

DEFENCE AGREEMENT WITH BRITAIN

A THREAT TO SRI LANKA'S SECURITY

THE Prime Minister is reported to have made the preposterous statement that but for the British connection Ceylon would be a colony of India for 400 years. This nervousness on the Prime Minister's part is understandable and real and not a political stunt. For once he has shown remarkable foresight in taking a long term view extending for four centuries. But an independent nation must build up her own moral and military strength and cannot look for ever to the protecting arm of a foreign power. Belgium, Holland, Denmark and Switzerland are

By

N. SANGARAPILLAI,
B. A. (Lond.)

only half as large as Ceylon. They will scorn the idea of giving a base to any foreign power however big. One plausible justification may be urged for the defence agreement is that the agreement was a necessary condition precedent to the granting of independence. With the destruction of the Singapore Naval Base by Japan, Trincomalee naval base has assumed an importance of its own. For the naval base is vital for the defence of the remaining colonies in the East and of the line of communication with the East.

But the concession of a naval and air base to a foreign power is hardly consistent with the self-respect and security of an independent state. When India, Pakistan and Burma obtained their independence Britain made no stipulation for a military base, but was careful to pull out of these places in good grace. The statesmen who negotiated the

terms of settlement would have rejected independence with such limitations, for it is always insecure and not worth the paper on which it is written. Under the Treaty which conferred independence on Egypt, Britain reserved her right to maintain an army in the canal zone. But it is only after a protracted controversy which occasioned a good deal of bitterness and some skirmishes that Britain was forced to evacuate the canal zone, and she still retains her right to occupy the zone in times of emergency. If Britain became involved in a war in the East, Ceylon would have to face the horrors of aerial bombing, and even an invasion. Even her food supplies might be cut off. She would not be able to hold aloof as a neutral nation.

The nervousness of our leaders, though understandable, is unfounded or at least premature. India has had ample provocation from Pakistan. Millions of Hindus have taken refuge in India leaving behind their lands and all their property. Border raid by the tribes and even by the military are frequent. A re-adjustment of frontiers in the way of compensation would be a just claim. But India has scrupulously observed the Radcliffe award. The Portuguese Government in Goa is resorting to terrorism against the Satyagrahis agitating for reunion with India. Mr. Nehru has not lost his patience and still believes in peaceful negotiation. India is very friendly with Burma in spite of the large exodus of Indian nationals from that country. If Indian and Pakistan were to exchange positions, Pakistan very probably would have taken punitive

Jaffna
Hindu College
Y. M. H. A.

Srimat Parisai S. Murgesa Mudaliyar delivered an interesting address to the students of the College on 'செவ்வாய் நாளில்' under the auspices of the College Y. M. H. A. on Thursday, the 2nd instant at about 3 p. m. The meeting was presided over by the Principal, Mr V. M. Asaipillai.

The lecturer remarked that young men should not fail to value the ideals practised by their forefathers and such ideals would help them lead a happy and noble life.

At the end of the lecture, prizes and certificates were distributed by the distinguished lecturer to the students who had done remarkably well at the religious examinations conducted by the Colombo Vivekananda Society in 1954.

The President of the Association, Mr. M. Mylvaganam proposed a vote of thanks to the lecturer.

expedition against India, if she failed to get a reasonable compensation. India has obtained possession of the French pockets purely by diplomatic measures. As for the problem of the Indian domiciles in Ceylon, India is prepared to take back any number who voluntarily seek Indian citizenship. If our leaders were placed in the position of Mr. Nehru they would before long have lost their patience and threatened stern measures and caused much tension.

It is often argued that the successors of Mr. Nehru will not show the same concern for peace or the same respect for the sovereignty and integrity of Ceylon. It is certainly foolish to predict what the future will have in store. But an

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Evidence From His Work

"INDIAN literature, at least of the ancient and medieval times, sadly lacks any chronological framework worth the name; it is tainted with a profuse and indiscriminate intermixture with all sorts of legendary and mythical stuff" says Mr. K. N. Sivarajampillai in his Chronology of the early Tamils. This statement is true since we have not in fact, as yet a single important date in the history of the Dravidians ascertained and placed beyond the pale of controversy. It is scarcely possible to conceive greater confusion than that which prevails with reference to the question of the age of saint Thiruvallavar. Some

By

S. Thananjayarajasingham

Tamil scholars antedate him so far back as the second or third century A. D. at which the third Tamil Academy is believed to have flourished. Mr. P. T. Srinivasa Ayyangar maintains that the opening of the sixth century was the earliest period that could be assigned to Thiruvallavar. It is nothing surprising then, that in the absence of such a sheet anchor, individual opinions drift at pleasure from the second century A. D. to the sixth century A. D.

In modern times, it is easy to compile the biography of a writer since all the details of his life appear in books, newspapers, radio etc. But little of such information is available to us of Thiruvallavar who lived at least one thousand and five hundred years ago. On the other hand, a host of legends and incredible stories which relate of his birth, parentage and religion have been built up. When we sift and glean these external evidences, we cannot get at even a single

kernel of fact that would help us in assigning the date of this immortal poet. All that is left of him is his only work titled 'Thirukkural' and why not we explore the possibilities of fixing the date of this poet with his work as our main source of evidence?

Thirukkural is written in short Venpa and ranks as a poem belonging to the eighteen minor works. The eighteen minor works comprises, a poem dealing with the victory of a Chola King called Sengapan, five poems dealing with the tinai (ancient divisions of land) of Agam and twelve didactic poems which are purely ethical in nature. These twelve didactic poems are genuine imitations of the Sanskrit Niti Sastra poems which gained their popularity after the fourth century A. D. Therefore, there is not an iota of doubt that these twelve works were written at a time when Aryan culture had sent its roots deep in South India. The purity of the Sangam literature which depicts the unsophisticated growth of human mind cannot be seen, even in a faint echo in these works. Moreover the metrical forms in usage during the Sangam period were the blankverse and vanchi Venba in which the eighteen minor works are written, was a metre completely alien to Sangam poetry. Tolkappiyar and later prosodists have prescribed the lower limit of Venpa as two lines and this minimum limit has been chosen by Thiruvallavar who has not deviated from it in any chapter or single stanza. Sangam works grouped under the caption 'etutthokai' comprises twofold divisions of Agam and Puram in content and 'Thirakkural' taken as a whole conforms to none of the divisions. Hence Thirukkural is not a work of the Sangam period, but is a much later work.

(Continued on page 5)



இருக்கிறதாயும்.

சமச்சிவாயவே ஞானமுகூலவியும்
சமச்சிவாயவே நானறிவிச்செய்யும்
சமச்சிவாயவே நானறிந்தேத்துமே
சமச்சிவாயவே நன்னெறி உருமே

இருக்கிறதாயும்.

Hindu Organ

FRIDAY, JUNE 10, 1955

Treasure These Thoughts

The purest and the highest form of Bhakti is Nishkama Bhakti. Since God is the sole Doer and since He does everything for good, let us leave all mundane matters to be controlled and moulded by Him as he likes.

UNASKED FOR RECOMMENDATION

In the course of the speech from the Throne, Sir Oliver Goonetilleke, the Governor-General, referred to the switch over to the National Languages thus.

Every facility is being provided for the training of members of the public service in the use of the national languages for the purpose of administration. In the field of education the national languages will be used as media of instruction in the Senior Secondary stage from 1956 and facilities will be provided for the training of necessary teachers

A Department of Swabhasa has been set up for the production of textbooks and the compilation of glossaries of scientific terms.

This reference is a reiteration of the accepted policy of the Government in regard to Tamil and Sinhalese becoming the State Languages of Sri Lanka. But a week ago, ironically enough, it was reported in the metropolitan press that the Commission on Higher Education in the National Languages had made a majority recommendation that only one National Language should be made the medium of instruction at the University. For one thing the Commission was not requested by the Government to report on the question of the feasibility of University education being imparted in two national languages. Even as *obiter dicta* the opinion of the majority of the members of the commission need not be given any consideration in view of the

fact that the 'two languages' policy has been unreservedly accepted by the Government. The appointment of this Commission like that of the Official Languages Commission was consequent on and in furtherance of the decision of the Government to adopt Sinhalese and Tamil as the State languages of this Island. This Commission, already weakened by a significant rift among its own crew, has rushed on a voyage of investigation beyond the chartered depths. If as reported in the daily press the Commission has made recommendations contrary to the accepted policy of the Government, the latter has only one course of action to take. This Commission can no longer enjoy the confidence of the Government nor can it commend itself to the people. Making a recommendation to counter the decision of the Government and incidentally to induce the people to be disrupted on the issue of languages is worse than Communist propaganda. The Government should act forthwith and remove the misgivings that have been created by the reported recommendations of the Commission.

BIRTHDAY MONOURS

KNIGHTHOOD

Senator S. Pararajasingham

C. B. E.

Gate Mudaliyar

N. Canaganayagam O. B. E.

O. B. E. (Military)

Col. R. Sabanayagam

O. B. E. (Civil)

M. Sri Kanta Esq. M. B. E.

R. A. Nadesan Esq.

M. B. E. (Civil)

C. Nadesan Esq.

S. Pathmanathan Esq.

M. Rajendram Esq.

J. P.

C. Arulambalam Esq.

S. Kulasingam Esq.

S. C. Gunaratnam Esq.

GATE MUDALIYAR

Mudaliyar G. Subramaniam

MUDALIYAR

A. Kumaraswamy Esq.

Mubandiram Karthigesu

Mubandiram V. Mahesan

Mubandiram K. V. Ranganathan

P. M. Sangarapillai Esq.

GATE MUHANDIRAM

T. Balasubramaniam Esq.

A. J. Sangarapillai Esq.

P. Subramaniam Esq.

S. R. Thalayasingam.

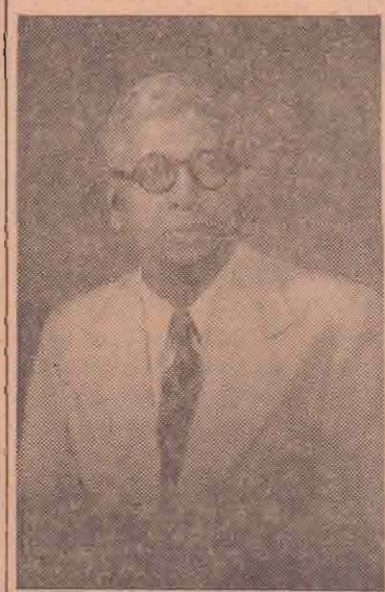
'Practice And Philosophy Of Co-operation'

That the newly formed Co-operative Federation of Ceylon has done well in electing Mr. V. Veerasingam as its first President is amply supported by the comments that appeared in the 'Modern Review' in a review of Mr. Veerasingam's book 'Practice and Philosophy of Co-operation' by Mr. A. B. Dutta.

It is a study of cooperative philosophy and movement with special reference to Ceylon. The writer himself a Co-operator and an educationist of repute has done a service to his countrymen by bringing out in bold relief not only the material benefits but also spiritual gains of Co-operation. The conditions are not much different in Ceylon from that of India and the progress had its way more or less through governmental backing or initiative which the author rightly deplores. Cooperation is a people's movement and it is the people who will work it up for themselves. Government can help it but cannot create cooperation. Cooperation presupposes many human qualities in its organisers and initiative among workers for a great cause irrespective of immediate benefits to them. The author depicts cooperation as a

religion which people of all lands and faiths must honour. He believes in world cooperation and world salvation through co-operation. Capitalism, socialism and communism each has its merits and defects but cooperation brings within itself a happy compromise to suit all countries all people and all times. It is a panacea for war, ignorance, unemployment, immorality and social evils of all kinds. Such is the author's estimate of co-operation; indeed with such a faith in cooperation, he is in a position to write with conviction on the subjects. The book contains 21 chapters dealing with various aspects of cooperative movements and activities. Law, State, Politics, Economics, Religion, Education, Party system, Bureaucracy, cooperative government; all have been drawn in the discussions by the learned author. The book has been written in a pleasant style and subjects presented display the author's unshakable faith in cooperation. The author is very much against State interference in the matter of cooperation although he welcomes help (cooperation) from all quarters. The book deserves to be widely circulated among co-operators.

C. B. E. FOR GATE MUDALIAR N. CANAGANAYAGAM O. B. E., J. P.



Municipal Council for over 9 years; He was also the first Ceylonese to be come an associate of the Institute of Bankers, London.

After serving the National Bank of India Ltd., Nuwara Eliya and Kandy as Head Shroff, the Gate Mudaliar retired in 1951.

He is one of the Directors of the Jaffna Hindu College Board of Directors and a Committee Member of the following associations:—

Son of the late Adigar A. Naganather C. B. E., J. P., U. M., Kopay, Gate Mudaliar Canaganayagam is the Senior Gate Mudaliar among the Tamils.

He was Mayor of Kandy in 1942 and was an elected member of the Kandy

1. Friend-in-need Society, Jaffna, 2. North-Ceylon Permanent Relief Fund, 3. King George V Home for the Aged, etc.

He received his education at St. Joseph's College, Colombo.

THIRUKURAL CONFERENCE

A three day conference organised by the Thamil Marai Kalagam with the assistance of the Anuradhapura Tamil Kalagam was held at Anuradhapura on June 3, 4 and 5.

Dr. M. Vetharaniyam, President of the Tamil Kalagam delivered the welcome address. Mr. Sivagnana Kiramaniyar, President of the South Indian Tamil Writers Association, Mr. S. Natesan, Vidwan Pandit K. P. Raimam, Vidwan Thandapanithesigar and several others delivered lectures on Thiruvalluvar and his works.

Reds Give Nehru Rousing Reception

Shri Nehru, the Indian Premier, who arrived in Moscow on Tuesday was given a reception the like of which, according to the Swiss Ambassador, was never before seen. The Indian Premier and Soviet Premier immediately had a discussion on general subjects.

ORDER "NISIP" DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 37

In the matter of the Last Will and Testament of the late Sundara Kurukkal Sathasiva Kurukkal of Averangal Decceased Sunthara Kurukkal Ratna Kurukkal of Averangal Vs, Petitioner 1. Sunthara Kurukkal Sathasiva Kurukkal of Averangal; 2. Santhanayagiammah widow of Ponnusamy Iyer of Kantherodai, Chunnakam 3. Thangammah widow of Muttusamy Kurukkal of Paththaiveny, Atchuvally Respondents

This matter coming on for disposal before Mr. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 23rd day of May 1955 in the presence of Mr. V. K. Rudrasingham Proctor on the part of the Petitioner and the affidavit of the abovesaid petitioner dated 19th day of April 1955 having been read.

It is ordered that the Will of the late Sunthara Kurukkal Sathasiva Kurukkal dated 22nd November 1953, and attested by S. Patarjali, Notary Public, under No. 2623 be and the same is hereby declared proved and that the abovesaid petitioner is declared entitled to have probate of the same issued to him accordingly, unless the respondents or others interested shall on or before the 27th day of June, 1955, show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of May, 1955. Sgd. P. Sri Skanda Rajah District Judge

(O 20 10 & 17)

REAL EDUCATION

THE spiritual seed must be sown just now. Offer a fragrant flower to the Lord. It is a great offering. When you are young, you must do Japa, Kirtan, meditation, study of religious books. If you sow the seed now itself, it will strike deep root, blossom forth and yield the fruit of immortality.

Real education is that which makes you realise your Self or Atma. Real education is that which helps you to control the mind and the senses and lead the Divine Life and realise the Satchidananda state. Real education is that which helps you to annihilate egoism, which enables you to attain immortality. Real education is that which helps you to attain the final beatitude which is the summum bonum of your existence.

You will have to put what you have learnt in to practice. Then only will you grow. Control the mind and the senses. This is the time for you to spend a few hours or a

By

SWAMI SIVANANDA

few minutes in prayer. Be regular in your prayers. Make it a habit to get up at 4 a. m. This is Brahmanuhurtha—very efficacious for Japa, prayer and meditation. Take care of your health. Practise Asanas and Pranayamas. There is no system of exercise as effective as the Asanas. They nicely exercise the endocrine glands and internal organs. They facilitate good circulation of blood to various organs. Take Satwic food. Cultivate divine virtues. Study Gita. If you are earnest, if you aspire fervently, and pray devotedly, you will become a Jivanmukta (liberated Sage) in this very birth. Tarry not. This life is meant for Self-realisation. Life is short. Time

is fleeting. Attain this Self-realisation through Japa, meditation, and selfless service. Utilise every moment in selfless service. Take part in some socio-spiritual service. Purify your heart through selfless service. In a pure heart which is serene, which is free from passions and sense-appetites, will the divine light descend.

One of the qualifications for a student of Yoga is serenity. Make the mind serene. You should know the science of controlling the senses. On account of Rajas (Passion) the senses move towards the objects. But a Dheera (spiritual hero) restrains them and turns the mind inward. This university education will not make you a Dheera. It is mere chaff when compared to the knowledge of Brahma Vidya (knowledge of Brahman). University education will not help you to attain perennial joy. Passing the M. A. degree examination, writing a thesis and getting the Ph. D. degree will not help you to attain this. Only a knowledge of Brahma Vidya will enable you to do so. You should be a Dheera. For a Dheera the world has no

(Continued on page 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 44

In the matter of the intestate estate of the late Thirunavukkarasu of Sangaraththai, Vaddukoddai. Deceased.

Marimuthu Thirunavukkarasu of Sangaraththai Vaddukoddai. Petitioner.

And

- 1 Thirunavukkarasu Rajadurai,
- 2 Thirunavukkarasu Selvaratnam,
- 3 Thirunavukkarasu Gunaratnam,

Basel Mission Fort Brand Double Grooved Roofing Tiles

For buildings where the very highest quality of Roofing Tiles are required use Basel Mission Double Grooved Fort Brand Tiles. These Tiles absorb the least quantity of water during heavy rains and are unrivalled for strength.

FIRST IN THE FIELD, FIRST EVER SINCE
BEST IS THE CHEAPEST IN THE LONG RUN.

WILLIAM MATHER & SONS,
Sole Agents, Jaffna.

(M 36 from 13-5-58)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 12-6-55 TO 18-6-55

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

You will find much improvements in your professional undertakings this week. Triumph over enemies and gains through landed properties also shown. Go ahead with your ventures.

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

This will be an unsettled week. Do not begin anything new. Domestic troubles and health upsets are also likely. You may fall out with some of your intimate friends week end.

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

Although you face with certain difficulties at the outset yet you are sure to succeed in your undertakings. Health upsets likely. Keep your temper under control.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will find it difficult to make both ends meet this week. New ventures should be handled with care. Misunderstandings with friends also shown. The first two days the worst out of the lot

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

You will not be able to make any decision in important affairs this week. Your mind will not be at rest. Ill health in the family circle and troubles in office shown Monday afternoon Tuesday and Wednesday must be spent with care.

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

The first half of the week will be quite favourable for new undertakings. Fame and social success promised. Second half of the week specially Thursday and Friday must be spent with care. Week end will turn favourable again.

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

You will have to be very careful in all your dealings with your father and his relatives. Misunderstandings with friends also shown. Financially a fairly good time. You will be able to get enough to meet your demands. Spend the last day of the week with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will have no mental peace this week. Friends will be taxing your patience. Troubles will brew in office. But you will be able to steer clear of most of them and come out triumphant. Avoid accidents week end.

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

Some hitches in the affairs of your friends may tax your time and purse this week. Domestic affairs will continue to be a problem. Do not begin anything new.

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

An unexpectedly good week. You will be able to triumph over your competitors. Financial gains and domestic harmony also promised.

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

You will find it very difficult to avoid scandals this week. Financially a good week. Gains through friends and landed properties also shown.

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

Troubles through maternal relatives likely this week. Avoid scandals. Indications of some minor accidents shown. Professionally a good week.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 21

In the matter of the intestate estate of the late Elanthamby Shivaprasadam Sivaswaminathan of Vannapponnai West Jaffna. Deceased.

Makeswari widow of E. S. Sivaswaminathan of Vannapponnai West Jaffna.

Vs Petitioner

Minor L. Thavanathan

do 2. Ravindran

do 3. Satoja

do 4. Nagendran all children of E. S. Sivaswaminathan

5. K. C. Shanmugaratnam all of Vannapponnai Jaffna.

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge

Jaffna on the 5th day of May 1955 in the presence of Mr. K. V. Navaretnam Proctor on the part of the petitioner and the affidavit of the petitioner filed of record having been read.

It is ordered that the abovenamed 5th respondent be appointed as guardian ad litem over the minors the 1st 2nd 3rd and 4th respondents and that the petitioner's declared entitled to have letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 10th day of June 1955 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of May 1955

Sd P. Sri Skanda Rajah

District Judge

Drawn by

R. V. NAVARETNAM
Proctor for Administration

(O. 19, 10 & 17)

(O. 17, 3 & 10)

AREA OF AGREEMENT IN DISARMAMENT TALKS

The United Nations Disarmament Sub-committee, consisting of the United States, Britain, France, Canada and the Soviet Union, decided there should be a pause for reflection.

The reason is the new complexion of the disarmament picture. The gaps between the Allies and the Soviets seem to have narrowed.

Observers who have followed the long debates through the years say Allied patience and persistence have paid off; the Soviets are now using ideas and language used by the Allies for many years.

The fact that the Soviets are claiming originality does not disturb the Allies. Allied officials say they seek only a workable disarmament plan.

There still are important differences in the two plans, requiring further reconciliation. The key difference is over the control and inspection of all arms production facilities.

But when the UN Disarmament Subcommittee meets next, probably at New York headquarters, it will at least have the following apparent general areas of agreement:

Allies	Soviets
A. Military manpower and all armaments to be frozen at the levels existing on December 31, 1954.	A. Agree in principle.
B. Step-by-step reduction of troop strength and conventional armaments from present levels to agreed absolute ceiling.	B. Concept of an absolute ceiling at low levels accepted in principle. Demand for one-third percentage reduction in big power forces dropped.
C. When reduction in armed forces is 75 percent complete, prohibition of nuclear weapons follows.	C. Allied proposal appears acceptable.
D. In accordance with UN charter principles, all states refrain from using atomic weapons except in defence against aggression.	D. Nuclear weapons can be used against aggression but only with approval of the Security Council. USSR has veto in Security Council.
(U. S. has said it would not use nuclear weapons or any other weapons except in defence against aggression).	E. Accepted in principle. But no mention of atoms for peace plan.
E. Atomic information should be shared for peaceful pursuits of mankind in accordance with UN Atoms for Peace Plan initiated by President Eisenhower on December 8, 1953.	These are the areas of conflict still to be ironed out. They center on the whole issue of control and inspections.

Allies	Soviets
A. Control of all arms production by a single UN organ.	A. Single control organ accepted, but.
B. UN control organ inspectors recruited, trained and prepared to operate effectively in states before start of disarmament program.	B. No provision for control organ to be in such position before reductions begin.
C. Countries to disclose their existing total armed strength. UN control organ would then verify these disclosures.	C. Governments requested to provide information, but control organ not entitled to verify these disclosures.
D. UN Control Organ would verify whether planned reductions of men and material are being carried out.	D. No provision for verification of reductions.
E. UN Control Organ entitled to verify whether allowed production levels of both conventional and atomic weapons are being exceeded.	E. No immediate control of conventional weapons production. No provision for disclosure or verification of atomic weapons production.
F. UN Control Agency empowered to take preventive action once it decides there has been violation of disarmament agreement.	F. Control agency not empowered to take preventive action. Can only make recommendations to security council where Soviet veto applies.
G. UN Control Agency's inspectors are entitled to enter all plants, all laboratories, all installations to make sure forbidden munitions are not being manufactured or that nuclear weapons are not being hidden.	G. No thorough inspection. Inspectors limited to plants designated by states and to seaports, airports, railway junction—like scheme followed in Korea.

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. 8733

1 Thamotharampillai Thiya-garajah and wife
2 Kathirgamanayagi both of Vannarponnai presently of No. 8, Modarawatta Angulana Colombo Plaintiffs
Vs.

1 Appudurai Somasundaram alias Kathiravelu; 2 Nadarajah Navaratnam; 3 Nadarajah Kandasamy; 4 Thaiyalnayagi daughter of A. Nadarajah all of Vannarponnai; 5 A. V. Thamotharampillai of Kayts; 6 V. Vijaya ratnam and wife; 7 Thangaratnam of Urumpiray; 8 Sinnathamby Kasinathan and wife; 9 Saraswathy both of Urumpiray presently of Malaya by their attorney 10 Alagamuthu widow of A. Kandiah of Urumpiray; 11 Subramaniam Kanagasabai of Urumpiray; 12 Sangarappillai Nadarajah of Vannarponnai West; 13 A. S. Kandiah of Karainagar East; 14 Vairavapillai Velautham of Uduvil Defendants

It is hereby notified that action No. 8738 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1941 for the partition / sale of the land / lands called Thadan Valuvu Pantriccoduvalavu in extent 4½ lms. V. C. "Theerthan Valuvu" 3 lms. V. C. both aggregating to a total extent of 7½ lms V. C. and situated at Vannarponnai West.

The defendants in the aforesaid action are summoned to appear in Court on the 21st day of June 1955 at 10 O'clock of the forenoon.

By order of Court,

Sgd. K. A. SEBASTIAN,
Secretary.

This 26th day of May 1955.
(O. 18, 3 & 10)

Allied officials point out that the Korean inspection system has been a complete failure. For example, time after time inspectors at a railway junction in Korea scanning the horizon with their binoculars would see Communist troop movements not far off but could do absolutely nothing about it. They were limited to inspecting only the railway junction.

The latest Soviet disarmament proposals also demanded the dismantling of bases on foreign soil.

The Allies already have proposed that agreements about military facilities of all kinds, including military bases, should be covered by the disarmament treaty. If agreements are reached on major reductions in armed forces and armaments, the Allies said, the importance of such bases will, of course, be immediately reduced.

In other words, if and when the world begins to disarm under an air-tight inspection system the need for bases would naturally diminish.

MAHA KUMBABISHEKAM AT CHIDAMBARAM

After 63 years, the Nadesar Temple at Chidambaram is being renovated. This will be followed on 7th July by Maha Kumbabishekam, a religious ceremony of great significance. Large numbers of Hindu devotees from all over India and Malaya are expected to visit Chidambaram on this occasion.

2 Devotees from Jaffna and other parts of Ceylon who wish to visit Chidambaram about this time are reminded of the various requirements in connection with their travelling and are advised to make immediate arrangements for obtaining the necessary documents.

(a) Steps may be taken to obtain an Emergency Pass-port, if one has not been obtained already

(b) This Pass-port must be forwarded to the Indian High Commissioner in Colombo with an application for a Visa, Postal Orders to the value of Rs. 2/50 have to be attached to it.

(c) For Vaccination and inoculation the M. O. H. of the area should be contacted and a certificate to that effect obtained on payment of a fee of Rs. 3/-

(d) One could normally take currency to the value of Rs. 50/- only; but, for any reasons if one wishes to take more, application should be made in time to obtain the necessary permits from the Exchange Controller

(e) those who intend to travel by plane are advised to reserve their seats early at the Air Ceylon Office.

4. The Madam of the Jaffna Saiva Paripalana Sabai at Maikattittheru can accommodate about 2 families or 8 persons, the most. As a big rush of devotees is likely, accommodation at Madams and Hostels must be arranged for in time.

Mr. S. Ponnusamy is in charge of the Navalar School at Chidambaram. The use of the school premises for the Jaffna Pilgrims may be arranged with him through the Sabai.

He may therefore be contacted direct or through this Sabai.

6. The Manager "Hindu Organ" is taking steps to stock

(a) Application forms for Visa

(b) " " Exchange Control permits for supply to those who apply for same.

7. Any further information may be obtained from this Sabai.

A. Thanabalasingam

Hony. Secretary
Saiva Paripalana Sabai

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AGE OF THIRUVALLUVAR

(Continued from page 1)

Can 'Thirukkural' be said to be a work of the Past Sangam period which ranges from the fourth century A. D. to the sixth century A. D? Mr. P. T. Srinivasa Ayyangar's opinion that "From the predominance of Aryan ideas and the free use of Sanskrit words Thiruvalluvar cannot be assigned to any century earlier than the sixth century" adds weight to this theory. A comparative study of the stanzas of the Kural along with the Sanskrit literature has revealed the fact that Thiruvalluvar had drunk deep in the fount of Niti, Arthasastra and other related Sanskrit literature.—

"தன்னுன் பெருக்கற்குத் தான்
பிறிதுண்பா
செய்தான் மாருமருள்"
:—Kural

Svamamsam Paramamsena
Vardhayitumicchat
anabhyaruya Pitru devas-
tatathonyo nastya-
punyakrt
:—Manu

The English translation of the Sloka in the Manu is that "He is devoid of virtues who desires to feed the flesh of his body with the flesh of other creatures except as oblations to the manes and deities." Thiruvalluvar's source for the Arappal seems to be the popular Dharma Sastra of Manu and for his Porutpal he follows mainly the Artha Sastra of Kantiliya. All these evidences go a long way to prove that Thiruvalluvar lived at a time when Aryan literature and culture had infiltrated into the ancient Tamil Nad—a time that could not be earlier than the fourth or fifth century A. D.

The language of the Kural seems to be much more modern than that of the Sangam literature and this fact also establishes its later origin. The post suffix 'Kal' is used for the rational class and this usage is not to be found in any of the Sangam poetry.

"அந்தரங்குத் தப்பாவு வேண்டி
மறந்தார் சென்
மற்றையவர் கன் தவம்"

Some characteristics of the tense like 'ஆகித்' case-signs like 'மாட்டு', auxiliary verbs such as 'கூறு' and 'கா' terminations the use of all of which are totally new to Sangam poetry but are found in the Kural. Even a cursory glance of Kural would convince any read-

er that Kural was written at a time when Jainism and it tenets held sway in India Thiruvalluvar's knowledge of statecraft and diplomacy as can be seen in the relevant chapters of Kural suggest the view that the work was written in an era of political chaos in the country, with the object of serving as a model to posterity. In the light of these evidences, Thiruvalluvar could be assigned to the fourth or fifth century A. D.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 7.

In the matter of the intestate estate of the late Sellappah Subramaniam of Punnalakkaduvan, Jaffna.

Deceased.

Thyriam widow of Sellappah Subramaniam of Punnalakkaduvan Jaffna.

Petitioner.

Vs.

1. Subramaniam Satiyapalan
2. Subramaniam Satiyadasan
3. Subramaniam Satiya Devy all of Punnalakkaduvan, Jaffna the 2nd and 3rd named minors appearing by their g. a. l, the 1st Respondent.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esqr., District Judge Jaffna on the 25th day of March 1955 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the Petitioner and the affidavit of the abovenamed petitioner dated 10-8-53 having been read.

It is ordered that the said Petitioner be declared entitled have Letters of Administration of the estate of the late Sellappah Subramaniam and the same issued to her accordingly and that the 1st Respondent be appointed guardian and administrator over the minors the 2nd and 3rd Respondents abovenamed unless the Respondents or others interested shall on or before the 9th day of May 1955 show sufficient cause to the satisfaction of the court to the contrary.

This 25th day of March 1955

Sgd. P. Sri Skanda Rajah,
District Judge.

Drawn by
Sgd. V. Navaratna Rajah,
Proctor for Petitioner.
30-5-55

Time to show cause extended for 24-6-55

Sgd. P. Sri Skanda Rajah
District Judge.
(O 21 10 & 17)

WARNING ABOUT
WATCHING THE ECLIPSE

BY DR. VON FESUS

JUNE 20 approaches and the whole population of Ceylon will watch the solar eclipse which will take place on that day.

Sight can be impaired if the eyes are inadequately protected. Sensitivity of the eye varies with the individual, youths below 20 years of age being especially susceptible to burning of the retina.

It is, therefore, most important that parents and teachers should instruct children in advance and supervise them at the time of the eclipse.

Human nature being such, no amount of warning will prevent people from looking up at the sun. It is necessary, therefore, to recommend some easy, practicable, cheap and accessible method of protecting the eyes against 'solar retinitis'.

Special absorption-glasses giving full protection, are available to the public, but they are expensive. Ordinary sunglasses, film-negatives, even welders' goggles will not give full protection. On the other hand, in the remotest village will be found a candle, a kerosene or coconut oil lamp and a piece of glass.

Hold the glass—or your sunglasses—just about the candle or lamp flame and allow a not too thick film of soot to form on the glass. Test the thickness by attempting to look at the sun with the sooted glass.

Here are sample, but important, recommendations which everyone should follow when viewing the eclipse:

(1) Do not look at the eclipse—even during totality—except through a thick-blackened sooted glass.

(2) Use only one eye for viewing; do not at any time view the eclipse with the other eye. In this way you expose only one eye to any risk.

(3) Do not look at the eclipse for more than a few seconds at a time.

(4) After each viewing allow the eye to rest for at least half a minute before viewing again.

(5) Do not leave your preparation until the last day: make your sooted glass earlier and have a trial before June 20

(6) Lastly, if you feel any discomfort in your eyes after the eclipse go at once to the nearest eye-department of a hospital.

NOTICE

THE UNVEILING CEREMONY

OF THE PHOTOGRAPH OF

ATIKAR S. SELLAMUTTU M. B. E.

who had donated the Building for the Out-Patient Department of this Hospital

will take place

at 3 p. m. on Saturday 11th June, 1955

The Hon'ble Mr. S. Natesan M. P.

Minister of Posts & Tele-Communication has kindly consented to perform the ceremony

All Friends and Well-Wishers are cordially invited to attend

Dr. G. Cooke, M. D.,

Medical Superintendent

Green Hospital, Manipal.

2nd June, 1955

(M. 53.10)

GOVT. TENDERS

MANNAR KACHCHERI

N1528-Tenders for the Resale of toddy rent-Toddy Tavern No. 5, Kaddadivayal, for the period 1-7-55 to 30-6-56, close at 10 a. m. on 21-6-55 For particulars see Part I-Section II, Govt. Gazette, 10-6-55. (G. 7. 10).

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/16

Vallipnam Thambimuttu of Vatharavaththai.

Plaintiff

Vs.

1 Kathirkamu Velupillai, 2 Kathirkamu Sinniah, 3 Sangarapillai Kumarasamy and wife, 4 Annapillai, 5 Karthikesu Chelliah and wife, 6 Sinnapillai all of do, 7 Chuppar Sathasivam of do and wife, 8 Chellammah of Uduthurai Point Pedro, 9 Alvapillai Ponniah Minor, 10 Alvapillai Nagendram by his G. A. L. the 11th deft, 11 Elayapillai widow of Alvapillai, 12 Asaipillai Kanapathipillai of Vatharavaththai, 13 and wife Rasammah of do, 14 Sinnatamby Sangarapillai, 15 Sinnatamby Kiddnapillai of Madduvil Chavakachcheri, 16 Sinnatamby Vaitilingam of Vatharavaththai, 17 Velupillai Apputhurai and wife, 18 Annapillai both of Madduvil Chavakachcheri, 19 Karthikesu Vairamuttu and wife, 20 Vallipillai both of do, 21 Nallapillai Velupillai and wife, 22 Nallammah both of Ponnaryu, 23 Elayapillai widow of Ponniah of Vatharavaththai, 24 Annapillai widow of Kandiah of do, 25 Sadayar Vairamuttu and wife, 26 Nagammah of do, 27 Vallipuram Saravanamuttu and wife, 28 Elayapillai of do, 29 Vairavipillai Ponnudurai, 30 Vairavipillai Thillaipillai, 31 Vairavipillai Nagalingam, 32 Vairavipillai Kandiah, 33 Vallipuram Sangarapillai and wife, 34 Ponnupillai all of do, 35 Kanapathipillai Thamothe-rampillai and wife, 36 Annammah both of Vaddakachchy Colony Kilinochchy.

Defendants.

It is hereby notified that action No P/16 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition / sale of the land / lands called Thenakkamparalikkuthenkilakkukardu in extent 130 1/2 Lms. V. C. and situated at Puctor North.

The defendants in the aforesaid action are summoned to appear in Court on the 19th day of July 1955 at 10 O'clock of the forenoon.

By order of Court,

R. JEGASOTHY,

For Secretary,

This 6th day of June 1955.

(O. 22. 10 & 17)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 3-6-55)

Sixth Adhyayam (Contd.)

This is a highly important Mantiram which is found repeated in the Mundaka (II. 2-10) and Katha (II 5-15) Upanishads verbatim, and also in the Bhagavat Gita (XV. 6) in a modified form. The reader's attention is drawn to our notes in the study of these Upanishads (Vedanta Moola Saram, Chapter XVIII and XX). The ideas contained in this Sruti are so important however that we prefer to quote here at length the Thiruvachaka lines briefly referred to in those notes:

அருச்சுனிற் சோதி அமைத்தோன், திருத்தகு
மதியிற் தன்மை வைத்தோன், திண்டிற்
தீயில் வெம்மை செய்தோன், பொய்தீர்
வானிற் கலப்பு வைத்தோன், மேதகு
காலில் ஊதகம் கண்டோன், சிழுவ் திகழ்
கீரில் இனகவை சிழுத்தோன், வெளிப்பட
மண்ணிற் திண்மை வைத்தோன், என்ரு என்ரு
எனைப் பலகோடி எனைப் பல பிறவும்
அனைத்து அனைத்து அவ்வயின் அடைத்தோன்.

He who bestowed light on the sun,
He who imparted coolness to the lovely moon,
He who created heat in the mighty fire,
He who provided sound in the steady Akas,
He who found motion in the uprising air,
He who conferred taste on the shady water,
He who gave solidity verily to the earth,
He who similarly invested myriads of other things
with myriads of qualities suitable to them.

In short, God is the source of all energy, whether it be that of lighting or cooling or heating or flavouring or moving &c. The Sruti had previously spoken of Him as the Ruler of rulers, the Deity of deities, the Lord of lords, the Supreme of supremes, the Eternal of eternal, the Intelligents of intelligents &c. Now it describes Him as the Light of lights. Though it is only the physical lights that are expressly mentioned in this Sruti, we may extend it to all lights, both physical and spiritual. This is why God is often described as சோதிக்குட் சோதி, the Light within the light, பாஞ்சஜி, the Supreme Light, &c.

15. He is indeed (like) an incomparable light (Amsu) in the middle of this world, even (like) fire placed in water. Knowing Him alone, one overcomes bondage (Mritya, Anavam). There is no other way to gain emancipation (therefrom).

The previous Sruti had described God as the Supreme Light of lights. The present verse continues the theme and likens Him to a light placed in the middle of the world and illuminating it. The word *Hamsu* or *Amsu* is variously explained as a bird, a traveller in the sky, the sun, a destroyer of ignorance or darkness, &c. We have adopted this last interpretation which aptly fits in with the context and translated *Ekohamsu* as 'an incomparable light'. As regards the other analogy of fire (or a lamp) placed in water, water is explained as referring to the heart or mind and other senses which are unsteady and of a vacillating nature like water. The idea seems to be that God is like a beacon light guiding those who are anxious to cross the stormy waters of the ocean of births and deaths. As we explained when studying a previous Sruti, the word *Mrityu* refers to Anava Malam, the arch-enemy of man.

16. He creates everything. He knows everything the Source of life, of the Form of Knowledge, the Destroyer of Death (Kala Kalan), possessed of the (eight Divine) qualities, (the Source of) all arts and sciences, the Lord (Pati) of the first cause (Pradhanam, Maya, Pasam) and of the soul (Kshetragnan, Pasu), the Lord of the qualities (Gunesan), — He is the Author (ஏது, efficient cause) of bondage and existence in and liberation from the world (Samsaram).

In previous Sruties we found that the three eternal entities recognised in the prehistoric Vedantam of the Upanishads were called Vasi (God), Atma (soul) and Sarva Pasam (all bonds) and one variety of the last of these was particularized as *Eko-Peejam*, the one seed (of the variegated world). The present verse refers to these same eternal entities as Pati (God), Kshetragnan (soul) and Pradhanam (bondage). This last word *Pradhanam* literally means first cause and is identical with the *Peejam* or seed of the world previously mentioned, to wit: Maya. By the application of the particular rule of grammar,

Defence

(Continued from page 1)

unprovoked aggression by India will be condemned at the bar of International opinion. The hydrogen bomb has seen to it that a world war is almost an impossibility. Any aggression by India is bound to create repercussions in other parts of the world. Anyhow it is only a possibility in a very remote future against which our statesmen need not make

provision just now. When such a contingency arises the protecting arm of Britain may not be forthcoming. The Empire in the East has already faded. What is now left after the wreckage of the Second World War may have faded altogether by then and Britain may shrink to be a small nation. The concession of bases to Britain is hardly consistent with the self respect of a sovereign independent state like Ceylon and may be a threat to her security.

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called உபலக்ஷணம் (in Tamil) or implication through association or kinship, the other two kinds of *Pasam* called Anavam (the *Mrityu* of the previous Sruti) and Karmam may also be taken as implied here.

Regarding the term *Kshetragnan*, the reader's attention is drawn to our notes on the Bhagavat Gita where it was noticed that these same three eternal entities were called Prakriti (Pasam) Purushan (Pasu), and Purushotaman (Pasu), and also as Kshetram (Pasam), Kshetragnan (Pati) and Kshetri (Pati). The word *Kshetram* means a place and is applied to the body and the world generally, the product of Maya. *Kshetri* is the possessor of the world. That God is the possessor of the world will be quite apparent if we ponder over such words as அவை உடைமை ஆளாம் காம் அங்கு (Siva Gnana Bodham), all (the world) is His possession and we are His servants, எல்லாம் உன் அடிமையே எல்லாம் உன் உடைமையே எல்லாம் உன் உடைய செயலே (Thayumanavar), all (souls) are Thy servants, all (the world) is Thy property, all actions are Thy actions. Reference is also invited in this connection to the very first Mantiram of the first Upanishad (the Isavasiyam) that we studied (— vide Vedanta Moola Saram, Chapter II, —) where the world is declared to be the Lord's property and man is instructed not to covet it. That the word *Kshetragnan*, which means the knower of the *Kshetram*, applies to the soul will be similarly clear from such statements as இரு திரன் அறிவது இரண்டலா ஆம்மா (Siva Gnana Bodham) that which knows both (God and matter) is the soul which is neither the one nor the other, சத்த அசத்த அறிவது ஆம்மா தான் சத்தம் அசத்தம் அன்ற (Siddhiyar), it is the soul that knows both *Sat* and *Asat*, but it is different from both *Sat* and *Asat*.

(To be continued)

வாண்டுதில் வழாது பெய்க மலிவனஞ் காக்க மண்ண்
கோண்டுறையாக செய்க குறைவிலா துயர்கன் வாழ்க
கான்மறை யறங்க் கோங்க் கற்றவம் வேன்வி மங்க்
மென்மைகொன் சைவ கீதி விவருக வடிவ மெல்லாம்

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REAL EDUCATION

(Continued from page 3)

attraction at all. You are attracted by a little colour, a few ginger biscuits. You have become a slave of the Indriyas (senses). You want strength born of discrimination. However great you may be intellectually, you are a mere plaything in the hands of Maya (illusion). The saints and sages are the repositories of this wisdom which can give you bliss and which can make you really rich. You may be a millionaire, but if your mind is filled with desires, then you are a beggar of beggars. A little Vichar (enquiry into the nature of the Self) and a knowledge of this Self will enable you to rest in your own Swaroopa (essential nature). Then you will become a king of kings. You must realise that you are Satchidananda in essence; you are the Supreme Soul. Your nature is not sorrow and worry. Somehow this sorrow and worry have come. Bliss is your real nature. You are the Creator, Preserver and Destroyer. Let me remind you all of the last word of the Upanishads—Tat Twam Asi—That art thou. Accidentally you have forgotten this. Feel now: "I am not a clerk; I am not a poor man." Your real nature is Satchidananda—Existence, Knowledge, Bliss Absolute.

This is the message of Vedanta. In essence, there is One Homogenous Consciousness. From that Consciousness the ears and other senses get their strength. That power, that wisdom, that light, That thou art. How much strength you get; The wealth of all the world is yours. The message of Vedanta is the message of Unity, Oneness of Consciousness. Just feel for a moment: "I am not Mr. Abraham, nor Mr. Sundaram"; feel that you are the All-pervading consciousness, not only of the whole world, because that is only the foot-print of a calf, but of the whole creation and beyond also. That is your nature. Now sing with me. I am your own Self. We have become one now.