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JAFFNA, FRIDAY FEBRUARY 25, 1972

X

CEYLON AND BANGALA-DESH

BY S. SIVASUBRAMANIAM

(Continued from last issue)

10. Even as Muslims under Mr. Jinnah's leadership demanded the division of India into two, the people of Eastern Pakistan under the leadership of Shiek Mujibur Rahman wanted a separation of Pakistan into two. The people of Eastern Pakistan are not willing to be ruled by Western Pakistan as hitherto. Matters came to a crisis. Military force was used against the people of Eastern Pakistan in the latter's attempts to free themselves from that rule. This step ran counter to all the known principles of Democracy and Self-Determination.

11. A separate independent Government has now been set up in East Pakistan known as Bangla Desh. The following paragraph reflecting the views of a leading American is instructive:—

No Parallel to Pakistan Genocide:

U. S. SENATOR

Dacca, Jan. 30.

"The United States Senator, Mr. Adlai Stevenson who saw during his two day stay here evidence of the atrocities committed by the Pakistani occupation force in Bangla Desh, said to-day the 'intensity of the terrible atrocities is without any parallel in the world history.'"

He told newsmen, before leaving for Calcutta en route to his country that the atrocities "reveal a calculated policy to extinguish the Bengali Culture."

He backed the demand for setting up international tribunal to find out the extent of the Pakistani genocide.

Mr. Stevenson said whatever was the policy

of the Administration, the people of the United States were sympathetic to the people of Bangla Desh.

He said this was "the best time" for the Nixon Administration to recognise Bangla Desh. UNI

12. It is respectfully submitted that the people and the Government of Ceylon have no option in all the circumstances but to recognise the present government of East Pakistan gracefully and speedily.

13. So far as the Muslim community in Ceylon is concerned, it is submitted that both Western Pakistan and Eastern Pakistan are dear to us, the people of Ceylon. The differences between two sections of the Muslim people outside Ceylon are matters beyond our province—Decades ago, many of the present Muslim countries were under the control of the Sultan of Turkey. Muslims in Ceylon at that time wisely refrained from taking sides and rightly allowed the Muslims of the Turkish Empire to decide matters for themselves and accepted such decision involving division of the Empire into separate independent States. The present is also an occasion when such a spirit of detachment is called for, as was displayed when the Ottoman Empire was split. The division of the Ottoman Empire enhanced very greatly the international status and strength of the Muslims; similarly the separation of Pakistan into two countries is bound to enhance the great strength of the Muslim people all over the world and the addition of a further powerful Muslim country in the Councils of the world including the United Nations Organisation. Thus the separation of Pakistan into two units

is bound to prove to be a blessing in disguise so far as the Muslims are specially concerned, and so far as the developing countries in Asia and Africa are generally concerned.

14. History, contemporary and past, gives several instances of the separation of one single country into two divisions. At present we have Western and Eastern Germany, both of which formed the old German Republic again that of the Empire of Austria-Hungary, subsequently divided into Austria and Hungary; that of England Scotland and Wales on one side and the Irish Free States on the other side; Ireland itself with two separate units, the Irish Free States and North Ireland; of the Federated States of Malaysia and Singapore

This precedent also occurred in the case of Belgium and Holland, Sweden and Norway, Spain and Portugal; and in the case of some of the South American Republics. It is quite within the realm of practical politics for Western and Eastern Pakistan functioning as two separate entities to be on very friendly terms in the future with each other in spite of their present differences even as the United States of America and Britain are on such intimate and friendly relationship, notwithstanding antagonisms and wars at the commencement.

15. Whether Eastern Pakistan is called by the name of "East Pakistan—Bangla Desh" or by the name of "Bangla Desh" only is not material. What is material is friendship between Ceylon and the other countries and cause of international peace, goodwill and harmony.

16. Once when Mr. Jinnah was asked by Mahatma Gandhi as to how the former was to be addressed, Mr. Jinnah said that the manner of expression or epithet did not matter. The expression

(Continued on page 2)

Life of Kumaraguruparar

BY

V. SUBRAMANIAM

Saiva - Pulavar

In the history of South Indian Saivism especially of the Tamil land, whenever the lustre of the religion faded and flickered in the gale of heretical creeds, some great Saint or sage appeared on the scene, trimmed the flickering flame and made it burn bright. Manickavasagar sings (சமயவாதிகள் தத்தம் மதங்களை அமைவதாக அரற்றி மலைந்தனர், மிண்டிய மாயாவாதமென்னுஞ்சண்ட மாருதஞ்சுழித்தடித் தார்த்த உலோகாயதனெனும் ஒன் னிறல் பாம்பின் கலாபேதத்த கடுவிடம் எய்தி அதிற் பெரு மாயை எனைப்) பல குழுவும் தப்பாமே.....

"Sectarian disputants complacently discordant tenets shouted loud, and fought. Then haughty creed of Maya unreal, came-whirled, dashed and roared like furious hurricane. Materialism, a glistening mighty snake brought cruel poisoned heresies. Whilst these delusions endless, girt me round, best I should go astray, He laid His hand on me....."

The Saint sensitive to the times, becomes the agent of the resurgence and retrieval of the precious heritage of religion. After the days of the revival of Saiva Siddhanta tradition by St. Meikanda Devar and his disciples, came the Muhammadan invasion and rule and that of the Nayaks of Madura. Islam and Vaishnavism and a soulless creed of Hindunism (Saivism) alone received the patronage of the princes. The religion of Saiva Siddhanta was glowing only in the cloisters of monasteries without shedding its light among the people.

It was at this hour in the early 17th century there appeared the spiritual luminary in the person of Saint Kumaraguruparar. Undoubtedly the greatest Tamil Poet of the century the Saint achieved far more than

the place of a poet of classical stature. Not since the hallowed hymnists and the psalmists of the Hindu devotional theism and its great Acharyas that inaugurated the classical philosophies—religious traditions of Hinduism, has there been such a precipitate stream of inspiration. The Missionary world-wide motivation of Hinduism and its capacity for withdrawal from isolation and controversy and advance towards appreciation and dialogue find their most vivid expression in the life and achievements of St. Kumaraguruparar. He wrote profusely, and conversed in the language and clime of Mughal India, propagating and spreading the message of holy vision, holy action and holy pathway of Saiva Siddhanta. In the words of the Saint, Saiva Siddhanta was but the quintessence or honey of the fruit of Vedanta on the top of the tree Veda. (ஓரும் வேதாந்த மென்று உச்சியிற் பழுத்த ஆர இன்ப அருங்கனி பிழிந்து சாரங் கொண்ட சைவ சித்தாந்தத் தேன்). From Cape Comorin to the foot of the Himalayas he carried his mission and founded institutions which are retrieved and revived today by his illustrious living descendants of the line.

Kumaraguruparar was born of a very high and gifted Vellala family at Srivaikunthan in the extreme South of India. His parents looked upon their son as a boon bestowed upon them in response to their prayer by the presiding Deity (i. e.) Kanthar of Tiruchendur the holiest of the holy shrines where the unseen God Skanda is a living presence. As if unwilling to open its mouth save before the presence of the Deity, the gifted child remained mute and dumb till it attained its fifth

(Over to page 6)

THOUGHT: TO BE TREASURED

அகர் உயிர போல் அறிவு
ஆகி எங்கும்
நிகரில் இறை நிற்கும்
நிறைந்து
(Thiruvalluvar)

Like the vowel A (pervading all letters) the incomparable Lord stands filling everything as Gnam (intelligence).



மகாசிவாயே நம: அகர் உயிர போல் அறிவு ஆகி எங்கும் நிகரில் இறை நிற்கும் நிறைந்து (Thiruvalluvar)

Hindu Organ

FRIDAY, FEBRUARY 25, 1972

PLAYING WITH POLITICS

It is a belief that the fate of a people is determined by the measure of agreement which exists among its various sections on matters of common interest. In other words where leaders of different political parties agree to agree on vital issues ignoring aspects of disagreement on other matters the people led by them will be able to achieve a lot.

Political drama is being rehearsed to bring about the union of Messrs. G. G. Ponnambalam and S. J. V. Chelvanayakam. Both are leaders of repute and experience. As such they need not be prevailed upon to get together to help the people demand in one voice their rights. If they cannot do so the fault is theirs; and their leadership will be open to criticism. We are living in the miraculous age that has enabled the President of America make up his mind to cross the big expanse of the mighty Pacific and set foot on the territory of the nation whose admission to the U. N. his country had all along for two decades been persistently opposing. And the purpose is said to be to seek a formula for peace. America and China appear to have lost faith in warfare. Hence their descending from space to terra firma. It cannot be a fall from

the sublime to the ridiculous.

As for the idea of Mr. Ponnambalam and Mr. Chelvanayakam getting together, either of them can do a Nixon, but on political strength it would be more appropriate if Mr. Chelvanayakam does so. And when this is done both of them can make similar moves with the leaders of the L. S. S. P., the C. P., the S. L. F. P., and the U. N. P. The final round will be a real exercise in political bargaining across the ROUND TABLE.

The choice is with either Mr. Ponnambalam or Mr. Chelvanayakam. Both can make the historic move simultaneously. But let not others be allowed to rush in for they will be only playing with the fire of politics!

Reviewed News

Petrol Rises in Price

The most inflammable article petrol, keeps on inflaming the feelings of the common man and the uncommon man alike. During the past few years the rise in the price of petrol per gallon has been meteoric. And so has been the fortune of the owner of the car who lets his car for hire not under the red number but in the sky. Draw a graph of the increase in the rates of hire and that of the price of petrol and one will be bewildered at its incongruity as the graph will not obey any known mathematical formula.

Kerosine in the Same Key

Those farmers who depend on the use of water-pumps and are not so well-to-do as to own one have become more unfortunate with the price of kerosine being increased. Here again the increase of fare is ten times that of the actual additional cost of kerosine. And who stands to gain first and foremost by any increase in price that is imposed by the Government? Not so much the Government as the vultures that prey on the common man!

Bridging the Budget Deficit

Dr. N. M. Perera has his problem of bridging the gap in the Budget. He has a plan to do so. But the common man has his special problem of gap!

Thiruvalluvar Thoughts

Wednesday — March 1, 1972, the day on which THIRUVALLUVAR THINAM falls this year can be fruitfully used by every religious and social association and by all schools to ponder over the profound thoughts of Saint Thiruvalluvar popularly known as Thirukural.

We have undertaken in the Hindu Organ to publish extracts from the Thiruvalluvar Urai Thokai, ably prepared by Advocate S. Soorasangaran and presented in a clear and comprehensive manner as we feel that the most urgent need of the people at this juncture is to know what the code of conduct of human beings is as enunciated and interpreted by sages and scholars of old.

Thoughts we have in plenty, based on politics, economics, sociology and a number of other similar philosophy. They are of recent origin and are not capable of being universally applicable. Marx to Mao, the thoughts differ in tempo or trend. But the thoughts of the sages of the past do not undergo changes with the passage of time. Hence the intrinsic value of the Great Kural.

Gurupoojah of St. Thiruvalluvar

Gurupoojah of St. Thiruvalluvar will be celebrated under the auspices of the Nayanmar Kaddu Saiva Apiviruthi Kalakam on 1-3-72 at the premises of the Raja Rajaswary Temple under the Presidentship of Vidwan K. Sockalingam B.A. Mr. E. R. Muttiah head of the Nallur Police Office will guard the portrait of St. Thiruvalluvar. The students of the Nallur Practising School will deliver a discourse to the accompaniment of music on "திருவள்ளுவர் வழிபே மகவுழி".

bridging the big gap in his budget. He cannot have a plan. For the black-market and the other species who pounce on every opportunity presented by an increase in the price of articles have their own plans to stifle the common man. His budget therefore will continue to be one of several

முறஞ்சுடர் (4)

திருக்குறள் THE GREAT KURAL

1. பாயிரவியல் Introduction

அதிபாயம் 4—அறன்வலியுறுத்தல் Assertion of Power of Dharma

(யாழ்ப்பாணத்து, எல்லா சிவபக்தமாமணி திரு. ச. குரங்குசாரர் L.L.B. Lond.) சிவயதார்த்தர், அவர்கள் எழுதியுள்ள திருக்குறள் உரைத்தொகை என்னும் நூலிலிருந்து எடுக்கப்பட்டது — ஆசிரியர்

குறள் - 39 — அறத்தான் வருவதே வின்பமற் றேவ்வாம் புறத்த புக்க மில.

அறநெறியான் வரும் இன்பமே உண்மை இன்பமாகும். புற வழியால் வரும் இன்பங்கள் துன்பத்தோடு பொருந்தினவ. அவை புகழையும் தரமாட்டா. True happiness springs only from life in the path of dharma. Pleasure derived from other sources are but sources of pain and not of real happiness. Besides, the latter are also devoid of glory.

அறத்தான் என்பதற்கு இவ்வறத்தோடு பொருந்தி என்றப் இன்பம் எந்ததற்குக் காரணமாய்வி என்றும் உரை செய்யும் பரிபேலகா உரை தகுதன்று. புறத்த புக்கமில் என்றதனால் அவற்றிற்கு எதர்மறையான அகத்த புக்கமைய என்பவை இரண்டையும் அவைத புக்கமைய என்பதை மாதிரி இன்பம் எனப்போடும் கூட்டிப் பொருள் கொள்ளலும் பொருந்தும். அறம், பொருள், இன்பம் ஆகிய மூன்றினுள் அறம் தனித்தும் பொருளிலும், இன்பத்திலும் வரவியும் நிற்கும் தன்மையது. அறம் வரவாப் பொருளும், இன்பமும் உண்மை இன்பம் கொடுப்பவகலை என்பது கருத்து. மறநெறவாம் புறத்த — மன மாசொடு செய்வன எல்லாம் துன்பக் கருவன. (உளமும்)

Life of Kumaraguruparar

(From page 5)

year. The parents were grieved and took the child to the temple of Tiruchunder and prayed to the Lord. Within forty days the saint was blessed with the beautiful and vivid vision of the Lord. The presence of the Deity was so overpowering that it made the dumb child break into a panegyric (சொல்லா) singing in praise and thanks giving of the Almighty and His gracious presence as the Lord Muruga responding to his prayer. The eulogy in the form of the beautiful philosophical poem of Kander Kalivenba which bears eloquent witness to the spontaneity and the sensitivity as only a child could have, it being awakened to the reality of the Divine presence not a bit laboured or deliberated, the poem, nevertheless breathes a maturity and discernment as could not be claimed by even the most systematic treatises or Shastras.

The life of Kumaraguruparar was since that hour an exemplification of the life of spirit, dedicated to prayer and pilgrimage, composing of religious poems and establishing of religious institutions. momentous was his visit of Madurai where the famous Thirumala

mansion attesting his glory was ruling. There the poet composed a fine poem on Goddess Meenakshi Ammaiyyar portraying the Goddess as the divine child of the Pandyan King of Madurai passing through the various stages of Her infancy. The poem was expounded by the author in the front hall of the Meenakshy Temple before a large audience which included the king.

Tradition relates how Goddess Meenakshi herself greatly moved, took the guise of the Temple priest's daughter, entered the assembly hall and seated herself on the lap of Thirumalai Nayaka. Listening to the poem with rapt attention she took the pearl rosary from the king's neck and threw it on the shoulders of Kumaraguruparar and suddenly disappeared to the great surprise and ecstasy of every one. The Nayaka King showered gifts on the poet. At his request Kumaraguruparar sojourned for a while at Madurai and wrote an ethical treatise captioned "an exposition of the right path" (திருநெறிக் கம்). Several other religious poems relating to the Shrine of Lord Shiva at Madurai were also written.

The next scene of activity for the saint was

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Sir Ponnambalam Arunachalam (1853 — 1924)

By

V. MUTIUCUMARASWAMY, B. A.

(Continued from our issue of 11.2.72)

To quote from Arunachalam's addresses —

"In the clash and interaction of minds from daily intercourse and discussion with fellow students and teachers the most precious gifts of a University to its alumni and under the spell of the vision of Italy newly arisen from the torpor of centuries, there dawned in the minds of us Oriental students, the idea of a national Renaissance of India and Ceylon."

"We in Ceylon desire that our Government shall be a Ceylonese Government, that our rulers shall identify themselves entirely with the Ceylonese interests and in the striking words of the Mahavamsa 'be one with the people'."

"With the increasing complexity of the administration, the concentration of all power in the hands of the officials and the demands on their time and labour, the best of them can only keep pace with the day's work and are unable to look around or ahead. Important questions affecting our permanent welfare are inevitably neglected."

"We are practically under a benevolent despotism wielded by a Governor who is responsible only to Downing Street; and he exercises his powers through a bureaucracy predominantly European. The Governor changes about once in five or six years, of late oftener. There is no settled policy for him to follow, and therefore no continuity of policy."

"Each Governor makes a policy for himself. He generally spends the first year of his administration looking round and studying local matters and conditions with the help of his Executive Council and Heads of Departments. He prepares a programme and sends it to Downing Street for sanction. Having got it, he subordinates everything to his programme and carries it through the Legislative Council with the help of an Official Majority. What is left of his programme generally goes by the board, for his successor has his own policy and programme."

"There has been no real attempt to train the people in self-government and we have fallen far behind even India. A bitter commentary on the expectations of the Royal Commissioners on whose recommendations our political and judicial system was organized in 1833. The peculiar circumstances of Ceylon, both physical and moral, seem to point it out to the British Government as the fittest spot in our Eastern dominions in which to plan the germ of European Civilisation, whence we may not unreasonably hope that it will hereafter spread over the whole of these vast territories."

Social Services

Arunachalam was also deeply conscious of improving the social condition of the people.

With the active co-operation of Sir James Peiris, inaugurated the Ceylon Social Service League on the January 29, 1915. Arunachalam was elected its first President, and the rules drafted by him were adopted by the League. It is interesting to note that these rules were adopted by the Servants of India Society organised by Gokhale.

He started Night Schools to be run by the Social Service League. (The first was one at Deen's Road, Maradana) He instructed workers in line by line visitation of slum-houses. Industrial education was imparted and cottage industries were revived by him.

Arunachalam also suggested the creation of Co-operative Credit Societies to help the people to develop industrial and agricultural enterprises. A Bureau was opened to secure the craftsman a market for their goods.

Founder of Labour Union

The first Labour Union that was established in Ceylon was founded by Sir Ponnambalam Arunachalam. He was elected its first President and its first Secretary was Mr. Perumunderam who was later to become Minister of Labour under the United National Party regime. He agi-

Life of

(From page 6)

Trichy. Here he encountered the bittered opposition of Vaishnavism at the hands of the adherents of the faith under the leadership of the poet Pillai Perumal-Ayyengar. Kumaraguruparar overcame the opposition defeating them in debate. Later, he visited the great saiva Monasteries at Tiruvavaduturai and Dharmapuram. It was while at Dharmapuram that the saint encountered his Spiritual Guru Sri Masila Mani Desikar who initiated him and blessed the inauguration of new institution of learning and spiritual tradition. The Saint after visiting Tiruvavur and Chidamparam repaired to Banaras and founded the Sai vate Mutt (Madam) of great celebrity as K. idara ghat. He distinguished himself at the court of the nawab by his miraculous powers and won the patronage of the Muslim ruler of Delhi and gift of land and other endowments for his monastery. Branches were established in various places and in the South, his Mutt at Tiruparandal (திருப்பரந்தரம்) became the central seat of his successors at a later day. Kumaraguruparar passed his last days at Banaras itself and in the month of Vaikasi on the third day after full moon attained the feet of the Lord Viswanatha which had been, as he says in a poem composed at Kasi (काशी), the one great yearning of his life.

NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO

No. 11424

1 Velupillai Ramalingam and
wife Packiam both of
Kovilkadavai Thennalai South

Vs. Plaintiffs

1 Sappat Ponniah
2 Sappat Chelliah
3 Marngesar Karpachippillai and
4 wife Sivasavallippillai
5 Kanapathippillai Ponnambalam and
6 wife Sivapakiam
7 Vallipuram Arambur

tated for statutory provision by which minimum wages would be fixed, and hours of labour would be regulated. He also successfully agitated against the criminal penalties such as jail and fines which were imposed on workers who broke their civil contract. He founded the Ceylon Workers Federation in 1920, the earliest Trade Union in the Island with Arunachalam as the guiding hand.

8 Vallipuram Thiagarajah
9 Ampalavy Velautham and
10 wife Parupathy
11 Swaminathar Kandiah all of Thunnalai South
12 Sithambarappillai Velautham and
13 wife Theivanai of Alvai South

Defendants

It is hereby notified that Action No 11424 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition/sale of the land called Kalingarayan Thoddam in extent 9½ Lms. V.C. and situated in Thunnalai Sekatkodichevankurichchy in the Parish of Kaddavely Vadamarachy Division Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 25th day of January 1972 at 9 O'clock of the forenoon.

By order of Court

M. Nadarajah

Secretary

This 10th day of January 1972.

Drawn by

V. Chelliah

Proctor for Plaintiff

44 25

Order Nisi

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2786 T.

In the matter of the Last Will and Testament of the late Arunachalam Kumaravelu of Vaddukoddai East

Deceased

1 Komaravolu Nadarajah and
2 wife Thavamanythevi both of Vaddukoddai East

Petitioners

This matter coming on for disposal before A. Vythialingam Esquire

District Judge, Jaffna on the 3rd day of December 1971 in the presence of Mr. A. Sockalingam Proctor on the part of the petitioners and the affidavits of the petitioners and the attesting Notary having been read:

It is ordered that the Last Will and Testament bearing No. 1230 dated 7.4.1971 and attested by M. A. Kumaraswamy, Notary Public, Jaffna,

Order Absolute in the First Instance

In the District Court of
Point PedroTestamentary Jurisdiction
No. 1002

In the matter of the Last Will and Testament of the late Wallipillai wife of Krishnapillai Mailvaganam of Puloly West Point Pedro

S. Kandaiya Mailvaganam of Puloly West Point Pedro

Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 29th day of November 1971 in the presence of Mr. M. Esurapadham Proctor for the Petitioner and on reading the petition and affidavit of the Petitioner dated the 27th November 1971 and the affidavit of Veeragathiar Periyathamby a witness and on reading Last Will No. 14683 dated 18-1-196 attested by M. S. Kandaiya Notary Public and deposited in this case.

It is ordered that the said Last Will be declared proved as the Last Will of the abovenamed deceased Wallipillai widow

of Krishnapillai Mailvaganam, that the Petitioner be declared the Executor of the said Last Will and that Probate of the said Will be issued to the Petitioner on his filling his Oath of Office and on this Order Absolute being published in the Government Gazette and in the Hindu Organ.

This 29th day of November 1971

Sgd. T. J. Rajaratnam
District JudgeDrawn by
Sgd. M. Esurapadham
Proctor for Petitioner
154 25 & 3

the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the 2nd petitioner abovenamed is the Executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly unless any person or persons interested shall on or before the 22nd day of March 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of December 1971.

Sgd. A. Vythialingam
District Judge JaffnaDrawn by
Sgd. A. Sockalingam
Proctor for Petitioner
153 26 & 3

ORDER NISI

In the District Court of
Jaffna

Testamentary Jurisdiction
No. 2785/T

In the matter of the Last
Will and Testament of the
late Velupillai Sethuna-
nathan of Vaddukoddai
East, Sittankerny

Deceased

Meheswariammal widow of
Velupillai Sethunathan of
Vaddukoddai East, Sittan-
kerny

Vs. Petitioner

1 Sethunathan Nahe-
waran

2 Sethunathan Rajes-
waran

Minor 3 Sethunathan Siva-
neswaran

do 4 Sethunathan Buva-
neswaran all of Vad-
dukoddai East, pre-
sently of Malaysia

do 5 Ammal daughter of
Sethunathan of Vad-
dukoddai East

do 6 Umaya Vadiva
daughter of Sethu-
nathan of Vaddu-
koddai East

7 Saravanapavanandan
Kulasoorian of Vad-
dukoddai East

The 3rd, 4th, 5th and
6th respondents be-
ing minors appearing
by their Guardian-
ad-litem the 7th Res-
pondent

Respondents

This matter coming on for
disposal before A. Vythi-
lingam, Esquire, District
Judge, Jaffna on the 14th
day of January 1972 in the
presence of Mr. A. Socka-
lingam Proctor on the part
of the petitioner and the af-
fidavit of the petitioner and
the attesting Advocate and
Solicitor having been read.

It is ordered that the 7th
respondent be and is hereby
appointed Guardian-ad-litem
over the 3rd, 4th, 5th and 6th
minor respondents for the
purpose of these proceedings.

It is ordered that the Last
Will and Testament dated 4th
November 1961 and attested
by Lim Khuan Kie Advocate
and Solicitor of Teluk A son
in Malaysia, the original of
which has been produced and
is now deposited in this Court
be and the same is hereby de-
clared proved and that the
petitioner abovenamed is the
Executrix and Sole Legatee
named therein and she is
hereby declared entitled to
have Probate thereof issued
to her accordingly unless the
respondents abovenamed or
any other person or persons
interested shall on or before
the 5th day of April 1972
show sufficient cause to the
satisfaction of this Court to
the contrary.

This 11th day of January
1972

Sgd A. Vythilingam
District Judge, Jaffna

Drawn by
Sgd. A. Sockalingam
Proctor for Petitioner
152 25 & 3

CEYLON AND

(Continued from page 5)

"Bangla Desh" need not
by itself be a bar to the
recognition of the coun-
try; perhaps the expres-
sion Pakistan Bangla
Desh or Bangla Desh
Pakistan would be wel-
come in prevailing cir-
cumstances.

17. No fear need be
entertained that the re-
cognition of the new state
of East Pakistan (Bangla
Desh) would in any way
serve as a precedent for
the promotion of contri-
fugal tendencies, if any,
in Ceylon. Circumstances
in Pakistan and Ceylon
are entirely different. It
is a case of a minority in
Pakistan trying to govern
a majority by force of
arms against the latter's
wishes, and calling upon
the rest of the world to
lend support to such an
unjust and undemocratic
method, based on military
violence, dictatorship, and
tyranny.

18. What has been
termed "Pakistan", con-
sisting of two separate
tracts of land, thousands
of mile away from each
other, cannot be said to
constitute one country or
one nation. The two dis-
tant pieces of territory at
best formed a federation
or union of people the
majority of whom profes-
sed the same faith, religion
being the only link. The
link of religion is to be
found between many
countries in the world,
each country being a
nation by itself and each
having a separate State
or Government of its
own.

19. The twin principles
of the Middle Path and
of Non Alignment formed
important features of the
political philosophy of the
late respected Prime
Minister of Ceylon, Mr.
S. W. R. D. Bandara-
naika's.

"It is also a law of
nature that the Middle
Path is always the wisest
and best."

"Extract from his pam-
phlet on the World Posi-
tion). The other ideal of
Mr. Bandaranaike is con-
tained in the following
paragraph:

"I am sure that it is
the hope of us all that
this Conference is only
the beginning of some-
thing much greater a
federation of free and
equal Asiatic countries
working not merely for
our advantage, but for
the progress and peace
of all mankind. It is a
high ideal, but not, I
venture to hope that
is impossible of attain-
ment. I, who as a

Buddhist, believe in
the supremacy of the
human mind, hesitate
to place any arbitrary
limits to the possibili-
ties of human achiev-
ment."

(Extracts from his address
on: "Unity and Har-
mony in Asia.")

With regard to neutral
ism, he said follows:

"It has been said the
Sabbath was made for
man and not man for the
Sabbath. I do hold that
all these were made for
man and not man for
them. That is our Philo-
sophy. That is the Philo-
sophy from which flows
our foreign policy, the
idea of neutralism. What
is this neutralism. It is
just that we do not range
ourselves with one power
bloc or another power
bloc to divide the world
into two worlds, each
hating the other; each
fearing the other which
must necessarily lead to
war. We like to be
friends with all. We
have our differences. We
do not want anybody to
come and impose their
point of view on us; we
do not like that. We do
not want it, but at the
same time we understand
their differences. That is
what I mean by dynamic
neutralism, not, the kind
neutralism of just remain-
ing on a side of sitting on
the fence, trying to get
what you can from there.
It is not so; it is some-
thing much more posi-
tive in my view. That is
the position from which
has flowed the policy
that we have hitherto
followed"

(Extract from his state-
ment on Suez and Hun-
gary including reference
to Ceylon's Foreign po-
licy:)

"One thing is clear:
wherever small people are
struggling to exert their
freedom against some
power or powers that
want to impose their will
by force, naturally they
have our sympathy.

We have been through
that mill-many countries
of Asia and ourselves and
I hope that sort of situa-
tion will not be repeated
in the future."

20. Applying the spi-
rit underlying these state-
ments approves the situ-
ation created by Bangla
Desh, there could be no
alternative except to re-
cognise Eastern Pakistan
as a separate country, by
whatsoever name the
people of that country

might wish to call it and
at the same time be on
friendly terms with the
people of Western Pakis-
tan.

21. The stand taken
by the people and lead-
ers of Bangla Desh is in-
dicated in the following
paragraph:—

Recognise Bangla Desh First, Mujib Tells Bhutto

Dacca, Jan 27

Pakistani recognition
of the "reality" of Bangla
Desh was the key to fu-
ture relations between
Dacca and Rawalpindi,
the Bangla Desh Prime
Minister Sheikh Mujibur
Rahman, told AFP here
yesterday.

He said there could be
no re-establishment of
formal ties between the

two former wings for
Pakistan after the mass-
acre of three million
Bengalis by the Pakistani
troops.

Reconciliation between
Bangla Desh and Pakistan
would be harder to
achieve than the renewed
friendship between France
and Germany after World
War II, he added. "After
the war, there was no
Fascist Hitler regime in
Germany", the Sheikh re-
marked.

Questioned on the
future development of
relations between his
country and Pakistan, the
Sheikh replied: "Pakistan
should understand the
reality and recognise
Bangla Desh as an
independent sovereign
country. After this, re-
lations can grow between
the two independent
sovereign countries."

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