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JAFFNA, FRIDAY JUNE 16, 1972

# A Day with St. Yoga Swami at the Columbuturai Ashram

RATNA NAVARATNAM

Swami was seated on a | code; low wooden couch, his "எனன் யறிவிக் தெனக் face turned to the South and an oil lamp was shedding its light from the western corner of his Ashram. The brass chem bu of water was covered பொல்லாப்பிங் கேதடி by the tumbler in front of him and near it was the camphor burning phenomena are merely heaven and we on earth; brightly and fed by one waves dashing and break- No Thou and I, but of the young devotees ing on its outer shores. It Sivam and I are one, and The incence waited its remains untouched, un- Sivam is in all." Read fragrance, as devotee moved. All religious sages Munduka Upanishad. It after devotee came into attempted to speak of explains everything so the Ashram with their this ultimate Reality, clearly. Bring it within trays of flowers and but it is beyond words. It the orbit of your experi offerings, and prostrated into his Hoty Feet and sat in silence before him They were from all walks of life, of all ages and oreeds.

The young children தொழிலாதியும் மோனம் trooped in as was their எல்லாம் நன்மோன நிறைவே. wont at sunset hour, and sang their round of songs, and Swami in the singing son. Then sileuce fol purify lowed and Swami bade a devotee to sing She sang the song on the Matchless Gurugem.

்புவளோ வென்ற பெரியோர் கள் உளம் பூத்த மணி பொல்லாமணி எ ம் னும் புதுமணி!! என்ளேப் பணிகொள்ட குருமா மணி\*1 மற்சிக்களே 253

Then Swami spoke! "The world will judge that bunger for righteousness as extraordinary folks, as they will be classed as eccentric people. Their ways will always seem inexplicable to the people who live by bread alone. CheHappar was called a madman. He never chided auyone, nor bade him do this or that or spoke this message or that.

"He kept himself aloof, and vet he was seen in the company of the illite. rate, humble folks as well as learned people, He accepted them all and their ways- There was no criticism of life, and no commendation in his

கருள் செய்தவன் என்னிலும் வேறலன் அன்னே மென்னும் மவனென் ருல் அன்னே பென்னும். "Truth exists; all other

They laid their is speechless silence. 'All words and sounds

rest in silence. All works rest in silence. Everything rests in the perfection of silence" சொவ்லெல்வாம் மோனம்

Natchintanai 380

"All action spells reac tion in the same measure of Sivaporanam by Sri and are of the same Thirunavukarasu, and all brand. Fasting and prayerthe devotees sang in uni- ful silence are good to menal oneself.

yourself wholly at His Feet. Then realise that you and He are from the same source. There is no need for anyone to go out with his forces and marshall them to defend the right. Thereby one gener ates only violence.

"Why not reflect that you and the force opposing you are from the same source? So you and It are the same. There will then be no hatred and no distinction, எல்லா மவன்வடி கொங்கு and no 'You'—the second person. It is the single One. It is monologue. No dialogical relationship between Our father in

> "Serenity! Win for yourself santam. peace slumber in your heart. Let peace waken you to action. Let peace punctuate your saying and thoughts and invade your whole being. serenity realise this 'Oneness'. None can know or experience the Reality that underlies this pheno-"Who world-

> > (Over to page 6)

# CONSECRATION CEREMONY

# At Nunavil Sivapoothavarayar Shrine

On the sacred day - Aani Uththiram (18 . 6 . 1974) the consecration of the Siva Lingam for the Sivapoothavarayar Shrine at Nunavil will be performed. The holy pro-cession will start from Vannarponnai Vaitheswaran Temple in the morning and will be along the K. K. S. Road, Navalar Veethi, Anaipanthy Junction. Point Pedro Road, Nailus Kandasamy Temple, Muththirai Santhai, Chemmani Street, Kandy Road reaching Namavil in the noon.

A booklet specially edited for the occasion containing devotional songs will be released.

# SAIVA-SIDDHANTA

(SIVAGNANA SIDDHIYAR)

V. SUBRAMANIAM Saiva - Pulavar

Purva Miniamsaks, the mukta are all considered. Nirisvara Sankhyas and Sivagnana philosophy of the Saiva less in the same order the Siddhanta is stated posi- main principles of Saiva tively in great detail Siddhanta. While doing so, the objections which the other of thought may possibly raise against Saiva - Siddhanta are all stated and answered.

## Commentaries

Tamil Siva Gnana Bo- and. tham.

#### Principles of Saiva Siddhauta

These principles are expounded in the Siva-Gnana Rotham by arrang ing its thernes in the following marner --It consists of two main parts the General and (Social gire in units Camping) the Special. The first 6 There are certain schools and Pathi.

constitute the Special a combination of the five Part (Chapter). These elements (bhutas) in the deal first with the body and there is no sepaand with the benefits of who have held severally such realisation. Under

Sivagnana Siddhiyar is these two comprehensive a unique philosophical heads, the special characwork in verse. It consists of teristics of the soul, the two parts called Parapak- appearance of God as sha (LISUL sir) and Supak- Gurn before the ripened sham ( #ui-fib ). Part soul, the methods of obone in 296 stanzas states taining purification of the and refutes the philoso- soul (Atma Suddhi ), the phies of the Lokayatas removal of the Pasa, the (Materialists), the Bud-realisation of Pathi, and dhists, the Jains, the the state of the Jivan-

two other Vedic Schools, which was designed to making a total of 14 sys- elaborate and explain tems. This part serves the Siva-Gnana Botham as an introduction to follows the same order. Part II, the Supaksha It shall now be our enwhere in 328 verses the deavour to deal more or

The Three Entities

First, the reality of the three entities-God, Soul and the Universe - is stressed. These three are known as 'Tripadarthas' (திரிபதார்த்தங்கள்), and There are six commen- their respective names are taries for this Part. These Pathi (un + B); (un = an i were written between the தல்; த-விக்கு நற்பொருள் 16th and 19th centuries விகுதி; காப்பது) (ie) God by six commentators, Pasu (us+e) = us = Four of them are also பர்தித்தல்; உ = செயப்படு authors of several origin- பொருள் விகுதி பந்திக்கப்படு al works in Sanscrit and w 5 (i e) Soul. Pasam in Tamil. The Supaksha (that which binds the portion follows closely the Soul (un fin = Lis + 4; order of topics adopted பச்=பர்துத்தல்; அ=கருவிப் in the 12 Sutras of the Gurgar ales un Biga

These three are beginninglessly eternal.

் அநாதி சிவனுடைமை யாலெலையு மாங்கே யநாதியேனப் பெற்ற வணியை -- பமாதியே யாத்த துயர்கல் வம்பிகை யோ டெவ்விடத்தும் காத்தல் அவன் கடனே का क्या

Sutras form the general of thought which affirm part (chapter). These deal the reality of Pathi alone, first with proofs for the and look upon Pasu and existence of Pathi (God) Pass as mere illusion like Pass (world) and Pasu the appearance of the ser-(soul), and then with the pent in the rope and of attributes of Pasu, Pasa silver in the shell. Some have held that conscious-The next six Sutras ness is only the result of Sadhanas (methods and rate entity like the soul. practices) for realisation There have been others

( Over to page 7 ;

## THOUGHTS TO BE TREASUEED

எவ்வெவர் தம்மையேனும் யாவரே எனினிம் போற்றின் அவ்வவர் இடமாக்கொண்டே அவர்க்கு அருள் தருவாப்...

(Kandapuranam)

Whomsoever one may worship, in such guise doest Thou (appear and) bestow grace on worshipper...



**நம**ச்சினாயனே ஞாளமும் எல்கியும் குமுச்சிவாயவே நானறி விச்சையும் **கம்ச்சினாயவே** நாறவின் மேத்துமே வடுக்கினாய்கே நன்னெறி காட்டுமே Basan present

FRIDAY, JUNE 16, 1972

## SENSING THE SITUATION

The spate of violent he was a realised Seer. activities and the system- 'முழு து மண்மை என்று atic tendencies of revolt, now seen in this country clearly suggest that the problem which is facing the people is national and coolness of the water, not communal.

However much certain vested interests may frantically fan the flames of communal distrust, the by pain or joy and was sensible section of the not out to reform or serve 'Sivosarvam'-Sivosarvam' people well understand or be served the cause for the outbreak of violence.

gues will do well to re-axis of the Laminous Eye. Mounam is not mere people have a just and காட்டி அந்தபாதியில்லாச் pess. reasonable cause to launch Germuum strug + saur That which is within is against the New Constitu- afternon. tion. Promises and pacihere of the Government

To be air most to be in politics. the National Assembly is try. The question must sentative committee.

# A Day with St. Yoga.....

( From page 5 )

knows? We do not know". Manicavasagar too raised know Thee?"

"Illness, sorrows and -Upasantam. Behold the inquire intelligently -Immanence.

dissect it further, when Why fear?" all that need be done is to the chime vibrating within your beart.

"Once this is experienced, "One is and is not". Chellappar, though called a madman and an eccentric man lived a normal life, not uttering any prophescy, nor working any miracles, and yet

டுன்னுள் மோனகுரு சொன்னூடி"

-- Natchintanai. 241 He was like a lotus, un-Government and touched by the dirt or around; He did not assome the shape and the eolour of the environ-

ment; He was unaffected

"He saw all as non-dual only, and his mind was Premier and her collea-embracing Grace is the the axis of his Upadesh. member that the Tamil again see an up san up silence It is active aware-

Parliamentary Group can be examined at a lofty gor, Gensional amis not have any force or level of statesmanship fruitfulness unless definite and should not he so ஒன்றிரண் டென்றிடும steps are taken by the lightly treated as to re-Government to meet the duce the Tamil sause to Que after Guer Laci demands of the Tamil appear as a petty quarrel in the puryground of smales spicesin

Conferences have still a not the question for the use and value notwithpartners in the shaping of failed to discuss the Siva, Siva, Siva, Sivava."

this and not to do that, or "sell all thou hast and follow me." There is no question and answer, no this question!-"Who doth "Have this" and "have not that".

"Play your game, your pangs are all shadows of swadharma, honestly and the mind when it sees the sincerely and follow the dual world. They are the dictates of your inner harbingers of a divided self, purified in the flame mind, distracted by sub- of Sive - Dharma daily. ject - object relationship, Question the minute artiand of a soul that is a culations that arise within stranger to Peace-Santam you and at each step, universe as reflecting His what is it? Where does it lead? What are its "The one great, big, effects on your whole self? grand Pendulum swings Then the next step will and all the little bells be made clearer unto you attached to it keep chim- That is the time and ing to the rhythm and place for the teacher to swinging to its lively take your hand and lead measure. What a wonder- you on. Allow yourself ous experience! Why to be led; Let go the rope.

The Mundaka Upani sit in stillness and hear shad was read at the sunset hour. The camphor was burning and the coconut oil lamp was lighted. At the erd of the reading, Swami speke of the Oneness of Life. "There is not two but One. Can you see the Unity? Look at this camphor flame It is one but it lights up my bed this chembu, the lota and that. The same light falls on each object and differentiation assumes by the objective vision, but it is the One light "It shines - They shine" "Everything shines only

aiter that shining light His shining illumines all this world."

Mundaka Upanishad 2. 2 1 Santam Upasantam

Sarvam Brahmamayam' He repeated this refrain The Tamil United Front always tuned to Be Btill many times; and he sang has reiterated in reassur- We have to find the songs from Tayumanavar ing words that the cause of source of Calmness, the and Tirumantram on the the Tamil people is such anchor on which our an ma focus of serene calmness that no method other than shall rest in serena unison in the depth charge of non-violence can be the with the Supreme Efful our hearts. It was the gaiding principle. The gence of Siva. His all determining centre and

a campaign of protest விருக்கும் குட்கத்தின் மாட்டி the ripple of the tide surging in the heart of Enern "Chellappar never ad. lity in its outer spheres. Ministers and other Mem. memished snyone to do They all have the same origin. Swami sings:

> தூப்பை யாச்சே - சிவ சிவ பேதமும் போச்சே GU + G& இட சற்றப் போச்சே. Natshintanai 18.

"The macrocosm is

scavenger and the noble in us. this great Self

shad you read of two birds his reminiscence; sitting on the same tree, facets of "Knowing".

"Inquire and understand Truth in its totality. Give up objective experience.

Reality. It will speak from within.

You be still Be a witness "

Then Swami sang உண்கமை முழுது பென்ற கண்ணேத் தொக்குவிடு— தங்க மே

காட்சியை விடு சூட்சியைத் தொடு

சாட்சியை அடு மாட்சி மைப் படு" -Natchintanai 269.

Chellappar never spoke in the third person. He spoke always to himself and in the present. He never did or said anything to benefit or reform others. Everyone who was present before him learnt to take in whatever suited him. It was only after He never played any those red ants!' drama, or enacted mira-

"He was floating in this lighted world of Onemess - Sivosarvam - and everyone called him mad. Silence-

Tamil people; the real standing the fact that found in the microcosm good and evil forces, as seem as if they are workquestion for them is to be the framers of the New within me, and I pay my we are subject to the play ing. or not to be legitimate Constitution had signally obetance - Siva, Siva, of this dual existence, Nothing gained, noth where we see distinction, ing lost'. We all trace our the destiny of their coun- matter earlier at a repre- "Chehapper never dis- separation and misery, if way back to our genesis tinguished between great someone harms us from from where we came; and

and poor people. All were outside, the origin can be equal in his sight. The traced to some cause with-

men were alike. They 'To him who believes in were only different in the this axiom or truth, no work they did. Esssen- barm can ever befall him. tially, in essence, in real- He does not generate any ity they belonged to the force of harmfulness and One unchanging nondual hence is shielded from Truth, None can describe evil. Love all in order to realise Love. Do good in "Did you note the way order to attain goodness. this truth was expressed Oru PollappumillaiThamin the Munduka Upani- by' and Swami continued

'Chellappar and I were and eventually one was walking one day as we absorbed in the other. were wont to do. He was-The Para vidya and the dark skinned, thin, with Apara Vidya are two a frisky beard, and always his look was upwards. He never looked down while walking; he never looked in front of him, but always with chin raised, he gazed Be in close touch with afar, and beyond. I took care to keep pace with him, but always watching my steps carefully and looking down, now and

> We came across an ant hill and he went forward first, not looking own or seeing what lay before him; and yet he managed to take a stride that averted his stumbling over that ant heap. And here I was following him, and consciously seeing the antheap I avoided it, So for Lim, he own Dharma was his protection. Verily He was the Sun of Truth: 'தன்னேத் தன்ன லறிந்த

விண்ணில் விளங்கும் வெய்ய வன் போல்வார்." -Natchintanai, 261,

One does not need any many days that the truth external protection. The would become apparent. knowledge of the self leads There was no third person a seer to be luminous like or second person that he the sun in a clear beaven. saw in his life, for him to Chellappar was fearless, speak a third party or to because he was establiaddress another He dwelt shed in the knowledge of in imselt and spoke to Oneness with Sivam, and Himself and that Self hence there was no need was the Universal Self. for him to be stung by

> Swami sings: 'சீவன் சிவமெனன்று தேறித் தெளிந்தார்க்கு அபாய மில்வேயென் றந்திபற அன்பே சிவமென் றுந்தீபற.

-Natchintanai, 46. 'All the men came from He had no followers and the same womb, the essekept no account of his nee of Essence, and yet activities - no money, no one turns out to be a cripossessions, no conven- minal, another a robber, tional behaviour. He was or a drunkard and another a sparts of divine radiance a saint. He has to go thro-He lived and moved as ugh each step, in order to an ordinary bumble man reach the next step, and with eyes, errs, hands from there to the next and and legs like any other so on till he reaches the passerby, and thus did he goal. Perhaps it will take pass away into Supreme longer for some than for others; the tamasic lag 'தன்மை முன்னிலே படர்க்கை- behind, the rajasic perform அற்றவன் வாமே. desires, and the sattwice -Na chintenai, 227, are those who are free; 'No herm shall ever even when they work, come to him who treads they feel the experience the path of holiness and of not working, and when purity. We generate both they clo no work, they

# Saiva - Siddhanta

( From page 5 ) that the body, the five senses, the life - breadth (Agrassassu), the mind and the inner organs ( அந்<u>தக்க</u>றணங்கள் ) are the soul. Others held that the world and the soul are the only existents and not God. Saiva Siddhanta stresses the reality of the existence of all the three Padarthas -God. souls, and the world and all else that bind the souls. This known as the Tri-Padartha Nichaya ( 3 ft பதார்த்தகிச்சயம்). It may be noted that the term Pasa is sometimes used to denote only Anava - Mala -the primary principle of darkness which binds the soul and sometimes to denote also Karma-Mala (the law of cause and effect) and Maya Mala which is the primordial substance out of which material bodies the evolve.

The arguments for the existence of God are as follows: -

The seen world which is perceived as he, she and it is subject to the 1. three-fold changes of ap pearance in form, sustenance, and disappearance. It must therefore, have a Maker or Producer of these changes. He is God. At the back of this argument has a postulate -the doctrine of Satkariya Vad ( சற்கார்வவாதம் ) It means that only from an existing dause-remote or otherwise, can an effect come into existence It means also that nothing that exists can ever be destrayed and that out of nothing come, but only nothing These are the refutations of Buddha and Jains views on the matter Another important point to note in the argument is the principle that whatever thing has avayavas (அவயவங்கள்) (componen parts) is snoject to change and can be cognised as an object and that the entity which does not have avavavas campot undergo change. ( To be anntinued)

here realise the blissful expendence of perfectivarie quility. My friends, hear and digest.'

Swami sings; அயலறியாத ஆனந்தம் பெற்றேன் மயல் நியா த மௌன த்தில் 12 前字面前 செயல்றியாத கிவத்தில்ளக் **சுற்**றேன் இபம நியமாதி யாவையு மந்தேறன்.

"Ineffable bliss was mine. Im miculate sermity warmile two,

Twangrail Sivala surperionce. was mise.

And this norms of jund and bad glided part pre' -Natchintanai. 136

# THOUGHT GEMS OF Kalayogi Ananda Coomaraswamy

By V. MUTTUCUMARASWAMY, B. A.

( Continued from last issue )

SOME SELECTIONS FROM HIS WRITINGS AND SPEECHES ) - SELECTED AND ARRANGED

Now it is a common saying in England that "you cannot change human nature." It is so trite that it is true: but although you cannot change it you can shed its outer trappings and prejudices vis-a-vis another country, if it has the will and energy to do so: since it is an equally obvious platitude that human nature is the same in every country of the world. Only it is so overlaid with local habits and customs , that it cennot shed them quickly enough "to understand the other fellow". If it were ever absolute truth that we could not change i. e. develop human nature, then the sooner we all cut our throats the better, since religion would have no sense behind it.

Ananda Coomaraswamy's lost word on Indian culture is summed up in the following: "When I survey the life of India during the 3,000 years and bear in mind her literature, traditions and ideals, the teachings of her philosophy, and the work of her artists, the music of her sons and daughters, and the nobility of the religion they have evolved, and when from these elements I form a picture of an ideal earthly life I confess that it is difficult for me to imagine a more powerful source of inspiration, a deeper well of truth to draw

DR. S RADHAKRISHNAN to Mr. Raja Singam: "Among those who are responsible, not only for the Indian Renaissance but for a new Renaissance in the world, Dr. Coomaraswamy holds a pre-eminent position. It is my hope students who are now led away by the passing fashions of our age will turn to his writings for a proper orientation," To them I say "Amen,"and I salute with reverce the passing away of an idealist and a true scholar

THE WRITINGS OF

### DR. ANANDA K COOMARASWAMY

( Dr. Richard Ettinghausen, Washington )

2. There are few scholars anywhere in the world whose publications cover a wider range than those of Dr. Ananda K. Coomaraswamy, since many years a Fellow for Research in Indian, Persian, and Mohammadan Art in the Boston Museum of Fine Arts. His researches embrace philosophy, metaphysics, religion iconography, Indian Literature and Arts, Islamic Art. Mediaeval Art, Music, Geology, and especially, the place of art in society. His publications comprise many voluminous books and a very large range of pamphlets, articles, and critical reviews published not only in India, Ceylon, England and the United States, but also in France, Germany, Finland, Sweden. Portugal and Rumania. More astounding than the sheer quantity of his publications are their extaordinary profundity and originality throughout his career, and their deep infuence on the spirituality awakened, scholars and laymen alike all over the world. There are, indeed lew scholars who like him, are able to go straight to original sources and at the same time have the ability and courage to hand on a clear cut, uncompromising message of what they have seen, heard, and learned. Never has he had time for, or inlterest in presenting personal ideas or novel theories, so constantly and tirelesly has he devoted his energies to the rediscovery of the truth and the restating of the principles by which cultures rise and fall.

WILLIAM YORK TINDALL in "The Asian Legacy and American Life' (p, 187) says that that D H Lawrence's "devotion to Shiva may have been increased by Coomaraswamy's 'Dance of Siva' which he read and liked." On page 175 of "D. H. Lawrence Reminiscenses and Correspondence" by Earl and Ascher Brewster (Martin Secker) Brewster states: "Lawrence returned my copy of Coomaraswnmy's The Dance of Shiva, saying

# ORDER NISI

Jrffua

Testamentary Jurisdiction No. 2806

In the matter of the intestate estate of the late Alayeddi North

Alayeddi North

Vs. Minor 1 Thilagawathy galingam

Minor 2 Nagalingam Kasivisuvana-

> drasegaram 4 Nagalingam

Viauvalingam 5 Nagalingam Sivalingam

parapillai all of Alayeddi North

This matter coming on R. N. Sivapirakasam for disposal before A Proctor for Petitioner Vaithilingsm Esquire, 31 16 & 23

District Judge, Jaffna on the 1st day of March, 1972, in the presence of In the District Court of Mr. R. N. Sivappiragasam Proctor on the part of the petitioner and the affipetition davit and of the petitioner having been read.

It is ordered that the Kandiah Nagalingam of 6th respondent be and he is hereby appointed Deceased Guardian-ad-Litem over Kandiah Nadarajah of the minors the 1st to 5th resp ndents minors and Petitioner that the petitioner be and he is hereby declared entidaughter of Na- tled to have Letters of Administration of the estate of the said deceased and that Letters of Administration be issued to him 3 Nagalingam San. accordingly unless the respondents or any other person or persons interested shall on or before the 29th day of June 1972, appear before this The 1st to 5th respondents | Court and show sufficient are minors by their pro- cause to the satisfaction of posed Guardian-ad-Litem this Court to the contrary. 6 Santhiravar Sitham | The 1st day of March 1972 ( gd A · Vythilingam

District Judge, Jaffna Respondents Deawn by

I enjoyed all the quotations from ancient scriptures. They always seem true to me " It is just possible that Lawrence refers elsewhere to Coomaswamy - possibly in one of the pieces in "Phoenix", a posthumous collection of miscellaneous writings - but if so the references are only brief. There is definitely no extended comment. I am indebted to Mr. Richard Aldington for this information

4. At a time when most Indians abroad sacrificed their culture at the altar of the modern West, Coomaraswamy almost alone, was able to maintain the prestige of Indian culture as the source of all culture."

-Alain Danieolu in "Visvabharati" Quarterly "Nov. 48-Jan. 49 p. 226.

5. Sir Aurobindo Ghose, a great modern Indian spiritualist and philosopher, held Ananda Coomaraswamy in the highest respect. When Mr. William Archer wrote a book attacking Indian civilisation, culture and art. Aurobindo was moved with indignation and wrote a series of essays contributed to a journal to expose the maliciousness and racial arrogance — so did Sir John Woodroffe in his 'Is' India Civilized ?' At the outset Sri Aurobindo mentioned that Dr. Coomaraswamy's writings were a complete refutation of what Mr. Archer and people of his type, unfortunately too numerous, write to vility India and the Indians, but that he had undertaken to write as he was expected as a spiritualist to defend Indian culture, As Aurobinds himself mever had time or occasion to study Indian ari, his rejoinder is obviously based on the writings of Coomaraswamy whose works he seems to have studied The rejoinder was most effective and this was possible only because Aurobindo had the material from Coomaraswamy. Had it not been so, Aurobindo would not have been able to say all that he has said. That a great philosopher should be so dependent on another shows how great the other must have been. This is a great tribute to the genius of Coomaraswamy which defended Indian civilisation on the occasion and had been defending it all his life against the rancorous artacks of some Westerners.

(The author is indebted to Mr. S. Durai Raja Strigam of Malaysia for sending him his, selections from Guru Dev Ananda Coomeraswamy's writings and speeches and also appreciations.

#### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2810

In the matter of the Last Will and Testament of the late Sinnathamby Namasivayam of Uduvil Chunnakam

Annapooranam widow of Sinnathamby Namasivayam of

Uduvil Vs. Petitioner 1 Namasivayam Shanmuga-

ratnam, Rajendra

2 Sivagurunathar and wife.

3 Pushpaleelawathy all of Respondent Hdnvil shovenamed Petitioner dated for on the part of the the witnesses and Notary res- Petitioner baving been pectively to the Last Will dated 27th day of September 1967 and attested by S Rajemdran Notary Public under No. 8095 having been read.

Will and Testament bearing entitled to have Letters of No. 8095 dated 27-9-1967 and attested by S. Rajendran Administration to the est-Notary Public be and the ate of the deceased Sella-same is hereby declared durai Rajalingam and that proved.

It is further ordered that the said Aunapooranam widow of innathamby Namasivayam abovenamed Petitioner at 10 a m. show cause to the to the contrary.

(Sgd.) A. Vythislingsm March 1972. District Judge, Jaffma

Drawin by 8 Rajendran Proctor for Petitioner 25 9 & 13

# Order Absolute in the First Instance

the District Court of Jairna

No. 2822

In the matter of Kokuvil Kokuvil

Deceased!

Saraswathy widow of R. portuoner as the execu-Somasun the aren

for disputed before A. Vai- ment of Estate Duty. thislingam Esquire, District Judge, Jaffur on the 10th day of April 1972 in the presence of Mr. M. Mathaparanam Proctor on the part of the peti- Du wn by tioner and the affidavit of M. Mathamanana the Patitioner and that Proctor for Petitioner shiderital witnesses and 29 % & 16

## ORDER NISI

Case No. T. 2813

In the matter of the intestate estate of the late Selladurai Rajalingam of Chulipuram

Sellammah widow of Kandappar Sellappah Tholpuram

> Vs. Petitioner

Chellappah Senathirajah of Chulipuram

Respondent

This matter coming on This matter coming on for for disposal before A. disposal before A. Vythialingam Esquire, District Judge, District Judge, Jaffna on March 1972 in the presence the 15th day of March 1972 of Mr. S. Rajendran Proctor in the presence of Mr. on the part of the Petitioner T. Sangarappillai Proc-6th day of March 1972 and Petitioner and the Affithe affidavits dated 5-3-72 of davit and Petition of the read.

It is ordered that the petitioner abovenamed be It is ordered that the Last and she is hereby declared Administration to the est-Letters of Administration be issued to her, unless the Respondent abovenamed or any other person or the Executrix named in the persons interested shall said Will be entitled to have appear before this Court Probate issued to her accord-ingly, unless the Respondents or any other persons or persons interested shall on or before sufficient cause to the the estate of the said deceased the 28th. day of June 1972 satisfaction of this Court and the same be issued to him

bis 6th day of March 1972 Jaffna, this 15th day of

Sgd. A. Vyshialingam District Judge

Drawn by Sgd. T. Sangarappillai Prostor for Petitioner

Notary dated 9th day of April 1974 having been read.

It is ordered that the Last Will and Testament of the Deceased clated Testamentary Inrisdiction 21st day of January 1972 attested by M. Mathia paranam Notary Public the under No. 8400 the ori-Last Will and Testa ginal of which has been ment of the late Rama-produced and is now de-lingam Somasuntharam posited in this case, or West, and the same is wereby declared proved.

It is further ordered fund declared that the said of trix named in the said Koknvil East, Koknvil Willis entitled to have probate of the same Petitioner issued to her accordingly on her taking Oath of This matter coming on Office and on her Pay-

This loth day of April

Sgd. A. Vythialingam Bestrict Judge, Jafina

## ORDER NISI

IN THE DISTRICT COURT OF IAFFNA

Testamentary Jurisdiction No. 2814

Deceased In the matter of the Intestate Estate of the late Peethamparam wife Thursisamy of Veeramanikathevanthurai, Myliddy

Decessed

Veeramanikathevanthurai Myliddy

Petitioner VB.

1 Thuraisamy Vijaya ratnam Minor 2 Nirmalathevi daughter of Mahasivam appearing by her uardian-ad-Litem

3 Thirumamalar widow of Mahasivam all of Veeramanikathevan thurai, Myliddy.

Respondents

This matter coming on for disposal before A. Vythislingam Esquire, District Judge, Jaffna on the 20th day of March 1972 in the presence of Mr. A. Kumaraguru Proctor on the part of the petitioner and the affidavit of the petitioner dated 20th day of March 1972 having been read.

It is ordered that the 3rd respondent shovenamed be and she is hereby appointed Guardian ad-Litem over the 2nd respondent abovenamed for the purpose of these pro-

It is further ordered that the peritioner abovenamed be and he is hereby declared entitled as a son of the deceased abovenamed to have Letters of Administration to accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 12th day of July 1972 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said 3rd respondent de produce the said minor in court on the said date

This 20th day of March 1972 Sgd. A. Vythialingam District Judge, Jaffna

Drawn by Sgd. A. Kumaragura Proctor for Petitioner 28 9 # 16

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# ORDER NISI

OF JAFFNA

Testamentary Jurisdiction No. 2817 Testy

In the matter of the Intestate Estate and effects of the late Chellappah Thillaismpalam of Sandilipay

Deceased

Thursisamy Kadunthavam of Suutharam alies Annammah widow of Cheliappah Thil- Thursisamy Kadunthavam of laiyampalam of Alangulai Thursisamy Kadunthavam of Sandilipay

Petitioner

1 Thillaiampalam Ganesparan

Minor 2 Sathiskumar Sathiaseelan 3 Jegathkumar Sathia-

seelam 4 Thillaismpalam The-

vasigamani 5 Kamalambikai wife of Chellathurai Sathiaseelan

6 Chellathurai Sathiaseelan

7 Naguiambikai daughter of Thillaismpalam all of Alangulai Sandilipay

The 2nd and 3rd Respondents are minors appear ing by their Guardian-ad-

This matter coming on for Jaffna on the 92nd day of March 1972, in the presence of Mr. S. Rajendran Proctor of March 1972 having been of these proceedings.

It is ordered that the 6th pondents for the purpose of issued to her accordingly, unless the Respondents or any other person or persons shall July 1972 appear before this contrary. court and show sufficient cause to the satisfaction of this Court to the contrary,

It is further ordered that the Petitioner do produce the Minors the 2nd and 3rd Respondents in court on the 10th day of July 1972 at 10 a. m.

This 22nd day of March 1972.

8gd. A Vythialingam District Judge

Drawn by S. Rajendran Proctor for Petitioner 26 9 & 16

ORDER NISI

IN THE DISTRICT COURT IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 28 5

In the matter of the Intestate estate of the late Kanapathipillai Thuraisamy of Veeramanikathevanthurai . Myliddy

Deceased

Veeramanikathevanthurai, Myliddy

Petitioner

1 Thuraisamy Vijayaratnam

Minor 2 Nirmalathevi daughter of Mahasivam appearing by her Guardian-ad-Litem

> 3 Thirumamalar widow of Mahasivam all of Veeramanikathevan thurai, Myliddy

> > l espondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge litem the 6th Respondent Jaffna on the 20th day of March 1972 in the presence Respondents of Mr. A. Kumaraguru Proctor on the part of the Petitioner and the affidavit of the disposal before A. Vythialin. Petitioner dated 20th day of gam Esquire District Judge March 1972 having been read.

It is ordered that the 3rd on the part of the Petitioner respondent abovenamed be and the affidavit of the Peti and she is hereby appointed tioner dated the 20th day of Guardian-ad Litem over the March 1972 and Petition of 2nd Respondent (minor) the Petitioner dated 22nd day abovenamed for the purpose

It is further ordered that Respondent be appointed the petitioner abovenamed be Guardian-ad-litem over the and he is hereby declared minors the 2nd and 3rd Res- entitled as a son of the deceased abovenamed to have these proceedings and that Letters of Administration to the petitioner be declared the estate of the said deceased entitled to have Letters of and the same be issued to him Administration to the Estate accordingly unless the resof the said deceased and that pondents abevenamed or any Letters of Administration be other person or persons interested shall on or before the 12th day of July 1972 show sufficient cause to the satison or before the 19th day of faction of this Court to the

> And it is further ordered that the said 3rd respondent

> > his 20th day of March 1972

Sgd A. Vythialingam District Judge, Jaffna

Drawn by Sgd. A. Kumaraguru Proctor for Petitioner.

27 9 & 16

armgodie wyr p Gode walancj aria nama Caringpus una Ceira gospilos gidirii erija staines p mons Carins speni Cariel mis Communication men el daniga que Camari.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press the Saiva Prahasa Press, 450 K. K. S Bead Vacnaspanuai, Jafina on Priday June 16, 1972

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