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X

JAFFNA, FRIDAY OCTOBER 15, 1971

X

Bouquet For The St. John Ambulance Brigade, Jaffna

"For many years past now, the name of St. John Ambulance Brigade Jaffna called to mind Muhandiram E. P. Rasiah, whose whole-hearted and selfless work had inspired the others who had made the Jaffna Branch of the Brigade a proud heritage for others to follow.

This year too the tireless efforts of Muhandiram Rasiah and that of Mr. R. K. Thambyah have made the Annual St. John Ambulance Parade an outstanding success. Mr. W. N. Thevakadacham was responsible for all the arduous secretarial work connected with the Annual Inspection and his enthusiasm is infectious. So summed up Professor Milroy Paul, Ceylon's new Commissioner of the Brigade his remarks after a tour of inspections of the various Units of the Jaffna Brigade.

On the evening of the 6th inst., the Commissioner accompanied by Mrs. Paul arrived at the Jaffna Stadium. He was received by Muhandiram Rasiah, Mrs. A. Saminathar and Mr. W. N. Thevakadacham and taken to the Dais and introduced to the G. A. S. H. S., M. O. H., Education Adviser and other prominent officials and citizens of Jaffna.

First Aid Divisions of the Police, Cement Factory, Civil Divisions, Boy Scouts and Nursing Divisions from the various Convents, Mathar Sangam, Kopya Women Teacher's College etc numbering about 400, participated in the parade, under the command of Mr. V. T. Nadarajah.

The Piece de Resistance was the Navalai Convent School Band and that of the Achevely St. Theresa's Convent, manned by teenage girls in colourful uniforms. They led the parade with their martial music to the delectation of the officials and spectators. The Com-

missioner flanked by the S. H. S. and the G. A. took the salute at the March past.

After the distribution of Prizes by Mrs. Paul to the winners in the First Aid Competitions, the Commissioner presented the Acts of Appointments to Divl. Superintendent V. T. Nadarajah promoting him to the rank of Dt. Staff Officer (A) and to Mrs. A. Saminathar, Divisional Superintendent (N) promoting her to the rank of Area Staff Officer (N). A message from the former Commissioner, Col. D. N. R. Okwood was read exhorting the Brigade to extend to Professor Paul, his successor the fullest support as the New Commissioner.

The Police Team gave a demonstration of how a victim of an electric shock should be saved. Their 'true to life' movements evoked the applause of the spectators.

The Navalai Convent group showed the various methods of bandaging an injured person all to music. The Jaffna Convent Nursing personnel delighted the visitors with a song by a tiny tot and how prompt First Aid should be given in an accident. The First Aiders of the Cement Factory showed a comical act of assault and how bandaging of a head injury should be done and how an injured person should be lifted up and transported by stretcher.

That night Professor and Mrs. Paul were entertained by the Brigade at a complimentary Dinner in their honour at the Jaffna Best House, where about 50 guests participated. Mr. Wimal Amerasekara, the Government Agent presided. Mr. T. Murgesapillai and Mrs. A. Saminathar felicitated the guests. Professor Paul replied suitably. Muhandiram Rasiah proposed the vote of thanks in a humorous vein to the delectation of the guests

The Deepavali Festival

By V. SUBRAMANIAM
Saivapularar

(Continued from last issue)

Maidens' Prayers

Naraka conquered Indra and snatched away his riches, viz. the divine tree Parisatha and the earnings of Aditibi (Mother of Devas). He subdued many kingdoms and captured thousands of royal Kannikas (Princesses). These young girls, ever since their imprisonment in the palaces of Naraka, began offering prayers to Lord Krishna for their liberation. Indra prayed to the Lord for restoration of the divine possessions taken away by Naraka. The Lord with Sathyabhama (His beloved Consort) flew to Prkijyothisha on Garuda. Mara, the gate-keeper of Naraka obstructed the Lord. Naraka then waged a fierce battle and was slain by the Lord with His disc (chakra). Boodevi came to the Lord and thanked Him for saving the earth from the cruelty of Naraka.

The dying Naraka at last realising that none else but Lord Vishnu had come to punish him, felt most fortunate. The 'Chakra' touching Naraka opened his inward consciousness and he asked certain boons to be granted. The Lord granted them.

Thereafter, the Lord gave 'darshanai' (தரிசனம்) to all the 16000 Kannikas who were taken to Dwanaka. The girls who earlier prayed to the Lord for liberation, now wooed Him choosing Him as their bridegroom. Sri-Krishna had to agree and accepted them being omnipresent and omnipotent. He blessed them in His sixteen thousand forms. This auspicious day of annihilation of the evil doer and also his liberation, and the bliss granted to thousands are marked by observance of the festival Deepavali (தீபாவளி) rows of light.

That day happened to

(Over to page 6)

Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

Solicitor General

On September 30, 1892, Sir Arthur Havelock (Governor of Ceylon) wrote to Ramanathan, then the Unofficial Leader of the Legislative Council, and a Senior Barrister-at-Law (with over fifteen years of legal practice) whether he agreed to accept the post of Solicitor General.

Ramanathan agreed to this suggestion. On the day he bade farewell to them, the unofficial members of the Legislature showered praises on him.

We would like to cite what the Hon. T. B. Panabokke, the Leader of the Kandyan Sinhalese said on December 14, 1892.

"In matters of religion, I think our interests are united, and in most of the manners and customs there are many things in common between the Tamil and the Kandyan Community, and therefore whenever a question of this sort, which was interesting to the Kandyan community was coming up, and I had an opportunity of discussing it, my Hon. friend (Ramanathan) was a tower of strength to me and to the enemy I should say, a battery constructed of adamant."

Mr. Dornhorst K. C. made a very eloquent and humorous speech that in the Solicitor's chair Ramanathan was like a race horse in a cart. Ramanathan's reply, was a model piece of eloquence, thanking them.

Acting Attorney General

While holding the post of Solicitor General, he acted as Attorney General, once under Governor Sir Arthur Havelock and twice under Governor Sir West Ridgeway who wrote appreciative letters to him. He continued to be Solicitor General from 1862 to 1906.

Lecture Tour of America

Ramanathan was deeply interested in the study of Comparative philosophy and religion. In the spring of 1903, Myron H. Phelps of the New York Bar, Director of the Monsalvat School for the Comparative study of religion, met Mr. Ramanathan at his home in Colombo in 1903 and had the privilege of having many discourses with him. On his return to America he invited Mr. Ramanathan to address the leading universities in America.

Ramanathan prior to his retirement in 1906 was granted a year's full pay leave and he went on a lectur tour and addressed large and interested audiences.

"Western pictures for Eastern Students" by Lilavati Ramanathan, his wife, was published in 1907 in England and contains his main lectures in America.

Ramanathan had continued in 1905 the Mission of Swami Vivekananda who attended the parliament of religions in 1893. He taught the youth of America 'Jnana Yogam'. Ramanathan found in the teaching of the Old and the New Testaments the leading doctrines of the Sages of India, as laid down in the great

(Continued on page 7)

THOUGHTS TO BE TREASURED

இருள் சேர் இருளினையும் சேர் இறையன் பொருள் சேர் புகழ் புரிந்தார் மாட்டு.

Pain and pleasure, the kin of Anavam (darkness) will not afflict those who contemplate the Divine Glory of the Lord.



தமச்சிவாயவே சூனாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே நமச்சிவாயவே

Hindu Organ

FRIDAY, OCTOBER 8, 1971

FESTIVAL OF LIGHTS

The periodical performance of certain defined ceremonies tend to make religious followers learn about their Faith better than by receiving academic instruction on the subject. Deepavali is one such festival in which the observance of the occasion keeps on reminding the devotee of the need for purification of life by performing noble acts that will not allow 'Ego' to rear its ugly and vicious head.

Religious festivals also have undergone unresolvable changes over the years by those who always attempt to identify 'ceremonies' with temporal temptations. Slaughter of animals by the evil efforts of such materialists has acquired in some places acceptability in the same manner as 'sacrifice' is understood. Sacrificing all sense of values, respect for truth and reverence for morals, these materialists pose as performers of penance; sacrificing nothing of their own but offering unsuspecting animals and birds as propitiation for their sins.

Advancement of knowledge, if as claimed everywhere, is spectacular, then the continuance of criminal activities in the sense of penance and offering to deities must be halted. Religion is a system of faith and worship of God. No system that has anything to do with Providence can allow the propagation by pernicious practice of any tendency that is diametrically opposed to Godliness. It is therefore the duty of all responsible religious leaders to make the people acquire a correct and true understanding of reli-

gious ceremonies-

'Deepavali' has for its source Puranic stories that teach a moral. The essence of the teaching must be reflected in the practice of the ceremony pertaining to the moral. The Festival of Lights has a great moral for humanity. The brilliance of the brightening array of lights is intended to stimulate the sense of sight in such a way as to have a keen insight into the innerself. The external illumination must be able to induce a mental brightness in which the darkness of evil, particularly the curtain of sombreness thrown between the Lord and the Soul by Bondage rolls away. The removal of dismal surroundings open the way to new thoughts, new words and new deeds. Donning of new clothes is a symbolic acceptance of the change with which humanity has been favoured by the dispelling of darkness, the defeat of demon-Evil. Let Deepavali be real Deepavali.

The Deepavali

(Continued from page 5)

be the fourteenth day of the month of Aipasi (ஐப்பசி) nearing moon before dawn and is considered the sacred hour of divine condescension. Whoever bathes in that hour on the particular day of the month, every year and wears new clothes is blessed by the Lord. It is the day in the year when oil-bath is permissible before sunrise, as Lakshmi is believed to be residing in the oil to be used, and Ganga, the holy river, in the water.

May Lord Krishna grant all of us the wisdom and simple human consciousness to know and feel others' difficulties. May the rulers attain success by sublime love and Service to their subjects and not by might or force. We shall sincerely pray for the good and welfare of all parts of humanity suffering under brutal forces on Earth.

His Holiness Sri Sankaracharya of Kanchi in a message on the occasion of Deepavali says:

To make one's life itself Heaven by fighting hell diligently should be the aim of every human being endowed with the faculty of discretion.

In the dark fortnight of the dark Ayana, lighting dispels darkness or hell. This is the moral of lighting series of Deepas-Deepavali.

—Quoted from the Madras Hindu Magazine

Thiruketheeswaram Movement

(By M. GNANAPRAGASAM, B. A; B. So. Former Principal Parameshvara College)

II

To the Saivas, the outward symbol of their Almighty Siva, the outward charm and splendour of their inner experience is Uttara - Kailas of the North. At the very sight of this most holy of all mountains, perhaps the last preserve of nature in its most sublime purity, the pious Saiva religious pilgrim is the thrill of his religious experience cries out 'Kite Ase' i.e. 'Indeed Our Lord Siva dwells here.' This Kailas is the only symbol of eternity in this fleeting world. Again this Kailas is the superb meeting place of the sensible and the invisible in their most emphatic forms and therefore to us, Kailas is the eternal abode of our Lord 'Siva' with his consort 'Uma'. Possessed as it were, by this mighty spirit of Eternity, the pre-historic kings of Lanka. Kings like Kubera, Ravana. Mayan and a host of others said to be the earliest builders of Siva temples loved to call their respective shrines 'Dakshina Kailas' i.e. Kailas of the South. The Chola and Pandya Kings of the medieval period, the reputed builders of the soul inspiring, heaven aspiring granite Siva temples of South India were also inspired by the Himalayan atmosphere of Mount Kailas, and they also followed up the Kailasa tradition of their predecessors in building their temples. These high, granite, gigantic structures with their tall gopurams, inspired by the sole spiritual principle of eternity are the architectural expressions of an ancient people. They have withstood the ravages of several religious movements and several religious cultures, for they have in them the germs of eternity, called in modern philosophical parlance - as a touch of cosmic consciousness and transcendental reality. It should be clear to all of us that the spirit of dedication, the spirit of sacrifice, the spirit of renunciation demanded for the erection of such awe-inspiring Siva temples were all of such high dimensions that we are forced to infer that the builders themselves were not ordinary human beings but a community of Siva devotees. The motivation for the erection of

such high temples is itself something beyond our comprehension. To Saint Sambantha Swamigal, the Siva temple, the temple worshippers, the temple rituals, the yonder sky, the distant hill, the ocean nearby, the surrounding groves, the lowlying landscape are all rooted firmly in eternity and are all tuned in perfect unison with each other and with eternity itself. He went as a pilgrim, visited and worshipped in hundreds of these Siva temples and gave through his sacred songs the true interpretation of this temple architecture—the harmonious blending of the visible and the invisible in their respective settings. It is our view that the greatest and perhaps the only interpreter of the pre historic, historic, agamic Siva temples of South India is Saint Sambantha Swamigal. He came at a time when South India had temporarily lost its ideals and traditions of life. He came to affirm the timelessly ancient culture and faith of the Saivas of South India bequeathed to them jointly by the Vedic and Agamic Rishis of pre historic India. He was not a mere saint—not a mere philosopher—not a mere sage not a mere revivalist—but a wonderfully highly integrated divine child even at the time of his birth. If you may allow us to say, he was an embodiment of a perfected saint in all its shades, living in the richness of spiritual plenitude and awareness, but trekking here down on solid earth, on a mysterious mission. Sekkilar, the author of Periapuranam refers to him thus 'வானத்தின் மிகை யான் நி மண்ணில் வளர் மதிக்கொடுத்தி'. When describing about Lord Siva—in his various anugrahashtakas—presiding at Thiruketheeswaram, Saint Sambantha swamigal in his own inimitable spiritual language says. (a) Our Lord loves this shrine for the sake of his devout worshippers, worshipping in love and truth (b) He has taken residence at Thiruketheeswaram for the sake of Devas who seek spiritual comradeship with him (c) He has firmly encamped himself at Thiruketheeswaram to fight the திருபுத்தாரர். (d) Worshippers at Thiruketheeswaram are im-

mensely blessed. They are liberated from the law of Karmic effect and bestowed with supreme wisdom and bliss. Among our four samayaacharyas, the earliest saint to associate himself spiritually, through Thiruketheeswaram with the Saiva public of this land is Saint Thirugnanasambantha Swamigal. Therefore, it is our belief that Thirugnanasambantha Moorthy Swamigal is the traditional patron Saiva Saint of this country. A knowledge about the patron Saint is useful to all especially during a period of religious upheaval and revival.

Letter to the Editor

SOVIET UNION

Sir, The following extracts from the "Courier" of November, 1967, an UNESCO publication, pertaining to language and education in the Soviet Union will I think interest your readers.

"Soviet children are taught in more than a hundred languages as different as are the histories of their individual speakers. In the Georgian language there are the written monuments fifteen centuries old, while the Evenki (Tungus who live in northern Siberia, have only acquired a written language since Socialist Revolution of 1917, just as half a hundred other peoples of the U.S.S.R. who had no written language before. The inhabitants of the Soviet Union differ widely in appearance, the colour of their skin, their way of life and in number of population....."

...But whatever the region, all men and women share one common feature: absolute equality. Naturally this makes for close ties and national unity."

"The attraction exerted by science technology upon Soviet Youth is unmistakable. In addition to schools, technical clubs abound where youngsters of 10 to 12 years of age build model boats or aircraft, assemble wireless sets and so on. Even so, we consider that the development of our education lags behind our needs - behind the evolution of science and technology....."

"In view of the outstanding educational opportunities which we are able to offer young people and because of the limited capacity of our laboratories, we have naturally had to adopt a system of selection which ensures

SAIVA SCRIPTURES

Pre-Historic and Eternal

As well stated by the preface-writer to one of the English translations of the Upanishads, the chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the Vedas and the Upanishads. Vyasar who classified the Vedas into the four divisions, Rig, Yajur, Samam and Atharvan, lived about 5,000 years ago, just before the beginning of the present Kali Yugam. It is erroneously thought that he was the author of the Vedas and that they are therefore only about 5,000 years old and even less. Some research scholars bring down the date to even as late as 1,500 B. C, i. e. to less than 3,500 years ago. It is conveniently forgotten,—presumably the wish is father to the thought,—that Vyasar was a compiler only and not the author, just in the same way that some four millennia later Nambi Andar Nambi compiled the extant Devarams, &c. into eleven Saiva Tirumurais (sacred books) in Tamil.

The popular orthodox view is that the Vedas are eternal, without beginning, and are true Revelation, the word of God. Swami Vivekananda explains this beautifully by stating that 'veda' means knowledge, knowledge is Truth, and all Truth is eternal and from God. Siva Gnana Muniver explains that the Vedas (and Agamas) are called eternal by courtesy being true Revelation, the word of the beginningless Nirmala Being, the attribute of the Author being, as is only too common, applied to His works. In any case the fact remains that the Vedas are pre historic and no one has as yet succeeded in fixing their date with any degree of certainty. The Tholkappiyam is perhaps the oldest specimen of man-made literature of any importance in the world now extant, being older than the Iliad of the Greeks, the Old Testament of the Hebrews, the Mahabha-

the admission to our university of talented young people who know exactly what they want to do."

yours faithfully,
J. R. Sinnatambay
286, Buller's Road,
Colombo 7,
12. 10. 71.

ratham of the Hindus. &c. and research-workers are of opinion that it is at least 7,000 years old, though some place it as far back as 10,000 B. C. There are several references in this work to the Vedas. Tholkappiyar calls them அந்தணர் மறை, the Brahmin's Vedas, while his classmate and preface writer Panamparnar speaks of நான்மறை முற்றிய அதங்கோட்டரசான், Athankoddasan well-versed in the four Vedas. The Vedas are known as எழுதாமறை, unwritten hidden books, and they were in the custody of different Rishies, handed down from generation to generation by word of mouth. In the course of the ages, a goodly portion thereof was forgotten and what remained had got into such confusion that Veda Vyasar, generally considered an Avatar of Vishnu, had to come on the scene to collect the remnants and codify and rearrange them. The great Tamil commentator Nachchinarkiniyar tells us in his commentary to the Tholkappiyam that the four Vedas mentioned therein were not the present four Vedas, as classified by Vyasar but their much more voluminous predecessors which were known as Taittiriyam, Powdikam, Talavakaram and Sama-Vedam. This disappearance of the greater part of the Vedas before the codifier Vyasa's time seems to be similar to the disappearance of more than 99 per cent of the Devara hymns before the Tamil codifier Nambi's time.

Even so discerning a scholar as Max Muller was not able to rise above the charm of the Hebrew Biblical chronology. Some scholars had tried to prove that the Upanishads (as understood by them) date from a period subsequent to that of the Buddha, as they noticed some (so-called) Buddhist doctrines in them. Max Muller combats this view, argues that there were Buddhas even before Buddha's time and gives it as his opinion that the Upanishads preceded the time of the Buddha and that they are the connecting links between the India of the Vedas (Karma Khandam presumably) and the India of the Tripitakam. But lol and behold! the mountain laboured and brought forth a mouse. The genuine and classical Upani-

shads, he thinks, were composed some time in the 6th century. B. C. (i. e., just before the appearance of the Buddha on the scene).

Other translators and research workers sometimes rush to conclusions at the mere sight of such words as Niyaya, Mimamsa Vedanta Sankhya, &c., in some of the Upanishads. They surmise that these words occur are of a later date than the systems of philosophy bearing these names, little realizing that the 'common fund' was there all the times (— அருமறை ஆகமம் முதல் நூல் அனைத்தும் உரைக்கையினால் —) and that the authors of the respective systems emphasised and elaborated on certain phases only culled out from that 'common fund' (அளப்பரிதரம் அப்பொருளை அரண் அருளால் அணுக்கள் தருவர்கள் பின் தனித்தனியே தாம் அறிந்த அளவில் தர்க்கமொடு உத்தரங்களினால் சமயம் சாதித்து —) The Mundaka Upanishad, for instance, cannot be said to have come into existence after Gautama's time owing to the existence of the word Nyaya (reasoning) therein. People used to exercise their faculty of reasoning even before Gautama's time people continue to do so to this day. Critical research (Mimamsa) there was long before Jaimini was born and it continues to be freely indulged in by our own research-workers of today (though it be with disastrous results at times), and the occurrence of the word Mimamsa in the Kena Upanishad can prove nothing either way as to its date. 'Sankhya' means counting, numbers, names, speculation, theoretical philosophy as distinguished from 'Yoga' (= union), practical religious exercises, restraint of the passions &c., concentration on the Deity. The occurrence of these words in the Svetasvatara or Katha Upanishad can in no way prove that these Upanishads came into being after Kapila's and Patanjali's Sankhya and Yoga philosophies. One critical investigator goes to the extent of stating that the occurrence of the word Kapila (brown or tawny coloured) in the Svetasvatara Upanishad clearly shews that this Upanishad is of a later date than the time of the author of the Sankhya Sutras. Now, another scholar proves to his own satisfaction that these Sutras were composed in the 14th century of the Christian Era. Sankharar-

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. Ragunatha Mudalyar
Hony. Secretary.

8-10-1971

Sir Ponnambalam Ramanathan

(Continued from page 5)

Upanishads, the Bhagavad Gita, and the other sacred writings in Sanskrit and Tamil. Ramanathan's topic was "The Unity of faith" at the Greenacre Congress. (To be continued)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1407

Kandiah Sivagnanam of Sonthumalai, Manipay Vs. Plaintiff
1 Kandiah Chelliah
2 Sinnathamby Arumugam and wife
3 Arunthathay alias Sivahampillai alias Valliammai
4 Ponniah Paramanathan and wife
5 Paruvathipillai
6 Saraswathy daughter of Kandiah, and

7 Sellathurai Mahadeva all of Suthumalai, Manipay Defendants

It is hereby notified that action No. 1407 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Maipattathan Seema" in extent 16 Lms. V. O. situated at Suthumalai, in the Parish of Manipay, Valigamam West Division, Jaffna District, Northern Province.

The case is fixed for Statement of Claim, balance surveyor's fees, consideration of plan and report and publication on the 3rd day of December 1971.

This 1st day of October 1971

Sgd. V. Sivasubramaniam Clerk of Court

lived in the 9th century, and he wrote a commentary on this particular Upanishad among others. Ergo, the 9th century is later than the 14th century! Research indeed this is!! and research with a vengeance!!!

10s 15

ORDER ABSOLUTE IN THE FIRST INSTANCE
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 2763

In the matter of the Last Will and Testament of the late Kandappu Karthigesu of Vaddukodai East.

Deceased Pagavathippillai widow of Kandappu Karthigesu of Vaddukodai East
Petitioner

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 30th day of August, 1971 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 30th day of August, 1971 and the affidavit of the Notary and the witnesses dated 30th day of August, 1971 having been read:

It is ordered that the Last Will and Testament bearing No. 4287 made by the deceased abovenamed on the 12th day of March, 1971 and attested by N. Ehamparam, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the Petitioner abovenamed is the executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly on her payment of Estate Duty and taking Oath of Office.

This 30th day of August, 1971
Sgd. A. Vythilingam
District Judge, Jaffna.
105 16 & 23

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 2742

In the matter of the intestate estate of the late Arumugam Muttukumar of Old Road, Kopy South, Kopy.

Deceased Punithavathy widow of Arumugam Muttukumar of Old Road, Kopy South, Kopy.
Vs. Petitioner:
Minor 1 Mahirajan son of Arumugam Muttukumar
" 2 Arulrajah son of Arumugam Muttukumar
" 3 Kirija daughter of Arumugam Muttukumar
" 4 Ampikai daughter of Arumugam Muttukumar
" 5 Periyathampi Ganeshalingam, all of Old Road, Kopy South, Kopy
Respondents

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

This matter of the petition of the petitioner abovenamed praying for Letters of Administration to the estate of the

abovenamed deceased coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 12th day of June 1971, in the presence of Mr. Muttukumaraswamy 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 5th Respondent be appointed guardian-ad-litem over the 1st to 4th minor Respondents to represent them in these proceedings (b) that the Petitioner be appointed Administratrix of the estate of the abovenamed deceased and that Letters of Administration be issued to her accordingly, unless the Respondents abovenamed or any other person interested in the above estate shall on or before the 20th day of September 1971 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 5th Respondent shall appear in Court and also shall produce before this Court the 1st to 4th minor Respondents on the aforesaid date at 9-30 a. m.

Jaffna, this 12th day of June 1971
(Sgd.) A. Vythilingam
District Judge

Time to show cause extended to 22 - 12 - 71
Jaffna, 29 - 9 - 71

Sgd. A. Vythilingam.
District Judge
106 15 & 22

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 2765

In the matter of the Last Will and Testament of the late S. Kandappu Velupillai of Mullaippulam, Karainagar

Deceased Parasakthi widow of Kandappu Velupillai of Mullaippulam, Karainagar
Petitioner

This matter of the Petition of the abovenamed Petitioner coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 30th day of August 1971 in the presence of Mr. C. Rasiah, proctor on the part of the petitioner and the affidavit of the Petitioner dated the 30th day of August 1971 and the affidavit of one of the witnesses to the Last Will of the abovenamed having been read:

It is ordered that the Last Will and Testament bearing No. 1229 dated the 23rd day of March 1953 attested by K. S. Malessa Sarma Notary Public, the original of which has been produced and deposited in this Court be and the same is hereby declared proved and the Petitioner abovenamed is the executrix named therein and

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, Kopy

Deceased Annaperasam widow of Kanthar Murugesu of Arasadi, Kopy North, Kopy

Vs. Petitioner:
1 Murugesu Sundara-Rajah, Irrigation Office; Anuradhapura
2 Murugesu Anandara-Rajah, Arasadi, Kopy North, Kopy
Minor 3 Murugesu Sathia-Rajah
" 4 Murugesu Jothiswaran
" 5 Murugesu Ganeswaran, all of Arasadi, Kopy North, Kopy
Respondents

The 3rd to 5th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent. This matter of the petition of the Petitioner abovenamed coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 7th day of May 1971 in the presence of Mr. W. Muttukumaraswamy 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 abovenamed is entitled for the grant of Letters of Administration over the estate of the abovenamed deceased (c) that the Petitioner be appointed Administratrix of the estate of the abovenamed deceased and that Letters of Administration be granted to her accordingly, unless the Respondents abovenamed 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 10.0'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
103 8 & 15

she is hereby declared entitled to have Probate thereof issued to her accordingly unless any person or persons interested shall appear before this Court on the 15th day of December 1971 and show sufficient cause to the contrary.

This 30th day of August 1971
Sgd. A. Vithilingam
District Judge
107 15 & 22

BIOGRAPHY

OF

C. W. THAMOTHARAMPILLAI

written in English

by

MR. V. MUTTUCUMARASWAMY

(Author of Biographies)

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