dwapara Yuga, might and force ruled the country.

The Mahapuranas mention that the name of Krishna and His form existed even before His 'Avathara', as the son of Devaki. The sages saw Him as nectar in every Chara and Achara (சரம் அசரம்) movable and immovable part of creation. When the Absolute descended into the world in Yadavavamsa, the sages recognised Him as Parama Purusha (பரம புருஷன்) and the entire humanity clung to Him for benevolence. This naturally caused mental disturbance to mighty rulers like Naraka, Sisupala, and Bana, who avoided showing courtesies to Krishna. However, they could hardly ignore His wordly presence which drew all creation towards His lotus feet. These warrior were worried of the powerful rival who rarely exhibited His might, as yet was loved by one and all.

The development of that strange feeling His enemies is termed "Samanbha Sambhrith Samadhi". He chooses to pray with these feelings, terrifying the every moment of their life, and leading them to their total destruction.

(To be continued)

Saiva Paripalana
Sabhai, Jaffna

The Annual General Meeting of the Saiva Paripalana Sabhai, Jaffna will be held on Sunday October 24, 1971 at 10 A.M. at the Sabhai Navalar Ashrama Hall.

AGENDA

1. Thevaram
2. Condolence motions on the passing away of Shri V. Nagalingam and Shri A. Thanabalasingam
3. Minutes of the previous General Meeting
4. Annual Report
5. Annual statement of accounts of the Saiva Paripalana Sabhai and the Saiva Prakasa Press (1968-69, 1969-70, 1970-71)
6. Election of members to the C Section of the Committee who retire this year
7. Election of Office Bearers
8. Resolutions
9. Any other Business

Motions for submission to the General Meeting should reach me before October 21, 1971

Members in arrears will not be entitled to vote at the General Meeting.

Questions on the Annual Accounts should be submitted to the Treasurer before October 21, 1971.

V. Ragnatha Mudalyar
Hony. Secretary.

8-10-1971

Source of Saiva Philosophy

(From Vedanta Moola Saram)

சமயங்கள் பொருள் உணரும் நூல்கள் ஒன்றோடு ஒன்று ஒவ்வாமல் உளபலவும், இவற்றுள் யாது சமயம் பொருள் நூல் யாது இங்கு என்னில், இது ஆகும் அது அல்லது என்னும் பிணக்கது இன்றி நீதியினால் இவை எல்லாம் ஓர் இடத்தே காண நின்றது யாது ஒரு சமயம் அத சமயம் பொருள் நூல், ஆதலினால் இவை எல்லாம் அருமறை ஆகமத்தே அடங்கியும், அவை இரண்டும் அன் அடிக்கீழ் அடங்கும்.

Religions and religious books there are many in this world differing from one another. If it is asked which is the one religion and what its sacred book we say that is the universal religion which without taking sides reconciles their differences and comprises all and every faith in its broad folds and its books are the books without peers. As all the religious lore of all religions finds a place in the Vedas and Agamas, these are the incomparable books and they find refuge under Hari's feet.

அருமறை ஆகமம் முதல் நூல் அனைத்தும் உரைக்கையினால், அன்பரிதாம்

அப்பொருளை அரன் அருளால் அணுகுகள்

தருவர்கள் பின் தனித்

தாம் அறிந்த அனலில் தர்க்கம் ஒடு உத்தரன்

சமயம் காதித்து,

மிகுதி புராணம் கலைகள்

மற்றும் எல்லாம்

மெய்நூலின் வழி,

புடையம் அங்கம்

வேதாங்கம்

சுருதி சிவாகமம் ஒழியச்

சொல்லுவது ஒன்று

இங்குச்,

சொல்லுவார் தமக்கு

அறையோ சொல்ல

ஒன்றுதே

The Vedas Agamas

are the prime books as

they from the substratum

of all knowledge,

from which unfathomable

source men morsel out

portions and formulate

religious and philosophical

theories by making in-

vestigations to the best

of their ability by the

Grace of God. The

Smrities, Paranas and

other Shastras are called

'Vali-nool or derived books

based on the Vedas and

Agamas. The Angas and

Vedangas are 'Sarpu-nool'

or subsidiary books.

There are no books not

indebted to the Vedas

and Agamas, but it is

impossible to convince

those who persist in

asserting the contrary.

வேதநூல் சைவநூல் என்று

இரண்டே நூல்கள்,

வேற உரைக்கும் நூல்

இன்றின் விரிந்த நூல்கள்,

ஆதிநூல் அநாதி அமலன்

தரும் நூல் இரண்டும்,

ஆரண நூல்பொது சைவம்

அநஞ்சிறப்பு நூலாம்,

நீதியினால் உலகர்க்கும்

சத்திரி பாதர்க்கும்

நிபந்தியது, நீழ்மறையின்

ஒழிபொருள் வேதாந்தத்

தீது இல்பொருள் கொண்டு

உரைக்கும் நூல் சைவம்,

பிறநூல்

திகழ்பூர்வம், சிவாகமங்கள்

சித்தாந்தம் ஆகும்.

There are only two

(prime) books to wit: the

Vedas and Agamas. All

other books are derived

from these. Both are the

word of the beginning-

less Nirmala Being. The

Vedas are of a general

nature intended for all,

while the Agamas are

specialised books meant

for the spiritually ad-

vanced and contain the

unalloyed essence of the

Vedantas. Other books

represent Purvapakshe or

discarded views while the

Sivagamas constitute

Siddhantam or the proved

conclusion.

These verses from Siva

Gnana Siddhiyar repre-

sent in a succinct form

the orthodox Sādhanta

view-point as to the posi-

tion assigned to the Ve-

das and Agamas in our

religious literature.

Misconceptions die hard

however. This is only to

be expected and quite

natural. The soul's na-

ture is that, It sticks

firmly to whatever it is

attached to as long as

possible. This is one of

the most predominant

characteristics of the

soul, அது அது ஆகல், that-

that becoming Weshould

be false to our faith in

the Saiva Siddhantam if

we expect the contrary.

The only apology we need

make is to sincere seekers

after truth who may get

alarmed at hostile criti-

cism. To them we would

merely repeat the words

of our Lord Meykandian:

தம்மை உணர்ந்து தகை

உடையதன் உணர்வார்

எம்மை உடைமை எமை

இகழார்—தம்மை

உணரார் உணரார், உடங்கு

இடைந்து தம்மிற்

புணராமே கோளாம் புறன்.

Whoso know themselves

know their Lord

Our Masters, they de-

pise us not;

Whoso know not them-

selves know nought,

They wrangle, we need

not their word.

Former Mayor Ponnambalam Passes Away

We deeply regret to record the death of Mr. C. Ponnambalam, Advocate, at his seventieth year.

Mr. Ponnambalam was from his school-day Career brilliant in studies and keenly interested in political activities. He won several scholarships and prizes at the Law College.

A member of the Urban Council and Municipal Council of Jaffna he showed great mettle having been Chairman and Mayor for several years.



He was always sought after by politicians for fruitful suggestions in political work. As a lawyer he was very successful.

His father the late A. Cathiraveln was associated with the 'Hindu Organ' for several years. As Editor he succeeded the first Editor Mr. T. Chellappahpillai Retired Judge of Travancore and was succeeded by Mr. A. Sabapathy, then Member of the Legislative Council of Ceylon.

Mr. Ponnambalam was a broad-minded leader who always stood for the rights of the common man.

Sir Ponnambalam Ramanathan

(Continued from page 5)

Henry Gordon, Sir Bruce Burnside, Chief Justice of Ceylon, and Sir Samuel Granier, Attorney General.

(To be continued)

President Nixon on Present Dollar Position

(Continued from last issue)

It certainly does not mean that we are going to have a sound structure for the future if it is based on simply going back to one that has broken down from time to time. The measures we have taken are temporary. How long temporary is depends upon what we want to come up with. If we want to go to another temporary system, it would be very, very short, but if we want to build permanently for the future and build well, then we must have that kind of discussion in which all sides bargain hard in their own interest - we expect you to, we expect to - and then have an understanding which is in all our mutual interests. It can be done and it will be done.

One final thought: I just concluded a meeting with the Foreign Secretary of the Soviet Union. It was a very constructive move toward one world

meeting. However, a meeting which as we both recognize, still discussed many differences that we have and will continue to have. But as I thought of that meeting, I thought back to the time when so many in this world immediately after World War II talked about one world politically. That is something that is not going to happen, not in our time and probably it should not happen because of the differences that people have and will inevitably have in their political systems, their economic systems, what they want, what kind of government they want.

But while that may not happen, certainly, as we look at the free world today, as we look at Europe, as we look at Latin America, as we look at Africa, as we look at the rim of nations around Asia, the mainland of Asia, we can think of the possibility of one world economically. As we

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 11455

1 Kandiah Ponniah
2 and wife Kamala Saraswathy - both of Karaveddi North

Vs. Plaintiffs

1 Nagalingam Kulasingham
2 and wife Sivakamasundary
3 Murugesu Thangavelantham
4 and wife Yogeswary - all of do
5 Thambiah Ratnasabapathy and
6 wife Rasamany - both of do, and presently of Telecommunication Dept. Kulwang - Malaysia
7 Murugesu Kathiravetpillai and
8 wife Packiam
9 Subramaniam Pararasasingham and
10 wife Maheswary - all of Karaveddi North

Defendants

It is hereby notified that action No. 11455 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 called "Thalakkaddu" in extent 12 lms. v. c. and 17 13/24 kls. situated at Karaveddi, Kulluchchouy, in the parish of Kaddaively, Vadam-radechey division, Jaffna District, Northern Province.

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

By order of Court
Sgd, K. Varithamby
Clerk of Court

This 24 day of
September 1971
104 8

economically, one world which is highly competitive, but with rules of the game which are fair to all, this means that those political differences that otherwise would divide us can be substantially reduced.

What has happened in free Europe over the past 25 years has eloquently demonstrated that. So, I say to you, I greet you today as bankers, as great experts in this field. I know that you will build well for the next 25 years as you have built well for the past 25. I can assure you that as you help to develop this new monetary system you are not only doing something which is good for international finance, but you are making an immeasurable contribution to world peace.

— U S I S

CONTENTMENT

(Continued from page 5)

and care-worn faces. Fifty or sixty years ago life was different in Jaffna and in other parts of Ceylon and India. The people were contented with food, clothing and shelter. Their wants were few. They had the joint family system. There was much cooperation among all levels of people. Although illiteracy was great, yet they practised whatever they learnt by experience and hear-say. But there is disintegration now and there is no unity among families and communities. All this is due to the manifestation of the idea that every man is to himself and his family. Another thing which every Hindu should realise is that there is One Unseen Supreme Power which rules the world and its beings and it is that All-Pervading Spirit which metes out the pleasure and the pain to every soul according to each one's past Karma. According to the Hindu Karma theory sorrow or pleasure to which every soul is heir takes effect at the appropriate time not before or later or not more or less. Every action and every experience of the soul will take place clockwise with the minutest detail. Every one should realise that even an atom cannot move without His Will. We have to accept everything given to us by God whether it is palatable or not. We also have to realise that pleasure or pain is our own seeking and so we have to be contented with our lot. If a person firmly believes in the Divine Order and the Karma theory, there is no room for discontent, dejection, hatred, malice and avariciousness.

A contented religious man will not covet other man's wealth or possession. He will not have avarice and will not harbour jealousy. He will be contented with what he receives from God. Another drawback among the people in general is that they are lacking in a broad outlook of life. Some people are not contented with the provisions of food, position in life, and talents given by God. They have a burning desire to earn more wealth by any means get more power and achieve cheap greatness. They do not thank God for having given certain things

which are denied to millions of people in all parts of the globe. They look at people who are placed above them in wealth or position and thereby they become discontented. There are millions of people who do not have proper food, clothing and shelter. To live a contented life, we should have implicit faith in God should do our duty and leave the rest to God. Let us ponder over the valuable advice given by Paddinath Adigal (பட்டினத்தடிகள்) He says.

“ஐன்றென்றிரு தெய்வமுன்
டென்றிருவுமர் செல்ல
மெல்லாம்
அன்றென்றிரு பசித்தோர்
முகம்பார் நல்லறமும்
நட்டம்
நன்றென்றிரு நடுத்தகரமே
நமக்கிட்டபடி
என்றென்றிரு மனமேயுனக்கே
வுப தேச மிதே”.

ORDER NISI

IN THE DISTRICT COURT OF
MANNAR
Testamentary Jurisdiction
No. 894

In the matter of the intestate estate of Coomarasamy Thirunavukarasu of Putter East, Putter, Jaffna who died in Mannar

Deceased

Sarojini widow of Coomarasamy Thirunavukarasu of Putter East
Vs. Petitioner

- 1 Benumathy daughter of Thirunavukarasu
- 2 Puspalatha daughter of Thirunavukarasu both of Putter East, the 1st and 2nd respondents being minors appearing by their proposed Guardian-ad-litem the 3rd respondent
- 3 Nallasegampillai Jagatheeswaran of do

Respondents

This matter coming on for disposal before Vimal Vickramasuriya Esquire District Judge Mannar on the 14th day of June 1971 in the presence of Mr. S. Ambalavanar Proctor on the part of the Petitioner and the affidavit of the petitioner dated 13th June 1971 having been read.

It is ordered that the 3rd respondent abovesaid be and he is hereby appointed Guardian-ad-litem over the 1st and 2nd minor respondents abovesaid for the purpose of these proceedings.

It is further ordered that the petitioner abovesaid be and she is hereby declared entitled to as the widow of the deceased abovesaid to have Letters of Administration to the estate of the said deceased and that the same be issued to her accordingly unless the respondents abovesaid or any other person or persons interested shall on or before the 19th day of July 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 3rd respondent do

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 2730

In the matter of the intestate estate of the late Kanthar Murugesu of Kopay North, Kopay

Deceased

Annapeoranam widow of Kanthar Murugesu of Arasadi, Kopay North, Kopay
Vs. Petitioner

- 1 Murugesu Sundara-Rajah, Irrigation Office, Anuradhapura
- 2 Murugesu Ananda-Rajah, Arasadi, Kopay North, Kopay
- Minor 3 Murugesu Sathia-Rajah
- 4 Murugesu Jothiswaran
- 5 Murugesu Ganeswaran, al of Arasadi, Kopay North, Kopay

Respondents

The 1st to 5th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent

This matter of the petition of the Petitioner abovesaid coming on for disposal before A. Vythilingam, Esquire, District Judge Jaffna on the 7th day of May 1971 in the presence of Mr. W. Muttucumaraswamy Proctor on the part of the petitioner, and the affidavit of the petitioner having been read, and filed of record:—

It is ordered that (a) the 1st Respondent be appointed guardian-ad-litem over the 3rd to 5th minor Respondents to represent them in these proceedings, (b) the Petitioner as widow of the deceased abovesaid is entitled for the grant of Letters of Administration over the estate of the above named deceased (c) that the Petitioner be appointed Administratrix of the estate of the abovesaid deceased and that Letters of Administration be granted to her accordingly, unless the Respondents abovesaid or any other person interested in the above estate shall on or before the 2nd day of August 1971 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 1st Respondent shall appear in person and also produce before this Court the 3rd to 5th minor Respondents on the aforesaid date at 10.00'clock in the forenoon.

Jaffna, this 7th day of May 1971

Sgd. A. Vythilingam
District Judge.

Time to show cause extended to 27-10-71

Sgd. A. Vythilingam
District Judge
Jaffna, 2-8-71
203 8 & 75

produce the said minors in court on the said date.

This 14th day of June 1971
Sgd. Vimal Vickramasuriya
District Judge, Mannar
19th July 1971

Time to show cause is extended to 2nd September 1971
A. Seemampillai
(Actg.) District Judge Mannar
Drawn by
S. Ambalavanar
Proctor for Petitioner
2-9-71

Time to show cause extended to 14-10-1971.

Vital Vickramasuriya
D. J. Mannar
101 1 & 8

BIOGRAPHY

OF

C. W. THAMOTHARAMPILLAI

written in English

by

MR. V. MUTTUCUMARASWAMY

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