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# INTHUSATHANAM

## (THE HINDU ORGAN)

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X

JAFFNA, FRIDAY JULY 6 1973

X

### System of Education in Ceylon Prior to 1888

By V. RAGUNATHAMUTHALIAR M. Sc.  
Secretary, Saiva Paripalana Sabha

(Continued from last issue)

#### The Muslim Revival:

Cultural and educational contacts between the Muslim of Ceylon and the Albas Capital at Baghdad were close and Muslims of Ceylon accepted the cultural leadership of Baghdad in the general pattern of their educational institutions. With the decline and fall of the abbasid empire, the Muslims of Ceylon turned to their coreligionists along the Malabar Coast. From that time onwards the influence of the Mussalmans of India came to be felt in Ceylon. The Portuguese no sooner they came to Ceylon than they expelled the Muslim from their once powerful coastal settlements. The situation did not change during the Dutch rule. But during the British regime, the trade policy of the British was favourable to them. "The new avenues of employment was largely the main cause for the educational backwardness of the Muslims." The Muslims never cooperated with the new educational pattern of the Westerners. They were prepared to forego the advantages of such education because they were suspicious, that their faith was not safe in these schools."

The Muslims as a community had only one agency for the education of their children, namely the local "Maktah" (the Quran Pallikoodam). This primary school was conducted in many places within the mosque premises often under the management of the trustees of the Mosque. In other places it was carried on in private premises by a teacher (Lebbe) who levied fees either in cash or kind from the parents. (thinnai pallikoodams). An elementary knowledge of Holy Quran, Arabic alphabet and the correct pronunciation of the Arabic words were taught. Arabic-Tamil was the medium of instructions.

"The Mohamadan parent often chooses for his son while at school an education which will secure for him an honoured place among the learned of his own community, rather than one which will commend" a success in modern professions or in official life. The years given to English and Mathematics in a public school, the young Mohamadan devotes to Arabic and the law, and the theology of Islam". (Administrative Report 1893).

The Muslims felt that they should "relieve themselves from the obstacles which had hitherto so weightily handicapped them in competition with the other communities". Agitations were started by Mr M. C. Siddi Lebbe, the spiritual founder of Zahira College, Colombo, supported by the influence of Hon. M. C. Abdul Rahiman M. L. C. Siddi Lebbe the intellectual leader of the community know that without adequate English education the community in the context of current affairs could not attain a position of intellectual eminence, social efficiency, and political power. For a long time his was like a voice crying in the wilderness. Encouragement was given by Arabic Pasha, the father of the Egyptian Independence movement who came to Ceylon as an exile.

In 1891 Mohamadan Boy's School Kandy was the first Muslim school to apply for registration by the Department. This was followed by Maradana and Gampola in 1892. Mr. M. C. Siddi Lebbe urged that the Education Code should provide for Arabic as a subject for the first year examination; but was not accepted. Special Mohamadan schools came into existence.

(To be continued)

\*\* Education in Ceylon—A century volumn—Azeez.

### Wisdom Through The Ages

#### WHO IS A BRAHMIN?

Not by matted hair, not by Lineage, not by caste does one become a Brahmin. He is a Brahmin in whom there are truth and righteousness. He is blessed.

Him I call a Brahmin who does not hurt by body speech, or mind who is controlled in these things.

Him I call a Brahmin who has out all the fetters, who never trembles in fear, who has passed beyond attachments, Who is separated from what is impure.

Him I call a Brahmin who though he has committed no offence bears patiently reproach, ill-treatment, imprisonment, who has endurance for his force and strength for his army.

Him I call a Brahmin who is free from anger who is careful or religious duties, observes the moral rules pure controlled and wears his last body.

Him I call a Brahmin who, like water on the leaf of a lotus or a mustard seed on the point of an awl, does not cling to pleasures.

Him I call a Brahmin who utters true speech, free from harshness clearly understood, by which no one is offended.

Him I call a Brahmin who like the moon is stainless, pure, serene undisturbed, in whom joyance is extinguished.

Him I call a Brahmin who is fearless, noble, heroic, the all-wise who has overcome death, the sinless, who has overcome death, the sinless, who has accomplished his study, the awakened.

(From an Ancient Sage)

Extract from  
Bhavan's Journal

### The Elements of Saiva Siddhantham

#### 'Parapaksham' or the Other Side

By SHRI A. VISWANATHAN B. A.

(Continued from last issue)

#### The Extreme Heterodox Group - Lokayatam

Of these various systems, those taken up for examination in the Parapaksham of Siddhiyar are included in the third and fourth groups, the heterodox and extreme heterodox systems. Our author begins with the outermost system, the Lokayatam of Brihaspati, who would accept no proof other than Pratthiyaksham or direct perception and whose goal (or heaven or, shall we say, God) is naught but carnal and worldly pleasures. The Lokayatam also known as Charvakam (சார்வகம்) recognises no God, soul or Karmam, there are only four *tattvas* or states of matter (earth, water, fire and air), and according to him life is nothing but a combination of these. There are several subjects of Lokayatas, such as Theka-Anma-Vadi (தேகான்மவாதி) Indriya-Anma-Vadi (இந்திரியான்மவாதி) Prana-Anma-Vadi (பிரானான்மவாதி) and Andakarana-Anma-Vadi (அந்தக்கரணான்மவாதி), who believe in no soul other than the body, the external senses, (ear, eye, &c), the life breath and the internal senses, (mind &c), respectively. Without wasting more time with the teachings of this school in its various phases we shall proceed further, but one general remark we may here make is that Lokayatam has more votaries owing allegiance to it than any other school of thought including a goodly number of people who nominally pass as adherents of other creeds.

#### Buddhism, four sects

After refuting the arguments of the Lokayatam, the author ascends a step higher and deals with the Buddhists with their ideas of momentary existence.

tence (Kana-Banga Vadam, கணபங்கவாதம்) and final annihilation, first enumerating and then combating the views and arguments of each of the four sects of Buddhists. The Buddhist admits two kinds of Pramanam (proof), viz: Pratthiyaksham (or direct perception) and Anumanam or inference. He admits Karmam also, but ignores the existence of God or souls. Though in theory he recognizes no God, in practice he deifies his

(Over to page 6)

### Ceylonese Elected To Local Council In U. K.

Dr. T. Rajachandran is one of the seven elected to represent West Ward in the new Ashfield District Council—fifteen stood for election. He and Mr. Eric Morley are the only two independents in a Council of 55 where all the other 53 seats have been won by Labour candidates.

The Notts Free Press mentions the election with a large front picture of Dr. Chandran and family relaxing after the election 'battle'. Dr. Chandran is also Secretary of Mansfield branch of the British Medical Association and a member of the local medical committee for general practitioners. He also serves in the R. A. M. C. Volunteers. His wife too is a Doctor.

As two Independent members who form the Opposition they have decided "to speak up" and keep the public fully informed. Dr. Chandran had told the Free Press that "he stood as Independent because he wanted to be free from party commitments."

## THOUGHTS TO BE TREASURED

மதறயினால், அயனால், மாலால், மனத்தினால், வாக்கால், மற்றும் குறவிலா அளவிலும், அற ஒதுது ஆகி நின்ற சிறுவனார் கலை பாடும்...

(Siddhiyar.)

The mystic nature of the Lord beyond the comprehension of the Vedas, of Brahma and Vishnu, of the mind and of speech, and of faultless argumentation.



சென்னை, 6.7.73  
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## Hindu Organ

FRIDAY, JULY 6, 1973

### HIGH FESTIVALS

Most of the High Festivals in Saiva Shrines take place during the six months ending with September. Consequently there is a great rush of pilgrims and worshippers throughout this season. Arrangements for the maintenance of law and order during these occasions are normally made by the Authorities in conjunction with the managing bodies. But the co-operation of the people is the one factor that determines the success of these arrangements.

Unlike in the last decade, the tendency during the present times has been to make the Temple the centre of modern activities that cater for religious and cultural inclinations of the people. The performance of religious ceremonies is undertaken in the midst of multifarious extra-scriptural activities. Musical entertainment which in the past was confined to the recital of Thirumurai according to the accepted method of singing to fit into the prescribed Pann has now been extended to permit the rendering of musical dialogues, and other similar entertainments all based on the central idea of Saiva tenets. These extended activities invariably require the assistance of the microphone. The part played by the system of public address however has not been subject to critical comment by the several religious organizations that are in charge of the administrative arrangements. The playing of all available recorded music has been

allowed with the result that the 'Loud Speaker' installed in the Temple premises unwittingly converts the scene into a variety entertainment that is usually associated with carnivals.

Saiva organizations, therefore, have a duty to perform so that the modern method of conducting festivals in shrines might serve a useful religious purpose. The microphone can be put to the best use if the Thirumurai are recorded with the assistance of learned men of music popularly known as Othuvans and Saiva Scholars who are specialists in the art of lecturing on the lives of Saints to the accompaniment of music.

The capacity of the congregation to spend several hours at the Temple during festivals must be put to profitable use by making the occasion a convenient time for the teaching of religion and religious principles by means of musical discourses. The stereo typed series of lengthy lectures may not be as acceptable as the same lessons that are taught in a musical setting strictly within the boundaries of the Saiva Scriptures. Learn as you pray; let that be the motto for the worshipper.

### C. T. B. AND THE COMMON MAN'S CONVEYANCE

The several omni-bus stands all over the Northern Peninsula tell a story that cannot but strike at the heart of even the most hard-hearted person. It is a tale of persistent persecution for several hundreds of passengers who depend on the C. T. B. transport service for performing their duties. These travellers by omni-bus have now become habitual late latiffs court- ing risk of punishment in offices, schools and other similar institutions to which they are officially attached. But that is not all. There are the litigants who are compelled to add to their worries by losing their suits in courts on the score of being absent at the appointed hour. The enumeration does not stop at that. The invalids who constitute a large number reach the hospitals only too late for leading the long queues and are reminded of the saying that they have missed the bus. All these misfortunes for the many of the citizens who look forward to the C. T. B. for indulgence are due to the simple fact that the trans-

port service has become severely depleted by reason of break-downs, inadequacy of the supply of spare parts and the non-availability of new vehicles. Cannot this situation be remedied?

Reports that several hundreds of tourist conveyances are being imported notwithstanding the appeal for austerity make the misgivings more miserable particularly when the common man is writhing in mental pain for want of the means to move about to eke a livelihood and discharge legitimate duties. Are these not glaring facts and are the circumstances not compelling enough to rouse the conscience of the administrative officers and officials and urge the Representatives of the People to action.

### PRICE OF COMMODITIES—PROPELLED BY WHOM?

Rice sells at Rupees Three per measure — so the reports go. Who has fixed the price? Not the Government, nor the responsible merchant. But the provisions' stores all over the Peninsula react immediately to a rumour that import of rice will be fully stopped and set the ball of selfishness rolling. What was bought at Rs 2-50 shot up straight to Rs. 3/- why, how, and for what nobody knows. The Administrative Officers may not know that this is happening but the people — all of them — know this. One day it is the turn of rice, the next day that of onions and another day it is chillies. The price of some provision will be up every day, nay every hour. The source of all this is the spy ring of rumour mongers. They form by themselves a Fleet Street Forum that enables the merchant, the businessman, the retailer and all who belong to this blessed occupation become richer and richer hour by hour.

The ordinary man's nerves have become economically dull. They do not help any circulation of confidence. All because rumour has done the damage. There is not a bird to question the man at the provision store why he adopts this inhuman method of sapping the economic vitality of the people. Yet there are Welfare Associations, Community Centres, Social Service Societies and even Moral Rearmament Movements watching this sinful and sinister trade in the Black Market — Is this permissible in modern society?

### POVERTY OF PAPER

From rice we turn our attention to paper though these two items are far apart in point of their place as necessities of life. While the one is a staple food, the other is certainly a staple requirement for the propagation of knowledge. Merely because rice is becoming rarer and rarer, paper too need not present the people with another difficulty.

Scarcity of paper like the absence of air will suffocate the breath of knowledge and culture and consequently the means to find food, clothing and shelter. But is there a scarcity of paper or on the other hand has a thoughtless waste in the use of paper created a scarcity? This doubt has to be cleared. Any one walking along the high streets and by lanes of the City will not fail to see that advertisements of theatres, notices of meetings and festivals, and other publications covering every wall and all available spaces. Where one notice would suffice ten appear and all side by side! Is this not absolute waste not only of paper but also of time, energy and money? Thousands of notices are printed for advertising a meeting while a few could serve the purpose. Unused notices number in the thousands.

To make paper always available, waste must be stopped. Now that scarcity has made us all know the true value of paper let us learn to conserve this precious commodity. But the responsibility of the Authorities to assure a reasonable supply of paper remains. The Government and the people have both to feel their responsibility and act accordingly.

### Pilgrimage On Foot To Palavi Theertham

The devotees of Thiruketheeswaram Temple have an annual program coinciding with the Theertham at Kathirgamam. Sivanadiyar Thiruk odam as it is appropriately called assemble at Nallur Temple and wend their way through Nayanmarkadu and the open fields of Kaithady, Navat-kuli Maravanpulo and Keraitivu and reach Changupiddy by boat. From the wind-beaten

### Sinhalese-Tamil Relationship

The Tamil community has real grievances strongly felt. Removal of these grievances is urgently necessary. For that purpose, in the first instance, concrete steps between the leadership of the Sinhalese and Tamil Communities of all parties and sections, and non-party men is required without delay and without ceremony. Side by side with such steps the social, economic and cultural development of the Tamil speaking areas has to continue. Government, Parliament and the revered Maha Singha would do well to give this matter a certain degree of priority.

The entire matter merits tackling in the spirit of Karuna, enjoined by the sublime teachings of Lord Buddha. According to Western thinkers like Plato and Aristotle, mutual friendship among the inhabitants is the greatest asset of any State and the sure preservative of revolutions. Tamil sages like Thiruvalluvar Nayanar, the revered author of the immortal Kurial, have emphasized the supreme need for good will and friendship. The true spirit of Tamil culture is enshrined, inter alia in the following passage, from the great and ancient Tamil classic from Purananuru.

"To us all countries and towns are one; All men are kith and kin. Life's good comes not from others gift nor ill; Man's pains and pains' reliefs are from within."

The degree of friendship already existing between the different communities has to be still more augmented in the light of these noble ideals.

Appropriate advances based on a policy of re-orientation from all quarters towards a harmonious adjustment of differences, is required from both communities and not from any single community alone. Such advances cannot be one way traffic, if effective and happy results are to be achieved.

waste land of Changupiddy the pilgrims march minding not sun or shower and rest on their way at Poonakari, Ponnaveli, Pallavarayanakadu, Mulankavil, Papamottai and reach Thiruketheeswaram.

This year the Pilgrimage starts on July 12, reaching Thiruketheeswaram on July 16, at 6 p.m.

# The Elements of... Sacred Sports of Siva (CONTD.)

(From page 5)

original teacher the Buddha, whose teachings are embodied in the Tri Pitakas. The Sauttharantican (literally he who goes to the end of the Sutras), sometimes called the Buddhist Realist, postulates two Samuthayas (சமுதாயங்கள்) or aggregates, the internal or subjective including the mind and its vikaras (changes), and the external or objective. The latter are formed by the combination of the Paramanas (or ultimate atoms) of earth, water, fire and air, while the former are produced from the Skandas (or groups) which are five fold (பஞ்சகந்தங்கள்): (1) Rupam (forms), including sound, &c, perceived through the mind, (2) Gnanam, knowledge of these, (3) Vedana (feeling), pleasure and pain resulting therefrom. (4) Kuri or Samga, names and (5) Bhavanai or Vasana, (tendencies). Nirvanam (or Mukti) consists in total annihilation when all the Skandas cease to exist. The Yoka-charan (literally, he that concurs and raises supplementary questions), also known as Buddhist Idealist, has much in common with the Sauttharantican but while admitting intelligence, knowledge derived through the senses, he denies the world and says it is all a dream. The Matthyamian (literally, he who belongs to a middle class) or Buddhist Nihilist or Suniya Vadi denies intelligence too, as there can be no knowledge when there is nothing to be known. The Vypashikas (literally, adverse critics) who are also a sect of Realists differ from these and hold that the world appears as a result of the conjunction of intelligence and the objects thereof.

## Aruhatam, - two Subjects

Two sects of Jains, Nikandavadi and Ajivakan, are next discussed, and the list of the extreme heterodox systems is thus disposed of. The Jains, usually known to the Tamil student as Samanas (சமணர்) and Aruhatas (அருகதர்), are rigid non-killers as are also the Buddhists to a great extent, though the latter would freely eat the carcass of what is killed by others. Their Lord is Aruhan, the original preceptor, also known as Anadi Siddhan (அனாதித்தன்) who is possessor of eight supreme attributes and is free from all bad qualities. The eight supreme attributes or virtues are:

V. SUBRAMANIAM

Saiva - Palavar

42, திருமுக்க கோத்த கதை

According to the order of Varaguna Pandian, the minstrel Pattiran ceased to play in the presence of the King, and only did so in the temple before the God. While so engaged Pattiran received certain gold coins, vestments and valuables by the knowledge of the God and himself alone. Such being the case, the God appeared to him one night in a dream and said, "The kings property is locked up in a chest, should these things be missed, they will come and inquire from one who has taken them? I will therefore give you my mandate to the Chera King who is devoted to myself" accordingly, Pattiran received royal letters drawn out in due form and manner, which is as follows:

மதிமலி புரிசை மாடக்  
கடம்  
பதியிசை சிவபு பால்கிற  
லிசிற  
கன்னம் பின் போழி  
சுவாசிய  
மன்னிய சிவன்யான்,  
மொழிதரு மாற்றம்  
பருவப் கொண்டுப் படி  
வெண்ப பாவலர்க்  
குரிமயின் உரிமயின்  
உதவி ஒளி திகழ்  
குருமா மதிபுரை குணம்  
குடைக்கிழ்ச்  
செருமா உகைக்குஞ்  
சேலின் காண்க

Ananta - Gnanam and Ananta-Darsanam (both of which may perhaps be taken as included in the one word Omniscience), Ananta Viriam (அநந்தவிரியம்) or Omnipotence Anant - Sukam (அநந்தசுகம்) or infinite Bliss. (கிரகாமம்) or namelessness Nir-Gotram (கிரகோத் திரம்) Nir-Ayushiyam (கிரக ஆயுஷியம்) or agelessness and Sammiyata - Apavam (சம்மியதாபாவம்) or Alvinmai (அவினமை) or endlessness. Nir-Gotram is said to be rootlessness but it may perhaps be castelessness or it may even be birthlessness (having no ancestor). If the latter the last three attributes would appear to be included in the one word Anadi Nitthyatavam அனாதித்தியத் தவம்) or eternality. Among the bad qualities or impurities or defects are Goana-Avarniyam (குணாவர்ணியம்) or ignorance, Darsana-Avarniyam (கரிசனாவர்ணியம்) or defective vision, Vedanayam (வேதனியம்) or belief in the Vedas, lust, envy, fear, pride, birth, disease, death &c.

பண்பாலியாழ் பயில்  
பாணபத்திரன்  
தன்போல் என்பால்  
அன்பன் தன்பால்  
காண்பது கருதிய்  
போந்தன்ன  
மான் பொருள் கொடுத்த  
வரவிருப்பதுவே.

He then set out passing woods and mountains till he reached the Malayan country, and came to Tiruvanehi, the capital where he reposed in a booth erected for the purpose of giving water away. The God appeared to the King in the night and said "I am the Madura deity; one who, like yourself, is my votary, waits with my mandate; give him what money he wants and send him away". The king awoke joyful, made the matter known to his ministers, and sent out messengers everywhere to inquire where was Pattiran, the bearer of the mandate; he was at last found in the water-booth; thither the King came, received the letter, read it and put it upon his head. The purport was "We Sivan send our servant to thee, who art also our servant. As thou delighted to pour forth wealth upon poets, give to this one what he wants and dismiss him." The next day the King went forth in royal procession; Pattiran being placed first, mounted on a spirited elephant together with the Tirumukam (or letter), and the king with all the accompaniments of royalty, following after. In this way an entry of the city was made; after which they went to the palace, and Pattiran was placed on the throne; when the king ordered the royal treasury to be opened and said, "This wealth is not mine, but yours; take what you please." Pattiran then received considerable wealth; including jewels and returning home diffused charitable donations among other birds. He thus lived without care and continued to discharge his service to the God in the Temple.

வந்த மதுரைப் பெரு  
மாவணங்கிசை,  
கொணர்ந்த நிதி  
மெல்லாம்  
இந்த மருமா னகருள்  
ளார் யாருமறிய  
யாவர்க்கும்  
முந்தை வேத முதல்வர்க்கும்  
புலவோர் தமக்கு  
முறை நலிச்  
சந்த யாழினைசுப் பாணர்  
தரும மனையான்  
வைகினார்.

# Jaffna Hindu Ladies' College

(ANNAPOORANI)

That the Jaffna Hindu Ladies' College now occupies a pre-eminent position among the educational institutions in Jaffna nobody can deny. Founded in 1913 by the Board of Directors of the J. H. C this school was specially intended to serve the special needs of our Hindu girls and to afford greater opportunities to educate them keeping to our own culture and traditions.

Talented and scholastic Principals from India and Ceylon were at the helm of affairs in successive periods at this college and steady progress was made in various stages. It is really heartening to note that the Prayer Hall with modern amenities is nearing completion. The ceremonial opening of this beautiful and commodious hall is to be held very shortly. This achievement is a great credit to the present Principal and the members of the staff, who struggled hard amidst various hardships and misunderstandings, in the uphill task of building this Hall that will serve for generations to come. This was really a commendable success. With zeal and zest Jaffna Hindu Ladies' College will now raise her head proudly and progress ahead in efficiency.

In evaluating the services rendered by the Ladies' College during the last three decades of its existence, one should not be guided merely by the number of girls taught within the four walls of the school, but by the much larger influence it has exerted into our society, the ideas of religious tolerance it has taught to our girls with special reference to our language, culture and tradition.

Mrs. V. Arumugam, the present versatile Principal is to retire shortly after twenty years of devoted and efficient service as Principal of this College. During this period the College had made steady progress in the academic field. With a sense of dedication and self-sacrifice, she has done enough and more. Her deputy, Miss Ramasathan is an embodiment of Saiva Siddhantism. As a researchful arts graduate of the great seat of Saiva and Tamil studies, Annamalai University, Miss Ramasathan had

been nurturing the students of Ladies' College in our own faith with devotion and piety. Her service as deputy Principal at this College for more than twelve years is both meticulous and inspiring.

The annual Inter-House sports meet of the Ladies' College takes place today with Dr. S. Subramaniam, Neuro-Surgeon, Jaffna as the Chief Guest. We, old girls and well-wishers of the College are proud over the past glories of this meet. Let us see what Bhargavathy, Lakshmy, Saraswathy, Arunthathy and Rathy have to give us this evening.

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1449

- 1 Nallathamby Sivasubramaniam and wife
- 2 Rasseledchumy both of Thirunelvely, Jaffna

Vs. Plaintiffs

- 1 Sellamuthu widow of Kandiah
- 2 Kamalambigaiambal daughter of Kandiah and
- 3 Neelambikaiambal daughter of Kandiah all of Senguntha Lane, Thirunelvely East, Jaffna
- 4 Selvaratnam Mahalingam all of Thirunelvely East Jaffna

Defendants

It is hereby notified that action No. P/1449 has been instituted in the District Court of Jaffna under the Partition Act for the partition / sale of the land called "Mailai Valavu" and situated in the Village of Thirunelvely in the Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 27th day of August 1973 at 10.00 of the forenoon.

By order of Court  
This 3rd day of July 1973  
Sgd. T. S. Mylvaganam  
Secretary.

45 6-7-73

# Saiva Paripalana Sabhai Jaffna

## BOOKS FOR SALE

### In Tamil Language

	Rs.	cts.
Thiruchendur Puranam	10	00
Thonchai Vanan Kovai	6	00
Puliyoar Anthathy	2	00
Saiva Thirunerith Thiraddu	75	
Samaya Kuravar Santhana Kuravar	75	
Thirukural Chapters 1-10	75	
Nalavenba Kalineengu Kandam	75	
A Short History of Samajakuravar Santhanakuravar	75	
Saivapotham Vol. 1	60	
" Vol. 2	60	
Navalar Aunchali	50	
Vinajagar	40	
Malaya Padcham	25	

### In English Language

The Analysis of Thitumantiram	5	00
Tamil: Ancient and Modern	2	00
Vedanta Moola Saram	2	00
Glories of Saivism	1	50
The Elements of Saiva Siddhantam	1	50
C. W. Thamotharampillai (1832-1901)	1	25
The Genesis of the Sivagnanabodham Part II	1	25
An Outline of Sivagnanabodham	1	25
Dakshinamurthi (His Life and Teachings)	1	00
A Study of the Svetasvatara Upanishad	1	00
An Elucidation of the Tirupurasuram	1	00
Tamil Sages and Seers of Ceylon	1	00
Navalar Aunchali	50	

Apply to:

**The Manager,**

Saiva Pirakasa Press, Jaffna.

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 1025

In the matter of the Last Will  
of the late Vethavanam  
Kanapathipillai of Paloly  
West, Point Pedro

Chellammah widow of Kana-  
pathipillai of Paloly West,  
Point Pedro

- Pl. Petitioner**
1. Maheswary daughter of Kanapathipillai
  2. Sivaneswary daughter of Kanapathipillai
  3. Rajeswary daughter of Kanapathipillai
  4. Tharmeswary daughter of Kanapathipillai
  5. Kanapathipillai Paramanandam
  6. Chelliah Rasalingam, all of Paloly West, Point Pedro

**Respondents**

This matter coming on before C. M. Tharmalingam Esquire, District Judge Point Pedro on the 6th day of March 1973 in the presence of Mr. M. Eurapadham Proctor for the Petitioner and the Last Will No. 943 dated 11-8-1972 attested by V. Chelliah Notary Public, having been deposited in this Court and the Petition and affidavit of the petitioner together with the affidavit of 8. Sathesivam witness to the Last Will having been read.

It is ordered that the 6th Respondent be appointed G. A. L. of the minors 2, 3, 4 and 5 Respondents for the purpose of this case that the said Last Will be and the same is hereby declared proved as the Last Will of the abovenamed deceased Vethavanam Kanapathipillai, that the Petitioner be declared the Executrix of the said Last Will, and that Probate thereof be issued to the petitioner, unless the Respondents or any other persons

interested in the estate do appear before this Court on or before the 21st day of May 1973 and show cause to the contrary to the satisfaction of this court.

It is further ordered that the 6th Respondent do produce the said minors before this court at 9-30 O'clock in the forenoon on the said 21st day of May 1973.

This 6th day of March 1973.  
Sgd. C. M. Tharmalingam  
District Judge.

Time to show cause extended to 18-7-1973.

Initialed C. M. T.  
D. J.

42 92 & 8

### ORDER NISI

In the District Court of  
Point Pedro

Testamentary Jurisdiction  
No. 1027

In the matter of the In-  
testate Estate and  
effects of the late  
Thangamutthu widow of  
Vallipuram of Valvetty  
Deceased

**Sithamparanathar Valli-  
puram Sivasubrama-  
niam of Paloly South  
Vs Petitioner**

1. Sithamparanathar Valli-  
puram Sithamparanathar of Valvetty
2. Sithamparanathar Valli-  
puram Satharatnam of do

**Respondents**

This matter coming on for disposal before C. M. Tharmalingam Esquire, District Judge, Point Pedro on the 30th day of March 1973 in the presence of Mr. T. Balakrishnan Proctor on the

### Order Absolute in the First Instance

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction

No. 1024

In the matter of the Last  
Will of the late Pasu-  
pathy Nagalingam  
Nagalingam Krishnakumar of Pulojy South

**Petitioner**

This matter coming on for disposal before C. M. Tharmalingam, Esquire, District Judge, Point Pedro, on the 14th day of March 1973 in the presence of Mr. M. Eurapadham, Proctor for Petitioner, and on reading Last Will No 18164 dated 19-5-1971 attested by V. K. Subramaniam, N. P. and now deposited in this court and the Petition and Affidavit of the Petitioner and the Affidavit of the Notary who attested that Will and the witnesses thereto and the consent papers of the heirs of the deceased.

It is ordered that the said Last Will be and the same is hereby declared proved as the Last Will of the abovenamed deceased Pasupathy Nagalingam, that the Petitioner abovenamed be and he is hereby declared the Executor of the said Last Will and that Probate thereof be issued to the Petitioner as Executor thereof.

This 14th day of March 1973

Sgd.  
C. M. Tharmalingam  
District Judge  
41 29 & 6

the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled to obtain Letters of Administration to the estate of the said deceased and that Letters of Administration to the Estate of the said deceased be accordingly issued to the petitioner, unless the Respondents or any other person or persons interested shall on or before the 30th day of May 1973 show sufficient cause to the satisfaction of this court to the contrary.

This 30th day of March 1973

Sgd.  
C. M. Tharmalingam  
District Judge  
14-5-73

Drawn by  
Sgd. T. Balakrishnan  
Proctor for Petitioner

30-5-73 Time to show  
cause extended to  
11-7-73

Sgd.  
C. M. Tharmalingam  
D. J.

44 29 & 6

முற்றொட்டி 22

## திருக்குறள் THE GREAT KURAL

அம்மாநாடு யாழ்ப்பாணம். நல்லூர் சிவபக்தமாமணி. திரு-  
சு துணைகாரன் L. L. B. (Lond) திருநாந்தார், அவர்கள் எழுதி  
யுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து  
எடுக்கப்பட்டது.]

அதி 79 நட்பு

குறள் 785.

புணர்ச்சி பழகுதல் வேண்டா வுணர்ச்சிதா  
டைபாங் சிழமை தரும்.

1. நட்பாததற்கு பலதான் பழகுதல் வேண்டியதில்லை.  
ஒருநாள் கண்டாராயினும் உணர்ச்சியில் ஒருமைப்பாடு  
தானாகவே நட்பாகும் உரிமையைத் தரும்.

1. Constant meeting is not necessary for the  
formation of friendship. Even if the men meet  
only once the identity of feelings will by itself  
create the bond of friendship.

2. ஒருவரோடொருவர் நட்பாவதற்குத் தொடர்பும்  
பலகால் பழகுதலும் ஆகிய காரணங்கள் தேவையில்லை.  
இருவர்க்கும் ஒத்த உணர்ச்சி தானாகவே நட்பாகிய உரி-  
மையைக் கொடுக்கும்

2. Constant meeting and frequent companion-  
ship are not necessary to bring about friendship  
between two persons. It is the union of  
hearts that by itself creates the right to and  
strengthens the bond of friendship.

3. ஒருவரோடொருவர் நட்பாவதற்கு ஒரு தேசம்  
ஒரு குலம் முதலிய தொடர்பும் பலகால் கண்டும் பேசியும்  
பழகுதலும் ஆகிய காரணங்கள் வேண்டியதில்லை. இரு-  
வருக்கும் ஒத்த உணர்ச்சியே நட்பு ஏற்படுவதற்கு வேண்-  
டிய உரிமையைக் கொடுக்கும்.

3. It is not necessary for the creation of  
friendship between two persons that they should  
be connected to each other by reason of nationality  
family etc. or be meeting each other very often.  
The union of hearts alone can provide the best  
qualification for the creation of the bond of  
friendship

புணர்ச்சி பழகுதல் வேண்டா என்பதற்கு நட்பு  
தற்குப் பலதான் பழகுதல் வேண்டா என்று உரைசெய-  
யும் மணக்குடவர் உரையை முதலாவது உரையும். ஒரு  
வனோடு ஒருவன் நட்பாததற்குப் புணர்ச்சியும் பழகுதலும்  
மாகிய காரணங்கள் வேண்டியதில்லை என்ற உரைசெய்-  
யும் பரிமேலழகர் உரையை இரண்டாவது உரையும்  
தழுவுவான். பரிமேலழகர் புணர்ச்சி பழகுதல் என்பதை  
உம்மைத் தொகையாகக் கொண்டும் நட்பாததற்கு என ஒரு  
சொல்லை வருவித்தும் உரை காண்பர். புணர்ச்சி என்ப-  
தற்கு ஒரு தேயத்தராதல் என்றும் நட்பிற்குப் புணர்ச்சி,  
பழகுதல் உணர்ச்சியொத்தல் என்னும் முன்றலுள்ளும்  
பின்னது சிறப்புடைத்து என்பது இதனால் கூறப்பட்டது  
என்றும் அவர் விளக்குவார். கோப்பெருஞ் சோழனுக்கும்  
பிராசுந்தையார்க்கும் தொடர்பு பழகுதல் ஆகிய இரு  
காரணங்களும் இல்லாதிருந்தும் ஒருவரை ஒருவர் புலவர்  
வாயிலாக அறிந்து, உணர்ச்சி ஒத்ததால், நண்பர்களா-  
யிருந்து கோப்பெருஞ் சோழன் இறக்கப் பிராசுந்தையார்  
உடனுயிர் நீத்ததை இதற்கு உதாரணமாகக் காட்டுவர்  
பரிமேலழகர். புணர்ச்சி பழகுதல் வேண்டா என்பதற்குக்  
கடியிருத்தலாலும் பழகுவதாலும் மட்டும் நட்பு உண்-  
டாகி விடாது என்றும், நட்பு பொருந்தவத அடிக்கடி  
பழகுவதைப் பொறுத்ததில்ல என்றும், நட்புக் கொள்ள  
பழைய தொடர்பும் பழக்கமும் தேவை இல்லை என்றும்  
உரைகாண்பாகும் உளர்.

காங்குலித் துறைமுகம் மலையாள நாடு மலையாள  
கோங்குலித் துறைமுகம் மலையாள நாடு மலையாள  
காங்குலித் துறைமுகம் மலையாள நாடு மலையாள  
கோங்குலித் துறைமுகம் மலையாள நாடு மலையாள

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Editor: R. N. SIVASUBRAMANIAM