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JAFFNA, FRIDAY FEBRUARY 9, 1973

X

Satyagraha: What It Stands For

In Gandhiji's Own Words

(Continued from page 5)

I do not want to dispossess anybody; I should then be departing from the rule of Non-Violence. If somebody else possess more than I do, let him. But so far as my own life has to be regulated I dare not possess anything which I do not want. In India we have got many millions of people who have to be satisfied with one meal a day, and that meal consisting of chapatti containing no fat in it and a pinch of salt. You and I have no right to anything that we really have until these many millions are clothed and fed. You and I, who to know better, must adjust our wants and even undergo voluntary privation in order that they may be nursed, fed, and clothed.

Then there is the "Vow of Non-possession," which follows as a matter of course, and needs no further explanation at this point, where only a brief summary of various difficulties and their answer is being given.

Then I go to

The Vow of Swadeshi

The vow of Swadeshi is a necessary vow. We are departing from one of the sacred laws of our being when we leave our neighbourhood and go out somewhere else in order to satisfy our wants. If a man comes from Bombay and offers you wares, you are not justified in supporting the Bombay merchant so long as you have got a merchant at your very door, born and bred in Madras.

That is my view of Swadeshi. In your village you are bound to support your village barber to the exultation of the finished barber who may come to you from Madras. If you find necessary

that your village babe should reach the attainments of the barber from Madras you may train him to that. Send him to Madras by all means, if you wish, in order that he may learn his calling. Until you do that you are not justified in going to another barber. That is Swadeshi. So when we find that there are many that we cannot get in India we must try to do without them. We may have to do without many things; but, believe me, when you have that frame of mind you will find a great burden taken off your shoulders, even as the Pilgrim did in that inimitable book Pilgrim's Progress. There came a time when the mighty burden that the Pilgrim was carrying unconsciously dropped from him and he felt a freer man than he was when he started on the journey. So will you feel freer men than you are now, if immediately you adopt this Swadeshi life. We have also

The Vow of Fearlessness

I found, through my wanderings in India, that my country is seized with a paralysing fear. We may not open our lips in public; we may only talk about our opinions secretly. We may do anything we like within the four walls of our house; but those things are not for public consumption.

If we had taken a vow of silence I would have nothing to say. I suggest to you that there is only One whom we have to fear, that is God. When we fear God, man shall fear no man, however high-placed he may be; and if you want to follow the vow of Truth, fearlessness is absolutely necessary. Before we can aspire to guide to destinies of India we shall

have to adopt this habit of fearlessness.

And then we have also The Vow Regarding the "Untouchables"

There is an inextinguishable blot that Hinduism to-day carries with it, I have declined to believe that it has been handed down to us from immemorial times. I think that this miserable, wretched, enslaving spirit of "untouchability" must have come to us when we were at our lowest ebb. This evil has stuck to us and still remains with us. It is, to my mind, a curse that has come to us; and as long as that curse remains with us, so long I think we are bound to consider that every affliction in this sacred land is a proper punishment for the indelible crime that we are committing. That any person should be considered untouchable because of his calling passes my comprehension; and you, the student world, who receive all this modern education, if you become a party to this crime it were better that you received no education whatsoever.

Education Through the Vernaculars

In Europe every cultured man learns, not only his own language, but also other languages

In order to solve the problem of language in India we in this Ashram must make it a point to learn as many Indian vernaculars as possible. The trouble of learning these languages is nothing compared to that of mastering English. How dare we rub off from our memory all the years of our infancy? But that is precisely what we do when we commence our higher life through the medium of a foreign tongue. This creates a breach for which we shall have to pay dearly. And you will see now the connection between this education and untouchability with persistence of the latter in spite of the spread of knowledge and education. Education has enabled us to see the

(Over to page 8)

LETTER TO THE EDITOR

Racialism Continues to Ride

Sir,

According to a news item in the press (Daily Mirror, 5-2-73), it would appear that racialism continues to shape policies and that too in the field of education.

The bubble burst in 1970 a few days before the students entered the Peradeniya University, which caused, and rightly so, much controversy in the press. It is a matter for regret that this racialist policy should persist in the new Republic.

Politicians are wont to proclaim from house tops that there is no room for racialism in this country and that all people are equal. If this is so, it is surely a very retrograde step to take, to discriminate on racialist lines, and of all fields, in the field of education.

Powers that be will be quick to point out that it is not racialism but a process adopted by a government to give the students in backward areas equality of opportunity.

This takes one back to the controversy in the press where it was pointed out to the effect that racial discrimination continued to operate in a different garb.

To give very briefly what happened in 1970, was that when the bubble first burst in the Peradeniya Campus, the Ministry appointed a committee to analyse the marking of the Tamil answer papers. When the Commission gave the green light to the effect that there was nothing wrong in the marking one would have expected the Ministry to instruct the University authorities to proceed with the University admissions as already decided.

But this was not to be and there was delay and it was pointed out in the press that the delay was ominous and the govern-

ment would do indirectly what it could not do directly. This is what happened and government turned up with a new scheme for admissions, namely, standardisation and thereby satiated communal pressures by doing indirectly, what they could not do directly, when despite talk of standardisation and providing equality of opportunity, Tamil students in the same school, the emphasis is on the word "same", had to make way for Sinhalese students and their sweat and labour over several years reduced to nothing and their hopes and ambitions dashed to the ground at the very portals of the University.

In other countries they would have been robed in purple and placed on a pedestal as models for emulation by less worthy students.

One would have understood that the government's concern for the village student was genuine if they came up with their "standardization theory" in the first instance. But to do so only after the Commission headed by a Sinhalese held in favour of the Tamil students, means that only a theory that whittled down the number of Tamil entrants to placate racialism, would have been acceptable.

In fact even the marks were kept a secret. That examination marks should be trusted as a secret, and that too in the 20th century admits of only one inference. That is that the government policy at least in respect of University admissions cannot face the daylight.

It is not inappropriate to enumerate here other fields of discrimination against Tamils.

Tamil government servants have to study Sinhalese, and rightly so, to

(Over to page 8)

THOUGHTS TO BE TREASURED

பொய்யார் பால் பொய்யமையாய் நின்றான், புரிந்தவர்தம் நெஞ்சத்துள் மெய்யமையாய் நின்று விளங்கினான்...

(Nenchu Vidu Thoothu)

He who stood concealed as a non-entity to the ignorant, but shone as Truth in the hearts of His devotees.



தமிழ்ச் செய்தி

தமிழ்ச் செய்தி... மக்களிடையே நானறி விக்கையும் மக்களிடையே நா நவின் நேத்துமே மக்களிடையே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, FEBRUARY 9, 1973

THE WRITING IS ON THE WALL

Dangerously ominous events are taking place in our country in which political leaders happen to be the prominent participants. The sordid scene that was enacted in the National State Assembly by certain members desecrating democracy and defying discipline is clear proof of the sinister intentions of scheming politicians to prepare for a totalitarian rule in a country that has for several centuries refused to succumb to foreign domination and had breathed the air of independence by doggedly fighting for freedom in the accepted democratic way.

Merely because the Speaker of the National State Assembly had upheld the point of order that was raised by the Opposition, certain members of the Ruling Coalition have become extremely critical of the Speaker so much that they seem to be purposefully planning to coerce the Speaker into withdrawing from his office by attempting to make it impossible for him to conduct the meetings of the Assembly! All of us have been told that we have been given a Republican Constitution of the democratic type in the Socialistic style all in the conception of S. W. R. D. Bandaranaike policy! And what do the people now find? Everyone must bow down to the Minister of State. Let no dog bark if Sir Oracle has spoken. Where has freedom fled? Is the Government now for the few who run it

and is it the lot of a others compulsorily to to, the line of the masters

Even at this moment when the intoxication of autocratic power has made the mind of Ministers giddy, we would wish them to scan the pages of the Hansard of a few years ago and refresh their fast fading memory with the weighty words spoken in the legislature by the revered former Premier S W R.D. Bandaranaike and those of the then champions of freedom Dr. N. M. Perera, Dr. Colvin R de Silva and Dr. S. A. Wickremasinghe.

Where are we drifting? towards dictatorship?

Letter To the Editor

(From page 5)

enable them to deal with Sinhalese citizens but Sinhalese government servants do not have to study Tamil and despite the fact that before independence was gained Tamil, Sinhalese and even British officers, had to study, Sinhalese and or Tamil as the case may be, to qualify for promotions and increments.

Hundreds of thousands of Tamils and Tamil speaking citizens cannot therefore use their language as a right, and have to go on their knees even in their own country and beg to be dealt with in their own language, the only language they know as they cannot do so as a right, a right which they enjoyed as much as a Sinhalese citizen in respect of the Sinhalese language, before attaining independence, as apparently even imperialist powers realized that a language policy is founded or rather should be founded on the democratic conception, that, it is for the benefit of its citizens and not of the bureaucrats or government nor to do be used as an instrument to thrust imperial power or political domination, on a people.

Hundreds of thousands of Tamil citizens were decitizenised after independence was attained.

Even in cultural institutions like the Archives and Museum, Sinhalese and even English is used, not Tamil, for description of documents etc.

The Hindu religion which was guaranteed protection even by the Kandyan Convention and which prevailed in Anu

Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM Saiva - Pulavar

XVI. The God Explained the Inner Meaning of the Vedas

வேதத்துக்கும் பொருளருளிச் செய்த கதை

After the destruction of all things by the deluge, when the Vedas were produced by the (பிரணவம்) word of God, the Rishi and Brahmins were embarrassed to know their meaning. While they were thus distressed, there came a Brahman named Harra Baktha (அரபத்தன்) (worshipper of Siva) who directed them to go to Madura and learn from the God Sundaresvarar. Accordingly, after coming thither and bathing in the golden lotus tank, they were met by the God who told them that to worship the self-existing Lingam (or stone image) was the sum and substance of the Vedas. He then explained the issuing of the

radhapura before the advent of Buddhism and whose Gods are worshipped even by the Buddhists, has been degraded in its own country, Hindu country.

Caste equalisation has been enforced at the point of the bayonet within Hindu temples in Tamil country, but caste discrimination in the Sinhala Buddhist country, where by tens of thousands of Sinhala citizens are treated as outcastes by the Buddhist church, only because of their caste, as they cannot become Buddhist priests, unless they are of the Vellala caste on both sides, is not penalised, even by the new Constitution, which is founded on the democratic conception that all citizens are equal. The irony of it all is that no other citizen from any other country is considered ineligible in Sri Lanka only because of his birth, but tens of thousands of citizens of this country are not eligible to be a Buddhist priest, only because of their birth.

Reference may be made to my work 'Tamil Nad of Ceylon' in the National Archives for confirmation of subject material referred to above.

Yours etc. J. R. Sinnatamby,

286, Buller's Road, Colombo 7, 5-2-73.

twenty-eight books (Saiva Agamas) from the centre mouth of Siva and the Rig, Sama, Yajur, and Atharvana Vedas from the other four mouths. Moreover, stating that the sense of the Vedas was difficult to be made out and of no very great consequence, he told them the real secret was the duty of worshipping the Lingam, a secret unknown to Brahma and Vishnu and charging on them due performance of his instructions he gave them his blessing. The Rishi and Brahmins then sang praises to the God for condescending by so brief a process, to inst not them in the true sense of the Vedas.

XVII. The God Provided (rubies) Jewels for the Crown

(மாணிக்கம் விற்ற கதை)

While Vira - Pandian ruled, he had many inferior wives who had children, but the legitimate queen was without offspring; until by observing fasts such as addami (அட்டமி) chaturthi (சுதர்த்தி) and Somavaram (சோமவாரம்) of the God, the queen was delivered of a son concerning whom all the customary astrological ceremonies were performed. Afterwards the King, while hunting was slain by a tiger; when the sons of the concubines thinking this to be the favourable time stole the crown and rare jewels and ran away. After the grief of the ministers and people for the death of the King had somewhat subsided, they found the crown missing and considering this to be the stratagem of the enemies, they were embarrassed how to proceed. The God Sundareswarar then came as a chetty (merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of a giant named Valasuran. This giant, by performing penance, to Siva, had acquired power to conquer, the inferior deities; and one day Indran offering to give him a gift, he jeered the king of demi-gods (i.e. Indran as a conquered person offering gifts to the conqueror, and himself offered a gift to Indran; who then he sought him to burn himself in the shape of a cow in a sacrifice which Indran was making. He did so; when according to a form-

er promise of Siva, different parts of the cow's body became inestimable jewels of different kinds and colours. The properties of these jewels were explained by the Chetty who gave them into hands of the ministers said. "Thank God Siva" and disappeared.

They took the jewels, had a crown made and with it crowned the young King, naming him Abishega Pandian (அபிஷேக பாண்டியன்) anointed. He recovered also the jewels which had been stolen and joyfully reigned over the kingdom.

XVIII. Drying up (absorbing) the Sea sent by Varuna (to try the God's power)

(வருணன் விட்ட கடலை வற்றச்செய்த கதை)

While Abisheka Pandian was performing Puja in the month of Chitra on the Chitrai asterism day by bathing the Lingam with ghee, sandal and other perfumes and then by camphor incense which spread a great perfume. The God Indra was also desirous of performing homage on that day but was prevented by the Pandian's previous service. On returning Indra was met by Varuna; he inquired the reason of his looking sorrowful; and on being informed of the vexatious disappointment the God of the Sea again asked, "Is then this Lingam so great a God?". To which question Indra replied that as it had removed his former sin and taken the curse from his white elephant, it was a great God. Varuna asked "Can it cure the pain in my bowels?" The other answered To do that would be an easy thing". Varuna feeling doubtful, sent a large accumulation of seat to try the god's power which greatly alarmed the people of the kingdom. But the God commanded four clouds to descend from His plaited hair and they absorbed the seas, and the people now discerning that this was a sacred amusement of the God rendered Him praises.

Koodal Cant

(கூடற் காண்டம்)

The Assemblage of the four clouds

(நான்குமுகக் கூடலான கதை) Varuna (the sea-god) being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of Madura. Accordingly these clouds came with threatening gloom, lightnings and thunders and produced a deluge by sending rain with drops as large as pumpkins. The God seeing these things ordered the

Maha Kumbabishekam Ceremony At the Historic Keerimalai Naguleswaran Temple

Sri Lanka is blessed with the existence of famous temples dedicated to Lord Shiva such as Thiruketheeswaram, Thirukkonamalai, Vytheeswaram Temple Naguleswaram etc. Naguleswaran Temple was established long ago and gained its sanctity by a sage called Nagula Munivar who had performed penance at Keerimalai. The existence of a holy spring known as Nagula Theertham adds greater sanctity to this temple. This holy spring is an embodiment of Lord Sri Naguleswara and His Sakthi Sri Nagulambikai. Those who bathe in the spring are benefitted with the grace of Lord Shiva and sick people get rid of their diseases.

The last Kumbabishekam ceremony of this temple was performed in 1953. It is enacted in the Saiva Agamas that a Kumbabishekam ceremony should be held once every twelve years.

The present Kumbabishekam ceremony was conducted on 8-2-73 according to the requirements of the Saiva Agamas, being attended by thousands of devotees. The Saiva public should be thankful to the high priest of the temple Sri Thiagaraja Kurakkal Naguleswara Kurakkal for his devotion and perseverance which had contributed much towards the success of this important ceremony which will promote the well-being and spirituality of the people of this island.

before mentioned (four) clouds to interpose, which they accordingly did, and by spreading a covering above the town and beneath Varuna's clouds, prevented any more rain from falling. Varuna now discerning the intervention of the God, went and bathed in the golden lotus tank, when his inward pain immediately ceased; on which he besought pardon of the God for his aforesaid misdemeanors, and thanking the God for the removal of his pain he returned to his own city. From that time forward, Madura acquired the title of 'The assemblage of the four clouds'.

வன்றிறல் வருணன் விட்ட
மாரையை விலக்க வசன்
மின்திகள் சடையனினறு,
கீழிய மேகநானும்,
குன்றுபோய் சவந்து நான்கு
கூடமாக் கூடலாலே
அன்றநான் மாடக்கூட
லாதைரல் மதுரை மூதார்.

SATYAGRAHA...

(From page 8)

gone, I recognize your bravery; and I know that what you will not yield to justice and reason you will gladly yield to bravery.

See what the British Empire means to India;—

(1) Exploitation of India's resources for the benefit of Great Britain.

(2) An ever increasing military expenditure and a civil Service the most expensive in the world.

(3) Extravagant working of every Department in utter disregard of India's poverty.

(4) Disarmament and therefore emasculation of a whole nation lest an armed nation might imperil the lives of a handful of you in our midst.

(5) Traffic in intoxicating drugs and liquors for the purpose of maintaining a top-heavy administration.

(6) Progressively repressive legislation in order to suppress an ever-growing agitation seeking to express a nation's agony.

(7) Degrading treatment of Indians residing in British Dominions.

(8) Total disregard of our feelings by glorifying the Punjab Administration and flouting the Muhammedan sentiment.

I know you would not mind if we could fight and wrest the sceptre from your hands. You know we are powerless to do that; for you have ensured our incapacity to fight in open and honourable battle. Bravery on the battlefield is thus impossible for us. Bravery of the soul still remains open to us.

See C. F. Andrews, op. cit. pp 238-41. A report of the Trial Speech below will be found in the same book.)

The Trial Speech (1922)

Before I read this statement, I would like to

Rajaji Remembrance

(Here we quote from the Swarajya of 1960 Sri Rajaji's considered views on the Language question)

Pussyfooting and procrastination will not do. Part XVII of the Constitution must be repealed and the status quo maintained. The ruling party should make up its mind wisely and use its discipline to over-rule emotionalist opposition and save India's unity. Bilingualism is a trap, not a compromise or a solution. I once believed it might do but I am convinced it will lead to anarchy and discord, not unity. English maintained as hitherto will alone preserve our unity, nothing else. The status quo that has worked well all these years is no imposition on anybody. If part XVII goes and there is no new Article relating to language in the Constitution, what will prevent Parliament imposing Hindi again, it may be asked. The answer is in human psychology — not in law. The attempt will not be made, once Part

state that I entirely endorse the learned Advocate-General's remarks in connection with my humble self. It is the most painful duty with me, but I have to discharge that duty knowing the responsibility that rests upon my shoulders, and I wish to endorse all the blame that the learned Advocate-General has thrown on my shoulders in connection with the Bombay, Madras, and Chauri Chaura occurrences. Thinking over these deeply and sleeping over them, night after night, it is impossible for me to dissociate myself from the diabolical crimes of Chauri Chaura, or the mad outrages of Bombay. He is quite right when he says that, as a man of responsibility, a man having received a fair share of education, having had a fair share of experience of this world, I should have known the consequences of every one of my acts. I know that I ran the risk, and if I was set free, I would still do the same. I have felt it this morning that I would have failed in my duty, if I did not say what I said here just now.

(To be continued)

XVII has been forced out of the Constitution as a result of agitation and further consideration. Gradual imposition cannot be avoided once we concede that English must sometime, near or distant, yield to Hindi. This necessary implication of a beginning to be made and swift and steady progress towards the goal and all necessary steps to be taken for it is not properly realised by those who for one reason or another concede the ultimate inevitability of the abandonment of English in favour of Hindi. This concession is fatal and cannot be made. There is no reason why we should ever give up English. There is no dishonour in India carrying on with the English language as hitherto. There is no reason whatsoever, now, to touch or interfere with the medium of official work. The Government of India Act of 1935 consisting of 321 sections did not have any provisions about the official language of the Federation. There is plenty to do, which we have not yet tackled at all successfully. Let us attend to those things, and leave language alone, as it was Hindi, speedy or slow, will be discord, and bilingualism will be anarchy which will land us where we do not wish land. The Chief Minister and the Congress Party in Madras should get it recorded in the two Chambers of the Madras legislature that after considering the feelings of the people of the State and giving full thought to the merits of the question, the Legislature resolves formally to withdraw the implied consent of the State to Part XVII of the Constitution and apprise Parliament of the withdrawal. If this procedure is pursued by other non-Hindi States also, it will have a quasi-Constitutional impact of great significance and help the Government of India to overcome the resistance of the misguided breakers of India unity who shout for Hindi.

The Movement to Replace English by Hindi is to lay the axe at the root of our unity and our progress. Our status in the world would gradually go down. Sensible people are veering round, seeing clearly that any disturbance of the present position of English means disintegration of the country. But the false

patriotism that is behind the move to make India lose one of its most valuable assets is still active.

What is 'national' need not always be official. Deepavali is a 'national' festival, but it is not an 'official' festival although we may grant a number of holidays to satisfy all sections. 'National' goes with factual majority, but 'official' in true democracy as distinguished from totalitarianism should not go with numerical majorities but with even-handed justice to all, to the smaller as well as to the bigger States and communities.

People may support an unjust proposal without fully realizing its consequences. But the clear-sighted can see what great injustice and unconscionable waste it would involve. It would be contrary to the basic principle of planning which is the conservation of what we have without being misled by selfishness or false sentiment.

The past history of education in India cannot be ignored in shaping our future. We can build justly and firmly on the strong foundation of history, but if we ignore hard facts and follow the mirage of unthinking prejudice, we shall come to grief. The best form of patriotism now is clear thinking, hard work and unselfish service, not running away with sentiment, ignoring the consequences of our acts affecting millions of people.

The 'Centre' is not a distant or thin affair. It is an octopus, though of a benignant variety, with its arms stretching and holding almost every branch of social and official activity everywhere in India. For example, the defacing stamps on even rural post offices in the South give the names of the places in Devanagari and sometimes in Devanagari alone.

Why should we throw away what we have? Do we not have English and hold it in freehold possession? Do we pay any tithe or tax on it to any foreigners? Is it not a valuable asset? Has it not a high, a very high foreign exchange value? Surely English is much more valuable than the articles we seek to make and export to countries for earning foreign exchange.

(To be continued)

SATYAGRAHA:

(From page 5)

horrible crime, but we are seized with fear, and therefore we cannot take this doctrine to our homes.

The Vow of Khaddar

You may ask, "Why should we use our hands?" You may say, "Manual work has got to be done by those who are illiterate, I can only occupy myself with reading literature and political essays." We have to realize the dignity of labour. If a barber or shoemaker attends a college he ought not to abandon his profession. I consider that such professions are just as good as the profession of medicine.

Last of all, when you have conformed to these rules you may come to,

The Religious Use of Politics

Politics, divorced from religion, has absolutely no meaning. If the student would crowd the political platforms of this country, that is not necessarily a healthy sign of national growth; but this does not mean you, in your student life ought not to study politics. Politics are a part of our being; we ought to understand our national institutions. We may do this from our infancy. So in our Ashram every child is taught to understand the political institutions of country and to know how the country is vibrating with new emotions, with new aspirations with new life. But we want also the steady light, the infallible light of religious faith; not a faith which is indelibly encircled on the heart. First we want to realize our religious consciousness, and immediately we have done that, the whole department of life is open to us; and it should then be a sacred privilege of all, so that when young men grow to manhood they may do so properly equipped to battle with life. Today what happens is this; much of the political life is confused to the students but immediately they cease to be students, they sink into oblivion, seeking miserable employment knowing nothing about God, nothing of fresh air or bright light or of real vigours independence, such as comes out of obedience to those laws that I have placed before you on this occasion.

"To Every English Man" (1920)

Dear Friend,
I wish that every Englishman may see the appeal; and give thoughtful attention to it.

Let me introduce myself to you. In my humble opinion no Indian has co-operated with the British Government more than I have for an unbroken period of twenty-nine years of public life is the face of circumstances that might well have turned any other man into a rebel. I ask you to believe me when I tell you that my co-operation was not based upon the fear of the punishments provided by your laws or any other selfish motives. It was free and voluntary co-operation, based on the belief that the sum-total of the British Government was for the benefit of India. I put my life in peril four times for the sake of the Empire: at the time of the Boer War, when I was in charge of the Ambulance Corps whose work was mentioned in General Buller's dispatches; at the time of the Zulu Revolt in Natal, when I was in charge of a similar corps; at the time of the commencement of the late War, when I raised an ambulance corps, and as a result of the strenuous training had severe attack of pleurisy; and, lastly, in fulfilment of my promise to Lord Chelmsford at the War Conference in Delhi, I threw myself in such an active recruiting campaign in Khaira District, involving long and tiring marches, that I had an attack of dysentery which proved almost fatal. I did all this in the full belief that acts such as mine must gain for my country an equal status in the Empire. So last December I pleaded hard for a trustful co-operation. I fully believed that Mr. Lloyd George would redeem his promise to the Mussalmans, and that the revelations of the official atrocities in the Punjab would secure full reparation for the Punjabis. But the treachery of Mr. Lloyd George and its appreciation by you, and the condonation of the Punjab atrocities, have completely shattered my faith in the good intentions of the Government and the nation which is supporting it.

But, though my faith in your good intentions is

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2909

In the matter of the Intestate Estate of the late Dr. Thamotheeram Arulampalam of Ariyalai, Jaffna died at Dehiwala, Colombo

Deceased

Minor 1 Meera daughter Arulampalam

Minor 2 Amirtha daughter of Arulampalam

Minor 3 Asokan Thamotheeram Arulampalam all of Ariyalai, Jaffna

4 Thamotheeram-pillai Somasegaram of Ariyalai, Jaffna Guardian - ad - litem over the 1st, 2nd and 3rd respondents

Respondents

This matter coming on for disposal before Collin E. Mendis Esquire, District Judge, Jaffna, on the 12th day of December 1972 in the presence of Mr S. C. Mahadeva Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 17th day of March 1972, having been read.

It is ordered that the 4th respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 1st, 2nd and 3rd minor respondents abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and the same be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 28th day of February 1973 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said 4th respondent do produce the said minors in court on the said date

This 12th day of December 1972

Sgd. C. E. Mendis District Judge Jaffna

150 9 & 10

Order Absolute in the First Instance

In the District Court of Point Pedro

Testamentary Jurisdiction No. 1012

In the matter of the Last Will of the late Thangal alias Thangam widow of Sadai Iyar Sinnadurai Iyar of Thondamanaru

Kasipillai Iyar Muttukumar Iyar of "Sannathivel" Vinayagamudaliar Road Point Pedro Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 17th day of July 1972 in the presence of Mr. M. Esurapadham Proctor for the Petitioner and on reading Last Will No. 770 dated 10-5-1968 and attested by M.

Velummailum Notary Public and now in deposit in this Court and the affidavits of the said Notary Public and of Vallipuram Kumarasamy the attesting witness therein.

It is ordered that the said Last Will be declared proved as the Last Will of the abovenamed deceased Thangal widow of Sadai Iyar Sinnadurai Iyar, that the Petitioner be declared the Executor of the said Last Will and that Probate of the said Will be issued to the Petitioner on his filing his Oath of Office and on this order absolute being published in the Government Gazette and in the Hindu Organ.

This 17th day of July 1972

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. M. Esurapadham Proctor for Petitioner 149 9 & 16

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