

For Your Printing

Price 15 Cts.

SAIVA
PRAKASA
PRESS

INTHUSATHANAM

(THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY FRIDAY

Estd. Sept. 11, 1889

FOR YOUR
BOOKS
CONTACT
Saiva Prakasa
Book Depot

PHONE No. 356

JAFNA, FRIDAY NOVEMBER 5, 1971

WHY ENGLISH?

Languages and dialects

In the present world, there are about 4,000 languages and dialects spoken by the people—people who differ in their culture in the hue of their skin. These people are scattered all over the world.

In the continent of Africa alone, where the inhabitants are frowned at as barbarians, more than a thousand dialects are played on the tongues of the various tribes. Russians, who can boast of living in the largest state in the world with 20 crores of human heads, speak more than 60 dialects and languages.

To understand—communicate with—to induce harmony between the people, a very obvious solution—but not so simple, is there. That is to say, that the individual who wishes to do so should master all the above languages. In other words he/she should become a multi-linguist. But the number of languages and dialects, one can master is very limited, compared to the number of languages and dialects spoken all over the world.

So, to overcome this difficulty—this barrier, we need a common language—a common language not common only for a limited number of tribes of men, but for all the people all over the world. The language we need—the language which fulfils this condition—must be in other words, universal, international.

Many language-scholars believe that the modes of communication, available are making English almost an international language. Although a great number of people all over the world, resorted and are resorting to a very young language invented by Zamenhof of Poland, the inevitableness of the use of English in day to day acade-

mical matters is very very obvious.

Nobody—no nation can shun English away, if they want to keep up with the rest of the world.

Place of English in the international academium

Nehru said, "English is ours by historic necessity" also it is ours by the necessity, the present situation of the world of academy imposes on us.

English is like a yacht in the sea of academy. To dig out the treasures of Western literature and science, you need English as the spade.

If our own contribution is to be heeded by the west, our own language won't help us much. For this purpose, the proper medium would be none other than English.

English is the language of the U. K., the U. S. A., and the other British Dominions and of Ireland. It is the language generally spoken and understood all over Europe and to a large extent in Egypt, Turkey; Iran, China and Japan. Its knowledge is therefore essential to maintain intellectual, cultural, economic, commercial and political relations with the rest of the world.

Requisite Medium of Instruction

Primary Education

Educationists & psychologists stipulate the mother tongue as the best medium of instruction in the early stages. In other words 'Swabhassa' is the best, in all the primary schools. Hence, obviously there is no controversy regarding the medium of instruction or the place of English in the scheme of studies in the primary stage.

Field of controversy spans the secondary and the University Education. The place of

Religious Class Commemoration Stamps' Issue for Adults Celebrations

at Nalvar Madam Vaddukodai

Religious class is being conducted at Vaddukodai at the Nalvar Gurupoojah Madam situated near the Arthiyadi Pillayar Temple, Vaddukodai, daily from 4.30 p. m. to 5.30 p. m. for the benefit of adults by Hindu Devotees of Vaddukodai for the study of Tamil Language and Hindu Religion under the auspices of the Vaddukodai Study Circle.

Under the auspices of the above Study Circle, verses from Soorapanman Padalam in Kantha Puranam were read by the members of the Circle and explained by Retired Headmaster, Mr. K. Subramaniam during the recent Kantha Sashdi period of six days.

A similar class for children under 16 years will be conducted after the Thaipongal in January next year in the mornings on every Sunday, and also class for ladies will be conducted at the same Madam in the evenings on every Saturday after the Hindu New Year in April next year. Suitable arrangements for these three Classes under the Vaddukodai Study Circle are being made by Mr. N. Nadarajah, Member of the Development Council, Vaddukodai, and a prominent Social & Religious worker of Vaddukodai.

English in the scheme of studies in the secondary education is determined entirely by the role of English in the University Education

As far as we are concerned, it would be proper if we concentrate upon teaching English as a subject—which is studied for its own sake and for the future acquisition of knowledge.

A substitute for English at the University level must possess the following qualities, as

(Over to page 6)

Navalar Stamp at Nallur

The functions organized by the Ministry of Posts and Telecommunications to release commemoration stamps in honour of Sri La Sri Arumuga Navalar and Dr. Ananda K. Coomaraswamy were held at Nallur and Manipay respectively on October 29, 1971.

At Nallur the meeting was presided over by Mr. C. Arulampalam M. P. for Nallur. Hon. Mr. C. Kumarasuriyar, Mr. V. Siva Subramaniam, President of the Navalar Sabhai and Mr. A. T. Durairappah, Mayor of Jaffna spoke about the patriotic services of Sri La Sri Navalar and thanked the Government for issuing a commemoration stamp in his honour.

Hon. Mr. C. Kumarasuriyar bought the first stamp which was released for

sale after a Special Poojah at Nallur Kandasamy Temple. The Navalar Statue was garlanded by the Minister, the Mayor of Jaffna, the Government Agent Jaffna, Mr. V. Siva Subramaniam Retired Supreme Court Judge & President of the Navalar Sabhai and the Venerable Nantharama Nayaha Thero of Naga Vihara Jaffna.

At Manipay, the public meeting was presided over by Mr. V. Dharmalingam M. P. for Uduvil. Minister C. Kumarasuriyar and Mr. V. S. Thuraiyah spoke about the great contribution Dr. Ananda K. Coomaraswamy had made in the field of Art and Sculpture and how he had earned international fame for himself and his country.

Thiruketheeswaram Movement

(By M. GNANAPRAGASAM, B. A.; B. Sc.
Former Principal Parameshvara College)

III

In a way our Saivism is a pre-historic creed. Like all other ancient creeds, inspired by a religious glimpse of Eternity, it postulates three entities which are designated as *உலகம்*, *உயிர்* and *சுலகம்*.

The first entity *உலகம்* refers to nature which is itself infinite but ever changing. The second entity *உயிர்*, refers to the souls infinite in number living and resting in their various states of being on nature's lap and behaving like good and earnest pilgrims travelling to a destiny on the path of progress. The third entity is *சுலகம்*, the god of all theistic religions and Sivam of Saivism. These three entities are related to each other and to Eternity itself. But the relationship between

them is a problem to the religious philosopher and not for Saiva laymen like us.

God as reality

Philosophy and Religion are only attempts to get a glimpse of God in His true form and their theories need not necessarily be final. It is too much for any philosophy, to claim to know the truth about God in its entirety. The most fundamental doctrine of Saivism as it appears to us, is the inscrutability and the infinitude of God. That is why ancient Saiva books and Saiva Saints claim, if at all they know anything, they know only about the Holy Feet of God (*சுலகம்*). When the Vedas declare 'Na Vidmah, Na Vijaneemah, yatha etat' (Continued on page 8)

THOUGHTS TO BE TREASURED

வானம் துளங்கிலென், மண் கம்பமாகிலென், மால் வரையும் தானம் துளங்கித் தலைதடு மாறிலென், தண்கடலும் மீனம் படிவென். விரிகடர் வீழிலென், வேலை நஞ்சுண்டு ஊனம் ஒன் றில்லா ஒருவனுக் காட்டிட்ட உத்தமர்க்கே.

What if the heavens shake or the earth quake? What if the huge mountains lose their equilibrium and fall upside down or the cool ocean dry up? What if the radiating luminaries fall down (from the sky) — What do all these matter to saints, the slaves of One who drank the poison floating on the ocean without any untoward results?



தமிழ்நாடு தலைநகரான சென்னை நகரில் உள்ள திருவள்ளூர் கலைக்கல்லூரினது தமிழ்நாட்டு மொழிப்பெரியகல்வி அமைச்சுக்கு உட்பட்டது.

Hindu Organ

FRIDAY, NOVEMBER 5, 1971

AUSTERITY AT WHOSE EXPENSE?

The economic instability has awakened the people to a sense of civic consciousness. But the feeling alone cannot remedy the serious situation. With the Budget for 1972 in the process of being planned, the Minister of Finance must be worrying his head to evolve fresh schemes and better plans to bridge the big gap between revenue and expenditure and assure the people of a steady economic life. In this context the word 'austerity' is being frequently used by everyone from statesmen to propagandists of party politics. This simple word has a consequential connotation that has a bearing on the attitude which the Government should take in the matter of enacting laws and making regulations for the purpose of improving the financial condition of the nation.

Austerity at its root stands for severely simple ways of life that call for stringently moral administration of the affairs of a country. The common man has always been the target of attention in fair weather or foul. He is the person

who pays tax without any thought of thwarting the Administrative Authorities, who toils day and night to make both ends meet and who confines his aspirations within the compelling bounds of capacity. There is the dandy with the lordly feeling of luxurious living, whose brow seldom sweats. Yet the axe of austerity falls with equal force on the common man and the dandy leaving the former destitute and the latter a little less luxurious. It is this inequality that must be eliminated if the idea of austere living should mean anything conforming to its connotation. The sacrifice must start from the summit. Ministers, Members of Parliament Government officials and Professional people must be in the forefront of the campaign to establish a simple austere way of living. The common man, the minor fry, will do what capacity can allow.

Why English?

(Continued from page 5)

stipulated by "Shamsuddin" in "the Mirror" of India.

- 1. It should be a well developed, flexible language, having a rich literature and vocabulary suitable to express general and technical ideas in an easily comprehensible form.
2. It should have original text books and reference books suitable to the subjects studied at the University level.
3. It should be able to translate articles, books, research studies, etc. published in foreign countries to keep students in touch with the latest development in their own subject field all over the world.
4. It should be a language generally understood, spoken and written throughout the country to enable the students and professors to have a free exchange of ideas between students and professors all over the country.
5. It should be a language providing an entrance not only in the field of knowledge in the country but a window to the entire world of learning.

As far as Ceylon is concerned the two languages may attain the desired qualities through concerted

rated and prolonged efforts. But the time is not yet ripe for the replacement. People talk about the 'swabasha' in Japan, Russia and various other highly developed countries. But they in so doing, over estimate Ceylon. Is Ceylon as independent as Japan or Russia, in the field of academy? Let's not beat about the bush. Have the Japanese or Russians completely discarded English? If one says so, it is all utter rubbish.

Another problem raised by a university lecturer sometimes back is regarding the place of two languages - that is to say whether they give the same results in the two communities. This particular lecturer was lamenting that that Tamils were at an advantage over the Sinhalese, because of the fact that Tamil possesses almost all the above five qualities. Why all these unnecessary problems?

Hence, any hurried and premature attempt to replace English by any other language may result in chaos - turmoil in the world of academy. All things will turn out topsy turvy.

The difficulties encountered by the University Staff are numerous. Well, one may say that you encounter difficulties when you enter to accomplish a task. Still, difficulties are difficulties, and they hinder the spontaneous progress of studies. As the author learnt through a lecturer, they - the University staff find it difficult to cover the syllabuses.

Even if we find and substitute a suitable language, we are still left with problems that are sometimes unbearable:—

- 1. That our students and professors will no more be able to move freely from one part of the country to other in search of knowledge.
2. That we will be compelled to draw students and professors from within the confines of the provinces and not from the whole country, to say nothing abroad.
3. That universities will no more remain the international centres of learning, as they are today.
4. That our students will no more be in a position to go abroad in search of knowledge as confidently as they do at present.
5. That a day may come when we may need interpreters to interpret one to another.

Nehru's words regarding this are very appropriate—"Regional langu-

NAVALAR DAY AT JAFFNA CENTRAL COLLEGE

The Tamil Manram and the Hindu Students' Association of Jaffna Central College jointly celebrated Navalar Day on 29-1-71. Mr. E. K. Shanmuganathan, Principal of the College presiding over the function said, "Arumuga Navalar lived in the last century. If he lived in this century he would have attained world fame. Our institution should be proud of his glory."

Mr Umapathy Sivam (Staff Secretary, Hindu Students' Association of the College) said, "We are very glad that an old boy of Jaffna Central College is being honoured today though long after his demise. At Nallur they are releasing a stamp at this moment to commemorate the service of Arumuga Navalar—our distinguished old boy. We are honouring ourselves by celebrating this event in the institution where he learnt and taught. Though we are not declaring a full holiday today we are doing justice in observing this grand day holding special assemblies Ceylon in general and Jaffna in particular should pay homage to this illustrious giant."

Mr Shanmuga R. Kumaresan (Senior President of the Tamil Manram of the College) said, "Arumugam joined Jaffna Central College (perhaps called Wesleyan School, then) at the age of twelve after mastering the important literary and grammatical works of Tamil. Rev. Peter Percival was the Head of this Institution. The young energetic student grasped English very well here. After a few years on the request of Rev. Percival, Arumugam became a teacher of Tamil and English here. He helped Rev. Percival very much when the latter had undertaken the responsibility of translating the Bible into Tamil. This translation work done in Jaffna was praised by

ages should serve as a medium of instruction for purposes of primary and secondary education. But to adopt them for University Education, would cause a lot of confusion. It would not be then possible to have meetings of the minds."

Till 'Esperanto' attains full world popularity and adaptation, English will play the role of the international, universal language. These are not the words of an English fanatic, but the words of one who yearns to live up to the world standard

Mazhavai Mahalinga Iyer (Senior Tamil Pandit, Presidency College, Madras) as one superior to the 'Madras' translation. The Thiruvavaduturai Mutt conferred on him the title of 'Navalar' (Orator). Several have this title now. However 'Navalar' first brings to one's mind Arumuga Navalar of Jaffna.

He was a fore runner in some matters. He wanted Hindu students to learn Hinduism in schools. Now many schools teach Hinduism to Hindu children. He wanted students to receive free education. Now we have 'free' education in most of the schools in Ceylon. Let us remember Navalar the father of modern Tamil Prose."

A few other teachers spoke on 'Navalar' in the other assemblies of the institution. Jaffna Central was closed at mid day to honour this great reformer.

Thiruketheesvaram

(Continued from page 5)

anusishyat' they confess they are not competent enough to know anything about God in His transcendental splendour. When Thiru Gnanasambantha Swamikal sings 'அரு நிலா அவர் பெற்றியே', 'எந்தையாவார் எவ்வகையார்கொலோ', he says that God in his transcendence is beyond anybody's comprehensions. Even the greatest of Saints, however gifted, is not able to claim to know the truth and the whole truth about God. Viewed in this light, it is plainly seen that God in his transcendence is neither co-eval nor co-existent—but always separate from the soul even if it is in its most perfected state. When the Saiva Saint in his திருவிழி மிழை thevarnam கருள் 'வேருய்' உடனே ஓடும் விழி மிழையே' the word 'வேருய்' refers to one of the three important relationships between God and Soul.

(To be continued)

In Memoriam

NANNYHARRY VISOVALENGAM: Malayan Pensioner and Planter, Mallaikam. Departed - 6-11-1946. Fondly remembered on the 25th anniversary. Lingastan, Mallaikam, 6-11-1971.

State Beyond the Sense World

V. SIVASUBRAMANIAM
Saiva - Palavar

Life is the manifestation of energy of or activity and death is the cessation of the energy and activity.

External stimulus takes the form of sound, touch, form, taste or smell, and these should enter by the fine portals, the external senses and pass through the inner gates of manas etc. Anthakaranas (அந்தக் கரணங்கள்). Death before death is a state where the normal activity of the senses and the mind ceases a state beyond the sense, world and the thought-world.

1. தந்தை தாய் தமர் தாரம கவிவையெவாம் etc.
2. வான்கெட்டு மாருத மாய்ந்து etc.

The world is a disappointment and sorrow. The lowest man, the man of the world, thinks he finds pleasure as he ignores his disappointments in the full blaze of his enjoyments; the spiritual man, the highest man, looks through the eyes of the spirit and finds peace and plenty beauty and happiness but the middle man sees the world in its true colours-duality all round, pleasure and pain, good and evil, riches and poverty. He sympathises with the poor and needy. He sees the picture of misery everywhere, disappointment and sorrow. He feels for his brothers and sisters, he inquires into the varying states of life in the world, his heart is ready for the seed of spirituality into the misery that envelops each soul and knows the unerring and universal Law of Justice that is behind.

Thought of his own miserable state now flashed through his mind, thoughts of innumerable births he must have had and of the cause that is operating on him, haunt him. He fully realizes utter futility of his kith and kin, much less of his possessions in contributing to his happiness. The impermanency and unreality of his wealth and other possessions induce him to seek for something real and there dawns in him a discrimination between which is real and unreal. (தாயுமானவர்: தலைபொருள் 2). He appeals to the Lord of all to take him away from this world of delusion and bondage. (தாயு

மானவர்: எனக்கெனச்செயல் 10). (பட்டினத்தார்: பொது 18). Hate for the things of the world dominates his mind and he even despises his own body. (தாயுமானவர்: பொன்னை மாதரை - பாயப்புகி 18). Sick of the world he is terror-stricken to be born again. Birth must end and he dissolves and sings with Manickavasagar (Grass was I, shrub was I, worm, tree, etc., (புல் வாசி, பூடாய்) சிவபுராணம் 26-31). In floods from sorrows pouring clouds Thy loving ones, sinking have seized, the raft of Thy blest foot and risen to heaven whirled amid troubled sea where women and lust's sea-monster wound I sink, master, I, Thee my Refuge make (திருவாசகம்: அடை 10) பொழிகின்ற துன்பப்பயல் வெள்ளத்தினின் கழற் புனைகொண்டிழிகின்ற அன்பர்கள் ஏறினார்வான், யான் இடர்க்கடல்வாய்ச் சுழிசென்று மர்தர் திரைபொரக், காமச் சுறவெறிய அழிகின்றான் உடையாய், அடியேன், உன் அடைக்கலமே with this change of life, our hero turns a new leaf, he has set his foot on the ladder of spirituality which, it should be remembered, is firmly planted in Viraagyaam (non-attachment) to the things of the world. Having spurned all his erstwhile possessions of pride, he is in search of that one Reality, hungering after that Bliss alone. But he is not out of the woods yet, as now and then he is caught in the traps of tyalters, he is deceived, by the mischievous Senses (குறணந்திரி உங்கள்—the Gnanandrias).

(To be continued)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testy Juis No. 2758. T

In the matter of the intestate estate of the late Enjayaha Kannudurey of Sandilipay, Jaffna. Deceased.

Parimalakanthi widow of Rajayah Kannudurey of Sandilipay Jaffna.

Vs. Petitioner: 1 Kannudurey Arabbiathan of Sandilipay

2 Kannudurey Brinathan of Sandilipay Respondents.

This matter coming on

for disposal before K.E. Kathirgamingam Esquire acting District Judge, Jaffna On the 3rd day of September 1971 in the presence of Mr. S Ilayatambi Proctor on the part of the Petitioner and the affidavit of the petitioner dated 5th day of April 1971 having been read

It is ordered that the petitioner as the widow and an heir of the above-named deceased be declared entitled to have Letters of Administration to the Estate of the deceased issued to her and that Letters of Administration be issued to the petitioner accordingly, unless the Respondents or any others interested shall appear before this Court on or before the 25th day of November 1971 and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of August 1971

Sgd. A. Vythilingam District Judge

Drawn by Sgd. S. Ilayatambi Proctor for Petitioner 118 5 & 12

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2757.

In the matter of the Intestate Estate of the late Abraham Mark Sebaratnam of Vannarponnai, Jaffna

—Deceased.

Malini Chandrasee Sebaratnam of 60/2, Hindu College Lane, Jaffna Vs. Petitioner 1 Ranjana

2 Renuka, both minors appearing by their Guardian-ad-litem

3 Saverimuthu Stanislaus of Navaly South, Manipay

—Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 9th day of September 1971 in the presence of Mr. W. S. Senthilnathan, Proctor on the part of the petitioner and the affidavit of the petitioner having been read it is hereby ordered that the 3rd respondent be and he is hereby appointed Guardian-ad litem over the 1st and 2nd respondents minors for the purpose of this action and the petitioner be declared entitled to have letters of administration to the estate of the said deceased and that letters of administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 25th day of November 1971 appear before this Court and show sufficient cause to the contrary to the satisfaction of this Court

It is further ordered that the petitioner do produce the minors 1st and 2nd respondents in Court on the 25th day of November 1971 at 9 a. m.

This 9th day of September 1971.

A. Vythilingam District Judge

Drawn by W. S. Senthilnathan Proctor for Petitioner.

117 5 & 12

ORDER NISI

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2760

In the matter of the intestate of the late Appukuddy Kathiravelu of No. 65, Moor Road, Wellawatte, Colombo and Veemankamam, Tellippalai. Deceased

Nageswari widow of Appukuddy Kathiravelu of Veemankamam, Tellippalai presently of No. 65, Moor Road, Wellawatte, Colombo.

Vs. Petitioner

Minor 1 Kathiravelu Sri Rangan

" 2 Yarithi daughter of Kathiravelu

" 3 Kathiravelu Sri Tharan

" 4 Kamalini daughter of Kathiravelu

" 5 Kathiravelu Sri Muhunthan

" 6 Sivajini daughter of Kathiravelu all of Veemankamam, Tellippalai presently of No. 65 Moor Road, Wellawatte, Colombo. They all being minors by their proposed guardian-ad.litem

7 Elayathambay Ponnambalam

of Veemankamam, Tellippalai presently of No. 65, Moors Road, Wellawatte, Colombo Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 20th day of August 1971 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the affidavit of the petitioner dated 23rd July 1971 having been read.

It is ordered that the 7th respondent above-named be and he is hereby appointed guardian-ad-litem of the 1st to the 6th respondents above-named who are minors and that the petitioner above-named be and she is hereby declared entitled as the widow of the deceased above-named to have letters of administration of the intestate estate of the said deceased issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 24th day of November 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of August 1971

Sgd. A. Vythilingam District Judge

116 5 & 11

Saiva Paripalana Sabhai Jaffna

BOOKS FOR SALE

- THANCHAI VANAN KOVAI
- THIRUCHENDUR PURANAM
- SAIVA THIRUNERITH THIRADDIU
- SAIVAPOTHAM Vol. 1
- SAIVAPOTHAM Vol. 2
- THIRUVARIJDPAYANG
- PALAPADAM
- SAMAYA KURAVAR SANTHANA KURAVAR
- THIRUKURAL CHAPTERS I-10
- NALAYENBA KALINEENGU KANDAM
- MALAYA PADCHAMI
- TAMIL SAGES AND SEERS OF CEYLON in English
- C. W. THAMOTHARAMPILLAI
- (1932 - 1935) will be released on the Vijaya Dasami Day on 29 - 9 - 1971.
- PULIYLOOR ANTHATHY
- SAIVAKRIYAVILAKKAM in Print

Apply to :

The Manager, SAIVA PRAKASA PRESS Jaffna.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2767

In the matter of the intestate estate of the late Visuvanathar Arumugam Nadarajah of Ariyalai, Jaffna

Deceased Nallammah widow of V. A. Nadarajah of 86, Kandy Road, Jaffna Vs. Petitioner 1 Miss Chandra Vathana Nadarajah 2 Miss Leela Vilasani Nadarajah both of 86, Kandy Road, Jaffna

Respondents This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 2nd day of September 1971, in the presence of Mr. S. C. Mahadeva Proctor on the part of the Petitioner and the affidavit of the petitioner dated 24th day of August 1971 having been read.

It is further ordered and decreed that the Petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that the same be issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 15th day of December 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of September 1971.

Sgd. A. Vaithilingam District Judge, Jaffna 11 5 & 12.

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

No. 1001/Testy

In the matter of the intestate estate of Sinnadurai Kesavan of Alvai South.

Deceased. Soundaranayagi widow of Kesavan of Alvai South. Vs. Petitioner. 1. Kesavan Mathavan of do. 2. Kandiah Kanagasabai of do.

Respondents. This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Point Pedro on the 27th day of September 1971 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 2nd respondent be and

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2759

In the matter of the Intestate Estate of the late Arumugam Balaratnam of Ariyalai West, Jaffna

Deceased Elizabeth widow of Balaratnam of Sanguveli Manipay

Vs. Petitioner 1 Annamuttu widow of Arumugam 2 Arumugam Murugesu 3 Arumugam Markandu 4 Arumugam Kulanthavivelu

5 Selvanayagi widow of Thambaiyah 6 Kanthan Asaipillai and wife 7 Kanagammah all of of Kalaimagal lane Ariyalai

Respondents This matter coming on for disposal before K. E. Kathirgamingam Esquire, Acting District Judge, Jaffna on the 3rd day of September 1971 in the presence of Mr. S. C. Mahadeva Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th day of August 1971 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that the same be issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 25th day of November 1971 show sufficient cause to the contrary.

This 3rd day of September 1971 Sgd. A. Vythilingam District Judge Jaffna

he is appointed guardian-ad-litem over the 1st respondent unless the respondents shall on or before the 30th day of November 1971 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner as the widow of the deceased is entitled to letters of administration unless the respondents or any other person shall on or before the 30th day of November 1971 show sufficient cause to the satisfaction of this court to the contrary.

The 27 day of September 1971.

Sgd T. J. Rajaratnam. District Judge.

Drawn by, N. A. Rajaratnam. Proctor for Petitioner. 11 5 & 12

ORDER NISI

IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 259.9

T 2752 D. C. Jaffna

In the matter of the Last Will and testament of the late Kanagasabai Ponnudurai of Inuvil.

Deceased. Poomani widow of Kanagasabai Ponnudurai of School Lane, Inuvil. Petitioner. -Vs-

Minor. I. Ponnudurai Sandiralingam, 2 Rathi daughter of Kanagasabai Ponnudurai 3. Chelliah Ariarathnam all of Inuvil.

Respondents In the matter of the Estate of the late Kanagasabai Ponnudurai deceased, of Inuvil.

This matter coming on for disposal before I. G. N. de. Jacolyn Seneviratne Esqr; Additional District Judge, Colombo on the 29th day of March 1971 In the presence of Mr. V. Venasitamby, Proctor on the part of the Petitioner and the affidavit of the abovementioned Petitioner dated 19th March 1971, having been read;

It is ordered that the Will of Kanagasabai Ponnudurai, deceased dated 18th January 1969 and numbered 12244 be and the same is hereby declared proved unless the respondents or any other person or persons interested shall on or before the 26th day of July 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 3rd respondent, be appointed Guardian-ad-litem over the 1st and 2nd respondents and that the said Petitioner is the Executrix named in the said Will and that she is entitled to have Probate of the same issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 28th day of July 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of March 1971.

Sgd. I. G. N. de. Jacolyn Seneviratne.

Addl. District Judge Colombo.

Extended and reissued for 10 11-71.

Sgd A. Vythilingam District Judge, Jaffna

11 5 & 12

Guidelines for Human Conduct

While creating man, God has also shown him the way to live in peace. There is no need for him to run away from his surroundings. Temple worship, spiritual pursuits, study of scriptures and listening to expositions of works, relating to God are all intended to guide him and provide the needed mental solace. The epic Ramayana, for instance, projects several aspects of virtue, by following which one can mould his character. Any attempt however to claim mastery over it will be like a cat's desire to gulp the entire Ocean of Milk. The most important message contained in it is the absolute need to maintain one's moral calibre and never desire any woman other than one's own spouse. The Ramayanam also brings out the several philosophic doctrines hidden in the Vedas. A couplet in the Vedas "Bhadro Bhadraya...." gives in a nutshell the theme of the entire Divine Drama.

In his introduction to the epic at the Sri Anantapadmanabhaswami temple in Adyar, Manjakkudi Sri K. Rajagopala Sastrigal said in 100 stotas. Narada taught the Ramayanam to Valmiki, who elaborated them into 24,000 verses. The famous emperor Dasaratha suffered from the handicap of being childless. At the instance of sages he conducted a penance to invoke the blessings of God. About this time, righteous souls who could not brook the torture by evil forces any more pleaded to God to rescue them and the Supreme Being agreed to incarnate as Dasaratha's son.

—Madras Hindu

அரங்கே கயத சுவ மெனங் சூம் மீமன்
சாரணபு மடு சூம் சாரணபு மீமன் மீமன்
சாரணபு மடு சூம் சாரணபு மீமன் மீமன்
சாரணபு மடு சூம் சாரணபு மீமன் மீமன்.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press the Saiva Prakash Press, 450 K. K. S. Road (Vannerpallam), Jaffna on Friday November 4, 1971

Editor: B. N. SIVANIBAKAM

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No Testy 2628

In the matter of the intestate estate of the late Chelliah Paraniropasingham of Palsi Deceased

Mankaiyaatkarasi widow of Chelliah Paraniropasingham of Kalvalai, Sandilipay

Vs. Petitioner

1 Paraniropasingham Krishnaleela 2 Paraniropasingham Amarasingham 3 Paraniropasingham Inthraleela 4 Paraniropasingham Balachandran 5 Paraniropasingham Sarojini 6 Paraniropasingham Helen-diran 7 Paraniropasingham Madendiran 8 Paraniropasingham Vijayalechumy 9 Paraniropasingham Vijayalechumy 10 Paraniropasingham Jayalechumy 11 Paraniropasingham Kanenthiran all of Kalvalai, Sandilipay

This matter coming on for disposal before I. M. Jemil, Esquire, District Judge, Jaffna, on the 3rd day of August, 1971 in the presence of Mr. M. Sittampalam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 6th day of July, 1970 having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed guardian-ad-litem over the 4th to 11th Respondents and that the Petitioner be and she is hereby granted Letters of Administration to estate of her late husband Chelliah Paraniropasingham, unless the Respondents or others interested shall on or before 18th day of October 1970 show sufficient cause to the satisfaction of this Court why this Order Nisi should not be made Absolute.

It is further ordered that the Petitioner do produce the said minors in Court on 18th day of October 1970.

This 3rd day of August, 1971 Sgd. I. M. Jemil District Judge, Jaffna

Drawn by Sgd. M. Sittampalam Proctor for Petitioner. 26- 8- 71

Time to show cause is extended to 11- 11- 1971

Sgd. A. Vythilingam District Judge

14 5 & 12