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THE WORSHIP OF GOD MURUGA

BY V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)



These names are perhaps relics of an unsuccessful movement to limit His (Muruga's) jurisdiction to the Southern half of the Island, the defeated opponents being pilloried by His votaries as demons.

In the first century B. C. King Dutugemunu according to ancient tradition, re built and richly endowed the temple at Katragama as a thank-offering for the favour of the God, which enabled him to march from this district against the Tamil king Elala, and after killing him in battle recover the ancestral throne of Anuradhapura. Dutugemunu's great-grand father Mahanaga, younger brother of Devanampiya Tissa had taken refuge in the Southern Province and founded a dynasty there, and Anuradhapura was for 78 years ruled (with a short break) by Tamil Kings of whom Elala (205 B.C.) was the greatest. Dutugemunu conceived the idea of liberating the country from Elala. While his thoughts

were intent on this design day and night, he was warned in a dream not to embark on the enterprise against his father's positive injunctions, unless he first secured the aid of the Kataragama God Muruga; therefore, made pilgrimage thither and underwent severe penances on the banks of the river, imploring divine intervention, while thus engaged in prayer and meditation, an ascetic suddenly appeared before him inspiring such awe that the prince fainted. On recovering consciousness he saw before him the great God of war, who presented him with weapons and assured him of victory. The prince made a vow that he would re-build and endow the temple on his return and started on his expedition, which ended in the defeat and death of Elala and the recovery of the throne.

These incidents are confirmed by a Sinhalese poem called 'Skanda Upata' (birth of Kanda), stanzas 41 & 46. The ro-

yal endowment was continued and enlarged by his successors and by the offerings of generations of the people and princes of Ceylon.

Like most Ceylon kings Dutugemunu was more of a Hindu than a Buddhist. An ancient manuscript account of Ridi Vihara, which he built and endowed, states that on the occasion of its consecration he was accompanied thither by 500 Bhikkus (Buddhist monks) and 1500 Brahmins well versed in the Vedas. (Palm leaf manuscript in Ridi Vihara). Throughout Ceylon History, the Court religion was Hinduism, and its ritual and worship largely alloyed and affected the popular Buddhism and made it very unlike the religion of the Buddha.

Sri Kesapuri Swamy

An old Brahmin hermit whom Sir P. Arunachalam knew well) was for about 3 quarters of a century a revered figure at Kataragama. He had come there as a boy from a monastery in Allahabad in North India in the twenties of last century (1801-1820). He attached himself to the Hindu foundation (next to the principal shrine) of the Theivayana Amman Temple and monastery. This institution belongs to a section of the Dasanami order of monks founded by the great Sangarabhartha of Sringeri Matam (Mysore). The lad after a time betook himself to the forest, where he lived alone for years, until he was sought out and restored to human society, by a young monk, Saraja Pari Swami by name (whom also Sir P. A. knew). The latter was a beautiful character, pious and learned and with a splendid physique. He had been a cavalry officer of the Maharaja of Cashmere, and being resolved on a life of celibacy and poverty found himself thwarted by his relatives who pressed him to marry and assume the duties of a family life. Failing in their efforts they brought the Maharaja's influence to bear

(Continued on page 8)

THE COMMITTEE SYSTEM

By
S. SIVASUBRAMANIAM

The following passages from a speech delivered by the late respected Prime Minister the Hon S. W. R. D. Bandaranaike at the Indian Council of World Affairs, New Delhi, on the 4th December 1957 on the subject entitled "Democracy in Asian Countries", regarding the Committee System of Government vis-a-vis the British form of Cabinet Government are very relevant. The Constituent Assembly and the public if I may say so with all deference could consider same:-

"Democracy is a good thing but I am not altogether satisfied that the particular machinery which developed in England is necessarily satisfactory for us. Democratic Parliamentary Government, certainly; but not these particular conventions that have developed there in accordance with the temperament and characteristics of their own people. For instance, in dealing with the party system of Government, in England they have a two-Party system, which was fortunate for them; it was accidental; owing to this two-Party system that developed, various Parliamentary conventions were introduced - that whichever Party which forms the majority should alone form the Government; and that the Government resigned if an adverse vote is passed on it in Parliament.

Now, I think in countries where you cannot be quite so certain of having a two-Party system where there are many Parties, divided on ideological grounds, political, economic, racial, religious, linguistic, and so on - we cannot really hope at an early date to get two Parties to divide on purely political issues. Then in such a situation, there must be some modifica-

tion, I think. Some modification where all Members of Parliament, whatever Party they belong to, have some share in executive work; although, naturally, the majority Party will have the majority share. In my own country we experiment with that for ten years or more with what we called the Executive Committee form of Government. The Parliament divided itself according to the Ministries into equal number of members in each Executive Committee. The Executive Committee met and chose its Chairman who then became Minister of the Executive Committee. Then the Ministers met and chose their Chief Minister who then became the Prime Minister.

In this way, every Member of Parliament, both back-benchers of the majority Party as well as the Opposition Party shared the executive work, and you avoided that bitterness and sense of frustration that is liable to develop not only amongst the Opposition Parties but even back-benchers of the Government, who feel that perhaps the only function they are required to do is merely to go there and vote on some motion or resolution that comes up before Parliament. Unfortunately we gave that up. I was personally against giving that system up. There were certain defects, but I thought they could be remedied within the system. It was a very interesting experiment and we did quite well. From 1931 to 1946 we had that form of Government. That was a system where you do not consider Government as a mere job of something apart but something that affects the whole country where

(Continued on page 8)

THOUGHTS TO BE TREASURED

சிவனுக்குத் திசைமுகமாய்ச் திருமாலாகிச் செழுஞ்சுடராய்த் தியாகி நீருமாகிப் புலனுகிப் புலனங்க ளனைத்துமாகிப் பொன்னுகி மணியாகி முத்துமாகிப் பவனுகிப் பவனங்க ளனைத்துமாகிப் பசுவேறித் திரிவானூர் பவனயின் ற தவனய தலை ஆலக் காடன் னனைச் சாராதே சாலநாள் போக்கினேனே.

(Devaram)

He who is Sivan, B. shma and Vishna, the lovely Moon, fire, water, earth, and all the worlds, gold gem and pearl, the air and all the upper worlds, the peerless Self, existent One who ride the bull, the Ascetic of Thalaya-lankadu — without worshipping Him, alas! did I vainly pass my days.



தமிழ்ச் செய்தி

தமிழ்ச் செய்தி நாளாளுந் கவிதையும் தமிழ்ச் செய்தி நாளாறி விச்சையும் தமிழ்ச் செய்தி நாளாறி நேத்துமே தமிழ்ச் செய்தி நாளாறி ஊட்டுமே

Hindu Organ

FRIDAY, NOVEMBER 6, 1970

INDISCIPLINE OR INTRANSIGENCE?

Rowdyism of a riotous nature was released all of a sudden at the Jaffna Central Omnibus Stand on Saturday last at dusk when an altercation between operators of the C. T. B. and some passengers was unwittingly worked to a frenzy. Pell-Mell was it in which panics the public, pedestrians and passengers were caught unawares. Bottles and brick-bats became handy weapons of the Battle of the Bus stand. The result was pandemonium for which the public never bargained and pain of mind for the passengers planning to reach home. In a Bus stand where for the past few months only a depleted service has been operated the complete breakdown of even the barest transport was something frightful to be experi-

enced. And the travellers went through the ordeal

What was that mighty atom that acted as a trigger to discharge uncontrollable anger and set about menacing mischief. It was reported that a passenger was so impatient as to tread on the corns of a tired C. T. B. operator by making the impertinent enquiry about the time of departure of a particular bus. The traveller had certainly erred in taking for granted that there was available that socialistic view of life in the actual administration of services of public utility which permitted such friendly inquisitiveness. The time of departure of a Bus is in current tradition a closely guarded secret, carefully kept away, even from the spying passenger who has a mischievous mind for unravelling secrets!

Now what is the position of the C. T. B. service in the Jaffna Peninsula? Is it being administered to meet the demands of transport or is it meant to be the sphere of influence for rival unions of workers? Why has the service deteriorated to the lowest level of adequacy? These are some of the questions that require to be answered by the Authorities.

A considerable number of vehicles may have become disabled and decrepit. But cannot a timetable be formulated to reorganize the transport to meet urgent requirements. What is required is the capacity for work in difficult circumstances. We had often drawn the attention of the Authorities to the need for decentralising the service by providing for short distance runs that will eliminate delays which are natural to long distance operation. Chunnakam, Chankalai, Atchuvely, Kodigamam are some of the important centres that may be used as junctions for services to be operated in short runs connecting Jaffna, Kayts, Keerimalai, Point Pedro and Kilinochchi. Long distance travel from Kankasanturai to Kodigamam is to some extent provided by the Railway. Hence a direct Bus service between Keerimalai and Kodigamam is almost a luxury particularly when there are only a few buses that are roadworthy.

Another important aspect in any transport

service is the availability of time table to passengers. In fact this is a requirement demanded by law and insisted upon by administrative arrangements. Why should a passenger be declined the right to know the time of departure of buses. In this connection the absence of clear indications of destinations and routes also may be mentioned as creating added problems for the passenger.

Is the C. T. B. so financially depressed as not to be able to furnish buses with the necessary boards for displaying the destinations and routes clearly written in paint? Cannot suitable arrangements be made at the Jaffna Central Bus Stand to instruct passengers about the service by using a microphone? The Central Bus Stand is the nerve centre of all transport by road. Passengers in their thousands use this stand every day from the early hours to the first half of the night. They require to be acquainted with all information relating to the Bus Service, time of departure, route in detail, number of the route, interruption or cancellation of service.

Arrangements for the security of passengers have not been adequately made. The Bus Stand has been allowed to be used by the riff-raff for their mischievous purposes, by the hawkers who cause inconvenience to passengers who use the corridors, by beggars who misappropriate the use of the pathways.

In our opinion the Municipality and the C. T. B. must jointly set up with the help of the Police an official organization to maintain law and order and provide maximum security to the travelling public. The full scale disturbance of Saturday could not have been there had there been a properly organized patrolling police force exclusively attached to the Bus Stand. Detecting the over loading of private vehicles should not be the only aim of the patrolling party. The disorder in the stand requires more attention than the inevitable overloading.

Any reorganization of the administration and executive arrangements at the Jaffna Central Bus Stand must be directed by a competent body of officials after careful study of the requirements for an efficient and disciplined service.

The Worship of God Muruga

(Continued from page 5)

upon him, whereupon he fled from home and travelled as a mendicant until he reached the great Southern Shrine of Ramerwaram well-known to tourists and a great resort of pilgrims. There he received a divine call (So he told Sir P. A.) to proceed to Sri Pada, the holy foot (Adam's Peak) which the Hindus revere as sacred to Shiva, and the Buddhists to Buddha. Here he was ordered to proceed to Kataragama where he would find a hermit in the forest he was to wait upon and feed him with rice. This he did and brought the hermit to the temple. He soon gave up rice or other solid food and confined himself to a little milk; hence he was known as Palkudi Bawa (பால்சூடி வாவா). (He came to Kathirgamam in about 1873). A very saintly and picturesque figure he was revered for his childish simplicity and purity, spiritual insight and devotion and many sought after for his blessings. He died in Colombo in July 1898 at a ripe old age. [He had for over a year been residing in Colombo in order to complete an elaborate 'trust Deed in respect of the temple and lands in his charge. This deed he executed on 9th March 1898 No. 2317. (T. Caderman, N. P.)

Its preamble gives the history of his long connection with the temple and the nature of the succession from of old.] His remains were taken to Kathirgamam and a shrine was built over them by his votaries. His pupil Sri Surajapuri survived him only a few months and died in November 1898.

The old hermit told (Sir P. A.) of a saintly woman named Balasundari who lived there. She was the eldest child of a North Indian Raja, a boon from the Kathirgama God, in answer to a vow that, if blessed with children, the first born would be dedicated to His service. The vow was forgotten, and a stern reminder led to her being brought by the father white still a child and left at Kathirgama with a suitable retinue. She devoted herself to a spiritual life. The fame of her beauty reached the king of Kandy, who sent

her offers of marriage, which she rejected. He would not be balked and sent troops to fetch her to the palace. But (said the hermit) the God intervened and saved her. He brought the British troops to Kandy, and the king was taken prisoner and deported to Vellore in South India. This was in 1814. The lady thus saved from the King's rough gallantry lived to a good old age, loved and revered, and died at Kathirgama, after installing Mangalapuri Swamy who died in 1873 and was succeeded by Keropuri.

In 1818 a rebellion broke out in the Kandyan provinces excited by the chiefs smarting under the loss of rights and privileges guaranteed by the Kandyan Convention of 1815. The rebellion was suppressed with severity especially in the Uva Province which has scarcely recovered from the effects. It was towards the aid of these military operations that General Brownrigg (the Governor) visited Kataragama. Dr. John Davy F. R. S. on the Medical Staff of the army from 1816 to 1820 described the town in his "account of Ceylon" published in 1821—the town in Uva and Kataragama. The Sinhalese Kapuralas were believed to be active participants in the rebellion. The custody of the principal Temple was taken from them and delivered to the Hindu monks, and a military guard was left to protect them. When the guard was removed some time later, the Kappuralas resumed forcible possession of the temple. The Hindu monks continued to be in charge of the Tevayanai Amman temple, and monastery.

Robert Knox who in the 17th century spent 20 years of captivity in Ceylon in his "historical relation of the Island of Ceylon" published in 1681 in London in speaking of the Eastern coast says, "It is as I have heard environed with hills on the landside and by sea not convenient for ships to ride and very sickly, which they do impute to the power of a great God which dwelleth in a town nearby they call colteragon (கதிர்காம) standing in the road, to whom all that, go to fetch salt, both small and great

(Continued on page 7)

'SADANAS' or RELIGIOUS PRACTICES

All Religions and Religious Practices Lead to the Same Goal

புறச் சமய நெறியின்றும் அகச்சமயம் புக்கும்
புகல் மிருதி வழி உழன்றும் புகலும் ஆச்சிரம
இறத் துறைகள் அவை அடைந்தும் அரும்புவங்கள் புரிந்தும்
அரு கலைகள் பல தெரிந்தும் ஆரணங்கள் படித்தும்
சிதப்பு உடைய புராணங்கள் உணர்ந்தும் வேத
சிரப்பொருளை மிகத் தெளிந்தும் சென்றும், சைவத்
திறந்து அடைவர், இதில் சரியை கிரியா யோகம்
செலுத்திய பின் ஞானத்தால் சிவன் அடியைச் சேர்வர்.

By following the teachings of alien (heterodox) religions, by entering the fold of the orthodox faiths, by practising the dharma laid down in the Smirties, by acting up to the tenets prescribed for the different Asramas (Brahmachariyam, &c) performing Tapas (religious austerities), learning the various Kalas (arts & sciences), the Puranas and the Vedas and understanding well the teachings of the Vedantas (Upanishads), if one passes through and completes all these stages successfully (in his innumerable births), he will reach the heights of the Saiva religion and after practising the paths of Sariya, Kriya and Yogam he will get to Gnana-Margam and through it reach the Feet of Siva Peruman.

Having described some of the most essential characteristics of Pati. Pasu and Pasam, we now proceed to the discussion of some of the Sadanas (or religious practices or exercises) prescribed for the attainment of Moksham or Veedu (liberation). Now, what is the way to escape from the ocean of Samsara in which we find that we are being tossed about hither and thither? How are we to break through the the bonds of Anava Malam? What is the best means of attaining Moksham or Veedu? All evolution is a means to this end. All suffering is a means to this end. All enjoyment is a means to this end. All religion is a means to this end. All the various religions of the world, with all their contradictions and controversies, are means to this end. In other words all the religions are to be regarded as so many paths towards this one goal. It may be that one path is more direct and another more crooked or more circuitous than another, or again one path may lead into another and a cross road leads into a main road. But still each is a path. By constant practice of the 'Dharma' enjoined by the tenets of his particular religion, a man approaches nearer and nearer towards God, step by step. This is clearly stated in the verse from the Siva Gnana Siddhi quoted at the top of this chapter is the same common-sense view the Siddhanti takes. In Vaidika Saivism itself, a man is not considered to be as it were rushed into what is called Moksham. Here

too there are a large number of grades and a good many paths. First of all there is the broad division into the states of the Brahmacharian (bachelor), the Grihastan (house holder), the Vanaprasthan (forest-dweller) and the Sannyasi (hermit who has totally renounced the world). Every one of these has got his duties to perform, and they have their intergrades, Siddhantam, again, speaks of four paths in the main where with to attain Veedu. These are; Sariya-margam, Kriya margam, Yoga-margam and Gnana-margam. These again may be divided into a number of grades. For instance, there is the ordinary Sariya, to begin with, higher than this is what is known as Siva Sariya. Then there is the subdivision into Sariya in Sariya, Kriya in Sariya, Yogam in Sariya, &c. ending with Gnanam in Gnanam. All these are called 'Sadanas' or religious exercises, means to an end. They are not the end itself.

Do Good and Refrain From Evil-doing

One of the most elementary Sadanas or steps to attain liberation is to do good and to refrain from doing evil to our fellow creatures. If men realize that all living creatures are the temples of God (எவ்வயிரும் பராபரன் சந்திதியதாகும்), they will not even dream of harming, let alone killing and eating the carcasses of other beings, St. Pattinathar puts non killing and refraining from eating the flesh of what is

killed in the forefront of all virtues Says he:

கொல்லாமல் கொன்றதைத் தின்னாமல் குத்திரங்கோள்களவு கல்லாமல் கைதவரோடு இணங்காமல் கனவிலும் பொய் சொல்லாமல் சொற்களைக் புலே கோளாமல் தோகையர் மாயையி செல்லாமல் செ வந்தருவாய் சிதம்பர தேசிகவே.

Oh! Preceptor of Wisdom Infiaite, grant us the boon not to kill or eat (the carcass of) what is killed, not to practise trickery or carry tales or steal, not to associate with the wicked, never to tell lies or listen to what is false and not succumb to the wiles of prostitutes

Put in positive form, these and cognate virtues are briefly told in the following verse in Siddhiyar;

ஒழுக்கம் அன்பு அருள் ஆசாரம் உபசாரம் உறவு சீலம் வழுக்கிலாத்தவம் தானங்கள் வந்தித்தல் வணக்கம் உரயமை அழுவிவாத்தறவு அடக்கம் அறிவுஒடு அர்ச்சித்தல் ஆதி இழுக்கிலா அறங்கள் ஆனால் இரங்குவான் பணி அறங்கள்.

Good conduct, love, pity purity, courtesy, friendliness, good temper, austeritiy, charity, respect, reverence, truthfulness, renunciation, humility, discriminating between good and evil, worship and cognate virtues, these constitute Punniyam and they are the command of the Gracious Lord.

Punniyam and Pavam

Punniyam (புண்ணியம்) or good Karman may be briefly defined as the performance of acts which give pleasure to living being (உயிர்க்கு இதம் செய்தல்) or are conducive to their welfare (உயிர்க்கு உறுதி செய்தல்), while Pavam (பாவம்) or sin is its opposite, injuring living beings, performance of acts which give them pain (உயிர்க்கு அதம் செய்தல்). And these are not confined to bodily actions alone but include those done in all the three ways of thought, word and deed (மனம் வாக்கு, காயம்).

The worship of God with all the Tri Karanas திரிகரணங்கள், literally the three instruments) thought, word and bodily action is enjoined. We read in Siddhiyar:

மனம் அது கிரியை வாக்கு வழுத்த மந்திரங்கள் சொல்ல இனமலர் கையிற் கொண்டு அங்கு இச்சித்த தெய்வம் போற்றிச் சினம் முதல் அகற்றி வாழும் செயல் அறமானால் யார்க்கும் மூனம் ஒரு தெய்வம் வந்த

செயற்கு முன்னையாம் அன்றே.

Contemplating intently with the mind, praising and chanting Mantras with the tongue and offering flowers with the hand, if you worship your favourite Deity, shunning all anger and other vices, and continue steadfast in such worship, the One God who existed before all will appear and recompense you for your worship.

Worship of One's Favourite Deity, — Tolerance of other Creeds is not Polytheism

Here we may draw the attention of our readers to the words இச்சித்த தெய்வம் போற்றி (worshipping your favourite Deity), as misunderstandings die hard and hence it is never too redundant to point out and re-emphasise the catholicity and tolerance towards other creeds and the all-inclusive nature of the Saiva Siddhantam. The worship of God is never unproductive, in whatever form you worship Him and by whatever name you call Him. This aspect of our religion given expression to by our teachers long long ago cannot but be a source of pride and joy to every Tamilian, whatever his present creed in these days of boasted toleration and claim of other creeds to be universal faiths. This assertion of the Saiva teachers that the worship of one's favourite Dety is not without its reward should not on the other hand lead one to the conclusion that our religion is polytheistic. If there is one religion in this mundane world that is not polytheistic and that emphasises this point more then others it is the Saiva Siddhantam. Hence it is that our author who freely grants that the worship of one's favourite Deity whoever he may be is productive of its due reward hastens in the last line to add: யார்க்கும் மூனம் ஒரு தெய்வம் வந்த..... (the one ancient most God will appear.....). And the reason for the beginningless God appearing and granting boons is not far to seek. There being only one Supreme Being who is birthless and deathless (பிறப்பில்லி இறப்பில்லி) and all other so-called gods being souls (Pasu) bound by Pasam (fettters) and subject to births and deaths and it being a truism that one fettered

The Worship of God Muruga

(Continued from page 6)

must give an offering. The name and power of this God striketh such terror into the Chingalayas (Sinhalese) that those who are otherwise enemies to the King and have served both Portuguese and Lutch against him, yet would never assist either to make invasion this way."

In the great Perahera at Kandy in Knox's time there was no Buddha's tooth, but 'Alutnuwara Deiiyo God and maker of heaven and earth and Colteragon Deiiyo (கதிர்காம God) and Pattiny deivo (பத்தினி தேவி)—these three Gods that ride here in company are accounted of all the others the greatest and chiefest."

Davy himself says, "Of all the Gods, the Kataragama God is the most feared.....and such is the dread of this Being that I was never able to induce a native artist to draw a figure of It" This unwillingness was rather due to the fact that at Kataragama there is no figure of the God. He is not worshipped there in any image or form. A veil or curtain never raised separates the worshippers from the Holy of Holies where according to the best information there is only a casket containing a yantra or mystic diagram engraved on a golden tablet in which the Divine Power and Grace are believed to reside. It is this casket which in the great festivals of July and November is carried in procession on the back of an elephant.

(To be continued)

person (பிணிபட்டுடான்) cannot possibly remove the fetters of another fettered person (— as this would be something like the blind leading the blind or the sick man in a delirious or half-conscious state prescribing medicines and attempting to cure another sick man, —) it follows that it is the Ever-Free and All-Powerful Being that has to step into the shoes of the favourite Deity and do the needful. And this is essential as every action (or cause) must have its effect (— this is Sat-Kariya Vedam —) and the worship of the favourite Deity in all humility and pure love must have its reward.

—(Elements of Saiva Siddhantam.)

The Committee.....

(Continued from page 5) everybody can have his share. This form of Government too does not destroy the Party system. Parties can exist within it - it happened in my own country and there was not so much emphasis laid on the party as a Party but on the general work of the country. Of course, any majority Party always had the Ministers. All the Ministers belonged to the majority Party. But others also as members of the various Executive Committees had some chance of discussing those matters expressing their views, so that when finally a matter came up before Parliament there was no bitter recrimination. We have really, therefore, to consider gearing up the machinery of the Government to meet the needs of the modern age, as I have briefly explained to you. I think it can be done. I think it is worth trying to do. Otherwise our Asian countries will just swing uneasily between semi-Fascism on the one side, semi-Communism on the other. Under the mere forms of democracy, the spirit of democracy may fade and under the facade of democratic forms, such a state of affairs may arise. And I feel that today, between the Right and the Left, this form of Democratic Government really provides a Middle Way I feel that with the ordinary course of development permitted (without another outbreak, another war, that will probably destroy mankind) there will be a movement from the Right and from the Left towards the Centre and the world will become stabilised on some lines of Democratic Socialism."

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1310

- 1 Thamotheampillai Sivvananthan and wife
2 Nesamany both of Pallai
Vs. Plaintiffs
1 Veluppillai Eliyathamby Thirunavakarasu
2 Sarohiniammah nee Sarojinidevi, wife of Thirunavakarasu both of "Mangalapathy" Tissaweewa, Anuradhapura
Defendants

It is hereby notified that action No. P/1310 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 Paranthanpuliyadi in extent 7 Lachchams V. C and 3/8 kulies by deed but found to contain 7 Lachchams V. C. and 15 Kulies and situated at Vannarponnai West, in the parish of Vannarponnai and in the Division and District of Jaffna, Northern Province.

By order of Court T. Sivabalasingham Chief Clerk

This 13th day of September 1970 133 6

ORDER NISI

IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 25172/T

In the matter of the intestate of the late Muthuthamby Rajasingham of Erlalai Jaffna Deceased

Pakkiam widow of Muthuthamby Rajasingham of Erlalai Jaffna Vs. Petitioner

- Minor 1 Shanbhini daughter of Rajasingham
.. 2 Visanthini daughter of Rajasingham
.. 3 Gandhini daughter of Rajasingham
.. 4 Jayanthini daughter of Rajasingham
.. 5 Yothini daughter of Rajasingham all of Erlalai Jaffna They all being minors by their guardian-ad-litem
6 Muthuthamby Pararajasingham of Chapel Street Jaffna Respondents

This matter coming on for disposal before A. Vaidin-Egaram Esquire, Additional District Judge Colombo on the 5th day of December 1969

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No 982

In the matter of the Last Will and Testament of the late Pakkiam wife of Subramaniam Kandaiya of Valveddy Deceased

- 1 Sinnathamby Sinnadurai
2 Mailvaganam Sivacolunthu both of Valveddy
Petitioners
Vs.
1 Kandiah Panchadcharanthan
2 Kandiah Thangarajah both of Valveddy
Respondents

This matter coming on for disposal before A. Sivanandan, Esquire, Actg District Judge Point Pedro on the 2nd day of October 1970 in the presence of Messrs Ratnasingam and Subramaniam Proctors on the part of the Petitioners and the petition and affidavit of the Petitioners and affidavits of the attesting witnesses to the Last Will having been read:

It is ordered that the Last Will and Testament of the late Pakkiam wife of Subramaniam Kandaiya dated the 2nd day of June 1970 now deposited in court be and the same is hereby declared proved, that the petitioners as Joint Executors of the said Last Will be declared entitled to have Probate to the said Last Will and that Probate to the said Last Will be issued to the Petitioners unless the respondents or any other person interested shall at 10 O'Clock in the forenoon on the 8th day of November 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of October 1970. Egd. A. Sivanandan District Judge. 131 30 & 6

In the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and affidavit of the petitioner dated the 29th day of November 1969 having been read. It is ordered that the 6th respondent abovenamed be and he is hereby appointed Guardian-ad-litem of the 1st to 5th respondents abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 17th day of November 1970 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. G. N. de J. Seneviratne Additional District Judge 26-8-70

The 10th day of August 1970 (134 6 & 13)

THE ART OF LIVING

BY C. SINNATHURAI

(Continued from last issue)

In the present context there should be austerity all round. The Tamils in particular will suffer most in future. There will be less avenues for employment. When the Tamil Government servants retire and die, the money circulation will become less and less in Tamil areas. After ten or fifteen years the number of pensioners in the Tamil areas will become less and less. One of the best attributes of character is the habit of austerity. There is an art in the way of spending money. There are many persons who live within their means. There are some who cannot make both ends meet even with a handsome salary because they have multiplied their wants. The Tamils must stop the habit of building palatial mansions for residence and they must not buy or own cars if they do not have sufficient income. We have to reduce the wants to the minimum, be economical and save a little for the rainy day. We have to live within our means and cut the coat according to the cloth. We have to give up totally aping the West. This aping will degrade us and land us into difficulties. We should not have false sense of values. This aping will sap our spring of cultural resources and make us strangers in our own land. We have to give up pomp and show in conducting weddings, and conduct the festivals in temples with piety and devotion. Systematic and regular poojams to deities in temples with piety and devotion will redear us from the impending economic hardships. We have to resign ourselves to God who will solve our problems with ease and precision. He will find us new avenues for employment. It is God who gives us our daily bread.

"Where the clear stream of reason has not lost its way into the

dreary desert sand of dead habit.

Where the mind is led forward by Thee into ever-widening thought and action

Into that heaven of freedom my Father let my country awake."

-Rabindranath Tagore

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 983

In the matter of the Intestate Estate and Effects of the late Podian Velan of Karanavai North Deceased

Velan Ratnam of Karanavai North Vs. Petitioner

- 1 Kathiran Chelliah
2 wife Asuvaththammah
3 Chitampari Alvappillai
4 wife Velliyammah alias Anusammah
5 Velan Mahesan all of Karanavai North
Respondents

This matter coming on for disposal before A. Sivanandan Esquire Actg District Judge, Point Pedro, on the 2nd day of October 1970, in the presence of Messrs Ratnasingham and Subramaniam Proctors on the part of the Petitioner and the petition and Affidavit of the Petitioner having been read:

It is ordered that the petitioner as an heir of the said deceased be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents abovenamed or any other person interested shall at 10 O'Clock in the forenoon on the 8th day of November 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of October 1970

Sgd. A. Sivanandan District Judge

132 30 & 6

சின்னதurai எழுதின இவ்வகட்டுரை மிகவும் சுவைபூர்வமானது. இவ்வகட்டுரை மிகவும் சுவைபூர்வமானது. இவ்வகட்டுரை மிகவும் சுவைபூர்வமானது.

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