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X

JAFFNA, FRIDAY DECEMBER 31, 1971

X

## RENUNCIATION OF THRONE

### SACRIFICE BY BHARATA

Bharata's Sacrifice in declining the offer made by  
sage Vasishtha and others to Crown him as  
the King of AyodhyaV. SUBRAMANIAM  
Saiva - Pulavar

(Continued from last issue)

The Sage's words were charged with deep emotion, but Bharata trembled as one to whom a poison cup was given to drink and die.

தஞ்ச மிவ்வுலகம்  
நீதாங்குவாம் எனச்  
செஞ்செவே முனிவரன்  
செப்பக் கேட்டலும்  
சஞ்சினை நுகரென  
மடுங்குவாரினும்  
அஞ்சினன் அயர்ந்தான்  
அருவி கண்ணினான்.

#### Succession to Throne

Broad shouldered brave Bharata's heart throbbed like an excited woman's heart. Everything swam before his eyes. But he gathered himself and spoke:-

மடுங்கினன் நாத்தடுமாறி  
நாட்டமும்  
இடுங்கினன் மகளிரின்  
இரங்கு நெஞ்சினன்  
ஒடுங்கிய உயிரான்  
உணர்வு கைதா  
தொடங்கினன் அரசவைக்  
குளவுச் சொல்லுவான்.

When the peerless prince, my brother, Dasarata's eldest son is living, you counsel me to wear the crown! Revered sires, if this be Dharma, as it must, when you say it, then who can blame my mother? Her deed stands well-approved by you."

Experienced in the affairs of Kings, tell me whether in the history of states from the earliest days of yore till now, was any younger son ever called to govern the land when the elder was alive? It would be a shame, honoured men. I cannot do it as you desire. I must go the forest at once and bring Rama back from exile and see him duly installed as King. Else understand I am firmly resolved to spend

my years in the forest too; or else, reverend sires, I die."

அடைவருங் கொடுமை,  
என் அன்னை, செய்கையை  
நடைவருந் தன்மை நீர்,  
நன்றிதென்றிரேல்  
இடைவருங் காலம்  
சுண்டிரன் டு நீத்திது  
கடைவருந் திருநிக்  
கலியினுட்சியோ.

வேத்தவை யிருந்தநீர்  
விமல னுத்தியில்  
பூத்தவன் முதலினர்  
புரியுட் டோன்றினார்  
முத்தவ யிருக்கவே  
முறைமை யானிவ்வ்  
காத்தவ ருளரென்றிற்  
காட்டிக் காண்டிராய்

நன்னெறி யென்னினு  
நானிந் நானில  
மன்னுயிர்ப் பொறை  
சுமந்திருந்த வாழ்கிலே  
என்னைவன் தனைக்கொணர்ந்  
தலங்கல் மாமுடி  
தொன்னெறி முறைமையிற்  
குட்டல் காண்டிராய்.

அன்றெனிலவனெடு மரிய  
கானிடை  
கின்றினி தருந்தவ நெறியி  
ன்றிவ  
னென்றினி யுரைப்பி நென்  
னுயிரை நீக்குவ  
னென்றன நென்ற போதி  
ருந்த போவை.

Whereat there was acclaim loud and universal "noble prince you need no crown nor deeds nor sacrifices. The fourteen worlds may disappear your glory shall be for ever and ever!" said Bharata then to his brother there, "Satrugna dear! Let the trumpet sound and be it proclaimed that Bharata goes to bring the lawful King home to Ayodhya again! Let a great army prepare at once to march with in. And when the proclamation was made it was received with tumultuous cheers. The dead city came to life and gloom and grief gave

(Continued on page 6)

## Puranapadanam

### At Nayanmarkaddu

Thiruvathavuradikal Puranam gives one the life history of St. Manicavasakar in melodious Tamil Verse and is recited in the Hindu Temples during the Thiruvempavai season to the accompaniment of commentaries by learned scholars. The Hindus attend the temples in pious mood and listen to this recital. Such a recital is conducted at the Baja Rajeswari Amman Temple of Nayanmarkaddu with great enthusiasm and fervour. On the sixth day of Thiruvempavai the story of Lord Shiva acting as a cooly to repair the bunds of the river Vaikai on behalf of a pious old woman, Vanthi a vendor of an eatable known as pidda was recited. Small children and elders participated during this recital with baskets and mammotties and removed earth from a spot outside the temple and filled up the low lying spots of the Temple Veethi. Thus religion and social service had been combined in this ceremony. This novel festival had been organised by the Nayanmarkaddu Saiva religious Apivirithi Kazhaham of which Vidwan Sockalinam is the President.

### Indian Textiles: Modern Industry Revives Ancient Art

The tradition of cotton textile weaving in India goes back to the Indus Valley civilisation over 3,000 years B. C. It evolved subsequently during the epic period of the Ramayana and the Mahabharata to a point where it became a major art and India became renowned for its gold and silver wrought tissues and brocades and intricate weaves. Cloth of gossamer fineness as well as heavy richness, wrought with gold, silver, precious stones, was manufactured and became coveted possessions of Imperial Rome and other countries far and near. Some of the

## WHITHER RELIGION?

M. K. S.

Religions are abundant in this world. Hinduism, Christianity, Islam, Judaism etc. etc. are a few among the many. They preach dogmas which are quite incompatible on the superficial layer. But they all aim the same. Bliss for the soul or atman. The question re the existence of soul or atman is quite a different matter. We propose to study the consequences of Religions, — whether they have fulfilled their aims—whether they are serving their purpose. These are questions to be answered by every priest of every religion.

From the dawn of man religion is advocated in every community. But do we see any improvement—an improvement in the basic tendencies of man—improvement which is fundamental in man? The same social problems are here as there were in an age many hundred years

ago—muslins were fabulous. A 15-yard piece weighed only 900 grams and could pass through a wedding ring. A wet muslin piece laid on grass would be undistinguishable from grass under the early morning dew.

Cotton and silk weaving in India is so universal that it will be difficult to list places where weaving is not done. Each region has evolved its own special characteristics. To take just a few examples,

the Banaras brocades, dress materials; scarves and stoles and the Himroos of Aurangabad in Maharashtra are noted for their magnificent designs, charming colours and superb craftsmanship. The Baluch silk sarees of Murshidabad in West Bengal, the unique sarees of Chanderi in Madhya Pradesh, the scintillating silks of Mysore, the coloured and superbly textured sarees and dress materials of Kancheepuram in Tamil Nadu, the inimitable tussocks in Secunderabad—these are well-known in fashion centres the world over.

ago—but in a modified form which is a result of the technological developments

Has the tendency for a man to kill another man ceased? Has the tendency for a nation to suppress another nation vanished? Has the tendency for cruelty in man been obliterated? No—surely, no!

The way the religions are observed is quite artificial, quite mechanical. Some say that they find relief from the burden of social pressure from it. Let it be social pressure or emotional pangs the relief is rather temporary for those who observe religion mechanically. It is like the player in the play-ground. Once he is out of the play-ground he begins to think about his real problems.

The way the religions are taught is quite an awesome matter. Students study religion for the purpose of examinations and teachers never take pains to interpret the allegories etc. effectively. So, students take religion as a play thing.

Then where lies the mistake? It is in the form—in the way by which religion is advocated. Religion is generally followed by a person with a sense of fear, which was fed into the mind in his childhood. This fear prevents true adherence to the religious dogmas.

Sometimes religions are too demanding. They try to rob one's own freedom—freedom in the sense which nature administers.

Religion preaches unity. But, when you commence to speak about a religion—does not that very event indicate a segregation a discrimination. Segregation or discrimination is completely different from unity.

So a need to modify the way by which religion is to be advocated is felt. It should be a way—completely different from the conventional way in which everything is taken as a rule,

Ind. News



## THOUGHTS TO BE TREASURED

அருளினால் ஆகமத்தே  
அத்யலாம்.... சிவனை  
(Siddhiyar)

God can be realized through (His) Grace by (conforming to the teaching of) the Agamas-



திருச்சிவபெருமானே

தமச்சிவபெருமானே நமஸ்கரிக்கப்படுகிறது  
தமச்சிவபெருமானே நமஸ்கரிக்கப்படுகிறது  
தமச்சிவபெருமானே நமஸ்கரிக்கப்படுகிறது  
தமச்சிவபெருமானே நமஸ்கரிக்கப்படுகிறது

## Hindu Organ

FRIDAY, DECEMBER 31, 1971

## PRECIOUS PURANAM

All those who are connected with the affairs of the ancient Sivan Temple at Karainagar appropriately called the Chidambaram of Elam deserve to be profusely thanked for the constructive step they had taken to have a Puranam for their shrine after the lofty model of the Puranas of old. Congratulations go to them spontaneously for the choice of the man of letters to produce the Puranam. Pulavar Mani Ilayamuruganar is a name recorded in the annals of recent literary productions. Always drawing inspiration from the peerless poets of the pristine past, Pulavar Mani has inherited a rich heritage of literary ability from the reputed Bard of the North—Thanga Thaththa—Sri Somasundara Pulavar of Navaly. This enviable inheritance is not confined to Pulavar Mani alone; it has permeated the entire family, his devoted and learned partner in life, his erudite brother and linguistic nephews and nieces.

The Puranam has been produced with the utmost attention that is peculiar to Sangam poets. Therefore the finished product has become a rare meritorious epic encompassing within its extensive sphere all that a Puranam has to deal with. Pulavar Mani has exhibited the excellent method of tracing the glorious tradition of the sacred Shrine and describing the manifold manifestations of divine bliss in and around the ancient Temple. The Puranam presents in a kaleidoscopic fashion the whole background of

captivating nature while superbly retaining the lofty spiritual outlook.

The duty of the Saiva Public in this context is not merely to praise the author for his illustrious production. That is only a minor aspect. The richness of the literary and spiritual attainment must be utilised in the most appropriate manner. Here is a Puranam of majestic merit and rich value. The students who offer Hinduism as a subject for the higher examinations could benefit a great deal if such literary productions are prescribed as text books. This Puranam is a golden link between the glorious past and the gorgeous present. Hence its value as a text for higher studies in Saivism and Tamil literature.

## YEAR OUT; YEAR IN

With compulsory graciousness 1971 is yielding place to 1972. Memories of the fading year linger for some time until the freshness of the flowering year is well established. Hence no balance sheet of progress need be drawn; just at present. Humanity and all living beings have to be grateful to God for having survived misfortunes. This expression of gratitude is also followed by a feeling of hopefulness. The hope is high that 1972 will be of higher importance. May the Almighty Bless all creation.

## Letter to the Editor

## Religious Books at Reasonable Price

Sir,—

I have read with pleasure a news appearing in your valuable journal dated 3-12-71 about the function that took place at Saraswathy Hall, Ramabalapitiya on 21-11-71 regarding the release of the Devasthanam publication of Nallur Kandaswamy Temple by Mudaliyar Kula Sabanathan.

I do not propose to dwell on the merits and demerits or omissions found in the book as stated by the author himself to satisfy the request of the publisher.

The author himself had stated that the book was written long ago and was lying with the printers for a pretty long time.

This publication was

## Renunciation of Throne

(Continued from page 5)

place to joy. Before morn next day the troops were ready and the noise was like the roar of the sea. Kaikeyi's foolish dream was shattered and nothing remained of it to hope. And great Ayodhya rejoiced as if she'd never grieved but rose from an ugly dream. The army marched along, chariots and horses and elephants huge, but Bharata walked: My Lord the big brother has shown the way", said Bharata, and he went on foot!

## A Significant Attribute of Sri Rama

As time passes one may get reconciled to a terrible stroke of misfortune. It may be possible to develop a stoical attitude towards even the most painful event of the distant past. But it is extremely difficult to keep one's composure at the moment distressing news is broken—more so when it comes at a time one is anticipating a big elevation in status. The glory of Sri Rama lies in that He displayed this extraordinary trait when informed by Kaikeyi of his banishment. While by itself, the prospect of forest life was sufficient to upset one's mind Sri

ceremoniously released at Nallur Kandaswamy Temple on the last flag hoisting day in the month of July 1971 and was sold for Rs. 3/- each copy. The price clearly indicated on the book was Rs. 3/- (ரூ. 3-00). Even after the festival days this book was available for sale at various bookstalls for Rs. 3/- I had purchased one.

I am surprised to note this publication without any visible addition whatsoever except the price marked as Rs. 5/- over the previous marking was sold at Rs. 5 on 21-11-71.

It had been the practice to sell the Devasthanam Publications at a low price to promote the Hindu religious culture.

I am at a loss to understand why this surcharge of Rs. 2 on this book has come to take place. Would not this enhanced value discourage the Hindu public from reading it?

Yours truly  
S. Kumarasamy

Wattala  
10-12-71

Rama remained absolutely unruffled in spite of its coming as an anticlimax to his proposed coronation. Commentators have interpreted 'Sumukha' one of the thousand names of Sri Vishnu as signifying this attribute of Sri Rama.

Kawsalya reacted to the shocking news and said no mother could tolerate her son's suffering. Kawsalya who had been neglected by Dasarata since his marriage with Kaikeya was finding some consolation and happiness since Rama's birth and even that was being denied to her. She did not at all mind Bharata becoming the heir apparent but what she could not bear was the separation from her dear son Sri Rama.

## Indescribable Happiness of Sri Sita

The ecstasy of a woman who has been virtually confirmed as "barren" but who by God's grace is unexpectedly blessed with a child knows no bounds. Her happiness will be indescribable should this only child of hers pushed into the jaws of Death is saved by a last minute effort. Likewise there can be no words to portray the joy of one born as a millionaire who is reduced to penniless because of the sudden collapse of his business but who is later told that by a stroke of luck he has got back his entire wealth. Sri Sita kept captive by Ravana in Asokavana who had lost all hopes of getting help from her lord and left with no alternative, had decided to commit suicide. But she experienced this immeasurable joy when Anjaneya came to assure her of Sri Rama's impending visit to save her. Anjaneya mentioned all that happened after Sri Sita's separation from Sri Rama and he had been deputed to find out about her safety. There was a difference in the treatment of the scene depicting Anjaneya's appearance by Valmiki and Kambar—the former's version was a poem, while the latter's came under the category of a lyric. Sita praised Anjaneya's bravery and devotion and blessed him to remain a beacon light for ever.

## Need to avoid Association with Wicked

Association with the wicked forces will lead

one in extreme distress and, hence their very presence should be detested. Their indoctrination will sully even the most placid mind. It should be one's earnest desire to seek the company of men of piety and get oneself ennobled. It should also be one's endeavour to follow guidelines set by virtuous elders and correct his own conduct.

Kaikeyi, who was very fond of Sri Rama turned so iron-hearted because of her servant-maid Manthara's persuasion as to demand his very exile to the forest. Even when Dasaratha declared that Sri Rama's separation would mean an end of his life, Kaikeyi would not change her decision and insisted on her two demands—banishment of Sri Rama and coronation of Bharata.

Destiny played its role in time by making Dasarata go to Kaikey's house, though hardly a few hours were left for the enthronement of Sri Rama. But least did he expect to receive the shock from Kaikeyi who had by then become completely poisoned by the servant-maid.

## Efficacy of Mantras

None need entertain any doubt about the efficacy of Mantras (Vedic incantations). But even as patent drugs available in open market are to be taken only on the advice of qualified medical men, the significance of Mantras ought to be learned through an acharya and then chanted. Then their potency will certainly be proved.

Translations by research scholars may help us to know their meaning, but the hidden import can be spelt out only by spiritual leaders who will also be able to clear the embedded mysteries. Pinwamitra who took the two Divine (son) princes with him to protect the penance he conducted initiated them into a special Mantras to keep them free from hunger, remain ever agile and face any situation. At the instance of the sage, Sri Rama killed the demoness Tataka who was responsible for disturbing the peace in the area where saint were meditating. Being the custodians of culture women should never turn bad and defiant.

Tradition of each family should be deeply respected by the succeeding



## Thinnapura Puranam Treatise on Temple Tradition

Pulavarmani S. Illamuruganar, the learned author of Thinnapura Puranam and his wife Pandit Parameswari Illamuruganar, the versatile commentator both received appropriate Temple Honours during Thiruvembavai Festivals at the Karainagar, Sivan Temple —when the Puranam received 'Arangetram'.

Mr. N. Sabaratnam, Retired Principal, Jaffna Hindu College and President of the Puranam Arangetram Committee described in detail the greatness of the achievement both as a poetical work of high eminence and as an attribute to the significance of the Sivan Temple as Chidambaram in Eelam.

These works denote the high capacity of the poets

ing generations as they had been built on rich experience. Reminding Dasaratha who hesitated to depute Sri Rama with him about the tradition of the illustrious dynasty of rulers from which he hailed.

### Self-less Devotion of Lakshmana

It is rare to find a person who easily owns his fault. When a person who has erred knowingly or unwittingly gives an open and sincere expression of regret before the Almighty he will certainly earn His pardon. Instead of blaming Lakshmana for having left Sita alone contrary to the instructions Sri Rama admitted that it was his error in not having listened to Lakshman's advice not to chase the deer as it was only a Rakshasa in disguise. When Jatayu mentioned Ravana's heinous act, Rama in his anger wanted to reduce the entire universe to ashes. Jatayu calmed him, saying that he must submit to destiny's influence and that for the sake of an individual others should not be made to suffer.

One night Rama found Lakshmana whom he had sent to fetch drinking water, missing for a long time. Presuming him to be dead, Rama was upset at the chain of misfortunes. He had to undergo. Lakshmana who was carried away by a demoness escaped from her clutches in time and rushed to Sri Rama who by then unable to fear

of our country and require to be treasured as true literature said Mr. T. Somasundaram, President of the Jaffna Saiva Paripalana Sabha.

Pandit Thangammah Appakutty paying a great tribute to the Author and to the Commentator suggested that at least certain portions of this priceless Puranam should be made available to students as texts for public examinations.

Vidwan M. Sabaratnam was of opinion that the Puranam by its high merit had acquired a place in the forefront of modern poetical works.

The release of this Puranam was acclaimed by a very large audience of Saiva devotees as an event of spiritual importance,

his separation had decided to end his life. Sri Rama felt he should be given an opportunity to repay the debt of gratitude for Lakshmana's devotion and sacrifice. In his next incarnation as Sri Krishna Lakshmana was born as his elder brother Balarama.

### Faith in God, the greatest source of solace

Faith in God, affords the greatest source of solace to man whose mind is constantly tormented by the stresses and strains he has to suffer in life. The confidence that the Almighty is sure to extend His Grace and protect him gives an individual hope of redemption and strength to endure the adversities. By praying to Him and meditating on Him with undivided attention and sincerity one is able to forget one's worries and derive fresh inspiration to face the challenges of life. So atheism, in effect, cuts at the root of this unfailing source of mental tranquillity and leave the people absolutely helpless.

The lecturer described the conversation between Sri Rama and Sita and, Anjaneya took leave of her carrying with him the Choodamani (குடாமணி). Blaming her own fate still for her troubles Sita expressed her wish to be Sri Rama's consort in all her births. She also referred to Rama's vow not even to think of his other two divine consorts Bhodevi and Neela Devi

in his incarnation as Rama.

### Essential Qualities of a Leader

Absence of self-interest is what makes a person worthy of being a leader, whether it be of a family association or nation. Imbued with a spirit of sacrifice and dedication, he should be willing to fore-go his personal comforts for the sake of others. Never should a leader try to take advantage of the confidence others repose on him for promoting directly or indirectly his own well-being. His happiness should lie in the happiness of those whom he has chosen to serve. At the same time, he could consider others' suffering and sorrow as his own and do his best to relieve them.

This trait of a leader, to that of one's eyes acknowledged as the most important of all the sensory organs of a human being, the eyes content themselves with seeing the nose, ears, wrists etc adorned with ornaments. But when any part of the body suffers pain it is the eye that sheds tears.

Sri Rama deputed Angada as his emissary to Ravana before the start of the war that an envoy should not only be learned but be able to put forth his sides case clearly and forcibly and with courage.

### ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction  
No. 2781/T

In the matter of the intestate estate of the late Maduthes Thambirajah alias Maduthes Christopillai of Jaffna

Rosammah widow of Maduthes Thambirajah of Navalar Road, Jaffna

Vs. Petitioner

- 1 Phillipachohy widow of Moses Maduthes
- 2 Maduthes Sebasteyu both of Navalar Road, Jaffna
- 3 Maduthes Anthonipillai of No. 78/3, Beach Road, Jaffna
- 4 Kurumuttu Thiraviam and wife
- 5 Nesammah
- 6 Chelliah Joseph and wife
- 7 Nesaretam — all of Navalar Road, Jaffna
- 8 Rev. Sister Mary Nichols Joseph Emanuel of Sacred Heart Convent, Galle

This matter coming on for disposal before A. Vaithilingam Esquire, District Judge Jaffna, on the 5th day of November 1971 in the presence of Mr. R. Sadhanandhan Proctor on the part of the Petitioner and the petition and the affidavit of the petitioner having been read.

It is ordered that the petitioner abovesigned be and she is hereby declared entitled to have Letters of Administration

in his incarnation as Rama.

## Pioneer in Medical Service in the Peninsula

(Dr. Samuel F. Green, M. D.,  
1822 - 1884)

This article on Dr. S. F. Green by Dr. B. Amirthanayakam Mills M.B.C.O.G., F.I.C.S. Obstetrician-Gynaecologist General Hospital Jaffna is reproduced from the Journal of the General Hospital.

(Continued from last issue)

Having naturally acute minds, food of metaphysics and knowing no true science upon which to expend their powers, they have lavished thought and ingenuity on their vernacular tongue. It is said that a man may be a diligent scholar in Tamil for 50 years and yet meet with works in the language which he cannot read!!

Dr. Green conducted a census on literacy among his patients and worked out that of the 422,000 inhabitants in the province, there were about 134,000 who could read, of whom 2600 were women. Comparing this with the observation of Rev. Meigs that in 1816 there were only two women who could read. Dr. Green comments — "The number of female readers in 1852 is prophetic of a period, not far in the future, when the education of women would be as nearly universal in the province as it is now in the Western countries."

Dr. Green deprecated the pride and self importance, consequent upon Western education and adoption of the habits of the foreigner, so far as it tended to destroy the usefulness of the educated nationals among their own people. Observing the chance that was occurring in Jaffna among the educated nationals. Dr. Green wrote "I begin to think the chance here will be from waist cloth to pants, from a scarf to a coat, from a furban to a hat, vegetarianism to carni-

tion as widow of the deceased and that Letters of Administration be issued to her accordingly unless the Respondents or any other person or persons interested shall on or before the 24th day of February 1972 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of November 1971.

Sgd. A. Vythilingam  
District Judge

Drawn by  
Sgd. R. Sadhanandhan  
Proctor for Petitioner

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vorism, from a hut to a house and so on till many get denationalised. I would rather see here Christain Hindus than Hindus Europeanised..... I hope by going into vernacular education to get some doctors, who will in native dress start off afoot in response to calls and not demand a horse and carriage to be sent and a heavy fee also in addition. This aping of European habits is very well in moderation, but young Jaffna overdoes it!"

Dr. Green had discovered early that the nationals desired to be taught in English in order to be eligible for lucrative positions under the government. He felt that the only way to get them to settle down as physicians in their own village, to be of maximum use their own people was to educate them in the vernacular alone, as far as it was possible. Dr. Green's policy was then disliked by his fellow missionaries as well as by the government. When he applied for government aid to publish medical literature in Tamil, his request was refused because "the non English policy pursued by the mission was, in the Governor's view, disastrous and suicidal. Similar views were expressed by some of Dr. Green's friends in India who felt that a physician educated in Tamil would be at least ten years behind those educated in English. Dr. Green's contention was that they would still be a thousand years ahead of the native physicians. Because he decided to teach in the vernacular, Dr. Green quickly mastered the Tamil language and added to his linguistic list of Latin, Greek, German and French. Because he taught in Tamil, he had to provide books in Tamil. Therefore he initiated a new service and set himself the tremendous task, with the help of his students, of translating the standard medical works of his day into Tamil.

(To be continued)



## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testy No 2750

In the matter of the Last Will and Testament of Parupathipillai wife of Thambipillai Nagalingam of Kaddudai, Manipay Deceased Thambipillai Nagalingam of Kaddudai, Manipay

Petitioner  
This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna, on the 19th October 1971 in the presence of Mr. S. Sivagnanam, Proctor, on the part of the petitioner, and the affidavit of the Petitioner dated 7th day of October, 1971 and the affidavit of the attesting witnesses dated 26th June, 1971, and consent paper of Raja Kulasegaram dated 5th September, 1971, the only son and heir of the deceased having been read

It is ordered that the Last Will and Testament bearing No. 4834 of 3-7-69 and attested by S. Rajendran, Notary Public, original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and the Petitioner abovenamed is the executor named therein and that he is hereby declared entitled to have probate thereof issued to him accordingly unless any other person or persons interested shall on or before the 26th day of January 1972 show sufficient cause to the satisfaction of this court to the contrary.

This 19th day of October, 1971  
(Sgd.) A Vythialingam  
District Judge

Drawn by  
Sgd. S. Sivagnanam  
Proctor for Petitioner.  
135 31 & 7

## Order Nisi

IN THE DISTRICT COURT  
OF VAVUNIYATestamentary Jurisdiction  
No. 495/T

In the matter of the Estate of the late Veluppillai Arunasalam of Sinnapputhukulam Vavuniya.

Deceased  
Sinnammah widow of Veluppillai Arunasalam of Sinnapputhukulam Vavuniya.

Petitioner  
Arunasalam Sivanathan of Sinnapputhukulam, Vavuniya.

Respondent  
This matter coming on for disposal before K. Sinnathamby Esquire, Additional District Judge of Vavuniya on the 30th day of May 1971 in the presence of Mr. K. Aiyathurai, proctor on the part of the petitioner and the affidavit of the petitioner dated 21-5-1970 and petition of the petitioner dated 30-5-1970 having been read and considered.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as the father of the deceased abovenamed to have Letters of Administration to the Estate of the said deceased issued to him accordingly, unless the respondent abovenamed or any other person or persons interested shall on or before the 26th day of July 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of May 1971.

Sgd. K. Sinnathamby  
Additional District Judge  
Date for showing cause against the above Order- Nisi is hereby extended to 9. 9. 71.

Sgd. V. N. A. W. Wickremasuriya  
District Judge, Vavuniya  
26 7. 71

Date for showing cause against the above Order- Nisi is hereby extended to 21. 10. 71

Sgd. V. N. A. W. Wickremasuriya  
District Judge Vavuniya  
9. 9. 71

Date for showing cause against the above Order- Nisi is hereby extended to 13. 11. 71

Sgd. S. Anandakumarasamy  
District Judge Vavuniya  
21. 10. 71

Date for showing cause against the above Order- Nisi is hereby extended to 16. 12. 71

Sgd. S. Anandakumarasamy  
District Judge Vavuniya  
18. 11. 71

Date for showing cause against the above Order- Nisi is hereby extended to 13. 1. 72

Sgd. S. Anandakumarasamy  
District Judge Vavuniya  
18. 12. 71

136 31 & 7

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNATestamentary Jurisdiction  
No. 2720

In the matter of the Intestate Estate of the late Velauthar Shanmugam of Ward No. 7, Pungudutivu.

Deceased

Velauthar Kandiah of Ward No. 7, Pungudutivu

Vs. Petitioner

Minor 1 Arunthavarane daughter of Velauthar Shanmugam

, 2 Ramanathar Mari-muttu of Ward No. 7, Pungudutivu

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 4th day of April, 1971 in the presence of Mr. P. Kathiravelu, Proctor on the part of the Petitioner and affidavit of the petitioner dated 12-3-1971 and petition of the petitioner having been read.

It is ordered that the abovenamed 2nd Respondent be appointed Guardian - Ad-Litem over the minor the 1st Respondent and that the petitioner be and he is hereby declared entitled to have Letters of Administration be issued to the petitioner accordingly, unless any person appears before this Court on or before the 18th day of July 1971 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. A. Vythialingam.  
District Judge

Drawn by  
Sgd. P. Kathiravelu  
Proctor for Petitioner

18. 7. 1971 :  
Time to show cause is extended to 20-10-1971.

Sgd. A. Vythialingam

30. 10. 71 :  
Time to show cause is extended to 2nd February 1972.

(Sgd) A. Vythialingam

138-31 & 7

Order Absolute in the  
First InstanceIn The District Court Of  
Jaffna

No. 2774 T

In the matter of the Last Will and Testament of the late R. Elaiyathamby Panchadacharam of Ariyalai West Jaffna

Deceased.

Perampalam Thuraiarajah of Ariyalai West

Petitioner

This matter coming on for disposal before A. Vaithialingam Esquire, District Judge on the 13th day of October 1971 in the presence of Mr. C. C. Somasegaram Proctor on the part of the Petitioner and the affidavit of the petitioner dated 12th day of October 1971 and the affidavit of the Notary and the witness

as dated 12th day of October 1971 having been read.

It is ordered that the Last Will of the deceased bearing No. 12076 dated 17th September 1962 and attested by C.T. Kumarasamy Notary Public of Jaffna and now deposited in this court be and the same is hereby by declared proved.

It is further ordered that the Petitioner is the Executor named in the said Last Will and that he is entitled to have Probate of the same issued to him accordingly, on his taking the usual oath and tendering security.

This 13th day of October 1971

Sgd. A. Vythialingam  
District Judge

Drawn by.  
C. C. Somasegaram  
Proctor for Petitioner  
134 24 & 31

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