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JAFFNA, FRIDAY NOVEMBER 10 1972

How Mother India Solved Her Problems

BY J. R. SINNATAMBY

warring political parties, in riets) of Ceylon. their scramble for power, after the country attained full sovereignty, it is of government has only full sovereignty, it is or study how stoked communalism and the members of the Saiva Otherwise it will only be and the benefit of being Mangayar Sabhai who a farce or puppet show. Mother India solved these exploiting language ext-

ndence negotiations all political leaders have not lese jointly struggled for one administrative unit existence as a corollary Short story writers are on independence there was under British rule have to the establishment of the increase. Standard ment.

niently forgotten.

of course citizenship, as country. nent, the father of fed- vote Where as in Ceylon Yogar Swami. power.

in the country. This

In view of the citizenship, language and religious problems, that have,
ironically enough arisen or
rather been created by
Tamil Nad, (Tamil Dist-

An unitary form of At the time of indepe ticism, and the Sinhala started the program.

pied distinct districts, at Swami. independence was conve- have been rendered dumb The first casualty was raded in their

even during imperial rule, of thanks.

(Over to page 6)

Solemn Salutation To Sivayoga Swamigal

In the hallowed hall of Ramanathan College on Wednesday November 8, 1972 a pious meeting of prayerful devotees in commemoration of the Centenary of Siva Yoga Swamigal was held,

Beginning with an im-

nathan College, Sari T. Murugesampillai, Asst.

And now religion by independence. I have yet shinthanai formed the which the religion of the majority race has been given the foremost place above the other religions. This people will prosper phy-Senathirajah.

Tamil and **Tamil Culture**

Sinnathurai

pressive Poojs and the the insignificant place gi- of the Tamils satisfy singing of Thirumurai, ven to Tamil in SriLanka. their physical needs and the celebrations included Before the other races die at last without stu-the recital of 'Natchin- respect Tamil, we Tamils dying and enjoying the thanai' of the Swami by shou'd give it its due place, benefits of studying Tamil remism and religious fana. Lady Mahadeva formally spring from the bottom not born in the Tamil of the heart. Otherwise land studied Tamil and Thirumathi Thangam we will only propagate are studying Tamil with the peoples of Ceylon, been slow to exploit same already citizens of Ceylon, for political power.

Tamil had political power. had votes. Tamil had already been recognised already been recognised as an official language of '4states, and 23 languages of the celebrations of the springs of Tamil literature Ceylon, by an overwhelming majority of Sinhaming majority of State was less votes, the State was secular as regards religion. When Tamils and Sinhaming majority of Sinhaming majority of Sinhaming majority of Sinhaming majority of State was languages in their areas. In fact even areas where gayar Sabhai an organi. When Tamils and Sinhaming majority of Sinhaming majority of Sinhaming majority of State was languages in their areas. In fact even areas where gayar Sabhai an organi. State was sation that came into ing short stories in Tamil. Morally of Short stories in Tamil. no cleavage in the country been carved out by inde. the Girls College by the authors are not sufficient- and the propagation of on account of citizenship, pendent India on a linguis-language and religion, and tic basis, forming federal pist Ramanathan should children should be taught together. language and rengion, and the oasis, forming rederal observe the occasion of that paved the way for states. In Caylon even the centenary of Yogar an unitary form of governed though the two races occubied distinct districts, at Swami. But the majority vote negotiations, an unitary biah commended for ac study Thirukural, the imof the major ty race in an constitution came into ceptance by the audierce mortal work of Thiru-deed. If that refineness unitary government, of being, no doubt for the book "Saint Yoga-valluvar. Selected kurals is lacking in him, then fered a tempting bait to reason that at the time of exploit a communal line independence negotiations, there was no cleavage in the reason that at the time of the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the secondary schools so that the poems learnt by the poems learnt by the secondary schools so the poems learnt by th to seek power, and powers there was no cleavage in that were, were not slow the country on account of to exploit it, and, the citizenship, language and part played by the Tamils religion But now large in the joint struggle for sections of the people Division

Tamil and he people but now large to the Northern Division

But now large to the Northern Division Division Division Division Sbri M. Sri Kantha, and Kandapuranam can-tial ingredient of the and inarticulate ove night President, Sekkilar Man- not be read by all from fruits of the study of and their religion deg- ram, Thirumathi R Aru- the postical works, they Tamil learning, Culture own nasalam, Principal, Rame. can be studied in prose, of the mind should be As far as Puranas are the result of education, concerned Aramuga Na- The culture of the Tamil red additional voting po The Indian leaders were Government Agent Jaffins, valur did a yeoman ser-people has to a greater wer on the majority race wise not to bring a com-ohri T. Somasundaram, vice in rendering them in extent changed yielding in an unitary government. Then the language deliberations in the Consissue was exploited, and tituent Assembly, so much Thangamma Appakuddy, treasures of thoughts emission and hair growing have which, and which alone, so that of 308 members in Swamy KrishnadevaPh.D. bedded in them should be got hold of the Tamil was the main cause of the Assembly the new and Thirumathy Ratus unlocked by all Tamils race. In an office or a the political upheavel of constitution was accepted Navaratnam spoke on the and be digested by them school where the Tamils 1956 bringing its expo- with only one dissentient life and teachings of so much so that the are employed, we can see thoughts in due course them in various forms Selvi P. Arumugam, may manifest themselves of dress. There is no of parity, (language) to have lost the rights they Principal, Vembadi Girls' in good actions. The uniformity at all. The the pianacle of political enjoyed for centuries and College, proposed a vote noble thoughts gained by dress of most of the girls reading them must soak or most of the women at the time of Selections from Nat- through the recesses of bave taken a turn at

(Continued from last issue) sically, economically, mo-Unless we do this, there rally, and spiritually, will be no use in crying for More than ninety percent

> The study of Tamil Tamil Tamil culture should go

THOUGHTS TO BE TREASUEED

இல்லே இனித்தெய்வமே உன் செயலே என்று உணரப்பெற்றேன்....

(Pattinattar)

My actions there are none hereafter, I realize, Oh! God that all Thy actions.



் மக்கிவாய்வே ஞானமும் கல்வியும் கமச்சிவாயவே நானறி விச்சையும் தமச்சிவாயமே நாதவின் நேத்துமே தமச்சிவாயவே நன்னெறி காட்டுமே Amount of Real

FRIDAY, NOVEMBER 10, 1972

NIXON IN NEVER BEFORE WIN

The complexity of the confounding situation resulting from the prolonged commitments of America in VietNam has been reduced to simplicity by the way American voters had registered the world over.

Now that the Mixon tent with that brownish what Nehru has said, It this context what setting." formula for international mixture known as brown (Climpies of World His Ponnish observes in resamity has been approved sugar.

Guaranteed Price for என் செயலாவது யாதொன்றும் Paddy—up by one Rupeo.

> 7-50 increase for those whose salary is less than Rs. 250/- per mensum.

Refined Sugar is off ration card at Rs. 2/50

Free Rice stopped for Income Tax payers.

FEEC- up by Ten Cents. But Rice, Flour and other essential articles of food exempted.

by the Americans, remains for the rest of the new call.

And it is for President Nixon to pursue his plan with courage and confidence and cry balt to the conflict between the two power blocs and among all nations.

BEAR THE BRUNT-RUDGET

their ingenuity, the Minister of (Instructions of Chief Sec- or Kannarese is spoken until, independence, as choice of the next Presi- Finance has devised a way retary of 23 - 9 - 1842), and Kerala with corresdeat. Nixon continues to of bridging the big gap theintention of his ponds roughly with Mala- R. de Silva, be so not by chance, between revenue and ex- Majesty's Government, in bar, where Malayalam is alike by the Tamila and Almost the entire Ameri. penditure- The promise future not to promote spoken. can nation has voted for before the polls of 1970 civil servants to situations There can be no doubt his continuing in the su was that the turn to until they have that, in future provincial setitled government is for nreme office as if he and wards socialism would be attained tolerable profi- divisions of India a great the two races to have a be alone can restore the total. As if to justify chency in the native lan-deal of attention will be constitution which encountry to its pristing this even in a small guages. glory as patron of the manner, Dr. N. M. Perera movement for peace all has taken a bold bid to do the official language of Hindustani is under-stand today one our rice. However, he has public servants are requi- India. It is likely to be- move for separation. Undertaking a bold drawn a very invidious red to pass qualifying exa- come the common lanmission to tame annoying distinction between the minations, and, that too guage of India. But this that such separationist China and assure hostile payers of Income Tax only in Sinhalese, hund- of course does not mean moves have hitherto been Russia of cordial inten- and the rest, perhaps reds of thousands of Tamil that, the other principal forestalled by Mother a way confused political the rich or the capital at have to go on their knees mentioned above should communal constitution, pundits and kept the class and the latter as at every public counter in disappear. They should providing for an union wide world continuous- the poor or the project device, and, that means certainly remain as proform of government adoptor of the project of the

Budget Blessings! How Mother India Solved

(From page 5)

taning sovereignty.

sed even by the erstwhile ders reacted a ter they Party interposed Sinhalese and Tamil so as given literatures. These ocuntry should use its to be able to serve in Sin-languages are Tamil language......

it by the Commissoner of India. Perhaps you know Silva pointed out that the Revenue), "that a com-the National Congress, Ceylon Tamils were in a the world to respond to petent knowledge of the unlike the British govern- great measure responsible by such testimonials as on the besis of languages the regulations require, will entitle any Civil Servant on this Establish-speaking or e language language lamil and Sinhalese..... ment, to equal conside- and generally having ration, as a claim for similar customs into one employment in those Dist- provincial area. The cong the racial approach of the ricts where that dialect ress provinces in the two parties (SLFP and prevails, as he would South is Andhra Desha or UNP) would throw the derive from a knowledge the Andhra Province in whole nation into utter of Cingalese in that part Northern Madras, where chaos is indeed prophetic of the Island where the Telugu is spoken, Tamil as today national unity last mentioned language is or the Tamil province also the national economy the general medium of where Tamil is spoken, s in a chaotic state and intercourse and public Karnakula, which is south As an exercise in extreme business' and again that, of Bomby and Kaunadar to deteriorate, unless and

Now that Sinhalese is the area. away with the dole of Ceylon and only Tamil stood in most parts of understand the present

Itery), in a letter from dect of the language issue

halese and Tamil districts. Telugu. Kanarese and

in his book "Satyagraha" is of relevance "with language as the basic issue, the hot race for power had begum between the prison to his daughter, United National Party the present Prime Minister and Sri Lanka Freedom existing rights after at- af India, and, which he Party. At this crucial honoured when he came mement Dr. N. M. Perera The irony of it is that into power, and, what a M. P. and President of these rights were recogni- contrast to how our lea- the Lanka Sama Samaja rulers of Ceylon, that is, acquired power via an warned the two comby the British and even unitary from of govern- munal parties that unless the Dutch, who always ment, "when the Ariyans they mended their applissued proclamations in entered India, India was roach to the language both languages, (Sinna already civilised ... It is question, they would be tamby, "Tamil Nad of cle r that the Dravidians throwing the whole nation Ceylon', article "Tamil had a rich civilisa ion then into utter chaos It and Tamil Nad", typesc- in Southern India and is a danger to the well ript copy available at the perhaps also in Northern being of the nation when National Archives). The India. Their languages, a racial majority is cal-British government com- which are not the daugh- led upon to determine pelled even their own ters of Aryan Sanskrit, he manner in which a officers (British) to learn are very old and have racial minority in the

.....Similar views were They were informed, Malayalam. All these expressed by Dr. Colvin (Instructions of 22-1-1813 languages s'ill flourish in R. de Silva... Dr. de Tamil language provided ment, has divided India for the independente of

> The implication in Dr. Perera's observation that will undoubtedly continue pointed out by Dr. Colvin Sinhalese.

The only basis for a paid to the language of sures each other's sovereignty. But as matters

It is of interest to note that eventually and before out even in their own they have fine literatures and one should never try the latter, by increase of and beg to be heard and to the progress of the latter, by increase of and beg to be heard and to take away a well will solve the problem; as and South Vietnam, South Korea and Japan, the countries that it long the former and to be heard and dealt for a people to grow, for the countries that it long their cost free rice with in their own landers. It is a people to grow, for the countries that it long their cost free rice with in their own landers. The Minister of Figure 8. Such as overlooked Sinhalese, public servant, that an unitary governable that the former has been time fact that by danying but even on the Tamil ment has only created dispute; though ance the the temsion that has been the fact that by denying but even on the Tamil ment has only created dispute; though since the steaded by the Nixon the privilege to the poor public servants, to hear problems by giving a Senanayake Government Move towards China and class of enjoying the use or deal with them in their racial mjacrity voting found a way of disfrances. Would consider of refined sugar, the own (Tamil) language power which obviously the indian Tamils the results of the president of socialism The emphasis is on the dential election in America has been violated as the ward insist. as reflecting the general under privileged have to On the subject of lan-communa! (religious and might have had in the trend of American thought, be condemned to be congrued and culture this is linguistic) issues.

To be continued,

The Saiva Religion

Saiva Advaita and Siddhanta Philosophy

From "Studies in Saiva Siddhanta" J M. NALLASWAMIPILLAI B. A. B. L.

sustains eating." being who fire. water and the two worlds; who is to the view, the entire sky: and; who is called this 'Light'. I In the Yasur Veda the He is wind - clad (naked, position of Rudra beaud drinks Visha water comes more established as or poison) and a Muni is Pasupathy and Lord of identified with Rudra ir Sacrifices and as the one this aspect.

Rudra is derived by "Pasunam sarma asi...... Sayana from the roots. Bheshajam". This text is Rudravayita meaning he repeated in the Svetaswho drives away sorrow', vatara Upanishat and is and consistent with this the original of the faderivation, Rudra is call- mous text in the Chhaned in the Rig Veda itself dogya Upanishat "Ekaas the 'bountiful' and the mevadvitiyam Brahma', 'Healer' possessed of va- Nadivitiyam is more anrious remedies the later cient form than Adviti-(Vaidyanath), 'benign' yam or advaitam. And and 'gracious'. And the we know that this is the term Siva clearly appears central text of the Adin the following text of vaita philosophy. In the Rig Vedas (X 92-9). this Veda His Supreme "Stoman va adya Rudraya | Majesty is fully develop-Sikvase Kshyad - virays ed and He is expressly uamasa didishtana yeb- ca'led Siva by name "Sihih Sivah Svavan svaya vonamasi" (yag. S. 363) vabhir divah Sikshati and the famous Mantra, svayasah nikamabbih."

sent your Hymn today to placed in the very heart the mighty Radia, the of the three Vedas. And ruler of herces, (and to the famous Satarudriyam the Marats) those rapid which is praised in the and ardent deities with Upanishats and in the whom the gracious Siva Mahabharata forms also and opulent (Rudra) who the central portion of derives his renews from this Central Veda. And himself, protects us from this is a description of the sky). If the Gods God as the all, the all in lodra etc, personified in- all and transcending all, dividually the different and anybody can see that powers of nature, in the the famous passage in the Supreme Personality of Gita in chapters 10 and Rudra will be found com. Il merely parodies this bined all these different other passage. powers He is Agni, He And these two chapters is Vayn. He is Varuus. sre respectively called He is Some. He is the Vibhuti Vistara Yoga and Sun and Moon. We have Visvarupa Sandaraana the high authority of Yoga which is exactly the Sayana that Soma means character of the Sataru have in the Rig Vada also and in the whole Veda nishad as the oldest re- least in social gatherings, discipling from the West the germ of the later Budga is called Siva presentative of the an- prize giving functions, and tetain our national Hindu Chamology, in the Sankara, Sambhu, Isana, creat colectic school of weddings and hunerals traits. famous Nasadasaya Suk Isa, Bhagavao, Bhava Hindu philosophy. With traditional national dress tam; and this is also the Sarva, Ugre, Soma, Pasu this book they couple the should be the ideal. The Example is better than contral text of Siva Sakti pati, Nilgriva, Girisa, Bhagavat Gira.

In the Rig-Veda also we find the tangens text Upanished which forms the whief grace of God.

(Continued from last issue) |"One of them eats the In Rig Veda X-136-1 to sweet fruits, the other 7. He is the long haired 'Arya looks on without

Yasur Veda

without a second.

the Panebakabara ue (With reverence pre- Fort-strie) is said to be

Mahadeva and Mahesvara.

birds, inseparable friends who knows what happen part of this Omkara call English drassed them not till the goal is reacholing to the same tree, ed after (passtchaya)? ed its Ardha Maira selves to suit mational ed."

Tirumantiram.

It is clear from the Yasur Veda that there is a closer link between the Lord's aspect as Tripurasamhara . as the burner of the three cities and His other aspect as Pasupati, the Lord of the Pasus. In fact it is from the Lord's aspect as Tiru purasamkara, we come to know of His other aspect as Pasupati, The whole story of Tripurasankara, with the earth becoming its horses, the Kshetra- mystical and immutable symbolic can be further (earth, heaven and hell), gleaned from an earlier the three Gods (Brahma, portion of the Yasus- Vishnu and Rudra) and samhita.

The Upanishads & nd Agamas

As we noted above, the polity of the Vedas was the performance of sacrifices. This was continued in Upanishat period and the Brahmanas elaborated the Rituals. But at the same time the worship of the many Gods was being given up in favour of the one God, and the efficacy of sacrifices in general Kena Upanishat.

rity of the Saiva School, Tamil girls

sound, this is called traits. Wherever Siva This is brought as headwear. out in several of the Upanishats and in the follow-

"Siyam Santam Advaitam Chaturtam Manyante"

(-Mandukya)

The more popular Moon forming its wheels, stotra addressed to Siva junu-Brahma, its driver, one which, being comthe Vishnu, Agni and posed of the three letters Soma becoming the por A. U. M. signifies succest one of the arrow held in sively the three Vedas, the hands of the Lord etc | the three states of Life | is on the face of it sym [Jagra, Syapna, and Saswhich by its ardhamatra is indicative of Thy lourth office as Paramesvara."

(Te be continued)

TAMIL AND....

(From page 5)

the Chaturtam or Turi- went they retained their yam, and represents the national traits. All of Supreme Brahman or them used the turban

There were many ining verses it is coupled tellectual giants in India with Sivem and Sambhu. who never deviated from their national traits. They were known throughout the enlightened circles of world Srinivasa Sastri, C. P. Ramasamy Iyer, Satya Murthi, Pandit Malaviya were some of the thousands of men of a chariot, the Sun and Hymn in the Mahimna-light and learning. As regards the point of view the four Vedas becoming brings out this idea. "The of food also, there is much degradation. Beef eating was unheard of in Jaffna. Now many have succumbed to the nasty habit of esting beef. The cow is a sacred animal. All our hardships are bolic. That this story is hupti, the three worlds due to our deviation from the path of Dharma. Drinking alcoholic liquors is another curse that eats into the vitals of society. When the Tamils in Colombo have en'ertainments liquor, we understand, s a usual feature.

> Even young men have begun to drink liquor. There are various other vices and evil habits which have somehow or other got into the fabric of the Tamil society. The greatest blame is on most of the so-called educated men.

If we are determined was being doubted, and a than fifty percent of the to regain the lost rights, more spiritual form of women are with their we must also try our worship was being substigowns in their homes - utmost to reform the tated in its place, and the a thing unknown in Hindu society to redeem it from first departure is noted homes many years ago. its evils. The parents, in the story given in the Even the poor women the teachers and the have taken up to gowns, mosts important of all, Some women in gowns the leaders must take The Svetasvatara Upa- feel ashamed to face a significant role in this nishat, the greatest autho- visitors. All grown up sphere. They must lead and all exemplary lines. repeats the text of the women should wear sarees leaders must take a Yasur Veda Eka Eva even in their homes Some great share in propagating Rudro Nadvitiyaya Taste" Tamil women are dressed healthy, useful and worthy and the philosophy of like the non-Tamils ideals among the people Advaita Siddhanta is at a time when foreign instead of laying stress fully expounded in this women dress themselves only on the language Upanishat This advaits in sarces. Sarces appeal issue. Unless we redeem is neither the Sankhya to them most. Most Ta our society from its short nor the Yoga, neither mil boys and men wear comings, we shall fail in Dvaita nor Advaita, as sarongs when there is our ideal to revive our lordinarily understood their traditional dress culture and heritage and Sa - Uma-He deduces the driva. The Yogi who has Hence Oriental Scholars Verty. We can understand bring it back to its prisstory of Tripuradehan macked the highest state like Monier Williams, boys attending schools in time glory. We must take and Visha pana from two "tees all in God and God Professor Meedoanel, and shorts and men going to the best traits like punctexts in the Rig Veda We in all' In the Satasudriya Garba negard this Upa-office in longs. But at tuality, promptness and

study of Tamil and Tamil precept. The parents culture goside by side. A should set roble examples. The word 'Prra' in the The Supreme Mantra person may rove round The parents should incultoch rivally of the Veda or the Sabda the world and mix with all cate good ideas and ideals which is repeated in the means the body'. Tri-Brahma is the Pramava or races. Yet he can retain in the children's minds Atharva Veda and subset para means the triple Onkara. It is ordinarily his identity of national when they are very young. quently in the System word (of the soul) and known that Om is a com- culture Sir P. Bamenthan, If the parante, the teavatara Upanishat and also Tripuras ambara mes no pound of the three lefters Sir P. Aru pachalam, Sir A. chem, ciders and leaders in the Katha and Mun. the destruction of our A. U. and M. and that Kanagasaban, Mesers. Ne- lead exemplary lives, the daks. Upsmishets, and human bondage by the they represent the delties vino Selvadurai, A. Saba impact of foreign ideas Branma. Vishan and Rud- pathy, T. A. T.hura iappah- of dress and rood will stronghold of fadian The The three Puras are the ra. What is not known pilks and a number of twee very little effect. is a spring Idealism. Two result of the three malas: is that there is a fourth others well versed in Arise, hwake and stop

C. Mahesan Proctor SC & NP Jaffna Proctor for Petitioner

Order Absolute in the First Instance Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. Testy 2886

Last will and Testament of the Petitioner and the of the late Sinnakuddy Kandiah of Ponnavalai having been read; Karainagar

Kandiah Kathiravelu of be appointed Guardian ad - litem over the minors 2 to 5th respondents for the pur-Jaffna.

day of August 1972 and contrary. the affidavit dated 23-8.1972 of the attesting witnesses to the last will No. 6812 dated 26-4-969 attested by A. Thanaba lasingham, Notary Public having been read:

It is ordered that the will of Sinnakuddy Kandish deceased dated 26th April 1969 attested by A. Thanabalasingham, Notary Public and now deposited in this Court be and the same is hereby declared proved.

It is further declared that the Petitioner abovenamed is the Executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly.

ber 1972

Sgd. C. E Mendis Acting District Judge, Jaffna.

Drawn by Sgd. C. Mahesan Proctor for Patitioner

3 & 10 104;

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction

No. 7016/T

In the matter of the Intestate Estate of the late Karthigesu Thursisamy of Point-Pedro

Thuraisamy of Beach Road, Point Pedro.

Vs. Petitiover 1 Thuraisamy Karthi-Minor 2 Thursisamy Kula3 Thuraisamy

mony 4 Thursisamy nathan 5 Thursisamy Kathir-

gamanathan Respondents

their Guardian-ad-linem the the petitioner abovenamed 1st Respondent.

This matter coming on for therein and that he is disposal before T. J. Rajaratnam Esquire. District Judge, Point Pedro on the 4th. day of October 1972 in issued to him accordingly. the presence of Mr. R. Sadha- The 14th day of In the matter of the nandhan, Proctor on the part

It is ordered that the Deceased above named 1st Respondent pose of these preceedings Petitioner and that the petitioner as This matter coming on be declared entitled to have for disposal before Collin Letters of Administration to Mendis Esquire, Acting the estate of the above District Judge, Juffna on be issued to her accordingly the 4th day of September unless the Respondents above 1972 in the presence of named or any other person Mr. C. Mahesan Proctor on or persons interested shall the part of the Petitioner on or before the 6th day of December 1972 show suffiand the affidavit of the cient cause to the satisfacpetitioner dated the 23rd tion of this Court to the

> It is further ordered that the Guardian - ad - litem do produce the minors in Point Pedro Court on the said date, This 6th day of October

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. R. Sadhanandhan, Proctor for Petitioner 107 108 17

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Tests mentary Jurisdiction No. 2879

of Tellippalai East

Deceased

Kanaganayagam Jananayagam of East

for disposal before A be and she is hereby Vythialingam Esquire, declared entitled to have District Judge, Jaffna on Letters of Administration the 14th day of August to the estate of the said 1972 in the presence of deceased and that Letters Mr. O. Ramalingam, of Administration be Proctor on the part of the issued to her accordingly unless the respondents or vit of the patitioner dated the 10th day of August 1972, affidavit of the Notary and witnesses dated the 10th day of August 1972 appear before this Court and show sufficient cause to the satisfaction of the petitioner dated the 14th day of August the courtary. the 14th day of August the contrary. Wallippillal widow of K. 1972 having been read;

by the deceased above-

named on the 7th day

It is ordered that the The 11th day of August Last Will and Testament 1972 bearing No. 10095 made

(Sgd.) C. E. Mendis District Judge, 106 10 & 17

Siha- of May 1972 and attest- (மற்றோடர் 12) ed by C. Bamalingam, Kaila- Notary Public, the original of which has been 5 555001 produced and now depois the Executer named

August 1972.

105 10 & 17

hereby declared entitled

ORDER NISI

IN THE DISTRICT COURT OF JAHENA

Testamentary Jurisdiction No. 2878

In the matter of the intestate estate of the Sivappiragasam Coogathasan of Mallakam

Deceased

Maheswary widow of Sivappiragasam Cooga-Mallagam thasan of

Petitioner

1. Coogathasan Kulendran and Minor 2.

Balendran Mallakam named being a minor of character. by his proposed Guardian-ad-Litem the Ist respondent.

Respondents

This matter coming on for disposal before Vythialingam Esquire. 1972 in the presence of In the matter of the Mr. C Ramalingam, Proclast Will and Testament tor on the part of the of the late Sivanaudavalli petitioner and the af-This 4th day of Septem- wife of Kanaganayagam fidavit and priition of the petitioner having been read;

> Tellipalai lat respondent be and he is hereby appointed Guaminor the 2nd respondent This matter coming on and that the petitioner

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sited in Court be and [அமரான மாழ்ப்பாணம், கல்லூர் சிவபக்தமாமணி, நிரு. the same is hereby dec- ச தாசங்காமன் L. L. B. (Lond) நீதிதாந்தார், அவர்கள் எழுதி The 2 to 5 respondents by lared proved and that யுள்ள "சிருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

> அதிகாரம் 99 FIN (Ban a) LO Being of Perfect Character & Conduct.

to have Probate thereof கடனென்ப நர்லவை பெல்லாங் கடனறிந்து சான்முண்மை மேற்கோள் பவர்க்கு

1. தமக்குத் தருவது இது என்று அறிந்து எல் Sgd C. E Mendis லா நற்குனங்களும் நிறைந்து அக்குணங்களே ஆளுக் District Judge தன் வமயை மேற்கொண்டொழுகுவார்க்கு மல்லன வாய குணங்கள் எல்லாம் இயல்பாக உள்ளன என்று சொல்லுவார் அறிஞர்.

> 1. The wise say that all good qualities naturaley adhere to those man who realise that it is becoming of them to cultivale perfection of choracter and tread along that path.

> 2. தமக்குத் தக்கது இது என்று அறிந்து குண கிறைவை மேற்கொண்டொழுகுபவர்க்கு கல்லவை முயற்கொக்கொல்லாம் இயல்பாக உள்ளன என்பர் அறி வுடையோர்.

> 2. The wise say that all good actions naturaley become part of the course of canduct of these men who consider it proper for them to cultivate perfection of character and seek such perfection.

> 3. சான்றுண்மை என்னும் பெருங்குணத்தை மேற்கொண்டொழுகுபவர்க்கு ஒரு காரியம் கல்லதா கெட்டதா என்ற இயல்பை அறிக்கு கல்லனவாய காரியங்கள் என்னாம் செய்யவேணடிய கடமைகளாகும் என்பர் அறிஞர்.

3. The wise say that all good things found Coogathasan to be such after due inquiry into their nature both of are deemed to be duties which ought to be perthe 2nd formed by those who cultivate that noble quality

> 4. தம் கடமைகள் இவை என்று அறிக்கு சான் ருண்மையை மேற்கொண்டு கடப்பவர்க்கு கல்ல செயல் களெல்லாம் செய்வதற்குரிய கடமைகள் बा का का சொல்லுவர் அறிஞர்.

4. The wise say that everything that is good will be part of the duty which ought to be District Judge Jaffna, on performed by those who know their duties and the 11th day of August seek to attain perfection in conduct.

> 5. தம்கடமை இது என்று அறிந்த குண நிறைவை மேற்கொண்டு நடப்பவர்க்கு நல்லன யாவும் உரிய கடமையாம் என்று கூறுவர் அறிஞர்.

5. The wise say that everything that is good will be a duty in the eyes of those who have conceived it to be their duty to cultivate perfection It is ordered that the of conduct and are seeking such perfection.

முதலாவத உரை பரிமேலழகர் உரையைத் தமு Petitioner rdian ad-Litem over the வியது. சான்றுண்டை சால்பை ஆளுகல். சால்பு -குண நிறைவு. மாணம் என்பது தணக்குரிய அளவில் கிற்றன், பெருமை என்பது மேம்படல். சால்பு என் பது நற்குணங்களெல்லாம் நிறைதல். கடனறிந்து எண்பதற்கு உலகு இயற்கை அறிக்து என்று உரை செய்வர் பரிப்பெருமாள். சாண்றுண்மை மேற்கொள் ளுதல் என்பது புதிதாக அடைவதல்ல; உள்ளகன் விவாக்கம் காணுக்ஸ்.

> கான்றுக்க அந்த பெய்க மவினைஞ் காக்க மன்னன் Casingon p mes Grins grapalon gultzi asigs ввативор шона Совых пррам Санай имя Cummudara man få dangs qua Gumari,

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Editor: E. N. SIVAPIRAKAMAM