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THE CONSTITUTION

BY S. SIVASUBRAMANIAM

Arising out of the situation in the country resultant from the promulgation of the New Constitution and apropos your relevant Editorial, may I be permitted with due deference to make the following submissions,

Representatives of the Government party including the Hon. the Prime Minister Mrs. Sirimavo Bandaranaike have stated that the New Republican Constitution could be given a trial and that it is also subject to amendments in the future, if some become desirable—She has appealed for co-operation. Hon. Dr. Colvin R. De Silva, the Minister for Constitutional Affairs has also expressed similar views. Hon. Dr. N. M. Perera has said likewise and referred at some length to the position of the Tamil Language.

There is no doubt that the Constitution is subject to defects; and absence of adequate provisions in express terms in respect of the Tamil Language is one of them. I have in a previous communication to the Hindu Organ enumerated nearly 17 (seventeen) major defects.

In all the circumstances it is best that attempts are firstly made by all groups and parties to try to work the Constitution; and secondly through such attempts to make patent its defects, and get them remedied. Regulations

could be framed as interim measures. Conventions could also be established. Through conventions, and regulations, substantial improvements could be ushered. Much will depend on the spirit in which the Constitution is worked. On this point, the attitude of the dominant element in the body politic of Sri Lanka would be a decisive factor. The dominant element in the body politic of Cey-

lon is the Sinhalese community - Avoidance by the Government of any rigid attitude is generally desirable. The happiness and prosperity of one and all could be the aim of the State and not the mere exercise of power by any majority.

When Ceylon was under British rule, Rt. Hon. Ramsay Mc. Donald, a British Prime Minister and a friend of Sri Lanka made an instructive statement in the course of an address delivered at Colombo under the auspices of the Ceylon Labour Union relating to our National Affairs. He said as follows:

"The problem that we have got to solve with your co-operation, you sitting at the same table as ourselves, you thinking out the same problems as ourselves, you criticizing with us your own proposals; the problem of democracy has got to be solved in co-operation, in goodwill, in fellowship, in communion one with another, but can never be solved otherwise."

If a foreigner like Mr. Ramsay Mc Donald who was a friend of Sri Lanka felt that such mutual co-operation was necessary between the British Government and the people of Ceylon, how much more desirable and natural ought to be mutual co-operation between various communities of the country, especially when we have regained our National Independence.

A very vital thing necessary for the solution of all our national problems is perpetual and continuous contact between the various communities in the country in all spheres of activity, political, cultural, religious, economic, social and in all other walks of life nothing excepted. If universal agreement cannot be achieved, agreement to disagree is the next best

(Over to page 2)

HE RETIRES

(SCM)

Mr. Thampu Senathirajah who was on the staff of the Jaffna Hindu College during the last 23 years has retired as from the 1st of June.

The iron-man of the J. H. C., O. B. A. Mr. Senathirajah was an eminent teacher of Physics, Maths and Geography. Senathi, as he is affectionately called by numerous of his colleagues and old boys, was a tower of strength, to the O. B. A. during the last two decades.

The eldest in the illustrious Thampu family at Neeraviady, Mr. Senathirajah had his early education at the J. H. C. and obtaining the Science degree proceeded to U. K. for higher studies. Before joining the staff of the J. H. C. in 1950, he was attached to the Meteorological Dept. He was the resourceful Treasurer of the J. H. C., O. B. A. at the time when funds were needed to complete the enviable Kumaraswamy Hall. True to his Alma Mater he was always full of assistance to subsequent Principals in the matter of Education at Jaffna Hindu. The successes at the University Entrance, G. C. E. A. L. and O. L. on an all Island level in this College during the last 15 years are entirely due to the devoted and unselfish services of the teachers of the calibre of Mr. Senathirajah.

In the field of sports too Mr. Senathirajah gave his mite. Himself a good cricketer he had played for the school in various tournament matches. Playing against the College staff, he once bowled his own father, a left-hand powerful batsman, for a duck. Mr. Senathirajah had served very efficiently in the College Disciplinary Committee, the Board of Prefects, the Teacher's Guild, the D. T. A., the A. L. Union, the Scout Group Com-

Comforting Contact Made at Colombuturai

Lasting Lesson on Lofty Thoughts

(Continued from last issue)

Galthurus H. Mees, Ph. D. a Dutchman deeply interested in Hindu philosophy, religion and mysticism decided to settle down in Malabar in an Ashram. He had spent some time with the great Ramana Maha Rishi of Thiruvannamalai, in South India. He then visited Ceylon some years ago and spent a few days in Jaffna. He was a person of intuitive religious experience. He desired to see the Colombuthurai Swamy. Mr. K. Navaratnam, the writer and one other accompanied Dr. Mees to the Colombuthurai Swamy's hut. The Swamy was not in. Dr. Mees entered the hut and stood in silent meditation for a few minutes. He then left the room saying that he had experienced the mystical content of this great Yogi charged with intense spiritual power. He described the Colombuthurai Swamy as a dynamic personality and quite a different psychospiritual type to the Ramana Maha Rishi. A few moments in the Swamy's ashram hut had given this psychically sensitive Dutchman all that he wanted to know about the Swamy—his spiritual stature, his dynamic power and transcendental experience.

Like the experienced tourist selecting beauty

mittee and the Sports Committee.

To the numerous old boys of the College who are now serving in various capacities everywhere in Ceylon, Mr. Senathirajah is a name that cannot be forgotten. May the Jaffna Hindu College and Mr. Senathirajah live in association through years to come.

spots in the world around, the Swamy too had an eye and an intuitive sense to locate quiet spots suitable for contemplatives to spend their time in quiet meditation. One such place he loved to go to was the Kandavanak Kadavai Temple, on the Valvettiturai coast. Even when he walked round the town his sensitive and tranquil personality would distinguish and note places with a gripping quietitude. On one moonlit night he took Navaratnam and a few young people across the shady grave of the Roman Catholic Cathedral and in the corner opposite the Bishop's house he stood for a few moments and remarked that the silence and quietness of the place was due to the life of worship and prayer, practised by the priest around it.

The Swamy lived in the world, but in utter detachment and renunciation, every hour of his life being in inward awareness, an intuitive and conscious experience of the transcendental reality.

OUTSTANDING OCCASION

Solemnity and serenity reigned Supreme on the outstanding occasion of the Birthday Centenary of Yogar Swami as hundreds of devotees paid humble homage to the memory of a master devotee of God. Singing of Thirumurai and the recital of Natchinathanai marke the majestic pilgrimage. The devotional worship at Mayai Kandan Temple Tharkkathevi Shrine, Palam Pillayar Kovil Kanthiraimalai Sivan Temple, Vairava Swamy Shrine at Maruthanamadam and the Temples at Inuvil, Thavady, Kokuvil, Nachchimmar Kovil was befitting the occasion. Here was a spontaneous expression of devotion.

THOUGHTS TO BE TREASURED

யாதொரு தெய்வம் கொண்டவர் அத்தெய்வ மாகி யாங்கே யாதொரு பாகனார் தாம் வருவார்... (Siddhiyar)

Whatever God you worship, as such would the Lord whose Half is the Gracious Lady appear...



மகிழ்ச்சியுடன் ஓர் அழகான கவிதையும் மகிழ்ச்சியுடன் நானறி விக்கையும் மகிழ்ச்சியுடன் நானறி நேத்துமே மகிழ்ச்சியுடன் நானறி காட்டுமே

Hindu Organ

FRIDAY, JUNE 9, 1972

CRIME CONTINUES ITS CHALLENGE

Naxalite in method the calculated criminal assault on the Chairman of the Village Council of Nallur in broad daylight and the connected atrocities near the Navatkuli Bridge only go to prove that the country is not marching towards progress but rushing along the road to ruin. The bombing of the residential home of a City Father and similar incidents disclose a diabolical design of the dangerous mind that cannot think of anything but destruction. However much we may deplore this outrageous activities the spread of criminal tendencies cannot be stopped unless the operation of law is carried out most efficiently and effectively and the assistance of the public is willingly offered to the Administrative Authorities.

It is also important that the source of criminal activities must be traced for removing the vicious circumstances that lead to perpetration of atrocities. Often have we drawn the attention of the Government to the need for banning films that openly educate cinema fans in the subtle device of committing heinous crimes and in the indiscriminate use of deadly weapons and implements of destruction. Daily the picture palaces show to crowded houses the methods and manoeuvres pertaining to cold blooded murder, incendiarism and allied atrocities.

These evening classes are held as if with the complete concurrence of the Administration and the social societies of the country. If in the light of the startling crimes that had been recently committed the Authorities had not realized that the cinema is one definite source of inspiration for the criminal and the inducement for the common man to emulate exciting methods to take revenge on his personal enemy, we cannot but express regret at the insufficiency of the Administration to challenge crime.

Religious Associations and Welfare Societies owe a duty to the country in this respect. They must take up the challenge of crime and devise ways and means of saving the country from sinful activities.

Since writing the above we learn that another atrocious act was attempted, this time, firing at Mr. A Thiagarajah M. P. for Vaddukoddai and that the assailants have not yet been traced. While everybody is happy that the M. P. had escaped the aim, it is very regrettable that the offenders could not be trapped by the police or the public. The time has come for every single individual to be not only his own guard but also a security officer on behalf of all others.

Reviewed News

Freedom for Free Rice!

The Minister for Cultural and Religious Affairs has cautioned the country against the continued burden on the Government by reason of rice on ration being supplied free of cost. According to this Minister the withdrawal of this concession may happen at any moment. Certainly this is in keeping with Cultural and Religious Affairs, for is it not an old saying that receiving anything free is against culture? (ஏற்பது இகழ்ச்சி) Republican rice must be paid its real value so that the common man can realize that Republican ideas are worth in gold.

All's Well That Ends Well.

J. R. and Dudley, they are both jolly good U. N. P. leaders. The storm in the 'power stakes' drink cup has blown over leaving the vessel steadier than ever.

What started with the ushering in of the New

Letter to the Editor

Success will Follow Success

Sir,—

As a parent and well-wisher of Jaffna Hindu Ladies College, I wish to say a few words about this Institution. This time the Jaffna Hindu Ladies College has produced good results at the G. C. E. (O. L.) Examination December 1971—I hear that some of the students have secured Distinction in English this time. I am sure that this is the first time that Jaffna Hindu Ladies College has produced such good results at the G. C. E. Examination. I know that some of the teachers of this institution have sent their children to other schools like Vembadi Girls School) perhaps thinking that the education at this school is better than that at Jaffna Hindu Ladies College.

I am proud to say that this institution has produced good results this time because some of the teachers and the principal of this school have taken certain pains over the education of the children of this Institution. With more cooperation and greater attention, to their work, I am sure that Jaffna Hindu Ladies will become a leading Institution in the Jaffna District. Further I hope that the Parents and well-wishers of this Institution will also try to help in the progress of this Hindu Institution for the children of this area.

I wish that this Institution will progress gradually with the Grace of Almighty God, Father of All Mercy. Well done Jaffna Hindu Ladies College.

Yours etc. T. Cennagarajah A Parent and Well Wisher of J. H. L. C

Constitution has ended with the inauguration of the Republic leaving the U. N. P. intact and in its rightful place.

C. P. Controversy Still Continuing

Strangely enough the C. P. is still out of the U. L. F. Parliamentary group. The 'depression' seems to have disappeared but the disturbance is still there. Dr. S. A. Wickremasinghe's speech at a recent function was critical of certain political leaders who appeared to be time-servers. Is the C. P. Dr's caustic comment an affront to the U. L. Front?

"The Philosophy of Sri Kantha and the Saiva Siddhanta"

By the Hon'ble Mr. P. ARUNACHALAM, M. A. on the 18th August 1909

The Philosophy was at an early period systematized in certain Sutras or aphorisms attributed to Badarayana alias Vyasa which have been copiously interpreted and expounded. The best-known exposition is that of Sri Sankarachariya Swami, the Hindu Philosopher who lived about the 6th Century of the Christian era.

His writings and apostolic zeal were mainly responsible for the downfall of Buddhism in India. He founded the Abbey of Srinkeri in Mysore, the Abbot of which is still the spiritual head of many millions of Hindus. Sankarachariya's views are often erroneously identified, especially by European scholars with the Vedanta, as if there were no other authoritative view. An earlier commentator was Srinilakantha Swami who is of great repute and authority among the Saivas or those who worshipped God under the name of Siva. Nilakantha's work is so little known outside the circle of Saiva Theologians that the learned Dr. Thibaut who had translated the Vyasa Sutras and Sankarachariya's commentary, for the Sacred Books of the East Series of the Oxford Clarendon Press, was not aware in some of the points in which Sankarachariya appeared to him to misunderstand the original. Nilakantha took a different and truer view.

Another commentary is that of Sri Ramaniya Swami, which enjoys great authority among the Vaishnavas or those who worship God under the name Vishnu. The three expositions may briefly, if roughly, be thus distinguished in regard to their conception of the relations between God, Soul, and matter. Sankarachariya is a Monist-Nilakantha, a pure non-dualist (Suddhadvaita) Ramaniya, a qualified non-dualist (Visitbta-dvaita). All take their stand on the Upanishads while putting forward each his view to be the true one. The expositions are not easy to follow and require the same effort of attention and study as Western students have to devote to the intricate arguments of Aristotle or Kant.

Sankarachariya is some-

times described as a monist or non-dualist. But the terms are not regarded as synonymous by the pure non-dualism which is the glory of Tamil Philosophy and is known as the Saiva Siddhanta. Its chief authority, the Sivagnanabotham draws this important distinction (ii 2 & 3). "One" say the Vedas. Behold, it is said of the One. The One is the Lord. Thou who sayest 'One', art the Soul, do, in bondage art thou. If the One were not — If vowel A were not, letters there would be none. In this wise say the Vedas One'.

Like song and its tune, like fruit and its flavour the Lord's energy everywhere pervadeth non-dual. Therefore, say the great Vedas not one but "not two". The meaning is this. When the Vedas say "Ekam Sat" 'all that is' is one, they do not mean the identity of God and the Soul, but that God pervades and energizes the Soul. The first sound uttered as the mouth opens is the sound of 'u' in but, which sound is represented in Indian alphabets by their initial letter the vowel A (Sanskrit) (Tamil ஃ). This sound exists in and is indispensable to the formation of the sound represented by every other letter. Thus the Indian letter A while it may be said to pervade and energize every other letter remains also a distinct and the chief letter. So God and the Soul. Also Souls are pervaded and energized by God, as all letters by A, as a song by its tune, as a fruit by its flavour, nevertheless, like A. God stands apart, Himself of all things, the source and the chief. 'One', therefore, in the Vedas must be understood to mean not unity, but non-duality of God and Soul. The same argument is pithily expressed by the poet Tiruvalluvar in his celebrated Kural:

அகரமுதல் ளெழுத் தெல்லாம் ஆதி ளகவன் முற்றறே யலகு. "All letters have for source the letter A, The world for source hath the ancient One, the Adorable".

This traditional illustration of the pure non-dualists prominently set forth in the very opening verse of the poem shows that the author — who, in spite of his outcaste

ALL CEYLON
HINDU CONGRESS

The All Ceylon Hindu Congress resolves to convey to Mrs. S. Ratnasharam and her family its deep sympathy at the passing away of Mr. Ratnasharam, who has served the Hindu Religious Cause for several years.

Order Absolute in the
First Instance

In the District Court of
Jaffna

Testamentary Jurisdiction
No. 2822

In the matter of the
Last Will and Testa-
ment of the late Rama-
lingam Somasantharam
of Kokuvil West,
Kokuvil
Deceased

Saraswathy widow of R.
Somasantharam
of Kokuvil East, Kokuvil
Jaffna
Petitioner

This matter coming on for disposal before A. Vaitthalingam Esquire, District Judge, Jaffna on the 10th day of April 1972 in the presence of Mr. M. Mathiaparanam Proctor on the part of the petitioner and the affidavit of the Petitioner and the affidavit of witnesses and Notary dated 9th day of April 1972 having been read.

It is ordered that the Last Will and Testament of the Deceased dated 21st day of January 1972 attested by M. Mathiaparanam Notary Public under No. 8400 the original of which has been produced and is now deposited in this case, be and the same is hereby declared proved.

It is further ordered and declared that the said petitioner as the executrix named in the said Will is entitled to have probate of the same issued to her accordingly on her taking Oath of Office and on her Payment of Estate Duty.

This 10th day of April 1972

Sgd. A. Vythilingam
District Judge, Jaffna
Drawn by
M. Mathiaparanam
Proctor for Petitioner.
29 & 16

birth is the venerated sage and law-giver of the Tamil people, whom every Hindu sect is proud to claim — was a Vedantist of the pure non-dualist type.

THOUGHT GEMS OF
Kalayogi Ananda Coomaraswamy

By
V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

SOME SELECTIONS FROM HIS WRITINGS AND
SPEECHES) — SELECTED AND ARRANGED

8. Nehru is the man of the hour and of the moment because we have been caught unawares and unprepared, and he speaks a language the West understands, Gandhi despite all his errors, is the man of the age — our age. Gandhi is great because he has dared to speak of non-violence in a time of violence, of peace and brotherhood in a time of degradation and human destruction. He has spoken of man's highest inner quality, and though we, who are of limited vision, cannot expect to follow him, we cannot refrain from admiring and even worshipping him — a man who is shewing us a way which cannot be followed until mankind is tamed.
9. We in the West want Gandhi's India and no other. The greatest tribute I can pay the Mahatma is that he is the only unpurchasable man in the world.
10. The more I know of Ceylon, the more inseparable from India does it appear, and indeed I regret sometimes that Ceylon and India are not at present under one administration. Ceylon is in the truest sense a part of India.
11. Of the unity of the Indian peoples, Ceylon is economically, mentally, spiritually, a part, and with the culture and life of India, must Ceylon's own survive.
12. Ceylon from the standpoint of ethnology and culture, is an integral part of India.
13. The more I know of India, the more wonderful and beautiful appear to be her past achievements. If then we would attain the liberty of spirit, which is the true end of education, if we would recover our lost character of Orientals, we must turn to India and base our education on Indian ideals.
14. In the first place all Hindu art (Brahmanical and Mahayana Buddhist) is religious.
15. Indian art and culture was a joint creation of the Dravidian and Aryan genius, a welding together of symbolic and representative, abstract and explicit, language and thought.
16. In Asia all roads lead to India.
17. In the Aims of Indian Art, the significance of form in Eastern Art: "It cannot be too clearly understood that the mere representation of nature is never the aim of Indian art. Probably no truly Indian sculpture has been wrought from a living model, or any religious painting copied from the life. Possibly no Hindu artist of the old school ever drew from nature at all. His store of memory pictures, his power of visualization, and his imagination were for his purposes finer means. For he desired to suggest the idea behind sensuous appearance, not to give the detail of the seeming reality, that was in truth but Maya, illusion....."to mistake the Maya for reality were error indeed." And then he quoted that marvellous saying from the Bhagavat Gita. "Men of understanding that or me' the unmanifest, as having manifestation, knowing not my Higher Being to be changeless supreme"
18. "Art contains in itself the deepest principles of life and is the truest guide to the greatest art of all, the art of living. The true life, the ideal of Indian culture, is itself a unity and an art, because of its inspiration by one ruling passion, the desire to realize a spiritual inheritance. All things in India have been valued in the light of this desire."
19. "The anonymity of the artist belongs to a type of culture dominated by the longing to be liberated from oneself. All the force of

முற்றொடர் (9)

திருக்குறள் THE GREAT KURAL

பொருட்பால்

(யாழ்ப்பாணத்து, கல்லூர் சிவபக்தமாமணி திரு. ச. குரசங்கரன் L.L.B. (Lond.) சிவாயதார்த்தர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டவை)

திருவள்ளூர் அறிவுரைகள் எக்காலத்திற்கும் பொருத்தமானவை. இக்காலத்திற்கு கூட அரசியல் முதலிய பொதுக் காரியங்களில் ஈடுபடுபவர்கள் உட்பட சாம் அனைவரும் ஒழுக்கியர வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரையாசிரியர் தரும் விளக்கங்கள் மேலும் தெளிவாக்கியுள்ள — ஆசிரியர்.

அநிகரம் 78 — படைச்செருக்கு

குறள் : பேராண்மை பென்ப தமகனென் றுற்றக்க வுராண்மை மற்றத னெஃகு

1. பகைவர்மேல் இரக்கக்காட்டாது பேராடும் வீரத்தைப் பேராண்மை என்று சொல்லுவர் நுலோர். ஆனால் பகைவர்க்கு ஒரு தாழ்வு நேர்ந்தபோது கண்ணோடி அத்தாழ்வு தீர்த்து பொருட்டு உதவி புரிதலை அப்பேராண்மைக்குக் கூர்மை என்று சொல்லுவர்.

1. The learned say that the furious courage that strikes hard at the enemy is indeed great Valour. But to render the necessary help to the enemy in distress is said to be the greatest act of a man of great Valour.

2. அஞ்சாமையே சிறந்த ஆண்மை என்பபும். பகைவர்க்கு ஒரு தாழ்வு வந்ததாயின் அவர்க்கு உபகாரியாகுந் தன்மை அவ்வாண்மைக்குப் படைக்கலம் என்பபும்.

2. Fearlessness is said to be a great manly virtue. The quality that makes one to render all help to his foes in distress is the weapon which manliness properly weilds

ஒன்றுற்றக்கால் என்பதற்குப் பகை வந்து உற்ற இடத்து என்றும் ஊராண்மை என்பதற்கு அடர்ந்து எதிர் நடத்தல் என்றும் உரைசெய்யும் காலிங்கர் உரை தருவதல்ல.

அவற்றிற்கு முறையே ஒரு கட்டாயம் ஏற்பட்ட போது என்றும் தன்பங்களைப் பொறுத்துக் காரியத்தைக் கொண்டு செலுத்தும் திறமை என்றும் கொள்ளும் பிறர் உரையும் தருவதல்ல. ஊராண்மை என்பதற்கு உபகாரியத்தன்மை என்று பொருள் கொண்டு இராவணன் தன் சேனை முழுவதும் மடிந்து தனித்து நிற்கும் நிலைகண்ட இராமன் தொடர்ந்து போர் செய்ய மாது இன்று போய் காளை உன்சேனையோடு வருக என்று அனுப்பி உதவியதை உதாரணமாகக் காட்டுவர் பரிமேலழகர். ஊராண்மை என்பதற்கு உலகியலறிந்து செய்தல் என்ற மணக்குடவர் உரைக்குத் தனக்கு எளியார் மேல் செல்லாமை என்று பரிப்பெருமாள் விளக்கம் கூறுவர். இவர்களிருவரும் பரிமேலழகர் போல் ஊராண்மை என்பதற்குப் பகைவன் மேல் கண்ணோடி உதவுதல் என்றே பொருள்காண்பர் என்று கொள்ள இடமுண்டு. ஆனால் அவர்களிருவரும் ஒன்றுற்றக்கால் தறுகண் பேராண்மை என்ப என்று கொண்டு கூட்டிப் பொருள் காண்பர். சொற்கள் இருந்தவாறே பொருள் காணும் பரிமேலழகர் உரை தருவதாகும். உபகாரத்தலே ஊர் முழுதும் வயப்பட்டு ஏவல் கேட்குமாதலின் உபகாரியாதற் தன்மைமைய ஊராண்மை என்றார் என்பது உரைவளம் தொகுப்பாசிரியர் குறிப்பு. இக் குறளும் தமிழ்ச்சி (பு வெ. மா. வஞ்சி 20, வளரும்.

this philosophy is directed against the delusion 'I am the Doer.' 'I' in fact am not the 'Doer' but the 'Instrument' Human individuality is not an end but only a means" Further, "The absence of names in the history of Indian art is a great advantage to the historian of art, for he is forced to concentrate all his attention upon their work and its relation to life and thought as a whole, while all temptation to anecdotal criticism is remove."

20 As regards India, it has been said that 'East is East, and West is West, and never the twain shall meet.' This is a counsel of despair that can only have been born of the most profound illusion and the deepest conviction of importance. I say, on the contrary, that human nature is an everlasting and unchanging principle."

(To be continued)

The Constitution

(From page 5)

ideal. The principles of co-existence and co-operation in matters where there is no disagreement are absolutely essential for the well being of the country as a whole and its component linguistic and religious entities.

The method of whole sale non co-operation is best avoided. The principle of responsive co-operation which the Great Indian Leader Loka Manya Tilak advocated in India is capable of producing excellent results in Ceylon. With regard to the idea of boycott of the National State Assembly, the procedure adopted by another Great Indian Leader Deshabandu C. R. Das in seeking entry into the Council of the State is capable of resulting in benefit to the country as well as to the community on whose behalf boycott is advocated. It would be useful to hark back to an important event in the political and constitutional history of Ceylon. About the year 1920 when the British Government during the Governorship of Sir William Henry Manning introduced, a scheme of reforms (first scheme) there was universal disapproval. However, while voicing such disapproval, experienced leaders like Sir Ponnambalam Ramathan and Sir Ambalavanar Kanagasabai advocated the working of the Constitution. By entering the Legislative Council they advocated amendments that could be more easily obtained. This procedure was adopted with success and an amendment of an unsatisfactory constitution was realised within a short period of time. Irish members of the British House of Commons before Ireland became a Free State for decades generally retained their seats and from within Parliament worked for their country.

Taking all circumstances into account, it is best that Members of Parliament from Tamil speaking constituencies enter the National Assembly and from within render service to the ideals which they have at heart and for the common welfare of the country. An urgent requirement is for the leaders of the Government and the leaders of Tamil Community to meet together. If representatives of U.S.A and China, and U.S.A and Russia with very great differences could meet together, it cannot be

difficult for leaders of communities and parties in Ceylon to meet together.

The Republican Constitution requires amendments. One grave handicap is that it has been generally built on the Soulbury Constitution which itself was defective. The two Constitutions do not follow the Middle Path emphasized by the late respected Prime Minister Mr. Bandaranaike, nor do they follow the spirit of some of the ideas and principles enunciated by Professor Laski, whom many of our Ceylon leaders admire.

It is trusted that with the efflux of time and with the co-operation of all sections of the people of Sri Lanka, due amendments will be speedily made, and till such time interim measures adopted to expedite the advent of such amendments and that harmony and good will is established on the basis of One for All and All for One.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2810

In the matter of the Last Will and Testament of the late Sineathamby Namasivayam of Uduvil Chunnakam Deceased

Annappoornam widow of Sineathamby Namasivayam of Uduvil

Vs. Petitioner
1 Namasivayam Shanmugaratnam,
2 Sivagurunather Rajendra and wife,
3 Pushpalelawathy all of Uduvil Respondent

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 6th day of March 1972 in the presence of Mr. S. Rajendran Proctor on the part of the Petitioner and the affidavit of the abovesaid Petitioner dated 6th day of March 1972 and the affidavits dated 5.3.72 of the witnesses and Notary respectively to the Last Will dated 27th day of September 1967 and attested by S Rajendran Notary Public under No. 8095 having been read.

It is ordered that the Last Will and Testament bearing No. 8095 dated 27-9-1967 and attested by S. Rajendran Notary Public be and the same is hereby declared proved.

It is further ordered that the said Annappoornam widow of Sineathamby Namasivayam the abovesaid Petitioner the Executrix named in the said Will be entitled to have Probate issued to her accordingly, unless the Respondents or any other person or persons interested shall on or before the 28th day of June 1972 at 10 a.m. show cause to the contrary.

This 8th day of March 1972 (Sgd.) A. Vythialingam District Judge, Jaffna

Drawn by S Rajendran Proctor for Petitioner 25 9 & 15

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2814

In the matter of the Intestate Estate of the late Peethamparam wife Thuraiamy of Veeramanikathevanthurai, Myliddy Deceased

Thuraiamy Kadunthavam of Veeramanikathevanthurai Myliddy Vs. Petitioner

1 Thuraiamy Vijayaratnam
Minor 2 Nirmalathevi daughter of Mahasivam appearing by her Guardian-ad-Litem
3 Thirumamalar widow of Mahasivam all of Veeramanikathevanthurai, Myliddy. Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 20th day of March 1972 in the presence of Mr. A. Kumaraguru Proctor on the part of the petitioner and the affidavit of the petitioner dated 20th day of March 1972 having been read.

It is ordered that the 3rd respondent abovesaid be and she is hereby appointed Guardian ad-Litem over the 2nd respondent abovesaid for the purpose of these proceedings.

It is further ordered that the petitioner abovesaid be and he is hereby declared entitled as a son of the deceased abovesaid to have Letters of Administration to the estate of the said deceased and the same be issued to him accordingly, unless the Respondents abovesaid or any other person or persons interested shall on or before the 12th day of July 1972 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said 3rd respondent do produce the said minor in court on the said date

This 20th day of March 1972 Sgd. A. Vythialingam District Judge, Jaffna

Drawn by Sgd. A. Kumaraguru Proctor for Petitioner 28 9 & 18

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2817 Testy

In the matter of the Intestate Estate and effects of the late Chellappah Thillaiampalam of Sandilipay Deceased

Suntharam alias Annammah widow of Chelleppah Thillaiampalam of Alangulai Sandilipay Vs. Petitioner

1 Thillaiampalam Ganaparen
Minor 2 Sathiakumar Sathiaselam
3 Jegathkumar Sathiaselam
4 Thillaiampalam Thevasigamani
5 Kamalambikai wife of Chellathurai Sathiaselam
6 Chellathurai Sathiaselam
7 Nagulambikai daughter of Thillaiampalam all of Alangulai Sandilipay

The 2nd and 3rd Respondents are minors appearing by their Guardian-ad-litem the 6th Respondent

Respondents

This matter coming on for disposal before A. Vythialingam Esquire District Judge Jaffna on the 22nd day of March 1972, in the presence of Mr. S. Rajendran Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 20th day of March 1972 and Petition of the Petitioner dated 22nd day of March 1972 having been read.

It is ordered that the 6th Respondent be appointed Guardian-ad-litem over the minors the 2nd and 3rd Respondents for the purpose of these proceedings and that 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 19th day of July 1972 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the Minors the 2nd and 3rd Respondents in court on the 19th day of July 1972 at 10 a.m.

This 22nd day of March 1972

Sgd. A. Vythialingam District Judge

Drawn by S. Rajendran Proctor for Petitioner 28 9 & 16

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 28 5

In the matter of the intestate estate of the late Kanapathipillai Thuraiamy of Veeramanikathevanthurai, Myliddy Deceased

Thuraiamy Kadunthavam of Veeramanikathevanthurai, Myliddy Vs. Petitioner

1 Thuraiamy Vijayaratnam
Minor 2 Nirmalathevi daughter of Mahasivam appearing by her Guardian-ad-Litem
3 Thirumamalar widow of Mahasivam all of Veeramanikathevanthurai, Myliddy Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge Jaffna on the 20th day of March 1972 in the presence of Mr. A. Kumaraguru Proctor on the part of the Petitioner and the affidavit of the petitioner dated 20th day of March 1972 having been read.

It is ordered that the 3rd respondent abovesaid be and she is hereby appointed Guardian ad-Litem over the 2nd Respondent (minor) abovesaid for the purpose of these proceedings.

It is further ordered that the petitioner abovesaid be and he is hereby declared entitled as a son of the deceased abovesaid to have Letters of Administration to the estate of the said deceased and the same be issued to him accordingly unless the respondents abovesaid or any other person or persons interested shall on or before the 12th day of July 1972 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said 3rd respondent do produce the said minor in court on the said date.

This 20th day of March 1972

Sgd. A. Vythialingam District Judge, Jaffna

Drawn by Sgd. A. Kumaraguru Proctor for Petitioner. 27 9 & 16

செய்துள்ள சட்டம் மீறாமல்...
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