

SPIRITUAL DEMOCRACY

By V. VEERASINGHAM

India has always been the spiritualising agent of the world. The latest demonstration of that destiny of hers is the fast-spreading doctrine of "Ahimsa" and its exponent "Panchasila". India rises to envelop the world in a powerful wave of spirituality as Swami Vivekananda predicted. It has to give to the world a new spiritual outlook. India's effort to work its Five Year Plans in a democratic set-up gives an indication of the direction, the divine destiny is unfolding. It has to give to the war worn world spiritual democracy.

Democracy is an ideal based in turn on the ideal conceptions of equality and liberty. All social organisms including the nations have to move towards that ideal because it is the way of evolution of all organisms. All nations including those inspired by Marx are floundering in their efforts to reach the ideal, because it is the pattern of life. Discovery of democracy as a form of Government is attributed to the Greeks, but after about 2000 years of experiment, grave doubts are being entertained about the efficacy of democracy in its present forms to serve its purpose and there is a marked tendency for abandoning it in favour of totalitarianism.

India and Democracy

India is wedded to democracy. It is a good augury that efforts are made to make parliamentary democracy function satisfactorily and to reconsider the role of the party system in a democracy. A good deal of rethinking is done in the West also as to the future of democracy. What vitiates the endeavours is the materialistic conception of the spiritual ideals of democracy, equality and liberty.

Equality of the citizens is the *sine qua non* of democracy. Equality was

first interpreted as political equality in voting. At present economic equality has been added to it and the socialist democracy is in vogue as if democracy, when broad-based, cannot be sufficiently socialistic. India is now rightly emphasising social equality and carrying on a crusade against casteism. Supposing all these equalities and many more are guaranteed to and achieved by the individual citizen, there is no way of limiting the desires of man to a level of equality. Further inequality provided the urge for progress. Man is a bottomless pit of desires. The more the desires satisfied, the more the desires craved for. Materialistic equality among citizens is an unrealistic ideal. Does it follow then that democracy cannot thrive among men?

The Democratic Ideal

Democratic ideal cannot be reached in one leap. It has to be reached gradually from one stage of harmony to another in which equality and liberty blend in varying proportions always maintaining a progressive rhythm towards ideal democracy conditioning and being conditioned by the various spheres of activity of the citizens. For a democracy to be ideal, all citizens have to be equal. As absolute equality, even equality in the materialistic level is unattainable, it becomes one of the functions of democratic governments to make the citizens equal.

The avowed purpose of socialism is economic equality which cannot however give that sense of full equality necessary to make democratic government a success and an expression of harmony. Ideally men can be equal in this world only if they become "self-less" through practice of unselfishness. At least a majority of citizens of an ideal democracy ought to be self-less; therefore for purposes of the gradual evolution and functioning of democracy in a nation unselfishness should be the dominant trait of its citizens. It is

(Continued on page 3)

GLIMPSES OF TAMIL CEYLON OR EELATH-THAMILAKAM--XX

THE LOST TAMIL CAPITAL SINGAI NAGAR--1

VALLIPURAM AND ITS SIGNIFICANCE

(Specially contributed to the Hindu Organ)

Parutti Thurai has been from times of yore an important harbour of the North, as its name indicates, cotton harbour. It is twentyone miles from Jaffna and 14 miles east of Kanke-santurai. It exported cotton, during the times of the Naga kings. The Nagas were skilful weavers. This port brings chillies, and other food-stuffs from India. It is called Pt Pedro in English, the northern most point in Ceylon.

Near the Pt Pedro market place is a tamarind tree, which is known as Baldens tree. Three hundred years ago, in 1658, Baldens preached the Protestant doctrine under this very tree. There is a tradition that even long before Baldens, St. Francis Xavier had preached under this tree in 1548.

At Point Pedro we have a Customs department, a Rest house, a light-house, a few Colleges such as Hartley College, Velautham School, Pt. Pedro Girls School, a District Court, a Court of Requests and a Magistrates Court.

Parutthi thurai belongs to the Vadamaratchy division. There are many sub divisions such as Veeripahu Thevan Kurichehi, Vadiripahu thevan Kurichehi, Kurilipahu-thevan Kurichehi, Sinhabahu-thevan Kurichehi, Set-kodi Thevan Kurichehi, Samarabahu thevan Kurichehi, Manibahu thevan Kurichehi each of them bearing the names of Tamil chiefs.

Beside the light house at Pt. Pedro, if one skirts the eastern shore, for about three miles, one reaches the village of

Vallipuram — in the Vadamaratchy division. The name Vallipuram is also found in South India. The outstanding fact that you observe in this village is a Vishnu temple.

In or about 1936 close by to his temple was discovered a treasure

by
V. MUTTU CUMARASWAMY

among other subjects, a thin gold plate, 3 9/16 ins by 1 ins and weighs 604 grms. The word Sidhe was found in the plate. On the plate was engraved in Brahmi script the following text:-

"Hail! In the reign of the great King Vahab, and when the minister Isigiraya was governing Nagadiva, Piyaguka Tissa caused a Vihare to be built at Badakara Atanana"

King Vasabha is King Vasabha who killed Subba the gate keeper king and ruled Ceylon from 126-170 A. D. Nakadiva is Nagadipa, the ancient name by which the Jaffna Peninsula was known. The reference in the inscription is to the construction of a Buddhist Vihara at Vallipuram (then called Badakara-Atanana) by a person named Piyaguka Tissa (Tissa of Pungudutivu island, south west of Jaffna. Badakara Atana was evidently the name of Vallipuram, during the 2nd century A. D.

If you were to walk from the shrine towards the sea, over the rolling sand-dunes lying betwixt

1 Epigraphia Zeylamea Vol IV No 29 P. 229

the patches of cacti and spinife grass, you are bound to pick up as the villagers themselves will tell you, broken tiles, brick and pottery even coins.

A gold coin was discovered in 1890 at Vallipuram. An image of Buddha was unearthed close to the Vallipuram temple, fifty yards north east of it. It remained in the lumber room in the temple for years until in 1902, until Mr. J. P. Lewis asked the manager of temple to hand it over to the G. A. which he did quite a magnificent gesture.

It was set up at the O'd Park at Jaffna, under one of the two Bo-trees and near another standing figure of Buddha which was dug up at Chunnakam.

In 1906, the Vallipuram Buddha image was presented by Governor Henry Blake to the King of Siam who was anxious to have it. The discovery of the Vallipuram Gold plate is direct proof of the fact that in the second century of the Christian era, a Buddhist Vihara stood where the Vishnu temple now stands. The vihare implies that it was a Buddhist Settlement, ruled by a Sinhalese Minister

All these evidences gathered from various

(Continued on page 6)

3 Ceylon Antiquary and Literary Register Vol II Page 97

Some notes on Archaeological matters — J. P. Lewis

4 Ramanathan College Magazine 1950 P. 8
Sinhalese-Tamil Relations — W. M. A. Warnasurya
B. A. Hons formerly Lecturer in History Govt. Training College (now Education Colombo Officer, Colombo)



தஞ்சாவூர், 19.6.59

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Hindu Organ

FRIDAY, JUNE 19, 1959

Treasure These Thoughts

Japa is to be practised with meditation. As you progress you will understand how with the intensity of meditation, Japa stops automatically.

RASHTRA PATHI
RAJENDRA PRASAD

It is our pleasurable privilege today to offer, in the name of the Tamil nation in Ceylon, our humble and most sincere welcome to Rashtrapathi Rajendra Prasad. Dr. Prasad is a living embodiment of the eternal verities on which India's saintly leader, Mahatma Gandhi, based his epoch-making struggle to regain the long-lost liberty and political independence of Bharat Matha.

The eminent place he occupies with such distinction as President of the Republic of India has been given to him on two successive occasions from the very inception of India's new life as an independent state. The electoral body which is charged, by the fundamental law of the country, with the duty of electing the President of the Republic found, on both the occasions that they were called upon to perform this act of the gravest responsibility, that Dr. Rajendra Prasad was the most obvious choice. Their task was of course rendered less difficult by the fact that the election of the President depended greatly on the strength of the Party in power; and the Indian National Congress Party, which sponsored his candidature on both occasions, was in possession of such overwhelming strength both at the centre and in the various units of the federation that their nominee was assured of success. But

the fact is also acknowledged all over India today, even in the South, that if the mechanism of election of President were based on some other devices, divorced from party affiliations, still Dr. Prasad would have been the most obvious choice.

That is the measure of the power of his personality. Passionately and devotedly owing allegiance to the Congress as he is, Dr. Prasad is not one who ever takes a narrow party outlook on service to country. He looks upon service, unconditioned by any lurking sense of self-esteem or desire for self-aggrandizement, as his own individual dharma and is ever ready to undertake, without any kind of mental reservation or discontentment, any work that may be assigned to him by those in charge of the administration. Such is his great humility that he never assigns to himself the prerogatives of self-assessed leadership. Neither does he ever sit in judgment over his colleagues; and is thus made singularly free from the frustrations caused by jealousies arising from invidious comparisons. All the time he was a soldier in the non-violent army of devoted patriots that that prophetic leader, the

great Mahatma, gathered round himself, Rajendra Prasad remained the unquestioning follower, the shela to whom the word of his Master was not different from the behest of his Master. He retains that quality today, long after the physical disappearance of his leader at the hands of a fanatical assassin, because he obviously believes that the leader is still there in India in spirit and it is for them, the disciples, to follow in thought, word and deed, in utter loyalty, their Master's behests given to them in great detail by the most exemplary life of service and utter self-abnegation that he led in dedication to the cause of India's salvation.

Dr. Prasad practises with punctilious care and hour-to-hour introspection the almost super-human ideals which his Master placed before the Indian nation, and demonstrated by his practice of them, that they are the foundation of the only road to liberation available to an unarmed nation, long deprived of freedom. It is indeed this outstanding quality of near perfection in following in the footsteps of Mahatma Gandhi that has given him the valuable asset of irresistibility which compels people to revere him, to hold him in

high esteem, and be prepared always with the greatest pleasure and satisfaction to offer him the highest offices in their gift.

Dr. Prasad's spirit of humility and self-abnegation is not the assumed pose resulting from the high art of perfected showmanship. It is, on the contrary, the natural quality that flowers into perfection in one who dedicates himself without ado to the service of God. This dedication is born of such inner perfection that no one can even suspect the presence of artful design. This attitude of mind is so natural to him that he rarely over emphasises the need for it, for he takes it for granted that every other man is as sincere and enthusiastic as himself in the pursuit of idealism.

One must not make the mistake of thinking that Dr. Prasad's is a case of being all things to all men. He has his own very definite views on problems such as those of the place of the individual citizen in society, the relationship that must exist between the citizen and the modern welfare state and ultimately the moral limits which such a state must impose upon itself in the discharge of its responsibilities. Of Dr. Prasad it can be said without fear of contradiction that the measure of firmness of his views and ideals is the measure of a catholicity of outlook which outlaws combativeness and consequently invests his advice and warning with a halo that disarms all contrariness in others and renders it difficult for them to disregard or wave them aside. It is only when the story of his life and work as the President of India comes to be written that people will be in a position to know the extent of the influence he had over the governance of his country even from the position of his constitutional aloofness as Head of State. It is certainly no exaggeration to state that in the person of our distinguished visitor we have one who is *primus inter pares* in the company of all Heads of States in the world today.

It is indeed Jaffna's great good fortune to be enabled, though for a fleeting couple of hours, on Monday next, to receive in full humility and devotion one of contemporary India's greatest and noblest sons and pay our homage to him.

A GRACIOUS VISITOR

By S. SIVASUBRAMANIAM

(Special to the "Hindu Organ")

என் கடன்

பணி செய்து கிடப்பதே

—அப்பர் சுவாமிகள்

(Service alone is my duty)

The spirit behind this immortal saying of one of the greatest Hindu saints is exemplified in the personality of Babu Rajendra Prasad.

To think about great men is good, to speak about great men and to sing their praises is good; to see (to have darshan of) great men is good; to have great men in our midst is good. The adjective "great" connotes here not materially great; but it means 'good and noble'. There is a very ancient Eastern word to convey the meaning of the words "great man". That word is "Sanron".

It is with this sentiment that the people of Ceylon welcome Dr. Rajendra Prasad, the first President of the Indian Republic, one of the noblest personalities that now tread this earth during our contemporary times, a living embodiment of Indian and Hindu Culture, a devotee and servant of God, a patriot of the rarest quality, and a statesman of high calibre.

Gandhian Ideal

The Father of the Indian nation, Mahatma Gandhi, our distinguished visitor's guru, used to emphasize always the virtues of humility and service. Long over 30 years ago on his one and only visit to Ceylon, the Mahatma in reply to the address presented to him on behalf of the public of Ceylon through, I believe, the Ceylon National Congress commended as being of supreme value the qualities of self-sacrifice, self-effacement, self-expression and humility, required to attain the best results for the service of one's country. Again very many years ago, it was said that one great difference between several other patriots who had sacrificed and Mahatma Gandhi, was that the Mahatma did not feel that he sacrificed anything but that several others were conscious of their sacrifice.

Head of Constituent Assembly

The Presidentship of the Indian National Con-

gress has been for decades one of the most exalted positions that an Indian could hold. When this much-coveted position went to a great patriot, the latter prostrated himself humbly at the feet of his Guru, again Mahatma Gandhi, and sought his blessings—When the representatives of Free India sought to hold a Constituent Assembly, they elected an unassuming person, who had never aspired to power and who is temperamentally incapable of desiring to exercise power even in his dreams as the President of that august assembly. Again when the time for election of the first President of the Indian Republic came, the leaders all turned to the same modest and gentle soul—All these things and very much more is the gracious visitor whom it is Ceylon's privilege to welcome. In the annals of this country's history, it will go down as an important event, like the visits of other eminent Indian leaders like Swami Vivekananda, Lokmanya Tilak, Gurudev Rabindranath Tagore, Mahatma Gandhi and Shri Jawahar Nehru.

A Maker of Modern India

It is most pertinent to record here that one of the fruits of India's successful struggle to regain her national independence was the achievement—in a sense automatic achievement—of the national independence that several other Eastern countries regained. This fact has been admitted by many of the sons and daughters of Ceylon, so far as our country is concerned. So that, when we welcome Dr. Rajendra Prasad, we hail him not only as one of the makers of modern India, but also as a great benefactor who indirectly brought about a transformation in Ceylon's political status and lead us to sovereign independence. We also realise even now that the high position which India enjoys at present yields its beneficial results to Ceylon as well in international spheres, and makes our country hallowed in the councils of Nations.

India and Ceylon

When a great event occurs or a great personage whom we love comes into our midst, many thoughts and sentiments come into our mind as if it were in a flood, our deepest feelings being moved by the occasion. Such an occasion has

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the stark selfishness of individuals and nations that has become the real menace to democracy and world peace. India is the only land where the truth of the seeming paradox, "lose the self and gain the whole world" is understood, has been practised and even realised. It is a great democratic asset to India and Ceylon that the ordinary illiterate villager will not hesitate to accept that the annihilation of the ego, the lower self, is the goal of life, in spite of the quickly spreading selfishness which threatens to ruin rural life and blocks the way to early realisation of democracy.

Freedom and Control

It is inherent in every individual to resent curtailment of his freedom to satisfy his own desires. It is also a fact that control of such desires is the beginning of civilisation. The chief trait of materialism is its quest for the satisfaction of desires but religions advocate control of desires in different degrees for man to reach his spiritual goal. Indian philosophies even go to the extreme of advocating complete suppression of all desires to reach the goal of liberation, absolute freedom or "moksha". The materialistic philosophy of satisfaction has to be supplemented by the philosophy of control at least to serve as an antidote to the excesses of materialism which threatens to destroy the peace of individuals and nations. In every-day democratic parlance this truth is endorsed in the saying that freedom is not licence. Democratic harmony consists in the balance between freedom and control. It will be seen that freedom of the individual in a social organism is an extension of the basic principle of equality. The democratic principle of equality of opportunity for every citizen to develop in his own way is the acknowledgement of the principle of the freedom of individuals as an indispensable constituent of democracy. To all appearance, control comes from outside. For a democracy to grow into a self-regulating social organism, imposition of control from outside either on individuals or states is not only a negation of the principle of freedom but runs the risk of strength-

ening the force of resistance to the controlling power and finally overcome it. Self-control is the essence of democratic harmony.

Place of Religion

Self-control and unselfishness are essential for the realisation of liberty and equality without which no democracy can function. Traditionally these qualities are the product of religion. It is because the world leadership has fallen for the most part into the hands of people who hold religion in contempt and pay homage to materialism that democracies show signs of collapse. In spite of the inroads of the dangerous little learning of science, religion has yet a hold on the people. They all want equality and liberty, but they little realise that self-control and unselfishness are pre-requisites for the attainment of liberty and equality though on account of their religious tradition they unquestioningly admit the social value of those disciplines. Before the darkness of irreligion closes on them, it is imperative that religion should be reinterpreted to them in the light of the same sciences and using the same scientific methods under whose misguided influence humanity is being weaned of its religious tendencies.

Yoga Part of India

Fortunately for humanity, the sciences have expanded their horizons, the days of little learning are disappearing. Deeper study of the sciences has revealed a glimpse of God, A religious renaissance awaits the world. A Hindu sees in the world alignment of nations into democratic and totalitarian a repetition of the 'Puranic' pattern of the forces of Light and Darkness. The clarion call for the renaissance of religion has to go from India. It is not in vain that we hear of the inauguration of Yogic Schools in India. The best way to demonstrate to the world the necessity for a scientific revival of religion is to convincingly prove the ethico-religious nature of democracy and by precept and practice usher in the era of spiritual democracy.

Causes of Decline

The main cause for the decline of democracy is its materialistic conception, but in a rapidly changing world democracy is painfully left to

itself without an effort in the right direction to equip the citizens for the democratic way of life. Democracies do not take half as much pains as communistic countries to indoctrinate their citizens with their way of life. Deterioration of democracy, especially its quick disintegration in the under developed countries clearly indicates the necessity for education in democracy. These countries spend mints of money in bringing about plans after plans to make socialism a success. They little realise that socialism or welfare state is born of democracy and is meaningless without it. Socialism is a totalitarian set-up may show quick results but the ultimate effect will make the Marxian aim of gradual withering away of the state an idle dream and destroy for ever its capacity to become a self-regulating social organism which can only result through the inculcation of the discipline of self-control and unselfishness on the citizens.

It is incumbent on all democracies to spiritualise democracy and make religion the handmaid of democratic education.

Co-operative Movement

Teaching of Civics or other social studies which ought to include religion without practical application of the principles of democracy in real social units cannot produce results keeping pace with the rapid changes confronting man. The co-operative movement has been to a great extent providing this type of education for spiritual democracy through its societies. In the under developed countries, the small credit societies were really the basic cells which cultured and spread the leaven of democracy. Suffering an eclipse by the rise of socialism and its mass production, the co-operative movement is fast losing its capacity to serve as an agent for efficiently imparting democratic education on account of the growing size of its societies. Preparation of the members for the democratic control of societies is best done in smaller societies. It is better if co-operative societies small in size and therefore ensuring personal touch among the members are encouraged in the interest of education for democracy.

Communism

Communism which uproots the idea of God

and religion does not seem to realise that its much vaunted equality is derived from religion and the compassionate living of the people enjoined by it. That equality of citizens, a necessary adjunct of democracy, is best reached through the discipline of unselfishness smacks more of religion than of ethics or politics. Further while the one-ness of humanity is emphasised by almost all religions in their ideal of brotherhood, the philosophies of India proclaim not only the way to oneness of humanity on account of its contact relationship with God, but also the truth of the equality of one with another through veritable identity when the self is shed. All these indicate that the religious background of humanity now undergoing a process of gradual obliteration is still capable of revivifying democracy which also is a spiritual ideal.

As long as democracy is true to its ideal of equality and liberty and the rulers are characterised by unselfish service in the promotion of equality among citizens, the forms of democratic institutions and their procedure may vary according to the genius of each nation. Let it be noted that these forms and procedures should not in any way be in conflict with the principles of equality and liberty or any other subordinate principles derived from them so as to interrupt the natural process of harmonious co-operation found among the constituents of every organism. One need not be surprised to find the self-same principles receiving emphasis in the co-operative movement as as the basis of co-operation. Though it is possible to re-establish on a scientific basis the faith in democracy and its principles of equality and freedom leading to harmony through co-operation, it deserves a capital C as it designates the Life's process—it is obviously done more easily and more efficaciously with the aid of religion and the co-operative movement.

Cradle of Democracy

One conversant with the culture of India, her people, philosophies and even her present day government policy is easily tempted to believe that India is the most suitable land to be the cradle of spiritual democracy. It has opted for democracy. Though democracy in itself is socialistic and co-

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 633 T

In the matter of the Last Will and Testament of the late Sadayar Vythilingam of Punnalaikadduvau.

Deceased.

Sangarapillai Visuvalingam of Kopay South,
Vs.

Petitioner,

1. Sadayar Vallipuram (2) Chellappah Ponnuthurai (3) Chellappah Kanagratnam, all of Punnalaikadduvau North (4) Sinniah Moorthy, and (5) Sinniah Sinnathurai, both of Pannalai,

Respondents.

The petition of the above petitioner praying that in Last Will of the abovenamed deceased bearing No. 11127 of 21.12.58 attested by C. T. Kumaraswamy, Notary Public be declared proved and probate thereof be issued to the petitioner coming on for disposal on the 14 day of May 1959 before P. Sri Skanda Rajah Esquire, District Judge of Jaffna, in the presence of Mr. C. T. Kumaraswamy, Proctor for Petitioner and the affidavit of the petitioner and of attesting Notary and of the witnesses thereto having been read.

It is ordered that the said Last Will No. 11127 filed of record be declared proved and probate thereof issued to the petitioner as the executor named in the said Will unless the above respondents or any other person interested shall on or before the 13th day of July 1959 show sufficient cause to the contrary.

This 14 day of May 1959

Sgd P. Sri Skanda Rajah
District Judge, Jaffna.
(O 58 19 & 26)

operative, it is indeed very significant that the Indian Congress has expressed its goal for India very explicitly as a socialist co-operative democracy thus emphasising equality of the constituents of the body politic, Co operation, and Life's growth process, and liberty of the individual, the distinguishing feature of democracy. The spiritual aspect of democracy has not found expression there most probably because the Constitution has emphasised the non-sectarian secular nature of the State. As absolute liberty and absolute equality are spiritual in conception and as democracy based on them cannot but be spiritual, the seeming absence of emphasis on spirituality in the aim of the Congress is immaterial. One is however gratified to find more frequent references to spiritual values in the speeches of Indian leaders. These are indications that India is rising to spiritualise politics by championing the cause of spiritual democracy.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 21-6-59 TO 27-6-59

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

A good week. You will find most of your personal worries disappearing. Domestic harmony and unexpected gains also promised. You may start anything new. Friends will be very helpful.

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

Brothers and sisters will be very helpful. Financially a fairly good week. But you will find your freedom curtailed. Troubles through secret enemies also shown. The first two days must be spent with care.

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

The first half of the week will be somewhat unsettled. You will have to face some criticisms. But second half will prove to be very favourable. You will gain much in your new ventures. Go ahead with your plans.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have to face some emotional conflicts

this week. Work will be heavier. But financially a good week. Wednesday evening Thursday and Friday must be spent with care. Week end will turn out to be favourable.

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

You will have to be very careful in all your dealings this week. Your personal affairs will be delayed. Health upsets also likely. Spend the last day of the week with care.

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

Minor health upsets likely this week. But professionally a good week. You will be able to gain something unexpectedly. Friends will be very helpful.

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

A good week for finances. But there will be no mental peace. You will have to work hard. Agricultural pursuits will bring in good results.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Expenditure will rise. Relatives will be on the

war path. Health upset also likely. Do not begin anything new for some time.

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

A good week. Some of your longstanding problems will be solved. Father's relatives will be very helpful. Financial gains also promised.

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

Some changes in routine likely this week. You will have to work hard for your success. Beware of father's relatives.

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

A good week. You will be able to make some unexpected gains. Fame and success in new ventures also promised. But some minor health upsets likely week end.

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

You will have to be careful in all your dealings this week. Some scandals and misunderstanding in the family circle likely. Keep your temper under control for some time.

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy, Jdn. No. 846

In the matter of the intestate estate of Nicholas Santhia Dias of Pesalai in Mannar West Deceased Annammal Dias widow of Santhia Dias of Pesalai in Mannar West

Petitioner

Vs

1. Zacharias Anthony Thevasakayam Croos and wife, 2. Sebamalai Dias, 3. Santhia Jacob Dias, 4. Santhia Pathinathan Dias, 5. Santhia Jesuthasan Dias and, 6. Santhia Sebastianamma Dias all of Pesalai in Mannar West

Respondents

This matter coming on for disposal before R. Paramakuru Esquire, Additional District Judge, Mannar on the 2nd day of April 1959 in the presence of Mr. Anantham Seemampillai Proctor on the part of the petitioner above-named and the affidavit of the petitioner dated the 23rd day of April 1959 having been read:

It is ordered that the petitioner above-named be and she is hereby declared entitled, as the widow of the deceased above-named, to have Letters of Administration to his estate issued to her unless the respondents above-named or any other person or persons interested shall on or before the 30th day of June 1959 show sufficient cause to the satisfaction of this Court to the contrary.

The 23rd day of April 1959

Sgd. T. J. Rajaratnam Addl. District Judge (O. 53 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy, Jdn. No: 845

In the matter of the intestate estate of Arulanantham Soosaipillai Sellathurai of Pettah, Mannar Deceased Rebecca widow of Sellathurai of Pettah, Mannar, Petitioner

Vs

1. Sellathurai Anton Marcellus, 2. Sellathurai Christopher, 3. Sellathurai Francis Xavier, 4. Sellathurai Andrew Patrick, 5. Sellathurai Mary Lucia, 6. Sellathurai Gerard Selvaratnam all of Pettah, Mannar and, 7. Santhiapillai Avuram pillai Santhiapillai of Pettah, Mannar presently of Puttalam

Respondents

This matter coming on

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 635

In the matter of the intestate estate of the late Manikkam Ratnasamy of Vannarponnai east, Jaffna. Deceased,

Manikkam Subramaniam of Vannarponnai, Jaffna

Petitioner,

vs.

Thangaratnam widow of Senthivadivel of Vannarponnai east, Jaffna. Respondent.

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of the abovenamed deceased and to have letters of administration issued to him accordingly, coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 20th day of May 1959 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner and the petition and affidavit having been read:

It is ordered that the abovenamed petitioner be and he is hereby declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to him accordingly, unless the respondent or any others shall show sufficient cause to the contrary on or before the 13th day of July 1959 at 10. a. m.

This 8th day of June, 1959.

Sgd. P. Sri Skanda Rajah District Judge.

Drawn by, Sgd. A. Thanabalasingam Proctor for Petr. (O. 49 12 & 19)

for disposal before R. Paramakuru Esquire, Additional District Judge, Mannar on the 21st day of April 1959 in the presence of Mr. Anantham Seemampillai, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 3rd day of February 1959 having been read:

It is ordered that the Petitioner above-named be and she is hereby declared entitled as the widow of the said deceased to have Letters of Administration to his estate issued to her.

It is further ordered that the 7th Respondent abovenamed be appointed Guardian-ad-Litem over the 1st to 6th Respondents minors abovenamed to represent them in this action unless the respondents abovenamed or any other person or persons interested shall on or before the 30th day of June 1959 show sufficient cause to the satisfaction of this Court to the contrary.

The 21st day of April 1959

Sgd. T. J. Rajaratnam Addl. District Judge

(O. 52 19 & 26)

Ayurvedic Exam. Results

The North Ceylon Board of Indigenous Medicine declares that the following students from the Lanka Ayurvedic College, Jaffna, have passed (in order of merit) the Annual Examination held in last March.

Special Course (1st Year)

A. Arumainayagam 1st Div.

Fourth Year (D. A. M)

S. Vallipuram 2nd Div.
R. Subramaniam 2nd "
R. Kandiah 3rd "
M. Vinasithamby 3rd "
T. Kanagaratnam 3rd "

Second Year

K. Vallipuram 1st Div.
S. Vaithilingam 2nd "
M. Kathiresu 2nd "

First Year

N. Pathmanathan 2nd "

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 634

In the matter of the intestate estate of the late Vallipuram Sinniah of Neervely Deceased

Vallipuram Kandiah of Neervely North

Petitioner

Vs

1. Thangammah widow of Vallipuram Sinniah

2. Velupillai Aruliah and wife

3. Arulammah all of Neervely North

4. Vaithilingam Malavarayer alias V. M. Rayer of Sadang Estate, Division 2, Parit, Malaya

5. Vaithilingam Senathirajah of Neervely North

6. Kandiah Sabaratnam of 39, Sri Gunananda Mawatte, Kotehena and wife

7. Parameswary of Neervely North

8. Ponnampalam Ramasathan, Transport Office Chalmers Granary Colom-

bo Fort

9. Ponnampalam Thanarasa of Telecommunication Office, Kuala Lumpur, Malaya

10. Ledchumipillai daughter of Thambiah Ponnampalam of Telecommunications Office, Kuala Lumpur, Malaya

11. Pagavathy daughter of T. Ponnampalam of Home for the Aged, Kaithady

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 19th day of May 1959 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the affidavit of the petitioner dated 15th May 1959 having been read:

It is ordered that letters of administration in respect of the deceased abovenamed be issued to the petitioner as brother of the deceased abovenamed unless the respondents abovenamed or any others who are interested shall appear before this Court on the 3rd day of August 1959 and show sufficient cause to the satisfaction of this Court to the contrary.

The 28th day of May 1959

Sgd. N. Sivagnanasundaram District Judge

(O. 57 19 & 26)

A Gracious Visitor

(Continued from page 2)

arisen now caused by the visit of Dr. Prasad, and may we be pardoned if we attempt to give expression to some of our thoughts and sentiments, however feeble, with all humility.

It is important to recall in the first instance to our minds that India and Ceylon, though geographically separate now, were once said to have formed together one mass of territory physically, that even after geographical separation they continued to be one and the same culturally and in all other significant aspects of life, that Ceylon is as old as India, that Ceylon's original inhabitants were Tamils and were Hindus, that as usual through the common history of both countries, one exodus of people from India came over to Ceylon at a point of time and that they mingled with the people here, and as a result of the impact, the great Sinhalese race originated, that at an earlier point of time Sri Rama a Hindu Avatar, a repetition of whose rule Mahatma Gandhi wished to reproduce again in Bharat, which fragrant idea is recalled to our mind by the personality of the present occupant of India's Presidential throne, visited Ceylon and left his impress on our history and shrines and other sacred places, including some in Jaffna, which are associated with his hallowed name, that at a later point of time one of the greatest and holiest of Indians, one of the greatest and holiest of mankind, that ever lived, Lord Buddha himself being considered another Avatar visited Ceylon, that the religion of the Buddha was introduced, that Bihar from which our respected visitor of today comes, gave its distinctive allegiance to that religion, and also contributed to its introduction to Ceylon, that the Tamils and Sinhalese the Hindus and Buddhists between themselves in spite of set backs worked out a synthesis the consummation of which is not yet concluded, that India as always gave inspiration to Ceylon in all spheres of activity including that of politics and patriotism, that leaders from Ceylon like Dr. Ananda Kumaraswamy, Sri La Sri Aramuga Navalar Venerable Angarika Dharmapala and Mr. C. J. Jeyarajasee influenced Indian thought

and action and brought greatness to India and Ceylon, that Indian leaders, past and present are remembered with gratitude and respect by people in Ceylon, that the destiny of both countries is indissolubly bound together, that the present occupant of the Presidential gadi is one of the main centres of inspiration for both our countries, and that the Hindus of Ceylon, whose mouthpiece the 'Hindu Organ' has been for over sixty years salute in Dr. Rajendra Prasad a devout Hindu practising the duties and virtues enjoined by our sacred religion, including vegetarianism and abstinence from intoxicating drinks and piety to God and Man.

Servant of Humanity

It is our earnest prayer that the country of which our most respected guest is the Head would go from strength to strength in all that is best and highest in this world and would serve as a beacon light, and that Dr. Rajendra Prasad would be spared for very many more years to serve India and humanity.

One of the aims of Indian Renaissance subsequent to the regaining of National Independence has been thus stated by an eminent Indian:—

"We seek the dignity of man which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the framework of the moral order; we seek the creative act of life by the alchemy of which human limitations are progressively transmuted, so that man may become the Instrument of God, and is able to see Him in all, and all in Him."

May Divine Providence bless our saintly visitor so that he may lead India into a state of beatitude, and thus help Ceylon as well, for India's gain would some day or other become Ceylon's.

SERVICE OF THANKSGIVING

A service of thanksgiving for the life of the late Mr. K. V. George will be held at the Cathedral Church, Vaddukoddai, on Sunday, 28th June 1969 at 4-30 p.m. (M. 13 19)

Letters to the Editor.

New Syllabus For Hinduism

Sir,—The new syllabus for Hinduism (G. C. E. 1959 December) is a matter that demands the attention of Hindu educationists. Up to 1959, Hinduism and Saivism were two separate subjects and students were free to offer any of the two. One cannot understand why Saivism has now been omitted from the list of subjects for the G. C. E. Examination.

The syllabus itself needs serious consideration. It is vast and is beyond the ability of average students. Most of the teachers who teach religion in Hindu schools are Saivites. The students are also Saivites. Under such circumstances there is no purpose in including Saktham and Vaishnavam in Part I of the syllabus. A knowledge of the content of the Saiva Agamas, Thirumuraigal and the Meihanda Sastras is also part of the syllabus. The term content is not precise. It is impossible for a student to acquire a knowledge of the above three.

I would appeal to the Commissioner of Examinations to revise the syllabus and to include Saivism as a subject for the G. C. E. Examination.

Yours sincerely,
T. V. Thiyaga Rajah

Chavakachcheri,
15-6-59

The Sri Issue

Sir,

The controversy regarding the use of the prefix Sri on the number plates of motor vehicles has not been solved. It remains unsolved. Mere passage of time cannot be expected to solve the issue. It is desirable for early and concrete steps to be taken for the solution of the issue. It is not beyond the ingenuity and patriotism of Ceylon's politicians and leaders to find a way out of the impasse and thus promote to some extent a greater degree of harmony, understanding and peace. A satisfactory solution of this issue is likely to pave the way for the adjustment of some of the other outstanding issues sooner or later.

Some of the preliminary methods which strike my

President Of India

Visit To Jaffna On Monday Next

The President of India, Dr. Rajendra Prasad, will pay a short visit to Jaffna on Monday the 22nd inst. between 9-30 and 11-30 a.m. He will break journey at the Palali Aerodrome at 9-30 a.m. on his return to India from Colombo where he participated in the inauguration of the Vidyalankara University and in other functions.

The President will be received at the aerodrome by Tamil Members of Parliament and other leading men and taken to the Jaffna Town Hall where a civic reception will be held in his honour.

The distinguished visitor will leave Jaffna at 11-30 a.m. from the Palali Aerodrome.

mind in this connection are as follows:—

1 An informal conference of Tamils to exchange views on the subject, the conference to be confined only to this matter.

2 A conference of Tamil and Sinhalese politicians and leaders including Parliamentarians, this conference also being limited to this matter.

3 The appointment of a Committee by Government to make recommendations for the solution or adjustment of the issue.

It is time that early steps are taken. It has remained unsolved unduly long.

Yours etc.

S. Sivasubramaniam

Sir,—The Council of the Vivekananda Society, Colombo, has resolved to take steps for the publication of a hand book or directory giving a short account of important Hindu Temples in Ceylon.—Information from devotees regarding the contemplated subject and possible sources from where necessary material (not financial) for the publication could be obtained would be gratefully received by Mr. S. Rajadurai the Honorary Gener-

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 637

In the matter of the Last Will and Testament of the late Sithamparanathar Suppiah of Nallur.

Deceased.

Ramalingam Saravanamuttu of Nayanmarkaddu, Kopy South

Petitioner

Vs.

1 Suppiah Sabaratnam of Kalviyankadu, Nallur,

2 Sellammah widow of Kandiah of Kopy South,

Minor 3 Sanmugam Sothi-nathan of do.

Respondents.

This matter coming on for disposal before P. SriSkanda Rajah, Esquire, District Judge, Jaffna, on the 26th day of May 1959, in the presence of Mr. W. Muttukumaraswamy Prosecutor on the part of the Petitioner, and the petition and affidavit of the petitioner having been read and the affidavit of the Notary Public and the witnesses to the Last Will and Testament executed by the deceased abovenamed having been read and filed of record;

It is ordered that the 2nd Respondent abovenamed be appointed guardian-ad-litem over the 3rd minor Respondent to represent him in this action and that the Last Will and Testament bearing No. 9978 dated 27th February 1954 attested by C. T. Kumaraswamy Notary public and executed by the deceased abovenamed, a certified of which last will and testament is deposited in this Court, be declared proved to be the Last Will and Testament of the deceased abovenamed and that Probate thereof be granted to the Petitioner as Executor named in the said Last Will and Testament, unless the Respondents abovenamed or any other person interested in the estate of the deceased shall show sufficient cause to the satisfaction of this Court to the contrary on or before the third day of July 1959.

The 3rd minor Respondent and the 2nd Respondent the proposed guardian-ad-litem shall attend Court at 10 a.m. on the aforesaid date.

Jaffna, this 26th day of May 1959.

Sgd. P. Sri Skanda Rajah
District Judge

(O 61 19 & 26)

al Secretary of the Vivekananda Society, 34 Vivekananda Hill, Colombo 13.

Yours etc.

S. Sivasubramaniam

103/2 Hultsdorf Street
Colombo, 15-6-59.

GLIMPSES OF THAMIL CEYLON OR ELATH - THAMILAKAM

(Continued from page 1)

parts of the Peninsula clearly illustrates that Buddhism and Buddhist culture flourished in the Jaffna Peninsula, in the early days of this island's history. According to the Mahavamsa, Buddhism was introduced to Naga-dwipa, by Buddha himself, who made his second visit to this island to settle a dispute over a gem-set throne between two Naga Kings Culodare and Mehodara. One cannot vouchsafe to the historicity of this event. But whether these Buddhists of ancient Jaffna who spoke Sinhales, were Tamils or Sinhalese, like those in Southern Ceylon, is unfortunately not clear.

A stretch of sandy waste between the village and the sea is said to be strewn with the vestiges of ancient human habitations over an area of 4 miles in length and a mile in breadth, foundations of buildings, bricks, pottery and coins.

The Significance of the Kottagama Inscription

At the Colombo Museum, sculptural section, there is a Tamil inscription in stone, which was found at Kottagama, a Sinhalese village near Rambukkanna.

"It was first edited by Mr. H. C. P. Bell. The translation to that inscription as given by the Govt. Epigraphist of India in 1932 reads as follows:—

Sethu

"The innocent women-folks (of the Lord of Anurai) who did not submit to Ariyan of Singai Nagar of foaming and resounding waters, exhibited drops of water in their pairs of lance-shaped eyes and spread their forehead marks on their beautiful braceleted lotus-like hands."

There can be doubt that this record refers to the conquest of a Sinhalese king by the Arya Chakravarti of Jaffna. The epigraph is prefaced by the word "Sethu". This motto of the kings of Jaffna appears not only on

their coins, but also in books dating from the late medieval period. Singai Nagarai or Singai likewise is given in these works as the Jaffna capital.

Dakshna Kailasapuram refers to the "lord of Singai, guardian of Sethu Arya King Sekarajasekaram of Singai" *Sekarasekara Malai* speaks of "the king who inscribed the bull flag, Sethu and the nine necklaces". *Pararasasekaran* refers to "Sekarasekaran of Singai Nadu" *Kailasamalai* refers to *Singai Ariyan Sekarasekaran, the King of Ceylon like into the Pandyan King.*

Fr. Gnanapiragasar and Mudaliyar C. Rasanayagam are of opinion that on the vast stretch of sand near Vallipuram, there stood a royal site of Tamil kings of the North—Singai Nagar. Fragments of metals; copper lead and gold, bracerlets, rings, tiny bells, and coins—some of them very rare and precious, have been found in this village of Vallipuram.

The writer has seen some valuable collections of coins at Alaveddi, in the possession of Mr. S. Ponnambalam who has collected a number of rare coins found at Vallipuram, and Kanterodai. A few "Puranas" were discovered at Vallipuram. The Puranas are ancient Indian coins which are dated nearly thousand five years before Christ, by Cunningham an authority on Indian coins. Important finds were found at Vallipuram by Sir Paul E. Peiris and later by others.

In 1846 in this coast a very large number of ancient coins about 7000 were found buried in a blue and white glazed jar just three feet from the ground. The jar was near the feet of a human skeleton on which were many gold jewels. A ring was found on the finger bone. Ornaments and bars of gold were found in the jar.

The most interesting find, at Vallipuram (and also at Kanterodai) was a series of copper rods; two copper rods of the same shape 5 $\frac{3}{8}$ ins and 4 $\frac{3}{8}$ ins in length were found at Taxila. The half of ano-

ther is at the Colombo Museum. They were Kohl sticks. Such sticks says Professor Flinders Petrie of the Cambridge University were used by the Egyptians in 2000 B. C. for applying paint with. This gives a period of nearly four thousand years of history of North Ceylon! (for-soothe of Vallipuram and Kanterodai).

Vallipuram was at one time known as Badakara Atana—and was a Buddhist village. It was at one time either under the domination of the Sinhalese kings of Anuradhapura at least or it had commercial links with Anuradhapura. Because coins of Parakrama Bahu (1153—1186) one mass and three lion kings, Sri Dhammasoka 1208—1209 (one coin, Bhuvaneka Bahu (1273—1284) one coin, Sahasa Malla (1200—1202) (two coins) and Sri Raja Lilawati (1197—1200) (one coin) were found at Vallipuram.

In the sea coast around about Vallipuram was a port called KUDA-DHANA—KUEDAK-KARAI where ships around the eastern coast of Jaffna find refuge even today. Kudathana was certainly the port of Singai Nagar—the capital of the Kalinga Kings of Ukkirasingham and his successors and the Arya Chakravarty Kings. It was from time to time under the influence of the Pandyan Kings, later the Chola kings and also for a period under the Sinhalese kings. (To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 636

In the matter of the
intestate estate of the
late Nagamuttu Kaila-
yar of Chunnakam

Deceased
Ponnammah widow of
Nagamuttu Kailayar of
Chunnakam

Petitioner
Vs
1 Rajeswari daughter of
Nagamuttu Kailayar
2 Kailayar Nagenthiram
of Chunnakam

Respondents.

This matter coming on for disposal before N. Sivagnanasunderam, Esquire, Additional District Judge, Jaffna on the 26th day of May 1959 in the presence of Mr. V. Venasitamy, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read

It is ordered that letters of administration in respect of the estate of the said deceased be issued to the petitioner

as his widow, unless the said respondents or any other person or persons interested shall appear before this court on or before the 3rd day of July 1959 and show sufficient cause to the contrary to the satisfaction of this court.

This 26th day of May
1959

Sgd P. SriSkandRajah
District Judge,
Jaffna

Drawn by
Sgd V. Venasitamy
Proctor for Petitioner.
(O. 60 19 & 27)

ORDER NISI

In the District Court of
Point Pedro

Testamentary Jurisdiction
No. 634

In the matter of the intestate estate of the late
Vallippar Sidamparappillai of Karaveddy East.
Deceased

Vallippar Sidamparappillai Sinnathamby of Karaveddy East
Vs. Petitioner
Vallippar Karthigesu of

Thunnalai South

Respondent
This matter coming on for disposal before S. Thamby Durai, Esquire, District Judge, Point Pedro on this 22nd day of April, 1959 in the presence of Messrs. Ratnasingham and Subramaniam, Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner as son and sole heir of the deceased Vallippar Sidamparappillai be declared entitled to take out Letters of Administration and that Letters of Administration be issued to him accordingly unless the respondent above-named shall appear before this court on or before the 19th day of June 1959 and shew cause to the satisfaction of this court to the contrary.

This 2nd day of April, 1959.

Sgd. M. Esurapadham
Addl. District Judge

Drawn by
Sgd. Ratnasingham and Subramaniam
Proctors for Petitioner
(O. 54. 19 & 26.)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

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 12 months and 36 months and interest allowed at 6% and 8% 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.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

சான்றிதழ் வழங்கு பெயர் மலிகைஞ் சரங்கமன்
கோட்டுறை யாசு செய்யா குறைவினா துயர்ந் வரது
கள்ளமறை யறங்க கோங்கு ந்தலம் வேங்கி மங்க
மேன்மைகொள் கைவ நீதி விவரஞ் வகை மென்வரம்.

Printed and Published by Ayampillai Sinnathurai, residing at 171/17 Koil Veethy Nallur, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road Vannarponnai, Jaffna, on Friday, June 19, 1959.
Editor: R. N. SIVAPRAKASAM.

5. Epigraphia Zeylanica
Vol IV The Vallipuram
Gold Plate.

6 Report of the Kegalle
District pp 85
Ancient Jaffna-Mudaliyar
Rasanayagam PP 364.

7 The Problem of the Kottagama
Inscription—Cot-
rington J. R. A. S. (Cey-
lon) Vol XXXII (p 214)

8 J. R. A. S. Vol I No 3,
P. 156

9 J. R. A. S. Vol XXVIII
No 72, Page 61