

NEHRU ON NEPAL'S VENTURE

Spirit of Accommodation

BBROADCASTING a farewell message to Nepal on June 18, Premier Nehru said that neither India nor Nepal wanted to wage war or go with hostile intent to any country but both these nations were determined not to permit anyone to interfere with their liberties.

Continuing Nehru said: Mountain-girt Nepal, daughter of the Himalayas, young sister of India, I have come here at last. I came here with the greetings of my people and to fulfil a long cherished wish of mine. During this brief visit of three days, the people of Nepal have overwhelmed me with their kindness and affection and made me feel that I was no stranger to them, but a friend and a comrade. I am deeply grateful to everyone here for their friendliness and hospitality. In particular, I should like to express my deep gratitude to His Majesty King, His Highness the Prime Minister, and other Ministers of the Government.

Precious Heritage

I am a child of the mountains myself, the mountains of the far north, and the sight of them and the breath of

Colombo Plan Trainees Reach U.K

Four trainees from India and one from Ceylon have just arrived in London, the first to go to Britain under the Technical Co-operation Scheme of the Colombo Plan.

On their arrival, the trainees were welcomed at Tilbury docks, London, by representatives of the Commonwealth Relations Office and the British Council.

The Ceylon representative, Mr. A. Abeyakoon, will, during his stay in Britain study all aspects of underground mining with the exception of coal.

fresh air that blows across them fill me with exhilaration. My mother country India is the offspring of the mountains and the sea that surrounds her and she has inherited something of their immemorial character. The Himalayas are the guardians and sentinels of India and Nepal and their white-capped peaks welcome friends and are a warning to those of hostile intent. With these common and perpetual guardians, the fate of India and Nepal is linked closely together. Both of us must preserve this precious heritage which guards our freedom. In the precarious world of to-day, where nations prepare and think of war, it is particularly necessary that we hold together and preserve the liberties that we have gained. The men of Nepal have gained fame in many a battlefield in other parts of the world.

What has happened in Nepal during the last few months is something without parallel and unique in history. Great changes have taken place and the country marches rapidly towards progress and democracy. Like every other country, Nepal is full of problems, but the way she has already dealt with some of these great problems gives promise that she will succeed in the future also. What is remarkable in Nepal is the manner in which hostile and warring groups have adapted themselves to these and are cooperating with each other to-day.

Worldly Wisdom

That shows a spirit of understanding and a measure of wisdom which are truly remarkable. But for this spirit of accommodation and co-operation, Nepal might well have suffered grievous conflict bringing chaotic conditions in its train and postponing any effective reform for a number of years. But both those who represented the new

Palmyrah Jaggery Centre At Maviddapuram

Presiding at a public meeting held at Maviddapuram on Friday last Mr. P. O. Fernando, Government Agent, N: P. commended the inauguration of the Palmyrah Jaggery Centre and hoped that the people would soon begin to realise the worth of this laudable effort.

Mr. T. V. Chellappah Chairman, V. C. Tellipalai, speaking next said that the Government should take steps to prohibit tapping for toddy if palmyrah products should be made useful to the indigenous population and suggested that some suitable machinery should be invented to do scientific tapping for sweet toddy and manufacturing jaggery and other confectionery. In conclusion Mr. Chellappah said that the import of sugar should be controlled and eventually stopped.

Mrs. P. O. Fernando formally opened the centre and started the sale of palmyrah products.

order and those who represented old order thought more of the larger issues and the good of the country and the people than of their own particular advantage. Out of this understanding grew unity and co-operation which we see now. I must congratulate also the King who has played such a wise and important role during recent months.

The people of Nepal have embarked on a great adventure. They have the whole-hearted goodwill of the people of India in this brave adventure, I earnestly hope that the spirit of co-operative working will continue, that the freedom of Nepal will be built on the strong foundation of unity of effort and constructive endeavour, that as freedom grows and rights are acknowledged and given effect to, duties and responsibilities, which always accompany rights, will also be acknowledged.

Nagas Still Go Head-Hunting

Mr. Sri Prakasha, India's Minister for Natural Resources and Scientific Research, said at Patna that the custom of head-hunting still persisted among a section of the Nagas of Assam.

During his governorship of Assam, Mr. Sri Prakasha said the Nagas of one village collected 119 heads from a neighbouring village and the inhabitants of the latter retaliated by collecting 17 heads of their attackers. The situation came to such a pass that he had to send the military to put a stop to it.

He had also received during his term of office as Governor of Assam, a petition from the inhabitants of a village saying that their goddess was thirsty and that they might be permitted to take only one head from a neighbouring village. Mr. Sri Prakasha humourously added that he could not oblige the petitioners.

The Jaffna Library Society

102nd Annual Meeting

At the 102nd Annual Meeting of the Jaffna Library held at the Library Room on Wednesday last with Mr. S. Natesan Principal, Parameshwara College, in the chair, the following office bearers were elected for the ensuing year.

President: Mr. S. Natesan.

Vice Presidents: Messrs T. Muttusamypillai R. R. Nalliah and Sam A. Sabapathy.

Secretary: Mr. S. Coomarasuriyer

Asst. Secretary: Mr. M. M. Abdul Cader.

Treasurer: Mr. M. M. Vararajasingham.

15 other members were elected to the committee.

Mr. P. Chinnadurai was elected Auditor.

The Ceylon Law Society

Eighth Annual General Meeting

The Eighth Annual General Meeting of the Incorporated Law Society of Ceylon was held on Saturday 16th June 1951 in the District Court of Colombo.

Mr. Sam J. C. Kadirgamar, President, presided. A large number of members from the following Districts were present: Avissawella, Balapitiya, Badulla, Batticaloa, Colombo, Chilaw, Galle, Hatton, Jaffna, Kalutara, Kegalle, Kurunegalle, Matara, Negombo, Panadura and Trincomalee.

The President reviewed the work of the Society for the year 1950 and proposed the adoption of the Annual Report of the Council which was accordingly adopted. The audited Balance Sheet and income and expenditure account for the year ended 31st December 1950 was also duly adopted.

The following office-bearers were elected for the ensuing year:-

President Sam J. C. Kadiramar

Vice-Presidents - Merrill W. Pereira David E. Martensz Anthony J. M. de Silva Senator Cyril de Zoysa.

A council of 20 members from Colombo and 88 members from outstations was also elected.

Messrs. Carter & De Costa and Messrs S. Somasunderam and Mervyn St. S. Casie Chetty were appointed Auditors.

A vote of thanks to the District Judge, Colombo, for allowing the use of the District Court for meetings of the Society and the Press for publication of reports was passed and carried.

New President of Ramakrishna Math And Mission

Swami Sankaranandji Maharaj was elected on Tuesday President of the Ramakrishna Math and Mission in place of Swami Birajanandji who passed away last month.

Swami Sankaranandji, aged 70, was one of the Vice-Presidents of the organisation since April, 1947.



Hindu Organ

TUESDAY, JUNE 26, 1951

Treasure These Thoughts

'This world is a mansion of mirth!'

KOREAN CEASE-FIRE

A CEASE-FIRE AT THE enigmatic 38th Parallel has been proposed by Mr. Jacob Malik, the Chief Soviet delegate to the U. N. O., just as the second year of the Korean war was dawning. The general indication all along has been that each of the belligerents was longing for a peaceful conclusion of the Korean war but was having mental reservations in respect of the conditions for the Cease-fire. At whose expense should the armistice be announced has been the undeclared bone of contention.

The recent suggestion by the Soviet spokesman may have an element of surprise; it may have been received in U. N. circles with an air of scepticism. But this opportunity must be grasped with unerring tact and made the basis for a mutual understanding to be brought about in all matters affecting the welfare of the world with particular reference to the Korean question. A state of war can be successfully ended better by the emissaries of belligerent nations than by peace missionaries from outside.

Even if the peace proposal may be a subtle attempt at gaining a breathing space to facilitate regrouping and reorganising the battered Communist forces, the U. N. should not let slip the chance but should make a magnanimous gesture by taking every possible step to compel the Soviet delegate honour his word. Let the belligerents build up hopes or break them at the 38th Parallel. Let wise statesmanship prevail and save humanity from the horrors of self destruction in order that human history may be rewritten in the parchment of eternity with the unwashable ink of toleration. This is our hope, our prayer. In the words of Dr. Radhakrishnan 'It is no use repeating that war is not inevitable. It is inevitable unless we pull ourselves together and make a supreme effort of a new and positive kind to prevent it.'

DISTRIBUTION OF INTELLECTUAL ABILITY

Selective Test Not A Grading Device

'Education policy cannot be fashioned or carried out completely in one generation or by one cabinet. It has to be developed by evolution' said the Hon. Mr. G. G. Ponnambalam at the Prize-day speech at the Telliipalai Mahajana College on Sunday last while referring to the Principal's report regarding the acceptance of the New Education Act as a definite improvement on previous efforts though number of points in the White Paper had yet to be clarified. The Selective Test, observed Mr. Ponnambalam, has been mercifully fixed at 14 when considering that it was proposed at one time to have it at 11 and the fact that the 'notoriously late developers', of whom there are not a few, had shown distinct improvement late at school or even afterwards. The Minister of Industries was of the opinion that these tests were necessary not to grade students as superior or inferior but to distribute them in the various directions according to the needs of the nation.

'Fragmen a ion of Land' Problem

Striking an emphatic note on the diversification of education, Minister Ponnambalam called upon educationists to address their minds to the fundamental fact of the increase of population being far out of proportion to the avenues of employment and appealed to the parents to inculcate in the young mind the glory that was of the Tamils whose main pride was the ploughman's pleasure and adoration of mother earth. Mr. Ponnambalam deplored the march of events during an alien administration which had alienated their reverence for mother earth. The recent soaring of value of lands in Jaffna would lead to fragmentation which could be counteracted only by increasing the productivity of the soil by making the proverbial two blades of grass grow where one grew.

'The Hand That Turns The Wheel'

Dignity of hand work, the mind to turn a wheel, a spanner, a machine, would have to be impressed upon young men and women continued Mr. Ponnambalam saying that he could not look upon the future with pleasurable anticipation and warned the youth not to ruminate in cabbage gardens but to seek fresh fields and pastures new.

Commenting on the Principal's report dealing with National Language, Minister Ponnambalam declared that centuries of alien domination had not emasculated the Tamil Race and the Tamil Language and that the cry for the immediate adoption

of the national languages as state languages has become a fashionable cry. Mr. Ponnambalam warned the idealistic group of language enthusiasts not to force the issue. Was the use of the English Language the world over to be interpreted to mean as a sign of servitude of the Nations doing so asked the Congress chief and declared that if the pace were to be forced it would only end, unerringly though unwittingly, in the language of the school being made the language for administrative purposes.

Earlier Mr. Ponnambalam declared open the new school room gifted to the Colleg by Mr. K. Mathiapparanam an old boy and commended the meritorious act of munificence of Mr. Mathiapparanam who had always remembered the school which imparted education to him and in which he himself had been a teacher for some time.

Mrs. N. P. Pillai, M. A. Principal, Ramanathan College for Girls, distributed the prizes.

Tribute To Minister Ponnambalam

Mr. T. T. Jayaratnam Principal reading his report paid a glowing tribute to the distinguished chairman and said, "I consider it a great privilege to have amongst us the leader of the Tamils and one of the most outstanding Ceylonese of our times. Sir, you are one of the very few of our statesmen who have reached international stature, having creditably represented this country at various conferences and talks in different parts of the globe. Your powers of advocacy par excellence, both at the Bar and in Parliament, the tremendous energy and enthusiasm you evince in the discharge of your ministerial duties, your unceasing efforts to industrialise the country and raise the economic level of its inhabitants and your deep concern for the future of our community and of our country generally have earned for you a permanent place in the gallery of distinguished Ceylonese of all times."

The Report

The year under review has been one of great significance to education in this country. The new Education Act has now come into force and we are gratified to find that it is free from many of the crudities and un-educational features of the first White Paper on Education. The Act has, therefore, received the largest possible support among denominational bodies controlling Assisted Schools. Great credit is due to Dr. W. Howes, the Director of Education, for having put the new Act into shape and secured a large measure of co-

operation from school authorities and teachers alike, for its speedy implementation.

The Rejection Test

It is not possible for me to go into the details of the Act, but two features which have come in for criticism, deserve some thought. The selective test at the eighth standard stage is looked upon with horror by parents and pupils. Selection implies rejection, and, therefore, the psychological reaction to such a proposal has already begun to mop up all enthusiasm for studies in the tender minds of our children. Ignorant as I am of the extent to which our boys and girls will be affected by the proposed methods of selection, I may only hope that a high percentage of our children will not be thrown on the streets with a stigma of inferiority attached to them, and what is worse, with hardly any provision for further education. Selection of the kind envisaged in the Act certainly has a place in a country like England where the methods of selection have reached a stage of perfection of several decades of experimentation on a nation wide scale, where the unselected can always find a place to go to, whether as student in a polytechnic school or as apprentice in one of the factories and where technical and agricultural pursuits are in no way regarded as inferior avenues of employment. Ceylon is still far behind England in all these respects, and it will be sad thing indeed if what must be approached with caution and circumspection is foisted on our young pupils without adequate planning and foresight. I should not be taken to mean that I am opposed to some form of selection at some stage; but all that I wish to point out is that careful planning over a period of at least five years is much more desirable than precipitate action.

Facilities Fees

The Facilities and Services fees permitted under the new dispensation has also created much unrest and dissatisfaction among parents. I have heard many of them bitterly complaining against the provision. It is contended that even the ceiling rate fixed by the Government to protect them from the wiles of profiteers in the business of education is unduly high and beyond the means of the average parent. In this matter the parents will do well to appreciate the difficulties of schools and the need to augment their resources, so that, in the interests of the children, the education imparted in our schools may be really first rate in quality. I would urge upon them to co-operate with the schools, but at the same time they should not shirk what I may call a parental and social duty, namely to see that their children obtain in return the full worth of the money paid in as facilities and services fees. The

'Newsprint' As International Problem

France and Belgium have urged an international study of newsprint problem by the United Nations Economic and Social Council.

In a resolution presented to Dr. J. T. Bodet, Director-General of UNESCO, the Belgian and French delegates requested that distribution and production of newsprint figure on the agenda of present UNESCO general conference.

They also suggested that the next session of the Economic and Social Council - meeting next month—should include an inter-national conference of member-States of the United Nations, specialised agencies and representatives of newspaper editors and newsprint producers' associations.

The task of the conference according to the resolution, would be to: Increase world production of newsprint and printing paper, notably by extending the use of substitute raw materials; exclude all possibilities of speculation and thus guarantee the supply of newsprint for essential needs of information, education, science and culture throughout the world; ensure fairer distribution of these essential products, through closer international collaboration; and to warn public opinion "which is in danger of being deprived of information at the very moment when such information is most needed".

schools too will do well to charge and recover such fees with imagination and sympathy so that nothing is done to destroy or even appear to destroy, the spirit of Free Education to which the country is committed. You will thus see that the two parties directly concerned in this matter should appreciate each others' hardships and work together with good will and understanding rather than display suspicion and hostility.

The College has registered appreciable progress during the year. The number on roll is 923 today, and of this 624 are the Post Primary classes and 299 in the Primary Department. The number of girls has reached the unprecedented level of 231 and this is certainly a happy augury for the future of our community.

LAWS THAT GOVERN PHYSICAL PHENOMENA

SOUND REGULATIONS; NOT SILLY SUPERSTITION

Sleeping with head towards the north is generally taboo among all Indians. It is forbidden by hoary tradition and is universally avoided by every discerning Hindu who has any regard for his custom and convention. Though no elaborate ultra-rational scientific grounds are given for it, yet it has come to be universally recognised as undesirable as the common sense of the thoughtful and clear-minded Hindu tells him that behind this and other such apparently puerile conventions, there is always a sound reason for such observance, laid down by the past generations of seers and Rishis, who by their deliberately developed psychic vision, perceived the working of finer forces ordinarily invisible to the physical eyes.

Now it is a common experience that law or rule, stated in the form of a categorical assertion or maxim, falls flat before the majority of the masses. Merely telling them that a particular thing should not be done, proves very ineffective as it is forgotten the moment it is heard. One realises this

BY

SWAMI SIVANANDA

when he sees how the Puranas form such popular common knowledge among the masses whereas the Sutras are taken up by a handful of the learned. Shrewd psychologist that he was, the ancient Indian seer was aware of this human frailty, and, therefore, usually couched most of his discoveries in the form of striking and unusual incidents, or some allegorical and symbolical anecdotes.

Intuitive Knowledge

Persons not knowing this rule and sleeping with head northwards may feel none the worse for it. But in such cases, if they change their habit, they will come to realise the benefit of avoiding that direction. One in error will not be aware of the disadvantage of it, until he gives it up and adopts the contrary correct practice, and thus experiences the advantages of the altered habit. The soundness of the principles laid down by the Upanishadic seers has been but unsuccessfully contested in the past. Such rules as the avoidance of lying in bed at dusk, looking at the moon during the Vinayaka Chaturthi day, taking any food during periods of eclipse, etc., are all based upon the findings of these sages in their study of finer laws operating in the astral and other planes. Man is a complicated being, not merely

physical but possessing a finer psychic astral body, very susceptible to the working of subtler forces. Therefore, regulations are laid down to guard his vital well-being.

Observation

The occidental scientist probes into the workings of external nature and makes startling discoveries but he is not entirely competent to judge the exact principles pertaining to the finer planes to which the ancients in the orient had access. Modern science is based upon observation and reason. But all human thought is limited in its scope by the all too patent imperfection of the instrument itself, namely, the human mind. The Rishis of the past were really more modern than modern science and even more scientific than the modern scientist. Rishis were research students without laboratories doing research not with man-fashioned apparatus but with the God-given faculty of intuitive mind, rendered subtle by restraint, discipline, regulation and laborious practice (Abhyas). They dived into the depths of finer planes and discerned inner laws that silently work and govern physical phenomena.

Intuition

It is only intuition that penetrates beyond the mind and perceives more than the microscope and the telescope. To formulate a theory out of observation and experiments is at best a partial approach to Truth. It is not infallible. It is the only direct perception and experience that can impart final authority to any assertion. That the Upanishadic seers were not mere visionaries is proved beyond doubt by the bold call of some of our modern prophets crying "Go back to the Upanishads". This trumpet call is not from any ancient anchorite but from the mouths of some of our most rationalistic, clear-headed, practical seers, who had plunged into the vortex of Western life and society and who viewed everything with the impartial and unsparing eye of the ultra modern reformers.

Thus it is seen that belief in and the faithful observance of tradition are necessary and beneficial too. Far from being silly superstition they are sound regulations to safeguard the well-being of man. This should suffice for man to faithfully adhere to the wise ruling of seers with direct perception and realisation. It is not always to one's advantage to try to find out the why and wherefore of each and everything. Certain things must necessarily be done without questioning.

Prana Energy

It seems possible that the rationale behind the injunction

Report of the Special Committee on Hindu Temporalities

(A Rejoinder by S. Periatnamby, B. A.)

(Continued from last issue)

The Committee's replies to their critics belong to a class by themselves. There are two witnesses of whom the Committee take special notice. One witness is said to have forwarded to the Committee a pamphlet containing abusive matter, and the Committee comment at length on the subject matter of the pamphlet although a copy of the pamphlet or of any relevant extract is nowhere available for reference. (Paragraph 174 of the report). The Committee's procedure in the matter is characteristic of them, but the important thing to note is that the Committee whose one object is to compel some Hindus by legislation to give up their religious practices, have the effrontery to refer to the witness in the following terms:-

"The passion to impose one's own opinion on others is natural to the selfish temper; to believe that we have the exclusive possession of the truth or that our reading of the meaning of the universe is accurate is an illusion of egotism".

The witness has probably shown a little impatience in a matter (i. e. interference with freedom of religion) which everywhere and at all times has roused the passions of men; but it is highly amusing to see such a witness characterised in the terms quoted above by the Committee who seek to recommend special discriminatory

tion to avoid sleeping with head towards North is to allow the Pranic energy to flow freely into the thorax and trunk region of the body, where it is most needed for recuperation and rebuilding of the cellular structure during night. During waking hours, the brain and mind being fully and continuously active, they monopolise the service of the Pranic energy. It is during night when the brain is at rest and the mind comparatively less active and ocular, auditory and olfactory systems do not function, that the Pranic flow is directed to the rest of the system, i. e., the trunk region. If the head is northward, then this flow of energy will be hampered by the constant pull of the magnetic current which is ever drawing northward. It is well known that a constant pull is exerted by the North Pole. The Prana energy will have therefore to overcome this magnetic drag in its flow towards the trunk region. To prevent this double work, to facilitate the Pranic flow, the man is advised to sleep with the head pointing other than towards the North. The best practice would be to sleep with the head to the East.

le-isolation denying to a section of the Hindus liberties enjoyed today by people in all civilized countries. It is the Committee that seek to impose their opinion on others and it is they who claim exclusive possession of the truth.

The other witness is Mr. Shivapadasundaram. The Committee express their inability to understand the distinction Mr. Shivapadasundaram "tries to make when he says that in Madras temple entry was allowed to those who were hitherto prevented by custom and usage while here in Ceylon the same classes of persons are prohibited by religion from entering the temples." Do the Committee understand what they say in paragraph 60 of their report, that "neither animal sacrifice nor the prohibition of certain castes from entering temples for purposes of worship, is sanctioned by religion" and that animal sacrifice and the prohibition of temple entry "relate to certain customs and usages which have sprung from conditions which existed in ancient time, conditions which have now ceased to be." The distinction drawn by the Committee between religion on the one hand and customs and usages on the other, is further emphasised by them in paragraph 61 of their report.

Concluding Remarks

It remains for the electors to decide whether the men who do not understand or appreciate the value of the freedoms secured to the inhabitants of all civilized countries can be trusted to be the guar-

dians of the liberties of the citizens in a democratic state or whether such men possess the competence required for work as members of the supreme Legislature in a country. Arrogant and wayward behaviour and disregard of ordinary rules of courtesy must be regarded as serious disqualifications in anybody occupying a responsible position in a democratic society; and democracy as a way of life or as a mode of government will have no chance in a country if the citizens will not see to it by the exercise of the franchise that only the right type of men win at the polls. Good intentions do not guarantee us anything. The outright knave known as such, can be guarded against; but the well-meaning or good-natured fool, tolerated as a harmless individual, often proves a great danger. The work of the Special Committee reminds us of the conduct of a man who set fire to his dwelling house to get rid of the bugs, fleas and other vermin that infested it. He got rid of the vermin no doubt; but in the process of doing so, got rid of his dwelling house also.

Sale of Arrack Rents Jaffna District 1951-52

Sale of the exclusive privilege of selling arrack in the arrack taverns of the Jaffna District for the year 1951-52 will be held at the Jaffna Kachcheri at 10 a. m. on 9-8-51. Tenders should be on the prescribed form which may be obtained at a Kachcheri on production of a tender receipt of Rs 750/- for each group of taverns.

For particulars see Part I Section II, Govt Gazette, 22-6-51, copies of which are available for perusal at all Post Offices.

(G. 15. 26)

JUNIOR SCHOOL CERTIFICATE EXAMINATION, Nov. — Dec., 1951

(Conducted by the Examination Council of the Northern Province Teachers' Association)

Closing date for entries of School Candidates—25th Sep. '51

Closing date for entries of Private Candidates—1st Aug. '51

Examination fee: School candidates Rs. 7/-; Private candidates: Rs. 10/-; Late entries will be accepted for 14 days after the above-mentioned dates, provided an additional fee of Rs. 2/- per candidate is paid.

Apply for entry forms to:

T. Seenivasagam,
Secretary, N. P. T. A. Examination Council,
23, KANNATHIDY ROAD, JAFFNA.

At a meeting of the Council held on 23-6-51 the following office-bearers were elected:-

President: Mr. T. T. Jeyaratnam
Principal, Mahajana College, Tellipalai

Asst. Secretary: Mr. J. T. Chelliah,
St. Johns College, Jaffna.

(M. 40, 26)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1312

In the matter of the Last Will and Testament of the late Emanuel Tiruchelvam of 4th Cross Street, Jaffna. Deceased

Mary Tiruchelvam of 4th Cross Street, Jaffna

Petitioner

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 16th day of May 1951 in the presence of Mr. A. Arulambalam, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 15th May 1951 and of the attesting Notary and subscribing witnesses dated 28th April 1951 having been read

It is ordered that the Last will and Testament No. 939 made by the deceased abovenamed and attested by Mr. P. Casippillai Notary Public on the 16th day of November 1949 the original of which has been produced and deposited in this Court be and the same is declared proved and that the Petitioner abovenamed as the Executrix named therein is hereby declared entitled to have the Probate thereof issued to her accordingly.

This 16th day of May 1951
Sgd V. S. Jayawickrama
District Judge

Drawn by
A. Arulambalam
Proctor for Petitioner.
(O. 45. 22 & 26.)

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 804

In the matter of the Intestate Estate of Neimamohamado Marikar Mohamad Meerasaibo Marikar of Silavatturai in Musaly South Deceased

Mohamadmeerasaibo Marikar Mohideenkani Marikar of Silavatturai in Musaly South Petitioner

Vs

1. Ummusalma widow of Mohamadmeerasaibo and
2. Mohamadmeerasaibo Marikar Nainamohamado both of Silavatturai in Musaly South Respondents

This matter coming on for disposal before B. G. S. David Esquire District Judge of Mannar on the 4th day of July 1950 in the presence of Mr. V. Albert Alagacone, 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 be and he is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed and the 1st Respondent, mother of the 2nd Respondent, be appointed Guardian-ad-litem of the said 2nd Respondent unless the Respondents abovenamed or any other person shall on or before the 28th day of November 1950 show sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of October 1950
B. G. S. David
District Judge

Time to show cause extended to 26th June 1951.

F. S. P.
A. U. J.
(O 46 22 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1313

In the matter of the intestate estate of the late Murugesu Chellappah Nagamuttu of Irupalai Deceased

Sornammah widow of M. C. Nagamuttu of do Vs Petitioner

- Minors
1. Nagamuttu Selvaratnam
 2. Nagamuttu Rasarayagam both of do by their guardian-ad-litem the 3rd respondent
 3. Chellappah Ariyakuddy of do 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 the petitioner as widow of the deceased 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. Jayawickrama Esq. District Judge, on the 16th day of May 1951 in the presence of Mr. S. Kanagaratnam 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 as widow of the deceased declared entitled to administer the estate of the deceased and that letters of administration issued to her, unless the respondents or any others shall show sufficient cause to the contrary on or before the 16th day of July 1951 at 10 a. m. It is further declared that the 3rd respondent do produce the minors 1st and 2nd respondents in court on the said date.

This 11th day of June, 1951
Sgd. V. S. Jayawickrama
District Judge

Drawn by
S. Kanagaratnam
Proctor for Petr.
(O 44, 22 & 26)

Jaffna College

Intermediate Arts Classes (preparing for London University Examination of July 1952) will start on 2nd of July 1951.

Subjects offered: English, Tamil, Sanskrit, Latin, History, Economics Pure Mathematics, Geography, Logic.

Apply to the Deputy President, Jaffna College, Vaddu koddai (M. 39. 26-6-51).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1303

In the matter of the intestate estate of the late Kanagasabai Nagalingam of Suthumalai North

Deceased

Chellammah widow of Kanagasabai Nagalingam of Suthumalai North

Petitioner

Vs.

1. Murugesu Ponnusamy and wife
2. Nagaretnam both of Suthumalai North Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before V. S. Jayawickrama, Esquire, District Judge, Jaffna on the 12th day of April 1951 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit and Petition of the abovenamed Petitioner having been read.

It is ordered that Letters of administration be issued to the petitioner to the intestate estate of the abovenamed deceased unless the Respondents or others shall on or before the 5th day of July 1951 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 12th day of April 1951.

V. S. Jayawickrama
District Judge

Drawn by
M. R. Karalasingham
Proctor for Petitioner.
(O. 43. 26 & 29).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI
Shroff.

THE GENESIS OF THE SIVA GNANA BODHAM

A CRITICISM

(BY V. VISWALINGAM)

(Continued from the issue of June 15, 1951)

The Aryans as they came, settled down in the Punjab. They were nature worshippers, their gods being the Heaven, the sky, the tempest, the thunder etc. They made animal sacrifices and were meat-eaters. The ancient Vedas have no hymns in praise of Siva. Rudra and Agni are mentioned but they are not identical with Siva. There were 11 Rudras present at the Yaka of Thak'an, but Siva was not. Siva was the God of the Tamils—he was worshipped in two ways. One as the invisible God, meant for *Surasu*, and the other the visible Linga worship. Flowers and incense were used in worshipping Siva, flowers representing the Heart and incense the mellowing and melting of the heart. Ravana it is said carried a Gold Linga always with him and worshipped it with flowers and incense. The Punjab Aryans did not know anything of Siva worship. The Tamils regarded the Gods worshipped by the arjans as inferior and often destroyed the *urasu* performed by them. This led to frequent clashes. Hence the word *asur*—(a variation of *asur*) meaning Gods was later regarded as enemies of Gods, as in Mandala 10 of Rig Veda. In other places in the Rig Veda the word *asur* was used as synonymous with *virajis* greatness or strength. The Aryans called their Gods *Deva* meaning resplendent. The Tamils called the Supreme Being as *Advan* meaning transcending all things. Siva is derived from root *Shiv* meaning good, sweet or beautiful. The first composition of the Aryans was the Rig Veda Samhita computed between 2000 to 1400 B. C. The Brahmanas, the aranyakas, and Upanishads were composed between 1400 and 1000 B. C. The Maha Bharata War is said to have been waged in 1400 B. C. After this war small principalities which paid tributes to the King at Hastinapura became independent, and the arjans hitherto confined to the Punjab began to spread to Kuru, Panchala, Benares, Kosala and Videka countries. The rule of the Aryans at Kosala was first established by Ragu, grand father of Dasaratha of Ramayana fame, father of Rama. After the Maha Bharata War, the Pandavas retired to the forest to perform Tapas, leaving Parichita, Arjuna's son to rule at Hastinapura. He was followed by his son Sanamesayan, both of whom encouraged learning and scholarship and Aryans derived every encouragement from the latter King. Houses were provided for them to live at Kurukshetra. The same privileges were accorded to the Aryans as to the Tamils. Dritharatra a Tamil King married Kanthari an Aryan damsel—there were interchanges of marriage between the Tamils and Aryans. Language, religion habits and customs of both got mixed up.

The Pandavas and Kurus were worshippers of Siva. The Kings who followed, being influenced by the Aryans not only worshipped the Gods of the Aryans but also regarded as meritorious the performance of *yasam*. Sanamesayan believed that by performing big *yasam* he can expiate his own sins and those of his ancestors. Books laying down the rules for the performance of *yasam* were composed during this time. Such rules were called Brahmanas. These first came into existence during the time of Sanamesayan. Maha Baratha was compiled at this time, and Vysampayanar related the story of Maha Baratha war to Sanamesayan. It was a Tamil custom to sing songs in praise of the deity when performing pujas. This was copied by the Aryans in that they selected certain Hymns from the Rig Veda, added some more to it and gave the collection the name of Sama Veda. They collected certain other songs of Rig Veda dealing with *Shriyam*, added more rules to them and called it Yajur Veda. Aryans are greatly indebted to Ravana who was the author of *Upanishad* sung in the recital of Sama Veda. It is stated that *Parichita*, father of *Sanamesayan* was bitten by a poisonous Snake and died. Sanamesayan being incensed at this, sought means to annihilate the whole species of Snakes. He sent for *Mantharaviththarathar* from all parts of India and with their help performed a *Shripayakam*. These mantrams were all collected and given the name of Atharvana during the time of *Sanamesayan*. Later this was named the 4th Veda. Sanamesayan lived about 100 years after the Maha Baratha War. Be it noted that at this time there were no divisions of caste among the Aryans as Brabma, Shatria, Vysia and Sudra. Manu Smriti had not appeared. Tamils were classed then as *Utharayanar*—rulers, and the rest *avayar*.

(To be continued)

Printed and Published by S. P. KANDIAH, P. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, June 26, 1951.

EDITOR-IN-CHIEF: T. MUTTUSAMIPILLAI