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# INTHUSATHANAM

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JAFFNA, FRIDAY JANUARY 21, 1972

X

### AWARENESS

BY C. SINNATHURAI

Awareness is a great boon to an individual in the development of all his or her aspects of physical, mental, moral and spiritual spheres. A person must not be in the lethargic state of inactivity and domain of ignorance. Owing to the past Karma some human beings are in a drooping mental state of inactivity (காலசீதை). They are not aware of their daily round of duties. They are not particular about their daily bathing and bodily cleanliness. They are simply human in form but are not interested in their welfare of others. They have no interest in themselves. There are certain people of this category. The awareness (செறிப்புத் தன்மை) of their personal cleanliness and daily routine of work is dormant in them. They are more or less a burden not only to themselves but also to their close relatives or to society. There are others who are interested only in their uplift. They are selfish. Such people are better than the previous category. Their awareness of their daily duty is active. They are always conscious of their personal cleanliness and their own material advancement. Their thoughts do not go beyond the range of their personal progress and their thoughts reel only on their own or family's welfare on personal glory, on making money by any means, saving money without sharing their wealth with deserving relatives and needy people.

There are others with a broadened outlook of life. They are aware of their duties to themselves and the members of the family and are always cognisant of the welfare and the sufferings of their relatives. There are still others whose range of interest goes beyond the circle of their relatives and friends.

They wish in their heart of hearts that all human and all beings bird, beast, plant or tree should live well and wish for their happiness. Such category of persons would be always aware of the existence of a Supreme Being and of the fact that the Supreme Being is present in all beings animate or inanimate. Such persons are of a rare category and phenomenon. In the latter part of the last century there lived an intellectual and spiritual giant in the name of Swami Vivekananda who belonged to this category. When he was in America, it is said that he wept bitterly when he thought of the starving teeming millions of his country. To him the country from snow-capped Himalayas to Cape Comorin was the Panniya Bhoomi and the temple of Lord Parameshwaran. He thought of the whole world as such. Vivekananda prepared the way for the advent of Mahatma Gandhi to chalk out the way for Indian freedom and free the people from economic and mental, moral and spiritual degradation.

The awareness of anything must begin in the early age. This germ of awareness is inherited according to each one's Karma mostly from parents. Some parents are very lethargic and pessimistic. Children born of them will be lethargic and are in a state of inactivity (காலசீதை). Every person must be aware that he is a human being endowed with certain powers or talents. The king or the Prime Minister must be aware and conscious that he has been appointed by God to carry out His duties. He must do his duty impartially, dutifully and with sincerity and genuineness. Similarly a housewife or a householder or clerk or a teacher or a farmer or an engineer any person who

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### Reviewed News Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

#### Homage of a Nation

Excerpts from public eulogies to Sir Ponnambalam Ramanathan. C. W. W. Kannangara said:-

"He was matchless in eloquence, unrivalled in debate, sound in judgment, profound in scholarship and diligent in the study of every important question that engaged public attention."

"His conspicuous merit and outstanding ability place him high above his fellows and he soon became the leader of his people and the fearless champion of their rights."

"Our undying gratitude is due to him for the bold and courageous manner in which he vindicated the honour and the good name of the Sinhalese people in the dark days of 1915 and I hope Sir, that ere long will be erected in his honour a worthy memorial to the noble and glorious part played by Sir Ramanathan in the deliverance of our people."

"It may well be said of him, that he laid the foundation of fearless criticism in our Council of State and opened to all the path of public duty which he trod so nobly, fearlessly and manfully to the last."

Sir D. B. Jayatilake said:-

"As has already been stated as scholar, as author, as philosopher, as educationist, as lawyer, as legislator, as statesman he has left the impress of his conspicuous position, which he did in so many spheres of activity."

"The truly great never die. It is true their bodies perish but their name and fame will endure forever."

"Some of his contemporaries may have excelled him in one particular respect or another, but I think it could be said without fear of contradiction that no man of his day occupied the conspicuous position, which he did in so many spheres."

E. W. Perera, a patriot, and a younger contemporary of Ramanathan said:-

"It was Sir Ramanathan who manfully and strenuously, although he was not of his (the speaker's) blood yet feeling as a child of the country for his motherland, who did all he possibly could as the one Ceylonese member to vindicate the Sinhalese and help them in their great agony and in their great travail."

"One of the things he said in 1915 was 'private friendship has nothing to do with public duty.' That was the keynote to his character."

E. W. Jayawardhana a Judge of the Supreme Court said:-

"He was perfect master of the parry and the thrust and in repartee he was unexcelled. There was a certain calmness in his advocacy which appealed to everybody."

"As a statesman and as a politician, I think, if we searched the records of the last hundred

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#### Thai Pongal-Week

The people of the Northern Capital City were presented with a fine opportunity to keep the Thai-Pongal week true to traditional enjoyment by the Tamil Sahitya Group, the Ramanathan Book Release Committee and other organizations. The Minister for Cultural Affairs and the Minister of Tele-Communications spared no pains to make the functions lively. Minister Kulatilake made no secret of the fact that his Ministry was doing its best to place cultural affairs on a proper footing, and reaffirmed his earlier views that Tamil Literature would receive due and equal attention from his Ministry.

#### Tamil Language - a real Treasure

Minister Kumarasuriar has acquired a reputation as the guardian angel of all that is Tamil. He seldom fails to impress his audience with his outspoken views on religion, literature, culture and general welfare. During the Sahitya function he was full of praise for the achievement of writers, authors and poets in Tamil.

#### Talk in Tamil

Minister E. D. Bandaranaike always known to score debating points at the appropriate place and time received rounds of applause when for full thirty minutes he addressed the Chairmen of Village Councils in faultless Tamil. Here was evidence of Mr. Bandaranaike's keenness to know all the languages of the country and to converse in them—a requirement for national leadership.

#### Ramanathan-Emblem Real Patriotism

Mr. Shirley Corea in the course of his speech on the occasion of the release of the Biography

(Over to page 6)

## THOUGHTS TO BE TREASURED

அன்றும் திருநெல்வேலி  
காஞ்சிபுரம் ஆட்டிபட்டேன்,  
இன்றும் திருநெல்வேலி  
காஞ்சிபுரம்...

(Ammaiyar)

Then when I became Thy slave I saw not Thy Holy Form Neither have I seen It since then even today.



தமிழ்நாட்டில் திருநெல்வேலி  
காஞ்சிபுரம் ஆட்டிபட்டேன்,  
இன்றும் திருநெல்வேலி  
காஞ்சிபுரம்...

## Hindu Organ

FRIDAY, JANUARY 21, 1972

## DOUBT TO BE RESOLVED BY DISCUSSION

The endeavour of some Saiva Organisations to convene a Conference of Veda Agama Scholars, Astronomers, Astrologers and learned Saiva leaders for the purpose of arriving, by a thorough discussion, at the more appropriate of the two different dates that have been declared to be the perfect occasion in Virotharithu year for the vigil and fasting called Maha Sivarathiri appear to have been successful. His Holiness Gnanapiragasa Theiga Paramasariya Swamikal of Sri Meikandar Santhanam Gnanapiedam Thondaimandala Aatheenam who presided over the Conference highly commended the idea of reputed scholars sitting together and studying the problem of conflicting dates in the light of Veda Sivagama learning.

This question was discussed on earlier occasions when there arose conflicting theories in fixing appropriate dates for Maha Sivarathiri. Leading Saiva Scholars gave their considered views. The Saiva Paripalana Sabha did a yeoman service in publishing these views in the Inthusathanam in extensio. All these statements refer to texts in the Vedas and Agamas relating parti-

cularly to Maha Sivarathiri.

This ad hoc Conference on the subject of Maha Sivarathiri would do well to publish an exhaustive commentary inclusive of all views that had already been given quoting chapter and verse from appropriate texts. Such a publication will help the Saiva Public have the correct information about the holy occasion of Maha Sivarathiri in particular reference to the proper date on which the all-important vigil-fast should be observed.

## Subscription Reminder

Those who have not paid the subscription for the "Hindu Organ" and "Inthusathanam" for the year 1971 are kindly requested to remit at an early date their arrears of subscription. Reminders by post have already been sent. The increase in the cost of printing materials and postage is an additional burden on us.

Please send M. O or Cheque in favour of

**The Manager,**  
Saiva Prakasa Press,  
450, K. K. S. Road,  
Jaffna.

## Thurga Thevi Temple at Thalaimpathy

What was once a Madalayam at Thalaimpathy in Vilaiveli at Nuvail is from 1963 a Thurgadewi Temple.

Maha Archanai is being performed for 5 days beginning January 21, 1972.

Mondays during the month of Panguai (February-March) are days for special poojabs.

## Mr. P. Kulendran on Observation Tour in India

Mr. P. Kulendran, Assistant Superintendent of Tele-communication Traffic in charge of Colombo Auto Manual Exchange, left for India on an observation tour to acquaint himself with methods and procedure involved in ship to shore Radio Telephone Service (HF and VHF). He will visit Madras, Cal-

## AWARENESS

(From page 5)

does any kind of work and service must be aware of his duty. He must have positive and optimistic thoughts of doing his duty with devotion and dedication. A conscientious person bent only on his duty will not mind his food, sleep and personal comfort, and do his duty with one pointedness. Such a person is sure to succeed in life and achieve all his objectives. The path of duty is the way to glory. The path reached and kept by great men were not attained by sudden flight. Perseverance overcomes mountains". According to Saiva Siddhanta philosophy if a person is destined to get a job or achieve greatness by service, he will not remain idle. The Kalai Thathuva will stir him to action and make him achieve the desired end.

Of all the realms of awareness a person must be aware that he or she is a human being and this birth was given to him or her after many struggles in the previous cycle of births. He must be aware that there are myriads of birth and of all of these the human body is a great treasure entrusted to him by God for freeing himself from the fetters of bondage. If a person is aware and keeps this idea in his consciousness, there will be little room for him to fall a prey to the pranks and frivolities of the senses. The awareness of this great truth is not easily obtained. It is not bought or sold in the market. It is acquired by the soul in previous births. This burning desire to achieve liberation and become one with God must spring spontaneously and automatically from the reservoir of the selfless good action done by a person in the previous birth.

The more a person's thoughts rise higher and higher, the more the soul is elevated in the divine

cutta, Bombay and Cochin and on his return to Ceylon will help to introduce VHF Radio Telephone Service between ships at sea and Ceylon, covering a range of approximately 500 miles from Colombo. His tour has been arranged by the Government of India under the Colombo Plan.

Letter to the Editor

## ANURADHAPURA FIRST A HINDU CITY

Sir,

Reference my article "The Pandyaans" which appeared in the press recently, where I referred to Hindu temples in Anuradhapura, I am giving below an extract from my work "Ceylon in Retrospect" which gives more detailed information.

"That Hinduism and Hindu temples existed at Anuradhapura before the advent of Buddhism is clear from the following extracts:

"Malalasekera (Pali Literature of Ceylon) "Halls for Brahmins Titthrama (monastery for foreign religions (built by Pandukabhaya where Abhayagiri now stands."

Harischandra (Sacred City, Anuradhapura) points out that Abhayagiri Dagoba stands on the site of a Hindu temple. This is referred to by Chapman, C. R. A. S. C. B., Transactions 111, P 478, who quotes Rajaratnacari page 41 "The King (Walgambawa) moreover, caused to be broken down a temple which belongs to a heathen priest called Gira and on the said place caused to be built twelve temples to Buddu, one joining another, and in the midst caused to be raised an immense warehouse or monument, and joining his name, Abaya, with the name of the

regions. The awareness and the desires of this worldly plane pertaining to "I" and "mine" will be consumed by the elevated thoughts of Svagnanam (சுவஞ்ஞானம்). The Saints who belong to this category are Appar, Saranathan, Sundarar, Manivassagar, Thirumoolar and a host of other Saints who by their immortal poems or writings have enriched the Tamil language and who by their presence and vibration sanctified India - the Punjiya - Phoomi and who by their poems stand as a beacon light to people at present and to generations of people yet unborn.

"Lives of great men all remind us

We can make our lives sublime"

heathen priest called Gira called the same monument by the said Abayagira, and made an offering of the same to the priest Tissa, who had befriended him in his exile."

W. A. de Silva, (JRAS CB, Vol. 28 1919-21), says first Buddhist shrines founded in Anuradhapura is Isurumuniya Rock Temple. Before it was converted to a vihara it was a temple of Gods.

Paranavitana, (JRASCB Vol. 31, No 84, 1929), "Mabavamea in its account of the formation of Anuradhapura by Pandukabhaya in 4th century B. C. mentions numbers of religions and public institutions established there by the monarch. The earliest inscriptions too, bear testimony to the presence of Brahmins in Ceylon just after the introduction of Buddhism. They must therefore have been living in pre-Buddhist Ceylon too and the presence of the Brahmins is evidence of the prevalence of their religious beliefs."

In this context the views expressed by Ariyapala and Nicholas are of much interest.

Ariyapala, (Society in Mediaeval Ceylon P 47), has pointed out that, "Purohita wielded great influence in King's court - Institution of Purohita mentioned to the last phases of Sinhalese kingdom - First chaplain mentioned is Candu in time of Pandukabhaya - Appointment of a Brahmin - excellence in keeping with Indian traditions" while Nicholas, (University of Ceylon Review, P 259), has observed, "According to Paranavitana - Brahmins held an honourable place in society in those days and some of them were in sympathy with Buddhist movement - Vijaya Pandukabhaya, Devanampiya Tissa, had Brahmin purohitas - kings endowed Brahmana shrines in city and Brahmanas were generally people of influence and wealth."

Yours etc.  
J. R. Sinnatamby

286, Buller's Road,  
Colombo 7,  
171.72

## Reviewed News

(Continued from page 5)

of Sir P. Ramanathan written by Mr. M. Vythilingam, referred to the freedom moment of Lanka in which the leaders of of the past participated with feeling and devotion and stated that of them all Sir Ramanathan was most outstanding.

The story of the struggle for independence is in effect the sketch of the patriotic services of a distinguished galaxy of devoted leaders — the Jayawardenes, the Co-reas, the Senanayakes the Ponnambalam, Messrs E. W. Perera, C. W. W. Kannangara, H. J. C. Pereira, E. T. de Silva, W. A. de Silva, Sir James Peiris to mention a few.

To all of these illustrious leaders Sir Ramanathan was an inspiration, a guide, a Guru by virtue of his great characteristics,—learning, living and love of the country.

### Worth Remembering

Minister S. S. Kulasilleke recalled to his mind the period he was sanctioning as Magistrate of Mallakam and said that an indelible impression was formed in him about the cultural elegance of the students of Ramanathan College — a characteristic which he attributed to the vision and leadership of Sir Ramanathan in educational and cultural affairs.

### He belongs to the Nation

Sri la Sri Arumuga Navalar is one of the talented patriots of Lanka. Hence he belongs to the nation. His place of residence and articles used by him daily in the process of religious prayers and literary pursuits must be preserved. This opinion was expressed by the Minister of Cultural Affairs when he stated that arrangements would be made to acquire the residence of Sri la Sri Navalar.

### Kurunchi Kumaran Kovil

The High Festivals of the Kurunchi Kumaran Kovil Peradeniya begin on January 21, 1972, concluding on January 30, 1972.



NAMO! NAMO!

## O Goddess Sarasvati!

Thou art in peerless purity so supreme  
In astounding ennobling beauty, so incomparable;  
In speech so magniloquent beyond any dream;  
In kindness so great, that even the humble  
In encompassing wisdom sweetly smiled upon  
By thy blessed self who is true culture's spring  
With the milky rays of love lifting the forlorn  
Can utmost blessings to mankind swiftly bring  
I bow reverently—dear Goddess, worshipping deeply  
With uplifted hands in Namaskar coming meekly  
I have thought and prayed, prayed and thought  
About this web in which humanity is caught;  
It is to you great goddess that I came at last.  
The gift in thy hands is needed to blast  
The evils, the hates, the follies harmful  
Which makes the worth of living so doubtful.  
Not the moon, not the sputnik, not the meat;  
Not the fish, not the cloth, not the wheat,  
Not the gold, not the diamond, not the plane.  
That we need to dispel mankind's bitter pain  
But words noble, words sweet, words compelling  
Wise and powerful in brotherhood binding  
To love, cherish, nourish, and to befriend  
The other man, tho' slow to respond his trend.  
The words rightly coming from thy beloved  
O Great Goddess! will be everywhere heard  
In a simple great spirit of true wisdom  
And make our earth a divine kingdom  
By mankind's own dear inventive genius  
United and coupled to a purpose serious.  
The billion—billion waste and the stacked billion  
Will find a way to give joy to the million.  
Furious war and burning death will be no more,  
Man's common pool to grand heights will soar.  
The mighty ocean will not be heartlessly pressed  
To swallow a loved carrier carefully dressed;  
The carrying birds will not suddenly fall;  
Mighty scrapers to the dust will not roll.  
Loving pigeons in their high nests will remain;  
Centuries of loving labour will not be slain  
By a studied stabbing throw foolishly made.  
Words, will not harm, deeds will not jade;  
The gentle harp will have a jolly good trade;  
Handsome rewards will be easily paid  
To humanity for love and being on duty  
On this revolving globe whose possible purity  
To increase we have been here summoned—  
Not to traverse treacherous paths hardened.  
O noble goddess, release the worthy muse;  
A Valmiki inspired this age can better use,  
For words now spread swiftly very far  
And can be heard from afar while driving a car.  
The symbolic book, the divine veena, the lotus pose  
The tender countenance purer than a rose  
Revealing the gentleness in awesome shakti  
Inspire in me love and a grateful bhakti.  
My Prajap, Great Goddess, please do receive!  
May our minds be blessed, virtue to conceive!

M. K. Anawaratne

"Maithāhree Vasa"

Udumulla, Bandula

## Sir Ponnambalam Ramanathan

(Continued on page 5)

years under British rule, we cannot find a person who has played a larger part in politics than Sir P. Ramanathan."

Hon. A. F. Molamure (who was The Speaker of the State Council) said:-

"Sir Ramanathan as a politician was equal to Mr. Lloyd George whose ready wit and ability to retort was well known."

"... they always felt that Sir Ramanathan was one of them and the chief of them."

Sir Herbert Stanley, Governor of Ceylon on June 14, 1929 at a Jubilee Dinner on the 50th year of Sir Ramanathan's service as Legislative Councillor said:-

"...but the quality by which you would think of him readily is that of a great patriot—a great Ceylonese patriot. Though he belongs to the Tamil Community... and though he is a very good Tamil he is still a better Ceylonese." Governor Thompson who was Governor of Ceylon (and who presided over the Jubilee Celebrations) said of Sir P. Ramanathan in 1929:-

"Above all he had the essential quality of patriotism. He was not only a good Tamil, he was one of the best Tamils; he was one of the best Ceylonese, and he was one of the best citizens of the Empire."

"During the long and active period of over fifty years there was no occasion on which he did not assist his people in their long struggle towards self-government at every stage of which he fought in the van."

At Parameshvara College, Tirunelvely, Jaffna on unveiling the portrait of Sir Ponnambalam Ramanathan, Adiger Meedeniya said of Sir Ramanathan.

"He was the greatest public servant this country had produced."

Justice T. F. Garvin said of Sir P. Ramanathan:-

"No man had rendered more distinguished or more valuable service and no one received in full measure the gratitude and appreciation of the people among whom and for whom he lived."

H. A. P. Sendrasegara, Q. C. speaking on behalf of the Ceylon Tamil League said:-

"During his life time Sir P. Ramanathan said that the salvation of this country depended on its agricultural development. That was a thing he firmly believed. He was a great legislator, councillor and educationalist but nobody would have thought that he would have come forward to launch the Kilinochi Scheme. He himself launched the scheme and got 500 acres under the Irinamadu Scheme and cultivated it. That was a great and noble example Sir Ponnambalam left behind and he hoped that it would be followed by others."

Sir Ramanathan was a great lover of beauty. Evidence of this is the buildings of Ramanathan and Parameshvara Colleges and beautiful Hindu temple he had erected in Colombo. That temple was one of the most beautiful not only in Ceylon but even in South India. He was a great lover of art and that shrine would always stand as a monument to his love of art.

B. H. Bourdillon, Colonial Secretary of Ceylon, said of Sir Ramanathan after his death in 1930:

"We shall never forget the vigour of his mind until the last, the pungency of his humour, the characteristic little chuckles of amusement that used to escape from him when he would score a point against the Government or some other member."

Mr. K. P. S. Menon, Agent of the Indian Government unveiling the portrait of Sir Ponnambalam Ramanathan at the State Council on December 13, 1931 said:-

"Sir Ponnambalam Ramanathan was a national figure with an international reputation. The great thing about Sir Ponnambalam Ramanathan was that he had a universal mind."

Referring to Sir Ramanathan's speech on the Donoughmore Constitution, Mr. Menon continued:-

"It was more than a speech, it was a philosophy against the reforms. It was a speech which let itself to much misconstruction. Some people referred to the speech as if it showed signs of his waning powers, as if it showed that even Sir Ramanathan was sinking into senility. Nothing could be farther from the truth. Those who said so do not realise the significance of his speech."

(To be continued)

# PERSONAL HYGIENE

V. SUBRAMANIAM

Saiva - Pulavar

(Continued from last issue)

At this stage the boy steps to manhood and acquires the power of procreation, and the girl attains to womanhood and acquires the power to develop a fertilised ovum to a viable foetus. Before this stage the general principles of personal hygiene govern both. But on attaining manhood or womanhood they should not allow the body or mind to have free unbridled play. They should curb their impulses and be guided by the rules of morality of the society they belong to. They must remember that at this stage there is an instinctive attraction between the two sexes to neutralise the sudden sexual impulses unbridled of the after-effects. This animal instinct not only launches them into social disrepute but is the surest way to make them mental as well as bodily decrepits. Even within limits of social rules man and woman must remember that procreation and gestation involve great mental and bodily strain to the progenitors, and hence their processes should be within healthy limits.

This brings in the new problem of birth-control which is of great importance to us from the standpoint of personal hygiene. The dangerous present day method of birth-control must be viewed with great concern. While the woman feels secure the animal instinct in her gets an opportunity to gain the upper hand, and the man concerned, seated on his false security and proud of his unadulterated love to the woman wastes his energy and unwillingly digs his own early grave.

The age-long experience of the ancient Hindus in the real power of personal hygiene must have taken shape in the hygienic divisions of the four Ashramas of their Shastras.

## The Four Ashramas

In the first Brahmacharya Ashrama under strict tutelage they aim at development of the brain with complete control of

the mind and full conservation of energy.

In the Second Grahasth Ashrama with all rituals and observances of fasts and abstinence they aim at the propagation of the species to the best advantage with full control of the mind and body and effective conservation of energy of the individual without the baneful effects of the present day Birth Control.

In the third Ashrama of Vana-prasta the individual is a teacher to the two previous Ashramites or the younger generation who are feeling the nervous strain and who get a mitigation of the strain by observing the healthy individual - vana prasta who has no attachment for the transient worldly pleasures.

In the fourth Sanyasa Ashrama, the healthy calm and contented individual meditating upon God with real pleasure is the highest peak in the successful development of personal hygiene.

The attempt at the preservation of personal hygiene can be seen in the daily routine observances of the Brahmins though they are now prominent more by the breaches than by observances. Every Brahmin must take a cleanly bath, fortify one's body with suitable silk clothes and the prominent parts with cow dung ash smears and perform prayer to God after meditation on the workings of his own body and mind, and then wish for the health and happiness of the whole universe. Then alone, he can take his food joining with others. He should not take it at random. He must first pray to God and then take it in as if it is offered to God so that everything that he does must be done with full consciousness, regularity and fellow-feeling.

Thus, our concept of Personal Hygiene is the acquisition and preservation of individual health and happiness and fellow feeling.

## IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No /T 2783

In the matter of the intestate estate of the late Kulanthaivelu Duraisingam of Nallur Jaffna Deceased  
Duraisingham Sadadcharam of Navaly, Manipay Vs. Petitioner

Duraisingham Pathumana than of Irupali, Sappay Respondent

This matter coming on for disposal before A. Vaithialingam Esquire, District Judge, Jaffna on this 24th day of November, 1971 in the presence of Mr. A. K. Somaskandan, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 23rd November, 1971 having been read.

It is ordered and declared that the Letters of Administration be and the same is hereby granted to the petitioner unless the respondent above-named or any others whomsoever shall on or before the 2nd day of February 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of November, 1971.  
Sgd. A. Vythialingam  
District Judge, Jaffna  
Drawn by  
A. K. Somaskandan  
Proctor for Petitioner  
141 14 & 21

## Order Nisi

## IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction  
No. 989/1

In the matter of the Last Will and Testament of the late Veeragathipillai Selvamaniar of Puloly East, Point Pedro Deceased

Parameswary widow of Veeragathipillai Selvamaniar of Puloly East, Point Pedro Vs. Petitioner

Chellammah widow of Alvapillai Kathirgammur of Puloly East Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 28th day of February 1971 in the presence of M. Velumyllum Proctor on the part of the Petitioner and the affidavit of the petitioner dated 21th day of February 1971 having been read.

It is ordered that the Will of the late Veeragathipillai Selvamaniar of Puloly East, Point Pedro, deceased dated 3rd day of February 1965 and now deposited in

this Court be and the same is hereby declared proved unless the respondent above-named or any other person or persons shall on or before the 11th day of May 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said petitioner is the executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly.

This 28th day of February 1971

Sgd. T. J. Rajaratnam  
District Judge

Drawn by  
Proctor for Petitioner

14-12-71  
Time to show cause extended for 15-2-1972

Sgd. T. J. Rajaratnam  
D. J.

142 14 & 21

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