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State Beyond the Sense World

V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)

It creates every object of desire. One desire that dropped in the morning or the day before and already forgotten is reproduced in the state of dreams as it was lying potentially all the while. It is within the experience of all that their wished for objects appear in dreams and they possess them with joy, but they wake up only to laugh at their own folly. Even in the waking state desires do their function but owing to its subtlety it remains unseen; selfishness, anger, jealousy and the like are the media through which they work, and the evil thoughts generated by them constitute the activity of the life of the mind. For the purification of thoughts, then, desire for the things of the world should be rooted out and replaced by desire for the things of the spirit. With this turning of the channel inward, godward, the mind and the senses turn too.

Let us pause to survey the spiritual heights already scaled by the aspirant. Unlike the worldly minded who are caught in the storms of selfishness, tossed hither and thither, on the waves of envy, pride and avarice and dashed on the rock of impatience, disappointment and sorrow our hero rests comfortably in the calm of selfless love, rocks in the swings of kindness, humility and beneficence and fortifies himself with the barricades of patience, contentment and happiness. Instead of the oppression of the mind and the narrowness of thought caused by dark motives of selfishness our hero experiences delight in freedom and lightness through experience love. In the place of the unbearable writhing under the burden of his own thoughts, our hero swings

heartily in the thought of the Lord. While the worldly-minded acquire wealth by addition to their possessions, piling gold upon gold, diamond upon diamond, and yet are unhappy, our hero gains his wealth, by a process of subtraction, throwing over board, gold and diamond, father and mother, kith and kin, thought by thought until the thought of the Lord dominates and he is perfectly happy. That destructive and baneful habit in the ordinary man of clothing others with his own thought, of picking holes in other's coats, and of trying to remove the mote in other's eyes, is replaced by a cruel judgment on himself, on his own acts, and on his own thoughts while again the worldly-minded go seeking for help, every help comes to our hero in time and he knows it must come as the Law of Righteousness is un-erring, peace of mind is his possession and love his gift; his look charms the world, his internal peace throws out a lustre of sublimity. He cannot be harmed by any one, he is envy proof, malice proof. His atmosphere being hallowed by the waves of the spirit, no sorrow of evil thoughts directed against him, can find their way to him; they come and fall down blunted, unable to withstand the resistance of the waves, they fall down just as the arrows of Visvamitra fell down before Vasista.

The only way for the purification of the mind is to witness its work every moment. Ask what is mind doing now? If you find it engaged in building a castle, pull it down and bring it back to its corner. If you find it shooting arrows of malice or envy, curb it as it digs your own grave. By persistent application of this method alone, can the mind be conquered

(Over to page 8)

Mr. Kandaswami Feted by Kokuvil Hindu College O. B. A.

The Old Students' Association of Kokuvil Hindu College honoured Mr. C. K. Kanthaswami retired Principal of the institution at a Farewell Dinner held on 14-11-71.

Mr. A R Rajanayagam (retired Deputy Principal of Kokuvil Hindu College) who presided over the function referred to the various qualities of Mr. Kanthaswami and added that the present generation should be grateful to them.

Mr E Sabalingam, Principal of Jaffna Hindu College said 'I went to Mr. Kanthaswami for advice when Kokuvil Hindu College wanted a science teacher. He told me "you are most welcome". He taught Physics here when there was no proper laboratory. I could also do my best following his example. He declined twice when the principalship was offered to him and accepted the post only after gaining wide experiences.'

Mr. K. Pooranampillai said 'I have known Mr. Kanthaswami as the Secretary of the Northern Province Principals' Association. He is one endowed with fine qualities and is an institution by himself. He has served Kokuvil Hindu College for thirty years.'

Mr. Navaratnam, Manager Bank of Ceylon, Jaffna, Mr. T. Sinnathamby, retired Teacher, K. H. C. and Mr. Pathunarsajah, Secretary, K. H. C.-O. S. A. and Mr. P. S. Kumaraswamy also spoke.

Mr. Kanthaswami in his reply, said "As said by the other speakers I declined the offer of the principalship twice. It was the late V. Nagalingam ('Shakespeare, Nagalingam') who gave me some courage. It was a pleasure to serve under him. He had been my teacher earlier. Mr. Handy Perumbayakam put this institution on the map. I assisted him as far as I could. After gaining self confidence I accepted the post in 1960. Soon after I accepted

Thiruketheeswaram Movement

The Ancient Vedas

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

Vedas are important, not because they are the fountain source for all the religious sects of Hindu India, but because they have a vibrant spiritual majesty and aloofness comparable only to the Himalayan heights where perhaps they were once born. In their unquenchable yearning for contact with the transcendental, these vedas are unique and unsurpassed. Their words are magical, agelessly ancient but simple, full of rapture and certitude. 'Rid me out of this snare of death, and lift me to life eternal.' This is a typical vedic prayer. The earnestness of this prayer is difficult for any of us to conceive or to grasp. Saivaism was never concerned about the form or content of any vedic thought, vedic prayer or vedic hymn. It was concerned only about the spirit or 'lakshya-artha' of the vedic hymn.

To bifurcate the Vedas as Karma Kanda, and Gnana - Kanda is against the spirit of the Vedas themselves. Isavasya Upanishad says that Karma and Gnana are complementary to each other. If they are arbitrarily divided for political or historical conveniences, they become lifeless and perverted. In one of its most beautiful verses the same Sruti decries any such division thus: 'antham tamah pravishant ye avidyam upasate, tato bhuya iva ye vidyam ra ah' warning us that any such division will always lead us to darkness, greater darkness.

the post, there was a fire. A part of the school was burnt. However I faced the challenge. I have managed to run the school with the assistance of the teachers. Some of them are not present here. I wish them well."

still greater darkness and so on. In the Vedas, we find the worshipper is fondly in love with his Gods and conversely the gods are fond of the worshipper. This mutuality of the worshipper and the worshipped, known as 'Sannirodham' in agamic language, is rarely found in the devotional literature of the later periods. The physical aspect of the universe—the unreality or the semi-reality of the universe—the Jada aspect of the universe—all these are absolutely not in the awareness of the Veda-Purusha. It is the superb impress of the impersonal, that makes these Vedas the revealed works of Hindu India. There are utterances in these Vedas which are the outpourings of the impersonal Veda-Purusha in his rare moments of ecstatic delight. He shouts in the abundance of his joy 'Ananda Vai Veda—Veda is indeed bliss'. If we dive deep into the spirit of these vedic hymns, the utterances come direct to us from the Veda-Purusha—the divine afflatus—from its own natural celestial abode,—the unhindered realm of utter spiritual freedom. In this connection, it is good for us to remember that the early sanskrit works in religious rituals and philosophies—works such as Brahmanas and Aranyakas etc are not sufficiently impersonal and therefore they are not included in the list of our Revealed works by our ancients. Summing up his final word about the vedas, our child-saint Thirugana Sambantha Swamikal says, for those who have eyes to see, it is the divine Vibhuti inherent in them, and for those who have ears to hear it is the divine name of God inherent in them. 'வேதத்திலுள்ளது நீறு' 'மெய்யுடையது' 'மெய்யுடையது' 'மெய்யுடையது' are the classical statement by our swamikal.

THOUGHTS TO BE TREASURED

மூலமும் ஆகிய மூவர்க்கும் மூர்த்தியைக் காலன் ஆகிய காலற்கும் காலனை. (Devaram)

The Lord of the first Three and the Destroyer of the god of Death.



தமச்சிவாயவே ஜானமும் கவிவியும் தமச்சிவாயவே நானநி விக்கையும் தமச்சிவாயவே நானநின் நேத்துமே தமச்சிவாயவே நன்னெறி காட்டுமே திசுத்திப்பலகை.

Hindu Organ

FRIDAY, NOVEMBER 19, 1971

PATIENCE OF OUT PATIENTS TAXED?

The imposing of a fee for admission to the O. P. D. is a measure that cannot be opposed by any political party for the simple reason that it is but a symbolic levy. Twenty five cents for the admission of a patient for outdoor treatment at a Government Hospital must be considered to be merely a paltry sum much less than the fare of a ticket for entry into the lowest class of a theatre. Hence the idea behind the imposition of this all-too-little levy on patients who seek treatment at the O. P. D. has nothing unusual about it to be challenged.

But the method of collection of this fee for admission baffles the imagination of even pundits who are experts in systems of accounting. To ask a patient to carry with him a stamp for whatever value is to make him feel more annoyed about this summary treatment at the administrative level before the physician counts the pulse. The purchase of stamps for their requirements even by the healthy at the counter of post offices is in the normal course of business an ordeal by itself. The pathetic sight of candidates for public examinations running from one post office to another or swelling the impatient queue at the counter where the required commodity is available is a periodical event that cannot be forgotten by any-

one who had the misfortune to see it.

In the light of these existing circumstances that makes the buying of stamps a trying business, one cannot understand why the collection of fees at the O. P. D. must be insisted upon in the form of stamps. The reports that rumour spreads about the hawk-like shop-keepers who pounce upon any fiscal measure to make hay for themselves as long as the sun shone that stamps valued at twenty five cents were sold illegally for thirty cents and over require proof to be believed.

The O. P. D. may function both as a sub-post office and a medical office for this purpose of collecting admission fees or may well provide for an acknowledgment in the admission card for the receipt of cash of twenty five cents. Such a course will relieve the patient reasonably to be fit for examination by the physician.

Presentation of Certificates At the Ramanathan Academy

Mr. W. D. C. Mahantila, Director of Education Northern Region, who was the Chief Guest on the occasion of the presentation of Certificates of merit to students who were successful in the 'Sangeetha Ratna' Examination held recently was full of praise for the high standard of progress the Academy had made on its own and observed that the Academy Syllabus for the 'Sangeetha Ratna' course was on level with the University Syllabus. He was of opinion that the 'Sangeetha Ratna' Certificate should be recognized by the Educational Authorities. In conclusion he said that the saying 'God is Music; Music is God' was a truism. Mr. S. Ambikaipahan the Secretary, read the progress Report of the Academy. Mr. S. R. Kanaganayham, President of the Academy detailed the efforts of the Academy to provide the students with a first rate course in Music under efficient guidance. It was to be, hoped, he said, that before long the 'Sangeetha Ratna' Certificate of the Academy would be recognized.

The Art of Dance

By Muhandiram E. P. Rasiah, J. P.

Dancing is said to have commenced at the beginning of all things and was the earliest expression of joy, love and worship. "Dancing" said Lucian "was as old as love and was a preliminary to love-making among birds and insects. In courtship, the male danced to attract and charm the female; after a short or long interval, the female got aroused to share his ardour and involuntarily joined in the dance the final climax of it ending in the union of the lovers. This sort of love-dance of birds and insects were copied by human savages. Later, when the primitive man danced, that was his religion, for, early man did not preach his religion; he merely danced it. To dance was to worship, pray and submit his obeisance to the Divine. Such dances were sometimes ecstatic and sometimes pantomimic. By either road, it was possible to penetrate and pass towards the Divine mystery of the evolution of Life, etc. The auto-intoxication of the rapturous rhythmic movement brought the dancers for a moment at least, into a self-forgetful state of union with the Non-self, which the mystic, ascetic, and saint sought. The root-idea behind all these dances appeared to be more or less the same—the manifestation of primal rhythmic energy, leading to the realisation of the Divine.

Dancing

Along with the essential paraphernalia as dress, drum and tinkling bells, the dancer had at her disposal, the most sensitive and the most eloquent of all instruments—the human body. And an expert exponent of this art surrendered completely to the magic of rhythm and movement, for, dancing induced auto-intoxication of the highest potency. The rhythm of a dancer often mirrored the mood or the temper of the theme. Thus a creative dance was capable of drawing the soul out of the dancer. The undulating figure the rapturous eyes, the slender arms and the flexible fingers spoke of love and compassion, aspiration and longing, prayer and pleading more eloquently than words. That gifted American musician, De Rudhyar has said "In India the performances of music is a ritual where man communes with the natu-

ral elements following the rhythm of their particular manifestations....."

Types of Dances

Of the many types of dances, the most popular ones were Bharatha Natya, Kathakkali and Manipuri. Bharatha Natya was a product of thousands of years of culture. The syllables of that word formed the initials of the three essential elements—Bharatha. Bhava (emotion) Raga (the tonal sequence) and Thala (the musical beat).

Thus Bharata Natya was a dance which combined these three aspects—music, dance and song. Convention and usage has given Bharata Natya a particular repertoire and dancers conformed to that prescribed pattern. The dance commenced with:-

- Alarippu — Invocation — Flowering, Padam—Interpretation of a love-lyric by abhynaya, Thillana — An evocative dance with alluring poses, Nritta—Pure dance and emotion mingled to form Nritta.

Dance Divine

In India, where the dance was basically a sacred rite, tradition pointed to its Divine origin. In fact, the Natya Veda traced the origin of the dance to Lord Nataraj, King of Dance Dramatists. His virile and incessant Cosmic Dance was considered responsible for the rhythm of Life existence. Through His Dance the Universe sprang forth from the Unmanifest. His drum-beat accounted for the rhythm of Creation, representing His Panchakritiyas—five-fold activities of Creation, Protection, Destruction, Release and Salvation. "Here Art transcended mere technical perfection with its stress on a creative interpretation and exploration of the spiritual core of India's Vedic lore." Saint Thirumoolar has aptly portrayed this in His Thirumantbiram thus:-

"வேதங்க ளாட மிருகு கமமரடக் தேங்க ளாடக் கிளரண்டம் ஏழாடப் பூதங்க ளாடப் புவன முழுதாட நாதங்கொண் டாடினான் ஞானஞ்சந்தக் கூத்திதே."

State Beyond ...

(Continued from page 5)

St. Tayumanavar addresses his mind thus-

வாராய் நெஞ்சேயுன் றன் அன்மார்க்கம் யாவையும் வைத்துக் கட்டித் தாராயடிக்கடி சுற்றுமின்றும் உன்ன் வலமதிக்க கோராயிரம் புத்தி கோன் இலு மோர்க்கியோ கெடு வாய் (பாயப்புலி 50) பாராயனைக் கொல்லு வேன், வெல்லு வேன் அருட் பாக்கு கொண்டே

'Come O mind, pack up all thy improprieties and from here inquire (for Truth) Of art thou whirling and considerest not my thousand advises against thy evil nature. O perishing one see thou: I will kill thee with the axe of Holy Graces I will 'conquer thee'.

Once or twice in a day during the calm hours of the morning or nightfall, one should sit in judgment over his mind, reviewing the doings of the whole day and censure the mind for any misbehaviour. By a repetition of this process, one will be able to witness the thoughts as they occur and check them, then and there. Perseverance in this will result in the complete annihilation of the tendencies, Samskavas, that rouse such thoughts. With desires checked, tendencies destroyed the mind attains the peace sought for.

Now, our hero can be thrown in the midst of gaities, in the midst of worldly revelry, none of these will attack him, he is the spoon which knows not the taste of the dainty dish, and this is the death of the mind.

The characteristic of the mind is to grasp at anything but as its channel and that of the senses have been turned inward, it cannot grasp at the things of the world. It now flies to the Holy Word in good earnest; it sticks fast to Him. The senses of the aspirant pine after the Lord, his only thought is about Him, his only desire is to possess Him. Thus sings Manjocavasagar:

உந்ருரை யான் வேன் டென் ஊர். வேண்டென் ன் etc. The yearning for Him with melting heart, tearful eyes and shivering frame, if experienced in the life of any, that man is truly blessed. That marks the intensity of the love which then holds sway. Masters of different religions have testified to it and their ecstatic utterances while in that mood will melt even a stony heart. Saints Manickavasagar,

Tayumanavar and others have left, on record how they pined for the Lord and how all should pine for him.

நெக்கு நெக்குள்ளிருக்கி
நின்ற மிருந்துக் கிடந்து
மெழும்பும்

சங்குமழும் தொழுதும்
வாழ்த்தி நானுவித்தாரம்
கூத்துநிறிற்சி
செக்கர் போலும் திருமேனி
திகழ நோக்கிச் சிலிர்
சிலிர்த்துப்

புக்கு நிற்ப தென்று கொல்
லோ யென்பொல்லா மணி
யைப் புணர்ந்தே.

In bliss dissolved soul melted utterly with every gesture neep laughter and tears, homage of hand and lip with every mystic dance. To see with joyous thrill that sacred form like ruddy evening sky. When shall I pass in mystic union, joined with Him, my faultless Gem. as a result of this strong and sincere yearning the aspirant sees the Lord in every thing; the whole world is to him an emblem of God. His mind cannot now see one thing from the other, the differences have disappeared, and in the insect that crawls, in the birds that fly, in the stone, and in the leath. he adores the Lord.

பெண்ணவன்கான், ஆண்
வன்கான், பெயோர்க்க
கென்றும் பெரியவன்கான்
அரியவன்கான், அலகு
ஞன்கான்

எண்ணவன்கான், எழுத்த
வன்கான், இன்பக்கேள்வி
இசையவன்கான்

இயலவன்கான், எல்
லாங்காணும்
கண்ணவன்கான், கருத்தவன்
கான், கழிந்தோர்செல்
லும் கதியவன்கான்

மதியவன்கான், கடல்
எழ்குழந்த
மண்ணவன்கான், வானவர்
வணங்கியேத்தும் வலி
வலத்தான்கான்

அவனென் மனத்தள்
ளானே (திருநாவு—
திருவலிலம் 4).

Ceases here all differentiation which is the function of the mind and this is the death proper of the mind. Even the aspirant is astonished at the death of the mind which was waging war against him like a formidable enemy.

அருளை யோராலை மாவா
னந்தமாயிருந்த
பொருளோடி-யானிருக்கம்
பொயொளித்தகெஞ்சேரி
மருடர்முயற்காடோ, வான்
மலரோ, பேய்த்தேரோ
விருடர நியுறைந்த தெவ்
விடமோ காணேளே

(தாயுமா—ஏசுற்றநிலை 3)
"O mind, that is gone
and hid, while I am in
union, with that Being
who is, Bless enshrined
in the temple of Grace.
Art thou, illusionless,
hare's horn, or sky-lotus,
on the mirage, I see not
(my) darkness left where
thou abidest"

(To be continued)

Sir Ponnambalam Ramanathan

BY

V. MUTTUCUMARASWAMY B. A.

(Continued from our issue of 15.10.71)

Ramanathan made a profound impression in the minds of his audience. He was regarded as a "Brahma Jnani" - a Hindu Sage.

His oration to the "Zionists in Boston" in support of the Jews for home of their own touched their hearts and they formed a Society to achieve their objective.

At New York Ramanathan lectured at the Brooklyn Institute of Arts and Sciences where he was invited to speak on "The Spirit of the East and the Spirit of the West." This speech became a favourite of many thinking people of America; it was printed and should be carefully studied.

He visited several Universities and Colleges and saw how the students were taught higher education.

The New York Times of the 8th October 1905 published his portrait and had a long article on him. We would like to quote an excerpt.

"There is nothing of the foreigner, strange to say, in Ramanathan's use of English; just a shade of accent and choice of phrase occasionally that recalls British usage in such matters. The low melodious voice may be a racial peculiarity, though it fits the amiable temperament of the speaker admirably. A Hindu sage ordinarily may be an extremely formidable personage to meet

Ramanathan however has the gift of veiling whatever he has of mystic lore in so simple an exterior that one is led at first to regard him as being quite transparent, childlike mentally. A little experience, however, reveals the "artless art" of the oriental that is able to convey so much of the acerbities of criticism or the profundity of learning in a conversational manner that is outwardly charming in its apparent naivete.

Shorn of charm, divested of this gentleness, the sage standing in the great modern hall way of the New York Bar Association, with its pillars and statues surrounding him, may be said to have really measured the proud America of today with the India of venerable philosophies and religions - and if the sentiment of scorn is possible to the mild Jnani, it certainly there, though unexpressed, as a result of his comparisons. There was a touch of sadness in his voice and eyes when he spoke of the spirit of the west."

He went to Yale University and to Philadelphia. He addressed the Quakers; he went to Johns Hopkins University at Baltimore and thence to Washington, the Capital of the United States of America where in the Library he was shown his own Law Reports in several volumes. He went to Ithaca and Cornell Universities where he addressed the undergraduates.

Ramanathan after he completed his tour, edited "The Culture of the soul among Western Nations."

It emphasised truths which were often neglected by Americans.

It received favourable reviews from the public press. Let us quote one example. Hon H. C. Benjamin, Ex-Minister of the United States to Persia and to Turkey, wrote:

"I find myself impressed with the catholicity of Mr. Ramanathan's thought and with the felicitous manner in which he harmonizes the essential principles of the religions and writings of the East and West. It seems to me his mission to become a powerful factor in removing the antagonism so long assumed to divide the spiritual teachers of Europe and Asia... His scholarly presentation of the dignified truths of the seers of past ages cannot but be of distinct benefit to those who are groping for more light in this age."

In addition to these lectures, Ramanathan wrote:

1 An Eastern Exposition of the Gospel of Jesus

Demonstration of Music at Ramanathan Academy

Lovers and students of music were treated to a very pleasing and instructive demonstration of the singing of Ragas, Pallavy and Keerthanas by the reputed teacher of Music, Professor T. M. Thiagarajah of South India on November 16, 1971 at

the Academy premises. Shri S. R. Kanaganayam Advocate, President of the Academy introduced the learned lecturer and said that true to the plans of the illustrious founder of Ramanathan College, the study of music has been well maintained at the Academy.

Shri S. Ambikaipaban thanked the gathering for showing great interest in music and the activities of the Academy.

according to St. John, being an Interpretation thereof by the light of Jnana Yoga.

2 A Commentary on St. Matthew in terms of Godly Experience (or Jnana Yoga).

"Both volumes are of the highest value as guides to the spiritual teachings of a Jnana Yogi.....

They are illuminating commentaries, and the English in which they are given is remarkably clear and pure."

Theosophical Quarterly

"There are beautiful and noble things admirably put in these brief notes.....Readers will find real interest and value in the book..."

Manchester Guardian

When Ramanathan returned in 1906 to Ceylon from America, he lectured to audiences in Colombo, Gall, Kandy Kurunaegille, Jaffna and other places. Amongst the themes were his experiences in America, and true principles of political conduct. He received public receptions in various towns. In 1906 he presided over the Saiva Siddhanta Samajayam inaugurated at Chidambaram. That year saw the foundations laid for a concrete structure for the Ponnambala Vanesvarar Temple, at Kochchikadde, Colombo. In 1907 the National Reform Association was founded by him. It was felt that the uncificals should be given a greater share in the government of the country. The McCallum Reforms in 1910 brought a few political changes. The officials, majority was reduced by one. The governing authorities conceded an Educated Ceylonese seat - probably the first time that the word "Ceylonese" was used in official circles. Much against his will, Ramanathan was called out from his retirement to stand for election for this seat. His rival for the seat was Dr. H. Marcus Fernando. Mr. Ramanathan won by a thousand votes. According to Sir Iver Jennings, Constitutional Government started in 1910. The elective principle that was later to be conceded to India, was conceded to Ceylon in 1912 - the first country in the East to get this reform. Ramanathan was Educated Ceylonese Member from 1911-1921.

The Riots

"The outbreak of the riots in all the districts occupied by the Sinhalese in 1915 was owing to a religious fracas between the Buddhists and Mohammedans at Gampola."

"The misapprehension of the situation by Governor Chalmers and the Colonial Secretary, who through want of Colonial experience, failed to deal promptly and firmly with the disturbances by using their trained civilian officers and the police, allowed martial law to be proclaimed surrendered their responsibility to the General Officer Commanding the Troops, who had been in the Island for only one month, and suffered him to adopt measures for the suppression of the riots which have left behind them a bitter legacy of grievances and hatred."

(An excerpt from the "Memorandum on the Denoughmore Recommendations of Sir P. Ramanathan, 1930, page 5)

"When the Great European War broke out in 1914 and was followed by the riots in the Sinhalese districts they [the British Government] jumped to the conclusion that the Crusade against Drink was an Anti-Government move and they ordered about forty leading Sinhalese gentlemen of high rank, literary attainments and religious fervour to be arrested in their bed rooms before dawn and shut up in the prison cells reserved for the criminal classes."

(op. cit., page 8)

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Case No. T/2761

In the matter of the intestate estate of the late Krishnamany wife of Suppiab Kathiresu of ward 5 Nainativu.

Deceased.

Suppiab Kathiresu of ward 5 Nainativu.

Vs. Petitioner.

Minor 1 Kathiresu Sumitra

-Do- 2 Kathiresu Parantartiharam

-Do- 3 Kathiresu Kadirmany

G. A. L. 4. Visagaperuman Ramachandran all of ward 5 Nainativu (the 1st to 3rd respondents are minors appearing by their Guardian - at litem the 4th respondent.)

Respondents.

This matter coming on for disposal before N. A. Vaithialingam Esquire, District Judge, Jaffna on the 23rd day of August 1971 in the presence of Mr K. Gunaratnam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th day of August 1971 having been read.

It is ordered that the abovesaid 4th respondent who is the maternal uncle of the 1st to 3rd respondents be and he is hereby appointed guardian ad litem over the minors the 1st to 3rd respondents and the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the said deceased as her lawful husband and the letters of administration be issued to him accordingly unless the respondents or any other person or persons interested shall appear before this Court on or before the 2nd day of December, 1971 and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of August 1971.

Sgd. K. E. Kathirgamalingam District Judge, Jaffna

Drawn by Sgd. K. Gunaratnam Proctor for Petitioner.

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1412

1 Gnanar Subramaniam and wife

2 Sinnamma of Valalai

Vs. Plaintiffs

1 Swaminather Ramasamy of Tampalai

2 Nallathamby Thampoe and wife

3 Achchippillai of Valalai

4 Thambiah Kanapathipillai and wife

5 Sinnathangam of Tampalai

6 Sellamattu Murugiah of do

7 Sinnappillai Thamothe-rampillai and wife

8 Manickam alias Anna-poorasam of Valalai

9 Vallipuram Nagalingam of Tampalai

10 Rajappu Arulpiragasam of do

11 Vallipuram Ponniah of do

12 Vallipuram Kandiah Velupillai G. S. Eluthumaddavai

13 Sittampalem Thamothe-rampillai

14 Sit ampalam Sinnathamby of Tampalai and

15 Sittampalem Nagamattu of Tampalai

It is hereby notified that action No. P/1272 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 Veddukkada in extent 27 1/4 laachams Varagu Culture and situated at Valalai in the Atechuvely Parish in the Division of Valigamam East Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 21st day of January 1972 at 10 O'clock of the forenoon.

By order of Court

V. Sivasubramaniam for Secretary

This 9th day of November 1971

125 19

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2766

In the matter of the intestate estate of the late Margret Kirupairatnam widow of S. T. Sinnadurai of Paththaveny, Atechuvely Deceased

Sinnadurai Jesudasan Kamalanathan of Paththaveny, Atechuvely

Vs Petitioner

1 Sabapathy Roy Kantharay of Paththaveny, Atechuvely

2 Sinnadurai George Navaretnaraja of 33, Fasset Road, Kingston-Upon Thames, Surrey England,

3 Kamaladevy daughter of T. Sinnadurai

4 Sinnadurai Vetharajan all of Pattaveny. Atechuvely Respondents

This matter of the petition of the abovesaid Petitioner coming on for disposal before A. Vythialingam, Esquire District Judge, Jaffna on the 31st day of August 1971 in the presence of Mr. T. Gunaratnam, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 31st day of August 1971 having been read

It is ordered that letters of administration be and the same is hereby issued to the petitioner in the intestate estate of the abovesaid deceased unless the Respondents shall appear before this Court on the 9th day of December 1971 and show sufficient cause to the contrary.

This 31st day of August 1971

Sgd. A. Vythialingam District Judge

Drawn by. Sgd. T. Gunaratnam Proctor for Petitioner 118 12 & 19

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2764 / T

In the matter of the intestate estate of the late Kandiah Namasivayam of 422, Kankesanthurai Road Vannarponnai East, Jaffna Deceased

Nagamamah widow of Kandiah Namasivayam of 422, Kankesanthurai Road, Vannarponnai East Jaffna

Vs. Petitioner

Minor 1 Namasivayam

Kanagasivaniyan

2 Namasivayam Vai-

kunthan

3 Thiruvengadavally

daughter of Nama-

sivayam

4 Pakkiam widow of

Thuraiyappah Anna-

mali, all of 428

Kankesanthurai

Road, Vannarponnai

East, Jaffna.

Respondents

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge, Jaffna on the 30th day of August, 1971 in the presence of Mr. S. Visva-

lingam, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 30th August, 1971 having been read.

It is ordered that the 4th Respondent abovesaid be appointed Guardian-ad-litem over the Minors 1st, 2nd and 3rd Respondents abovesaid for the purpose of representing them in this testamentary proceedings that the petitioner abovesaid be and she is hereby declared entitled as widow of the deceased abovesaid to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the Respondents abovesaid or any other person or persons interested shall on or before the 15th day of December 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner abovesaid do produce the minors in Court on the same date.

This 30th day of August 1971.

Sgd. A. Vythilingam, District Judge, Jaffna.

Drawn by S. Visvalingam, Proctor for Petitioner, 12 & 19

BIOGRAPHY

OF

C. W. THAMOTHARAMPILLAI

written in English.

by

MR. V. MUTTUCUMARASWAMY

(Author of Biographies)

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