

The Influence of the Upanishads On The Bhagavad Gita

THE Upanishads have been aptly described by modern scholars as the fountain-head of all Indian philosophy. There is hardly any system of Indian philosophy including the Bhagavad Gita which had not drawn its inspiration from the Upanishads which is not the work of a single author or belongs to a particular period. The philosophy of Bhagavad Gita is a synthesis—a synthesis with a new emphasis. It is not a Sruti or revealed scripture like the Upanishads but is only a Smriti or tradition elaborating the doctrines of the Upanishads. The following invocation on the Gita is conclusive proof of this view. All the Upanishads are the

By

S. Thananjayarajasingham

cows, the son of the cowherd (Krishna) is the milker, Partha (Arjuna) is the calf; men of purified intellect are the drinkers, and the supreme nectar known as Gita is that of the Upanishads except for the new emphasis it lays on the religious side. The philosophic background of the Gita is taken from the Upanishads and even some verses are found to be common to both.

The Upanishads gave the philosophy of Karma and rebirth a central place in their teachings and this is true of the Gita also. It was in fact during the Epic period, to which Gita belongs that this doctrine received its greatest emphasis and attained its full development. Karma is a Sanskrit word meaning work or action. A deed is done and forgotten, but the mental impression, called Samskara, remains. The sum total of these impressions forms one's individual character and this character guides one's motives and conduct as well as future thought and action. Thus every Karma becomes the seed of another Karma. So every Karma, good or bad is both cause and effect. The Upanishads say that one must discharge one's duties or *svadharma* with a social disinterestedness. In doing one's duties one could have desires but they should be noble. The Gita also stresses this fact through Arjuna, the reluctant warrior who is taken to task by Lord Krishna for forgetting his

duties as a soldier when it came to be a question of fighting his kith and kin. Arjuna is asked to do his duty as a soldier and not to be concerned with the fruit of his action.

The Upanisadic notion of the human soul is clearly retained in the Gita as far as it concerns its individual nature. The Gita like the Upanishads teaches that the soul is unborn and undying. For birth and death are attribute of the body and of the mind and not of the soul. It says "unborn, eternally, existent, changeless ever itself—is this self. He who knows his self to be indestructible changeless, without birth, and immutable, how is he to slay or cause the slaying of another?" In the Gita, the dignity and importance of the soul is brought out if possible even more strongly than in the Upanishads especially in the contrast that is emphasised between what is soul and not soul.

Many of the Gita's descriptions of God appear as if they were taken bodily from the Upanishads. Thus, "Thou art the supreme Brahman, the supreme light, the supreme purifier, the eternal divine, the Primal God, the unborn

Lord." The term Brahman which is the favourite expression in the Upanishads for the absolute, is often found in the Gita and whether the author means to identify Brahman with God or not is a question that remains to be answered in the light of modern scholarship. But it is obvious that the Upanisadic conception of Brahman has largely contributed to Gita's notion of God, Gita having absorbed it along with other, more theistic elements. As a rule Gita does not draw the line distinct enough to ascertain whether the supreme is conceived as a personal or an impersonal being. In the opinion of Edgerton, "The abstract, impersonal absolute of the Upanishads was more than the mind of the average man could grasp. The Gita represents a sort of compromise between that speculative religion and popular theory. I think the demand for a personal conception of God must have come from those who cannot choose the harder and laborious abstract path of conceiving an impersonal supreme being and Gita in keeping with the spirit of the times, gave way to the new demand,

The Upanishads teach that knowledge alone can give freedom ('*Tarati Sokam atmavit*'), "*Tamaso ma jyotir*"

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BRITISH PRESS VIEW

The Struggle Against Communism

The London Times says: "The moment any word becomes a cliché it tends to become a substitute for thought. There is such a danger in 'co-existence' carrying with it as it does a picture of dormant ease and brotherliness. Or there is the suggestion that the world may be neatly divided rather as Tsar Paul of Russia divided the map of Europe when replying to Napoleon—'its only like that we can be friends'. In fact, even though war is averted there must always be struggle, competition and effort. There can never

be any finality or relaxation."

The London Times goes on to review a book written by George Kennan, American diplomatist and historian. The London Times says: "Kennan's argument is that the Communist leaders are more likely to exert their hostility not in open war but in sowing discord in the Western camp and in working for the demoralization and disintegration of the Western world. Our own faults can help them

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THE INDIAN UNIVERSITY MOVEMENT

Development Spread Over A Century

[The educationists of Sri Lanka who do much talking about higher education will do well to follow the development of the Indian Universities as depicted in this article in the *March of India*. Thirty years have rolled by since the University College was first established and the University of Ceylon is still in an incomplete state. A second University for this Island is a pressing need. But can it be ever realised. Let the educationists and the political leaders answer.]

THE Indian University movement is just about one hundred years old. It took form with the famous Wood's Despatch of 1854, Sir Charles Wood, the then President of the Board of Control of the East India Company, forwarded to India from London a plan for "creating a properly articulated scheme of education, from the primary school to the university". One immediate result of the plan was the founding of the

By

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three provincial universities, at Calcutta, Madras and Bombay. These universities, as conceived by the author of the plan, were not to be themselves "places of education", but they were to test "the value of education given elsewhere".

As originally set up then, the Universities of Calcutta, Madras, and Bombay, were examining bodies and colleges were "affiliated" to them as they were to the University of London at that time. The three institutions between them were to serve the whole territory of India and British Burma—obviously a vast expanse of land. The University of Calcutta, to give further history, had soon after its founding 18 affiliated colleges in (undivided) Bengal, seven in the North-West provinces, one in what is now Madhya Pradesh, and two in Ceylon. Its jurisdiction was reduced to more manageable proportions

A Generous Gift

Meikandan Padasalai of Elavalar is one of the schools under the management of the Hindu Board of Education and is at present in need of additional buildings to accommodate the students who have increased in number. Mr. S. Kanagasabai, Shroff Jaffna Mutual Benefit Fund, has kindly responded to the appeal of the school authorities and has promised to build a spacious hall 96 ft. x 25 ft. for the school at his own expense. He laid the foundation for the hall on 8-11-54 in the presence of the leading Hindus of Elavalar and the adjoining villages. The General Secretary of the Hindu Board of Education, Mr. S. Rajaratnam thanking Mr. S. Kanagasabai for his philanthropy said that Mr. Kanagasabai's services in the cause of religion, education and social service were praiseworthy.

when the Punjab University was founded in 1882 and the Allahabad University in 1887.

Much later other universities were founded to serve regions previously under the jurisdiction of the old Universities of Bombay and Madras and the reorganised University of Calcutta. Today 31 universities dot the map of India. 11 of them established since Independence.

In 1902 Lord Curzon, then Viceroy of India, appointed a University Commission. This body recommended a stricter and systematic supervision of the colleges by the uni-

(Continued on page 5)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமும் கல்வியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேத்துமே
சமச்சிவாயவே கண்ணெறிசாட்டுமே

திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, NOVEMBER 26, 1954

Treasure These Thoughts

Show by your lives that religion does not mean words or names or sects, but that it means spiritual realisation. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be great teachers of mankind.

CHOOSING THE CITY FATHERS

Does the voter choose his representative for the latter's superior wisdom and integrity or does he merely elect a delegate who has to function in that capacity according to the instructions of the former? These are questions that are often asked but seldom answered in the proper manner during elections. Next week the voters of Jaffna will choose their City Fathers for a period of three years. Almost fifteen years have passed since the adults of this country were granted the solemn and inalienable right to vote. How far the voters have justified the granting of adult suffrage cannot be ascertained except in the context of the progress which the country has made during the past decade in the matter of administration both at the centre and by local bodies. The opinion of the voter has to be counted at its worth. However, we wish to point out to the voters that in the exercise of their opinion of candidates who seek to become City Fathers for the next three years, the state of affairs in the Jaffna Municipality obtaining at present should be studied, the worth of the efforts of sitting members during their period of membership should be scanned and the capabilities of 'new blood' should be ascertained.

The Jaffna Municipality Council is second only to the metropolitan local

body. The affairs of this Council have to be undertaken and managed by representatives who could be fully relied upon as having the best interest of the City as a whole irrespective of the considerations of party alignment or ideological implications. It cannot be denied that the choice of a full team of City Fathers who can be said to conform to the complete code of the duties of representatives can exist only in a wishful dream. But it must be admitted that the number of the 'unfit' may be reduced to a negligible minimum if only the voters proceeded to exercise their option in the cause of the City uninfluenced by persuasion or inducement in whatever form or manner. The elected representatives of the City must be men who will be able to promote social good and help the inhabitants of the area live well according to accepted standards of living. The promotion of the welfare of the people cannot be effected unless politics is conditioned by ethics. Prohibition of drinks is as much a matter of urgency for man as is the necessity for good sanitation, supply of wholesome water, prevention of disease and elimination of destitution. We are confident that the voice of the voter will reflect the culture of the people and the land and that it would not be remarked that the electors gave their votes not of their own but under the direction of interested politicians of the professional brand.

Reviewed News

PARTITION & MERGER

The Pakistan Premier has announced his Cabinet's decision that East Bengal be named East Pakistan and the provinces of West Pakistan be merged into one unit. Strange things are happening in the area covered by Pakistan before Partition and after. But what does this forced merger aim at?

VYSHTNSKY PASSES AWAY

That stalwart fighter, the Soviet delegate to U. N. died of heart failure on November 22. This is a great terrible loss to the U. N. had made the deliberations of the august body lively and spicy.

The Singing Bird Of Chidambaram

The Bard, the painter and the sculptor have failed to touch the finer instinct of the average Jaffna man, but the musicians can capture the heart of most people here with his melodious strains, as music is the language of the soul—the sole expression of the Spark of Divinity in man. Hence one cannot wonder when Jaffna's public ungrudgingly avails of every opportunity to satisfy this inscrutable yearning of the soul. Academic education can supply man's comforts and physical needs but melodious music alone can satisfy the latent thirst of the finer spirit in the individual. Yet, we see music lovers and true connoisseurs of the Art, slow to untie their purse-strings unless assured of first-rate, classical music.

Never before in the long history of local musical recitals had an amateur artist dominated her hearers so profoundly as did Srimathi Gomathi Amma. No artist could have commanded such popular and complete homage from the audience. This sing

By
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ing Bird of Chidambaram, South India, the seat of intellectual savants, with her expert exposition almost hypnotised Jaffna's audience on 17th inst. at Hindu Ladies' College, when she gave her first recital.

With her knowledge almost nearing technical perfection, she was capable of soaring high in the emotional region, often touching the technical subtleties of music; and one listening to her, was reminded of the immortal lines of Shelley

"Singing do'st thou soar
And soaring ever singest"

She did not cater only to the enlightened lovers of music, she did touch the deep lying delicate chords of even the lay heart. What stood out singularly in her recital was the Laya, that is said to be the perfect harmony of Raga, Tala and Sura. Her knowledge of the intricacies of music was profound, her mastery of technique beyond question.

With little beyond a savage breast to appreciate music, even poor me and men of my standard felt a peculiar relish as she sang. So it is no wonder that popular Vidwans and others with authentic claims to musical discernment (what I lack) kept nodding their approbation, gestulating in no unmistakable terms their appreciation, punctuating them with involuntary ejaculations of "Balai, Balai", "Aha" etc. Without expert training to correctly appraise the technicalities of her recital, I feel I will be groping from the little

Trincomalee U. C Election Results

Results of the Trincomalee Urban Council elections for which the polling took place last Saturday is as follows:—

Ward No. 2: Mr. C. Arumugampillai 407; Mr. T. Antony 321; Mr. C. Muttucumaru 366. Spoilt 7—Majority 86.

Ward No. 3: Mr. A. R. A. M. Aboobucker 115; Mr. M. M. A. Cader 109; Mr. A. M. Masthan Pawa 107. Spoilt 2—Majority 6.

Ward No. 4: Mr. B. Neminathan 395; Miss S. Swaminathan 28—Majority 177.

Ward No. 5: Mr. A. H. Abdul Rahaman 316; Mr. A. H. Alwis 233; Mr. Simon Jayasooriya 226. Spoilt 7—Majority 73.

Ward No. 7: Dr. K. Namasivayam 662; Dr. A. Sinnathurai 416; Mr. S. Nadarajah 116; Mr. R. Somasundaram 8. Spoilt 8—Majority 246. (Mr. R. Somasundaram lost his deposit).

Ward No. 8: Mr. S. Sebamalai 308; Mr. E. Poopalapial 256; Mr. Premasiri Dayananda 112. Spoilt 12—Majority 53.

Ward No. 9: Mr. M. Rajagopalapillai 698; Mr. K. Ratnapala 252; Mr. P. Sivaramalingam 12. Spoilt 14. Majority 446. (Mr. P. Sivaramalingam lost his deposit).

On nomination day Mr. T. Ehamparam for ward No. 1 and Mr. V. Sivandam for Ward No. 6 were returned uncontested.

known to the unknown, if I attempt to evaluate or express my own opinion on the standard of her music. But the general view is that Srimathi Gomathi could hold her own against even a professional should she condescend to take up a challenge.

She seemed fitted predominantly to abstract and devotional music and one had to only translate one's own emotions to its mood to appreciate them.

Born into life in an atmosphere charged with the sweetness of fine arts, Srimathi Gomathi, the wife of Sri Kalyana Ramana, the Mayor of Chidambaram, is an amateur artist par excellence, who could charm any audience by the magic of her music.

Congratulations to the organisers of this recital and the thanks of Jaffna's music loving public for the rare treat it

The Premier On World Tour

For Experience And Inspiration

Misfortunes never come single. But to certain men good luck also seldom comes single. One bright moonlight night in January the Prime Minister got into his head one big idea—the Colombo Conference for the preservation of the peace of South East Asia. Next morning he awoke and found himself an international figure not second to Eisenhower or Mendes France. The Colombo Conference soon met and Sir John was unanimously elected chairman. It is here that Nehru enunciated his now famous principle of co-existence. Even at the opening session faint rumblings of dissension became manifest. The Conference broke up without setting up any organisation or plan for the future. London and Washington became a bit nervous that the coloured peoples who were till then under their tutelage were taking their destiny in their own hands without calling the white peoples into their confidence. So they cabled to Sir John promising their help and co-operation. When

BY
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ther because of his pre-occupations at home or because he was divided between conflicting loyalties or because the vision that visited him at a moment of insight faded away. Sir John could not follow up the idea, and the conference never met again. Now on top of it all comes the news, authentic or apocryphal, that the British Government is about to recommend him for the Nobel Peace prize of next year. So the Knight-errant is touring the world fingering the pulse of each capital and dealing a knockout blow to the Hydra of war. He has achieved what neither the great D. S. Senanayake nor his philosophic son has achieved. He has raised the stature of Ceylon immensely.

His tour may be a mere good-will mission establishing personal contacts with international figures and securing their friendship and co-operation. "Join U. N. P. and see the world." At the end of the Trojan War Ulysses spent ten years visiting various lands and peoples and gaining experience. That was in the days of the sailing ship. Sir John has a unique opportunity for comparing notes with the great administrations of the West and contesting the waste, inefficiency and the absence of plan here in his own home.

(Continued on page 5)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 28-11-54 TO 4-12-54

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

All is not well in the domestic side this week. Ill health in the family circle shown. You will lack comforts and harmony. Avoid arguments with elderly relatives week end.

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

Sunday, Monday will be very upsetting. Some clashes with superiors likely. Keep your temper under control if you want to avoid serious consequences. Week end will bring in some good results.

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

The first two days of the week favourable for new deals. Tuesday and Wednesday will not be harmonious. Fathers relatives may cause you some anxieties. Rest of the week will be favourable.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have to face much storm this week. Beware of secret enemies. Although you will be able to detail their plans. You may not be able to prevent them from harming you. Tuesday Friday and Saturday morning the worst out of the lot.

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

Be firm in your dealings if you want to succeed in anything. You will have to work hard but you are sure to reap a good harvest. Domestic upsets likely week end.

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

Gains through landed properties promised this week. Your merits will be recognised by your boss and you can be sure of a promotion. If in business most of your rivals will find it difficult to compete with you.

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

You will take some interest in agricultural pursuits this week. Your friends will be very helpful. Some of your outstanding problems will be solved before week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some clashes with relatives likely. But all is well on the professional side. Triumph over enemies and financial gains promised. Go ahead with your ventures.

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

An unsettled week. Your professional affairs will be satisfactory. But some domestic problems will upset you. But there is no indication of any serious calamity.

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

You are sure to lay foundations for extending your business. New ventures will bring in good results. If an officer you are sure to get a rise provided your periods and sub periods are also favourable.

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

Health must be given particular care through out this week. Disorders of digestive system and fever likely. Your fathers relatives will upset you much.

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

With a determined effort you can clear most of your personal problems this week. Professional success promised. Elderly relatives will cause you some worries and expenditure week end.

Strikes Cannot Solve Industrial Problems

In a speech at New Delhi on November 12, Premier Nehru deprecated the use of the weapon of strikes for solving industrial disputes. He said conflicts between Labour and Capital only hindered production. Both Capital and Labour had to understand this. There were many problems to be solved and the goal could not be reached unless every one worked in a spirit of co-operation. They had enacted many laws for the solution of disputes, but it was clear that disputes could be settled only through understanding and not by lock-outs or strikes.

Anyone, who read the history of the Labour problems from the time of the Industrial Revolution, would know through what difficulties Labour had had to go through. There had been times when labour had been blood white, when formation of trade unions was banned, when workers had to join secretly to form trade

unions and when people were extorted for holding meetings for forming trade unions. Times had now changed and these things had become matters of the past. But Labour in the beginning had had to face great difficulties and it had learnt to value its strength through union and through the weapon of strike. When one argued with Labour about strikes in the present day one must bear in mind the background and history of the past hundred years and what Labour had suffered.

But just as war did not solve any problem, internal problems too could not be solved by internal fighting. Both Labour and Capital had to understand that to-day strikes and lock outs were wrong and should not be used. They must forge some other weapons to solve such problems. Only then could progress be made.

The State had made laws to resolve disputes

and could make more laws too. But legislation had its limitations. An atmosphere of confidence must also be created wherein problems could be solved. It was essential that material confidence was created.

Customs Duty At Dhanuskodi

Persons going to India from Ceylon for goods are advised that cotton piece goods taken as personal baggage are not exempt from payment of Customs Duty at Dhanuskodi. However, if they are goods of Indian manufacture, they would be exempt from payment of customs duty provided clear evidence is produced that they are goods of Indian manufacture.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1818 T

In the matter of the Intestate estate of the late Suppamma wife of Tampar Tambirajah of Manipay Deceased Kandiah Sinnatamby of Manipay.

Vs.

- 1 Kunapoosany Amma daughter of T. Tambirajah
- 2 Thangarane daughter of T. Tambirajah
- 3 Thangaledchumy daughter of T. Tambirajah
- 4 Tambirajah Tharumarajah
- 5 Tampar Tambirajah all of Manipay.

Respondents.

This matter coming on for disposal before P. SriSkanda Rajah Esquire District Judge, Jaffna on the 30th day of September 1954 in the presence of Mr. E. M. Mathiapparanam, Proctor for the Petitioner and the affidavit of the Petitioner having been read:-

It is ordered that the 5th Respondent be appointed Guardian-ad-litem over the minor 1st to 4th Respondents for the purpose of protecting their interests and of representing them in these Testamentary Proceedings and that the Petitioner be declared entitled to Letters of Administration to the estate of the said deceased and that the same be issued to him unless the Respondents or any other persons appear before this Court on the 5th day of November 1954 and state objection to the contrary, 30.9.54

Sgd. P. SkandaRajah District Judge.

5.11.54

Time for showing cause extended to 29.11.54

Sgd. P. SriSkandaRajah D. J.

(O. 148, 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF TRINCOMALEE

Testamentary Jurisdiction D. C. No 342

In the matter of the Intestate Estate of Rasamany wife of Muthucumaru of Division No. 8, Trincomalee Deceased Murugesu Muthucumaru of Division No. 8, Trincomalee Petitioner

Vs.

- 1 Padmalogini Devi
- 2 Anundathi Devi appearing by their Guardian-ad-litem
- 3 Murugesu Vyramuttu of Division No. 8, Trincomalee Respondents

This matter coming on for disposal before P. Malalgoda Esquire, District Judge of Trincomalee on the 21st day of July, 1953, in the presence of Mr. S. M. Marickkaraiah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 21st

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1824

In the matter of the estate of the late Daniel Paul of Tellipalai East, Jaffna died at Kandy

Deceased.

Jeevaretnam widow of Daniel Paul of Tellipalai East, Jaffna

Petitioner

Vs.

- 1 Solomon Moses and wife Gunamany both of Tellipalai presently at 3/7 Cemetery Road, Kandy
- 3 John Thomas Antony and wife Jeyamany both of Tellipalai presently at No. 20/7 Atkeeria Road, Kandy
- 5 Jebamany daughter of Daniel Paul of do and
- 6 Daniel Paul Thevamanya of do

Respondents.

This matter coming on for disposal before P. SriSkanda Rajah Esquire, District Judge, Jaffna on the 18th day of October 1954 in the presence of Mr. M. M. Sultan, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be declared entitled to Letters of administration to the estate of the above-named deceased and the same issued to her as the widow of the deceased unless the respondents shall appear before this Court on the 22nd day of November 1954 and show cause to the satisfaction of this Court to the contrary.

The 18th day of Octo. 1954 Sgd. P. SriSkandaRajah District Judge

Drawn by, Sgd. M. M. Sultan Proctor for Petitioner. (O. 149, 19 & 26)

day of July, 1953, having been read, it is ordered that the Petitioner be and he is hereby declared entitled to receive Letters of Administration to the Estate of the said deceased unless the Respondents abovenamed or any other person or persons interested shall on or before the 15th day of September 1953 show sufficient cause to the satisfaction of this Court to the contrary.

Given under my hand at Trincomalee, this 10th day of August, 1953.

Sgd. P. Malalgoda District Judge

15.9.1953

Time to show cause extended to 8-7-1954

Sgd. A. C. Kanagasigan Addl. District Judge

8-7-1954

Time to show cause extended to 2-9-1954

Sgd. V. K. Kandasamy District Judge

2-9-1954

Time to show cause extended to 2-12-1954

Sgd. V. K. Kandasamy District Judge

(O. 150, 19 & 26)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 19-11-54)

Third Adhyayam (Contd.)

What we learn from this last Sruti is this: That the Inner Soul dwelling in the hearts of all, their guide and associate actor, moves or flies to external objects also like a bird, being omnipresent, and illumines them so that they, may, be perceived. This is essential, as even in our ordinary experience we find that we cannot see a thing placed in darkness (in a dark room) without the aid of a lamp to make it visible. In other words, both the subject and the object require the aid of God's Grace to enable them to perceive and to be perceived, respectively. The idea is most beautifully explained in Siddhiyar:

எவ்விடத்தும் இறை அடியை இன்றி அமைந்து ஒன்றை
அறிந்து இயற்றிட உயிர்கள், நசன் தானும்
செவ்விதனில் உணம்புகுந்து செய்தி எவாம் உணர்ந்து
சேட்புப்பித்து எஞ்ஞமாய்ச் செறித்து கிற்பன்,
இவ்வுயிர்கள் தோற்றம்போது அவனை இன்றித் தோற்று,
இவற்றினுக்கு அம்முதல் எழுத்துக்கு எவ்வாமாய் கிற்கும்
அவ்வயிப்போல் கின்றிடுவன், ஆதலால் எாம்
அவன் அடியை அகந்து கிற்பது எவ்வோமே.

The souls can never grasp or know or do anything anywhere without God's Grace. He, the Isan, gracefully enters the soul and knows whatever is to be done and activates everything (both internal and) external, being omnipresent. When these souls appear (function) they do not appear (by themselves) without Him. Just as the vowel "A" is all in all to (indispensable for the functioning of) the letters of the alphabet, even so is the Lord indispensable for them (to function). How then can we have our being independent of God's Grace?

19. He walks without feet. He takes without hands. He sees without eyes. He hears without ears. He knows (without internal or external organs) whatever should be known. There is none (in this world) that knows Him. They (God-knowers) say that He is the First Great Purushan.

It is man, ignorant man, the fettered soul, that requires hands and feet, eyes and ears, and other bodily and mental faculties to function and know things. Even with the aid of these he cannot know God. God on the other hand requires no such aid and is omniscient.

20. The Atma (Paramatma, God), smaller than the smallest, greater than the greatest, is hidden in the cave (in the heart) of this creature (the soul, the living soul). He (this soul) sees with his grief gone the majesty of the actionless Lord (Isan) through His Grace (Prasadam).

This verse is found repeated in the Katha Upanishads (I-2-20) in a slightly altered form. Vide notes in our study of that Upanishad. The truths enunciated here are so important that we find them echoed and re-echoed in several places in the Upanishads and in our Tamil Shastras. We had occasion to quote parallel passages in several contexts, but we feel that we should not omit to quote a few here also:

The Atma (Antaratma, God) within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a canary seed, yet greater than the earth, greater than the sky, greater than the heavens, greater than all these worlds...

(Chand: Up: III-14-3)

அண்டப் பகுதியின் உண்டைப் பிறக்கம்
அளப்பரும் தன்மை வளப்பெரும் காட்சி
ஒன்றனுக்கு ஒன்று கின்று எழில் பகரில்
தூற்றெரு கோடியின் மேற்பட விரிந்தன.
இவ்வுயிர் கதிரின் தன்னு அணுப்புகையச்
சிறிய ஆகப் பெரியோன்... (Tiruvachakam)

The clusters of heavenly spheres (stars),—Oh! their immensity and majestic splendour exceeding one another in grandeur, and their number infinite (extending to over a 101 crores),—so small are they (in comparison with God) that they may be likened to the particles of dust seen in a sunbeam entering the house through a crevice in the roof,—so immeasurably great is He (God).

(To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1810 T

In the matter of the intestate estate of the late Visaladchippillai wife of Sinner Anandamail of Valvettiturai
Sinner Anandamail of Valvettiturai Petitioner.
Vs.

- 1 Anandamail Singaravelu
- 2 Anandamail Ganesaratnam
- 3 Anandamail Saravanamuttu
- 4 Anandamail Rajagopal
- 5 Arumaichchy daughter of Anandamail
- 6 Kumithiny daughter of Velummailum
- 7 Vinothiny daughter of Velummailum
- 8 Velummailum Sivaji
- 9 Muttumankam widow of Velummailum
- 10 Kandasamy Chelliah all of Valvettiturai

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr., District Judge, Jaffna on the 16th day of September 1954 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and the petition dated the 24th day of August 1954 having been read.

It is ordered that the 1st respondent be and he is hereby appointed guardian ad-litem over the minors the 4th and 5th respondents, the 10th respondent be appointed guardian ad-litem over the minors the 6, 7 and 8 respondents and that the petitioner be declared entitled to have letters of administration to the estate of the deceased as husband and the same be issued to him accordingly, unless the respondents or others interested shall on or before the 18th day of October 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minors in Court on the said date.

This 16th day of Sept. 1954.
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
Sgd. M. Esurapadham
Proctor for Petitioner.
Time to shew cause extended to 29-11-54.

Intld. P S
D. J.
(O. 147. 19 & 26)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No. 1834 Testy

In the matter of the Estate of the late Nannithamby Subramaniam of Alaveddy Deceased
Between

Subramaniam Renganathan
P. W. D] Kobeigama
Petitioner
and

1, Annappillai widow of N.

Subramaniam of Alaveddy

2, Subramaniam Pathmanathan of Caney College, Maradana

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge on the 21st day of October 1954 in the presence of Mr. R. C. Subramaniam proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 12th October 1954 having been read.

It is hereby ordered that the petitioner is hereby entitled as son of the above deceased to have letters of administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 26th day of November 1954 show sufficient cause to the satisfaction of the court to the contrary.

This 21st day of October 1954

Drawn by
R. C. Subramaniam
Proctor for Petitioner
(O 144. 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1837

In the matter of the intestate estate of the late Nellai-lingam Ganesalingam of 40 College Road, Jaffna Deceased

Coomaraswamy Vanniasingam of 47 Kandy Road, Jaffna
Petitioner

Vs

1. Rajarajeswari widow of N Ganesalingam

Minors
(2. Padmini daughter of N. Ganesalingam,
3. Ganesalingam Kumara-lingam, and
4. Ganesalingam Nellai-lingam, all of 40 College Road Jaffna. The 2nd, 3rd and 4th respondents are minors appearing by their guardian ad-litem the 1st respondent Respondents

This matter of the petition of the petitioner abovenamed coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 5th day of November 1954 in the presence of Mr. A. Arulambalam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 5th day of November 1954 having been read; it is ordered that the 1st respondent be appointed guardian ad-litem over the 2nd 3rd and 4th minor respondents for all the purposes of these testamentary proceedings and it is declared that the Petitioner is entitled to have letters of administration to the estate of the said

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 524

In the matter of the intestate estate and effects of the late Sellammah wife of Ampalavar Sinnathamby of Thunnalai North

Deceased

Ampalavar Sinnathamby of Thunnalai North
Petitioner
vs.

1. Kathirgamar Alvar of Thunnalai North; 2. Saththiapama daughter of Ampalavar Sinnathamby; 3. Sarojini Devi daughter of Ampalavar Sinnathamby; 4. Sinnathamby Joganathan; 5. Santhini Devi daughter of Ampalavar Sinnathamby all of Thunnalai North

Respondents.

This matter coming on for disposal before S. Thamby-Durai Esquire District Judge on the 4th day of October 1954 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner be declared entitled to take out letters of administration as the husband of the deceased and that letters of administration be issued to him.

And it is further ordered that the 1st Respondent as the maternal grandfather of the said minors the 2nd, 3rd, 4th and 5th Respondents be appointed guardian ad-litem over the said minors for the purpose of representing and defending them in the above testamentary proceedings unless the Respondents or any other person shall appear before this Court on or before the 4th day of November 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

The 4th day of October 1954

Sgd S ThambyDurai
District Judge.

Time to shew cause extended to 2-12-54

Sgd. S. ThambyDura
District Judge

Drawn by
T. Ponnambalam
Proctor for Petitioner
(O, 146, 19 & 26).

intestate issued to him, unless the respondents or any other person shall, on or before the 6th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of November 1954

Sgd, P. Sri Skanda Rajah
District Judge

Drawn by
A. Arulambalam
Proctor for Petitioner
(O. 152, 26 & 3)

NEW J. P. U.M. FETED

Mr. A. Kanagasabai, Proctor was feted by the people of Karainagar at a public reception and a tea party at the Nadarajah Memorial Hall on November 13 on his appointment as Justice of the Peace and an official Magistrate.

Mr. M. Sri Kantha, Government Agent, Northern Province, presided.

An illuminated address was read and presented by the Secretary of the Reception Committee.

Mr. Sri Kantha addressing the gathering said that he knew that Mr. Kanagasabai was interested in the study and practice of Saiva religion. He also referred to his services as Village Committee Chairman Karainagar in the late thirties and to his professional life which was an example to the growing generation.

Mr. A. V. Kulasingham, Advocate speaking next said that they were from the same village.

Legal profession he said a much maligned one it is not every body who can practise it without being moved by praise or censure. Mr. Kanagasabai's patience has become a by-word among his colleagues and his clients.

Senator S. R. Kanaganayagam said that Mr. Kanagasabai's piety and humility have always impressed everyone who had come into contact with him. His life should be an example to society.

Mr. A. Thiagarajah Principal Karainagar Hindu College said that in an age when materialists are denying god and advise people to be guided by their reason only religion and religious practices are in danger of dying out. He said that religious education is very essential so that they should lead pure life.

Mr. V. Subramaniam teacher said that Mr. Kanagasabai's grandfather Sangarapillai Kandappar was the person who laid the foundation stone to that Hindu school about sixty years ago which has now grown into a first grade college.

Sri la Sri Navaneetha Krishna Bharathi the poet of Jaffna presented him with a copy of his commentary on Thiruvasagam and said that Mr. Kanagasabai was one of the devoted disciples in the study of religion and literature and blessed him.

Mr. Kanagasabai thanked them and said service before self and faith in God should be the finding motive in life and unless the ego was suppressed a peaceful and happy life was not possible. It should be the endeavour of all of them to follow the teachings of the great seers of the past.

The Premier On World Tour

(Continued from page 2)

The experience and inspiration he will thus gain by his visit will more than compensate any expense his tour will incur. It is a pity that he has not included Moscow and Peking in his itinerary. If he did so his abhorrence of Communism might get confirmed by what he can see there and might return a more convinced crusader. He can also see with his own eyes how a whole nation is throbbing with new life and what planning has achieved in the way of relieving the life of the common man from want toil and frustration.

Annamalai University O.B.A.

The Old Boys and Girls of the Annamalai University resident in Colombo at a meeting held in Greenlands Hotel, Bambalapitiya decided to form an Old Boys Association in Ceylon of students who have received their education in the University both in the academic and music sections. A provisional Committee with Dr. K. Kanapathipillai, Professor in Tamil in the Ceylon University, as President and Mr. K. Lakshmanan, M. A. of Royal College and Mrs. M. Thiruvathavoorar B. Sc. as Secretaries with seven other members was formed to take necessary steps to compile a list of all Old Boys and Girls in Ceylon and to convene an All-Ceylon meeting to form the Association. The Provisional Committee also decided to send a delegation to the Annamalai University to attend the forthcoming Silver Jubilee Celebrations to be held in the latter part of December, 1954.

The O. B. A. has made arrangements to take steps to elicit views of all Old Boys and Girls to found some scholarships and prizes tenable for award to Ceylon students at the University to commemorate the great services rendered by the late Rajah Sir Annamalai Chettiar who founded this University which stands for Tamil scholarship, learning and culture.

The Indian.....

(Continued from page 1)

versities, and the imposition of more exacting conditions of affiliation. It also recommended that the universities themselves should take on certain teaching functions and that their administration should be reorganised. The Indian Universities Act of 1904 implemented these proposals. Despite tremendous opposition to it, this Act succeeded in making universities more efficient in administration, though it did not radically reform the existing pattern. (To be continued)

J. H. C.—College Soccer Champions

The Jaffna Hindu College First Eleven retained their Soccer Championship by defeating the Skandavarodaya Team by two goals to nil in a spirited encounter. Earlier the Hindu Team became champions in the B group. Maintaining an undefeated record in the series of matches this season the J. H. C. team became champions for the second time in succession and eighth in the series.

ORDER NISI IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1838

Punithawathy widow of
Sanmugam Dharma of
Karainagar North

Petitioner

Vs.

1 Malathy daughter of
Sanmugam Dharma of
Karainagar North

2 Valliammaipillai widow
of Sanmugam of Main
Street, Jaffna, the 1st
Respondent is a minor
appearing by her Guardian-ad-litem, the 2nd
Respondent

Respondents

In the matter of the estate
of the late Shmugam Dharma
of Karainagar North,
deceased, late of Colombo.

This matter coming on for
disposal before P. SriSkanda
Rajah Esquire, District Judge,
Jaffna on the 19th day of
November 1954 "in the presence
of Mr. T. Arumainayagam, Proctor on the part
of the petitioner and the affidavit
of the abovenamed petitioner
dated 9th September 1954
having been read.

It is declared that the 2nd
Respondent be appointed
Guardian-ad-litem over the
minor the 1st Respondent and
that the said Petitioner be
declared entitled to have
Letters of Administration to
the estate of the abovenamed
deceased as his widow and
that the same issued to her
accordingly unless the Respondents
or others interested
shall on or before the 13th
day of December 1954 show
sufficient cause to the satisfaction
of this court to the contrary.

It is further ordered that
the Petitioner do produce
the minor in Court on the
said date.

The 19th day of Nov, 1954
Sgd P. SriSkandaRajah
District Judge
(O. 153 26 & 3)

Mahajana College

New Admissions: 1955

Those intending to join
Mahajana College in 1955
should apply in forms obtainable
at the College Office, on
or before 6-12-54. An admission
Test will be held on
10-12-54, commencing at 9
A. M. There are no vacancies
in the H. S. C. (Final), S. S.
C. (Final), and J. S. C.
classes. A few vacancies
exist in the College Hostel.

T. T. JAYARATNAM,
Principal
Tellippalai.
23-11-54.
(M. 175, 26 & 3)

Sir John Kotelawala In London

Sir John Kotelawala arrived
in London last Friday on a
week's visit to Britain as
guest of the British Government.
On arrival at Victoria
he was met by Captain Harry
Crooksbank Lord Privy Seal,
representing the Prime Minister,
representatives of the
Commonwealth Relations
Office and members of the
Ceylon community in London.

He told the press: "I am
happy to be here in London
among old and familiar
friends. We have very close
relations with people in
England and I have received
considerable assistance from
them. I know there is a
great fund of goodwill and
understanding between Ceylon
and the U. K."

On the subject of international
peace Sir John said
that his country had to be
prepared to oppose any form
of aggression that threatened
freedom and independence of
any country, however small
or weak. However small
Ceylon might be she wanted
to play her part to the fullest
in this direction. This was
not only her view but of
countries of Asia now to be
known as the Colombo
Powers. Ceylon, though
small in size and population
occupied a position of great
strategic importance. From
this position they would do
all they could to help preserve
world peace.

"We have no intention of
standing by or keeping aloof
but we want to be in a
position where we can bring
together and prevent conflict.
If our freedom and independence
are attacked, however,
we shall resist to the utmost
and we shall expect other
democratic nations to come
to our assistance."

Travelling with Sir John
on the train were Sir Claude
Corea, High Commissioner for
Ceylon in London, and Mr.
G. de Soyza, Permanent
Secretary for External
Affairs.

Post Of Manager

Applications are invited
from persons with suitable
executive and administrative
experience and preferably
between the ages of 35 and
45 for the above post. Preference
will be given to those
who have knowledge of
accounts, Cash Security Rs.
2,000/- and Fidelity Policy
Rs. 5,000/- or Property Rs.
10,000/-. The salary scale
attached to the post is as
follows: On Probation 1st
year Rs. 3,600/-. 2nd. year
Rs. 3,720/-. On appointment
as Manager Rs. 3,900/
rising up to Rs. 5,700/- per
annum by 10 increments of
Rs. 180/-. Dearness allowance
25% on salary.

Personal canvassing a
disqualification. Applications
must contain full particulars
of past experience, age, three
copies of recent testimonials
and/or references and should
be addressed to The Secretary,
The Jaffna Co-operative
Stores Ltd. 150, Hospital
Road, Jaffna on or before 8th
December 1954.
(M. 176 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1835

In the matter of the Intestate
estate of the late Sinnappillai
wife of Vyravy
Elaiavar of Tellippalai East
Deceased

Elaiavar Vyramuttu of Tellippalai
East presently of
Harbour Police, Colombo

Petitioner

1. Veerasingham Appukkuddy
and wife
2. Sinnathangam
3. Appukkuddy Nadanasabapathy
all of Tellippalai
presently of Malaya
4. Elaiavar Saravanamuttu of
Tellippalai

Respondents.

This matter coming on for
disposal before P. SriSkanda
Rajah Esquire District Judge,
Jaffna on the 29th day of
October 1954 in the presence
of Mr. M. Sithambaranathan,
Proctor on the part of the
petitioner and the affidavit
and petition of the petitioner
having been read.

It is ordered that the petitioner
be declared entitled to
letters of administration to
the estate of the abovenamed
deceased and that Letters of
Administration to the estate
of the abovenamed deceased
be granted to the petitioner
as son of the abovenamed
deceased unless the respondents
or any other person
interested shall appear before
this court on or before the
3rd day of December 1954
and show cause to the satisfaction
of this court to the contrary.

This 29th day of Oct, 1954
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
Sgd. M. Sithambaranathan
Proctor for Petitioner
(O. 154. 26 & 3)

The Influence of The Upanishads...

(Continued from page 1)

gamaya") and that infinite
knowledge is stored in the
soul of man. The very nature
of the self implies not
only immortality and perfect
happiness but also chit or
pure consciousness. The Gita
clarifies the issue by teaching
the secret of work that we
must so work that every act
will help to unfold the knowledge
of the self by removing
the ignorance of the ego. The
one aim of and the true goal
of Karma Yoga is the union
of oneself with God through
action. Not through any
special actions do we accomplish
this, but by the performance
of our Svadharma. "Whatever
you do, do as worship unto
God." Atma
Suddhi or purifying the self
and dedicating the fruits of
one's actions are two motives
with which one should engage
in activity. The attaining
of the first ideal is conquest
over self and to the second
is guaranteed the security
that no godly man will perish
(Na me bhaktah pranasyati).

When we take into account
all these doctrines of the Gita
which bear a close resemblance
to those of the Upanishads
and are in some aspects more
advanced, we cannot but be
of the opinion that the Gita is
saturated with ideals of the
Upanishads.

LIFE AS A CONTINUOUS EXISTENCE

HERE AND HEREAFTER

Life here and life hereafter form a continuous existence. They are, as it were, two stages in the development of an individual. They are so related that we cannot be interested in one to the exclusion of the other. We cannot afford to be either this-worldly or other-worldly. Yet there are some modern thinkers who consider the this-worldly attitude superior to the other-worldly attitude. They even condemn the Hindu view of life as otherworldly. They fail to see that neither thisworldliness nor other-worldliness is the right approach to life. They do not recognize the fact that the Hindu view of life is neither this-worldly nor other-worldly. The Hindu mind has tried to visualize life as an integral whole. Every individual has a past, present, and

By

Swami Satprakashananda

future. A human being has many levels of life—physical, intellectual, aesthetic, moral, and spiritual. A sound scheme of life must take into account all its aspects.

Evidently, the earthly life is not self-sufficient. It is full of anomalies. It does not satisfy our rational nature. Here we often see that the innocent suffer and the wicked prosper. Their unmerited suffering and enjoyments cannot be accounted for without reference to the life beyond. Limited by birth and death this short span of life is not self-explanatory. Our unsatisfied sense of justice, unrequited labor, unrealized hopes and desires, unfulfilled love, all demand its continuation after death. This mortal life must have its fulfilment elsewhere. It is so rugged. Pairs of opposites, such as birth and death, growth and decay, joy and sorrow, light and darkness, inevitably mark its course. It cannot satisfy our deepest longing for unmingled blessing, for unalloyed joy. Yet, curiously enough, many of us want to see this life complete in itself.

It may be said that we are not as sure of the hereafter as we are of the

here. Are we really sure of the life here? Can it not end any moment? Who knows when, how, or where death befalls a man? Without any notice whatsoever he can be snatched away from all that he holds near and dear to himself. Yet he fondly relies on the unreliable, seeks security in the insecure. There is no sense in clinging desperately to this life as an end in itself. It is far from an ideal existence. It has no meaning unless directed to a transcendent goal. This earthly life, fragile as it is, can, however, serve as a raft to reach the shore of immortality.

This-worldliness follows from the conception of man as a physical or a psychophysical being. It ignores the soul, the immortal divine essence in him. This means the acceptance of death as the sole destiny of man. No matter what he does, what he achieves, what he aspires after, he has no prospect other than disintegration. This is not a hopeful situation! Moreover, the denial of the soul blinds men's spiritual vision, stunts their moral growth and makes their material progress hollow & insecure. In the absence of spiritual insight sound moral life is not possible; and material well-being cannot rest secure on a shaky moral foundation.

With the conception of man as a physical or a psycho-physical being our interest centers on the physical aspect of life. We rely on the senses and accept the senseworld as the true type of reality. Even if the existence of mind is acknowledged, it does not appear as real as the physical body, from which it is said to have derived. As a result, our inner nature—intellectual, aesthetic, or moral—becomes subordinate to the sense-life; our science, philosophy, arts, and ethics subserve material interests. Sense desires are insatiable. With the prevalence of the sensuous outlook on life greed takes hold of the human mind. It motivates selfishness the root of all vices. Thus the this-worldly attitude tends to degrade human beings.

It is true that despite sense desires man can

exercise self-restraint and cultivate enlightened self-interest. As a rational being he can see that his interest is linked with the interests of others. He forms a social unit. He grows and declines with society. For his own welfare he has to care for the welfare of his fellow-beings. An individual's interest must conform to the weal of the community. Thus, ethical conduct can be based on the consideration of material and cultural interests common to all. It is to be noted, however, that this attitude of enlightened self-interest does not imply real selflessness or disinterested love. It cannot be a secure basis for man's ethical life. It has a tendency to slide down to expediency. A person's moral nature is not sound unless he becomes selfless for the sake of selflessness, unless he regards virtue as a value in itself. Moral values far out-weigh the material. The former can insure inner peace, wisdom, and freedom, while the latter cannot.

—Vedanta Kesari

British Press View

(Continued from page 1)

'Everywhere and at all times the Communist success has been mainly a function...of weakness, illness and irrationalism everywhere.' Hence the chief answer is to be found in our relations with peoples of the non-Communist world, in particular with peoples in the inbetween countries, the countries of Asia and Africa.

In other words, given Western defensive strength it is good to look away from the hypnotizing problem of world Communism as such and to bend all energies to developing full and sound relations with non-Communist countries in an effort to build confidence in them and with them. It calls for a long and patient effort of imagination and care.

Kennan recognises that the offer of military pacts often falls on deaf ears. So do many appeals for other forms of unity against Communist in-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1839

In the matter of the estate of the late Sivagumarasuriar Sathasiva Sivakumarasuriar of Tellippalai Deceased.

Parupathipillai widow of S. Sathasiva Sivakumarasuriar of Tellippalai Petitioner. Vs

Minor 1 Kathirgama Kumarasuriar son of S. Sathasiva Sivakumarasuriar of Tellippalai, and,
2 Saravananuttu Kumarasuriar Maivaganam Kumarasuriar of Imaiyanan, Udappidi. The 1st respondent is a minor appearing by his guardian ad-litem the 2nd Respondent Respondents.

This matter of the petition of the petitioner abovenamed coming on for disposal before P. Sri Skanda Rajah, Esq. District Judge, Jaffna, on the 9th day of November 1954 in the presence of Mr. A. Arulambalam Proctor of the part of the petitioner and the affidavit of the petitioner dated the 9th day of November 1954 having been read: it is ordered that the 2nd respondent be appointed guardian ad-litem over the 1st minor respondent for all the purposes of these testamentary proceedings and it is declared that the petitioner as widow and heir of the deceased is entitled to have letters of administration to the estate of the said intestate issued to her unless the respondents or any other person shall on or before the 13th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of Nov. 1954.
Sgd. P. Sri Skanda Rajah,
District Judge,

Drawn by
A. Arulambalam
Proctor for Petitioner.
(O. 151, 26 & 3)

conomic aid provide by itself any adequate answer. Kennan aptly says that the Americans, faced with long-term problems, need to learn to be 'gardeners and not mechanics in their approach to foreign affairs'. In dealings with the free countries of Asia this means dropping any expectation of quick and final results, and being content to work slowly and patiently with infinite discretion to build up a relationship based on common interests of the broadest kind. It is a programme in which the British Commonwealth system can point the way. On the broad view of world forces there is no work more necessary for all the Western powers."

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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

வாங்குதல் வழங்குதல் பெயர் மலிவாகுதல் காக்க மன்னன்
கோளமுறை யாக செய்க குறைவிடா துயிர்க்க வாழ்க
காண்மறை யறங்க கோங்க நற்றவம் வேன்வி மங்க
மேன்மைகொன் னைவ நீதி வினக்குக அகை மெல்லாம்.

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