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X

JAFFNA, FRIDAY MARCH 23, 1973

X

Renaissance of Siddha Ayurveda

(By Dr. E. P. Rasiah,
Secretary North Ceylon Board of
Indigenous Medicine)

Lord Ronaldsay, once Governor of Bengal, speaking at The Indian Students' Union in London had said:—

"India is at present at the cross roads. If she follows exclusively the Western road, she would cut herself off from its own racial genius and become a mimic mummy without a soul. The other road will lead to stagnation and decay ... Great statesmanship is needed to mould Indian education as to hold the scales evenly between these two opposing influences. Anything done to shape the future of India must be done in the spirit of those who endeavoured to weave into the pattern of eastern loom some threads and spindles of the West, which would enrich it without altering its pattern."

This statesmanlike pronouncement is applicable even to our national life. Turning to medical treatment in our country, we find there are a good number of orthodox Physicians who want Ayurveda pure and simple, while the Progressives think of how best to remodel Ayurveda, the medicine of the masses. Charaka, one of the chief pillars of Ayurveda had stated:—

"The wise should listen to and follow the counsels of even an (professional) opponent, when they are instructive and praiseworthy, calculated to promote health and life and well-suited to the conditions of the people."

In the modern world, things are ever changing. To fall in line with progressive changes in different spheres of life is a wise step. Even our old medical system requires change and modification

to suit modern needs. If most of the recent discoveries by western scientists are incorporated, our national medical system will get modernised and rejuvenated. If one examines the progressive developments of Ayurveda, one will find the Ayurveda of Charaka and Susrutta of the Vedic period differing much from that of the Tantric school and the latter differing from modern Ayurveda of Baba Misra.

Every old structure requires periodical repairs and renovations or we would one day wake up to find, the whole edifice tumbling down and destroyed irreparably. It is desirable that such a calamity should not befall Ayurveda. Considering the fact that we had a formidable rival in Allopathy, is it not proper that we should improve Ayurveda and make it up-to-date. However glorious the results may have been in the past, is it advisable to blindly follow "the old traditional paths" some of which are outdated and unsuited to modern times.

With the first excitement and dazzle of western civilisation, our ancestors had rejected everything ancient. With Independence and the awakening of national consciousness, the reaction appears to have come with a vengeance and most of our people appear to be rejecting 'English' and everything modern. Is it proper to do so? Are we to throw away our useful possessions simply because they are modern and retain only the old things—whether they are good or bad. Is it not our bounden duty to posterity to judiciously draw in what is best both in the western and eastern systems of medicine and blend them and evolve a modern

system of Ayurveda—call it the Siddha Ayurveda system—which may prove to be an object of admiration to the scientific world at large. Mahapadyaya Gananath Sen, a recognised authority on Ayurveda once stated—

"Application of modern methods to our present day Ayurveda would certainly enhance its value and raise its status in the eyes of the whole world."

Every Medical system is imperfect, yet each has its uses and limitations. None can boldly say that his system is the best of the bunch. The objects of the different systems are the same—the study of the health and ill-health of the nationals and their treatment—fundamentally there being no difference. Each should therefore improve with the aid of the other. Major Knowles, who was the Asst. Editor of the Indian Medical Gazette has correctly remarked:—

"Medicine should be international and not merely national... what is good in both the systems should be combined... it is desirable to take up from each what is best to build up gradually a true universal Indian system of medicine... It will be no isolated and segregated system, but an inter-national system of medicine of the future, adopted to local requirements."

According to Professor Kalokhe of Prasburam Ayurvedic School, Bombay—"The Physicians of the Ayurvedic school should not be averse to adopting any new discoveries that might be made by others. It will be unwise on their part to ignore the discoveries of others and deprive themselves of the benefits accruing therefrom."

Let us hope that those in whose hands the destiny of the future of Ayurveda in general and Siddha Ayurveda in particular has been placed will remember the very ideal

(Over to page 7)

Dayalbagh – A Successful New World Plan

By SRI KRISHANANDA, Dayalbagh, Agra

(Dayalbagh is a colony of 5000 people covering an area of nearly 5000 acres of land, situated near Agra, India. It is an "Indian Utopia", where there is no crime, no police, and no courts. It is a spiritual commune of modern education, industries, commerce and agriculture built up by self-sacrificing mystics)

Many casual visitors have often failed to see correctly the unparalleled plan and programme of Dayalbagh (Agra) for bringing about a quick spiritual evolution of India by overcoming the preliminary hurdles of the acute economic problems. They are bewildered with the question: "Why are all these worldly—industrial and commercial—activities carried on here in the name of religion?" Dayalbagh, to them, appears to lay greater emphasis on the economic than the spiritual advancement. Their misunderstanding gets more pronounced as they confuse the ideals of Dayalbagh with those of the traditional Ashrams of India. If they had the opportunity of knowing the great Divine plan and purpose, with which these large scale temporal activities have been provided by the founder-saint of Dayalbagh, they would have understood very clearly the wonderful New world-plan that has been graciously initiated to save humanity from the miseries of unending struggles for existence, and also from the numerous bondages to this world, which have blinded man's vision from seeing higher spiritual realities.

Four years ago, when I came to Dayalbagh in Agra, I too had the same misunderstanding. My ideas of the Ashram and their activities, as I have seen all over India for many years, had gone deep in my mind. I could, therefore, see no relevance in these material objec-

tives with the spiritual life-professed to be lived by the devotees of Dayalbagh. But, I am most impressed by the history of the exalted Saints of the Radhasoami Satsang, and the unbroken continuity of the genuine Holy Order, for more than a century. This most remarkable feature made me curious to stay here for a short period and observe the veracity of the statement that a spiritual influence is permeating and inspiring the life and activities of the inhabitants of this Ashram-colony. Mehtaji Maharaj, is a very strict advocate of practice. He never permits any formal religious discussions either with himself or even among the devotees, through organised talks. This is because, the religious books of these Saints are simple and clear and there are elders to explain any intricacies to a new comer. Except for these little enquiries, the Teacher expects everyone to address all problems internally to the Lord, and find one's own solutions. This is his gracious will that the devotees, instead of seeking external helps, should be helped to draw their spiritual succour and strength by contemplating on the Indwelling Reality (the Satguru Himself, as Anbharyami) who resides ever in the hearts of all the disciples. Indeed, this is the only way, and the most joyous and convincing way, of spiritual search that is shown by a perfect master. As a result, I had to stay longer to find internal corroborations to what I read in the Holy Books of the Ashram, and what I heard from the Satsangis (the member of this fraternity). The devotees say that the more one delves deep into the mysteries of the beloved Master and into his unique plans to save humanity, the more one is overwhelmed with an

(Over to page 6)

THOUGHTS TO BE TREASURED

...அவன் அருளே கண்ணாகக் காணில் அல்லால் இப்படியன்... என்று எழுதிக்க காட்டினோடு. (Devaram)

Unless we realize with the eye of His Grace, His nature cannot be delineated.



சமஸ்தானியை நனுகும் கலிவிழும் சமஸ்தானியை நனுகி விடுவாயும் சமஸ்தானியை நனுகின் நேத்துமே சமஸ்தானியை நனுகெறி வட்டமுமே

Hindu Organ

FRIDAY, MARCH 23, 1973

SCHOOL BUS SERVICE

There is provision for a School Service by the C. T. B. In Jaffna one often sees buses that exhibit the information—School Service. But in practice; it is learnt, only a very small fraction of the school children who depend on the bus for their travel seem to be benefitted by the School Service.

The hours between 8 a. m and 9. 0 a. m. and those between 3 p. m. and 4-30 p. m. constitute the peak period for bus transport as school children, teachers, officers and litigants, have to travel to their places of study and work and return therefrom. The depleted bus service cannot by any means meet the demand of the travelling public unless there is a well drafted timetable and a carefully observed supervision. School children suffer the most. Buses speed past them as if they fight shy of the students.

The big colleges that take pride in the peak daily attendance of more than 1500 students would do well to organize a special bus service in co-ordination with the C. T. B. if punctuality of presence in the class room has to be maintained. In other words the C. T. B. must consider running a special service according to a specified time table for the convenience of school children.

School children often have to carry with them a big pile of books together with packets of meals for lunch. These children

RAJAJI REMEMBRANCE

(Continued from last issue) (Here we quote from the Swarajya of 1960 Shri Rajaji's considered views on the Language question)

An Illusion

The people speaking other languages than Hindi are never going to adopt Hindi in place of their own mother-tongues. If the movement for making Hindi the Union official language is based on a vague feeling that Hindi will one day become the national language of all India, it is based on a foundation that is not true, on a hope that cannot be fulfilled and which would be resisted and opposed if expressed.

There cannot be ever a single national language for India. The time is past for the achievement of such an object. We are many centuries too late for it. Each one of the languages in India claims a rich and growing literature and has vigour and beauty, and enough of every element to infuse equal pride. We have missed the bus for making a single national language. What could have been done by compulsion and influence of all sorts fifteen centuries ago cannot be done now. All that we can have is an efficient official language, equally convenient for all parts of India which have all a right to share in the proper administration of the Union. English has been serving as an efficient official language, and Hindi has not the elements that make equal convenience for all parts

find it extremely difficult to board a bus, and still more to find their balance in the running bus. In short the daily experience of school children is a tiresome experience more telling than that in the school. Parents are unable to do anything in this matter of arranging a special transport for pupils as the persistent efforts of Parents-Teachers Associations have failed. The Administrative Authorities of the Department of Education and the C.T.B. will have to devise a scheme for the School Service in consultation with the Principals of Schools. Here is a subject that requires urgent and immediate attention.

of India, not to speak of efficiency or precision.

Broken Assurances

The Hindi people do not realise the difficulties of the non-Hindi people. They think Hindi will give them great advantages and self interest blinds them to the rights of others. Officials are loyal and there is so little courage available these days to enable them to stand up to their political masters. They see the injustice clearly enough but they think it prudent to conspire with the Hindi faction.

We have had many assurances of 'no imposition' and the like but the practice is contrary to assurance as has been proved by complaints from those affected.

Disintegration

Linguism has split the country and has led to a tendency to erect solid walls isolating the States from one another. Every State government is determined to intimidate and overrule university opinion and insists on universities being run each in its own regional language. As a result of the intimate connection between higher education and the permanent services, the mobility of officials as well as of students seeking higher education will soon totally disappear.

The only way to meet this impending disaster is to get the college and the offices everywhere to accept English and continue the status quo. All change is not reform. To make this country into an archipelago of linguistic islands, educationally and administratively, is not a desirable thing. Linguism threatens to become a golloping disease which must be tackled by maintaining intact the vital circulating system of the body politic of India. The part that the English press actually plays today, in spite of all the talk about Hindi, is a highly relevant fact. Invaluable as the local service of language papers may be, the all-India inter-State service of the English papers is incomparably great. Hindi cannot claim any thing like what the English papers are doing. None but those who refuse to see can be blind to the inevitable inference from this incontestable fact as to what the

all India official medium ought to be.

I wrote the following in 1960 and, unfortunately, it becomes relevant, over again.

I am glad the issue of forcing English out and substituting Hindi in its place has once again come up to active notice. It was crude to put forth the threat of a far-from-decent demonstration at the time of the President's visit to Madras. But annoyance, discourtesy, disorders and riots, however greatly and sternly deprecated, do seem to be the only effective means to induce rethinking on the part of the present Government of India. This is unfortunate but, alas, true. The language issue has been brought into focus again in that way.

It may be good to remember in this connection that the Hindi-speaking people are not a majority as is commonly supposed. Indeed if the dialects of Hindi, among which there is not always peace and concord, be taken into account the numerical claim of the Hindi protagonists is much reduced. But this is irrelevant in the present context.

The unity and the smooth running of life in India with its fifteen or more languages require the continuance of the medium which the people have been managing with for the last many progressive decades, viz., English. It is fallacious to mix up feelings of reverence, pride or classical love to interfere with a question of mere mechanical present purpose. Let us not choose the official language for Central and inter-State purposes, as a young man chooses a sweetheart, but on more reasonable, if less romantic, considerations.

A Referendum

No referendum can give a truer answer than the present circulation of newspapers in all India must be a great blow to the protagonists of Hindi. Ten lakhs circulation of English dailies as against less than four lakhs circulation of Hindi dailies in all India proves what is the inter-lingua of India. If the Hindi and English circulations of papers in South India could be got at, the result would be a knock out blow to demonstrate the microscopic status of Hindi in South India as against English. And South India is 100 millions of people. The Eng-

lish language dominates easily in that field and without any political or party interference. The papers published in the English language command by far the largest circulation, and this is growing every day and not diminishing, even when we are engaged in controversy over the imminent ascension of Hindi on the throne. All newspapers that may be classified as all-India papers are running in English. Not a single Hindi paper can claim to be of all-India character. What more proof can we find or demand for the concrete reality of fitness and expediency? That the most convenient and the most efficient medium for the discussion of policies of administration and State business is English, is proved conclusively by the newspapers test.

(To be continued)

Dayalbagh

(From page 5)

insatiable thirst to know more and more of his infinite greatness. Within a short period, one's doubts are dispelled invariably to one's great inspiration, thus, recasting his whole being into a different mould of blissful higher concepts of Life Divine. This blessed change is the first perceivable sign of a very great blessing, which comes by one's mere being in the direct influence of the Teacher. Many devotees of Ramana Maharishi bear witness to this blessed experience.

Furthermore, I would like to state, that there is no hard-and-fast rule or any method to judge the greatness of a spiritual centre. It is solely the great mercy of the Master and also the seriousness of one's search for Truth that help a disciple to know something of the true greatness of a Saint and his Ashram. It is an endless inspiration for me to see the practical and successful ideals and the unique new Divine plan that have been set in motion, for the first time, from this holy centre, by these great messengers of God, to lead progressively the entire human race towards Salvation. These ideals and plans are mysteriously cloaked and concealed in the garb of temporal activities, so that the devotees, while engaging themselves in these activities, are gradually blessed to acquire the fit-

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1502

1 Sivayogam wife of Kandiah Markandu of No. 1, Seenivasagam Road, Koddady, Jaffna

Vs Plaintiff

- 1 Kasiar Kandiah and wife
- 2 Mankayatkarasi both of 3rd Mile Post, Library Lane, Kalviankadu, Jaffna
- 3 Kandiah Markandu of Karndavil, Chavakachcheri
- 4 Ponnambalam Kumarakurusingam and wife
- 5 Leelawathy both of Library Lane, 3rd Mile Post, Kalviankadu, Jaffna

Defendants

It is hereby notified that Action No. P 1502 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Pandariipulam" in extent 3 Lms. V C. & 3, 1/2 kls. and situated at Kopay South in the Parish of Kopay in the Division of Valigamam East in the District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 30th day of March 1973 at 10 O'clock of the forenoon.

This day of March 1973

By Order of Court

Sgd. T. S. Mylvakanam C. C.

Drawn by:
S. Sithamparamathan
Proctor for Plaintiff.
192 23

ness (adhikar) for higher spiritual consciousness, in a natural way. The spiritual force planted in each soul by the Master Divine, grows and unfolds the spiritual realities to the devotee, like a bo-tree unrolling all its majestic stature, stage by stage, from its tiny seed. Thus, everything — the Holy Master, his plans and purpose of Mission, the life of Satsangis ... is a great mystery, concealed from the eyes of the casual visitors. Therefore, such visitors fail to perceive the invisible influence of the Satguru who guides the destinies of men and events of this mystic colony.

(To be continued)

Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM

Saiva - Pulavar

XXIII. The God on account of Gsuri became an old man a young man and a child

(விருத்த குமார, பாலவரன கதை)

While Vikrama Pandian was thus ruling there was a Brahmin named Virupakkan (விருபாக்கன்) his wife's name being Subavirathai (சுபவிரதை) who were childless; in consequence they worshipped the seven celestial females (said to be in paradise, corresponding with the seven rishis) and obtained thereby the gift of a daughter. At the age of five, the child named Gauri asked her father to teach her a prayer for the speedy change of her mortal form and the Brahmin being surprised at her early good sense, taught her the Parvati-mantram (பார்வதி மந்திரம்) While the father was waiting for a suitable husband, she passed the eighth year of her age without being betrothed (which the Brahmins consider to be a disgrace;

and one day a Vaishnava Brahmin coming to beg also, the father perceiving him to be learned in the Vedas, bestowed the daughter on him in marriage with the usual ceremony of gift and without saying anything on the subject to anyone. The neighbours, on learning the circumstance, at first blamed him; but on further examination found no other fault than that the husband was a Vaishnava; and approved the marriage.

When the Vaishnava Brahmin brought his wife to his own village and to his parents, they disapproved of his marrying a Saiva-woman; and the woman seeing nothing but Vaishnavas around her without her, without any Brahmins wearing holy ashes and Elococarpus beads (உருத்திராட்சம்) signed for her own people. One day the parents shut her up alone and without calling her went away to a distant marriage feast.

(To be continued)

Letter to the Editor

அறஞ் செய்தல்

Arising from the two Editorials in the "Inthusatharam" including the one under the caption of "அறஞ்செய்தல்" which reiterate many ideals vital to the practice of our holy religion and in continuation of my earlier article regarding the religious education of the Saiva children, please allow me to make the following submissions. Even as the student going population is essential, it is equally necessary that the adult Saiva population should be reminded to continue its fidelity to the Saiva religion. Education of the student-going population alone is not sufficient. At the same time the education of the adult population is required. It is respectfully submitted that it would be one of the duties of the Jaffna Saiva Paripalana Sabai to undertake this vital double fold task without delay.

Education of the adult population could be directed among other things, towards the following objectives:

- (1) Propagation of the principles and ideals and theory of Saiva religion, and its fundamentals.
- (2) The propagation of the mode of practices of the Saiva religion.
- (3) Study of sacred literature.
- (4) Temple worship
- (5) Worship at home.
- (6) Propagation of vegetarianism
- (7) Propaganda relating to crime
- (8) Propaganda re Evils of Drunkenness.

The above is not an exhaustive list; but the enumerated items are among those that are deemed essential for a Saiva religious life. Such a course of activity would not only improve the religious standard of the people but would also elevate the cultural, intellectual, moral, ethical social, and general standard as well.

A group of devotees is required for the holy service.

The Saiva Paripalana Sabai would be rendering one of the greatest services

Renaissance...

(From page 5)

of Ayurveda and do everything for the true regeneration of Ayurveda. Let Ayurveda remain as Ayurveda in its pattern and spirit incorporating within its folds, the lost sections out of modern scientific knowledge and latest discoveries.

Let the Government Siddha Ayurveda Hospital that will be declared open at Kaitadi by the Hon'ble Minister of Health on the 31st of this month, be the nerve-centre of modernised Ayurvedic treatment. Let the Hospital function on parallel lines along with the Government General Hospital at Jaffna Town and progress as a sister Institution giving medical relief to the sick and saving human lives.

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that could the thought of if early steps are initiated in this connection and a fair start made before the next annual general meeting of the Sabhai.

A list of villages in the Jaffna Peninsula as well as a list of Temples and schools is also required. I have not referred to work outside Jaffna Peninsula in view of what of funds, workers etc. other parts of Sri Lanka or Eelam could be attended to gradually.

The Saiva Paripalana Sabhai has from the time of its inception been rendering service in furtherance of these items referred to; what is now suggested is the intensification of such activities and the spreading out of service in every locality in the Jaffna Peninsula.

Yours etc.

S. Sivasubramaniam.

103 2, Hultsdorf Street, Colombo - 12

ORDER NISI

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2891

In the matter of the Last Will and Testament of the late Murugesu Nagalingam of New Road, Karaitivu North Karaitivu

Deceased

Valliammai widow of Murugesu Nagalingam of New Road, Karaitivu North, Karaitivu

Vs Petitioner

- G.A.L. 1 Nagalingam Tharmalingam
- 2 Nagalingam Sundaralingam
- 3 Paakiyaledchumy daughter of Nagalingam
- 4 Nagalingam Mahalingam
- Minor 5 Rathidevi daughter of M. Nagalingam
- " 6 Sarojinidevi daughter of M. Nagalingam
- " 7 Pathmasothy daughter of M. Nagalingam
- " 8 Thanaledchumy daughter of M. Nagalingam
- " 9 Nagalingam Amirthalingam
- " 10 Kamalambikai daughter of M. Nagalingam all of New Road, Karaitivu North, Karaitivu the 5th to 10 Respondents are minors appearing by their Guardian-ad-Litem the 1st Respondent

Respondents

This matter coming on for disposal before Collin E Mendis Esquire Acting District Judge, Jaffna on the 31st day of August 1972 in the presence of Mr. K. Arumugam Proctor on the part of the Petitioner and the Last Will of the abovenamed deceased Murugesu Nagalingam dated 2nd day of June 1972 and numbered 6688, and the Affidavit of the petitioner and of the witnesses and Notary, who attested the Last Will having been read.

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian-ad-Litem over the 5th to 10th Respondents abovenamed for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and she is hereby declared Executor appointed by the said Last Will and she is hereby declared entitled to have Probate thereof accordingly issued to her, unless the respondents or any other person or persons interested shall on or before 17th day of January 1973 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the G. A. L. do produce the said minors on the said date in Court.

This 31st day of August 1972.

Sgd. C. E. Mendis Acting District Judge, Jaffna

17-1-1973

Time to show cause extended to 18-4-1973.

Sgd. T. J. Rajaratnam District Judge Jaffna 196 23 & 30,

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
 Testamentary Jurisdiction
 No. 1017/T

In the matter of the Intestate, Estate and Effects of the late Packiam wife of Sianathamby Ratnasabapathy Deceased

Sinnathamby Ratnasabapathy of Chetty Street, Puloly East, Point Pedro.
 Vs. Petitioner

Minor 1 Ratnasabapathy Karunaratnam
 " 2 Thiruvathani daughter of Ratnasabapathy
 " 3 Ratnasabapathy Ganendiran
 4 Eledchumiammah widow of Rasiah all of Chetty Street, Puloly East, Point Pedro
 Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro, on the 16th day of October 1972 in the presence of Mr. V. Chelliah, Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the 4th Respondent be and she is hereby appointed Guardian-ad-litem over the Minors 1-3 respondents for the purpose of this action.

It is further ordered that the petitioner be and he is hereby declared entitled to Letters of Administration to the estate of his deceased wife.

And it is further ordered and decreed that Letters of Administration do issue to the petitioner accordingly, unless the respondents show sufficient cause to the satisfaction of the Court to the contrary on or before the 13th day of December 1972.

This 16th day of October 1972

Sgd. T. J. Rajaratnam
 District Judge

Drawn by
 Proctor for Petitioner
 Sgd. V. Chelliah

Time to show cause is extended to 21-2-73

Sgd. T. J. R.
 D. J

Time to show cause is extended to 4-4-1973

Sgd. K. R.
 Actg. D. J.
 185 23 & 30

Order Nisi
IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction
 No. 2927

In the matter of the Intestate Estate of the late Vythilingam Muthulingam of Varanan, Atohuvely Deceased

Meenadhippillai widow of Vythilingam Muthulingam of Varanan, Atohuvely
 Vs. Petitioner

1 Muthulingam Balasubramaniam
 2 Muthulingam Saravanapavan
 3 Muthulingam Jeyaseelan
 4 Muthulingam Sivathasan
 5 Theivebaranee daughter of Muthulingam all of Varanan Atohuvely
 Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge Jaffna on the 15th day of February 1973 in the presence of Mr. T. Gunaratnam Proctor on the part of the Petitioner and the Petition and 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 to the estate of the deceased abovenamed and that Letters of Administration be issued to her unless the respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 9th day of May 1973, and show cause to the satisfaction of this Court to the contrary.

This 15th day of February 1973

Sgd. T. J. Rajaratnam
 District Judge, Jaffna

Drawn by
 Sgd. T. Gunaratnam
 Proctor for Petitioner.
 175 16 & 23

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction
 No. 2913

In the matter of the Intestate Estate and Effects of the late Thillaiampalam Balasundaram of Third Mile Post, K. K. S. Road, Kokkuvil. Deceased

Sivapackiam widow of Thillaiampalam Balasundaram of 3rd Mile Post, K.K.S. Road Kokkuvil
 Vs. Petitioner

Parimadevi daughter of Balasundaram of 3rd Mile Post, K.K.S. Road, Kokkuvil
 Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge Jaffna on the 4th day of January 1973 in the presence of Mr. M. Mathisparanam, Proctor on the part of the Petitioner and the Petition of the Petitioner dated 4-12-1972

ORDER NISI
In the District Court of Point Pedro
 Testamentary Jurisdiction
 No. 1022/T

In the matter of the Last Will and Testament of the late Packiam wife of Sangarapillai Suppiah of Thunnalai South, Karavaddi

Sangarapillai Suppiah of Thunnalai South
 Vs. Petitioner

Muttupillai daughter of Ponar of Thunnalai South
 Respondents

This matter coming on for disposal before K. Palakidinar Esquire, Acting District Judge, Point Pedro on the 21st day of February 1973 in the presence of Mr. S. Chelliah Proctor on the part of the Petitioner and the affidavits of (1) the petitioner dated 21st day of February, 1973 and (2) the Witnesses dated 14th February 1973, having been read,

It is ordered that the Last Will and Testament No 11288 made by Packiam wife of Suppiah the deceased abovenamed and her husband Sangarapillai Suppiah and attested by V. Senathirajasegaram Notary Public dated 9th June, 1970, the original of which has been produced and now deposited in Court be and the same is hereby declared proved and it is further ordered that the Petitioner abovenamed is the Executor named in the said Will and he is hereby declared entitled to have Probate thereof issued to him accordingly unless the Respondent abovenamed or any other person or persons interested shall on or before the 30th day of April 1973, show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of February, 1973

C. M. Tharmalingam
 District Judge

Drawn by
 Sgd. S. Chelliah
 Proctor for Petitioner
 184 23 & 30

and affidavit dated 2-12-1972 having been read.

It is ordered that the petitioner abovenamed as the widow of the deceased be and she is hereby declared entitled to take out Letters of Administration in respect of the estate of the deceased and that Letters of Administration thereof be granted to her accordingly unless the Respondent abovenamed or any other person or persons interested shall appear on or before the 26th day of March 1973 at 10 a.m. and show sufficient cause to the satisfaction of this court to the contrary.

This 4th day of January 1973

Sgd. T. J. Rajaratnam
 District Judge, Jaffna

Drawn by
 M. Mathisparanam
 Proctor for Petitioner
 181 16 - 23

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction
 No. 2917

In the matter of the Last Will and Testament of the late Nagammah widow of Kasinathar Suppiah of Urumpiray Deceased

Rajaratnam Ratnavel of Urumpiray East.
 Vs. Petitioner

1. Parameswary wife of Rajaratnam Ratnavel of Urumpiray East,
 2. Suppiah Sivanesan of Urumpiray East,
 3. Suppiah Kasinathar of Urumpiray East,
 Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, Acting District Judge, Jaffna on the 14th day of December 1972 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner and Petition of Petitioner dated 14-12-72 and the affidavit of the Petitioner dated the 11th day of December 1972 and the affidavit of the attesting Notary and the Witnesses dated the 14th day of December 1972 having been read.

It is ordered that the Last Will and Testament bearing No. 10792 dated 10th September 1972 and attested by A. Subramaniam, Notary Public the original of which has been produced and deposited in this Court be and the same is hereby declared proved and the said Petitioner who was named Executor in the said Last Will be declared entitled to have probate of the same be issued to him accordingly unless respondents or any other person or persons interested shall on or before the 4th day of April 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of December 1972

Sgd. T. J. Rajaratnam
 District Judge,
 180 16 & 23

and affidavit dated 2-12-1972 having been read.

It is further ordered that the G. A. L. do produce the minors in Court on the same date.

This 2nd day of January 1973,

Sgd. T. J. Rajaratnam
 District Judge, Jaffna

Drawn by
 Sgd. T. Gunaratnam
 Proctor for Petitioner.
 170 23 & 30

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 Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 460, K. K. S. B. Vannarspantal, Jaffna, on Friday March 23, 1973

Editor: R. N. SIVAPILLAIKADAM

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction
 No. 2923

In the matter of the Intestate Estate of Chellappah Muttukumarasamy of Punnalaik-kadduvan Deceased

Maheswari widow of Chellappah Muttukumar of Vasavilan
 Vs. Petitioner

Minor 1 Krishnamathi daughter of Chellappah Muttukumarasamy
 " 2 Kirupanthi daughter of Chellappah Muttukumarasamy
 " 3 Muttukumarasamy Krishnakumar
 " 4 Muttukumarasamy Venakumar
 G.A.L. 5 Regupillai Nagarathnam all of Vasavilan, the 1st to 4th Respondents are minors appearing by their Guardian - ad - Litem the 5th Respondent
 Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge Jaffna on the 2nd day of January 1973 in the presence of Mr. T. Gunaratnam Proctor on the part of the petitioner and the affidavit of the petitioner dated 2nd January 1973 and Petition dated 2nd January 1973 having been read.

It is ordered that the 5th Respondent abovenamed be and he is hereby appointed as Guardian-ad-litem over the 1st to 4th Respondents minors abovenamed for the purpose of these proceedings, unless sufficient cause to the contrary is shown on or before 19-4-73.

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled to, as the widow of the deceased abovenamed, have Letters of Administration, unless the Respondents abovenamed or any other person or persons interested shall on or before the 19th day of April 1973 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the G. A. L. do produce the minors in Court on the same date.

This 2nd day of January 1973,

Sgd. T. J. Rajaratnam
 District Judge, Jaffna

Drawn by
 Sgd. T. Gunaratnam
 Proctor for Petitioner.
 170 23 & 30

and affidavit dated 2-12-1972 having been read.

It is ordered that the petitioner abovenamed as the widow of the deceased be and she is hereby declared entitled to have probate of the same be issued to him accordingly unless respondents or any other person or persons interested shall on or before the 4th day of April 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of December 1972

Sgd. T. J. Rajaratnam
 District Judge,
 180 16 & 23

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Editor: R. N. SIVAPILLAIKADAM