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JAFFNA, FRIDAY JULY 13, 1973

X

LOVE

BY

M. ELIATHAMBY, B.A. (Lond.)

Love is not a superficial feeling that emanates from the heart but it originates from the depths of the soul. It is a sublime and divine endowment to man. The parental love for their children, the love of piety and devotion to God resulting in absolute faith in Him are manifestations of the true love. A momentary feeling of desire for anything cannot develop into true love. It is like a passing cloud. Frequent and consistent liking engendered from the heart has the possibility of becoming a sentiment of love.

The devotion to God by the saints and sages do not come from the heart but it is a spontaneous worship from the self within them. The mind cannot be a hindrance to them while directing their thoughts to God unlike the common man whose attention flops due to distractions. All living beings are divine manifestations. In our daily life, if we cannot show love and kindness to all living beings, it is a clear proof that we have no love for God. They say love is God." If our thoughts words and actions do not indicate our love for those beings in our midst, whether human or animal or bird, we are certain that we are far away from Him whose compassion only has made us a superior being among other creatures.

Love is both human and divine. Human love may be either sensual love or love towards neighbours, friends etc. Even love towards the opposite sex which consummates in marriage has been considered a sacred union which is maintained through mutual love throughout life in spite of trials and tribulations and ups and downs of life. The impact of social, cultural and economic factors tend to bring

about a change in the attitude and the standard maintained in the past. In the words of Shakespeare,

"... Love is not love
which alters when it
alteration finds
Or bends with the
remover to remove"

Divine love is of a higher order. If a child does a mistake, the father of that child forgives it; the same man will not tolerate such a mistake being committed by his neighbour's child or by any other. It is the love towards his own child that blinds him to the wrong-doings of his own child but the lack of which induces him to reprimand the other children.

"..... love
Sees more bright than
moon or sun
all the heaven of
heavens in one
Little child."

So says a great poet of the love one bears towards a child. The same love with a broader vision can manifest itself towards other children who should too be considered the children of the Mother Earth who knows not any distinction. True love does not make one react differently towards different people over a certain affair or incident.

True love for duty impels one to sacrifice much of his time and energy for its successful fulfilment. A teacher who has the love of his pupils at heart devotes some of his leisure hours during the weekends or holidays with a view to furthering their educational progress. We had had many such teachers in the past who being urged by the love of duty worked for several hours out of school without clamouring for additional remuneration or without having

any other pecuniary considerations. Even today there are a good number of such teachers. Execution of work through love of duty in any venture or in any sphere brings tremendous success.

When a person falls into a well and is about to lose his life or when a person is in dire distress, whether financial or otherwise, a man who runs to their rescue does a service motivated by love which action evokes a praise from both heaven and earth. There are many instances when a passer-by sees a person or an incident that calls for help but fails to do it due to incapacity but his sincere wish for the safety of one in such a situation is too an indication of true love. Compassion for other living beings kindles an ever-burning love in the hearts of those who possess qualities which we attribute to God; Great men like Gandhi could not bear the distinctions shown to men in the human society and so he persevered hard to abolish prejudices which men harboured against depressed classes. Such men, on seeing such inequalities and hardships suffered more than the sufferers themselves. It was the divine love within them that inspired them to action which have produced beneficial results to humanity.

We come across in our human society, of which we are proud, when compared with other living groups, men, whose actions are sometimes diabolical in character. They are devoid of reason and human justice. There are also men in our society who lead a quiet life without hurting anybody but doing good to none. Though they are self-centred yet they stand on a higher plane than the previous group of men who are a menace to others. The third group of men are those who possess a divine love by which all their actions are inspired and such men are few, yet their noble and divine love permeates the human society even after their death.

Nature and Its Normal Place in Religion

What Pilgrimage Denotes

God has conferred on this world with a great power base. It consists of earth, fire, water, air and space, connoting the five elements as well as the sun and the moon to make up the nature station. It is a platitude that they all belong to Him. The flush with which the God's Grace is issuing forth, is His power flow which the Vedas describe as a vigorous and remedial one.

"Isn't it from that nature-power the infinite souls of puny creatures and the great have risen prophets themselves?" But we are all forced to feel and to live at the present juncture, more than in any other times, beholding one aspect of its glories and in another way its consternating trepidation which come to us as alternating nature prerogative. Because of this we presume as for instance the children play with fire, the western men of erudition have started to play with nature to incite its wrath.

The nature is the visible God. It is not different from Him and that fact is not understood by the western scholars. And as a result they are ignorant of the art of harnessing nature to a limited mediation. Their way of stretching mind had influenced the learned men in countries like India and Ceylon. But as we love to redeem men of our identity from the clutches of that pernicious brain wave we like to submit here the ideas our forefathers upheld concerning nature. The sages and Rishis who were contemporaries of the Veda period, had always been the devotees of nature. What is earth, air, fire, water and space, became all known to them. They all appeared to them as Gods in objective forms. The determination and the decisiveness of their hearts represented to them the relentless earth, the coldness and the emotion of the hearts symbolised the

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Pious Men Choose Path of Bhakti to Reach God

Wealth can be acquired by fair means or foul. Though it is a fact that the value of money does not diminish if earned through unethical methods, those who are righteous minded will not be indifferent to the means adopted. They will look upon ill-gotten wealth as tainted and, therefore, as something to be abhorred. They will rather suffer the consequences of poverty than resort to sinful ways to become rich. God can be reached by several ways. The pious and the faithful choose the path of Bhakti.

Sri T. Ramakrishna Iyengar in his Vishnu Puranam discourse at the Sri Kesavaperumal Temple Mylapore, described the basic reasons for God's incarnation as Sri Krishna. Unable to bear the burden of humanity, Mother Earth represented to the Lord that the wicked elements had proliferated beyond limit and He assured Her to annihilate them and relieve Her burden by manifesting as the son of Vasudeva. Mother Earth, known for Her patience would not feel any burden as long as the people and their rulers adhered to the tenets of Dharma and carried out their duties enjoined on them. Only when Adharma became rampant, she would not tolerate.

(From the Hindu June 28, 1973)

THOUGHTS TO BE TREASURED

ஒருவர் ஒருவர் ஆகி, முதுகுடன் வாக் உந்து இடம் உறு கொம்பு செவி துதிக்கை கால் மதி உடன் அந்தக் வகைவகை பார்த்தே, அது கூறல் ஒக்கும் ஆறுசமயமே

The elephant is one only. The blind describe it variously after seeing (feeling by the hand) its different limbs, some the back, some the tail, some the tusks; some the ears, some the trunk and some the legs. Even so are the six forms of religion preached



மக்களிடையே ஆறுசமயம் கைவிடும் மக்களிடையே தானே விசுவாசம் மக்களிடையே தானே நேற்றே மக்களிடையே தானே நேற்றே

MINDO ORGAN

FRIDAY, JULY 13, 1973

TOWARDS TEMPERANCE

It is encouraging to note that a Welfare Association of women in the metropolis has organized a Temperance Week with a view to inspiring the people with patriotic feelings to thwart the on-thrust of the pernicious habit of drinking

Chapter and verse need not be quoted from the scriptures of religions or books on ethics to support the agitation against alcohol. Here in our country the movement has a significant history. Apart from the crusades conducted by religious associations and spiritual leaders, there had been temperance movements that were immediately involved in the struggle for freedom from foreign yoke. During the first World War the Temperance Movement had acquired such sustaining strength that the British Government had to take extreme measures to suppress the campaign as it had become unduly nervous and panic-stricken.

Recently in South India the bye election for the Dindigul seat in the Indian Parliament gained popularity owing to the issue of prohibition having been made use of in the campaign for canvassing votes. Women played a worthy part in that election and contributed in a great measure to the

crowning success at the polls.

The Jaffna Saiva Paripalana Sabha which has always been in the forefront of the drive against the demon of drink welcomes the present move. We join in the appeal to the people for success of the Temperance Week. Some years ago the Venerable Yogar Swamikal urged on the people of the Peninsula the need for Temperance. Public meetings were held and there was immediate response. Let us start from where the campaign was left.

DEDIGAMA, WHAT IT DENOTES?

The keen contest notwithstanding, the decision in the bye-election for the Dedigama seat in the National State Assembly has been definite and decisive. The significance of the result lies in the fact that the victorious candidate polled almost fifty per centum of the votes cast less those rejected as spoilt. To add to this aspect the majority over the runner-up is much more than the majority at the previous election.

The image of the departed leader Mr. Dudley Senanayake may have been fresh in the minds of the people of Dedigama. But when reading between the figures of voting it will be seen that the thought of the cares of life resulting from high cost of living may have been more prominent in the view of the voters.

The battle of the ballot has been won and lost. It is now for all to study the situation and scan the circumstances that influence voters and to remedy the ills unitedly. Mr. Rukman Senanayake, the new M. P., has done well to declare that after the lofty tradition well and truly established by his political Guru, he would endeavour to make every effort to work for the welfare of the common man. Let this pious wish be translated into fruitful action.

Another Loss

Deserving tributes were paid to a distinguished parliamentarian in the National State Assembly when the Government and the Opposition referred feelingly to the untimely death of Mr. V. A. Sugathadasa. The passing away of this parliamentarian is certainly a national loss. The people loved him so much,

Co-operative Day

Another day of international interest was July 7, when the 51st International Co-operative Day was celebrated all the world over.

It is not the age of the co-operative movement that counts. The maturity of the movement within six decades of its inauguration in our country speaks convincingly of the strength it has acquired, or to put it more positively, the encouragement the people have got for becoming more co-operative than the politicians at large.

The Eastern Mould of Society has always been based on the high ideal of mutual help though the idea was not specifically spelt as in the term 'Co-operation'. Almost every book on religious has placed the greatest emphasis on the need for good will and the elimination of ill will. Religious teachers and social workers have all along interpreted the true indications of this lofty thought. Hence the growth of the Co-operative Movement in the East and particularly in Lanka needs no elaboration. But what requires explanation is the misgiving in the minds of the people that the Co-operative Undertakings in this country have not been able to register significant success. That there is corruption and bribery in general no one can deny. But should these evil tendencies be allowed to exist in a land where the Co-operative Movement is flourishing. The answer to this question is a straight no. Then what should be the line of attack to weed out the cancerous growth. It is well known that cancer eats into the very vitals of what it has begun to attack. The preventive and curative program for an outright onslaught on bribery and corruption necessarily needs the training of the youth in true co-operative ideals. The system of co-operative undertaking is so based that at every point it has to be administered by persons who will never care to stoop down to the contemptible level of being dishonest in their dealings.

The value of this movement is most effectively realized only in times of a national crisis or economic depression. Sharing profits is easy but sharing loss is difficult. To dis-

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Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM Saiva - Pulavar

The minstrel Pattiran was regularly accustomed, subsequent to receiving the Tirumukam, to attend to his duty in the Temple three times a day, and always stood immediately behind the stone image of the bullock (which always is in front of Siva Temple) whence he chanted the praises of the deity. It occurred to God in the course of His sacred diversions to prove to everyone the steady devotedness of Pattiran, notwithstanding every possible impediment. To this end He sent a thick and dark rain in the midst of which lightnings flashed and thunders were heard; and the rain itself was as if the sea were taken up and poured down in torrents, Pattiran undismayed, and considering this rain to be as when the gods sprinkle flowers on the earth, went through it at the regular time, and taking his stand behind the bullock image, applied his lute to his left shoulder, turned the strings, and chanted as usual; nor did he cease, though the strings became wet and relaxed by the rain, and though he suffered in his own person from the water beneath and rain from above. At length God compassionating his votary, extended a golden board, richly jewelled, and a celestial voice was heard saying 'Take this board and chant from it.' Pattiran received the command with reverence, and getting up on the board, stood on it and continued his strains of sweet and modulated melody until the rain had departed and the stars appeared. He chanted as follows:-

யாநர் நகையாய், மதுரேசர் உண் பரிசுகே மனைவாய வந்து காதலுக்கத்தரும்பிக்காட்டியென் சீர்க்கை கவாநநார் போலும் காதல் முகத்தரும்பிக் கையறவு தீர்க் கலப்பேன் பாதி பேதை யுருவாயிருந்தார் நானி விழித்தநாவி பிலகுந்தேன் போலும்.

ஒண்ணுதலாய், வெண்டலை கொண்டுண் பவிக்கு நாமனை யினாடு கூடற் கண்ணுதலா ருள்ள எக் கான மிரைத தென்னுள்ள எக் கவர்க் தூர்போலும் கண்ணுதலார், பாடு மனிடையங் கண்டாந் கலப்பே. ன் பாதி பெண்ணுருவ மாயிருந்தார் வெளிக் விழித்தநாவி பெற் றேன் போலும்.

ஐயாயின் கண்ணாய் திருவால் எய்யுடையா கவர்க்

கொள்வான் மைமல நகையெய் தென்வன முகையில மெற செங்கை வைத் தார் போலும் கையல நகை செய்தென் வன முகையெற கைவைப்ப மாழ்கிச் சோர்வேன் கைய விடங்கண்டு நடுநடுங்கி விழித்த நாவி தரித்தேன் போலும்.

He then retired to his dwelling, carrying the board with him. When the circumstance became known to Varaguna Pandian he went to the minstrel and said, 'you are Sundereswarar, and tendering to him homage, gave him money, houses, and lands. While Pattiran was attending to his accustomed occupation the Pandian for some time continued to enjoy every happiness and the by the favour of Siva was taken from earth to His own presence

Nature and Its...

(From page 5)

water, the sorrow and the revolting mind showed similarity to the air and finally the anger and the friction indicated the fire.

So was the true life to which the enlightened people of Veda period had been witnesses and had entwined their hearts to that of miraculous nature.

If the people who paraded Veda - Agamas as their professed religion, possessed an iota of care for their religion, then they must once and for all take an oath to lead a life conforming to nature. If we take such a vow and the life's emotion in nature is thus aroused we would be then assured of a success in knowing gradually what is meant by Saiva way of life, the life of grace and above all what is that that everything is God's direction and possession.

The above is an English rendering of a message in Tamil Publication No. 87 issued by the Thirugnana-sambanthar Pedastrian Pilgrimage Sabha on the occasion of their pilgrimage from Nallur to Thirukketheeswaram on 12-7-73.

-Prof. Thechanaamoorthy

The Elements of Saiva Siddhantham

'Parapaksham' or the Other Side

By SRI A. VISWANATHAN B. A.

(Continued from last issue)

The term 'Nikanda Vadi' seems to refer to an ecclesiastical order as adherents of this sect are said to be celibates. They are said to wear no clothes (— Nika da — clothless—) but put on mats and carry peacock feathers with which it is sometimes stated that they gently remove ants and other insects on their way to avoid trampling them under their feet. Though they are ascetics shunning family life, they are said to eat as well as anybody else. They postulate various Padarthas, such as Jivas or souls are many and which pervade their respective bodies and are conditioned by the different states of the bodies they fill; Kalam (time); Akasam (space); Putkalam (substances having forms made up of Paramanus or ultimate atoms) including earth, water, fire, air and embodied living creatures both static (like trees, grass, &c.) and moving (like insects, birds, animals &c.); Punniyam or good deeds which produce Dharma, Adikayam or virtuous bodies; Pabam or evil deeds which produce Adharma - Adikayam or vicious bodies; Bandham (bondage); and Veedu (liberation). Bandham consists in being subject to the various bad qualities like lust, &c. and Veedu is liberation from these after eating up the fruits of all Punniyam and Pabam and the acquisition of the eight supreme virtues of Ananta-Gnanam, &c.

The Ajevakes assert five kinds of Anu (atoms, earth, water, fire, air and Jiva, which are all eternal). With these may be added Punniyam and Pabam (good and bad Karmam, Jivas are formless and intelligent and are born in accordance with their Karmas into bodies made up of the other four kinds of atoms and partake of the nature of such bodies. Unlike Nikanda-vadics, the Ajevakes do not seem to have any aversion to clothing, though they vie with the former in the prescription and practice of the utmost compassion to all living creatures and of the severest austerities

(Nirjaram) like the plucking of one's own hair from the head, &c.

The Jains are sometimes known by the name of Anekanta Vadies (அநேக அந்தஸ்தர்). When a question such as the following is asked: 'Does the Jiva exist before being born in the body?' they would reply that in a sense it is in existence, it may also be said that it is not, it is and is not, it is indefinable, it is not and yet indefinable, it is and is not and yet indefinable. (— This mode of reasoning is known as Sapatabanghiyam சபதபங்கித்யம் —) The nature of a thing may be described in any one of these ways or it may not. Such is Anekanta Vadam and the system which postulates it is considered superior to all others inasmuch as it includes within itself all the various views which may be entertained of anything.

The Heterodox Group

Having thus formed a rough idea of the extreme heterodox systems (அபௌபௌத்யம்) we now proceed to the examination of the heterodox systems (அபௌத்யம்) which are more moderate and which accept more or less the authority of the Vedas, though some of them sometimes give forced interpretations to their scriptural quotations and adapt them to suit their doctrines. Of the heterodox systems, Therukkam and Yogam are not touched upon by our author in his Parapaksham.

Mimamsai - Two Subjects

The two sects of Mimamsakas, Battachariyan (பட்டச்சரியர்) and Prabakaran (பிரபாகரர்) are first dealt with. The Mimamsaka system is generally referred to as Purva (or earlier) Mimamsai (புரவமிமம்சை) to distinguish it from Ekanma Vadam which is sometimes called Uctara (or later) Mimamsai (உத்தரமிமம்சை). The word Mimamsai literally means investigation or critical examination. The Purva Mimamsakas deny God and hold that the Vedas are Swayambu (சுவாம்பு) or self-existent and eternal as is also the world. Souls are many, eternal,

intelligent, Vibhu (or pervasive) and subject to birth and death, and they perform Karmam and eat the fruits thereof. This system admits only the Karma Kandanam (கர்ம கண்டம்) of the Vedas enjoining the performance of sacrifices, &c, as authoritative, other parts being considered subsidiary and of less or no importance. Battachariyan holds that Karmam itself yields its fruits and that Mukti consists in Anandam (ஆனந்தம், bliss), the pleasures of Swargam (சுவர்கம்) or Indra's abode Prabakaran thinks that on the annihilation of Karmam a subtle form known as Apurvam (அபூர்வம், literally unusual or miraculous) is produced and that this Apurvam yields us the fruits, and also that Mukti consists in being feelings (like a stone).

Ekanmavadam, - Four Subjects

After combating the doctrines of these godless sects, our teacher proceeds a step higher and examines the views of the Ekanma Vadies or Monists who are also sometimes referred to in modern times as Pantheists and Hindu Idealists. Three sects are noticed. The Sabda Brahma Vadi (சொல்பிரபாகரர்) thinks that Brahman the cause of everything will be found to exist in the form of Sabdam (sound) in the end and to know that this is so and that there can be no other entity not caused by Sabdam is Mukti.

A second subject, the sect of Sri Sankarar, holds that Brahman alone is real, that all else is unreal being perceived through Avidiya (ignorance) like the illusory appearance of the silver in the mother-of-pearl, the snake in the rope, &c, that Jivas (souls) are but reflections of Brahman in various bodies like those of the sun in different pots of water, that evolution is due to the Maya of the Supreme, that Maya is Amrivaachanyam (அமரிவாசனியம், indescribable) being neither existent nor non-existent, that Bandham consists in identifying one's self with the body and its organs both internal and external and that Moksham consists in the right knowledge that 'I am Brahman' (Aham Brah Asmi).

The third subject of Ekanma Vadies dealt with in Siddhiyar are called Patkariyar (பட்காரியர்). They are of opinion that Brahman becomes transformed into the world of sentient and insentient beings and that Bandham consists in not knowing

Bill Disliked by Both Sides

Three against thirteen! That was the miserable greeting the Places and Objects of Worship Bill had in the National State Assembly on July 11. The statistics do not prove anything more than the fact that the Bill has not evoked enthusiasm even in the ranks of the Government Group of Members of the National State Assembly. As for the Opposition the thirteen who stood up in response to the call of the Speaker must be regarded as sufficiently representative of public opinion. Anyway all is well that ends well.

The Ruling Front appears to have been caught napping; but then the M. Ps. of the Government Group must have preferred to let sleeping dogs lie. The swords of these M. Ps. were sleeping in the scabbards. In political parlance vigilant sleep has a significant meaning particularly in the present context.

this. When one understands this aright he merges in Brahman and this is Mukti.

Commentators notice a fourth subset of this school of thought called Krida Brahma Vadies (கிரிடா பிரபாகரர்) who identify the Ego with Brahman, which they say plays in diverse ways identifying itself with various substances which are subject to change. To understand this correctly is Mukti, Sankhiyam

Having disposed of these sects of Ekanma Vadam one by one, we meet with the Nirichchhuara-Sankhiyam (நிரிச்சுறா சங்கியம்) or atheistic Sankhiyam—so called to distinguish him from the Yogi who is sometimes referred to as Sanyasa Sankhiyam, as the latter acknowledges the existence of an Iswaran or God, —) whose teachings are very briefly touched upon. The Sankhiyas postulate two entities, Purushan (புருஷன்) and Prakriti in which the three Gunas Sattvikam (சத்திகம்) Rajasam (ரஜசம்) and Tamasam (தாமசம்), generally translated though rather inaccurately as goodness or serenity, passion or activity and badness or dullness, respectively, are equipoised, is eternal, insentient and formless, and from it emanate the 23 tatwas (or elemental principles of mind and matter) from Buddhi to Earth, Prakriti itself being the 24th tatvam and Parushan the 25th. (To be continued)

Co-operative...

(From page 6)

tribute provisions when they are in plenty is a simple matter but where there is scarcity the rationing has to be done rationally and with a great sense of responsibility. If only all the necessities of life are made available to all then the common man will not feel the pinch of scarcity. The middle man will not be able to make easy money without a drop of sweat. The co-operative movement is the one reliable remedy for economic ills. Where the people as a body begin to realize the true economic situation the grip of poverty will not be felt.

The International Day is then a reminder of the efficacy of a great movement and a means of not merely consolation but of self-confidence that any misfortune can be tided over by sincere co-operation. Co-operation of the administration with the people is as necessary as that of the people among themselves.

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 12169

1 Vairamattu Thampu
2 and wife Manicam both of
Mallithanai Thendai-
manner

Vs. Plaintiffs

- 1 Sinniah Thuralamy
- 2 and wife Sinnathangam
- 3 Sabapathippillai Malva-
ganam
- 4 wife Vallippillai
- 5 Paoklam daughter of
Sinnappu Sivaguru
- 6 Sellachay widow of Siva-
guru
- 7 Accipillai Nallathambay and
8 wife Yogeswary all of do
- 9 Vaidhilingam Ramaswamy
of Valvettitarai
- 10 Satnam Mahalingam
- 11 Selladurai Aviaratnam
both of Mallithanai
- 12 The Ceylon State Mer-
chante Bank, Colombo
- 13 Subramaniam Shanmuga-
rajan
- 14 and wife Vimalathery both
of Valvettitarai

Defendants

It is hereby notified that action No. 12169 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1931 for the partition/sale of the land called Moikoyapalam 7 parcels in extent 52 Lms, V. O. 32 Kls, and situated at Udumppiddy.

The Defendants in the aforesaid action are summoned to appear in Court on the 23rd day of July 1973 at 10 O'clock of the forenoon.

By order of Court
A. V. Thuralappah
Secretary/Chief Clerk

This 28th day of June 1973

PARTITION NOTICE

IN THE DISTRICT COURT OF MANNAR

No. P/1558

- 1 Thambu Arumugam and wife
 - 2 Sivacolonthu both of Achevely
- Vs. Plaintiffs
- 1 Sithamparam widow of Sittampalam of Thoppu Achevely
 - 2 Arumugam Selladurai and wife
 - 3 Theivanai both of Thoppu Achevely
- Defendants

It is hereby notified that Action No. P 1558 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 Kumbapalam in extent 90 Lms. V. C. and situated at Achevely South in the parish of Achevely Valikamam East Division Jaffna District Northern Province.

The next calling date is on the 10th day of July 1973 on which date the defendants are to file their answer.

By Order of Court
Sgd. P. Sathasivaratham
Clerk

This 12th day of June 1973

Drawn by
Sgd. C. Mahesan
Proctor for Plaintiff
49 13

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1554

- V. Subramaniam Kanagasabai of Ward No. 2 Pankudativu
- Vs. Plaintiff
- 1 Subramaniam Thirunavakarasa and wife
 - 2 Manonmayi both of Pankudativu
- Defendants

It is hereby notified that action No. P. 1554 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 Pirandakkadu in extent 31 Lms. V. C. and situated at Pankudativu West in the Parish of Pankudativu Islands Division Jaffna District Northern Province.

The Defendant Party in the aforesaid action are summoned to appear in Court on the 23rd day of July 1973 at 10 O'clock of the forenoon.

By order of Court
Secretary / Chief Clerk
This 4th day of July 1973

Drawn by
Proctor for Plaintiff
47 13

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P. 1557

- Pillainayagam widow of Rasa of Vadahadaippu Pandateruppu
- Vs. Plaintiffs
- 1 Rasa Ramasamy and wife
 - 2 Parvathipillai
 - 3 Rejeswary daughter of Ramasamy all of Thanimai-kaladdy Idaikadu
 - 4 Ponnampalam Ariarajah and
 - 5 Ponnampalam Kanapathipillai both of Valalai Idaikadu
- Defendants

It is hereby notified that action No. P/1557 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 "Kukkuruppan" in extent 9 Lms V. C. and situated at Valalai in the parish of Achevely Valikamam East, Division Jaffna District Northern Province.

The next calling date is on the 10th day of August 1973 on which date the Defendants are to file answer.

By order of Court
Sgd. P. Sathasivaratham
Clerk

This 12th day of June 1973.

Drawn by
Sgd. C. Mahesan
Proctor for Plaintiffs
48 13

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 10311

In the matter of the Last Will and Testament of Venkathambiy Senathirajasegaram of Puloly South

Deceased
Eladohampillai widow of V. Senathirajasegaram of Puloly South

Petitioner
This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge of Point Pedro, on the 21st day of May 1973 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the Petitioner dated 2nd day of May 1973 having been read:

It is ordered that the Petitioner abovesaid be and she is hereby declared entitled as the widow of the deceased abovesaid to have Probate with the

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1434

- Kanagaratnam Kuddithamby Ganeshar of Kondavil East Kondavil
- Vs. Plaintiffs
- 1 Kanagaratnam Arumugam of No 712 Basah Road, Serambalan, Malaysia by his Attorney Kanagaratnam Kuddithamby Ganesar of Kondavil East, Kondavil
 - 2 Estnammah widow of Kuddithamby of Kondavil East, Kondavil
 - 3 Kuddithamby Kattasingam, Laboratory Assistant Agricultural Department, University of Ceylon, Peradeniya
 - 4 Kuddithamby Paramalingam of No. 23 2nd Cross Street, Jaffna
 - 5 Kamalayathy widow of Kandiah of Inuvil East Chunnakam
 - 6 Ahitandeswary daughter of Kandiah of Inuvil East Chunnakam
 - 7 Kandiah Selvaratnam of No 80 Lady Macarthy Road, Kandy
 - 8 Kandiah Sataram of Field Officer's Quarters (Building), K. Saravattuvan, Ampai
 - 9 Kandiah Sivarambooy by his Attorney the 5th Attorney abovesaid
 - 10 Dr Sinnathurai Appaoudy Ambalavanan of No 23 Ilanthaikulam Road Jaffna
 - 11 Thambipillai Selvaratnam V. C. Member Thambirai Poonakary
- Defendants

It is hereby notified that Action No P. 1434 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the Partition/sale of the lands called Ilanthaikulam in extent 18A - 2R - 32P and situated at Maravakurichchi in the Parish of Poonakary in the Division of Poonakary in the Jaffna District Northern Province.

The defendants in the aforesaid action were summoned to appear in Court on the 30th day of January 1972 at 10 o'clock of the forenoon.

By Order of Court
S. Kandaswamy
Secretary / Ch of Clerk

This 10th day of July 1973
51 13

Will annexed to the estate of the deceased abovesaid issued to her accordingly unless the Respondent or any other person or persons interested shall on or before the 29th day of August 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of June 1973.

C. M. Tharmalingam
District Judge

Drawn by
N. A. Rajaratnam
Proctor for Petitioner.

50 - 13 & 20

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ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 1033/T

In the matter of the Intestate Estate and effects of the late Kandiah Sinnathamby of Karanavai North.

Deceased

Makeewari widow of Kandiah Sinnathamby of Karanavai North

Vs. Petitioner

- 1 Sinnathamby Kandasannathan
 - 2 Sinnathamby Jayakumar
 - 3 Sinnathamby Senthakumar
 - Minor 4 Sinnathamby Sivakumar
 - 5 Sinnathamby Senthakumar
 - 6 Kamarish Paramasivam of Karanavai North
- Respondents

This matter coming on for disposal before C. H. Tharmalingam Esquire, District Judge, Point Pedro on the 14th day of June 1973 is: the

presence of Mr. P. Kanapathipillai, Proctor on the part of the Petitioner abovesaid and the petition and affidavit of the Petitioner having been read.

It is ordered that the petitioner be and she is hereby declared entitled as widow of the deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondents abovesaid or any other person or persons interested shall on or before the 22nd day of August 1973 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that 6th Respondent be and he is hereby appointed Guardian ad Litem of the minors the 5th and 6th respondents to represent them for all the purposes of this action unless the respondents abovesaid or any other person or persons shall on or before the 22nd day of August 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of June 1973

Sgd C. W. Tharmalingam
District Judge

46 13 & 20

சான்றிதழ் வழங்குவதற்காக இவ்வாறு அறிவிக்கப்படுகிறது. இவ்வாறு அறிவிக்கப்படுகிறது. இவ்வாறு அறிவிக்கப்படுகிறது. இவ்வாறு அறிவிக்கப்படுகிறது.

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Editor: B. N. SIVARAJAKANAM