

The Sanatana And Other Outlooks

Steel Link of the Sequence of Karma

IF I am asked what particular characteristics of the Hindu religious philosophy strike me most I would almost instinctively say its wide catholicity and its unlimited, all-embracing liberality. Instinctively because I have so often felt and thought of it.

There is nothing like a halt, a hesitation, a doubtful discrimination or a vain presumption anywhere, at any time, in its sweep and survey of all things, whether physical or spiritual. Its restful eternal pose is ever unruffled; its depthless gaze is ever unblurred; and its infinite perspective is ever unobstructed. For, it has never sought to thread-weave through this incident and that, this peculiarity and that variety, this miracle and that revelation. All those have been ridiculously insignificant to its penetrating vision which goes down to the fundamental unifying level of them all.

Differences, discriminations, doubts, and fears—all spring from haziness of vision and confusion of thoughts. Not looking through and beyond we catch at every little thing, every common as well as queer manifestation of Nature, and get stumbled at their strange

[J. M. GANGULI

In Prabudda Bharata.]

diversities which we cannot connect and understand. We try to reason up from step to step, but come back after a round to where we had started from, or lose the chain somewhere on the way. And when we so reason and postulate from trifles and insignificances we tend to become assertive of our own selves and critical of others. This because the view-points from different mole-hills are bound to vary and the experiences out of changing and shifting circumstances must disagree, and so our approaches and presumptions become conflicting and dogmatic.

But the Hindu approach was different. The great Hindu thinkers and Rishis observed, and observed deeply too, the springing and tossing up of things, their mingling and interaction, but they rea-

lized them all to be mere passing 'surface actions' on the one and the same depthless sea, to get at the bottom of which they meditated, retiring into the seclusion of rock-caves to be undisturbed by storms or tremors, noise or echoes.

The Subtler Self

It is the physical senses which cause diversions and create illusions and confusions. Nature's book is over there wide open without the many inscrutable mysteries which seem to cover its every page. The cloak of mystery is not Nature's own, but it is the creation of our own senses which keep our inner self, that can really see and read, stupefied. This realization comes more as we curb and master those senses. The pricks of our conscience and the impulses at times even by our suppressed instincts, which are suprasensuous perceptions,—all these point to one thing, namely, that truer and clearer knowledge comes when our subtler self is relieved of the pressure of images and projections superposed on it by our roving, fickle senses.

The modern way is different. It proceeds from the externals, from one layer to another, from an elevation here to a depression there. In this way, as one goes along watching and scrutinizing them with one's excited senses, one loses the all-embracing perspective and the zigzag interlinking between the various things and objects which do not seem to correlate. Different view-points are thus naturally developed; different angularities in judging things are formed, and vanity, obstinacy, and narrowness follow. I am right in my conclusion; my way leads on to the goal and not any other; and so follow me, otherwise you will fail and will go no farther. Such assertion comes, and it leads to all sorts of pettiness, jealousy, confusion, rivalry, and even strife and quarrels. In the whirlwind of each side's propaganda, people's instinctive impulses are suppressed, and the chord of inherited tradition which could keep them steady on their track, is broken. Their concentration is lost, their steadfastness to faith in their

destiny is shaken, and swaying this side and that and tossing about in changing currents they make little progress. That is not the way of a philosophy which requires quietness, coolness, and steadiness in its pursuit. But that is what is found all around these days, in religion, in politics, in social relationship, in individual conduct, and in every interrelation between man and man. Different associations and societies, different religious organizations, and different governments,—each pretending and presuming too much, and each finding fault with the other, are every day coming into existence,—not to simplify life, but rather to complicate matters by pushing what each one calls its 'culture propagation' for general welfare.

Indelible Tradition

But what can the wrong be in Man in whom dwells the omniscient Soul, the all pervading Spirit? His awakening comes when he is left to himself, when his externals distract him less. To impose a culture on him, to ask and teach him to dress like this, to pray like that, to throw away his old fold and come into a new one, is to put him out of place with himself. The blind assertiveness of the present ways of 'culture propaganda' overlooks the great truth that man, as any other creature, has a great indelible tradition of his Karma behind him. He has been coming through it life after life, one Karma causing the tendency to another corresponding Karma. To break away from the natural sequence of one's Karma and its fruits (*karma-phala*) is perhaps hardly possible. But short-sighted reformists and missionaries, by weight of their propaganda, try to break the steel link of this sequence and of past tradition, and pull away an individual from the grooved orbit along which he has been moving and evolving.

But taking the fuller perspective of a man's past, present, and his future, the Hindu realized that whatever his individual evolutionary path may be, however it may differ from another's, like all streams flowing into the depthless sea, each one's path is inevitably threading towards the great fundamental Oneness, from which all have emerged and into which all will finally merge. That is your *maya*, said he, as he smiled philosophically and sat lost in his meditation. 'It is

(Continued on page 2)

REAL ROLE OF RELIGION

Man—A Favoured Being

Dr. S. Radhakrishnan, addressing a crowded auditorium at Helsinki University on June 8 on India's approach to religion said,

"It is a pleasure", he began, "to talk about philosophical questions and not politics and diplomacy. In our times religion is attacked from two quarters—by critical science and by practical attacks caused through disputes about property, territory and privileges. These prevent the creation of a common fellowship of man."

"Has religion any real role to play in modern times?"

"The Delphic oracles said 'Man, know thyself'. Man, who has so much in common with animals, differs from them inasmuch as he can put questions to himself which enable him to see his right place in his surroundings."

"Man is the only being who can fix his position in the world. He is the only being who knows he is an animal. Man is the only being who can distinguish between good and evil. He is also the only being carrying inside himself something which no one can destroy or eradicate."

Self-Understanding

"How can man, through this, achieve harmony with the world around him. Surely by striving towards enlightenment, by striving to go beyond the artificial frontier of understanding his own reason has drawn up for him."

"The purpose of religion is to lead him towards this light and over this frontier. Dogmas have no value. They are not intended by the founders of religions themselves but their successors."

"Man can achieve real spiritual freedom, develop that spiritual uniqueness inside himself and find harmony with his surroundings by many ways and through many religions, but above all the man of to-day needs that religion which can lead him to a deeper contemplation of himself and to a higher purity and light".

Sand Filter For Pure Water

Water can be purified for drinking by merely passing it through sand or clay, according to an American scientist.

The simple method was described recently before a meeting of American chemists by Dr. Ernst A. Hauser of the Massachusetts Institute of Technology.

Oxygen released from freshly crushed sand or other silica rock acts like a poison to germs in the water, he explained. It also prevents decay of plant and animal matter and clarifies the water by causing fine particles in it to form clusters and sink as sediment. Since the oxygen is either chemically combined with the sediment or evaporates, absolutely pure water results, Dr. Hauser said.

Chemicals are generally used in the United States now to purify water supplies. They cause a coagulation and settling of foreign matter to the bottoms of reservoirs. Chlorine is introduced to prevent growth of harmful bacteria, but this method does not produce pure water in the true sense of the word, according to Dr. Hauser.

He foresees wider use of abundant sand and clay for water purification in areas where chemical purification plants are not already operating.

PERSONAL

Mr. V. J. Krishnapillai of Cathedral Street, Trincomalee, a Government Pensioner, who had served Government for a period of 30 years in the General Clerical Service in Trincomalee and an A. R. P. Head Warden from 1942 to 1947 was awarded a Service Medal on the 11th instant by the Civil Defence Commissioner.



Hindu Organ

FRIDAY, JUNE 15, 1951

Treasure These Thoughts

'So to conduct oneself as to realize oneself—this seems to me the highest attainment'

—LBSEN

RELIGIOUS INSTRUCTION

THE VALUE AND IMPORTANCE of religious instruction in Schools cannot be over-emphasized. Sri-lal Sri Arumuga Navalar was the first to realise the great need for Hindu Schools for the education of Hindu children; his object was to impress on children during their most impressionable years, the value of religious instruction. After him many Hindu Schools have been founded as if it were in fulfilment of his object. Incorporated bodies like the Board of Directors of the Jaffna Hindu College and the Hindu Board of Education and a few private individuals are in charge of the management of Hindu Schools in the Island. Religious instruction in some or perhaps many of those schools is being neglected; we learn that there are a few Hindu Schools where it does not find a place in the Time-Table or Curriculum of studies. This is a sad state of affairs and ought to be remedied at once.

Freedom from want is one of the objectives for which the peoples of the world are working. Poverty has existed for long and continues to exist. The cause was analysed by Sage Thiru-Valluvar and found to be due to the fact that those who lead a life of penance and prayer are a few while many do not follow the example set by those few. இவர் பலாசிய காலம் கோழியர் சிவ, பலி கோழியர். Science confirms the theory of Cause and Effect. It cannot be denied that good acts are followed by good results while evil acts produce evil consequences. Communists do not want religious instruction in schools for they think that religion is like dope and ought to be shunned; their view cannot be supported. All great religions teach that love is superior to hate and one reaps as one sows; virtue will triumph over vice and good is better than evil; and patience conquers all. It is

necessary to impress on young minds during their most impressionable years, that is during the time they undergo training in schools, the eternal truths taught by religion. It will make them good citizens who will not be selfish in their outlook; peace and good-will and mutual understanding will be the results.

More things are wrought by prayer than the world ever dreams of. Those who begin their work and end it daily with prayer lead a happy and contented life; by doing so they get endowed with a certain calm and fortitude which enable them to solve all difficulties. The firm belief that they are instruments of God makes them unselfish and more thoughtful for others. It has been said that those who recite the songs of the great Hindu Saints knowing the meaning of such songs are free from want. சொல்லிய பாடிகன் பொருளுணர்ந்து சொல்லு வர் செல்வன். It is to be hoped that the managing authorities of all Hindu Schools will give their attention to this matter and remedy the defects if any which exist at present. Teachers with adequate religious knowledge should be put in charge of religious instruction which should find a prominent place in the school-curriculum.

Veteran Planter Honoured

Mr. Samuel Muthuvaloe TambyRaja, J. P. U. M. who was awarded the M. B. E. in the recent King's Birthday Honours is 82 years old, and is a well known Matale planter. He has served for 63 years as Assistant Superintendent of the Ukuwela Estates Co. Ltd. a service which is perhaps a record in planting circles. Born at Kopay, Jaffna, and educated at the Chundikuli Seminary now known as St John's College Jaffna. Mr. TambyRajah was one of the first to take to tea planting in 1887 under Messrs. Hodgson & Ambrose. When the Company recently sold its estate at Ukuwela, Mr. Palmer, Managing Director, made a unique gesture of the company's appreciation of his service by making it a condition of sale that he should have the right to live in the estate for the remainder of his life and continue to draw the monthly salary.

He has also taken a keen interest in religious and social activities. He has been a trustee for over forty years of Christ Church, Matale and was founder-president of the Matale Temperance Union which succeeded in making Matale District "dry". He also founded the Matale Y. M. C. A. and is now its Patron. At Ukuwela he was keenly interested in child welfare work, was founder of the Ukuwela Social Service League, and has been its President since its inception. He is very much loved and respected by both the rich and poor in his District.

THE SANATANA AND OTHER OUTLOOKS

(Continued from page 1)

You all through and all over, diversely manifested in your own life

Effect of Self-Realisation

That little and simple, though all-covering, realization dispels the Hindu's fears and doubts, and keeps him steady in storms and gales, in cross currents and whirlwinds of clashing dogmas, of violent fanaticism, and of misery-creating missionary zeal. He lets things easy, lets them move undisturbed in their respective channels. When a stranger comes, he addresses him as 'His murti', which means an incarnate of Him. Everyone he looks upon as His murti, His incarnate. When the revenge-mad, blood-thirsty alien rulers in India pursued the sepoys, after the Mutiny, and struck with a bayonet a Sadhu, sitting with closed eyes under a tree, taking him for a sepoy in disguise, the latter opened his eyes and just said, 'Thou also art He'. He only saw another murti of the same that he was in his thoughts communing with.

That is the characteristic Hindu spirit, the spirit which keeps him self-possessed. It is this which makes a 'culture-imposing' on another or a 'religion-pushing' in different lands appear meaningless and even harmful to him. 'Leave your path and come with me', he says to none. 'Look at the uniform, and encircling horizon yonder, and go your own way, which must be easy and natural to you. The faith and tradition in which you are born are best for you.' The great emphasis which the Hindu has given to that has been due to his deep realization of the Absolute Oneness that is behind the interplay the illusions of matter and of matter-bound physical senses. I often wonder who he was who called, and how he was led to call, this philosophy Sanatana Dharma—a religion, a philosophy, for all time. How deep his insight had been, how supreme his realization!

Indeed it is when a distinction is made between things and things, objects and objects that trifles and insignificances get the importance which makes us lose sight of the entire whole which contains them. 'By space the universe encompasses me as an atom; by thought I encompass it', so said Pascal; and truly by concentration and meditation on the subtler and ultrasensuous perceptions we can transcend all limitations, widen all narrowness in our judgement and appraisal of values, and dissolve all disagreements on petty interpretations of things and happenings and silly and obstinate presumptions over different hypotheses. A devout Christian, when speaking to me, one day, about God-

finding, told me of a convert to Christianity going to the missionary who had converted him and telling him that in spite of his embracing Christianity he felt himself no nearer to God. The missionary enquired if he had thrown away all the idols which he formerly used to worship, to make sure, obviously, that he had cut himself completely from his former ties, traditions, and devotional inclinations.

Make Not Confusion Worse

That would not be the Hindu way. He would never ask you to drift away from the ties and tradition in which you are born, or to discard your manner of worship and pray. Far from it. He would instead say, 'You are as well placed as any one else on the great pilgrimage route; and your destination, is the same as mine. Stick to and hold up the traditional faith of your family and that will surely take you to the journey's end. Pray mutely or in whatever language your lips can speak. Worship the "stone", the "tree", the "river" the beloved idol,—whatever you have been worshipping. Have no doubts in any of them. Discard nothing. Deviate not from the long path that you have been following in the many lives that you have left behind.

How sweet and reassuring such message is to the distressed and the wavering weakling! To tell a *kafir* that his way to heaven is barred unless he embraces a different faith and to intimidate him with the sword if he does not listen, or to ask a heathen to throw away his long-worshipped idol and jump in a new mode of life and to start praying and worshipping in a new style over again is not to give him peace of mind, or to steady his faltering steps, or to strengthen his faith in his God-made destiny. It is rather to make his doubts deeper, his unsteadiness unsteadier, his confusion worse confounded. Today he changes over to this; tomorrow he is impatient to change to another faith; and thereafter he seeks another short cut, not understanding the great truth that short cuts have no meaning or significance in what he is really after, and that in the eternity of time men have been going through all the same to their testing long before this prophet was born or that religion was revealed. Realization, comes from within when the mind is left serene and undisturbed by thoughts about short cuts, and if less attacked and influenced by cross propaganda. How many of the ills and miseries, sufferings and cruelties which the human as well as the animal world has suffered

Kalinga Prize For Science Writing

An offer of £1000 (one thousand pound) per annum to U. N. E. S. C. O. for the promotion of scientific research and popularisation of Science by the Kalinga Foundation Trust of which the Hon'ble Sri Harekrishna Mahtab, India's Minister for Industry and Commerce is the Chairman and Sri B. Patnaik, M. L. A. (Orissa), a leading industrialist (also well-known as an air Pilot) is the Trustee, has been hailed enthusiastically by the Natural Sciences department of the U. N. E. S. C. O.

The Executive Board of the U. N. E. S. C. O. at its 24th session in November last authorised the Director-General to accept with gratitude this generous gift for the award of a prize to be known as "Kalinga Prize For Science Writing". Mr. F. Len Lionnais of the Natural Sciences Dept. of U. N. E. S. C. O. in congratulating Sri Patnaik in a letter for the offer says inter alia: "By the side of the Nobel Prize which is designed to reward work done in the scientific domain, the Kalinga Prize consecrated to the popularisation of science will certainly be much talked of, and we much hope, in this year.

The Natural Sciences Dept., U. N. E. S. C. O., is reported to be proceeding in consultation with Prof. Stratton, Secretary-General of International Council of Scientific Union to finalise matters regarding various technicalities of the Scheme.

have not been due to the short-sighted, fanatic as well as selfish religious and other forms of propaganda by individuals, organized bodies, and State governments! World peace, international stability, and individual steadiness, which are so miserably wanting today, will come when there will be less of such tearing, harmful, and interested propaganda, and when the whole thing is observed in its widest perspective. And then the great underlying teaching of the Sanatana (Dharma) philosophy, which has come through unknown ages, which has withstood so many violent attacks and so much vandalic propaganda in memorable history, and which will live through to eternity after all ripples and eddies in 'culture propaganda' have died down and after the politicoreligious missionaries are exhausted, will be better and more universally perceived and accepted.

Letter to the Editor

The Public Service Commission

Sir,—On 13-3-51, I sent a memorial to the Chairman, P. S. C. from the residents of Iranaithivu, in the Northern Province, protesting against the selection by the then G. A. of a candidate against their wishes, for the post of Kirama Vidane of that area.

At the time of the selection, the G. A. invited the Iranaithivees to signify their choice; the choice fell on one Mr. A. The G. A. selected another person called Mr. B who in the considered opinion of the Islanders had not given satisfaction to them when he was the Manager of their Co-operative Store. According to the Islanders a candidate who had not given them and the authorities satisfaction in the management of a very important national institution like the Co-operative business store could not satisfactorily and honourably discharge his more onerous duties as Kirama Vidane.

In reply to the memorial, the Islanders were informed through me, by letter dated 17-4-51, that the Public Service Commission, was not prepared to entertain from members of the public and others not directly concerned in this matter, and that if it was desired to appeal against this appointment, an appeal should be made by one of the other candidates who

claim to have superior qualifications for this post and that an appeal should however be made within six months from the date of the appointment complained of. It's absurd to have called the members of the public of the area concerned, to have consulted their wishes and conveniences and then to tell them that they were and are not directly concerned in the matter. The K. V. was selected for the purpose of serving the needs of the members of the public in terms of the present democratic People's Government. If the members of the public whom, the K. V. has thus to serve, are in the opinion of the P. S. C. not directly concerned, in the public interest, in the interest of our newly won freedom and independence and in order to find out the usefulness of maintaining a highly expensive Public Service Commission, it is imperative that some patriotic M. P., whether U. N. P. or leftist or labourite, federalist or re-publican Tamil Congressite or Sinhala Mahajana Sabasite or Independent should ask a question in open Parliament when it re-assembles soon regarding the procedure that is being adopted by the P. S. C. in protecting its functions, integrity and reputation of the Public Service and to be instrumental in selecting the very best personnel for that Service, the P. S. C. was

constituted and not to take the line of least resistance to shirk responsibilities and endorse the biased opinions of selection officers.

How could and can this be done if and when the members of the public, more particularly, the permanent residents of the area concerned are debarred from pointing out the defects and drawbacks of new entrants. The Right Honourable D. S. Senanayake, the Prime Minister, Sir Oliver Goonetilleke, Home Minister and other cabinet ministers should intervene and see that the P. S. C. in future invites and receives with pleasure and enthusiasm authentic information confidentially or otherwise, that may throw light on the character and capacity of new entrants.

Otherwise the Public Service will give room for thinking that bribery, corruption and maladministration exist.

Yours etc.

A. P. THAMBYAH,
(President, North-Ceylon Workmen's Union)

P. S.

I have been requested by some permanent residents of Mannar, also, to lodge protests, to the P. S. C. re the selection of divisional headmen for their area. Representations have been made to the Finance and Home Ministers. An M. P. is taking up the matter in parliament when it re-assembles

Commission on the National Arms and Badge of Ceylon and Ceremonial and Other Uniforms

No. EB/A.

His Excellency the Governor General has issued a Commission for the purpose of making investigations and recommendations regarding:—

(1) The adoption and use of suitable devices or emblems as the National Arms and Badge of Ceylon;

(2) The uniforms and badges to be worn by members of the Royal Ceylon Navy, the Ceylon Army and the Ceylon Air Force; and

(3) The uniforms and badges to be worn on ceremonial occasions by officers of the Ceylon Overseas Service, the Ceylon Civil Service and the Ceylon Police Service, and by other public officers.

The Commission invites the views and suggestions of members of the public, Associations, etc., on any matters falling within the scope of the reference set out above. With reference to items (2) and (3) above the Commission would desire suggestions and designs particularly in respect of headgear. Information regarding uniforms and badges now in use will be available on reference to the Heads of the Services concerned.

2. All persons willing to assist the Commission are requested to send to the Commission, within 6 weeks, i. e. before July 24, 1951, a written statement in duplicate, (preferably supported by appropriate designs in triplicate) on all matters to which they wish to draw the attention of the Commission and to state whether they are willing to make oral representations on any subjects dealt with in their statements, should the Commission decide to hear them.

3. All communications in connection with the Commission should be addressed to the Secretary, Commission on National Arms, Badge of Ceylon, etc., Ministry of Home Affairs and Rural Development, P. O. Box No. 552, Colombo 7.

A. S. KOHOBAN-WICKREME,
Secretary to the Commission.

Ministry of Home Affairs and Rural Development
Colombo 7, June 4 1951
(G 13, 12, 15 & 19)

Commission on the National Arms & Badge of Ceylon & Ceremonial and other Uniforms

No. EB/A.

With reference to the Notice appearing in today's issue in these columns inviting views and suggestions on the National Arms and Badge of Ceylon and Ceremonial and other Uniforms, it is hereby notified that a cash prize of Rupees Five Hundred (Rs. 500/-) is offered for the best design of the National Arms and Badge submitted to the Commission. The composite design of the National Arms, (which should be in triplicate), might include a section which should be extracted and used as the design for the National Badge.

2. The Commission reserves the right to:—

(1) award no prize in the event of there being no designs of adequate standard;

(2) utilize any part or parts of any design or designs

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1308

In the matter of the estate of the late Paul Nesachudar Hensman of Chundikuly, Jaffna,

Deceased,

Regina Sellamattu Hensman of Chundikuly, Jaffna.

Petitioner.

Vs.

1 Noel Wignarajah Hensman
2 Thelma Vimalawathy Hensman both of do appearing by their guardian ad-litem the 3rd respondent.
3 F. H. V. Gulasekaram of Sangilithoppu, Nallur.

Respondents.

This matter of the petition of the petitioner praying that the 3rd respondent be appointed guardian ad-litem over the 1st and 2nd respondents, that she be declared entitled to administer the estate of the deceased and that letters of administration issued to her accordingly, coming on for disposal before V. S. Jayawickrema Esq., District Judge, Jaffna on the 5th day of May 1951 in the presence of Mr. L. B. Thambirajah Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 3rd respondent be appointed guardian ad-litem over the 1st and 2nd respondents, that the petitioner be declared entitled to administer the estate of the deceased and letters of administration issued to her accordingly unless the respondents or any others shall show sufficient cause to the contrary on or before the 5th day of July 1951 at 10 a. m. The 3rd respondent is hereby ordered to bring the said minors the 1st and 2nd respondents to court on the said date.

This 26th day of May, 1951.

Sgd V. S. Jayawickrema
District Judge.

Drawn by,

Sgd L. B. Thambirajah
Proctor for Petitioner
(O. 37, 12 & 15.)

in deciding on any final design.

Competitors should remember that the National Badge will be used as a National Seal as well on important State documents, etc. It must therefore be capable of being reduced to any size necessary.
3. The decision of the Commission on any matter in this connection will be final.

4. All correspondence should be addressed to the Secretary to the Commission on National Arms and Badge of Ceylon and Ceremonial and Other Uniforms, Ministry of Home Affairs and Rural Development, P. O. Box No. 552, Colombo 7.

5. Entries close on July 24, 1951

A. S. KOHOBAN-WICKREME
Secretary to the Commission.

Ministry of Home Affairs and Rural Development,
Colombo 7, June 4, 1951.

(G 14, 12, 15 & 19.)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 17-6-51 TO 23-6-51

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

You will have to be unusually busy this week. There will be no peace of mind first half of the week. But your health is likely to improve after Wednesday. Whatever money you make will be spent away before week-end.

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

Sunday Monday and Tuesday forenoon favourable for new undertakings. Tuesday afternoon, Wednesday and Thursday must be spent with care. Rest of the week is good again.

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

This week will upset you a bit. There will be no peace of mind. Unnecessary scandals also not ruled out. Spend Thursday afternoon Friday and Saturday with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

This is likely to be a week of new hopes and new adventures provided you are prepared to spend some money. Pleasant surprise ahead. Spend last day of the week indoors.

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

You will gain some money after much work this week. Some friends will help you out of difficulties. You will be able to tackle some personal problems. In spite of all these you will have no mental peace.

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

You will do well financially this week. But dealings with senior and subordinate officers need some care. Fame and success in litigations promised week end.

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

Much argument and some clashes shown this week. This will be with your father or father's relatives. End of week promises some substantial changes.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Quarrels and altercations will take away much of your time this week. You will feel restless. Don't be quick to misunderstand others. Health must be given particular care.

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

You will be very active throughout this week. Some misunderstandings with the married partner may upset you a bit. Avoid hasty decisions on personal problems.

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

You will be able to win over your opponents to your side this week. Watch finances carefully and don't promise more than you can fulfil. Fame and success promised week end.

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

Slight health upsets and changes in routine shown this week. You will find it difficult to make both ends meet. Annoyance through in-laws also shown.

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

You will find it difficult to put your plans into action this week. After altercations and clashes you may be able to succeed a bit. Some troubles through mother or maternal relatives shown week end.

Non-Nationals In A Quandary

August 1, 1951 having been fixed as the last date for non-nationals in Government service, a large number of them have been faced with the problem of either choosing Ceylon Citizenship or giving up service under Ceylon Government.

Rift In The Indian National Congress

A special session of the All Indian Congress Committee has been summoned to be held during July next to review the situation created by the several resignations from the Congress that have followed the withdrawal of Acharya Kripalani from the great national organisation of which he had been both Secretary and President

Order "Nisi" Declaring Will Proved &c

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1236

Lackahumyammah widow of Sinnathamby Ramalingam Kathiravelu of Chankana West Petitioner.

Vs,

Minor I Pathmasani daughter of Kathiravelu and

2 Subramaniam Kumariah both of Chankana West Respondents.

In the matter of the Last Will and Testament of the late Sinnathamby Ramalingam Kathiravelu deceased of Chankana West

Deceased.

This matter coming on for disposal before V. S. Jayawickrama Esqr. District Judge Jaffna on the 20th day of April 1951 in the presence of Advocate S. Thirunavukarasu instructed by Mr. A. Coomaraswamy Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 24th September 1950 having been read.

It is ordered that the said second respondent be appointed guardian ad litem over the minor the 1st respondent and the said petitioner be declared entitled to have probate of the Last Will and Testament of the abovenamed deceased as his wife and as the executrix mentioned in the said Last Will and that she is entitled to have probate and that the said probate be issued to her accordingly unless the respondents or others interested shall on or before the 22nd day of June 1951 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said petitioner do produce the minor in court on the said date.

20th day of April 1951

Sgd. V. S. Jayawickrama District Judge

O 39 12 & 15

THE GENESIS OF THE SIVA GNANA BODHAM

A CRITICISM

(BY V. VISWALINGAM)

(Continued from last issue)

The boundaries of the Tamil land were East and West Sea. North Venkatam and South Kumari. There was a river and mountain bearing the same name. Many think the Kumari river formed the Southern boundary though Arasan Sanmuganar of Sholavandan thinks that it was the mountain range. This word Kumari has a history behind it. As it is interesting I make no apology for this interlude.

There was a King known as Manu Lord of the Dravidas. He had a son and a daughter called இயமன் and இதை. He divided his Kingdom into two halves, gave the Southern portion to இயமன் and the Northern to இதை. The land ruled by இயமன் went under water during a deluge. Hence even to this day there is a tradition that Yama dwells in the South. Yama the Death God and this இயமன் were later identified as one and now we say that the dead went to Yama's land i.e. the South and we call them தென்புலத்தார். As the land forming the northern half was ruled by a female, it was called (Kumari land) குமரிநாடு. The sea to the South of Cape Comorin now called Indian Ocean was once land which extended as far as Africa and in the east including Burma as far as South China, the northern boundary being Vindya Hills. This extensive landscape was known as Kumari Kadam to the Tamils, otherwise called Lemuria by Western Scholars. According to a manuscript called Troans now preserved in the London Museum portion of this land called Poseidonis sank due to earth convulsion containing 64,000,000 inhabitants and 8060 years before this manuscript was written i.e. in the year 9564 B. C. In this Kumari land were Kumari Aru in the North and Pahruli in the South and the land was ruled by Tamil Kings and language spoken a dialect akin to Tamil. When Tirumular says that there were extant வேதம் and ஆகமம், it can only mean that it was in the Tamil language. At this time there were no Himalaya Mountains. Aryans had not set foot on Indian soil.

Sir John Marshall has written 3 volumes on the discoveries found by excavations made in the Indus valley. 3 Tamil cities called Harappa, Mohanjadaro and Sangulara bear witness to the fact that a very ancient civilisation existed at the time. These cities had upstairs houses, streets, temples, tanks etc. Sir John says that these finds take us back to prehistoric times, some 5000 or more years and the people who lived there had attained a high degree of civilisation.

Rev. Father Heras, who visited Jaffna to consult Rev. Father Gnanaprakasam on the scripts writes thus:-

"A nude three-faced God seated in a seat of Yoga pose wearing crescent-like head gear, round this figure several figures are placed. It has been said that this is a figure of Pasupathi. An (சூன்) is supposed to be the mightiest God, the God of heaven, in fact he is as we shall see later on identified with the sun. Now the Sun in the course of the year travels through the constellations of the Zodiac which were called houses. Accordingly each month of the Sun being in a different house was supposed to take a different form and since the constellations of the Proto-Indian as said above were only eight the forms of the sun, i.e. the supreme being were eight. The eight forms of the supreme being were the eight constellations—the rain, the harp, the crab, the mother, the scale, the arrow, the jaw and the fish or the two fishes. Images of the supreme being under these forms were worshipped in different parts of the country. The most popular of these forms of God seems to have been the fish, several inscriptions refer to this.

"This is the idea about Siva in modern Hinduism which we find clearly expressed with reference to God in the Inscription of the proto Indians and the idea was so well known of these three eyes as we find in two inscriptions revealed to those people the idea of the supreme being. The three eyes were worshipped.

"The two Brahmi Scripts one of Northern and the other of Southern India, are developments of the Mohenyodaro Script that of the South India is the direct continuation and development of the Mohenyodaro Script by the Dravidian people of South India. Several signs of the Mohenyodaro Script are found in the prehistoric pottery of the Tinnevely district in rock inscriptions of the Nilgris and tombs in the Hyderabad State. The North Brahmi is not the natural continuation of the Mohenyodaro Script—this script was adopted by the incoming Aryans who did not know any writing at the time

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 445/T

In the matter of the intestate estate of the late Mailvaganam Chelliah of Point Pedro Manonmany widow of Chelliah of Point Pedro Petitioner

Vs

1 Sanmugampillai Kanagasabapathy
2. and wife Mangayathkarasy
3. Manouranjitham daughter of Chelliah

4. Chelliah Mahadeva
5. Chelliah Mailvaganam all of Point Pedro Respondents

This matter coming on for disposal before A. W. Nada Rajah, Esquire, District Judge Point Pedro on the 18th day of April 1951 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and the affidavit of the petitioner dated the 18th day of April 1951 and 15th day of January 1951 respectively

having been read.

It is ordered that the 4th Respondent be and he is hereby appointed Guardian-ad-litem over the minor the 5th Respondent, that the petitioner as widow of the deceased Mailvaganam Chelliah be declared entitled to obtain Letters of Administration to the Estate of the abovenamed deceased and that Letters of Administration be issued to him accordingly, unless the Respondents shall appear before this Court on or before the 10th day of May 1951 and shew sufficient cause to the satisfaction of this court to the contrary.

This 18th day of April 1951

Sgd. A. W. Nada Rajah District Judge

Time to shew cause extended to 14-6-51

Intld A. W. N. D. I.

Drawn by Sgd. M. Esurapadham Proctor for Petitioner (O 38 12 & 15)

of their invasion. The Brahmi Script of Asoca is the Mohenyodaro Script as developed by the Aryans. This is the difference between them, which nevertheless reveal obvious similarities with our signs. In this connection it may be pointed out that one at least of the signs of Mohenyodaro seems to be direct ancestor of one of the letters of the Tamil alphabet.

"Being Dravidians, the inhabitants of Mohenyodaro and Northern India naturally spoke a Dravidian language. Yet this language was not one of the Dravidian languages now spoken in India, but probably their parent, which may be called Proto-Dravidian. The largest proportion of the words used in the Proto-Dravidian are also found in Tamil. This confirms the common belief that Tamil is the oldest of the present languages."

Sir John Marshall says—There is no reason to assume that the culture of this region was imported from other lands or that its character was profoundly modified by outside influences. Never for a moment was it imagined that, 5000 years ago before even the Aryans were heard of, the Punjab and Sind if not other parts of India as well, were enjoying an advanced and singularey uniform civilization of their own, closely akin, but in some respects even superior, to that of contemporary Mesopotamia and Egypt.

R. Risky in (People of India says:—

"The Dravidians were the original inhabitants of the Indian Peninsula and developed a civilization which was taken to Mesopotamia and formed the basis of Semetic Civilization."

The above quotations will convince I believe any unbiased reader that Tamil was the most ancient of the languages now spoken in the world including Sanscrit. In the Kumari Kadam even before the deluge the language spoken was the ancestor of the Tamil language, the Aryans came to India at a much later date (2500 B. C.) and that they had no script of their own when they arrived.

Students of Tamil Literature are aware of the two following verses by Paranjothi Munivar and Sivagnana Munivar respectively:-

விடையுடைத்தவன் பாணினிக்கு இலக்கண மேலான்
வடமொழிக்குரைத் தாகவியன் மலயமர முனிக்குத்
திருமுத்துதியம் மொழிக்கெதி ராகவிய தென்சொல்
மடமகடாரக் கென்பது வழுகி காடன்றோ.

வடமொழியைப் பாணினிக்கு வகுத்தருளியதற் றோயாத்
தொடர்புடைய தென்மொழியையுலகமெலாம் தொழுதேத்தும்
குடமுனிக்கு வயியுத்தார் சொல்வேற்றுப் பாக்ரெளித்
கடல்வரைப் பிளிதன் பெருமை யாவோணித்தறிவார்.

These two great savants, whom we adore had not the means or material as we now have of sifting the grain from the chaff. They merely gave expression to the then current beliefs, and hence there is no need to place any credence on their averments. It is difficult for men, however great, who imbibed Purana stories not to be influenced by them. They had their own limitations.

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EDITOR-IN-CHIEF: T. Muttusamipillai