

For Your Printing

SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1889,]

THE Hindu Organ

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

VOL LXXVI

JAFFNA, FRIDAY JUNE 26 1964

NO. 12

EMPHASIS ON RELIGIOUS PRACTICES

BY EXAMPLE AND PRECEPT

Mahajana Principal's Mention in Prize Day Report

Presenting the annual Prize-day report of Mahajana College, Tellippallai, Mr. T. T. Jeyaratnam B. A. Principal, referred to the general progress of the institution according to the wishes and hopes of the illustrious Founder, the late Mr. T. A. Thuriappahpillai. He laid emphasis on religious practices and said:

We are striving to teach Law of the land. As one of our pupils, both by example and precept, the importance of religious practices. Daily poojabs at the college shrine herald the day's work. Assemblies of the three sections of the school are held on specified days of the week with a teacher delivering a short talk at each of them. Days of religious significance are observed in the prescribed manner. Mahasivarathiri and Navarathri celebrations are generally held on an elaborate scale. Gurupoojabs of the four Saiva Saints are conducted on a House basis, each House being responsible for one of them. We have also introduced an innovation in the conduct of the six Natarajar Abishegams. They have been entrusted to the teachers, pupils and the parents of six important geographical regions from which our children come. Two Abishegams have already been conducted on this basis. Judging from the enthusiasm evinced, I should think the experiment has been very successful. Our festival at Maviddapuram Kandasamy Temple in July last and our pilgrimage to Thiruketheeswaram in April this year to participate in our festival there, were very popular activities.

Technical Education

Proposals for a National System of Education have now been published in the form of a White Paper. Once Parliament approves of them they will form part of the Educational

courses and that adequate provision in the form of buildings, equipment and teachers will be made along with other educational changes, so that the switch-over may be effected smoothly and without much wastage of talent. Let us not forget that a successful development of our country economy will depend largely on the kind of technical education we are going to impart to the young. We cannot over-

(Continued on page 2)

White Paper On Education

The Jaffna Parents' Association has arranged for a discourse by Mr. S. H. Perinpanayagam B. A. on the White Paper on Education at the Vaidheswara Vidyalaya Hall on the 29th instant at 6-30 p. m.

Mr. K. S. Arulnandy, M. Sc. will preside.

INDO-CEYLON FRIENDSHIP LEAGUE

The Indo-Ceylon Friendship League will be inaugurated by His Excellency Shri B. K. Kapur High Commissioner for India in Ceylon on Friday the 26th, at 6 p. m. at the V. idyeshwara Vidyalayam, Jaffna.

Athletics—Marathons And Memories

By S. Kumarakulasingham B. A.

Last Sunday morning I watched five of the participants in this year's Pararajasingham memorial marathon race go past Thattatheru junction. I should have waited to cheer the rest along but didn't. The first runner went past at about 9-30 and several minutes afterwards others came along at two minute intervals. This marathon reminded me

(Continued on page 4)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

Here follow ten sections dealing mostly with trios or triplets, subjects of three-fold nature combined in or denoted by one and the same generic name:

VIII Mukkutam முக்குற்றம் or three kinds of faults: Desire, anger and delusion:

2136 காமம் வெகுளி மயக்கம் இவை கடிந்து, ஏமம் பிடித்திருந்தேனுக்கு, ஏறிமணி ஓம் எனும் ஓசையின் உள்ளே உறைவது ஓர் தாமம் அடனைத் தலைப்பட்ட வாறே.

Oh! how the Divine Light, shining within the Om that resounds like ringing bells, dawned on me that was steeped in bewilderment, when I rooted out desire, anger and delusion!

Cf. Tirukkural காமம் வெகுளி மயக்கம் இம்முன்றின் நாமம் கெடக் கெடும் நோய், when desire, anger and delusion (including) the last vestiges thereof disappear, all suffering (bondage) disappears.

IX Mappadam முப்பதம், the three words Tat Twam Asi (That, you become).

2441 (In the Tat Twam Asi formula) the word Tom (Twam or you) represents the faithful soul, the word Tat (or that) stands for God and the connecting word Asi for Param (Para Sakti, Divine Grace). This is the clear significance of the aforesaid comely combination known as the Maha Vakkiyam which the excellent Lord graciously dominates,

X Mupparam முப்பரம், literally three primes, and XI Para Lakshanam பரலட்சணம், characteristics of the Supreme. Generally the word Param is taken as indicating Para Param or Supreme of supremes. The other two primes are Pasu and Pasam (or the soul and the body). It is also possible that the three refers to God, Para Sakti and soul.

Mention is first made of the three regions of the body (அக்கினி மண்டலம், சூரிய மண்டலம் and சந்திர மண்டலம் the hot, the enlightening and the refreshing parts) and their occupant whom Kundalini Sakti contacts and gladdens. References then follow to the great Param who fills the vast Expanse of Wisdom, the blessed Nandi who comes to the rescue of the soul like a cow that hastens to its calf, the Param that transcends the 36 tatwas, Siva Param that instructs the soul by making signs without speaking and the Bhagavan of the Vedas that imparts bliss, and then to the need to grasp (God) renouncing all bodily attachments. Then follows a verse in which the one word Param is repeated several times. We read:

2449 பரம் பரமான பதி பாசம் பற்று, பரம் பரமாகும் பரம் சிவம் மேவப் பரம் பரமான பரசிவா னந்தம், பரம் பரமாகப் படைப்ப தறிவே.

Pati, the Supreme of supremes is not affected by bondage. When the soul that is destined to become (of the nature of) the Supreme of supremes approaches God, (it attains) supreme Godly Bliss, which transcends all other forms

(Continued on page 2)



தமிழ்நாட்டில்
தமச்சிவாயவே நான்
தமச்சிவாயவே நான்
தமச்சிவாயவே நான்
தமச்சிவாயவே நான்
தமச்சிவாயவே நான்

Hindu Organ

FRIDAY, JUNE 26, 1964

PRODUCTION FOR PROGRESS

Most appropriately the Prize-day address that was delivered by Mr. C. Balasingam, former Deputy Secretary to the Treasury, now Permanent Secretary to the Minister of Health, dwelt on a subject, a correct exposition of which parents, teachers and pupils should know and understand. It was not a subtle thesis on the science of economics, but a plain statement of the present economic plight in which the country has been placed by a wrong conception of living. Human wants have to be satisfied and that can be realised only by producing consumer's goods. This was the simple theme of the learned lecturer. It should be enough food for thought for all those who were assembled at the Prize-giving. Economic activity is necessary for progress. Where population is increasing at a phenomenal rate particular care should be taken to ensure that economic expansion is keeping pace with that growth. Progress, therefore, depends on the attitude of the younger generation towards 'life'. It is in this context that those who produce and the rest who enjoy what others produce become two distinct groups of the Society which is the nation. The former sweat and toil for helping the nation live while the latter seek the comfort of shelter and luxurious facilities as white collar workers. Statistics of unemployment of the educated unmistakably denote that the proper conception of economic activity has not been understood. Educational institutions at all levels, the primary, collegiate or university, should make students know their patriotic duty of being active partners in the struggle for economic stability and if possible expansion. This must inevitably lead to a classless society that will be rid of the idle and the easy-going.

Tirumantiram

(Continued from page 1)

of happiness. It is the Omniscient Lord that brings this about in due course.

2450 When in its waking state the soul becomes lonely by itself getting rid of the five tatwas beginning with Kalai (the innermost bodily faculties) and contemplates and attains God in its transcendent state, it indeed becomes (of the nature of) the Supreme Absolute (Tat Param).

2455 As the white (mercury) changes in the presence of the yellow (sulphur) and as the crow becomes golden-coloured when it goes to Meru (the mountain of gold), the soul becomes (of the nature of) pure Gnanam eschewing all false worldly thoughts when it comes under the influence of Para Sakti that is true Gnanam.

XII Muththuriyam முத்தூரியம் or three (grades of) Turiyam or quiescence (Jiva Turiyam, Para Turiyam and Siva Turiyam):

2466 நனவாதி முன்றினில் சிவ தூரியம்,
தனதாதி முன்றினில் பாதூரியம் தான்,
நனவாதி முன்றினில் சிவதூரியம் மாம்,
இனதாதிமுன்றினில் தசிபதத் திடே.

Beyond the three states of Jakram, Swapnam and Sushupti (in Jakiram) is Jiva Turiyam or lonely state of the soul. When in its lonely Turiya state it passes Jakram, Swapnam and Sushupti, it is in Para Turiyam or state of loneliness in the company of Para Sakti, (Divine Grace). When it passes Jakram, Swapnam and Sushupti (in the transcendent Turiyatita state), it Siva Turiyam or union with God. These are pervaded (represented) by the words Twam Tatasi.

The word Tom or Twam indicates Jivan the living soul, Tat is Sivam and Asi is Param (Parai). It will be noted that the first three lines of this verse form practically a re-affirmation of a statement made earlier. Vide verse No. 2373 and our notes there.

2469 Of the three grades of Turiyam included in the ten Avastas, follow the path prescribed (by the Guru) as the straight or true conclusion, mix with the Supreme of supremes in whom the world merges (at the time of dissolution) and unite with the peerless Lord of twofold Halves (Artha Nariswaran, combination of Sivam and Sakti in one form).

The ten Avastas are explained as the four (Jakiram, Swapnam, Sushupti and Turiyam) is Jiva Turiyam and the four in Para Turiyam along with the two Turiyam and Turiyateetam) in Siva Turiyam.

XIII Mum Mukti, மும்முக்தி, or three (forms of) emancipation (from bondage), Jivan Mukti, Para Mukti and Siva Mukti. These are explained as follows:

2474 Jivan Mukti is the alone-become transcendent Turiyateeta state. Para Mukti is the tranquil actionless state (where all action is dedicated to Parai or Divine Grace). Siva Mukti is the state of perfect Bliss. These three forms of true emancipation ensue through contemplation of the Pranavam, productive of complete calmness known as Nathantam:

XIV Muchheeroopam முச்சேரூபம் three forms of existence: Rupam (tangible form) and Arupam (formlessness); and Rupa-rupam (which partakes of both form and formlessness);

2281 He who is reckoned the immeasurable First (or Origin), He produces changes, He is formless, He assumes form, He is of intermediate nature between form and formlessness, He appears as Guru, the Lord of Divine Grace, He mixes and is in association with the innumerable souls, He is one with them, He is different from them.

Cf. Siddhiyar

If you ask whether the Lord has form or formlessness, &c, the answer is that Form, Formlessness and a third nature which cannot be called

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 21-6-64 TO 27-6-64.

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

You may have to face some unwanted criticisms this week. Quarrels and misunderstandings with friends and relatives shown. Financially a fairly good week.

TAURUS Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]

Expenses will soar. You will be quick to pick up quarrels. Eye troubles likely. New ventures will be delayed but successful.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Sunday and Monday morning must be spent with care. Rest of the week will be fairly favourable. But you will have no mental peace. Health too will suffer.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week for professional undertakings. But spend Monday afternoon Tuesday and Wednesday with care. Rest of the week will turn favourable again. But there will be no mental peace.

LEO Maha, Poora 1, Uttira, [Singha Rasi]

A good week for finances. Gains through landed properties also shown. Old investments will bring in good results. But spend Wednesday evening Thursday and Friday with care.

VIRGO Uttira 2, 3, 4, Attai Chittirai 1, 2 [Kanni Rasi]

Professional success promised. But there will be much expenses. You will have to face some criticisms from your father's relatives. Spend the last day of the week with care. Ruin to enemies promised.

either form or formlessness, pertain to the peerless Lord.

XV Mukkaranam முக்கரணம், the three faculties, mind or thought, tongue or word and body or deed:

2487 God relieved me of the woes of the three faculties (of thought, word and deed) and bestowed (Grace) the discernible result of such relief. I then passed alone (bereft of all woes) beyond the abode of Manonmani (mid-forehead) and reached the balanced state of non-differentiating calmness.

XVI Much-Chooniya Tom Tat Asi முச்சூனிய தொம் தத் அசி, Tat Twam Asi Sadana and the dis-

(Continued on page 3)

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

New ventures will be delayed but successful. Health upsets likely: Father's health will suffer. Troubles in the place of working shown. Financial gains promised.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Clashes with relatives likely. You will find your freedom curtailed. Health upsets shown. You will find it difficult to have your own way in things.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Domestic upsets likely. Ill health to wife and children also shown. But financial gains promised. Gains through agriculture also indicated.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Clashes with relatives shown. Health upsets likely. You will find it difficult to make both ends meet. But ruin to enemies promised.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

You will find it difficult to solve your personal problems this week. Some friends may let you down. Health upsets also shown.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Financial gains promised. Agricultural pursuits will bring in good results. But clashes with relatives likely.

Emphasis on Religious Practices

(Continued from Page 1)

tainly afford to be left out or left behind in this race for progress.

In this context science education for all pupils up to the end of G.C.E. ordinary level course appears to be a must in any future educational plan for the country. Not to make such a provision in this Space Age and in this era of technical and industrial development will be an unconscionable error and will certainly impede progress.

Work Experience

The new educational plan envisages two types of schools, the Basic School, from standard one to standard eight, and the Mahavidyalaya, which will impart only post basic education. An interesting feature of the new curriculum of studies, and a welcome one at that, is the inclusion of "work experience" as one of the compulsory requirements both in the Basic School and at the G.C.E. Ordinary and Advanced Levels. It will be for specified periods in an agricultural, commercial or industrial undertaking in the public or private sector. It is very desirable that the pupils do, even in their tender years, realise that they are part of a great community which has to be sustained by the productive activity of all its members. What is more, they must train themselves to take their place in due time as the producers of the nation's wealth. Work experience has also a philosophy to inculcate. *Laborare est Orare* said the ancient Romans, and the divinity of manual labour is something which our boys should not fail to appreciate.

Cui Bono

Whatever reforms are introduced in the organisation of our schools or in the content of education, it is our duty to remind ourselves constantly of the fact that the school exists for the benefit of the children and of the children alone. All other persons, teachers, officials and organisations associated with it, are only of secondary importance. Gone are the days when some persons believed that the school existed for the good of those who were not in it. I hope the time will never come when it will be reduced to the status of a mere

FOR ALL YOUR

PRINTING REQUIREMENTS



PLEASE CONTACT:

F. Jeewajee & Bros.,

PAPER MERCHANTS & STATIONERS,

No. 50, New Moor Street,
COLOMBO 12.

Telephone: 73861.

T'grams: "PABAND"

factory or administrative office. Let us not forget that each school has hundreds of young children, each with a personality of its own, each at its own level of intelligence and physical fitness and each with its own complex mind burning with emotions and aspirations. To treat them all like soulless products turned out of a factory or like lifeless files in an office will be to commit a blunder of the highest magnitude.

If we wish to channel the energies of the children and utilise the human potential at our disposal for the good of the children themselves and of the community at large, all of us associated with schools and education should be energised by a spirit of dedicated service and conscious all the time of the delicate material with which we have to deal.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1460.

In the matter of the Intestate estate of the late Karunakarar Sangarapillai Ponnuthurai of Kondavil North

Deceased

Koviladehi widow of Karunakarar Sangarapillai Ponnuthurai of Kondavil North

Vs. Petitioner.

Minor 1 Kamalathevi alias Karunanithi daughter of Karunakarar Sangarapillai Ponnuthurai

" 2 Nirmalathevi daughter of Karunakarar Sangarapillai Ponnuthurai

3 Selliah Sivamoorthy all of Kondavil North

Respondents

The 1st and 2nd Respondents are minors appearing by their guardian-ad-litem

OBITUARY

We regret to record the passing away of Mr. K. Arumugam Malayan Pensioner and planter which occurred recently at his residence at Vaddukoddai. He took a prominent part in the promotion of the welfare of the Tamils in Malaya and was the Managing Director of the Malayan Daily News. He led a simple and unostentatious life and was helpful to several public causes. He was a regular subscriber to the Hindu Organ. We extend our deep sympathies to his family.

the 3rd Respondent

This matter coming on for disposal before G. C. Niles Esquire, District Judge, Jaffna on 1st day of April 1964 in the presence of Mr. W. Muttukumaraswamy, Proctor on the part of the petitioner, and the petition and affidavit of the Petitioner having been read and filed of record,—

It is ordered that the 3rd Respondent abovenamed be appointed guardian-ad-litem over the 1st and 2nd minor Respondents abovenamed to represent them in this action and the Petitioner be appointed Administratrix of the estate of the deceased abovenamed and that Letters of Administration be granted to her accordingly, unless the respondents abovenamed or any other person interested in the above estate shall show sufficient cause on or before the 12th day of June 1964 to the satisfaction of this Court to the contrary.

And it is further ordered that the 3rd Respondent shall produce before this Court on the aforesaid date at 10 a.m. the 1st and 2nd minor Respondents abovenamed

Jaffna, this 1st day of April 1964

Sgd. G. C. Niles
District Judge

12-6-64

The above Order Nisi is extended for 31-7-64

Sgd. N. Sivagnanasundaram
District Judge,
(O. 48 19 & 26)

TIRUMAN TIRAM

(Continued from page 2)

appearance of the three (Malas, Anavam, Karmam and Maya). The word சூனியம் (as also is the word பரம் of the next section) is generally taken as indicating total emptiness வெறுமை or vacuity or non-existence, but here it has to be taken as the state of being non-apparent or non-luminous, being under an eclipse. Our Lord Meykandan uses it in the same sense in his Siva Gnana Bodham: யாவையும் சூனியம் சத்தெதிர், in the presence of Sat (God) everything else is Sconiyam or non-apparent. The Siddhiyar words முனைத்திடாது அசத்தச் சத்தின்முன் இருள் இரவி முன்போல், Asat or Pasam cannot protrude itself before Sat or God in the same way that darkness cannot stand before sunlight,—these words make the point quite clear. The words முச்சூனியம் are hence to be understood as signifying the disappearance of the three Malas, their being rendered ineffective.

48) தொந்தத் தகிமுன்றில் தொன்கா மியமாதி தொந்தத் தகிமுன்றில் தொன்கா மதமாதி வந்த மலம்சூனம் மானச், சிவந்தோன்றின், இத்துவினமுன் இருள் ஏருதல் ஒக்குமே.

By (the contemplation of) the three-worded Tat Twam Asi Mantiram, the bonds of old Karmam, Maya and Anavam and the Gunas of slothness, activity and calmness disappear, and God becomes manifest just as darkness disappears before moon-light (and light manifests itself).

Cf. Siddhiyar...சோகம் எனப் பாவிக்கத் தோன்றவன் வேறின்றி விண்டகலும் மலங்கள் எல்லாம்.... if you practise Sahambhavana, God will appear as one with you and all bonds will disappear.

XVII Muppaz முப்பாழ், literally the three voids (or disappearances). These are called மாயப்பாழ் or fleeting Maya, பேரதப்பாழ் or fleeting knowledge and சாந்தப்பாழ் or fleeting calmness

2495 காரியம் ஏழ்கண்டறும் மாயப் பாழ்விடக், காரணம் ஏழ்கண்டறும் பேரதப்பாழ்விடக், காரிய காரண வாதனை கண்டறும் சீருப சாந்தம் முப்பாழ் விடத் தீருமே.

Fleeting Maya disappears when its seven products (the body &c) are seen (in their true light) and got rid of. Fleeting knowledge disappears when the seven basic sources (commencing with consciousness of omniscience) are similarly discovered and got rid of. When fleeting calmness resulting from the discovery and removal of the impediments of these causes and effects also disappears, (the misery of births and deaths) will come to an end.

Commentators explain the seven products of Maya as referring to the body, the sense organs, the four Anta-karanas and life-breath. They may as well be taken as the body and the six groups of tatwas that arise from Maya called the Pancha-bhutas, Tanmatras Gnanendriyas, Karmendriyas, Antakaranas and Vidya tatwas. The seven causes of knowledge are explained as omniscience, all-agency, omnipresence, omnipotence, all-destruction, all-protection and all-creation, the seven functions associated respectively with the seven functionaries or presiding Deities of the Suddha tatwas Sivam, Sakti, Sadasivam, Maheswaran, Rudran (together with Vishnu the Preserver and Brahma the creator). The word பேரதம் or knowledge in this verse refers to Pasa Gnanam or worldly knowledge and not to Pati Gnanam or Godly knowledge. Cf. Siddhiyar: வேதசாத்திரம் மிருதிபுராணகலை நூலம் விருமபுதுசபை வைகரி ஆதித்திறங்கள் மேலாம் நாதம் முடிவான் எல்லாம் பாசநூலம், the Vedas and other Shastras, Suruties, Puranas, the various arts and sciences, the much praised Asabha Mantiram, the four kinds of Vak or word known as Vaikari, Maddhimai, Paisanti and Sookumai, all these ending with Natham (the first object of creation), they all form Pasa Gnanam. In the Upanishads we read: There are two (kinds of) Vidyas, Para and Aparā, which must be known, so tell us these who know God. Aparā Vidya or Aparā Gnanam consists of the Rig Vedam, Yajur Vedam, Sama Vedam and Atharva Vedam, Sikshe (phonetics), Kalpam (ceremonies), Viyakaranam (grammar), Niruktham (etymology, glossary) Chandas (metre, prosody) and Jyotisham (astrology, astronomy). Para Vidya or Para Gnanam on the other hand is that by which the Indestructible (God) is realized. (Mundaka Up I, 4. 5). The following Siddhiyar definition of Sookuma Vak (literally subtle word) otherwise called Natham is also worth remembering in this connection:—

(To be continued)

Athletics—Marathons And Memories

(Continued from page 1)

back to Pararajasingham high jumper George at I think he was a quarter miler. I once suggested to Para that he should take up to 400 metre hurdling. If he had done so, V. T. Sivalingam who dominated this event at J. S. A. meets for many years could have under keener competition competition to draw out his best returned an under-a-minute time. I never saw Para run but am able to recollect Centralite J. C. Thuraisingham (now Dr. J. C. Thuraisingham, prominent in local scouting circles at the treble levels of participant, organiser and chief guest) win the quarter-mile event as a Senior at an Inter-Collegiate meet. It so happened that while I was waiting for the marathon runners to come along, I saw T. Mailvaganam former captain of the Royal Ceylon Air Force. Trinco cricket team pass that way on a bike. Seeing T. M. reminded me of Pararajasingham the cricketer, as in 1956 both played for Jaffna schools against the South Australian boys led by Cameron Mailvaganam (the student at Jaffna Hindu) was opening but while Pararajasingham matched Camarons performance as a pace bowler. The visitors' team included NEILHAWKE, who is now worrying English Test batsmen (HAWKE gave an all round display and top scored for the visitors in the first innings with 56 runs) Alas! Pararajasingham is no more and I as a sports fan and as one who knew Pararajasingham personally take this opportunity to thank Mr. Ganeshalingam for the efficient conduct of this year's marathon and also to congratulate all those runners who successfully completed the distance.

My earliest recollections of athletic centre round annual meets for vernacular schools of Vaddukoddai area held at Jaffna College as part of King's birthday celebrations. Senior contemporaries of mine from Thirugnanasambanda Vidyasalai usually performed well at these meets. I also remember watching Jaffna College's famous

practice, near the College Principal's bungalow. In 1938 I was an interested eight year old spectator at the first Inter-House meet held on the newly opened ground of Jaffna Hindu. At this meet I saw a pleasant youngster walk up to the chief guest to receive certificates and cups many times. After getting one of these he would walk back to where his proud father sat receive his parents congratulatory handshake and hand over the prize to him. Later I came to know the youngster personally and he turned out to be Mahendran son of (now Muhandiram E.P. Rasiab) Mahendran, in later years did well as an Athlete and Soccer Right Extreme from Jaffna Central. The 'proud father' referred to earlier still shows as great interest as ever in spotting and encouraging latent sports talent among the youth of Jaffna.

Passing on to Inter-Collegiate Athletic Meets I wish to refer to some fine performances. As an intermediate Patrician Lucienkeil (now Police Inspector) cleared 19 ft. 11 inches in the Long Jump, a record which still stands. In 1942 C. K. Thuraiatnam of Jaffna (now Doctor) as an intermediate, broke the then existing records in the High Jump, Hurdles and Pole Vault. However the next year Kurien George (now Doctor) improved on two of these. One cannot forget the brilliant running of W. T. Sanders of Jaffna College (now Police Inspector) in 1945 when he clocked 10.1 seconds in the 100 yds dash and 23.4 in the 220 yds. event. He also ran the last leg of the 4x440 yds. Relay and almost beat the meet champion in the quarter-mile, Muttucumaswamy of St. Patrik's. It so happened that in the hundred yds. event his was a late start and S. Balasundaram of Jaffna Hindu (now Chemical Engineer) led him for about a quarter of the distance. Some years later at a J. S. A. meet V. T. Ganeshalingam ran the 100 yds. in 10 seconds flat—a time which if ratified would be an All Ceylon record.

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1481.

In the matter of the the Last Will and Testament of Vettivetpillai Murugesu of Thumalai Deceased

Yogeswary widow of Vettivetpillai Murugesu of Thumalai, Point Pedro Petitioner,

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge, of Jaffna on the 15th day of May 1964 in the presence of Mr. V. Dharmalingam, Proctor for the petitioner and the affidavit of the petitioner dated 14.5.64 and of the Notary and witnesses to the Last Will dated 27-10-63 and attested by S. Rasaratnam Notary Public under No. 1728 having been read:

It is ordered that the petitioner as the sole legatee and Executor of the said Last Will and Testament of the above-named deceased and as widow be declared entitled to have Probate of the above-named deceased and that the said Last Will be declared proved and Probate be issued to her in the first instance.

The 15th day of May 1964

Sgd. N. Sivagnanasundaram District Judge, Jaffna. (O. 56, 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1472

In the matter of the intestate estate of the late Sellamuttu widow of Kanapathipillai Viswalingam of Chulipuram, Jaffna Deceased.

Viswalingam Thillaiyambalam of Chulipuram Petitioner

Vs.

Visuvalingam Tisayaratnam of Chulipuram but presently Warfage Company, Trincomalee Respondent

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 28th day of April 1964 in the presence of Mr. T. Vannianathan proctor on the part of the petitioner and the affidavit of the petitioner dated the 27th April 1964 having been read: It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as her son and one of her heirs and directing that such Letters of administration be issued to him accordingly—unless the respondent or any other person or persons interested shall appear before this Court on or before the 10th day of July 1964 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 28th day of April 1964

Sgd. N. Sivagnanasundaram District Judge, Jaffna. 4-6-64.

(O. 50, 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1485.

In the matter of the intestate estate of the late Aiyampillai Vaitianathy of Analaitivu in the Division of Islands Deceased

Vaitianathy Murugesu of Analaitivu Petitioner.

Vs.

1 Visaladchy wife of Sinnathamby Thambiah and
2 Sinnathamby Thambiah both of Analaitivu

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 23rd day of May 1964 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 20th day of May 1964 having been read. It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as one of his heirs and as his son and directing that such Letters of Administration be issued to him accordingly—unless the respondents or any other person or persons interested shall appear before this court on the 31st day of July 1964 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of May 1964.

Sgd. N. Sivagnanasundaram

District Judge, Jaffna,

(O. 49, 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1475.

In the matter of the intestate estate of the late Ambalawanar Eliathamby of Karainagar West Deceased.

Seethevipillai widow of Ambalawanar Eliathamby of Karainagar West

Vs. Petitioner

1 Sinniah Kanagasabapathy and wife
2 Mangayathkarasi
3 Eliathamby Murugesu all of Karainagar West

Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on this 7th day of May 1964 in the presence of Mr. S. Candiah Proctor on the part of the petitioner and the affidavit of the petitioner dated the 7th day of May, 1964 having been read.

It is declared that the said petitioner is entitled to have Letters of Administration to the estate of the above-named deceased unless the respondents abovenamed or others whomsoever shall on or before the 10th day of July 1964 show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of May, 1964.

Sgd. N. Sivagnanasundaram District Judge, Jaffna.

Drawn by

S. Candiah (Sgd) Proctor for Petitioner. (O. 47, 19 & 26)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

Shares: 5000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

Savings Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-

Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

Loans on the security of Jewels a speciality Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

சான்றிதழில் வழித்து பெறும் மலிவுகூர்ந்த சான்றிதழை
காண்பதற்கு யாருடைய குறைவினா துயிதகாரி
காண்பதற்கு யாருடைய சான்றிதழை கற்றுக்கொள்வதில்
மேலும்மேலும் காண்க நீதி விவரங்களை அறியுங்கள்.

Printed and Published by Ayampillai Sinnathurai, residing No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road, Vannarponnai, Jaffna, on Friday, June 26, 1964.

Editor: R. N. SIVAPIRAKASAM.