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NO. 41

SWABHASA SET - UP FOR SENIOR CLASSES

Government's Explanatory Statement

THE Cabinet after prolonged discussions that took more than one sitting to be fully thrashed out succeeded in evolving a working formula. The statement is published below.

The Government has accepted the principle that Sinhalese and Tamil should be the official languages, and that they should progressively become the media of instruction in schools. Some heads of schools are of opinion that there are sufficient text books and teachers to permit the medium of instruction to be in swabhasa not only in the 9th and 10th standards but even higher. Other heads of schools hold a contrary view about the availability of teachers and text books.

As the government is committed to these principles it proposes the immediate appointment of an organisation to perform the following functions:

- (1) The preparation of the glossary of official terms and phrases;
- (2) The training of the present members of the public service in the use of Sinhalese and Tamil as the official languages of the administration;
- (3) The translation of legislative and administrative publications into Sinhalese and Tamil;
- (4) The instruction of pioneer classes of selected pupils in shorthand and typewriting in Sinhalese and Tamil;
- (5) To organise a translation and compilation bureau. This bureau will be charged with the task of translating important books of other languages into the national languages, of translating and writing such books as may be necessary for the basic needs of the schools. The compilation of glossaries of official terms can also be entrusted to this bureau. Attached to this bureau there should be special committees of experts for scientific, linguistic

and other branches of knowledge whose duty it will be to coin suitable technical terms equivalents in Sinhalese and Tamil. The bureau must be responsible for the coordination of the work turned out by these different committees.

- (6) In addition to the translation and compilation bureau, a research institute should be inaugurated whose main purpose will be to seek to remove such defects in our languages as exist to-day. This institute should publish journals devoted to the development of the languages. This institute can also plan out the temporary training schemes outlined in paragraph 42 (a) and (b) of the Report of the Select Committee of the State Council (Sessional Paper XXII of 1945) viz:—

(a) that attached to each government department an internal training centre should be immediately organised to give effect to the newly introduced methods of translation from English to the national media as early as possible;

(b) that a well planned scheme should also be immediately set up for the following purposes:—

- (1) To train teachers to teach through the media of the national languages
- (2) To give teachers necessary instruction with regard to the teaching of new subjects without the aid of text books (as a temporary measure);
- (3) To assist competent teachers and others to write text books
- (4) To give rapid courses to teachers in literary criticism and discipline, composition, translation and authorship;

cism and discipline, composition, translation and authorship;

and undertake the task of carrying on intensive propaganda for the purpose of popularising the national languages.

In keeping with government's accepted policy, target dates will be publicly prescribed when public examinations for the recruitment in the first place, to the government's administrative services would be in swabhasa, namely, Sinhalese and Tamil. The prescribed dates are—

- (1) S. S. C. in Sinhalese and Tamil only (except Science and Mathematics subjects) in December 1957. Provision will, however, be made for non Sinhalese and non-Tamil students who have learnt through the medium of English to take up the S. S. C. in English.
- (2) The Central Clerical Service Examination to be held in Sinhalese and Tamil in 1958, together with the Clerical Service Examination in English until 1962, when the Clerical Service Examination in English will be discontinued.
- (3) Students who have learnt in the swabhasa medium must sit for the examination in the medium in which they have studied. In the Clerical Service Examination a pass in English will be compulsory to those who take up the examination in the Swabhasa medium, and a pass in Swabhasa will be compulsory to those who take up the examination in the English medium.

The holding of other public examinations in swabhasa will depend on the report of the Commission on Higher Education. The above dates have been prescribed on the recommendations of the National Languages Commission presided over by Sir Arthur Wijeyewardene. The prescribing of these dates pays due regard to the need to provide equality of opportunity in the matter of government appointments.

With the change over to Sinhalese and Tamil as the official languages it is the policy of the government that all public servants must be able to use their own language well and the other

(Continued on page 6)

DIVINE NATURE OF MAN

The Way To Unfold It

Peaceful, auspicious and beautiful, radiant, ever-pure and immortal is the nature of the inner Consciousness, the Atman, that pervades all creation. It is on account of the wrong superimposition of multiple unreal traits upon himself that man becomes ensnared, miserable and imperfect. A little reflection, introspection and inquiry will reveal that in the heart of every human being there is an impulse for self-awareness, an urge to know, to be happy and to be deathless. This reveals that man's real nature is Sat-chit-ananda, or existence knowledge and bliss absolute. This is your birthright. If you deny yourself this, then you abrogate the very purpose of life.

The occasion of the New Year should remind you that yet another year has gone by without having realized the goal of life and that you are still shackled by the pairs of the opposites, by attachment, desire, imperfection

BY SRI SWAMI SIVANANDA
in
The Divine Life

and sorrow. The New Year should, therefore, be an occasion to pledge yourself anew to develop and consummate the inner, fundamental, spiritual urge to progress towards the infinite source and origin of life—God, the only Reality.

All aspects of the human consciousness such as that of the libido, race, parentage, intelligence and power are not representative of what one really is. These aspects depend upon the factors that are not permanent. They change when things change. They also change when the individual alters his thoughts, mode of living, or his philosophy and view of life. One can easily see how the

outer layers of inhibitions, habits and aptitudes are shed and acquired from time to time in accordance with the changing circumstances and self-effort. But the Soul Consciousness, however dormant it may be, cannot be shaken off by anyone, since it springs from the depth of one's real nature within.

To manifest this inner Consciousness is the essence of spiritual life. This is the goal of every human being. The purpose of life is to eliminate all that is negative and evil in man's personality and to develop in himself all that is sublime, good, auspicious and noble. This is done through the means of self-discipline and righteous living.

Moral rectitude and ethical perfection from the universal basis of all spiritual endeavours. Be good, do good, be kind, be pure, be compassionate, be tolerant, serve, love, give, purify, introspect, reflect, meditate and realize God, constitute the essence of all religious teachings.

Cultivation of positive traits such as purity, truthfulness, nobility, unselfish love, forbearance, humility, absence of anger and greed and lust, spirit of brotherhood, self-sacrifice, integrity, composure of the mind, and restraint of the senses, form the various disciplines in spiritual life. Renunciation of attachment, pride, egoism and all worldly desires are the basic requisites for Self-realization.

Blessed Self, on the occasion of the New Year resolve anew to lead the spiritual life with utmost sincerity and perseverance. You should ever endeavour to correct your defects and mistakes, not under the burden of shame or a guilty-complex, but

(Continued on page 6)

NOTICE

The Saivaprakasa Press & the offices of the Hindu Organ & Intusathanam will be closed on Friday the 14th inst. on account of *Thaipongal*.

MANAGER.



சென்னை.

சமச்சிவாயவே ஞானமுகம்வியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேத்தமே
சமச்சிவாயவே நன்னெறிநாட்டுமே

திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, JANUARY, 14 1955

Treasure These Thoughts

Let us pray to God to make us continuously conscious that what we do is, at all times, done under His guidance and direction, and that we are mere instruments in His hands. This faith alone leads us to Him, through ultimate self-surrender.

SWABHASA PROBLEM SIMPLIFIED

THE Cabinet has done well in evolving a workable formula for changing over to the Swabhasa medium of instruction in the senior classes. Though the question has not been solved fully yet it has been simplified to such an extent that the opposition to the switch-over could be said to have been narrowed down to manageable limits.

This arrangement cannot meet with the approval of the comfortably placed critic of the S. W. R. D. type who continues to loudly proclaim his ability to replace English by the mother tongue without in any manner indicating his *modus operandi* for the benefit of the country. However, the Government deserves to be congratulated on its achievement in indicating some progressive steps in this affair.

In this connection the words of encouragement uttered by Professor Ragu Vira, Director of the International Academy of Indian Culture, with reference to the question of making the national languages the media of instruction in the higher

forms, require to be noted by the pessimistic few who would not agree to a switch over even a few decades hence. Dr. Ragu Vira admits the fact that "it is not possible to teach science in the vernacular without having a glossary of terms and scientific idioms" but states that difficulties that confront the teachers and the taught can be surmounted in course of time by intelligent effort.

The Swabhasa scheme does not rest with political parties for its success. Educational institutions prove to be a national force not by constitutional requirements but by the patriotic fervour and conscientious effort of teachers. The responsibility for the speedy transition from a foreign language to the mother tongue lies with the educationists of this Island. This fact must be accepted by political leaders. How much the political or sentimental view is avoided so much will be the incentive to the progress of the change-over. The assuming of official status by the national languages cannot mean anything but that a revitalizing has been brought about in consistence with the country's attainment of independence. Languages can be said to be living only when they function as vehicles of not merely expression but also instruction. The duty, therefore, of every Ceylonese is to make Sinhalese and Tamil live by contributing to the successful working of the Swabhasa Scheme in schools both primary and secondary.

University Court Elects Sir N. Attygalle

At a meeting of the University Court held on Wednesday last presided over by Mr. M. D. Banda, the Pro-Chancellor of the University of Ceylon, Sir N. Attygalle was elected Vice-Chancellor of the University in succession to Sir Ivor Jennings.

Sir Nicholas obtained 51 votes as against 16 cast for Dr. G. P. Malalasekera and 12 for Professor A. W. Mailvaganam the nearest rivals.

The University Court's recommendation must now receive the approval of the Governor-General

Reviewed News

NOT INFORMATION BUT ILLUMINATION

Speaking on Educational Ideals at a school function in Hyderabad, Dr. S. Radhakrishnan, Vice-President of India declared: "Today the question is not who is right—this bloc or that, the question is not how to win the war but to prevent war altogether.....Education is not merely acquiring information and skill but getting illumined"—These words should be dinned into the ears of the educationists of this Island by means of a microphone before they set about re-modelling the educational policy of Sri Lanka in the Swabhasa set up!

REPUBLIC OF SRI LANKA!

And who will not like this beautiful Isle becoming a People's State? Now that Sir John Kotelawala's stature as a statesman has grown beyond bounds, the constitution of this country certainly requires to be so amended as to make it fit for the hero! But whose rise to power has been more spectacular? Sir Oliver's or Sir John's. Let Republican Sri Lanka answer the question.

MORE DIPLOMATS—MORE BENEFITS TO WHOM?

Concluding his statement to the House of Representatives on Tuesday Sir John Kotelawala deplored the inadequacy of representation of Sri Lanka abroad and suggested that more diplomatic representation would bring more benefits. To whom? The common man wants the embassies to be closed for his benefit but.....

BRIEF FOR BOLSHEVISTS

The watch-dogs of the people again did their duty vociferously when in the House of Representatives on Tuesday they 'democratically' opposed any attempt at banning the entry of *Red-lined* books into this country. In a chorus Galle, Vavuniya and of course the L. S. S. P. and C. P. chiefs screamed aloud that democracy would die if Communists compilations did not find their way into Sri Lanka. Fourteen democracy-minded M.P.s voted for the survival of democracy as against thirty-eight 'otherwise-minded' legislators!

CARE AND PATRONAGE NEEDED FOR AYURVEDA

(Portions of a speech delivered by Mr. K. Kanagaratnam at the Silver Jubilee Celebrations of the College of Indigenous Medicine on 5th January, 1955)

The story of the due recognition of the efficacy of Ayurveda by Western doctors in India is different. The Calcutta University Commission of which Sir Michael Saddler was the Chairman stated so early as in 1921 that the entire system of indigenous medicine as practised in India afforded a fruitful field of study and investigation. Dr. Hoernle, in the Preface to his "Studies in the medicine of ancient India" stated:

"Probably, it will come as a surprise to many as it did to myself to discover the amount of anatomical knowledge which is disclosed in the books of the earliest writers of India. Its extent and accuracy are surprising, when we account for their early age, probably the 6th Century before Christ"

Sir Pardey Lukis, Principal of the Medical College, Calcutta and late Director General of the Indian Medical Services said:

"You should not run away with the idea that everything that is good in the way of medicine is contained within the ringed fence of allopathy or Western medicine".

It is stated that Sir Havelock Charles, Professor, Calcutta Medical College used to tell his pupil:

"I am only repeating to you what the Aryan Medical science preached 2000 years ago and am reproducing to you only a small fragment of the lessons taught by Charaka".

All these would show the genuine interest manifested by members of the Western medical profession in the investigation of the indigenous medicine. I wish I had the opportunity to say the same thing in regard to our own country.

Our distinguished guest Capt. Srinivasamurti who is both a western qualified doctor and an authority on the indigenous systems of medicine summed up his views to the Usman Committee as follows:

1. From the standpoint of science, the Indian systems are logical and scientific,
2. From the standpoint of art, they are not self-sufficient at present in the surgical line; but in the medical line they are quite self-sufficient, efficient and economical.

The singing of the virtues of ancient Ayurveda does not mean that it is in keeping with its traditional name and fame. Today, it had become a static thing for want of care and patronage. On the other

hand, nobody can under-rate the triumphs of western medicine and its miraculous results in many new fields of research, all due to the indefatigable and tireless labours of research workers who have in many cases made themselves martyrs to their cause.

All that we ask from the Western medical profession is their co-operation for a coordination of research at the highest level. The work on Ayurveda now lies in the direction of research in order to dig out the valuable truths contained in its literature and this can only be achieved with the active assistance and support of Western Qualified chemists and doctors. Recently, one of the ancient indigenous drugs has come into limelight, when research workers in California discovered its efficacy as a cure for high blood pressure.

India envisages a time when the distinction between Ayurvedic and modern medicine would disappear and there would be an integrated system of medical treatment.

My appeal to the government is to act quickly, following the good example of India which is contemplating the establishment of a University for Ayurveda on the banks of the Ganges. Bombay has created the post of a Director of Ayurveda and the University of Poona has resolved to create a separate faculty in Ayurveda. In Ceylon 13,000 Ayurvedic physicians have applied for registration, as against a little over 1000 Western qualified doctors serving the people of this country either in government service or in private practice.

We are glad to note the recent discovery at the Royal College of Physicians, London of an old Sinhalese Pharmacopoeia by Dr. Bennet Perera who is doing post Graduate work in Dublin. It is stated that Dr. Perera has begun a research project in Ayurvedic medicine and has interested an established British Medical Products Laboratory to undertake the analysis of certain Ayurvedic preparations which might lead to the discovery of cures for some incurable and chronic ills.

We hope that these celebrations which have broken the barrier that existed all these years between the two systems of medicine will lay the foundation for common friendly feelings and action both in the interests of science and of suffering humanity whom we all serve.

May I conclude with the advice given recently by Mr. C. Rajagopalachari, the distinguished son of India to the new graduates of the Stanley Medical College, Madras that doctors should not divide medicine into different schools, as the art of healing is one continuous stream of knowledge.

WORK IS WORSHIP

Good Thoughts Words and Deeds The Best Prayers

“அல்லா புகலும் நமக்கு
யுத்தத்தின் முனைப்பை
அருதும் புறத்தின்
உலகிலும் மனதிலும்.”

“எதை உண்டாக்கும் எதை
செய்தாலும்” ஒமம் செய்
தாலும் தவம் புரிந்தாலும்
தானம் முதலியன செய்
தாலும் அனைத்தையும் எனக்
கே உர்ப்பணமாகச் செய்,”

‘To work is to pray’. All the world is a work shop. Man is the worker therein. He has his parts assigned to him. His is to work and work and render the results of work as his offerings to the great Task Master, the Dispenser of all gifts.

He who exercises his body, mind and spirit in work with a will directed to a particular piece of work as his Swadharma acting in the ‘living Present with God above’ attains success in life. Be he a scavenger, barber, potter, weaver, mechanic or any other worker by the brawn, a person becomes an indispensably useful member of society contributing his mighty quota to social well-being, when once he concentrates his mind to his work as worship to God. No work is ever so mean as to be despised, as long as the worker, be he even a butcher, work with the thought that it is his Swadharma for the common good of both himself, his family and society in general. “What God hast cleansed thou callest not common”.

Every member of a house-hold has his or her set work as Gula Dharma. From morn to eve, the mother of the home works. Every act of hers, she looks upon as worship to her Isha Deva, be it Muruga or Krishna, just to mention only two of the popular representations of God. Even cleaning the oven (அடுப்பு) smearing with cowdung, a pious mother looks upon as worship. Here is the glorious case of a mother, a steadfast devotee of Lord Krishna making her self one with the Lord by her dedicating every morning the remaining lump of cowdung to Krishna ending with the image of Krishna in the local shrine, (the daily disfigurement of which with cowdung was a source of mysterious worry to the temple priests) smashed to pieces by the chariot from

heaven flung to it by the will of the unflinching devotee dedicating even that chariot to Lord Krishna.

The act of looking after her child, bathing, feeding and teaching the child in the art of living is the sure means by which a loving mother worships God. Her self-abnegating service to the members of her home, her entertaining her guests, be they distinguished persons or poor pilgrims or wayfarers, and these and her very life itself she selflessly gives herself out to the Service of Man and Worship of God.

The householder, say a farmer goes out to the field before sunrise, and plods his weary way back

SIVATHONDAN

home at sunset to his family hearth. His work in the field with his ploughshare and the bulls his sowing, weeding the tares, transplanting and reaping paddy, all his labour from tilling and sowing to harvesting and garnering the paddy, the simple sturdy farmer does just for the common good of himself, his family and his fellow humans, and this Service to man is verily his worship to God.

“Here we have two very remarkable Epics of Worship through Work”:-

1. A scholar, scientist or art critic say of the type of the late Dr Ananda K. Coomaraswamy works and works all through life. His whole life spent in non-stop work just as the sun shines all the 24 hours, is one continued prayer that knows no interruption. The last act in the last moments of his life spent in the quest of Truth through learning and arts and nature is a fitting finale to a life dedicated to service. Yama saw him intently looking upon a lovely object of nature in his own garden so beautifully laid out and watered by his hands And the Seer seeing a vision as it were gently laid aside his body and became one with infinite Nature that he understood and loved so well.

2. A saintly leader of man of the type of Mahat-

ma Gandhi offers all his work private or public at the altar of God. His determined fearless fight through Satyagraha for obtaining the common Human Rights to his fellow beings in South Africa, his work and fasts for Hindu-Muslim Unity his labours for making India economically and politically free, and above all his lasting services to the Daridranarayanans through the introduction of the Khadi movement and the removal of the curse of untouchability from the millions of India's children whom he characteristically christened as Harijans or the Lord's People, all these he offered in the minutest detail as his worship to God.

‘Lead kindly light lead thou me on’ is a favourite hymn of the Mahatma. And the last moment of his life towards sunset sees him standing on the pedestal for prayer, when a shot pierces his heart with lightening speed, makes the spirit escape from the temple of his body and immerse itself in light chanting the all Sacred name of Ram.

Remember, therefore, you have the right to work, but not for the fruits thereof. Yours is to work and work day in and day out. Whatever food you take, whatever you may do, even your acts of making the sacrificial Homa fire and performing Tapas, render them all unto the Lord as your love offerings. Your work, be it small or great, when done with complete resignation to the Lord's Will will please Him the great Task Master. Remember that even the widow's mite or a single Tulasi leaf or flower petal of the lowliest of the lowly pleased Him. Bear in mind, therefore

Your good thoughts, kind words and good tares or acts are the best prayers that you can ever offer to God.

Servus Servorum.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
No. 1852 T

In the matter of the Intestate estate of the late Sangarappillai Pathumanamasamy of Tellippalai S. West

Deceased
Sangarappillai Subramaniasamy of do Petitioner
Vs

1. Sangarappillai Sellathurai of do
2. Veluppillai Thambu and his wife
3. Savendranayaky both of do
4. Akilandanayaky daughter of Sangarappillai of do

Respondents
This matter of the Petition of the abovenamed Petitioner

The Influence Of Saints

(Continued from last Issue)

So it is important that we should keep the doors of our heart open to receive the influence of Saints when we approach them. Then alone we can receive abundantly from them. Very few realise the greatness of Saints and spiritual masters. Even when Saints come to us and give us the benefit of their company, we do not understand them. This is true everywhere, not merely in the countries of the West, but also in the East. Very few people understand Saints or take advantage of their help. The Saint's heart is always flowing out with love, compassion and mercy towards all those who come to him. Those who are open to receive his grace are blessed and saved. Man thinks foolishly that he will be able to realise God by his own personal struggle and effort. If we struggle at all, it is only to know that we cannot attain God by our personal effort. When we realise the futility of our struggle to realise Him, then we bend low before the Master in all humility and with the true spirit of surrender. When we thus surrender and seek his grace, it comes to us and we feel blessed. It is said that Saints transmit their influence in three ways—by thought, by sight and by touch. A Saint's touch transmits to us his own spiritual power. If a Saint places his hand on the head of an aspirant to bless him, that very instant the aspirant feels a tremendous change taking place in him.

—Vision

coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge Jaffna on the 7th day of December 1954 in the presence of Mr. S. T. Natarajah Proctor for the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the Petitioner be declared entitled to letters of administration to the Intestate estate of the abovenamed deceased and the same issued to him as the brother of the deceased unless the Respondents or any other person shall on or before the 17th day of January 1955 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 7th day of December 1954

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. S. T. Natarajah
Proctor for Petitioner
(O 178 7 & 14)

ORDER NISI GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1301

1. Sellammah widow of Aiyadurai Jegasothy of Urelu presently of No. 25 Jalan Abdullah Bungsar Road Kuala Lumpur by her Attorney Kanthar Kathirgamar of Kadduvan Tellipalai

Petitioner
Vs.

- 1 Nesamany wife of
- 2 R. Subramaniam of Urelu presently of Kuala Lumpur
- 3 Arumaimany wife of
- 4 Subramaniam Jeyaratnam of Urelu presently of do
- 5 Aiyadurai Sivasothy of Urelu presently of Johore
- 6 Aiyadurai Thillai-sothy of Urelu presently of do
- 7 Packiam widow of Subramaniam Aiyadurai of Urelu
- 8 Jeyalukshmy daughter of A. Jegasothy
- 9 Jegasothy Jegatheesan
- 10 Selvalachumy (Leela) daughter of A. Jegasothy
- 11 Gnanaluxmy (Malliga) daughter of A. Jegasothy
- 12 Jegasothy Selvatheesan
- 13 Paranthiamammah wife of Kanthar Kathirgamar of Kadduvan Tellipalai.

The abovenamed 8-12 Respondents are minors appearing by their G. A. L. the 13th Respondent abovenamed.

Respondents.

In the matter of the Estate of the late Subramaniam Aiyadurai deceased of Urelu Chunnakam

Deceased.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge Jaffna on the 8th day of October 1954 in the presence of Mr. V. S. Natarajah Proctor on the part of the Petitioner and the affidavit of the abovementioned petitioner dated 27th August 1954 having been read.

It is declared that the 13th Respondent be appointed Guardian ad litem over the minor respondents in Malaya and that the said Petitioner as daughter-in-law of the deceased is entitled to have Letters of Administration of the Intestate deceased and the same be issued to her accordingly unless the respondents or others shall on or before the 24th day of January 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of October 1954

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner
(O. 177. 7 & 14)

Astrological

WEEKLY FORECASTS

'SEI PATHY'

FROM 16-1-55 TO 22-1-55

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

An unsettled week. You will have to work hard for success. New ventures must be handled with care. Paternal relatives likely to cause you some annoyance week end.

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

Domestic troubles may brew up this week. Mental worries and financial loss also shown. Do not begin anything new.

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

Domestic life will be far from satisfactory. Troubles through secret enemies also shown. Avoid arguments with friends. Financially a good week.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

An unsettled week. You will find it difficult to make both ends meet. Your friends will misunderstand you. Good news from foreign countries promised week end.

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

Health upsets likely this week. Abdominal complaints shown. There will be some troubles in the office also. Avoid arguments with friends.

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

Some troubles through maternal relatives likely this week. Do not be quick to lose your temper. Financially a good week. New ventures will bring in good results.

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

A good week financially. But expenditure too will be on the rise. Some changes in routine work shown. Friends will be very helpful.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be quick to pick up quarrels this week. Troubles through vehicles also shown. Professionally a good week. Ruin to enemies also shown.

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

Health upsets likely this week. Sunday Monday and Tuesday morning must be spent with care. Rest of the week favourable for business deals. But you will have no mental peace.

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

The first two days will be favourable for new deals. Tuesday, Wednesday and Thursday forenoon must be spent with care. Rest of the week turns favourable again.

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

Health upsets possible this week. Quarrels with friends and relatives also shown. Do not begin anything new. Thursday evening Friday and Saturday must be spent with care.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

A good week for business or professional deals. New ventures will bring in good results. Ruin to enemies also shown. Take care of health throughout this week.

Most Important Statesman

A special correspondent of the Christian Science Monitor (USA) Mr. Joseph Harsch says "There could be little doubt and no question about it that the most important single statesman in the world at the close of the year was not Malenkov or Molotov, Churchill or Eden, Eisenhower or Dulles, it was Nehru, who more than any one other person had foreseen, had helped to shape and form and had led the trend of the times."

"He was riding the wave of the day and it was merely a symptom of the times that President Tito of Yugoslavia was the first but probably not the last to make a political pilgrimage to New Delhi to test and sample the policies and purposes of the world's most influential statesman."

ORDER NISI

DISTRICT COURT OF VAVUNIYA

Testamentary Jurisdiction No. 393

In the Matter of the Intestate Estate of the Late Vellaiyan Suppiah of Sannasi Paranthan in Vavuniya North, deceased.

Nallan Ponnai of Pannikka Neeravi in Kilakkumalai North

Petitioner

Vs.

1 Sinnammah daughter of Nallan of Pannikka Neeravi,

2 Psychiammah mistress of the late Vellaiyan Suppiah of Sannasi Paranthan in Vavuniya North

Respondents

This matter coming on for disposal before K. Jeyakody, Esqr., Additional District Judge of Vavuniya on the 9th day of August, 1954, in the presence of Mr. V. T. Swaminathan, Proctor on the part of

the petitioner abovenamed and the petition and affidavit of the petitioner dated 24th day of May, 1954, having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as one of the heirs of the deceased to have Letters of Administration to the estate of the said deceased issued to him, unless the respondents abovenamed or any other person or persons interested, shall on or before the 18th day of August 1954, show sufficient cause to the satisfaction of this Court to the contrary.

K. Jeyakody

Additional District Judge

August 9, 1954.

Secretary to be Administrator

K. Jeyakody

Additional District Judge.

October 13, 1954

Order Nisi extended till January 19, 1955, for publication.

K. Jeyakody

Additional District Judge

December 28, 1954

(O 176. 7. & 14).

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 7-1-55)

Fourth Adhyayam (Contd.)

8 Of what use are the Vedic hymns to him who does not know (adore) that Indestructible Being of the Vedas (the dweller in) the Supreme Space (of the heart - lotus), the Refuge of all the Devas? Those only who know (realize) it rest contented.

The importance of this verse cannot be over-estimated. This is also a hymn quoted from the Rig Vedam (1-164-39), and its teachings the reader will be agreeably surprised to find, are reechoed in the 2nd and 3rd couplets of our sacred Kural in similar languages

சந்தனஞ் சூய பயன் என் கொல், வாலறிவன்
சந்தான் தொழார் எனின்.

மலர் மிகை விகிஞன் மான் அடி சேந்தார்
சிலம் மிகை நீடு வாழ்வார்.

Of what use is their learning to those who do not adore the sacred Feet of the Omniscient Lord.

Those who constantly contemplate the Glorious Feet of Him who hastens to the (heart - lotus) flower (of His worshippers) live happily in the (heavenly) world for ever.

The Vedic hymns (Rik) of the Upani had correspond to the learning (சந்தன்) of the Kural, the Indestructible Being (Aksharam) is the Omniscient Lord (வாலறிவன்), and the Supreme Space of the heart - lotus (Parama Vyomin) is the heart lotus flower (மலர்).

The following Davaram, among others, may also be pondered over in this connection:

வேதம் ஒதில் என், வேண்டின் செயில் என்,
நீதி தாள் பல சித்தம் பயிற்றில் என்,
ஒதி அந்தம் ஒரு ஆதம் உணரில் என்,
சசன் உஞ்ஞவார்க்கன்றி இல்லை.

Of what use is the chanting of the Vedas, or the performance of sacrifices, or the regular study of ethical treatises or the literary acquisition of the six Vedangas? All this is of no use to those who do not meditate on and adore the Lord.

9. The sacred metres, the sacrifices, the offerings, the penances, everything created in the past and that is to be created in the future, everything described in the Vedas,—all these the Possessor of Maya (Mayin) creates therefrom (out of Maya). In this (creation), the other (the soul) is allured by Maya.

10. Know that Maya is the material cause (Prakriti, first cause) and that the Possessor of Maya (Mayin) is Mahesvaran (the Great Ruler or Architect, the Efficient Cause). By that (Maya) His Possession (Avayavam, limb, body) is all this world pervaded

The Mantiram cited from the Rig-Vedam spoke of two birds on a tree whose fruits one of them ate. What the birds were was explained in the next verse. Our present verses proceed to tell us what the tree and its fruits are. These are the world created out of Maya and the allurements thereof. The world includes not merely the world of things what we call பொருட்பிரபஞ்சம் (Porut Prapancham), but also the world of letters சொற்பிரபஞ்சம் (Sot Prapancham). This is why the Sruti particularly mentions the sacred metres, &c.

In studying an earlier verse (III, 1), we spoke of three kinds of causes, the efficient or operative cause, the associate or instrumental cause and the material or first cause. The first two of these were expressly mentioned in that verse but no express mention was made there of the material cause. This we said would be found unequivocally stated later on. Our present verses enunciate this truth in the most plain language. The Possessor of Maya creates all this out of Maya. This statement is reiterated and re-emphasised by the further statement that the reader should understand that Maya is the material cause (Prakriti or first cause) and that the Possessor of this Maya is Mahesvaran. The world is pervaded by Maya which is a limb (avayavam) of Him, His body, His possession.

(To be continued)

Modern Methods Of Education Call For Revision

Rajaji's Searching Analysis

[Convocation address of Shri C. Rajagopalachariar
at the Nagpur University]

At all convocations, it has become a practice for the person called upon to address the Graduates to deliver himself of his thoughts for the consideration not only of the young men and women receiving degrees but of the elders gathered on the festive occasion. I shall exercise this time-honoured privilege with your permission and you should not charge me with irrelevancy.

It is natural that when hundreds of young men and women gather to receive the hall-mark of university education, the minds of elders congregated on the occasion and looking on turn to a reflection on the prevailing methods of education. There is a deep discontent in everyone's mind on this subject, a feeling that something is rotten in the State of Denmark. Criticism and even resentment await any specific proposal, but all the same no one can ignore the general consensus of feeling that things are not all well. I shall put very briefly what I have been feeling on this subject.

The first is a matter of grouping for tuition. The principle of equal treatment is a definite part of the scheme of our national life. Acting on that principle, we are making some mistakes in the field of education. I think we should for the purpose of helping the weaker sections of the population divide the pupils into two big divisions, those who belong to families wherein education has permeated and those boys and girls who belong to less fortunate families. The treatment called for by the conditions of the one group is different from that which has to be given to the other. Sameness of treatment for a whole crowd of forty or fifty boys is bad enough. But sameness of treatment for a boy or a girl whose brother and sisters at home are educated and every minute acting as guides, helps and teaches, and for the lonely and unguided boy that finds himself in an altogether strange and new world when at school and goes back to a home where there is nothing corresponding to what he sees and breathes in the school house, is not either just or scientific. Equality leads in such a context to actual inequality and injury and waste. Both sets of boys suffer by this unscientific conglomerated treatment.

Education in the earliest stages should be shaped in two carefully designed methods and approaches, one for the children of families to which the school is a new

institution of mystery and infinite hope and another for children of families to whom school education is a familiar process of known trials and competitions. This would facilitate a much more rapid liquidation of ignorance and illiteracy. It would be scientific and therefore a more efficient approach to the whole problem. This is very important in India where the under-privileged according to my definition are a very large number. Time may ultimately set matters right in this as in other things; but it would involve inexcusable waste of time and resources. A scientific approach may on the surface and to prejudiced eyes look like discrimination and cheap politics can be made out of it. But would any one object to different medicines for different diseases or different bodily conditions? What we are now doing is like making no distinctions between one and another in a hospital.

Another point, and it is an article of faith with me, is this: Education in the early stages should be such as to prevent the gradual atrophy of the life-instinct for manual work. In this world of ours some can be parasites and do soft jobs living on the existing social structure whereby the bulk of hard bodily labour is done by others. But surely all cannot be parasites or obtain soft jobs. The parasites and would be parasites are fast increasing. The circle of parasitism seeks to cover the whole of the population. It would be disastrous to allow this to go on. In the race for parasitic jobs all cannot win. This is axiomatic. Yet we lose sight of axioms in our self-regarding delusions and every one who goes to school aims at a soft job, the result being that ninety out of a hundred if not more lose in the race and are left unfit for anything else except for a life of frustration and abject dependence on the charity of others. We may adopt any remedy or means we choose, but this evil must be tackled. We cannot progress or be happy as a nation of unsuccessful gamblers for soft jobs.

Another thought I would like to give expression to on this occasion. Disproportionate importance is attached to the spelling out of all the knowledge that is being imparted. We are not satisfied with telling a boy that there are elephants in Africa. We must make him spell the word elephant and write it neatly before telling him where Africa is. Writing and reading are no doubt a great addition to one's equipment. But oral teaching and learn-

ing through the ears must take a greater share in education. At every step it is not necessary that the pupil should learn to spell out and write down what he has learnt before proceeding to the next step in the course of knowledge. This erroneous identification of knowledge with reading and writing makes early education needlessly slow and tedious. No doubt boys and girls should be equipped with the discipline necessary for acquiring more knowledge through reading books. But this should not consume all the time at the disposal of the teacher and the pupil. The students may be fit to follow up in later years to make things out for themselves. But information through the ears must be given a much larger part in school education than it is now given. At every step now the ear waits for the symbols to be laboriously spelt out. This is perhaps an inevitable corollary of the examination system of testing progress and success. The written examination has become a tyrant in our system of education. The importance of written examinations arises out of distrust of teachers and is connected intimately with the race for soft jobs and detected cases of partiality and dishonesty. This can and should be overcome. Other means than written examinations can and should be found for testing progress and much more should be done than now through the mouth and ear. It is not only in adult education programmes that this should be done. It is applicable in very great measure to ordinary children's education. The boys and girls who go through a lower secondary school ought to have all the information and knowledge required for a well-equipped citizen in the Republic without having to write it all out or even read it. We have been ignoring the capacity of learning through the ears and consequently losing a great deal of potential.

There is one other thing I would like to mention on this occasion. We ought not to make our school-going children into little monks living a cloistered life. The children should be encouraged to mix with their surroundings. I know that teachers now take boys on excursions. But even these excursions are a separate world, not the world in which they live. Railway travelling is good. But school-going boys should know and mix with the things nearer around them much more than they are now allowed or have the time to do. The world around such as it is with all its defects is a great school, perhaps more effective than the school where words are taught and not things. The one school should not exclude the other and each should be recognised as a valuable supplement to the other. The cloistering tendency is born perhaps of the old history of missionary educational work wherein conversion from one culture to another was the

Anaicoddai Community Centre And R. D. Society

The sixth Annual General Meeting of the Anaicoddai Community Centre and Rural Development Society was held on Sunday the 19th December 1954 at the society hall. The election of office bearers resulted as follows:—

President: Mr. V. Chuntharampillai.

Vice-President: Mr. W. S. Nathan.

Secretary: Mr. T. Markandu.

Asst. Secretary: Mr. S. Cumaraswamy.

Treasurer: Mr. S. Kanasooriar.

Auditor: Mr. R. Gnana-sambanthar.

A committee was also elected.

Kandavil C. A. P. S. Society

Declaring open the new buildings of the Kandavil Co-operative Agricultural Produce and Sales Society Mr. M. Sri Kantha, the G. A. of Jaffna said that he was aware that shortage of land and inadequacy of water stood in the way of this area becoming self-sufficient in food supply.

Messrs. C. Arulambalam, V. Vinasithamby, A. Perumaiyinar, V. Nadarajah and Muhandiram E. P. Rasiah also addressed the public meeting.

dominant aim and purpose. I may be wrong in my analysis. But the evil is an evil whatever be the origin.

Graduates of the year, you have assembled on an occasion which will remain in your memories for long as an epoch-making occasion in your individual lives. I give you my best wishes and convey to you my own blessings as well as of all those elders who are assembled here to see you take your degrees.

Now, I propose to read to you a passage from a very great modern historian. Mr. Arnold Toynbee is Director of Studies in the Royal Institute of International Affairs in the University of London. He has just finished a great book of World History in ten volumes. The last volume deals with the inspiration of historians in their work. This volume begins with a most impressive passage on the meaning of history. We all know history to be a review of the big and significant activities of nations. Mr. Toynbee adds something more to this. It is worthwhile reading what he says to you who have successfully passed through an arduous University course.

(To be continued)

A Pleasant Pongal Let It Be

The entry of the sun into *Utarayana* has been an event conveying a traditional significance of hope. As the occasion heralds the dawn of spring so does there spring in the human breast a feeling of security. The future looms large in man's imagination. Pleasing prospects begin to appear. Despondency dies away and with it all lingering agony of disappointment.

How thoughtfully our forbears planned a 'Pongal' for celebrating this annual event. It is both a ceremony and a celebration. Piety mixes up with pleasantness without a murmur. The elders combine with the young both similarly enthused.

A house-hold affair, it becomes a happy Hindu ceremony. No communist who ravingly suggests at the party assembly in the *italo* that idols should be chemically reduced to something in keeping with the material world, however, will dare say this in his home or give a hint to his parents. Such is the greatness of this festival. And Why? Even the disappointed who attempt to tighten a noose round his neck would welcome flashes of hope.

This hope-giving harvest festival has a Hindu tradition as it necessarily must have. Prayer is the badge of Hindu culture. Prayer for pleasing prospects must essentially be a religious rite. The *Poorana Kambam* the brass lamp the chosen fruits, the delicacies, around improvised images of *Venayaga*—a chosen collection of sacred things inspire hope. But what is majestic in this ceremony is the devotional prayer to the Lord Almighty for Blessings—a feature that strikes at the very root of Communist Egoism where Providence has no place whatever.

Let the Pongal that takes place today usher in a period of prosperity by bringing hopes of world peace, dismissing all threats of commotion and unrest, a period of plenty by showering nature's blessings and a period of piety by eliminating revolutionary ideas and ideals.

