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JAFFNA, FRIDAY DECEMBER 10, 1971

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The Story of the Ramayana

V. SUBRAMANIAM
Saiva - Pulavar

In the far distant part of ancient North India when the gods came down to live with and make themselves friends among men, when the earth flourished under the rule of mighty kings who were blessed with the wisdom of Heaven, when humanity was blessed with the saintly lives of great and holy hermits. when the mighty power of terrible penances obtained for their doer (whether saint or demon) the supreme desire of their hearts, when terrible demons in the form of rakshasas harassed the earth and gods took on themselves the form of men to rid the world of them — in those far off days, there flourished on the banks of the River Sarayu the great and pleasant country of Kosala, whose capital was Ayodhya under the wise rule of the mighty King Dasaratha (literally means a man of ten cars). And the country was wonderful to behold, abounding in corn and wealth, crowned with stately edifices and beautiful gardens and thronged with happy men and women, numbering among them great and wise ascetics, noble and high-souled Brahmin priests and mighty warriors. "And in the excellent city of men were happy and righteous souled, well-read and each contented with his professions and devoid of covetousness and speaking the truth and repressing enemies. That city was governed by the great and the exceedingly powerful King Dasaratha, even as the moon sways the star."

But King Dasaratha, the fortunate ruler of this golden country was unhappy, because he had no son to perpetuate his lineage. But one day, turning the matter over in his mind, he asked Vasista, his family priest what he should do to have a son Vasista told him that he (Dasaratha)

should get a yagna dedicated to the purpose of being blessed with children (யதிரசுர யெய்ய) performed. So the king had that mighty yagna (sacrifice) properly consummated and obtained the wish of his heart, "unto thee, O King, will be born four sons."

Therefore, it happened that at the Son-begetting ceremony of King Dasaratha, there arose out of the sacrificial fire, bearing in his hands a capacious vessel made of burnished gold with a silver cover filled with celestial payasam (a preparation of milk and sugar), a mighty being of unparalleled prowess, high energy and huge strength and wearing a crimson apparel, with a red face, uttering the blares of a trumpet, adorned with celestial ornaments, resembling a mountain peak, bearing the prowess of a flaming tiger and like unto the sun or tongues of flaming fire. This heavenly being spoke to the King and asked him to partake of the divine payasam and give it to his three wives; and so saying disappeared. Then the King did as he was commanded and at last obtained the long desired fruit of all his sacrifices. To him were born by his three wives, four sons; to Kausalya, the first wife, the great son Rama, being one half of the God Vishnu. to Kaikeyi, the son Bharata; and to Sumatra, the sons Lakshmana and Satrugna: the last three forming the other half of Vishnu, and these sons increased in stature and wisdom and were imparted with many kinds of knowledge, crowned with virtues, ever engaged in the study of the Vedas (the Hindu Scriptures), accomplished in the art of archery, and always intent upon ministering to their father.

One day it happened

that the great sage and asectic Viswamitra paid a visit to the King, and after being welcomed with the requisite of worship and ceremonies, unfolded to him the purpose of his visit. He was desirous of performing a ten days' sacrifice, and for these days claimed the protection of the valiant Rama, for two demon Rakshasas had made known to him their determination to disturb the ceremony with their evil practices. To this request, the King after overcoming his natural hesitation at parting with children consented, and Rama with his brother Lakshuman set out with Viswamitra for the hermitage of the latter. After a journey of some days through the pleasant and fragrant interstices of forests along the banks of rivers and through beautiful countries, the two princes whose travel had been enlivened by many stories and histories told by Viswamitra, at last reached their goal, and there Rama, by the might of his prowess and the many divine weapons of which he had the use conquered the two dreadful Rakshasas and their forces.

Now, at this time there lived another great King called Janaka, Lord of Mithila. This king had a beautiful daughter named Sita who was really not his daughter, but had been found by him in one of the furrows of a field which was being ploughed and consecrated for sacrifice. Her beauty was so great that many kings had come to ask for her hand; but King Janaka, desirous of obtaining for her a worthy consort, had vowed to give her in marriage only to that man who could bend and string the great bow of Siva which had been given to one of Janaka's ancestors, and had come down through the generations as an heirloom. And formerly this bow of immeasurable energy and exceedingly effulgent at the sacrifice had been conferred in court by the celestials on King Devarta, and neither gods nor Gandarvas,

(Continued on page 6)

PRESENT POLITICAL SITUATION

BY S. SIVASUBRAMANIAM

(Continued from last issue)

It would not be wise or proper or useful to single out any single party or person or group of leaders when all are to blame both for the past as well as for the present and what appears in store for the future.

Under more propitious times when it was possible and necessary to have had a National Government for Ceylon from the time of the inauguration of the Soulbury Constitution for more than two decades, many of those who urge the establishment of a National Government at this juncture, were averse to the adoption of such a wholesome procedure and this omission in the past serves as a legacy tending to circumscribe and seriously, almost fatally, to handicap efforts in this direction at present. The idea of Party government has already become an unhealthy and harmful obsession both with the leaders and their following, the latter taking the cue automatically from the former without applying their own mind towards a dispassionate and independent consideration of the real needs and permanent welfare of the country as a whole.

There are constitutional and political devices to adopt by which an improvement in the affairs of the Nation could be effected but they will not be welcome to political parties and leadership unless a change of heart and mind takes place. It would be preferable for the country as a whole to strive for this change of heart and mind through propaganda and moral suasion, based on the principles of the Middle Path and of Co-Existence, and bring about an improvement harmoniously and speedily rather than be compelled to take action by force of other circumstances which might

be termed unpleasant and unfortunate, using very mild expressions.

It is gratifying that the country's Leader, our interpid and indefatigable Prime Minister Hon Mrs. Srimavo Bandaranaike has announced in Parliament for the benefit of the public that we are, as it were, perched on the brink of a volcano, and that the sands of time are running out and has rightly appealed for a closing up of our ranks. This appeal could become fruitful if one and all, including our gracious Prime Minister herself, and her Party and the Government of which she is the honoured head, take the lead for a re-orientation in the affairs of the Nation, which policy would necessarily include adjustments and reversals directed towards the treading of the Middle Path, so ably and luminously emphasised by her late illustrious husband.

It is respectfully submitted that a public appeal for joint collaboration under such circumstances could only be a first step and the same to prove fruitful could well be followed by personal meetings of leaders, joint consultations in private conferences, agreement on common policy as far as possible, drawing of programs of work, all of which are necessary to achieve the desired results. The pursuit of such a procedure appears unavoidable on this grave occasion to secure the co-operation of all elements in the national life of Ceylon as far as practicable when we are considered to be on the brink of a volcano.

Further, the immediate application of such a policy of re-orientation is absolutely indispensable for the material, moral, intellectual, political, so-

(Continued on page 6)

THOUGHTS TO BE TREASURED

வினிகதிர் சூரியநல்லர், மதியல்லர், வேத விதியல்லர், வின்றும் கிலனும் திரிதரு வாயுயல்லர், செறு தீயுமல்லர், தெவி நீருமல்லர்,.....

(Devaram)

He, God is not the sun with expansive rays, neither is He the moon nor the Vedic institutes. He is not the sky nor the earth, nor the moving air, neither is He the destructive fire nor crystal water.....



தமிழ் நூலகம்

தமிழ்நாட்டின் சூரியனும் மதியும் மகிழ்ச்சியும் நாளறி விக்கையும் மகிழ்ச்சியும் நாளறி தெற்கும் மகிழ்ச்சியும் நாளறி கரட்டுமே மகிழ்ச்சியும்

Hindu Organ

FRIDAY, DECEMBER 10, 1971

CALL FOR CEASE FIRE

Common sense demands that the conflagration that is raging in the borders between Pakistan and India should be brought under control without a moment's delay. How and why this war between two neighbouring nations came to be waged is a question that has to be answered for any verdict to be given by the United Nations Organization. However, this august Assembly has, though not unanimously, called for a Cease Fire. This is the step any world organization has to take in the interests of humanity.

The blood-bath in East Pakistan long before open hostilities between West Pakistan and India broke out has been the subject of bitter condemnation by almost every nation. That the Bengala Desh Liberation Movement is welcoming the advance of the Indian Army into East Pakistan is proof of the fact that there is no hostility between the people of East Pakistan and India.

Bearing in mind the fact that since the establishment of Pakistan as a separate nation there has never been cordial feelings of fraternal kinship between India and its seceded limb Pakistan, it will be idle to hope for a peaceful settlement of the present hostilities without the U. N. O taking upon itself the responsibility of restoring

calm in the war-ridden borders between Pakistan and India.

In this context the capacity of the U. N. O to act as the law-giving leader of the world has to be examined for the simple reason that during the past two decades of its existence scant proof of its competence has been shown. To be more explicit the general opinion has gained ground that the U. N has failed to function as the Supreme Body that guides and governs international amity. It decides to mediate only after international disputes had precipitated the waging of war just as the Police move in only after murder is committed by law breaking factions after a series of encounters. Despite the inherent weakness of the system that guides the U. N. owing to the preponderating pressure of the Big Powers, the World Organization is the only body that can prevent wars spreading without let or hindrance.

It is to be hoped that the call for Cease Fire will have its response even though there has been considerable bloodshed and great destruction.

NEED TO FOLLOW THE NAVALAR IDEAL

The observance of the Guru Poojah of Sri la Sri Arumuga Navalar should on no account be on the model of a Remembrance Day in which a spate of speeches marks the occasion without any effort being made to inspire by example the younger generation to live up to the ideal so very clearly expounded by the Great Navalar in the tradition of the spiritual leaders, the Nayanmars.

We have often referred to the failure of Saiva organizations to make the people follow the teachings of the Great Navalar. The four readers written by him, published under the title Pala Padam are a treasured heritage of rare knowledge that should be gathered by students. They contain excellent essays on subjects that constitute the basic instruction on everything which is needed for proper living. Navalar Poojah continue to be observed but the people do not seem to have taken any interest in even looking at this treasure chest— Shall we not resolve to do something practical in observing Guru Poojahs of spiritual leaders?

NAVALAR WORKS MUST BE MADE AVAILABLE TO THE NATION

Speaking from the chair at the Public Meeting held on 8-12-1971 at the Sabhai Navalar Ashram Hall, Mr. T. Somasundaram, President of the Jaffna Saiva Paripalana Sabhai regretted that so far no serious efforts had been made to have the books, tracts and other publications of Sri la Sri Arumuga Navalar published in attractive form for the use of schools, reading rooms and libraries and declared that the best method of paying homage to the Saiva Leader who persevered hard to preserve Saiva Religious practice was to make his works available to the people.

Vidwan K. Sockalingam said that the services of Navalar Peruman to Tamilakam cannot be recounted in the short space of a public meeting and added that the numerous criticisms in which Sri la Sri Navalar condemned anti-religious activities, desecration and indiscipline should be read and reread by the present generation for their benefit.

Pundit Panohadobaram remarked that Navalar

followed the footsteps of the Saiva Saints and sages in expounding the truths of the Saiva religion. He considered it a heresy to speak or write anything violating truths of the Vedas and Agames Religious bodies like the Saiva Paripalana Sabhai and Arumuga Navalar Sabhai will do well to recommend to the Government to introduce in the schools books written by Navalar and to request the Government to entrust the teaching of Saiva religion to teachers who are competent and who lead a religious life.

Mr. M. Sathasivam extolled the penance and piety of Navalar and added that the success of his activities were chiefly due to his love of God.

The students of the Hindu Ladies' College chanted Thevaram and other religious hymns. Two students from the Hindu College spoke on the life of Navalar.

Vote of thanks was proposed by Mr. S. Seevaratnam, one of the Assistant Secretaries.

The Story of the Ramayana

(Continued from page 5)

neither Asuras nor Rakshasas nor men, could fix the string upon it. It was to see this bow now, and if possible, to bend it, that the sage Viawamitra proposed to take the princes Rama and Lakshmana, to Mithila. Thence they travelled and were welcomed with great honour by King Janaka. And in the sight of the countless thousands of spectators, the righteous son of Dasaratha, with exceeding ease, took hold of the bow by the middle, and fixed the string upon it and drew it, and he snapped the bow in the middle, and mighty was the sound that was heard on the occasion, like unto the bursting of a thunder-claps, and the earth trembled terribly as it does in the vicinity of a mountain splitting."

Thus, Rama, the hero among men, won Sita, the peerless queen of beauty. And worthy was the match and great the

pomp of the marriage ceremony by which they were united. At the same time the three brothers of Rama Lakshmana, Bharata and Satrugna were married to Urmilai, Mandavi, (சூரியமலை) (மணலா) and Surutha Keerthy (சூரியமலை) respectively. And there was a mighty shower of fragrant blossoms from the firmament accompanied with the sounds of kettle-drums and choring and instrumental music. The Apsaras danced and the Gandharvas sang melodiously at the bridal-wedding of the foremost of the Raghus.

Harmonious was the marriage, and beautiful the companionship of the noble Rama and his lovely bride and great was the delight of Rama's father and his subjects at seeing the happiness of their beloved prince. Then seeing what a noble and noble-hearted youth Rama was so popular, the King Dasaratha with the consent of his people, re-

solved to install him as his heir-apparent. Great preparations were made for this important ceremony. Multitudinous orders were issued to the waiting counsellors, "Do ye in the wedding hall of the monarch, provide and store up gold and gems and articles for worship; and white garlands and fried paddy and honey and clarified butter in separate vessels and clothes fresh from the loom and a car, every kind of weapons, and the four-fold forces, and an elephant with conspicuous marks, and a couple of chowries and a sceptre and an umbrella pale-coloured, and a hundred well-furnished golden pitchers of water, and a bull with horns plated in gold and an entire tiger-skin together with all other necessary articles. And do ye embellish all the door-ways of the inner apartment as well as those of the entire city with garlands, with sandal-paste and fragrant d-bupa (incense). Do ye bestow upon the principal Brahmins goodly and refined rice mixed with curds and milk so that hundreds of thousands may be fed and satisfied.

But alas for the sweet anticipations of King Dasaratha! There was an enemy to his happiness in the very heart of his palace, a serpent, nourished in his very bosom—even his beloved and beautiful Kaikeyi. Years ago, this lady had saved the life of her husband by serving him, when wounded and insensible from the field of battle, and as reward he had had told her that he would grant her any two boons she might ask for. Now prompted by an evil maid-servant of Kaikeyi, (named Mantharai or Koony) though originally good-hearted and happy because of the good fortune of Rama, had her mind bitterly changed and asked Dasaratha to grant her the two boons long ago promised, the banishment of Rama to the forest for fourteen years and the installation of her son, Bharata, as heir-apparent. Alas, for King Dasaratha! He begged of his wife to relent, but all his entreaties were of no avail. Kaikeyi was adamant and insisted on her two boons, and like a good son Rama yielded to her will and entreated his father not to break his promise to her. And Dasaratha like a good and honest man at last gave in.

So Rama made up his

mind to go to the forest! but naturally afraid of his delicately nurtured brother and nurtured wife, begged of her to stay at the royal court and wait for his return. But Sita was a true Pathivarathai (பதிவிரதை) and devoted wife). Sweetly and with tears and entreaties she begged of her husband to take her with him: "I cannot but laugh at thy words, O best of men! What thou hast said is not becoming of a mighty prince. What more, it is not proper even to hear them. Neither father, mother, son, friends nor his own self is the stay of a woman in this or after-life it is the husband alone that is her only support. If thou dost repair today into the forest impregnable, I shall go before thee, O Raghava, treading upon the thorns and prickly grass. Unto woman is preferable, under all circumstances, the shade of her husband's feet to the tops of a palace. Do thou accept my entreaty, whose heart is entirely thine, who knows none else and is ever attached unto thee and who is resolved to die, if forsaken by thee; thus lamenting, I shall be in no way a burden to thee". When Rama was still obdurate, she threatened to commit suicide. When through separation, I shall not live after separation, better it is, O Lord, that I die immediately at the time of my being forsaken, by thee; I cannot bear this grief even for a moment. How shall I be able to live without thee for fourteen years?" So Rama at last had to consent to her wish. Accompanied by her and his devoted brother Lakshmana and lollowed by the heart broken tears of his old parents and the sighs and growls of his beloved subjects, he wended his way to the forest. Some time after, his brother Bharata for whom Kaikeyi had obtained the kingdom, and who had not been at Ayodeya at the time of Rama's banishment, followed hastily after Rama with the sad news of their father's death. Rama, though naturally much grieved refused to go back to Ayodhya, as Bharata who did not want the kingdom, suggested He asked Bharata to rule in his stead; but Bharata consented to this, only as a deputy of Rama, and returned to Ayodhya.

In spite of the sorrow attendant on Rama's banishment, he and his wife and his brother

spent many delightful days in the beautiful forest they traversed. At last after visiting many hermitages and being honoured by many great hermits, and after having killed some of their Rakshasa enemies, chiefly Viradha, a terrible demon the three together found a beautiful place on the bank of the River Godavari. This place is level, graceful, and surrounded with blossoming trees. Close by is seen a beautiful pool, embellished with lotuses resembling the sun and breathing balmy perfume and this is the graceful Godavari bordered by flowering and shadowing trees, swarming with swans, karandavos, thronged with herds of deer, resounding with cries of peacocks; containing full many deep caves, with hills covered with trees adorned with salas, palm-trees, tamals and other trees.... Here they lived in peace for a long time, but here at last, trouble overtook them.

One day, when Rama and Sita were conversing with Lakshmana, a hideous Rakshasi named Surpanakai visited Rama and asked him to marry her but as his second wife, Rama, who was ever faithful to Sita naturally refused in gentle words whereupon Surpanakai fell upon Sita in anger; and nearly killed her; upon which Lakshmana had no recourse but to return her attack, during which her nose and ears were cut off. Inflated with rage and shame, the Rakshasi rushed to her brother, the terrible Khara, and demanded vengeance. Then Khara sent armies upon armies of Rakshasas to attack Rama who destroyed them all. Finally Khara himself was killed. News of this sad event was carried to Ravana who was the brother of Khara and Surpanakai—and also the King of the Rakshasas; "who was seated on a supreme golden seat resembling the sun, and like unto a flaming fire on a golden disc kept alive by sacrificial offerings; unconquerable by high-seated saints, celestials and all creatures; terrible like the Destroyer (yama) with his wide open, his person containing scars of wounds inflicted by the thunderbolt and the lightnings in the war between the god's and the Asuras; having twenty hands and ten heads; broad-breasted, heroic, marked with royal signs, having a huge face resembling a hill; the destroyer of righteousness

and the disturber of sacrifices; of villainous nature; the slaughterer of the Brahmins; of deeds cruel harsh and unkind railing furiously at all creatures, the inspirer of fear in all beings. This terrible Rakshasa who had no fear of death from gods or demons, save human beings whom he despised, and having been inflamed with rage against Rama was suggested a way of conquering and humbling his enemy. This was to carry off Rama's "virtuously wedded beloved wife having expansive blue, beautiful, lotus-like eyes, and face resembling the full moon, possessed of a paragon of beauty, gracing the forest like a goddess, of the lustre of burnished gold, surpassingly lovely, the slender-waisted daughter of Videha. And either a goddess or a Gandharki, or a Yakshi, or a Kinnari; I had never seen before on earth; possessed of such beauty."

(To be continued)

NOTICE

IN THE DISTRICT COURT OF JAFFNA No. P 1424

- Sushiladevi daughter of Vaithilingam of No. 5, Tamarind Lane, Batticaloa Vs. Plaintiff
- 1 Velupillai Sivassambo of No. 119A, Point Pedro Road; Nallur, Jaffna
 - 2 Velupillai Sivagurunathan of No. 14 Meeraniya Mawatha, Colombo 12
 - 3 Velupillai Sithamparanathan of D 1, 4, 1/2 Mile Ipoh Road, Kuala Lumpur; Malaysia
 - 4 Douglas Kanagasabai of 41, Malacca Road, Seremban, N. S. Malaysia
 - 5 Edwin Kanagasabai of do do
 - 6 Suntharam Ramachandran and wife
 - 7 Nadeswary both of Thunnalai, Point Pedro

Defendants It is hereby notified that action No. P. 1424 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land "Nitchanai" in extent 16 Lms. V. C. situated at Chankanai.

The case is fixed for the consideration of plan and report and publication on the 26th day of February 1972

This 3rd day of December 1971 Sgd. V. Sivasubramaniam Clerk of Court

Thiruketheeswaram Movement

VII

The Ancient Agamas

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

The term 'Agama' refers to philosophical works that have come to us by way of tradition. Tradition is not religion, but it is a very powerful factor that helps the true and the genuine religious aspirant, in his ethical and spiritual living—Tradition is again not history—a mere record of events—but is something that transcends history and has in it the ethical and the spiritual thinking of the truly great people—the Rishis of the land. Worship of tradition has been a fundamental instinct especially with those Hindus who have been following the agamic way of life from very ancient times. In recent Hindu History, our Sri Sri Arumuga Navalar was perhaps the only Hindu leader who worked for the revival of the ancient Agamic religion of India.

The Agamic tradition—essentially a Sakti worshiping tradition, from very early times was widely prevalent in Tibet, Nepal, Gawda dess Dandaka aranya, and certain other regions in the eastern sea-board of South India. The torch bearers of the Agamic tradition, to our belief, were Rishis like Saint Thirumoclar most of them unknown to history, but free spirits fully possessed by divine Sakti journeying in their freedom to and fro from mount Kailas and Tibet in the North to the Tri Kuda and Pothiam Hills of the South by a pilgrim route via the Amarthaga and Kolaki, agamic mutts of Central India.

The Agamic tradition in contrast to the Vedic is systematic and is always directed to the spiritual aspirant and therefore in its philosophical contents grouped under three headings (1) Upadesa the initiation into the mystery (2) Upasana—religious and disciplines (3) Siddhis—Religious attainments. For an academic student of Hindu philosophy with an academic eye, Agamas will appear antithetical to the Vedas. Agamas sakti-centred and therefore realistic in their outlook. Agamic saints are saktinipatas various grades (saints,

religiously matured to open their heart and receive the divine will and follow it.) Vedas on the other hand, in their utterances yearn for something beyond the realm of sakti—something indefinable and transcendent and are therefore primarily idealistic.

The History of Hindu Philosophy essentially a history of the synthesis of the Vedic and streams of thought. The ancient Hindu Philosophers like Sankara, Ramannuja and Madhwa were all saintly personalities with rich religious experience. In the field of experience Sankara prefers the transcendent to the immanent and in his thought the vedic element predominates. Ramanuja and Madhwa prefer the immanent the transcendent and in their philosophies, the agamic element predominates.

(To be continued)

Present Political...

(Continued from page 5)

cial, industrial, cultural, religious and every kind of possible programs and welfare of the people of Ceylon, of all sections communities creeds, and of all political groups, and is the one and only democratic, cultural and civilised method of attaining the four fold - objectives of saving the country from the dangers of a "Volcano", (to differentially borrow an expression of the Prime Minister) and of rehabilitating the country, and preserving its internal unity and conserving our freedom from vicissitudes that might arise in the future due to external causes.

The sense of limitation arising from prevailing circumstances and current legal requirements of the State prevent the writer from going further by way of fuller expression of views and opinions in detail regarding a modus vivendi and a satisfactory and democratic solution of the country's problems.

PARTITION NOTICE

In the District Court of Jaffna No. P/1368

Kandasampillai Nadarajah of Kopay South Vs. Plaintiff

- 1 Thyalnayagi wife of Thuraiappah Nadarajah and
2 Thuraiappah Nadarajah both of No. 6 Lane, Chetty Street Nallur
3 Kandasampillai Kailasapillai of Cement Factory, Kankasanturai
4 Nadarajah Sivaganesan of Kopay South, appearing by Kandasampillai Kailasapillai, (3rd Defdt.) his Guardian-ad-litem

Defendants To: The Fiscal, Northern Province/ Grama Sevaka, Nallur

It is hereby notified that action No. P/1368 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 "Puthuthodam and Other Divisions" in extent 3 Lachchams and situated at Nallur, in the Parish of Nallur, Jaffna Division, Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 13th day of July 1971 at 10 O' clock of the forenoon.

By order of Court Sgd. V. Sivasubramaniam Chief Clerk

This 16th day of May 1971 131 10

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA No. 2771/T

In the matter of the Last Will and Testament of Casippillai Tharmalingam of Urumpirai Deceased

Annammattu alias Annappillai widow of Casippillai Tharmalingam of Urumpirai West Urumpirai Petitioner Vs.

- Minors 1 Casippillai Tharmalingam Ramakrishnan
2 Casippillai Tharmalingam Nagarajah
3 Casippillai Tharmalingam Srikantan
4 Casippillai Tharmalingam Rameswaran
5 Casippillai Tharmalingam Jeyakumar
6 Mathivathani daughter of Casippillai Tharmalingam
7 Casippillai Tharmalingam Sripanan all of Urumpirai West Urumpirai the 4th 5th 6th and 7th named are Minors appearing by their Guardian-Ad Litem the 8th named respondent
8 Vaithilingam Nadesalingam of Urumpirai Respondents

This matter coming on for disposal before A. Vythilingam Esq District Judge Jaffna on this 12th day of October 1971 in the presence of Mr. R Sivasupramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated 2nd day of October 1971 and the affidavits of the Notary and attesting witnesses to the Last Will dated 2nd and 7th day of October 1971 having been read.

It is ordered that the Will of Casippillai Tharmalingam deceased dated 13th July, 1970 and attested by Mr. A Supramaniam Notary Public under No. 9954 be and the same is hereby declared proof unless the respondents or others interested shall on or before the 26th day of January, 1972 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 8th respondent be appointed Guardian Ad Litem over the 4th to 7th respondents and that the said Annammattu alias

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. T. 2777

In the matter of the Intestate Estate of the late Ambalavanar Kandiah Velupillai of Palagadu, Karainagar Deceased

Sarasammah widow of Ambalavanar Kandiah Velupillai of Palagadu, Karainagar Vs. Petitioner

- Minor 1 Pushparanee daughter of A. K. Velupillai
2 Velupillai Shanmugarajah
3 Velupillai Kanagasooriar
G.A.L 4 Kandiah Subramaniam, all of Palagadu Karainagar Respondents

This matter coming on for disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 26th day of October 1971 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the petition dated 26-10-1971 and the affidavit of the petitioner dated 22-10-1971 having been read.

It is ordered that the 4th respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st to 3rd respondents above-named for the purpose of watching their interests in these proceedings and that the petitioner as the widow of the deceased be declared entitled to obtain Letters of Administration to the estate of the deceased and that Letters of Administration be issued to her accordingly unless the Respondents above-named or any other person or persons shall appear on the 16th day of February 1972 and show sufficient cause to the satisfaction of Court to the contrary.

It is further ordered that the 4th respondent do produce the 1st to 3rd respondents before this court on the 16th day of February 1972.

This 26th day of October 1971. Sgd. A Vythilingam, District Judge, Jaffna.

Drawn by Sgd C. Mahesan Proctor for Petitioner. 132 10 & 17

Annappillai widow of Casippillai Tharmalingam is the executor named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or the others shall on before the 26th day of January, 1972 show sufficient cause to the satisfaction of this Court to the contrary. The said minors to be produced in Court on that date.

This 12th day of October 1971.

Sgd. A. Vythilingam District Judge, Jaffna. 127 3 & 10

ORDER NISI

In The District Court Of Jaffna No. 2772/T

In the matter of the intestate estate of Velupillai Nagalingam of "Linga Vasa", Urelu West Chunnakam Deceased

Kanmany widow of Velupillai Nagalingam of "Linga Vasa" Urelu West, Chunnakam. Vs. Petitioner

- 1 Nagalingam Kathirgamanathan
2 Nagalingam Guganathan
3 Nagalingam Jeganathan
4 Indradevi daughter of Nagalingam all of Urelu West Chunnakam Respondents

This matter coming on for disposal before A. Vythilingam Esq District Judge Jaffna on this 12th

day of October 1971 in the presence of Mr. R Sivasupramaniam, proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 9th day of October, 1971 having been read.

It is ordered that the said petitioner Kanmany widow of Velupillai Nagalingam be and she is hereby declared entitled as widow of deceased Velupillai Nagalingam to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the respondents or any other person or persons interested shall on before the 26th day of January, 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 12th day of October 1971. Sge. A. Vythilingam District Juage, Jaffna. 128 3 & 10

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