

EDUCATION IN THE ANCIENT TAMIL COUNTRIES

By VIDVAN, PANDIT K. P. RATNAM, M.A., B.O.L.

(Continued from the issue of 19-12-52.)

The Sangams were set up to stimulate the study of language and literature. The Tamil Kings who were themselves great scholars and who enjoyed the company of scholars would have perhaps established the Sangams to facilitate the meeting of the best poets of their lands. In course of time these three Sangams in fact did the work of the modern critics and publication boards. The members reviewed the works submitted for approval, and discussed the subject matter and the style of works with their authors. Besides considering the merits of the works of others, the members of these assemblies who were undoubtedly the cream of the scholars of the land, produced a good number of works on Literature, Grammar and even on subjects like Music and Dancing.

As the accounts given by the commentary to Iraiyanar's A happy throw some light on the conditions of education in the Ancient Tamil countries, for a long period before the Christian Era, a summary of it is not out of place in a work that deals with the education of the Tamils.

The Sangam Poets

According to that work the first Sangam had 549 poets including Siva, Murugavel, Mudinagarayar and Nithiyankilavan. The number of poets who composed literary works during the 4440 years of its duration was 4449. Some of those works were Paripadal, Mathunagai, Muthukurugu and Kalariyavirai. The venue of the meeting of the poets was Madura which was submerged by sea. Eighty nine Pandya Kings from Kaasisavalathu down to Kadunkone supported the poets. Some of these kings also produced literary works. The guiding work

was "Agaththiyam".

The Second Sangam had 59 Scholars including Akathiyar, Tholkappiyar, Karunkoli, Mosi, Kappiyar, Pandarangan, Thirayannaran, Thuvaraikone and Keeranthai. The poems of 3700 poets were reviewed by them. Kali Kungu, Vendali, Viyalamaila are some of the works of this Sangam. The meeting place of it was Kapadapuram. This Sangam existed for 3700 years during the reigns of 59 Kings from Vendarseliyan to Mudathirumaran. Five of these kings too were poets of reputation. The

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Indians In Malaya

Land Assignment

The Government of the Malayan Federation has asked a Legislative Councillor well acquainted with labour to investigate its scheme to settle Malaya's 300,000 rubber workers, mostly Indians — on land.

The scheme, outlined by the High Commissioner, General Sir Gerald Templer in the Legislature recently, envisages the long-term lease of Crown land to workers with facilities for residence and agriculture. General Templer is understood to have emphasised the need for giving permanent stake in land to rubber workers who have borne the brunt of the emergency, being in the frontline of the battle against Communist terrorism.

SUREST WAY TO STABILIZE CIVILISATION

A Spiritual World View

ALTRUISTIC service and self-abnegation constitute the essential part of all religious discipline leading to the goal of religion. There are many who do not hanker after even their own salvation. They are the great lovers of humanity, whose life is one burning love, selfless, and who are untainted by animosity and untroubled by circumstances. With such perfect detachment, service rendered becomes fruitful and ennobling, and, at the same time, as the lotus-leaf in water, the worker, even if he plunges himself into a whirlpool of action continues to remain untouched by the innumerable imperfections that inevitably surround all work, like smoke enveloping fire. Thus service, which is ordinarily reckoned as originating from sympathy and pity towards those who are less fortunate or more miserable than ourselves, becomes

sacred, becomes elevated and equivalent to worship, worship of God in man. Purged of its earthly taints, every act is nothing less than a sacramental offering to the Lord, and has to be performed with the utmost purity and concentration so that it may become an opening to a higher infinite self-existence and beatitude. Without the spiritual end in view, service is likely to be turned into an ostensible means of promoting self-interest and gaining name and fame. Humanists and humanitarians have often begun well but ended miserably, their noble endeavours being wrecked on the hidden rocks of subtle egoism and selfishness. Lack of faith in God and looking upon service as a bland act of social obligation or civic responsibility is quite a common feature today. Consequently service and sacrifice of the right type

THE MENTAL EXERCISE OF LOOKING IN

Helps One Become Benefactor Of Humanity

(As a probationer in the Ramakrishna Mission, the writer served as an assistant to Swami Vipulanandaji in Ceylon for about eighteen months commencing from June 1927. The major portion of this period was spent by him as the Head of the Vaidyeshwara Vidyalaya, Jaffna. He was then known as Brahmachari Nambiar).

Let us study our own mental development. If we have a powerful imagination, we can easily visualise what we were even at the age of five or six. Surely we can re-

By
Swami Nisreyasananda
in the Vaidyeshwaran

member at least a few scenes. Can we not get a glimpse of our father doing his office work, or our mother serving us food, or the labourer carrying heavy loads or people flocking to the place of worship? We can, with a little practice, not merely recall some of these scenes, but also mark their effects on our infant minds. To some of these we reacted by saying, 'I want to do that.' To others we reacted by

are rare. Hence the need for spiritual values in order to enable man to canalize along right lines his urges and emotions which seek an easy outlet for expression in and through public service, social and national.

The Ideal of Service

If it is accepted that God-realization or moksha is the goal of life and that everything that one does should be such as to help and hasten the attainment of his goal, the practice of this supreme ideal of

saying, 'I don't like this.' There was some invisible person making decisions from within us. With patient observation, we can 'locate' him, 'grasp' him and move with him. We can once more live with him, sharing his struggles and achievements. We can, then, clearly perceive how much 'he' expanded or got modified by the age of fifteen, or twenty-five or thirty-five. We can also see how the change was brought about in each case. Sometimes the turning point was the separation from us, by death, of some one whom we loved and trusted, — a parent, perhaps. Or it was the entry, into our little world, of some cultured, forceful personality — a teacher, an artist, a philosopher or a self-sacrificing friend of the needy.

What is the use of such a mental exercise? One may ask. The reply is that such an exercise gives us a firm grip over our personality. We get the power to cut off thought currents at will and replace them by higher values. We can thus increase our total pull on the external world of men and things, and thereby help to bring about healthy changes in them. In our personal life too, we steadily move away from weakness, cowardice and selfishness and cross over to strength, courage and selflessness. And when the exercise becomes perfect in all its limbs, we cease to be oppressors of others in any sense. On the contrary, we transform ourselves into real benefactors of humanity. To put it in religious terms, we become servants of God. Our evolution is then termed the expression of God's Grace. Through this refined personality we can catch a glimpse of the Almighty, — the highest good man can hope to get.

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Hindu Organ

FRIDAY, DECEMBER 26, '52

Treasure These Thoughts

In Unity we live, by descen-
sion fall

The one Almighty is Father
of all.

This Gracious Earth is the
Mother of all

Being is brother of all.

ANOTHER G. C. E. CONFUSION?

CHAOTIC conditions that are characterising the educational policy of this Island can be seen in an advanced level in the recent innovations introduced by the Education Department in the matter of examinations. Changes, frequent and fallacious, have marked the trends of the educational policy of the Government recently so much so that even the descriptive terminology of examinations has been subjected to hurried alterations. One such instance is the introduction of the G. C. E. (Lower and advanced level) Examinations in place of the already familiar Senior School Certificate Examinations. As if to make confusion worse confounded the authorities, at the outset, had conveniently lost sight of the declared policy of the Government on the question of the National Languages and had to be awakened to a sense of responsibility by the public and the press before Tamil or Sinhalese could be made a compulsory subject for the G. C. E. (lower level) Examination.

We now come to understand that in the matter of the G. C. E. (advanced level) Examination the University of London has declined to entertain the arrangement of making either Tamil or Sinhalese one of the compulsory subjects. It is not merely amusing but annoying to note that the authorities have begun to be so indifferent to their duties as to create confusion at every turn and to put the clock of education as far back as possible. How has it been possible for a Government committed to the definite policy of adopting the National Language to have allowed the G. C. E. (advanced level) Examination as planned by the London University to be

Education In The Ancient Tamil Countries

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standard works used by the Scholars during this period were Akathiyam, Tholkappiyam, Mapuranam, Isaininukkam and Poothapuram. Pandya Nadu was submerged by sea during this Sangam.

The Third Tamil Sangam met at Uththara Madurai and had its sessions under the patronage of 49 kings of whom the first was Mudaththirumaran and the last Ukkirapperuvallu. It had a membership of 49 poets some of whom were Sirumethaviyar, Senthampoothanar, Arivudaiyanar, Perunkunvoor-klar, Thirumaran, Nallanthuvanar, Maruthavilana-ganar and Nakkeerar. Including the members, 449 scholars composed many a work during 1950 years. The guiding books were Akaththiyam and Tholkappiyam. The works of this Sangam are generally known as Kadaisanga Noolkal or merely as Sanganoorkal.

Proof of Advanced System

In spite of their inconsistencies and inaccuracies, these accounts taken in conjunction with other references in Tamil Literature and Puranic works

introduced to the educational institutions of this country with its blessings when the very examination it has introduced, by its very setup, throws a challenge to Tamil and Sinhalese?

All these changes and confusion have resulted in the creation of an educational maze for the children of Sri Lanka. What a credit for the Government for its constructive ability?

We will be failing in our duty if we do not give a warning to the authorities that unless immediate action is taken by them to clear the confusion and reassure the public in unequivocal terms what the latest set up in the matter of examinations is and how far the accepted policy of the Government in regard to the national languages of this Island is being honoured by action, the day will not be far off for the people to demand a full and frank inquiry into the administration of the Ministry of Education.

enable us to think that the Tamils had an advanced system of education which was able to produce from time to time such a great number of poets. They also point to an attempt made by the Tamils to control the production of various works and also to allow only the excellent productions for circulation among the masses. The necessity for such a control would have been warranted by the production of innumerable works during those times by many scholars.

Among the Tamil works referred to in the accounts of the Sangam only Tholkappiyam Melkanakku and Kilkanakku are available at present. The other works are lost for ever except for some lines quoted by the commentators. One stanza in Thiruvilaiyadal Puranam tells us of the subject matter of the Tamil works lost for ever when the erosion by sea took place at the end of the Second Sangam. The time of the composition of Tholkappiyam is yet a subject of dispute. As a reference to the Sanskrit Grammar Indiram, is made in the preface to Tholkappiyam some scholars are of opinion this grammar was written before Panineeyam, the composition of which is fixed by European scholars at 700 B. C. The consensus of opinion is that Tholkappiyam is the oldest Tamil work now extant.

Dating Tamil Literature

The lower limit of the Kadai Sangam works is accepted as the second or third century A. D. by both Indian and European Scholars. Internal evidence from these works suggests that Tholkappiyam was the standard Grammar which guided the poets to compose these works. Tholkappiyam itself says in many a sutra there are works on grammar, literature and even on music before its composition. Hence the beginning of Tamil Literature could not be fixed accurately as we have lost those works. But it can be safely said that for many centuries before the Christian era the Tamils had a good number of works on Tamil Literature, and other subjects. This fact is clearly confirmed by Rev. Pope who says—(The Ancient Grammatical works existing in Tamil and its won-

derful metrical system prove its assiduous cultivation for long ages. An elaborate scientific series of metres, such as Tamil glories in, adapted to every style and theme of composition is the growth of centuries. Classical Tamil bears every mark of slow and natural evolution."

Source of Information

Tholkappiyam and the Kadaisangam works are the only source of information for us to trace the history of education in ancient times in the Tamil countries. These priceless literary treasures of the Tamils are very rarely known to the outside world. The studies in Sanskrit progressed as a result of translations from Sanskrit into European Languages and mainly into English. This has undoubtedly produced a number of works on the culture and civilisation of the Aryans of North India and made foreign scholars to speak of the greatness of India of Aryan culture and Sanskrit language only. The Tamils who can as Professor Jules Block says 'boast of antique and original culture', a civilisation which is perhaps the oldest in the world and of a language which too is the oldest language of India and perhaps the world, have suffered as a result of the paucity of translations from Tamil to the European languages. Even the present popularity and reputation of this language is due to the few Europeans who have studied the Tamil language and literature and did some sort of pioneer work in telling the world of the purity and the antiquity of the Tamil language and literature. Unfortunately, some of these scholars could not lay their hands on these Sangam works in which to quote Professor Jules Block again 'There probably is still much to be discovered.'

Stamp of Culture

These Sangam works reveal a people of great civilisation and culture. They give descriptions of the three capitals of Chola, Chera and Pandya, as glowing with life. In the busy streets were peoples of many nations. The Municipal administration was excellent. Roads and streets were kept in good condition and lighted. Seven-storied buildings were not uncommon. Life in the town was one of luxury and ease. The people took delight in Literature, Music, Dancing and Religion. Women decked themselves with costly attire and made themselves attractive, decorating their

G. C. E. Exam

Discovery

It is reported that the National Languages of Ceylon have not been included among the subjects for the G. C. E. Advanced Level Exam. as from 1954. It is understood that the Government of Ceylon is taking up the matter.

bodies with jewels and garlands and scented pastes and powders. Village life was orderly and contented and people following their hereditary occupations, created the economic wealth of the country. The kings were benevolent despots working for the welfare of their subjects dealing out law and justice. The Government was personal but the king was advised by his council. Officials administered the provinces. Not only in the materialistic way of living but also in the fields of religion and philosophy and spirituality the Tamils reached an advanced stage both in theory and practice. A good portion of the Tamil works speak of virtues and morals and they remind everyone of us to his duty towards the development of his personality and his service to the society. 'Yathum Ure Yavarum Kelir' is one of the famous maxims expressed in Purnanoorn. This shows the belief of the ancient Tamils in universal brotherhood. They also gave expression in unmistakable terms to the existence of only one God, one Supreme Being and only one race in the whole world.

The Sangam works in short, reflect in the words of Rev. Pope 'a strong sense of moral obligation, an earnest aspiration after righteousness, a fervent and unselfish charity and generally a loftiness of aim that are very impressive.'

A great people and a great culture are not made in a day. They are the result of centuries of progress and evolution. The cultural heritage of the ages is treasured to a 'life beyond life' by the creative capacity of its peoples in their literary and artistic works. Education is the means which makes the preservation of a culture and the creative process possible. It is that which gives the vision without which a people perish.

(To be continued)

Work of Northern V. Cs

Commissioner's Annual Report

Northern Region (Upper).—Seven Village Committees out of a total of 38 ended the year with deficits ranging from Rs. 5,25, in the case of Puttur to Rs. 193 in the case of Mubmalai. The Allapiddy Village Committee had the highest surplus in the region, Rs. 51,219. The revenue of Mullipattu Village Committee was as low as Rs. 844.

Twenty-four Village Committees run Maternity and Child Welfare Centres, while twelve provide Conservancy and Scavenging Services.

All Village Committees in this region contribute to the upkeep of the George V Memorial Home for the Aged and the Keerimalai Springs.

Schemes for the supply of electricity to three village areas from the Kankesapturai Cement Factory were finalized and two of them obtained loans for the purpose. The Uduvil Village Committee obtained a loan of Rs. 190,000 and the Nallur Village Committee Rs. 152,000 for their Electricity Schemes.

The Uduvil Village Committee supplied free school books to needy children in the village area during the year under review.

Grants for 94 works amounting to Rs. 423,500 and Rs. 60,000 for 48 works were paid during the year.

Northern Region (Lower).—The revenue of many Village Committees, particularly in the Vanniya district where the inhabitants are backward and the area sparsely populated, was very low. As many as 12 Village Committees of the 29 in the region had revenue less than Rs. 500 in 1951. The revenue of Panankamam and Udaiyavur Village Committees was only Rs. 62 and Rs. 145 respectively for the year. Nanadden East Village Committee had the highest revenue of Rs. 3,496. Eleven Village Committees ended the year with deficits.

As the revenue of the Village Committees of this region was hardly sufficient for attending to even a few of the barest needs, it was not possible for Village Committees to employ clerks to do the office work. With the exception of two Committees which had their own clerks, most employed the system whereby neighbouring Committees in groups of two or three employed a clerk to attend to the work. Three Committees had no clerical assistance whatsoever.

Preliminary investigations

WHAT'S ON WHEN & WHERE

The Stalin Bait— Moscow

Stalin Peace prizes in honour of the Red Chief's 73rd birthday have been announced. Indian Congressmen will laugh it out that Dr. S. Kitchlew former President of the Punjab Congress Committee and now a delegate attending the People's Peace Congress at Vienna has been awarded the Peace Prize—The venture is worth the while on either side!

Andhra State—Madras

Mr. T. Prakasam has not exhausted his capacity to subject the Nehru Government to a nuisance raid. The death of Mr. Potti Srimamulu is still on the lips of Mr. Prakasam and his henchmen including Mr. Bulusu Sambamurti. What the Anti Government elements in Andhra want is to deprive the Tamils of their capital (Madras). It is hoped that the erstwhile U.D.F. leader will now begin a fast unto the *finis*!

Pakistan A Moslem State — Karachi

Only a Moslem can be the Head of State in Pakistan. Democracy in that part of the Middle East which has fought democracy throughout the ages cannot but have a communal-religious democracy!

Newsprint Supply — Normal—Montreal

Now that the Newsprint Association of Canada has announced that the world newsprint supply and demand have come into approximate balance, mushroom newspapers and other publications can continue to cater for that class of readers who relish the unrelishable stuff!

were carried out for the housing schemes of Perunkalpattu and Musalai North Village Committees for which a sum of Rs. 74,500 has already been allocated.

The only Electricity Scheme in the region initiated by the Mannar West Village Committee had to be abandoned as the Electricity Department considered that it would be a commercial failure.

Grants amounting to Rs. 352,984 for 74 works and Rs. 189,217 for 107 wells were made during the year.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 28-12-52 TO 3-1-53

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

You will be able to get what you want through direct negotiations this week. Mental harmony also promised. New Year day will bring in improvements in domestic affairs. Financial gains also promised.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

Financial and business outlook continues to improve this week. You will triumph over competitors. But domestic harmony likely to upset a bit.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Brothers and sisters will prove very useful to you this week. Social success and business luck also promised. New ventures will bring in the desired results. You will be able to clear your financial difficulties before week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

An expensive week. But domestic conditions ought to improve after Wednesday. Success in new undertakings promised provided you work hard and run risks.

ORDER NISI

IN THE DISTRICT COURT OF
MANNAR

Testamentary Jurisdiction
No. 812

In the matter of the intestate Estate of the late Arasaratnam Joseph Santiogu of Mannar.

Deceased

Elizabeth Thangaratnam widow of Santiogu of Sinnakadai, Mannar.

Petitioner,
Vs.

1. Santiogu Anthony
2. Santiogu Anna Theresa Raja Selvam
3. Santiogu Stanley Emmanuel Kajakumar and Ambrose Anthonipillai all of Sinnakadai, Mannar

Respondents.

This matter coming on for disposal before Felix S Paul Esquire, Additional District Judge, Mannar, on the 6th day of August 1952, in the presence of Mr. M. M. Aboukhair, proctor on the part of the petitioner and the affidavit of the said petitioner having been read.

It is ordered that the petitioner be and she is declared entitled to have Letters of Administration to the estate

LEO Maha, Poora, Uttira 1, [Singha Rasi]

You will find a lot of improvements in your affairs this week. The changing of Saturn on Tuesday will bring in much relief. You can safely enter new ventures but not on a grand scale before April.

VIRGO Uttira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

You too will be benefitted by the change of Saturn this week. It is not a very favourable change but much relief is promised. Conditions in your domestic and financial affairs should improve.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

You must take enough of precautions entering new ventures this week. The first two days likely to upset you much. Improvements promised later. But you will find it difficult to decide things.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first 2 days of the week will be favourable. But curtail holiday moods and expenditure Tuesday, Wednesday and Thursday morning lest it land you into difficulties. Week end turns favourable again.

AGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

You will have to shoulder heavier responsibilities with the beginning of the New Year. Improvements in financial positions promised. Friends will help you a good deal. Thursday afternoon Friday and Saturday must be spent with care.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

You will be able to make some easy money this week. Domestic harmony and mental peace also promised. Happy news from relatives overseas promised week end.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

This week will be of much help to you in solving long standing problems. The change of Saturn is favourable as it passes to the 9th from the 8th. You can venture in any new schemes with the new year.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Be careful in all your new dealings for some time. Indications for minor accidents shown. Financial luck promised but you will not be able to save anything substantial.

of the deceased above-named and the 4th respondent grand-nucle of the 1st, 2nd, and 3rd respondents be appointed Guardian-at-litem of the said 1st, 2nd and 3rd respondents unless the respondents above-named or any other person shall on or before the 9th day of September 1952 show sufficient cause to the satisfaction of this court to the contrary.

The 6th day of August 1952

Sgd. I. M. ISMAIL,
Addl. District Judge.

Date of shewing cause
extended to 8-1-53.

Sgd. Felix S. Paul
Addl. D. J.
(O 129, 23 & 26)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1557

In the matter of the Last Will and Testament of the late Marugapper Ponnusamy of Pulo West

Deceased.

Kanagambath widow of Marugapper Ponnusamy of Pulo West

Petitioner,
Vs.

1. Ponnusamy Kandasamy

of do
2. Ponnusamy Veeravagu
of do

Respondents.

This matter coming on for disposal before K. de D Silva Esqr., District Judge, Jaffna on the 8th day of December 1952 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the petition and affidavit of the petitioner and affidavit of the Notary and the subscribing witnesses having been read:

It is ordered that the Last Will of the late Marugapper Ponnusamy dated 3-9-1951 and attested by M. S. Kandaiya Notary Public under No. 12690 which is deposited in the above case be and the same is hereby declared proved and that the petitioner as Executrix named in the said will be entitled to have probate of the same issued to her accordingly, unless the respondents or any other persons shall on or before the 30th day of January 1953 show sufficient cause to the satisfaction of this court to the contrary.

The 8th day of December 1952

Sgd. K. D. DE SILVA,
District Judge.

N. A. Rajaratnam,
Proctor for Petitioner.
(O. 130, 23 & 26)

SUREST WAY TO STABILIZE CIVILISATION

(Continued from page 1)

service, leading to salvation, is indispensable. Such liberation, the Hindu scriptures affirm, has to be realized and can be realised in this life, apart from the view that its realization is possible in heaven or in the hereafter. Freedom from narrowness and selfishness, from passions and prejudices, and the attainment of the bliss and equanimity of a pure and perfect way of life are possible in this world. The impediments are chiefly seen to arise from false identification of the immaculate Self with impure and finite superficialities. Distractions come in the name of kindness, duty, service, and pity. It is the weak lower nature of man, focussed as it is on the body, the senses, and the objects of the sensate world, that creates all his difficulties. What could be the way out of this misery caused by ignorance and weakness? This ignorance must be eradicated, says Swami Shivananda, a direct disciple of Sri Rama Krishna. 'Man suffers so much by ignorantly identifying himself with the body. Do you know the way out? The way out is to know Him. He is Purity, Knowledge, and Freedom itself. He is the Indwelling Spirit of all. By knowing Him, man goes beyond pain and sorrow'.

Non-Attachment

Seeing God in everything and everything in God, the man of controlled and concentrated mind views all beings in the world with perfect non-difference. This non-attachment, which characterizes the ideal of service as a means to salvation, has been formulated and systematically expounded by spiritual teachers again and again. It is to be found in Hinduism, Buddhism, Taoism, Christianity, and even Stoicism. Referring to this ideal of non-attachment to the things of the world and attachment to God, Aldous Huxley writes: 'The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred. Non-attached to his exclusive loves. Non-attached to wealth, fame and social position. Non-attached

to science, art, speculation, philanthropy. Yes, non-attached even to these.' For those who do not believe in God and yet who go forward to do work with non-attachment the task is by no means less easy, nay, it is much more difficult, as they are thrown upon their own resources. For those who believe in God the way is undoubtedly less difficult and more smooth. They renounce the desire for the fruits of work by offering them unto the Lord. All power is in His hands, and through His command the winds blow, the sun shines, the fire burns, and death stalks up on the earth. The fulfilment of spiritual service lies in the realization of Brahman the omniscient and omnipotent ultimate Reality, which is greater and more significant than even the best things that this world can afford. The two views are not contradictory, however.

Need for Spiritual Outlook

A spiritual world view is the surest (if not the only) way to stabilize the tottering edifice of civilization. All healthy social changes are the manifestations of the spiritual forces working within. The challenge of aggressive evil can hardly be overlooked or underestimated. Physical and mental sciences have placed in the hands of man immense knowledge and power, which require to be harnessed for the welfare of all and not exclusively for the selfish advantage of any particular group or State. Social, national, and international problems are there, to be sure, and none can blink the fact that there is a crying need for their solution. Or else, a catastrophe of unprecedented magnitude may overtake the world any moment, and the consequences are not too difficult to imagine, now that the world is being told more and more of the lethal and destructive efficacy of modern war weapons, both present and prospective. The call for an all-round spiritual outlook in the affairs of men and nations is not a fantastic pose, and it is neither impracticable nor repugnant to facts. The plain man seeks peace and comfort and spiritual sustenance. The leaders of nations are no exception to this. Yet, upon the leaders and upon how they

Parameshvara College, Jaffna

All students seeking admission to Parameshvara College are requested to meet the Principal, at College, between 9 a.m. and 12 noon on Monday 12th January 1953 with their birth, and School leaving certificates. (M 202 19, 23 & 26)

behave, when confronted and influenced by passions, prejudices, and selfish interests, depends whether civilization itself will go on its precarious way with a surer and steadier step or will plunge headlong over the precipice.

The individuals who control human affairs and shape world policies are no less human than the man in the street who is bewildered at seeing their inconceivable lack of restraint and discrimination. Those who are not aware of the spiritual entity that constitutes our being and essence and who are unmindful of the call to the Eternal find themselves victims of their own lower nature, being controlled and guided by their baser instinctual urges. The deep powers of the soul are hidden for them and they cannot bring them to bear on their work. Without God-consciousness and constant spiritual practice in everyday life and activity, right-minded action, unblemished by errors, is not easy to perform. One who abides with God a long time daily in the silence of his soul can do work for work's sake, free from the cramping influence of self-interest. 'Who can live a moment, breathe a moment, if this allmerciful One does not will it?' He is the ever active Providence, the *antaryami*, who, residing within, purifies the heart and inspires action of the noblest kind. 'By worshipping Him from whom all beings proceed and by whom the whole universe is pervaded, (by worshipping Him) through the performance of one's own duty, does a man attain perfection', says the *Gita*. The veil of ignorance which prevents the light of the Atman from shining forth in all its splendour separates man from man and man from God. Service of man performed as an act of worship to the Lord, without the desire for petty personal gain, cleanses the heart of all impurity and brings in its wake supreme satisfaction. For, God touches our life at every point and through every variant of our actions and experiences more intimately and more significantly than anything else.

—Prabuddha Bharata

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1546

In the matter of the intestate estate of the late Balambikai wife of Suppiah Canagalingum of Koddady Jaffna Deceased.

Canagasabai Arulambalam of Koddady Jaffna

Vs. Petitioner.
Mahadevan

- 1 Arulambalam of Koddady
- 2 Muttuthambiy Eliathamby and wife
- 3 Manoomany of do
- 4 Chithambarapillai Sellathurai and wife
- 5 Mageswary of do
- 6 Suppiah Canagalingum of Koddady presently at Palaly

This matter coming on for disposal before K. D. de Silva, Esquire, District Judge Jaffna on the 10th day of November 1952 in the presence of Mr. A. Arulambalam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 8th November 1952 having been read.

It is ordered that the abovenamed petitioner is father of the said deceased and is entitled to have letters of administration to the estate of the said deceased and the same issued to him accordingly unless the respondents or other interested shall on or before the 10th day of January 1953 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of Nov 1952

Sgd K D de Silva

Drawn by District Judge.

A. Arulambalam

(O. 131, 26 & 30)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 1555 T.

In the matter of the intestate Estate of Raso Daniel John of Pandeterippu Deceased.

Soosapillai Francisplai Anthonimuttu of Puloly South Pt. Pedro and presently of Walker Sons & Co., Ltd Talawakela Petitioner

Vs.

1. Thangam widow of R. D. John of Kankasanturai
2. Raso Mahesan of do and presently of Muar in Malaya
3. Henry Thiruchelvan and wife
4. Lisa both of Mullaiivu
5. Maragatham wife of petitioner abovenamed
6. A. Vytilingam Thuraiappah and wife
7. Margaret both of Ratnapura
8. Raso Ganesan of Kankasanturai and presently of Talawakela

Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge on the 4th day of December 1952 in the presence of Mr. S. Appadurai Proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled to take out letters of administration to the estate of the abovenamed deceased unless the respondents or any other person shall on or before the 30th day of January 1953 show sufficient cause to the satisfaction of this court to the contrary.

(Sgd) K. D. de Silva
District Judge

This 4th day of December 1952
(O 132 26 & 30)

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