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SANSKRIT IS IT DEAD? WILL IT DIE?

By
JUSTICE A. S. P. AYYAR, I C S.

Sanskrit is not dead—can never die—though the old days are gone and the old kings are departed. It will continue to live so long as the Hindu race is alive, nay, indeed so long as man cherishes lofty thoughts couched in sublime words. Man, the younger brother of the gods, will certainly not abandon this language of the god, though, now and then, when he reverts to his other capacity, as the elder brother of the animals, he may fume or scoff at learning this difficult language, and advocate the study of only the much easier modern languages. This is not peculiar to India: the same thing is found in the western countries regarding the study of Latin and Greek, and in modern Turkey regarding Arabic and Persian. But when the animal needs are over, and leisure comes, the human heart craves for something higher than a work-a-day language, and scoffs at the very difficulty which it sought to avoid before. This is only natural, just as a hungry man hates the delay involved in washing his hands and waiting for the dishes to come before beginning his repast, but the same man will not only wash his hands but also put on a special dress suit and wait for his guests when his work is over and he is entertaining. So, one need not despair about the future of Sanskrit. By its intrinsic greatness Sanskrit is as free from the need for public popularity as an elephant in a procession is from the need for any advertisement.

No one who knows the haunting beauty of the Sanskrit tongue and the vast treasures of sublime thought it contains will feel the least doubt about its assured immortality in the world of

men. The tremendous truth "Brahma Satyam jagan mithya jeevo brahmaiva naparah" (God alone is true; all else is a myth but for Him; and every creature is He incarnate) shows the divinity of man in whose heart God resides. "Sarvam khalvidam Brahma," "Ekam advitiam," and "Bhu vanasya raja patireka asit" Everything we see is imbued with God: He is one without a second: He is the sole Ruler of the Universe) proclaim the unity of God. 'Prajanam Brahma: Abam Brahma asmi: Tattvam asi: Ayam Atma Brahma' (God is Knowledge; I am God. That art Thou: This soul is God) are the four articles of the religious charter of Man.

Not only in philosophy and religion but also in Ethics and Moral Conduct, Sanskrit cannot be excelled. "Virtue is only doing good to others; Sin is only doing evil to others" Let your thought, word and deed be in a straight line and correspond to one another completely"; "A man is his own best friend, he is his own worst enemy; it all depends on whether he clings on to the lower self or aspires after the higher self"; "Act according to the dictates of your conscience even if the heavens fall"; "Speak the Truth and do the Right"; "Work unselfishly for Universal welfare," are truths for all time to which no sensible man can object. What can excel the sublimity of the saying, "Conquer Untruth by Truth, Violence by non-Violence, Anger by Forbearance. Hate by Love"? The six enemies of man are tersely described as Kawa (Lust), Krodha (Anger), Lobha (Greed), Moha (Delusion), Mada (Intoxication and Pride), and Matsarya (Rivalry and Competition). Finally,

Letter to the Editor

University Admissions

Dear Sir,

A Press note says that students will be distributed among the four Universities. At the same time it says they will be distributed equally among the Universities on merit basis.

There appears to be some contradiction here as if the merit basis is to be followed the students will have to be given the University of their choice according to order of merit.

The press note also says that the object is to see that the dream of Ceylon's students are fairly evenly distributed among all four Universities. This can only be done by assigning some students to an University which they may not like, even though they should be given their choice according to merit.

It is a matter for regret that no communique has been issued yet on this subject either by the National Council of Higher Education or the Ministry of Education. All that they have to say is that students will be given the choice of the University they prefer according to merit, as done hitherto, as other wise a student may be assigned to an University which is not his choice even though on the merit basis he is entitled to choose his University and a student assigned a place in an University to which a more deserving student aspires and is entitled to on merit basis.

Yours etc,
J R. Sinnatambay
288 Bullers Road,
Colombo 7
4-11-70

God is described as Parama Prema Swarupa (Love Supreme),

Far from being antiquated or out-dated in its thought, Sanskrit thought is in many respects centuries ahead. Thus more than three

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THE WORSHIP OF GOD MURUGA

HISTORY OF THE TABLET

BY V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)

According to a native tradition reported to Sir P. A. by Kesopuri Swami, it is that a devotee from North India Kalyanagiri by name (கல்யாணகிரி) grieved by the God's prolonged stay in Ceylon, came to Kataragama to entreat Him to return to the North. Failing to obtain audience of the God, he performed for twelve years severe penances and austerities in the course of which a little Vedda boy and a girl attached themselves to him and served him unremittingly. On one occasion when exhausted by his austerities and depressed by his disappointment, he fell asleep, the boy woke him. The disturbed sleeper cried out in anger, "How dare you disturb my rest when you know that this is the first time I have slept for years". The boy muttered an excuse and ran, pursued by him until an islet in the river was reached, when the boy transformed himself into the God Skanda and the girl Valliamma. The awestruck hermit then realized that his quondam attendants had been the God and His Sakthi Valli. Prostrating himself before them and praying for forgiveness, he begged the God to return to India. The Goddess in Her turn made Her appeal (கல்யாணகிரி) and begged that the God might not be parted from Her. This the sage could not refuse. He abandoned the idea of the god's or his own return and settled down at Kataragama where he engraved the mystic diagram (Yantiram) and enshrined it there for worship in buildings constructed or restored with the help of the ruling king of Ceylon when in due course the sage quitted his earthly body, he is

believed to have changed into a pearl lingam (image) (Muttu Lingam) Swamy and it is still worshipped in an adjoining shrine.

His pupil and successor was Jayasingiri (ஜய சிங்கிரி) Swami who received Governor Brownrigg at Kataragama and is admirably described by Dr. Davy who mentions as a special object of reverence the seat of "KalyanaNatha, the first priest of the temple" Kalanatha Natha being Davy's variation of Kalyana Natha alias Kalyana Giri. The seat is still very much as Davy described it. The Kalana-Madam is greatly respected and certainly is the chief curiosity at Kataragama; it is a large seat made of clay raised on a platform with high sides and back like an easy chair without legs. It is covered with leopard's skin and contained several instruments used in the performance of the temple rites: and a large fire was burning by the side of it. The room in the middle of which it is erected is the abode of the resident brahmin. The Kalanamandipa, the brahmin said belonged to Kalanath, the first priest of the temple, who on account of great piety passed immediately to Heaven without experiencing death, and left the seat as a sacred inheritance to his successors in the priestly office who have used it instead of a dying bed, and, it is his favourite that, like them he may have the happiness of occupying it at once, and of breathing his last in it.

The Ceylon King who helped the Saint Kalyanagiri in the construction

(Continued on page 6)

THOUGHTS TO BE TREASURED

இறவாத இன்ப அன்பு வேண்டியபின் வேண்டுகின்றார் பிறவாகம வேண்டும் மீண்டும் பிறப்பு உண்டேல் உன்னை என்றும் மறவாகம வேண்டும் இன்னும் வேண்டும் நான் மகிழ்ந்துபாடி அறவா நீ ஆடுப்போது உன் அடியில் கீழ் இருக்க என்ருர்.

After first asking for never-failing delightful love (of God the prayer that she might not be subject to birth again and even if perchance there be birth again, she asked for the boon of never forgetting God and of dwelling under His feet singing in ecstasy when God performs His benign Dance.

-Karaikalammayar



மகசிவாயவே ஶ்ரீராமாயவே மகசிவாயவே நானநி விசுவாயவே நானநி நேத்துமே நமசிவாயவே நன்னெறி ஶ்ட்டுமே

Hindu Organ

FRIDAY, NOVEMBER 13, 1970

HIGHER EDUCATION IN HULLABALOO!

Katubedde has become knotty And Higher Education which had been already in a hullabaloo has created a pressing problem for the Government and the people.

To err is human; but unfortunately the tradition in the Ministry of Education has been to err with a determination. Mr I(E)rriyagolle erred not because he was utterly inefficient but because he was intransigent. He did not have the benefit of education in the true academic sense not to speak of higher education He rushed in where Ministers of the calibre of Dr. C. W. W. Kannan-gara were hesitant to tread. As Minister of Education in the National Government Mr. Irriyagolle kept on digging the grave for his Party. And here erring became in-human.

And now Dr. Badi-ud din Mahmud finds himself in a pitiable plight having made the sphere of education continue to be as chaotic as ever before. But Dr. Mahmud is a man of letters. He was Principal of a leading College. Between him and Mr. Irriyagolle the gap is very big as far as academic attainments are concerned. But in the art of

erring both seem to be following a like pattern.

The admission to Universities has become a definite issue of protest. The appointment of unemployed graduates has stirred a string of objections even from the Members of the Ruling Front. And now at Katubedde where the College of Technology has been making remarkable progress, unrest has been created By whom? If the situation had worsened to such an extent as to enable the protesting students run riot rampaging, there must have been something sinister, something very serious to precipitate a precarious position.

As we believe that a public enquiry will be held into the incident at Katubedde we do not propose to discuss the matter here in detail. It is rather unfortunate that while the Minister of Finance was making headway with his schemes to find the money for the nation, the Minister of Education should find the sphere of higher education fast becoming a source of serious heart-burning. Hoarders being forced into a hullabaloo is quite different from Higher Education being in a hullabaloo.

It will not be irrelevant to refer to the selection of about hundred Tamil Graduates for employment as teachers. There has been caused a wide spread indignation in this matter the main ground of grievance being the allegation that more deserving unemployed have been left in the lurch while the less entitled have stolen a march over the former. To err is human, we repeat. However we think it would be well for the Minister of Education to publish the names of the selected graduates with their academic qualifications. This will clarify the situation.

Lanka has a lofty record for learning. Higher Education in this great country of ours should not be allowed to suffer in any manner. It is a national duty for all to make a united and unified effort to reorganize the system of Higher Education in the context of reason and requirement

FIERCEST FIGHTER FOR FREE FRANCE

General Charles de Gaulle, next to Napoleon, has been the most admired of French fighters. Where the Bonaparte failed to finish as victor and had to die in exile, the 'Man of Destiny' of France

Late Mr. R. Kannudurai

Reference made to the death of Mr. R Kannudurai at the District Court of Jaffna in the presence of A. Vythialingam Esquire, District Judge, Jaffna and R. Paramakuru Esquire, Addl. District Judge.

Mr. Adv. Kathirgama-lingam said: - Sir

Before your Honour begins the work for this day, it is my sad duty to refer to the passing away of a distinguished member of our Bar Mr. R. Kannudurai.

Mr. Kannudurai was born in a family with banking connections and hence after a brilliant academic career at St. Benedicts College, Colombo Mr. Kannudurai joined the National Bank. But his great forensic talents were not to be confined behind the counters of a bank. He left the services of the Bank and joined the Ceylon Law College. He passed out as a Proctor in 1935 and practised his profession in Jaffna. In a short time he built up a very lucrative practice as a Proctor mainly on the criminal side of the law, though he did work on the civil side and practised as a Notary Public with great acceptance to his wide circle of clients and to the Judges before whom he practised.

About twenty years ago he passed out as an Advocate and joined this branch of the legal profession. Both as a Proctor and as an Advocate, Mr Kannudurai maintained the highest traditions of the Bar. The Judges before whom he practised

steered his country clear of Nazi domination and enabled her emerge once again as a Big Power entitled to dictate terms of peace during the Second World War More than that General de Gaulle brought a feeling of stability and security to France as President and gradually acquired for his country a commanding position in West Europe freely offending England and America in matters of universal interest such as the European Common Market and NATO and even getting closer to Russia.

To General de Gaulle French supremacy was chief concern. Freeing France from Fascism and Nazism was not enough, she must be freed even from her friendly powers and that was his life story, one both brilliant and bestirring.

and his colleagues at the Bar had the highest regard for him.

He practised in all the Courts in the Jaffna District. His greatest triumphs were at the Jaffna Assizes. His brilliant cross examination and oratorical talents and his charming and pleasant presentation of his case contributed to his great success. He acted for the Magistrate on several occasions with great acceptance to all

Mr. Kannudurai was a perfect gentleman. All his colleagues liked him and his visits to our Law Library though not frequent were welcome-as he was full of humour and wit To most of us his passing away is a personal loss. If I may be permitted to strike a personal note, he was kind to me from from the time I joined this Bar and my first retainer at the Jaffna Assizes was through his good will, and sometimes I wonder whether even the fee that was paid to me in that case came out of his pocket.

Mr. Kannudurai was only sixty years of age when he passed away. He was seriously ill about three years ago and even when he was really ill his pleasant nature made him treat his illness lightly. After his recovery he has practised though not very actively as he had done earlier. He had gone to Colombo to see his children and returned to Jaffna only three days before his sudden death and the news of his sudden death has been a shock to us and the members of his family as well.

Mr. Kannudurai leaves behind his widow, two sons and a daughter. His daughter is happily married and his sons are well placed in life. His brother-in-law Mr. Illayathamby is a senior and distinguished member of our Bar-

May I request your Honour to cause a minute of these proceedings to be made and forwarded to the members of his family, so that they may know that we his friends and colleagues at the Bar mourn the passing away of a good and respected friend and that we cherish his memory so that it may be a source of solace to them in their great sorrow.

Mr. A. Vythialingam, District Judge in reply said: - Mr. Kathirgama-lingam, Members of the Jaffna Bar, My colleagues and I

join you all in mourning the passing away of a gifted Advocate, an honoured and respected member of your Bar and above all a perfect gentleman. Both of us have known known and associated with the late Mr Kannudurai for many years now; and in that sense the loss to us is as personal and as intimate as it is you all.

The late Mr. Kannudurai had a very wide and lucrative practice on the criminal side in almost all the Courts in the Jaffna District in the Assizes in Jaffna, Mallakam, Point Pedro and Chavakachcheri. This speaks eloquently of the excellence of his qualities which made him so widely sought after.

Ever smiling he had the rare gift of being able to laugh a case out of court. His disarming smile and manner could make even the most serious offence look trivial and unimportant. His appearances in Court were always gay and pleasant, devoid of tension and rancour. He never had a harsh word for anyone.

Nevertheless he fought hard for his clients, giving them all he could of his considerable talent, energy and time. He never overstated his case. Nor did he over-emphasise the obvious and unimportant. Always accurate in his citations and application of the law he had a complete mastery over his facts and was of great assistance to the Judges before whom he practised.

It is little wonder then that he universally commanded the respect and regard of all the Judges before whom he practised. Often he was called upon to act for the Judges and performed his duties with equal good humour and with complete acceptance to all.

We were aware that he was ailing for sometime. But he made light of it and continued to work, his last appearance being as late as a few days ago; so that the news of his death came with a suddenness which has shocked us all. Our thoughts go out today to the bereaved ones whom he has left behind.

As requested by you I will cause a record of these proceedings to be sent to his grieving widow and children so that they might know the very high regard and respect we all had for the late Mr. Kannudurai and so that their grief might be lessened by the knowledge that such a wide circle of friends among whom he worked share it with them.



GLORY OF GOD MURUGA

Portrayed in Thiruchendur Puranam

With Commentary Of
SHRI S SHIVAPRAKASA PANDITHAR

REPRINTED BY

Jaffna Saiva Paripalana Sabhai

SUBJECT OF SERIES OF LECTURES DURING
SKANTHA SHATTI

By

Srilasri Swaminatha Thampiran

OF NALLUR PEEDAM OF MATHURAI THIRUGNANA SAMBANDA AATHINAM

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JAFFNA.

Sanskrit is It...

(Continued from page 5)
thousand years ago, a man proclaimed in the Atharva Veda "Mata Bhumi; Putro aham prithivyah". (The whole world is my motherland; I am a son of mother Earth); a thing we have yet to learn in spite of the League of Nations and the United Nations. The Rig Veda put the atma before the atom. Classical Sanskrit proclaimed, Nahi jnanena sadrisam pavithram iva vidyate (There is nothing here below like Knowledge), and Nahi jnanam vikrayam karomi (I will not sell knowledge). It discovered and proclaimed the truth "The whole world revolves on the belly; There is nothing that a hungry man will not do to obtain food; so annadana, a gift of food to the hungry, is a great

act of virtue and the primary duty of a man who can afford to do so. "Instead of defining wealth as absolute property to deal with, as in English law, as one likes, or as the proceeds of theft, as Mr. Proudhon did, it described it as the indispensable means for gifts and sacrifice. It put the soldiers and millionaires below the seekers of God in its social system, and described the gift of knowledge as the greatest of all gifts.

Sanskrit Literature is one of the richest in the world. In epics, the Ramayana, the Mahabharata and the Raghuvamsa; in dramas, the Sakuntala, Svapnavasavadatta, Utteraramacharita, Mudraraksasa, Mriobhakatika, Nagananda and Prabhodachandrodatta; in lyrics the Meghaduta; in didactics the

Satakas of Bhartrihari; in stories the Panchatantra, the Kathakosa, the Hithopadesa, the Jatakas, the Brihatkatha and the Kathasaritsagara; in religious tracts, the Upanishada, the Gita, the Tripitaka and the Jain and Saiva Siddhantas; in dance, Bharatha's Natya sastra in architecture, the Silpasastra; in grammar, Panini and Patanjali of the Mahabhashya and in Yoga, the Yogasutras; can any language excel this record?

Let no one think that Sanskrit books will be in an antiquated and un-understandable style. Here is Bana's description of the dying king Prabhakara-wardhana. "Helplessness had taken him in hand; pain had made him its province, wasting its domain, and lassitude its lair. He was on the con-

(Continued on page 3)

Reviewed News

Budget No Boomerang

The 'bold budget' as aptly called by our Editor has emerged bolder by securing a majority hitherto not known in our Parliament. The Minister of Finance has become emboldened by the nett result of 'demonetization' and has now perched himself on a pedestal of vantage. He has issued further threats to the fool hardy hoarders who are running hither and thither in con-

fusion scheming to out-wit the 'Golden Brain'.

Removal in a Row

Since May 27, 1970, the changes in the Local Government sphere have been spectacular. The change mostly applied has been in the dissolving of Local Bodies that failed to impress and the removal of chairmen who were found inefficient by the Ministry. The Augean Stables must be cleaned up. That is Minister Felix Dias Bandaranaike's mission in the first instance. It looks as if the entire stables have to be refashioned!

The Worship of God Muruga

(Continued from page 5)

of the temples is according to tradition, Bala Singha Raja which is equal to Bala Raja Singha. The earliest kings of the name Rajasingha were Rajasingha I (1581-1592) and Raja-Singha II (1634-1684) the patron of Robert Knox. There were four others of the name (with prefixes) from 1739 to 1815 when the dynasty came to an end.

Considering the long-

vity of Kesopuri Swamy who spent 70 years of his life at Kataragama and was probably 90 at his death, that Kalyana Giri was reputed to be much greater Yogi, as also his successor Jayasingiri and that the practice of Yoga is known to be favourable to health and long life, Kalyanagiri may be assigned to the time when Rajasinga II was administering the Kingdom for his father Senerat (ie) before 1634.

Kataragam, ஏமகூடம் in a remote age during the time of Sura-pathman

(சூரபதமன் காலம்)

already held in high esteem

3rd Century B. C. Dutugemunu rebuilt and richly (300 B. C.) endowed the Temple.

1800 - 1898 - Kesapuri Swami - தெய்வயானை அம் அம்மன் கோயிலில் சேர்ந்தவர்

1815

(alias பால்குடிபாவா) . பாலசுந்தரி

சரசுபுரி சுவாமி

மங்களபுரி சுவாமி
died in 1873

கேசுபுரி சுவாமி
died in 1898

Jayasingri Swamy
(ஜயசிங்கிரி)

Sri La Sri Arumuga Navalar Gurupoojah

November 21, 1970

AT THE NAVALAR ASHRAM HALL
of Jaffna Saiva Paripalana Sabhai
at 10 A. M.

THIRUMURAI RECITAL
SIVA POOJAH
NAVALAR CHARITHIRAM
MAHESWARA POOJAH

in the evening

PUBLIC MEETING

WITH SITHANTHA VITHAGAR
V. NAGALINGAM AVERGAL
Sabhai President in the Chair

MUSICAL RENDERING OF
SATKURUMANI MALAI
AND LECTURES

SANSKRIT IS IT DEAD ?

(Continued from page 6) fines of doom, on the verge of the last gasp, at the outset of the Great Undertaking, at the portals of the Long Sleep, on the tip of the tongue of death; broken in utterance, unbinged in mind tortured in body, waning in life, babbling in speech, awayed by suffering, in the grip of "racking pains". Take Manu's description of Man's duty on earth. "Alone a man comes into the world, alone he goes out of it, alone he enjoys the merits of his deeds, alone he suffers for his sins. Leaving his corpse, like a log of wood or a clod of earth, his friends and relatives turn their backs on him. His virtues and sins alone company him." When Udayana is asked not to shed tears thinking of his supposedly deceased wife, Vasavadatta, he replies: "Can one forget a love which shook the heart? Fond memory brings it back with a start. Our sal and mortgaged minds get free only by paying in full the debt of tears." When Rama asks Sita not to go with him to the forest, she replies, in immortal words, "Even the star Tara does not desert the moon during an eclipse; even a creeper does not desert the forest tree when it falls down in a storm: even a female elephant does not desert its mate when it falls into a guagmire, but plunges after it; then, how can a wife desert her husband in a calamity? "when asked how Yudhishtira can bring heaven on earth, Bhishma explains: "Heaven is not a distant world; it is here in this world, for us to make good: hell is not a distant world, it is here in this world if we do not make good." It is wrong to think that Sanskrit is not suited for scientific research. Aryabhatta, Varahamihira, Brahmagupta and others weighed the sun, the moon and the earth, and found out the true causes of eclipses long before Newton and Kepler. Brahmagupta, Bhaskaracharya and Lilavati not only discovered the numerals and the absolute zero and the square root of minus one, but also made mathematics interesting and useful for moral instruction. Lilavati has illustrated the might of unity thus: "Put two ones separately, they are only two: put them together, they are eleven! Put five ones separately, they are only five: put them together, they are 11,111. So a panchayat of five is two thousand times

stronger than the five persons composing it." That is why we want a Panchayat raj! She said that God was the supreme zero because just as all the numbers were related through zero, so too all creatures were related through Him! She confounded believers in the absolute value of mathematics and statistics by saying, "Minus four into minus four can no more make plus sixteen than multiplying debts by contracting new debts for wiping out old debts will make a man free of all debts". She also said that most men will understand a thousand better than a crore as their experience will rarely exceed a thousand! Logic was highly developed in Sanskrit. Its tarkasastra (Science of Logic) made for clarity of thinking and expression. When Alexander asked a Brahmin, "Which is older, night or day?", he got the apt reply, "The night by one night, the day by one day". When asked "How can man become God?" pat came the reply, "By doing that which no man can ever do." When asked to give an example of the impossible the reply was, "One cannot sit on one's own shoulder." Medicine too was highly evolved. Charaka and Susruta have left profound treatises on Medicine, Surgery and Veterinary science. They had instruments which could cut a human hair lengthwise into four. They knew rhinoplasty and operation for curing dumbness, let alone wonderful drugs and herbs, and arsenic and mercuric oxides. Their theory that human medicines agree with human beings, next animal medicines, next vegetable medicines, and last mineral medicines, and the illustration, "Mother's milk agrees best with babes, next cow's milk, next coconut milk, and last milk of magnesia" will appeal to one and all. They called the science Ayurveda or the science of life, thus emphasising the health aspect rather than the disease aspect. The psychology of sex and psycho-analysis were well advanced. Sociology and Psychotherapy were also organised sciences. What is more, there was a department of knowledge for debunking the claim of physical science and for establishing the superiority of Jnana over Vijnana. Wisdom over scientific knowledge: The immortal jibe,

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 Paackiam widow of Muthuthamby Rajasingham of Erlalai Jaffna

Vs. Petitioner Minor 1 Shanthini daughter of Rajasingham

" 2 Vasanthini 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 Muttuthamby Pararajasingham of Chapel Street Jaffna

Respondents

This matter coming on for disposal before A Vaithilingam Esquire Additional District Judge Colombo on the 9th day of December 1969 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, I. G. N. de J. Seneviratne Additional District Judge 26.8.70

The 19th day of August 1970 (134 6 & 3

"Scientists cannot explain why the world was created, why the stars are burning in the sky, why salt is saltish and why sugar is sugary" will remain unanswered.

Why cite more examples? No language in the world has a greater ancestry or continuity or record or vitality. No wonder, Free India has included Sanskrit among the living languages of Bharat, for, without this father tongue, all our mother tongues will be widowed. As long as Bharathavarsha lives, will Sanskrit live as an abiding inspiration to the three hundred millions inside and the two thousand millions outside. To the Indians we can only say. "Awake! Arise! Sleep no more! Reach your goal, as in the days of old!"

— 'Kumarekuperan'

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2648

In the matter of the intestate estate of the late Estakki James Selvanayagam of Pandateruppu

Deceased Annaratnam widow of Selvanayagam of St. Antony's Lane, Pandateruppu

Petitioner Vs.

Minor 1 Anton Sathananthan Selvanayagam

G. A. L. 2 Gregory Gnanapiragasam Thambithurai of Pandateruppu

Respondents

This matter coming on for disposal before K. E. Kathirgamalingam Esquire, Acting District Judge, Jaffna, on the 14th day of October 1970, in the presence of Mr. C. Mahesan, Proctor on the part of the petitioner and the petition dated the 11th day of October 1970 and affidavit of the petitioner dated the 9th day of October 1970 having been read.

It is ordered that the 2nd respondent be and he is hereby appointed Guardian-ad-litem over the minor the 1st respondent abovenamed for the purpose of watching his interest in these proceedings and that the petitioner as the widow of the deceased be declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents abovenamed or any other person or persons shall appear on or before the 16th day of December 1970 and show sufficient cause to the satisfaction of Court to the contrary.

It is further ordered that the 2nd respondent do produce the 1st respondent before this court on the 16th day of December 1970.

This 15th day of October 1970

(Sgd) A. Vythilingam District Judge, Jaffna.

Drawn by (Sgd) C Mahesan Proctor for Petitioner. 135 13 & 20

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T / 2650

In the matter of the Intestate Estate of the late Leelawathi w/o Vannithamby Sinnathurai of Kollankaladdy Tellippalai

Deceased

Vannithamby Sinnathurai of Kollankaladdy, Tellippalai

Vs Petitioner

Minor 1 Kirupaharan son of Sinnathurai, minor appearing by his Guardian-ad-litem,

2 Arumugam Kanagasabai both of Thalamankaladdy Tellippalai

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 18th day of October 1970 in the presence of Mr. A. Kumaraguru, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 2nd respondent be and he is hereby appointed Guardian-ad-litem over the minor the 1st respondent and that the petitioner be and he is hereby 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 or any other person or persons shall on or before the 23rd day of December 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

It is further ordered that the petitioner do produce the 1st respondent minor in Court on the 23rd day of December 1970 at 10 a. m.

Sgd. A. Vythilingam District Judge, Jaffna

This 18th day of October 1970.

136 13 & 20

சென்னை மாவட்ட நீதிமன்றம், ஜாப்பா

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Editor: B. N. SIVAPRakasam