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X

## SAIVA-SIDDHANTA

(SIVAGNANA SIDDHIYAR)

BY

V. SUBRAMANIAM

Saiva - Pulavar

(Continued from last issue)

These and similar other records of seers have to be made available through proper translations and notes to fellow-seekers in lands other than ours. The only real proof for the existence of God is self-experience and the testimony of the Gnanies, men of spiritual illumination and realisation of the Supreme.

So, according to Saiva Siddhanta, there are three ultimate realities which are eternal - Pathi, Pasu and Pasam. Though these are equal in so far as this mere co-existence through eternity is concerned, yet they are not equal in other respects. Pathi is Supreme and has infinitely higher status, qualities and powers. He permeates, dominates, and controls the Pasu and the Pasam. He is the Creator, Preserver, and Destroyer of all the worlds and is the Master of all orders of souls.

### Account of God According to Siddhanta

In His transcendental aspect, "He is neither a Rupi (one with form) nor an Arupi (formless-one). He is neither chit (sentient) nor achit (insentient). He does not create or sustain or perform other functions. He is neither a yogi nor a bhogi. Though He dwells in everything and pervades all, He remains

unaffected by them and retains His own nature."

சிவன் அருடருவம் அல்லன்  
சித்திதேநு அசித்தம் அல்லன்,  
பவமுதல் தொழில்கள் ஒன்றும்  
பண்ணிடுவானும் அல்லன்,  
தவமுதல் யோகபோகம்  
தரி பவன் அல்லன், தானே  
இலைபெற இயைந்தும் ஒன்றும்  
இயைந்திடா இயல்பினான்  
(சுத்தி I-70)

The author of 'Sivaprakasam, sets forth Pathilakshanam (Nature of God) thus:-

The object of all the Vedas, the Sivagamas and the manifold arts and sciences or other works based on the Vedas and Agamas is to expound the different natures of Pathi Pasu and Pasam. Of these, Pathi is the highest. It is neither Rupi nor Arupi. It has no finite attributes or mark. It remains ever free from Mala (impurity). It is one and eternal. It awakens consciousness in countless souls. It is motionless and indivisible into parts. It has Ananda (bliss) for its form. It remains beyond the reach of the perverted and is the goal of the devout. It is the smallest and the biggest of the big. Men of Spiritual realisation call it Sivam.

பலகலை யாசாம வேத  
மியாவையினும் கருத்துப்  
பதிபசு. பாசம் தெரித்தல்  
பதிபரமே யதுதா  
வில்லவு மருவுருவிற்கு  
குணக்குறிகளின்றி  
நின்மலமர. யோகமாய்,  
நித்தமாகி  
யலகினுயிர்துணர்வாகி  
யசலமாகி,  
யகண்டிதமா, யானந்த

## Thiruketeswaram Temple Restoration

The Religious Ceremonies connected with the erecting of the Granite Doorway to the Katpagram (Sanctum Sanctorum) in granite and the depositing of the Silver Casket containing the Nine forms of precious stones (Navaratna), several gold and silver plates, the ten divine weapons etc., etc. will take place at the Thiruketheeswaram Temple at the auspicious time between 9 a. m and 10-30 a. m. on Wednesday, 12th July, 1972.

Siva Sri Kailasanatha Kurukkal of Nainativu and Sri N. Sellakannu Sthapathy, will conduct these ceremonies.

The Thiruketheeswaram Temple Restoration Society is in touch with the Ceylon Transport Board and the Railway authorities for the transport of pilgrims to and from the Temple for these ceremonies. In addition a Special Bus is also being arranged to leave Colombo on the 11th instant for the occasion returning in the afternoon of the 12th instant, seats for which could be reserved from Mr. A. Mylvaganam, Hony. Secretary of the Colombo South Branch Society, at No 13 1st Chapel Lane, Wellawatte - Telephone No 82116.

வுருவா, யன்றிச்  
செவரிதாய்ச் செல்வதியாய்ச்,  
சிந்தாகிப், பெரிதாய்த்  
திகழவது தற்சிவமென்பர்,  
தெளிந்துனோரே  
(சிவப்பிர. 1)

Here we may take note of the mistaken, but wide-  
(Over to page 7)

Letter to the Editor

## WHY SRI LANKA?

Sir,

Apropos the learned article on Lanka contributed to the Hindu Organ on June 23rd by Mr. J. R. Sinnathamby I wish to add the following comments which would be of interest to the reader.

The writer of the above article cites many writers who hold the view that the name Lanka is a figment of the imagination and is used for several places.

There are some writers, such as Jacobi who wrote a research in German, on the Ramayana who considered that the whole account was a myth and they naturally would agree that Lanka was an imaginary place.

But there are two sides to the coin. Some consider that our island is the Lanka of the Ramayana viz. Pargiter, a western research scholar in Sanskrit.

Some scholars seem to think that Lanka was Java or Sumatra. Saidar Kibe was of the opinion that Lanka was in the middle of India. Both these opinions are untenable. Valmiki in his Ramayana asserts that Lanka was in the midst of an ocean. Hence the statement of Saidar Kibe that Lanka was in an oceanless place is pure imagination.

A. Mootootambipillai in his "Abhidhana-Kosam the first encyclopaedia in Tamil says:-

"Lanka was the kingdom of Ravana. Lankapuri was the capital and was built in the Thirikooda Parvata in the South Ocean. This first belonged to Maliyavanthan, then Kuberan succeeded him as King and he was conquered by Ravana. It had seven forts. It was seven hundred 'Kathams' wide".

According to "Suriya Siddhanta," Lankapuri the capital was one of the four towns which was situated along the Equator. Since the present Lanka is several degrees north of the equator, and Lankapuri was along the Equator, this island should be considered as a remnant of the vast kingdom of Lanka that was submerged under the sea."

That there was a submerged continent around Ceylon has been proved by scientific evidence. There is a tradition that says that Rama worshipped Shiva at Rameswaram and also at Munneswaram, near Chilaw. The footprint at Sri Pada is known as 'Samanalakande'. Saman is another name for Lakshmanan, the brother of Rama.

There is a tradition that says that Hanuman leapt from the hill called 'Kandamadanam' near Rameswaram in South India to that peak known today as "Namunu Kula Kande." Namunu Kula Kande or Namunu Kula Parvata was originally known as "Hanuman Kula Parvata", because of the above tradition. This is recorded by Lady Ramathan in

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THOUGHTS TO BE TREASURED

கங்காளன் பூசும் கவசத்  
திருநீற்றை  
மங்காமற் பூச மகிழ்வாரே  
யாடாகில்,  
தங்கா வினை+ரும்,  
சாகும சிவகதி,  
சிங்காரமான திரு அடி  
சேர்வரே

(Thirumantiram)

The coat of mail of holy ash worn by the bone-garlanded Lord, if people delight in wearing it undimmed, their sins will not beset, godliness will draw near and they will attain the resplendent Holy Feet (of the Lord).



மகாசிவாயமே ஞானமுன கல்யாணம்  
மகாசிவாயமே நானநி விக்கரமும்  
மகாசிவாயமே நானநி தேந்தமே  
மகாசிவாயமே நானநி கட்டுமே  
செவ்வாயமே

Hindu Organ

FRIDAY, JULY 7, 1972

AGREEING TO AGREE

Premier Indra Gandhi and President Bhutto have shown to the world that nations which had been at war the previous year could well come together and agree on a common basis not to precipitate another war. Meeting at top level India and Pakistan which only six months ago had fought a decisive war, the former triumphing and the latter being vanquished, have been able to admit the indisputable fact that hostilities between countries cannot settle the issue in dispute for all time.

The very fact that the Indra Gandhi—Bhutto agreement was reached after several rounds of unsuccessful talks indicates the wide gulf that separated the aspirations of these powers. Hence the magnitude of the outcome of the Summit Talks. However, there are still forces that are working to disrupt the latest develop-

FITTING TRIBUTE TO FOUNDER of MAHAJANA

Advocate Kathirgamalingam's Adoration of Alma Mater

Delivering the Founder's Day Address at Mahajana College Mr. K. E. Kathirgamalingam Advocate of State referred to the long connection his father Mr. K. Elanganayakam and he had with Mahajana College and said that his father was a favourite student of Mr. T. A. Thuraiappillai and that Mr. Pillai treated Mr. Elanganayakam as his own son. Continuing Mr. Kathirgamalingam said that his father was a fellow teacher at the Tellippalai A. M. English School when Mr. Thuraiappillai was the Head Master and that when the latter left the school urged by the call to serve his religion and culture and established the Mahajana English School his father also resigned his post at the A. M. School and joined the staff of the new school. Mr. Pillai was so noble-minded that he secured for Mr. Elanganayakam a place in the Staff of Manipay Hindu College as his school was unaided.

Striking a personal note Mr. Kathirgamalingam said that he was only three years of age, when Mr. Thuraiappillai died in 1929 and could not remember him personally but he was certain that

ment by drawing the red herring of Kashmir across the track. The revolting comment of Sheik Abdulla should not be allowed to hinder the progress of India and Pakistan on peaceful lines.

President Bhutto is reported to have commented that by the agreement at Delhi, Pakistan had neither gained nor lost. Certainly there cannot be any question of any agreeing party losing and therefore the other party gaining if amity has been the main aim.

Mr. Pillai would have been shown the eighth child (himself) of his favourite pupil and friend

Mr. Kathirgamalingam was proud of the fact that he, through his father and by his early education at Mahajana had imbibed the high ideas and spirit of the illustrious Founder. He was sure that every student who passed out of Mahajana, reflected and would reflect the high ideals of the Founder.

Mr. Kathirgamalingam made particular reference to the ideals of the Founder and said that Mr. Pillai was a man with a noble purpose and high ideas and had the courage of his conviction. Though Mr. Pillai was born into a well-known Hindu Family he had become, while a student, a Christian and when in 1910 he realized that the Saiva Faith was the True Faith he obtained Theeksha and began wearing in public the Holy Ash the most sacred emblem of a Saivaites. This reaffirmation of his faith in Saivism by Mr. Pillai reminded the speaker of the life story of Saint Appar. Such was Mr. Pillai's faith in God that undaunted and single handed he conducted the school though it was not recognised for Public Examinations until 1916 and not entitled to Grant until 1918.

Mr. Kathirgamalingam incidentally referred to the defeatist attitude among the Tamil students that by the process of the so called standardization they might be deprived of their due place in University Education and wished to emphasize that pupils of Mahajana should have the same determination and zeal and apply themselves to their studies to such an extent that whatever standardi-

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Why Sri Lanka?

(From page 5)

her Introduction to Ramayana (English translation).

Hakgalla Gardens near Nuwara Eliya is associated with Sita—the "Asoka Vanam" where she was imprisoned by Ravana. Sita Talawa Sita Eliya means the plain of Sita and the river of Sita and are associated with Sita. Near Sita Talawa at Palugama is a place which is said to have been burnt by Hanuman. It would seem that Ravana Ella somewhere in the Eastern Province is a place where Ravana fell dead. At Welimada on the way from Hakgala to Haputele, is a place called Rama Lanka. Lankapuri, Ravana's capital is supposed to have been situated in the Little Besses or Great Besses—opposite Thirukovil in the Eastern Province, Amirthagiri is a place associated with the quenching of the fire of Hanuman's tail. At Trincomalie, a split in the rock is supposed to have been cut by Ravana Kinniyai, the natural springs which have water of several temperatures is supposed to have been made by Ravana to perform his mother's funeral rites. Near Avisawella we find Sitawake, where the likeness of her head was cut off. The Thiruwasaagam of St. Manicka Vesagar speaks of Mandothari, the chaste wife of Ravana, the King of Lanka, who was the daughter of the King of Mantota. Mantota worshipped Lord Siva at Thiruketheeswaram. St. Manickavasagar, lived according to some writers in the first century A. D; according to some others somewhat later.

The Silappadikaram of the 2nd century A. D. written by Ilanko, speaks about Gaja Bahu of the sea-girdled Lanka "கடலுத்துழுவங்கக கயவாகு" more than once in that Epic of the Anklet.

A Tamil Sangam classic, the Aka Nancoru (70th Verse) says that Rama sat under a Bo tree at Danuskodi and held a secret war council before invading Lanka. The Sirupanattupaddai a Tamil Sangam classic speaks of "Thonmavilankai" (Hoary Lanka) Mudaliyar Rasanayagam avers that there is no doubt that Ceylon was the place referred to (Ancient Jaffna P. 23)

We mentioned that Ravana's Capital Lankapuri was built at Thirukooda Parwata citing Abhidhana Kosam. The inscription of Vira Pandyan, (the brother of Sundara Pandyan, a Pandyan King who lived in the 13th century, was found about two decades ago at Pudukotah and has on record that he inscribed the fish emblems in the fort of Trincomalie and the fort of Thirukoodamalai. Now Parvata means a family of mountains, even today the twin fish emblem of Vira Pandyan can be seen within the fort of Trincomalie. It has, thank Lord Siva, been spared the vandalism of the Portuguese. But where is Thirukooda Malai? We do not know where it is or where it was.

Troy was at one time supposed to be a mythical city—but recent research by archaeologists has unearthed this ancient city famous in the Greek epic of Homer's Odyssey.

It may be possible for a future archaeologist to discover Thirukoodamalai—and we could fully identify Lanka the land of our forefathers with it—to answer the description in Vira Pandyan's inscription.

Ceylon was unknown as Deva Lanka or Sri Lanka by the Chinese, as it was sacred to the Buddhists, owing to the presence of Sri Pada and other places of pilgrimage such as Kataragama—sacred to Hindus and Buddhists.

Lanka means the shining isle—a land of shining pearls, rubies. Wherefore may we conclude that the name Sri Lanka has the flavour of a hoary past? A rose by any other name should be as sweet. The problem is what are we to call its people—Lankanese, Lankaites or what?

Yours etc.  
"SIKAMANI"

28.6.72

DECISIONS IN JAFFNA

Sir,  
The decisions of the Tamil United Front as reported in the Press are good in parts and in other respects leave much to be desired. For one thing, there is an expressed ultimatum that if certain requests are not complied with by a certain date, what is termed Direct Action will be embarked upon. The intention to try to persuade the Sinhalese people to agree to these requests is also stated and that intention is to be commended. This intention, is, however, completely defeated.

- 1) by coupling the requests with an ultimatum, and that too with a threat of Direct Action
- 2) by fixing a time limit and that too of incredible short time, with fixed dates.

The ultimatum, threat of direct action, the short period of time being fixed, all combined, nullify the object behind the intention to persuade the Sinhalese people - Sinhalese - Tamil political differences arose over fifty (50) years ago from the time of a reserved seat for Tamils in the Western Province in the Legislative Council, and have been increasing ever since in tension. Since the advent of the Soulbury Constitution which was no better than the present Republican Constitution, and which the Tamils including the leaders of the United Front worked all these long years, this tension has been steadily increasing to the great detriment of the Tamil community and the country - In the circumstances it is futile and unrealistic and therefore unfair to expect such differences to be solved within the time limit now sought to be imposed. Such an attitude could only make a position which is bad enough immeasurably worse.

The circumstances under which the decisions were made may have perhaps partly contributed to the unsound nature of

the decisions. It was reported that there was opposition to the meeting of the Tamil Front scheduled to take place at the Tamil Congress Office in Jaffna Town and that the venue, was as a result of such opposition, changed to another place. The Opposition and the duress exercised may have vitiated the judgment of those responsible for the decisions. These are some unsatisfactory features of the decisions, while the request for the release of those under detention or their being brought to trial according to law is worthy of support.

The following extract from the Memoirs of Mr. Harry Truman, one time President of the United States of America, in regard to political decisions is very instructive;

"When we are faced with a situation, we must know how to apply the lesson of history in a practical way. Almost all current events in the affairs of governments and nations have their parallels and precedents in the past. It was obvious to me that a clear understanding of administrative problems presupposes a knowledge of similar ones as recorded in history and of their disposition. No decisions affecting the people should be made impulsively, but on the basis of historical background and careful consideration of the facts as they exist at the time. History taught me that the leader of any country, in order to assume his responsibilities as a leader, must know the history of not only his own country but of all the other great countries, and that he must take the effort to apply his knowledge to the decisions that have to be made for the welfare of the people."

Some of the decisions arrived at on the 22nd June at Kopay by some Tamil leaders when mea-

sured by the terms and spirit of Mr. Truman's observations or when measured by any reasonable, practical and fair standard, are in some vital respects unsound and gravely prejudicial to the interests of the Tamil community and of Sri Lanka with all deference to the leaders concerned, some of whom are among the best citizens of the country.

The decisions are further defective by not making any provision in respect of the problems of Unemployment and Standardization, which two subjects merit the utmost priority.

It is earnestly and respectfully trusted that the decisions will be reviewed by the eminent group of leaders and a modus vivendi arrived at early.

Yours etc.

S. Sivasubramaniam

Fitting Tribute.....

( From page 6 )

zation might be effected the Mahajana student would be on top.

Founder's day address would be incomplete, commented Mr. Kathirgamalingam, if he failed to refer to the fact that Mr. Pillai was a very good Teacher of English and did research in History and added that the present tendency to neglect the study of Arts Subjects and the fetish for Science and Technical studies should be discouraged as, though the study of Science and Technical subjects was useful and necessary, such education should not be at the sacrifice of the study of the humanities.

Mr. Pillai's broadmindedness was such that he invited Mr. T. H. Crossette a Christian to serve in the Board of Examiners of the Mahajana Hindu School when it was not recognised for public Examinations.

Mr. Kathirgamalingam in conclusion said that in the Founder's son Mr. T. T. Jayaratnam he saw same great qualities and observed that though it was only 43 years ago that Mr. Thuraiappillai departed from this world his memory was still fresh in the minds of all and

Saiva Siddhanta

( From page 5 )

ly prevalent notions that Siva is one of the Trimoorthis - Brahma, Vishnu and Rudra. In the Sanscrit and Tamil Vedas it is clearly stated that Lord Siva is not the Rudra or Siva of the Hindu Trinity, but one above them all - the Fourth "Chathurtham" as the Upanishad would call Him. The Rudra of the Trinity is Guna Rudra as distinguished from Turiya Rudra who is Lord Siva. It is clearly stated in some of the Thevaram and Thiruvacakam hymns that there are numerous Brahmas Vishnus and Rudras who are holding the offices respectively of creators, preservers and destroyers of the particular worlds placed in their charge by the Supreme Being, Lord Siva - the Chathurtha entity. These office bearers retire in due course after their love of power ceases, and they long for union with the Supreme. They derive their power from Lord Siva who dwells in them and induces them to act. Of the three, Rudra - the god of destruction is nearest to Lord Siva. This is due conceivably to the fact that his function is ever to dissolve worlds and bodies and he is in a special degree saturated with the knowledge of the impermanence of things material and is more attached than others to the Pure Changeless Lord of Bliss - Siva. On account of this Rudra or the Hara of the Trinity is loosely identified with the Supreme Lord Siva.

( To be continued )

Mahajana College which was established by him without any aim for personal glory or benefit would be a monument for him and his lofty ideals for centuries to come and the Founder's day would continue to be perpetuated even when most of his pupils were dead and gone. Earlier Mr. P. S. Kumaraswamy Principal gave a comprehensive account of the activities of the College Mr. T. T. Jayaratnam, former Principal, delivered the Prize-day Address

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 165

In the matter of the Last Will and Testament of Emily Navaranjithamalar Ra'nathicam of Chavakachcheri

Deceased

Daniel Salomon Ratnathicam of Chavakachcheri

Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge on the 8th day of June 1972 in the presence of Mr. C. Durairajah, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the sixth day of June 1972 along with his petition and the affidavits of the attesting Notary Public and the witness dated the sixth day of June 1972 having been read:

It is ordered that the Last will and Testament No. 10281 made by Emily Navaranjithamalar Ratnathicam the deceased abovenamed and attested by Mr. C. T. Kumaraswamy Notary Public on the seventh day of September One Thousand Nine Hundred and Fifty Five 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 ordered 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 on his taking Oath of office and tendering security if any.

The 8th day of June 1972

(Sgd.) T. J. Rajaratnam District Judge

Drawn by (Sgd.) C. Durairajah Proctor for Petitioner

Letter to the Editor

### Statesmanlike Step

Dear Sir,  
 The decision of the United Tamil Front to allow its members to participate in the work of the State Assembly and to function in that body for the present pending settlement of issues affecting the Tamil speaking people is statesmanlike. It is a right step by the electorates concerned, the community and the country. Even those who are opposed to assembly-entry and favour a boycott will, I think, ultimately stand to benefit.

The saying of Cardinal Newman which Mahatma Gandhi quoted often was that one step is enough. The lifting of the Boycott is a right step. We trust and pray that the further steps will also be in the right direction. In this connection responsibility rests not only on the Tamil Leaders but on the non-Tamil leaders especially on the Sinhalese leaders, both of the Government party and of the Opposition. The latter are in power, and the great responsibility lies with them the Sinhalese leaders and the people.

The creation of a proper atmosphere is absolutely indispensable if harmony and good will leading to a political settlement are to be established. Such an atmosphere could be created by both Parties. One of the requests of the United Tamil Front is that those under detention should be released or brought to trial in a court of law. This request appears to be quite reasonable and one which merits very early compliance. It is an obligation on the part of the Government. So far as the Tamil United Front is concerned, it would be proper for it to defer public agitation against the Republican Constitution pending the results of negotiation for settlement. Public agitation and simultaneous negotiation for settlement are incompatible.

Yours etc

S. Sivasubramaniam

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2834

In the matter of the Last Will and Testament of the late Thiyyagar Sinnathamby Subramaniam of Maravanpalam, Chavakachcheri, Deceased

Vallipuram Ponnambalam of Kaitady, Navatkuli, presently of Ampanai, Tellipalai

Petitioner

- 1 Chelliah Arunasalam of Ampanai, Tellipalai
- 2 Chelliah Sabapathy of Kaitady, Navatkuli
- 3 Chelliah Tharmalingam D. R. O. Office, Kili-nochchi

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 2nd day of May 1972 in the presence of Mr. T. Gunaratnam, Proctor on the part of the petitioner and the Petition and affidavit of the Petition having been read.

It is ordered that the Last Will and Testament bearing No 9246 dated 6th December 1964 and attested by T. Gunaratnam Notary Public the original of which has been produced and is now deposited in this case be and same is hereby declared proved and that the said Petitioner as the executor named therein is hereby declared entitled to have Probate thereof issued to him accordingly unless the Respondents or any other person or persons interested shall on or before the 23rd day of August 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of May 1972

Sgd. A. Vythialingam District Judge, Jaffna

Drawn by  
 Sgd T. Gunaratnam  
 Proctor for Petitioner

38 26 & 2

### ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction No. 2816

In the matter of the Intestate Estate of Joseph Alfred alias Selvaratnam of 70, Old Park Road, Jaffna

Deceased

Mary Margaret widow of Joseph Alfred alias Selvaratnam of 70, Old Park Road, Jaffna

Vs. Petitioner

- 1 Mariampillai James and wife
- 2 Thresmalar both of 29, New Road Lane, Jaffna
- 3 Alfred Jesuthasan of 70, Old Park Road, Jaffna
- 4 Alfred Benedict of 70, Old Park Road, Jaffna
- 5 Alfred Anton of 70, Old Park Road, Jaffna
- 6 Muttiah Yogabalan and wife
- 7 Fatima both of 70, Old Park Road, Jaffna
- 8 George and wife
- 9 Matilda both of 70, Old Park Road, Jaffna
- 10 Alfred Jothy aged 16 years
- 11 Alfred Gabriel aged 14 years
- 12 Alfred Robert aged 12 years all of 70, Old Park Road, the 10th, 11th and 12th respondents being minors appearing by their proposed guardian ad litem
- 13 Joseph Albert the paternal uncle of the minors of 16, New Road, Koiyathoddam, Jaffna

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. Thiru Arianayagam, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 10th March 1972 having been read.

It is ordered that the petitioner be and she is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 13th July 1972 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 13th, respondent be and he is appointed guardian ad litem of the minors 10th, 11th and 12th respondents to represent them for all the purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before

## Standardization, Unemployment and Boycott

BY S. SIVASUBRAMANIAM

Standardization and unemployment are two very important matters requiring urgent attention by the Tamil people including their political parties, organizations, leaders, and representatives—Out of these two items the latter problem viz: Unemployment is not peculiar to the Tamils alone. It is common to the rest of the country's population. It exists in many other countries.

The proposed boycott of the State Assembly will have decisive influence on these two problems. The solution or the adjustment, even partial and gradual of these problems, requires the presence of the Tamil members in the State Assembly and their continued participation in its deliberations and representations to Government.—The position which is deemed bad, will automatically become worse, very much worse, for the Tamil people if the Tamil Members absent themselves from the Assembly.

The policy of boycott and absolute and wholesale non co-operation has not yielded any good results in the past. On the

the 13th July 1972 show sufficient cause to the satisfaction of this Court to the contrary. Minors to be produced by the Guardian ad litem for same date.

20th day of March 1972

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

Drawn by  
 T. Arianayagam  
 Proctor for Petitioner  
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செய்துள்ள சட்டமன்றப் பேரவைத் திட்டம்  
 சட்டமன்றப் பேரவைத் திட்டம்  
 சட்டமன்றப் பேரவைத் திட்டம்  
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Editor: B. N. SIVAPRakasam

contrary, it has done irreparable harm to the Tamils whenever adopted. The present situation is such that if adopted it could have results much more disastrous than on earlier occasions.

There is a further vital point which merits the greatest consideration by the Tamil people. Acquainting the Sinhalese and Muslim communities of the position of the Tamils would well be given priority when trying to acquaint international circles of the same—Persuasion of the rest of the people in Ceylon is a sine qua non for the solution of the problems of the Tamils.

Though the Tamil people opposed the Soulbury Constitution, that opposition did not prevent leaders like Messrs S. J. V. Chelvanayagam, G. G. Ponnambalam and C. Sundaralingam from entering Legislature and participating in its proceedings and two of them holding ministerial office and a nominee of the first named leader and of the Federal Party, Mr. Thiruchelvam doing likewise.

International opinion cannot and will not solve the problems of the Tamils including Standardization, Unemployment and Language rights under prevailing circumstances and with the Tamil Members Absenting themselves from the Assembly. From within the Assembly the Tamil Members could do more service even in the matter of influencing international opinion.