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### The Esoteric Significance of the Ramayana

(BY S. RAGAVACHARY)

After reading Ramayana what can be a better conclusion than the exposition of the inner meaning of this great poem? The greatest teachers of the world have taught by parables. The highest metaphysical truths in the Vedas and the Upanishads are embodied in parables. The story of Paranjana in Bhagava is a parable, and the poet himself has expounded the inner meaning. The Rishis have themselves given us the proper clue to the fuller understanding of the scriptures. Buddha and Christ taught by parables, for the abstract truth appeals only to the intellect, whereas the concrete fact stirs the heart. It is distasteful for us to suggest that the story of the Ramayana is a mere allegory. That is not the aim of this discourse. Whether the Ramayana is historical or not in the popular

sense, it is truer than the truest history in the highest and deepest sense. To the poet and the philosopher, the idea is more real than the fact, the abstract more permanent than the concrete. That it has moved the world and will move the world is not a thing but an idea. The greatest force that now rules the world is the idea of God. Never had the Hindu devotee paused to question whether the events described in the Ramayana really happened. It is of little consequence to the true worshipper. Rama is more real to the Hindu than the Prophet to the Muslim or Christ to the Christian. The question of historicity is only for the idle enquirer. It does not interest the practical religionist. The names of Rama and Sita are carved deep, not only in the hearts of the devout Hindus, but in every forest on every mountain near every river and under every tree in the vast sub-continent from Ayodhya to Cape Comorin and Ceylon.

impressed with the ultimate triumph of Dharma-raj, the true and righteous, over Duryodhana, the false and unrighteous.

A young man with a better understanding will be apprised of the trials and sufferings to which virtue is subject in the world, the love of kingdom, the rigors of banishment, the shame and the ignominy of slavery, but is encouraged by the fact that Sri Krishna in whom he sees Providence incarnate, is always on the side of the righteous and will see justice done. Then a more accomplished mind with a deeper knowledge of the world comes into contact with the different shades of opinion and begins to ruminate upon the deeper truths in the great poem.

After searching the whole universe it returns to itself and concludes that every human body is a Kurukshetra. It is in your power to make it a DharmaShetra (தீர்மானம் செய்தல்) or an AdharmaShetra (அதீர்மானம் செய்தல்). The battle of Kurukshetra is symbolic of the eternal battle which is going on in your own mind all the dissonance in life is only symptomatic of the unceasing strife between Good and Evil. But now, what is the inner meaning of the Ramayana? It is a story of the pilgrimage of the soul to the place of Peace. It teaches us how to obtain Supreme Bliss by freeing the spirit from the fetters of physical bondage. God Himself had become incarnate in flesh and blood to set the example. Rama in Sanskrit means the Universal Soul (Paramatma or Purushottama). The name is a Mantra to every Hindu. It is pregnant with spiritual significance. Dasaratha literally means a man of ten ears. He symbolises the human body endowed

The poet's eye in a fine frenzy rolling  
Doth glance from heaven to earth, from earth to heaven  
And as imagination bodies forth  
The forms of things unknown the poet's pen  
Turns to shapes, and gives airy nothing a local habitation and a name.

Our readers should appreciate the Esoteric Significance of the Ramayana. Our sacred books are conceived to suit every level of thought and understanding. A child of seven reads and understands them.

A boy in teens also reads his own meaning into them, and a grown up man with an accomplished mind also finds a higher meaning in them.

Now let us take the Mahabharata, a child hears the story and is

lution, a vital part of daily Hindu worship, may date from the pre-Aryan days of Harrapa."

This observation has special significance for the Hindus of Ceylon and would appear to receive confirmation from the fact that the Abhayagiri Dagoba stands on the site of a Hindu temple and Hindu institutions. This fact has been attested by Malalasekera. ("Pali Literature") and Haris-chandra. ("Sacred City, Anuradhapura"). The twin pokunas (Tanks) in the vicinity of this dagoba would appear to have been a part of the Hindu temple that was destroyed.

Further confirmation of the providing of facilities at Anuradhapura for the performance of ritual baths is provided by the Mahawamsa, (Turnour's Translation, published 1837, p 64), where it is

(Over to page 7)

### THE PANDYANS

BY J. R. SINNATAMBY

In this article I am providing reference to various writers who have referred to the Pandyan Kingdom of India. This was an ancient kingdom in the south east of India and nearest, in fact a few miles, to Ceylon.

Walkers, (Hindu World P 180), refers to this kingdom as an ancient non-Aryan Tamil Kingdom at the extreme southern tip of the Indian Peninsula... The tradition of their origin from the Epic Pandu is not regarded as acceptable to scholars.

Megasthenes notes a legend according to which Horacles placed South India under the role of his daughter Pandaia. The Sanskrit epics speak of this reign as foreign territory. In the Mauryan period the Pandya Kingdom was outside the limits of Asoka's empire, but is mentioned in one of his inscriptions. The flourishing Pandya port of Korkai (or Kolkai) not far from Tuticoria was known to Greeks and Romans. Strabo mentions an embassy sent to Augustus Caesar about 29 BC by a king named Pandyan, probably a Pandya ruler.

It is possible that the people of this ancient kingdom were descended from the peoples of Indus Valley civilisation. Wolpert, ("India," P 6), says "There is good reason to believe that the present Dravidians of Southern India are descended from the people whose monumental urban civilisation in the Indus Valley was conquered by Aryan invaders some where between 2300 and 1500 BC. We know quite a bit about the highly sophisticated, technologically advanced culture of these Indus Valley dwellers... Unfortunately however we still can't read the pictographic script on Harappan seals... The early Aryans, on the other hand, have left records of their society... These Aryan "books" (the Ve-

das)...provide much illuminating historical information, including references to fierce battles against "dark skinned" enemies, who were found in fortified cities and conquered. Though many of the pre Aryans of the Indus Valley were thus overwhelmed by Aryan tribesmen, other peoples fled southward across the Vindhya...

That India was peopled by Dravidians in the north of India also has been pointed out by Mendis, (Early History of Ceylon), Nehru, (Glimpses of World History), and scholars of repute, as for example, Burrows, Boden professor for Sanskrit Oxford. The eminent philologist, scholar and statesman of North India, Chatterji has in fact pointed out in a paper pertaining to the ethnology of India that the entire north west of India was of Dravidian speech when the Aryans entered India in about 1500 B. C.

This can also be inferred from what is pointed in the Imperial Gazetteer of India, (Vol: 1, p 378), "The Dravidian race is widely spread over India, but all the members of it do not speak Dravidian languages. In the north many of them have been completely Aryanised and have adopted the language of their conquerors while they have retained their ethnic characteristics."

Wolpert, (India, P 3), has mentioned the interesting fact pertaining to the Indus Valley people "Though no great temple has yet been located, one may well have existed directly under the Buddhist shrine still standing above Mohenjodaro, for immediately adjacent to the sacred ground lies the great "bath", a huge hypocaustically heated tank of brick, much like the water tanks found to this day beside Hindu temples all over India, Ritual ab-

(Continued on page 8)



THOUGHTS TO BE TREASURED

என்மும் தேனும்
மேலும் யானும்
என்மும் என்னையும்
போல் சிந்த எந்தை

(Tiruvachakam)

My Father (God) who pervades everything, inside, below, above, everywhere, like oil in sesamum seed.



திருவருளி

மகாசீவாயுதேவ ஐயாருடும் அலவியும்
மகாசீவாயுதேவ நானநி விக்கையும்
மகாசீவாயுதேவ நானநி தேத்துமே
மகாசீவாயுதேவ நானநி காட்டுமே

Hindu Organ

FRIDAY, JANUARY 7, 1972

PAPER - SUPPLY : PRESSING PROBLEM

Like that indispensable staple article of food - rice, paper is one of the important necessities of life. Time was when paper had been available anywhere and everywhere. Free use was made of the inexhaustible supplies. Frivolous use also had been made of this article of communication merely because it was easily obtainable. Times have changed with a big bang. The axiomatic truism of supply satisfying demand has come to be doubted. Availability of provisions is fast becoming a frustrating problem that seems to tax the thinking capacity of economists and statesmen. In this serious situation of economic instability it has become necessary to examine the conditions that are causing the acute shortage of paper or blocking its availability.

Educational Institutions have started work for the year in great earnest under changed regulations. Work in the class room cannot afford to suffer due to lack of men or material, funds or facilities. However, the beginning of the new scheme of education has been confronted with what is reported to be an acute shortage of writing paper.

Paper for printing is in a worse state of shortage. The increase in the volume of printing is stupendous. Everything written is printed. Newspapers, journals, magazines, periodicals, tracts and pamphlets appear by the thousands in this Island consuming

a colossal volume of news-print.

Pondering over these tell tale facts, any person interested in this branch of communication will be forced to infer that the demand of this particular commodity is dangerously beyond the biggest dimensions of supply. The alarm is quite justified.

What then is the immediate remedy for this economic illness? Austerity-that is the term which naturally strikes any economist when it is well known that production is poor and need is greater.

In our opinion more paper is wasted than is being put to proper use. Where one hundred notices would answer the purpose of advertisement, one thousand are printed and thrown away in indiscriminate distribution. This is but one instance of the mischievous misuse of paper. During times of war when communications of supply were compulsorily disorganized and crippled the use of paper was under strict supervision and every available space of unused paper was availed of.

The present situation is precarious. Every attempt should be made by all concerned to check the wanton waste of paper. Whatever supply of paper is available must be distributed to deserving needs under a strictly supervised system of quota.

Educational institutions by their inherent nature of instruction must have the irreducible minimum of paper for writing and printing purposes.

Paper, paper everywhere but not a piece to handle!

Siddhantha Lectures

By

SRI LA SRI GNANAPRAGASA THESIGA PARAMASARIYA SWAMIGAL

Instructive lectures on 'Thiruvandipayan' were delivered by Sri La Sri Gnanaprakasas TheSIGa Paramasariya Swamigal Maha Sannithanam of Kanchipuram Sri Mehandar Sannithanam Gnana Peedam Thondamada Aatheenam at the Saiva Paripalana Sabha Navalar Ashrama Mandapam.

The Swamigal also delivered lectures at the Thiruvassaga Vila and at the Saiva Vila at Punguduttu.

Arrangements are being made by the Sabha to organize classes on Saiva Siddhantham under the guidance of the Maha Sannithanam.

The Esoteric Significance.....

( From page 5 )

with the ten organs. viz. five organs of sense and five organs of action. His three wives Kausalya, Sumitra and Kaikeya represent the three Gunas of man - Satwa, Rajas and Tamas. The birth of Rama as Dasaratha's son means the incarnation of Paramatma in human body. Rama was born to Kausalya. This signifies Rama was the embodiment of Satwa quality and Santi was the predominant features of his character. Tamas means darkness inertia, inactivity. Kaikey's future conduct justifies the quality which she represents. Sita literally means the furrow of a plough. King Janaka is said to have found her while ploughing a sacred field for performing Yaga. Yagas are of various kinds; they are of varying grades according to the varying degrees of spiritual development and intellectual enlightenment. The Bhagavat Gita says the best and highest of them all is Gnana yagna, that is to say Yoga for the attainment of spiritual wisdom. This is the only yagna suited to King Janaka. A Janak would not do any other yagna. The discovery of Sita under such circumstances

is significant of the dawn of spiritual illumination a Symbol of Gnana is Sita.

Rama's marriage with Sita symbolises his yearning for Gnana or knowledge, and his initiation into the path of discipleship for its attainment. The only Guru who was fit to do it was Viswamitra. The name literally means Friend of the universe. We know how reluctant Dasaratha was to send Rama with Viswamitra. This shows what a great obstacle the body is to spiritual progress. But man cannot be admitted into the temple of knowledge without a severe test. Spiritual advancement is not possible without over-coming anger. Rudra is the God of anger. He has a third eye in his fore-head which he opens when angry; and which when open, burns the whole universe. Rama could not marry Sita without breaking the bow of Rudra. That is to say he could not be initiated without subduing his passions. But there was Parasurama who had killed Kshatriyas twenty-one times, who had not only subdued anger but annihilated it.

Rama receives his initiation also, and the mantle

Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY, B. A.

( Continued from our issue of 3-12-71 )

"I have thought for many years that it was my duty to help Hindu parents in this country and India to attain their hearts wish. This is the reason, Sir, why Parameshvara Vithyalayam was founded. Vithyalayam means a house of learning, and Parameshvara means the Most High. Any student who is admitted there will be given facilities to know something more of life than the perishable side of it. He would know that the Spirit within the mortal body and God within and beyond us are the only imperishable things which we should labour hard to attain, at least as hard as we labour for the perishable things of the body. In our endeavour to attain the Imperishable we have first to discover the individual spirit which is in the body, and then come to know God who is in the spirit. The Spirit is therefore called the Temple of God - Unless boys and girls are taught, these truths early in life and helped to prefer the principles and practices which relate to the discovery of the Spirit in the body, and God in the spirit, they would be engulfed in the vortices of selfishness and sensual desires. They would naturally sink more and more into corruption, and become terrible suffers here and in the lives to come."

( To be continued )

of world leadership in spirituality fell from Parasurama on the shoulder of the new born spirit. This is the spiritual meaning of the humiliation of Parasurama by Sri Rama. But initiation is but the commencement of the path of Freedom.

After marriage, the house-holder must stand the severe test of the trials, troubles and temptations of life. The strong determination to face the stern realities of life and fight the way to Freedom is the out-flowering of the spirit of Renunciation, which means the annihilation of attachment to the bodily pleasures and sensual indulgences. The death of Dasaratha consequent on Rama's departure to the forest signifies the death of attachment to sensual happiness. Samsaram is generally compared to wilderness. Rama's banishment to the forest corresponds to the soul's determination to fight the battle of life and tread the path to Supreme Bliss. The Rakshasas in the forest represent the evil forces of the world. Even the universal soul in the bondage of flesh and blood cannot escape the clutches of Maya. Rama succumbs to the temptation of Maricha, the embodiment of Maya and his wisdom. Sita (Sita = Gnana) is carried away by Ravana who symbolises the ten headed monster of physical tyranny. The recovery of Sita was possible only by killing Ravana. The dawn of spiritual illumination is possible only to those who have overcome the senses. Sugriva, the son of Sriya (the fountain source of all light) helps him in the endeavour. The learned Hanuman, the son of Vayu also aids him. The friendship of Sugriva is secured through Hanuman. Knowledge is to be obtained through the Shastras. The control of breath (Pranayama) helps concentration on the light of Truth. With the help of Hanuman and Sugriva Rama recovers his lost Sita. Man attains to spiritual Truth through the light of knowledge devised from the Shastras.

Lanka symbolises the highest zenith of material splendour. The conquest of Lanka signifies the triumph of spirit over matter and establish the superiority over materialism.

This is the spiritual message of the Rama- (Continued on page 7)



# THE PANDYANS

(Continued from page 5)

pointed out "In the reign of Senindagutta, the damilas to ensure cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town." Apparently this refers to the construction of a channel or the diversion of a river towards a temple for the performance of ritual ablutions.

The Pandyan Kingdom has made a special contribution to Ceylon in that it provided her with Ceylon's first queen. It is also significant that the last few queens were also from Madura, then under the Nayakars, according to Dolapillai in his book on Sri Wickramarajasingha.

Reference to the first Pandyan queen of Ceylon has also been made by Geiger, (Mahawamsa, P 59, foot note 1), where he refers to the Madura mentioned in the Mahawamsa as the Madura in the South of the Madras Presidency.

Paul Pieris has also referred to this subject. He says, (Sinhale and the Patriots. P 7), "Madura known to the Roman as Regnum Pandionis, had lost its position as the centre of Dravidian culture which it enjoyed in the days of Agastya when its Sangattar, University Board, was the ultimate tribunal in matters of scholarship. The Royal family which supplied Vijaya with his consort was destroyed by the Moslem invasion, but in 1420 a Hindu Dynasty, that of the Nayakas, was again established, and acknowledging the overlordship of Vijayanagara reached its zenith under Tirumala Nayaka (1623 — 1662) whose architectural works remain his impressive memorial". Madura is actually shown in Ptolemy's map of India. (C. 100 AD) and described as "Madura Regia Pandionis".

The earliest capital of the Pandians was at Kolkai at the mouth of the river Tamraparni, (Imperial Gazetteer of India, Vol 23, P 216, Mendis, "Early History of Ceylon").

This solves the question of the reference in the Mahawamsa to the ambassadors that they went by ship to Madura.

I have dealt with this in my article "Kolkie" where I have pointed out "The Mahawamsa clearly refers to Madura as the Madura in Southern India but says the ambassadors reached the place by ship. It is now clear that the capital of the Pandians, (Madura when the Mahawamsa was written in the 5th century A. D.), was then actually Kolkie which was on the coast before shifting took place".

The reference to ambassadors "were quickly come by ship" to their destination, at Verse VI page 59 of the Mahawamsa, (Geiger's Translation), is also an indication of the proximity of this Pandyan port to Ceylon.

Further confirmation of the fact that the first capital of the Pandians was on the coast of India is furnished by Coomarasamy, (RASC B 1895, Vol 14, No. 46, P 18), in a paper pertaining to "Ancient Tamil Literature", read by him, where he states, "Amongst the members of the first Sangam were Agastya, ... during the reigns of eighty nine Pandya kings, beginning with Kaysinavaluti and ending in the reign of Kadukkon, when the city of Madura — not modern Madura, but another in the southernmost part of India was submerged in the sea...."

The third and last Sangam was established by the Pandya king Mudattirumaranat at Madura (Modern Madura) which was called Uttara (northern) Madurai, to distinguish it from Southern Madura, which was destroyed by the sea".

This confirms that the Mahawamsa actually refers to the capital, when it was on the southern coast of India so as to distinguish it from the modern Madura that is northern Madura, at the time when the Mahawamsa was written.

This early contact between Anuradhapura and the Pandians at South India from the time of Wijaya can also be inferred from what Fernando, University of Ceylon Review, Vol. 7 No. 4, PP 222, 283, 284, 295), says, "A close parallel to the early Brahmi records of Ceylon is offered by some interesting Brahmi records in South India... Pandya country. So alike those at Mihintale, Vessa-

giriya and such other ancient sites. Also bedsteads like at Mihintale and Vessagiriya".

"Inscriptions at Arikamedu in South India same as Brahmi of early cave records and assigned to the 1st and 2nd century A. D. Scribes same in India and Ceylon and differing from those who carved records of Asoka, was existing in South India and Ceylon and practising its arts even before time of Asoka".

The question also as to whether the Pandians were Aryans has engaged the attention of scholars. Welpert referred to above has pointed out that the tradition of their origin from the Epic Pandu is not regarded as acceptable to scholars. The historical and geographical background of the Pandyan Kingdom has been dealt with by B. C. Law. In view of the well authenticated manner in which this subject has been dealt with by Law. I am quoting the entire reference to this subject in his work "Historical Geography of Ancient India," pages 180-181, where he states, "The Pandya country to which Panini refers in his Astadhyayi (4-1-171) comprised Madura and Tinnevely districts (S. I. I., 1, PP 51, 59, 63 etc). According to Ptolemy it was known as Pandyon Madoura as its royal city (McCrindle, Ancient India as described by Ptolemy, Majumdar Ed., P 183). It was conquered by Rajendra Coda. The Pandya Kingdom also comprised Travancore in the 1st century of the Christian era. Originally it had its capital at Kolkai on the Tamraparni river in Tinnevely, and its later capital was Madura (Daksina Mathura). In the Mahabharata and in many Jatakas the Pandus are spoken of as the ruling race of Indraprastha. Katyayana in his Varttika derives Pandya from Pandu. The country of the Pandyas is also mentioned in the Ramayana (IV, Ch. 41), Sugriva is said to have sent his monkey soldiers in quest of Sita. In the Mahabharata (Sabhaparva Ch 3, V, 17) it is stated that Shahdeva, the youngest of the Pandu princes, went to the Dakshinapatha after having conquered the king of the Pandyas.

The Puranas also refer to the Pandyas (Markandeya, Ch. 57, V-45; Vayu, 45, 124; Matsya, 112, 45) Asoka's Rock Edicts II

## Freedom Worth A Full Fortune

Bangala Desh became a reality when blood of the patriots flowed over the father-land. The man of mighty resolve behind the movement is now free to steer Bangala Desh clear of all difficulties and impediments. In fact Sheikh Mujibur Rahman has been re-born — so is Bangala Desh. This freedom is worth a full fortune.

## THE PANDYANS

Please see continuation of column 5 in page 1 in column 1 page 1. Ed. H. O.

## The Esoteric ...

(Continued from page 6)

yana, But it cannot be regarded as the sole aim of the immortal poem. The poem has been in existence for centuries past and no commentator can confidently assert that he has fully grasped the significance of the poem. Its treasures are inexhaustible from whatever stand-point to be studied."

Poets are not tired of singing the praises of the poetic beauties. Philosophers have not dived deep into its deepest recesses. Pandits vie with each other in interpreting its meaning. Its excellence defies descriptions. It has been the wonder of the world for ages past. It will continue to be an object of wonder, admiration and reverence for all time.

and XIII mention the Pandyas whose territory lay outside his empire. Asoka was in friendly terms with the Pandyas who probably had two kingdoms, one including Tinnevely on the South and extending as far north as the highlands in the neighbourhood of Coimbatore Gap, the other including the Mysore State. Strabo (XV, 4, 73) mentions an embassy sent to Augustus Caesar by a king 'Pandion' possibly a Pandya of the Tamil country. For further details, vide B. C. Law, Tribes in Ancient India, PP 190 ff.)

(To be continued)

## ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction No. 2713

In the matter of the intestate estate of the late Mooththathamby Ratnam of Myliddy, Kankasanturai.

Deceased

Mahalaxshmy widow of Mooththathamby Ratnam of Yarmai, Myliddy North, Kankasanturai.

Vs. Petitioner

Minors 1. Ratnam Thiagarajah and  
" 2. Ratnam Kanagarajah  
" 3. Mailu Krishnapillai and wife  
" 4. Nachchanpillai all of Yarmai, Myliddy North, Kankasanturai (the 1st and 2nd Respondents are Minors appearing by their G. A. L. the 4th respondent.)  
Respondent,

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 19th day of March, 1971 in the presence of Mr. K. Somaskandan, Proctor on the part of petitioner and the affidavit of the petitioner dated 2nd March, 1971 having been read.

It is ordered and declared that the 4th respondent be and she is hereby appointed guardian ad litem over the 1st and 2nd minor respondents and that the Letters of administration be and the same is hereby granted to the petitioner accordingly, unless the respondents atovenamed or others whomsoever shall on or before the 4th day of July, 1971 show sufficient cause to the satisfaction of this court to the contrary.

It is also ordered that the petitioner do produce the 1st and 2nd minor respondents in this court on that day.

Jaffna this 19th day of March, 1971

(Sgd) A. Vythilingam District Judge, Jaffna

Drawn by:- (Sgd) K. Somaskandan Proctor for Petitioner Extended and reissued for 7 10 1971

(Sgd) A. Vythilingam District Judge, Jaffna Extended and reissued for 8 12 1971

(Sgd) A. Vythilingam District Judge, Jaffna Extended and reissued for 9 2 1972

(Sgd) A. Vythilingam District Judge, Jaffna

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**Order Nisi**  
**IN THE DISTRICT COURT OF VAVUNIYA**  
 Testamentary Jurisdiction  
 No. 495/T

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

Deceased  
 Sinuammah 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 18.11.71  
 Sgd. S. Anandakumarasamy  
 District Judge Vavuniya  
 21.10.71

Date for showing cause against the above Order- Nisi is hereby extended to 13.1.72  
 Sgd. S. Anandakumarasamy  
 District Judge Vavuniya  
 18.11.71

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**ORDER NISI**  
**IN THE DISTRICT COURT OF JAFFNA**  
 Testamentary 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 Marimuttu 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

20.10.71;  
 Time to show cause is extended to 2nd February 1972  
 (Sgd) A. Vythialingam  
 138-31 & 7

**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 Nsgalingam 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 8-7-69 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 Jaffna**  
 Testamentary Jurisdiction  
 No. 2781/T

In the matter of the intestate estate of the late Maduthees Thambirajah alias Maduthees Christophillai of Jaffna

Rosammah widow of Maduthees Thambirajah of Navalar Road, Jaffna  
 Vs. Petitioner

- 1 Phillipsoohy widow of Moses Maduthees
- 2 Maduthees Sebastheya both of Navalar Road, Jaffna
- 3 Maduthees Anthonipillai of No. 78/3, Beach Road, Jaffna
- 4 Kurusumuttu Thiraviam and wife
- 5 Nesammah
- 6 Chelliah Joseph and wife
- 7 Nesaretnam - all of Navalar Road, Jaffna
- 8 Rev. Sister Mary Nicholas Joseph Emanuel of Sacred

Heart Convent, Galle  
 Respondents

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 abovenamed be and she is hereby declared entitled to have Letters of Administration 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. Vythialingam  
 District Judge

Drawn by  
 Sgd. R. Sadhanandhan  
 Proctor for Petitioner  
 137 31 & 7

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Editor: R. N. SIVAPRAKASAM

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