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JAFNA, FRIDAY MAY 19, 1972

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The Soul of Character

BY
V. SUBRAMANIAM
Saiva - Pulavar

"Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Foot-prints on the sands of Time."

Individual and national character can be built only on true religiousness and that where this principle is not recognised and acted upto, there decay and ruin are sure to follow as the night follows the day.

It may have come within the experience of many that while people are unanimous in their verdict of an individual's character, while their applause would magnify him into a being far beyond the reach of the men of his age, and country, the hero whom they praise is probably passing within himself through a course of self-torture and repentance in remembrance of a thousand follies and sins such as make him think very small of himself in moments of self-examination.

Similarly a nation that is able to show a glorious record of high moral elevation and refinement and that appears to shine brilliant in a halo of glory is found on a nearer approach to possess a large number of human weaknesses which fail to be noticed when viewed from at a distance. Even the great ones of the world are men who have been too conscious of their weakness and too often depressed with a harrowing sense of humiliation caused by a knowledge of their shortcomings. They have often complained to God why He should not spare a small fraction of His infinite mercy to raise them up from the hopeless mire of sin and sorrow. This may be put down for self-humiliation, if not for self condemnation. This is not really the case. While many of the average specimens of humanity are often lost in the happy day dreams of self-glorification, the

chosen ones of God see their failings as clearly as they perceive a concrete object before them in the broad day light, and cry out in loud wailing tones before God for their purification and elevation. (Vide Tayumanavar, Manickavasagar.)

Self-examination (or self-introspection as it is called in psychology), therefore, seems to make all the difference between a really great man and the average man of the world whose inspiring motives are money and fame. (What is fame?) Men become saints sages and martyrs by cultivating the habit of self-examination, whereas the large majority of mankind have neither the time nor the inclination for it, while the former are refining themselves and are being dragged down by the accumulating weight of selfishness and sin.

Being in the midst of a society where each individual knows nothing else but his self and the ways to advance selfish ends by means, whether fair or foul and having to live in a world full of sensual fascinations, even the sage and saint find it difficult to close their minds against the ever outgoing waves of sinful attractions. They find themselves too weak to resist it; they therefore, accuse themselves, condemn themselves and pray to a higher power (to God) to lend them a helping hand and hence they avow their blemishes in unequivocal language and give expression to their sorrows and wailings. What a contrast between such men and the men of the world who are worshippers of mammon and of the senses. The saint and the sage struggle against evil

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Jaffna Hindu
College O. B. A
COLOMBO BRANCHOffice - Bearers
For 1972

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New Model Market For Northern Capital

The formal opening of the New Market for Jaffna took place on Monday, May 15 at 6-30 p. m.

Mr. Alfred Duraisappah, Mayor of Jaffna declared the Market open.

Physical Training Prizes

Ramarathan College and Udappiddy Girls College annexed the first places in the all Island Physical Training Competition held at the Jaffna Esplanade on May 13, 1972. 112 schools participated in the competition.

Ramarathan College won the first place in the 1st & 3rd groups while Udappiddy had the 1st place in group 2.

Malakkam Hindu College came 4th in group 3 and Arumudhaya was placed 3rd in group 2.

Sri La Sri Arumuga Navalar Source of Inspiration for Establishment of J.H.C.

(Extracts from Mr. E. Sabalingam's address of welcome to the Minister of Education.)

'The idea of establishing Jaffna Hindu College originated in the mind of the great Hindu Savant Arumuga Navalar. The Saiva Paripalana Sabai established and the Jaffna Hindu College Board of Directors fostered it till the take over. For eighty two years this great temple of learning has rendered yeoman service in the cause of education not only to the Hindu Tamils but to all religious and communities as well.

In the past, many measures were taken to introduce changes in the educational system of the country. Education Commissions, Committees and the like were appointed and several reports were issued but they didn't yield the desired results. With your vast experience as one-time Principal, and renowned scholar, you are working tirelessly to implement the new educational system. I assure you, Sir, that we shall extend to you all possible co-operation in accomplishing your task.

It is both an admirable and welcome measure to commence the vocational system of education from the sixth standard itself. Its success can be gauged only by the end of this year as all of us are trying to evolve workable syllabus.

There was a general fear in the country that the great traditions maintained by the schools would be done away with, once they were taken over by the Government. But you assured us that they would be preserved and also kept your word. The whole country is ever grateful to you for this noble act of yours.

The motto of our school is "Learn well and once

you have learnt, live up to it" as our great saint Valluvar said. It is our firm conviction that discipline and education must go hand in hand. It is this belief that has always contributed to the success of our school in education, sports and other fields.

We are today assembled in the Cumaraswamy Hall in the biggest school hall in Jaffna. If you judge our entire school by this hall, it will be entirely misleading. The reason is obvious. The other sections of our school are very old and also lack many necessary facilities. The upstairs verandahs facing the main entrance of the school are all dilapidated and are in danger of imminent collapse. Moreover we lack sufficient classrooms and laboratory facilities for the annually-increasing students of the school. The position of the strength of the school is as follows.

Primary classes	540 pupils
Middle school classes	561 "
Senior school classes	751 "
A/L classes	310 "
Total	2162

Children from many parts of the island seek admission to this school. The parents of these children finance their education at great personal sacrifice. It is utterly wrong to entertain the idea that these children are from affluent homes. We are happy to state that a good number of these children enter the university, thanks to their perseverance and their eagerness to learn.

We are aware that certain areas do not have the facilities for higher education. Their needs should be attended to immediately. We welcome the proposed scheme to admit children to the University on a

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THOUGHTS TO BE TREASURED

போற்றிடு தருமனைப்
புராநி நோக்கியே
சாற்றிடு கின்றனை,
தயங்கு கண்டுகை
நிறெடு புனைந்து
எமைநிலையும் நீர்ப்பால்
கூற்றுவன் யான் எனக்
குறுகு வாய்க்கை.

(Kanda Puranam)

The Destroyer of the (three) cities turned to the worshipping Dharma (Yama) and said: Say not that you are the regret of death and approach My Devotees who wear oscillating garlands of Rudraksha beads with sacred ashes.



ஹிந்து ஓர்கான்
தமிழகத்தின் மிகப்பெரிய
மாதிரியான தினாதி கிசைகை
தமிழகத்தின் மிகப்பெரிய
தமிழகத்தின் மிகப்பெரிய
தமிழகத்தின் மிகப்பெரிய

Hindu Organ

FRIDAY, MAY 19, 1972

TAMIL CAUSE THROWN INTO OBLIVION?

The Twenty second day of May, One thousand nine hundred and seventy two will remain for ever as a historic day in the annals of the story of Lanka for more than one reason. That a definite change in the Constitution of this country has been effected is a sufficiently significant event that cannot be forgotten. And equally relevant is another fact, the refusal of our racial community to accept the Constitution as satisfying that community's aspirations and legitimate demands.

The evolution of the political set up of this lovely little Isle from the time it was known to history has been long winded yet lively. From self rule to subjugation by foreign powers, the land described in epic literature as the Kingdom of the mighty Ravana, had experienced humiliation at the hands of the Portuguese, the Dutch and the British for four hundred and fifty years despite agitation. The awakening of the Eastern Nations and the realisation of the Western Powers of the fact that the will of the people legitimately deserved recognition,

paved the way for Lanka to be politically revived in its own right. In 1947 alien domination was over. After twenty five years a New Constitution is being adopted, not unanimously, but with most of the Tamil speaking Members of the Constituent Assembly dissenting.

Fundamental rights are of paramount importance and must be written into the constitution. Promises by the Premier and her colleagues holding power at the present time cannot have any permanent value. Hence the utter inadequacy of the New Constitution to provide for the just, legitimate and democratic rights and demands of the Tamil people. The failure of the framers of the New Constitution to provide for the requirements of all the people makes it impossible for the Tamil people to accept a Constitution which falls far short of the minimum due to them. Hence the decision of the United Front to observe May 22 as a day of mourning.

The Tamil people, however, welcome the idea that this country should become a sovereign republic but regret that in the Constitution establishing such a republic, there are omissions that grievously affect the status of the Tamil speaking people. A sovereign republic must satisfy the just and legitimate aspirations of all the people.

We have in an earlier editorial drawn the attention of the Government to the fact that the Federal Party and the Tamil Congress are jointly and sufficiently representative of the Tamil people. The opposition of the elected representatives of these two parties in the Constituent Assembly to the New Constitution is, therefore, in effect the protest of the Tamil people voiced by accredited leaders.

TAMIL UNITED FRONT'S DECISION

The Joint Conference of Tamil Leaders that met at Trincomalee last week decided to observe May 22 1972 as a day of mourning and has called upon all Tamil speaking people to do so.

Sri La Sri Arumuga

(From page 5)

regional basis. We don't deny that this will benefit children from areas lacking adequate educational facilities. At the same time, we regret we cannot wholeheartedly accept a schema which allows admission to children in backward areas while denying the same to deserving intelligent children. This engenders a spirit of despair and frustration in the minds of the latter.

Children are sent to this school to enable them to receive their education in an atmosphere of Hindu Culture and traditions. Their merit too must be recognised. I humbly request you, Sir, to consider the selection of at least seventy percent of the candidates on the basis of marks along with the selection to be done on a regional basis. It will be indeed a welcome gesture if the real scheme of admission to the University is also made public.

I would also like to take this opportunity to draw your kind attention to the portion of the Omaraswamy Hall which has not yet been completed. In 1958 the Jaffna Hindu College Board of Directors contemplated putting up a three storeyed building to make up for the inadequate classroom accommodation and laboratory facilities. They laid the foundation for this building at a cost of Rs 38,000 but ever since, no further progress was made for want of finance. In these circumstances I would most respectfully request you, Sir, on behalf of the parents of the children of the school, teachers, the old boys and present boys of the school to grant us adequate financial assistance to complete this building."

Criminal Justice Commission

The Chief Justice, as authorized by the Governor-General, has appointed the following Supreme Court Judges to form the C. J. Commission to try the detainees in connection with the insurgent movement of April 1971.

Mr. H. N. G. Fernando, Mr. A. C. Alles, Mr. W. T. Thamotharam, Mr. H. Deheragoda and T. W. Rajaratnam, all Judges of the Supreme Court, will sit on this Commission.

The Soul of Character

(From page 8)

No man of modern culture can speak but with admiration of the schools of Plato and Aristotle. How is it that such a glorious civilisation had its fall and all the splendid institutions have become things of the past? Was the fall due to the disunion among the different tribes of Greece by reason of their clashing interests? This is ordinarily put down by historians as the cause of their fall. But the cause lies deeper than what the mere historian can teach.

The sister land of Italy though inferior to her elder sister of Greece in point of culture and refinement surpassed her in political institutions and military glory. The poets, the philosophers, the orators, and the artists of Rome would have brought renowned glory to any land. But Rome was born with a political organization. In her days of youthful vigour, Rome not only became the mistress of her elder sister, but spread her wings far and wide over the whole world. Large portions of Asia and Europe came under her sway and received the benefit of Roman institutions and Roman culture. Except in the spirit of modern political institution and the indirect influence she exerts through her literature, ancient Rome is practically dead to the modern world. Might it be that she crased under stupendous weight of her growth? or might it be that the blending of races, deromanised the Romans and dragged them down from the high moral and political standard to which they had raised themselves by the work of centuries? The one or the other is the cause assigned by modern historians. But the cause lies elsewhere.

Coming nearer home to our own country what do we notice here, when we read her history, ancient and modern? The ancient Aryan of India was born for greatness and had all the talents and tendencies so noble and pure as if he were the chosen child of God. While the development of the other nations of the world was imperfect or lop-sided, that of the Indian Aryan was all sided and harmonious and his spiritual development is admitted on all hands to have been astonishing.

ly high. In moral elevation none could approach the ancient Aryans. His generosity, simplicity and charitability are proverbial; in science and arts his development was phenomenally high, though in certain departments of arts, his achievements were inferior only to those of Greece. In Philosophy and Literature his position was as pre-eminent as that of Greece or Rome, or in modern days, of England. How is it that though he raised himself to such a high pitch, of human development, he was not able to maintain himself in the same level, though he was not able to advance to still higher levels. Could this have happened through the disunion of a hundred and odd princes by whom the vast continent of India happened to be ruled? This is indeed the cause that is seen on the surface.

Instances of other nations and other countries can be multiplied for the purpose of our investigation. To do so is unnecessary. Those taken up here are typical instances and what holds good of them may be taken as applicable to all nations. Let us here examine what led to the elevation of the nations here instanced as types.

National greatness can be an accomplished fact, only if each individual unit of the nation strives for such greatness. It is a common national treasure to be striven for and obtained after a good deal of self-sacrifice. The greatness is not this man's alone or another man's alone, but it is the country's common property. There cannot naturally be any motive to work for it, unless one brings to deny oneself the advantage and the pleasure of self-advancement. To sacrifice one's personal comforts, to place one's earnings either in whole or in part at the disposal of the nation, when the need arises, to be prepared to shed one's life-blood and even to lay down one's life on the altar of the national sanctuary requires an amount of courage and heroism which a worshipper of self cannot be expected to possess. If national greatness comes from self-sacrifice, the converse is also true that national (Over to page 7)

SUPPLEMENT TO LIFE OF Kalayogi Ananda Coomaraswamy

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

Months later at a concert given at Nallur, Jaffna, Ceylon, I witnessed an Indian dance performed by a youth organisation in honour of the visit of Mrs Margaret E. Cousins to Jaffna. My teacher, Professor T. Muttucumaru, asked me if I had read any of the writings of Dr. Ananda Coomaraswamy. He went on to speak of his writings with the enthusiasm of a disciple I could only recall the photograph in the red book which my father had brought home. Nor did I know of him and my answer to my teacher seated by my side was in the negative.

The account I had heard of Ananda Coomaraswamy from my teacher had the effect of my reading his Essays in National Idealism.....I liked especially the references in his writings dealing with the cultural connections between India and Ceylon we discovered truths so profound that we bent our knees before him and sought for more from him. The experience I have gathered after reading his books has been of no mean order. In spite of all that has been done for Indian studies we were unable to understand many aspects of Indian Art and philosophy. Coomaraswamy made us to be much in advance of those Indians and Ceylonese to whom he has been a closed book. The supreme interest in his writings lies in what he explains of our heritage, that has been shaped in the course of several thousand years. || Never will a reader turn un-Indian in foreign lands after a perusal of his writings. When we were boys, the study of India meant the study of a country where stress was laid upon fights and dynastic figures rather than upon the evolution of the religious and social institutions and the religious ideals of India. We did not study India in the light of her living cultural tradition. This was the B. C. era of Indian art — Before Coomaraswamy. For such a study one must sit at the feet of Coomaraswamy. He has rightly taught us to believe that the key to new conquests lies always in taking up earnestly our connections with the past and the man or woman unaware of his or her heritage has no future. For my own part, I cannot help thinking that Coomaraswamy has contributed in a vast measure towards the growth of traditional movements in India, the crowning point of which has now been achieved. He laid the germ of a powerful movement that developed in later years towards securing the advance that India and Ceylon have made. His writings has built up a consciousness of national life. As a sincere patriot he took an active interest in the welfare of India and played an important role in the national regeneration of his country. His contribution to the awakening of India is very great. Though he lived for the more than 30 years in America far away from India he was Indian to the very marrow of his bones and lived every minute for the cause of Indian Art and Thought, in fact he lived for the realisation of the Self. Like a true nation builder he revealed a vision of India to her sons and daughters. In the sphere of art he waved aside the curtains that for years had obscured the great artistic heritage of India. Now that the bonds of the East have been broken it is all to his credit that proper appreciation of Eastern art is being made. Swami Vivekananda, Poet Tagore and Ananda Coomaraswamy form a great triad. These great men have performed the task of interpreting Eastern culture to the synthetic civilization of the West in the realms of religion, poetry and art. Great personalities like Mahatma Gandhi, Anurobindo

United Tamil Front Urges Unified Protest

Tamil Speaking People Totally Dissatisfied

New Constitution Not Acceptable

A very representative conference of leaders and prominent members of all Tamil Parties was held in Trincomalee on Sunday May 14, presided over by Mr. S. J. V. Chelvanayakam, Q. C. M. P.

Unanimity of opinion that the New Constitution was unacceptable to the Tamil Speaking people was the keynote of the proceedings.

Mr Chelvanayakam was confident that the United Front of Tamil Speaking people would not allow their cause suffer by default.

NALLUR M. P. IN NEW ROLE

Even a child will scorn and despise the ridiculous move of the M. P. for Nallur and the M. P. for Vaddukoddai, who had been expelled from the All Ceylon Tamil Congress for violating the principles and policy decisions of the Party, in holding a meeting of a few (less than seventy five) S. L. P. supporters and a number of persons who had never before identified themselves with the Congress. The ludicrous attempt reached a stage of utter folly when a 'sham' election of office-bearers was held and to cap the comic performance, Mr. G. G. Ponnambalam was elected Patron. The statement of the

The Soul of..... (From page 6)

decay comes from self-glorification. In all the instances taken for consideration, the greatness reached by each individual nation should have been due to the merging of the individual self in the larger self of the nation. In the process of advancement to greatness and of the maintenance of its greatness by a nation, "I for all" should have been the prominent idea and during the days of its integration and decay, "I for myself" if not "all for me" should have been the ruling motive.

Investigating therefore into the causes of the rise and fall of a nation we have to see why at one time self-sacrifice was the ruling motive and at another time self enhancement.

Police regarding the circumstances in which the organizers obtained the use of the Town Hall and assistance of the Police gives the lie direct to the published reports of the meeting of non-Congress men.

Mr. M. Sivasithamparam, General Secretary of the A. C. T. C. has dismissed the activities of Mr. C. Arulampalam in this connection as a frivolous farce.

Ghose and Ananda Coomaraswamy have met with deep understanding and appreciation in the West.

As soon as World War II concluded and it was possible to communicate with the outside world, I began to correspond with Kalayogi Coomaraswamy. His letters are great gifts I treasure. Today an artist's sketch of Ananda Coomaraswamy is on my table. Several of his rare books, some autographed by him, are on my bookshelf. A biographical extract from a "Who's Who" is on my table and my own library has been named "Ananda Coomaraswamy Home Library". There is my youngest boy Ananda, who received Gurudev's blessings, keeping company with the other children Gandhi, Jawaharlal and Rabindra, to remind me of Ananda Coomaraswamy who became my own GURUDEV and from whom I have had the good fortune to have had his love in abundant measure. And finally it is Gurudev Ananda Coomaraswamy who (as the Poet Rabindranath Tagore declared in Gitanjali)

"made me known to friends whom I knew not,
given me seats in homes not my own, brought
the distant near, and made a brother of the
stranger."

Thiruvachagamani At Sekkilar Vila

The Sekkilar Manram has been fortunate in getting Thiruvachaga Mani K. M. Balasubramaniam, B. A., B. L. as the Chief Speaker at the Sekkilar Vila.

Sekkilar Vila began on the 18th instant and will conclude on the 20th inst. Sri M. SriKantha President of the Manram inaugurated the Vila. Sri M. Gnanaprasadam, Selvi Thangammah Appakutty are among other speakers.

In a scintillating speech full of appropriate humour and rich in content and language at the open-



Thiruvachagamani

ing session Thiruvachagamani portrayed the pre-eminence of Periapuranam the inspired work of Sekkilar Swamikal, in all its glory and described how the Puranam explained the significance of Saiva Siddantha and depicted the lives of the 'Nayanmars' who lived a true Saiva life and showed what Saiva Culture was.

Nallur T C. Members Say No to Their M. P.

Presided over by Mr. R. Viswanathan J. P. U. M. Proctor S. C., a very large gathering of voters from wards 22 & 23 of the Jaffna Municipality emphatically disapproved of the attitude of the M. P. for Nallur in his decision to vote for the New Constitution.

Mr. Viswanathan in his address stated that he was the chief election supporter of Mr. C. Arulampalam and that the members in the audience were enthusiastic supporters and added that their considered view was that the New Constitution was not acceptable to the Tamil people.

முற்றோடர் (7)

திருக்குறள் THE GREAT KURAL

பொருள்

(யாழ்ப்பாணத்து, எல்லா சிவபக்தமாமணி

திரு. ச. குரங்காரன் L.L.B. (Lond.) நியாயதரந்தர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தோகை" என்னும் நூலினை எடுக்கப்பட்டவை

திருவள்ளுவர் அறிவுரைகள் எக்காலத்திற்கும் பொருத்தமானவை. இக்காலத்திற் கூட அரசியல் முதலிய பொதுக் காரியங்களில் ஈடுபடுபவர்கள் உட்பட நாம் அனைவரும் ஒழுக்கவா வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரையாசிரியர் தரும் விளக்கங்கள் மேலும் தெளிவாக்கியுள் — ஆசிரியர்.

அதிகாரம் 78—படைச்செருக்கு

குறள் 771

என்னைமுன் னில்லன் யின் நெய்விர் பலரென்னை முன்னின்ம கன்னின் நவர்.

பகைவர்களை! எந்தலைவன் முன் எதிர்த்து நின்று இறந்து கல்வடிவாய் கிற்பவர் பலராவர். ஆதலால் நீங்கள் உயிரோடு இருக்க என்றும்பினால், என்னுடைய தலைவன் எதிரே போர் ஏற்றி கில்லாதிர்கள்.

O — our foes Many are the men who faced my master in battle in the past and having been killed by him now stand in stone. Therefore, if you wish to continue to live, face not my master in battle

ஐ — அரசன். தலைவன். இது ஒரு வீரன் தன் வீரத்தையும் அரசன் மேல் வைத்துக் கூறியது. அது நன்றியும் அடக்கமும் பற்றியதாகும். இது நெடுமொழி வஞ்சி (பு. வெ. மா. வஞ்சி 12) — தலைவன் வீரத்தை கூறுவது மூலமாகத் தன்வீரம் கூறியதாகமும் கொள்ளலாம். என்னை என்பதினான் ஏகாரத்தைச் சாரியையாக்கி அதனை முன்முன் என்பதற்கு எழுத்து முன் என்று பொருள்காண்பர் பரிதியார். காலிகுருகு என்பது முன் என்றே பொருள் காண்பர். போரில் வீரமரணம் எய்திய வீரர்களுக்கு ஞாபகச் சின்னமாகக் கல்நடுதல் பண்டைய வழக்கம். இஃது எளியாரைப் போகச் சொல்லி, எதிர்பாரோடு போரவேண்டும் என்றது என்றது என்னும் பணக்குடவர் விளக்கம் பொருந்தாது. இக்குறளைப் பகைவர்களுக்கு ஒரு வீரனின் மனைவி கூறியதாகக் கொள்ளும் உரையும் அது புறத்தினை நெறியென்னுதலால் பொருந்தாது.

(வளரும்)

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 164

In the matter of the Last Will and Testament of Nitchinkathiravampalamuthaliyar Senathirajah Sethukavalal of Pulopallai

Deceased, Vallipuram Sellathambay of Point Pedro

Vs. Petitioner
1 Sothiratham widow of Sethukavalal of Pallai
2 Sethukavalal Sritheeran of do
3 Sethukavalal Bakeerathan of do
4 Sethukavalal Manoharan of do

Respondents
This matter coming on for disposal before Jellappali Jayaratnam Rajaratnam Esquire, District Judge of Chavakachcheri on the 17th day of April 1972 in the presence of Mr. R. D. Sivaguru Proctor on the part of the petitioner abovenamed and the affidavits of the petitioner dated 17th day of April 1972, the attesting Notary Public dated 21st day of December 1971 and the witnesses dated the 17th day of April 1972 having been read:

It is ordered that the Last Will and Testament No 9382 made by Nitchinkathiravampalamuthaliyar Senathirajah Sethukavalal the deceased abovenamed and attested by A. V. Sathasivam Notary Public on the 17th day of September 1970 the original of which has been produced and is now deposited in Court be and the same is hereby declared proved and it is further order-

ed that the Petitioner abovenamed is the Executor named in the said Will and he is hereby declared entitled to have Probate thereof issued to him accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 8th day of June 1972 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 1st Respondent be and she is hereby appointed Guardian-ad-Litem over the 2nd to 4th minor Respondents abovenamed to represent them for all purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 8th day of June 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of April 1972,
Sgd. T. J. Rajaratnam
District Judge.

Drawn by
Sgd. R. D. Sivaguru
Proctor for Petitioner
17 & 2191

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2780

In the matter of the Intestate estate of the late Periyar Sivapragasam of Kopay South.

Deceased, Thangammah widow of Kandiah Sinnadurai of Kopay South.
Vs. Petitioner Sithamparan widow of

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1347

1 Nannithamby Veerasingham of Kuppilan Vs. Plaintiff
1 Kasippillai Subramaniam and
2 wife Pooranam
3 Muthalithamby Subramaniam
4 and wife Thangammah
5 Murugesu Kanapathipillai
6 Veluppillai Subramaniam
7 Sinnathamby Naga-lingam all of Kuppilan Defendants

It is hereby notified that action No P. 1347 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Nunkaiyakaladdy" in extent 70 Lms. V. C. and 7 Kls. and situated at Erlalai in Mallakam Parish Valikamam North Division Jaffna District Northern Province

The defendants in the aforesaid action are summoned to appear in Court on the 30th day of May 1971 at 10 O'clock of the forenoon

By order of Court
Sgd. V. Sivasubramaniam
Chief Clerk

This 5th day of March 16th 1972

Notice extended and re-issued for 6-6-1972

By order of Court
Sgd. P. Sathasivaratham
Chief Clerk
20 19

Veluppillai of Kopay South Respondent

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 4th day of November, 1971 in the presence of K. Vairavanathan, Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as the sole heir of the said deceased be and she is hereby 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 Respondent or any other person or persons shall on or before the 24th day of February, 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 4th day of November 1971.

A. Vythialingam Sgd. District Judge
Drawn by K. Vairavanathan Proctor for Petitioner. 24-2-1972

Time to show cause is extended till 31-5-1972

Sgd. A. Vythialingam District Judge
19 19 & 26

The Soul of Character

(From page 5)

thoughts but the man of the world acts evil and is very often unconscious of it.

All complicated institutions of the world educational, and governmental, the one for enlightenment and the other for purposes of administration are concerned not with the sage or saint, men of transcendental greatness, but their purpose is to ameliorate the condition of the average men of the world and of men below the average. The handful of great men who have reached the advanced stages of human evolution are the accepted children of God with whom human institutions have nothing to do; their further advancement and spiritual welfare being in the hands of Him to whom they have entirely surrendered themselves. They are the men who in the fulness of time, are to become the law-givers of the world; they are not beings to be affected by human laws.

(See Namarkom Kudiallom (நாமர்க்கும் குடியல் லோம்) etc.)

We have seen that a perfected man free from the least imaginable stain or dross, is an ideal looming in the distant future. The greatest ones of the world have advanced to that ideal or nearly reached that ideal. They have become the best and the sweetest flowers and fruits of humanity. By studying the means and ways adopted by them those who are in lesser position may frame guiding lessons for their future progress. It is only in this way that real advancement becomes possible to individuals. No scholastic system with its innumerable subtleties and exact definitions, no lengthy treatises on the systems of moral and social laws, no platform lecturing on the theories concerning morality or religion has done even a tenth as much as a single living example of goodness and greatness has done for the elevation of man.

Let us now try to know what has made the really great man, the great men

that they are. What motive power impelled them forward, what failings they had and how they overcame them and how they avoided the common failings which are found in the generality of men. Before doing that, (which is reserved to the latter part in the treatment of this subject), let us see how good many of the world's institutions, ancient and modern misdirected their efforts and energies and therefore failed to realise the results that those institutions were intended to produce.

The history of ancient civilizations presents a brilliant record of glorious achievements in the earlier stages of their growth; but in their later stages exhibits a harrowing tale of ruin and disintegration. The existing monuments and records of the ancient Egyptian civilisation bespeak a surpassing development on the part of the ancient Egyptian in art and general culture. But now what we see of the glory of this ancient civilization? Nothing is left of it but its mummies, its catacombs and its pyramids and its hieroglyphics. What should have been the cause of this decay?

Taking a leap from Egypt to Greece we find in that country a highly gifted race whose culture and refinement surpassed any that the world ever saw, except that they were matched only by the culture and refinement of ancient India. Ancient Sparta developed a race of men who were fine specimens of humanity. The achievements of the warriors of ancient Greece were and are found to be fit themes for a thousand tales and songs. With all the boasted advancement of modern civilization and modern learning ancient Greek models in art and literature are yet studied with admiration by modern men of refinement and culture.

(To be continued)

சாஸ்திரம் அழகுற செய்ய மலிகாஞ் சாஸ்திரம் மன்ன
சாஸ்திரம் யாசு செய்ய குறையின தரிசாக் சாஸ்திரம்
யாஸ்திரம் யாசு செய்ய குறையின தரிசாக் சாஸ்திரம்
யாஸ்திரம் யாசு செய்ய குறையின தரிசாக் சாஸ்திரம்

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Editor: R. N. SIVAPRakasam