

For Your Printing

SAIVA
PRAKASA
PRESS

THE Hindu Organ

FOR YOUR
FUTURECONSULT
SRIPATHY (JR.)
C/o. HINDU ORGAN

Estd. Sept. 11, 1889.

[The Only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

VOL. LXIX

JAFFNA, FRIDAY FEBRUARY 21, 1958

NO. 45

The Revision of the Constitution RELIGIOUS LETHARGY

IN JAFFNA—VI

I. How the Present Scheme Came into Being

Saiva Temples—their Significance

(BY A STUDENT OF POLITICS)

(M. JNANAPRAKASAM B. Sc.)

It would be appropriate first to consider how Ceylon's present constitution came into being we examine the case for its revision.

The present constitution had its beginning in the British Government's Declaration of 1943. That Declaration authorized the Ceylon Ministers to draft a constitutional scheme for internal self-government, subject to conditions relating to external affairs and defence. A condition for the acceptance of the scheme to be prepared by the Ceylon Ministers was that it should receive the approval of three-quarters of all the members of the State Council excluding the Speaker and the three Officers of State. The unexpressed intention of the British Government in imposing this condition was that the Ministers should consult the minority members in the State Council in formulating their scheme.

But the Ministers proceeded to hatch their scheme in secret. They did not provide an opportunity to minority members to make their own contribution to the constitutional advancement of Ceylon.

Finding themselves ignored the minority leaders led by Mr. G. G. Ponnambalam made strong protests against the Ministers' procedure in a series of letters to the Governor and the Secretary of State for the Colonies. In their first letter of protest to the Secretary of State they complained "The Ministers have refused to disclose in Council or even in informal talks their draft proposals...The Ministers' procedure prevents minority communities' viewpoints regarding these proposals being disclosed to you."

That the British Government had intended that the Ceylon Ministers should produce a compromise scheme in consultation with the Minorities is evident from their subsequent conduct when they found that the Ministers had ignored the Minorities. The Declaration of 1943 did not contemplate wide terms of reference for the proposed Commission. The Commission's task was to be confined to the examination of the Ministers' proposals only. But when the British Government found that the Ceylon Ministers had failed to negotiate an agreed draft with the minorities, they modified the terms of that Declaration and appointed the Soulbury Commission not only to examine the Ministers' proposals but also to provide full opportunity for consultation to take place with various interests including minority communities concerned with the subject of constitutional reform.

If further evidence of the British Government's intention is needed, it can be found in the following observations of the Soulbury Commissioners in their Report: "The Ministers were aware that protests had been made against the secrecy with which they had prepared their scheme, and they knew that His Majesty's Govt. had from the beginning of the discussion of reforms been concerned about the lack of unanimity on the subject. A complete answer to the suggestion that the Commission should hear the submissions of the minority communities would have been that the Ministers had themselves already ascertained their views, but this they had failed to do, although such a course would clearly have been the best way of assuring the necessary support in

the State Council. So enquiries were made in Ceylon why the Ministers proceeded as they did. Those concerned, to defend their attitude, invariably replied that the Secretary of State had asked the Ministers and the Ministers only, to prepare a constitutional scheme, and that he had given no directions as to consultation with the minorities who were fully safeguarded by the stipulation as to the three-fourths majority. This explanation has only to be stated for its inadequacy to be obvious. There can in our view be no doubt that the Ministers deliberately avoided consultation with the Minorities because they knew that the latter would not agree to go as far in the direction of Dominion Status as the Ministers desired. Little progress can be made in public affairs by strict adherence to the letter of documents and complete neglect of the spirit of compromise".

Now why did the Ministers fail to take the obvious and straightforward course, that of taking into confidence the representatives of minority interests? On this point, apparently in Soulbury Commissioners have been misformed. It was not that the Ministers feared that the Minorities would not agree to go as far in the direction of Dominion Status as the Ministers desired. The Minorities were as anxious for Dominion Status as the Ministers and this the Ministers knew. No, what the Ministers feared was that the Minorities might ask too much in regard to representation and the safeguarding of their special interests. The Ministers made the mistake of not adopting the normal democratic procedure of discussing the whole question of constitutional advance with all those affected by

The religious worth of a nation is measured by the number of men of faith the nation produces from time to time. These men of faith are called pathi-Jnanis in this Tamil country. They have been the traditional torch-bearers of our religion. They have been in a way the guardians of our religion too. They have directly or indirectly controlled the spiritual atmosphere of our sacred shrines thereby rousing the spirituality in us and making us alive to religion and religious way of life. These pathi-Jnanis are distinguished from others by the purity of their lives, the depth of their spiritual insight, their utter disinterestedness in things worldly, and their absorbing love of God. The history of our very long chain of pathi Jnanis is almost identical with the history of our temples both in South India and Jaffna. Our temples are big mansions of God to which the Pathi-Jnani retires to wait upon 'his God' in truth and spirit. He waits upon 'his God' seeking his own form of religious experience and his own form of fellowship with God. Our temples are not mere prayer-houses or mere places of worship. They are not

it and then arriving at an agreed compromise. They preferred to postpone the issue till the last moment and then present the minorities with a fait accompli. In other words they wanted to take advantage of the Minorities, especially the Tamils, keen desire for constitutional advance and confront them with the cruel dilemma of either rejecting a scheme promising substantial advance or accepting it with a subor-

even centres of spiritual discipline and practices. They are by tradition and history, vast and rich store houses of religious 'anubhuti' of various shades and various levels. That is why even very large spiritual beings like Jivan Muktas are advised and directed to temple worship by our Saiva religion although they are completely freed from all kinds of Pasa such as prathi-banda dhosa, Anubandadhosa, and Sambandha-dhosa.

The true worth of our temples and their spiritual significance cannot be easily measured by any available modern standard. Either we require a deep Saiva insight or an absorbing love of God to realise the philosophic basis—nature purpose and necessity on which our temple worship is based. For the last 100 years or so there has been a lot of sneering at our temples especially by the English educated class of our society. Early in the 19th century there were planned religious reform movements in this country planned only to denounce Temple worship as a most unpardonable crime sin and superstition. Then came a period when some 'defenders of our faith' came and said that temple worship was after all not so heinous as it appeared, but it marked a low type of morality and a low type of primitive religion. Then came another more enlightened period in recent history when it was thought that temple worship was only adapted to the illiterate mob and the uncivilised rustic who could not comprehend the high things of spiritual life.

(Continued on page 2)

(To be continued)



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமுங் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, FEBRUARY 21, 1958

Treasure These Thoughts

We are perfectly at home in God; we can lean back on 'the Sustaining Infinite' and be at rest. Or we can float out on to the Ocean of God's Peace.

RULING FOR POWER!

The M. E. P Minister of Justice in mere enthusiasm of the many changes, most of them for the worse, that have been introduced or contemplated by his Party, proposed the framing of legislation denying the Courts of Justice the power to review ministerial orders. Perhaps the powerful protest by those who have the inalienable right to make even legislators review their proposals from the point of view of reason and fairplay has influenced the ebbing of the misguided enthusiasm of the Minister of Justice. But it requires to be brought home to the Bandaranaike Cabinet that the legislators of the ruling party are spending their energy in vain, and in certain instances have compelled the members of the learned professions to give emphatic expression to their protest in public.

Lawyers assembling in large numbers at a protest meeting have unanimously deprecated the proposal of the Government to exercise control of the legal profession and have rightly reminded the Ministers of State of the true meaning of democracy. The Incorporated Law Society of Ceylon, in its memorandum, has effectively explained the fundamental objection to any proposal that tends to bureaucratic control of lawyers and judges.

We are afraid that the M. E. P. Ministers have become confused in their minds particularly when they attempt to frame new legislation merely to create an impression on the mind

The Revision of the Constitution

(Continued from page 1)

dinate position for themselves.

When the British Government modified the proposed Commission's terms of reference, the Ministers instead of accepting the new position with good grace went into hysterics, withdrew their scheme and announced their intention not to collaborate with the Commission.

One would have thought that the British Government having successfully foiled Ministerial intransigence and retrieved the situation would thenceforward follow a courageous and just policy. Instead, we find an immediate *volte face*. It soon became evident that the British were bent on appeasing the Sinhalese community or at least that section of it led by Mr. D. S. Senanayake. This policy of appeasement was pursued by the Commissioners as well as by the British Government.

It soon appeared that the withdrawal of their scheme and the threat of non co-operation by the Ceylon Ministers were nothing more than mere spectacular gestures. The scheme was a published document for all the world to see. Commissioners proceeded with their task of examining it and invited comments on it. Mr. Senanayake had no scruples to have what were called 'informal talks' with the Commissioners and to assist them in their work.

The minority leaders no doubt, had their "day in court". But in the

of the masses that changes are being effected at all levels. The Minister of Justice speaks about creating confidence in the public. May we remind the Minister that the M. E. P. legislators have to go a long way to win the confidence which they are fast losing in their effort to introduce changes without studying their implications in the context of reason, justice, and above all commonsense. The ruling party should not appear to be in possession of unchecked and irresponsible power in wielding it. Democratic conception discredits the accumulation of all powers in Ministerial hands. The M. E. P. must bear this in mind.

end the Commissioners found for the Ministers and approved their scheme with minor amendments and the addition of a weak Senate. The representations made by the minority leaders were brushed aside and their allegations against the majority community were dismissed as either exaggerations or unproved.

The constitution which was embodied in the Soulbury Commission's Report has been wrongly called the Soulbury Constitution." The fact is that it was produced by Mr. Senanayake. All the essential provisions of the Ministers' Draft were embodied in the Soulbury Constitution...."

(Ivor Jennings)

Mr. Senanayake's contribution to the new constitution was not confined to his dominant part in giving shape to the Ministers' scheme and to elucidating points raised by the Commissioners during their informal talks with him (as a matter of fact, the technical task of drafting was entrusted to the Ministers' very competent constitutional adviser, Sir Ivor Jennings. Before the publication of the Commission's Report, Mr. Senanayake was summoned to London in order that he might be available for consultation by the Secretary of State for the Colonies. There the Commission's Report was given to him in "proof" and he was asked to make his observations thereon. He made full use of this opportunity. He criticised some of the modifications made by the Commissioners in the Ministers Draft. Many of his criticisms were accepted and they were incorporated in the final scheme as it emerged in the Government White Paper of October, 1945.

Much is sometimes made of the fact that this final scheme was accepted by an overwhelming majority of the State Council including some of the minority leaders. But it must be emphasized that no special significance attaches to this decision of the State Council. The minority leaders had fought and lost. They knew that their adverse votes would not affect the eventual acceptance of the scheme that acceptance was a foregone conclusion, especially as the British Government had already waived the re-

quirement of a three-quarters majority on the ground that the Soulbury Commissioners had consulted minority interests. The motives that influenced the minority leaders in voting for the scheme are quite evident from the speeches made by them on the occasion. Here is a portion of the speech of Mr. S. Natesan, member for Kankasanturai as reported:

When the Leader of the State Council (Mr. Senanayake) said that they were on the threshold of Dominion Status who would stand in the way of their country getting the fullest freedom? Mr. Natesan asked. Nobody could say that the Minorities failed to press their demands before the Commission. He felt that very scant attention had been paid to the claims of the Tamils. The quantum of representation for the Tamils remained practically where it was. The Tamil community pursued the path of constitutional agitation. Now when that path was closed they had to consider what they had to do. Certainly the Tamils were not going to follow a policy of negotiation.

Mr. J. Tyagarajah, member for Mannar was equally outspoken. He said that the House could not expect the Minority communities to be satisfied with the Soulbury Report on the White Paper. The Soulbury Commissioners had followed the line of least resistance and adopted the Ministers' Scheme. The Secretary of State had let them down. It was a very raw deal particularly for the Tamils. His advice to his community would be to trust to the professions to which expression had been given by Mr. Senanayake and others.

The Soulbury Constitution giving internal self-government was accepted by the State Council in November, 1945.

After this, was enacted the final act in the drama which culminated in Ceylon's Independence. The sole hero of this tragic comedy was Mr. D. S. Senanayake who happened to represent in a unique degree Sinhalese Nationalism at its best and worst.

Only a few amendments were needed to transform the Soulbury Constitution (or to give it the more correct name, the Senanayake Constitution) into a

Constitution for Independent Ceylon. Though the Soulbury Constitution had affected the relative position of the Minorities most adversely, yet it contained certain provisions which were designed to safeguard minority interests under that Constitution.

1. The Governor had to appoint the Appointed Members of the Senate and the House of Representatives in his discretion. That is to say he was not bound by the advice of his Ministers.

2. The Governor was required to reserve Bills dealing with the Minorities and constitutional amendments.

3. The King in Council had the power to suspend or amend the Constitution.

Thus though the Minorities had lost much, they could still look up to the Governor or the King in Council to protect their interests.

Independence, besides its momentous general consequence affecting all communities would mean (and it has actually meant) the entire sweeping away of these safeguards.

One would have expected the British Government to consult the Minorities before deciding to relinquish its special obligation to them. In India where about the same time the British Government was making similar arrangements to leave, the Muslim minority was treated on a footing of equality with the Hindu majority. Jinnah the leader of the Muslim League which had not played any significant part in the freedom struggle was allowed to have his pound of flesh (in the shape of Pakistan) before Independence was given to the rest of India. But for some mysterious reasons a different and un-British policy was followed in Ceylon.

One fine day, in June, 1947 even before the Soulbury Constitution had come into operation, the people of Ceylon learned and to their utter surprise that Britain had decided to grant Dominion Status for Ceylon. They were told that this was being done at the request of Mr. D. S. Senanayake. He had, it seems, of his own accord offered to enter into binding agreements on Defence and External Affairs with the British Government as a preliminary to Independence and had even gone to the

(Continued on page 5)

THE PLIGHT OF THE TAMILS IN CEYLON

BY A CEYLON TAMIL

Theocratic scheme of society is incompatible with modern type of democracy which confers equality on all alike. Birth does not count but ability and skill alone count. Varnas have no place nor hereditary monopolies of certain professions. The State provides a scheme of education affording equal opportunity to every citizen to pursue studies that will suit the individual. A Welfare State looks after the health of the community and provides refuges for the aged and infirm. The old joint-family system has disintegrated and individualism has come to stay. The old co-operative way of life has given way to competitive life which calls for greater effort for success. But this confers privileges on a few; hence it is not in favour with the Communists who believe in revolution and dictatorship to achieve their purpose rather than in evolution and democracy with respect for law and order.

The Tamil society being steeped in caste finds itself at a loss to adopt itself to the changing world. The need of an organisation to guide the masses in the traditional way of life but adapted to modern times is an urgent necessity. It is true that reformers like Arumuga Navalar had indicated in plain Tamil how an individual should strive to lead a life in keeping with past traditions but not in keeping with modern society. The impact of Mahatma Gandhi's teachings have transformed the vision of many a Hindu. Untouchability has gone for good but the mixing up of castes has not taken place as anticipated. In all public activities people are still bent on segregating themselves according to caste and in elections (caste) cry is raised by candidates who demand the votes of their fellow-caste voters. Religion and State will have to run parallel but in separate lines, in a secular state which is bound to treat all religions alike. Hence Hindus cannot expect not only the usual Rights but even special help from the State as will be seen by the fact that the Ceylon Government is providing special facilities for Buddhists and Muslims but not for Hindus and Christians.

There are no Government Hindu Schools though there are Government Muslim Schools. Such discrimination is not democracy. A Tamil school master cannot compete with a Muslim school master on equal terms as in former times. Perhaps if he changes his faith to Buddhism or Islam he may fare better. There is nothing in our laws to prevent such change.

Dr. Radhakrishnan lecturing to us said that "democracy breeds equals" and all should have equality of opportunity which is not handicapping one for the merits one shows in open competition. Toil, sweat and hard work are not appreciated but only votes count with our politicians. The public administration is not free from interference by politicians who have to oblige these voters. If a Government doctor has trouble with his Apothecary the latter has better chance as there are more votes from Apothecaries. Similarly a teacher has better chance over a manager but the parents and pupils score over a teacher. It is all a question of how to catch more votes. For this, individual politicians cannot be blamed but the system which permits such things to happen has to be blamed. A study of the results of various competitive public examination will show that the percentage of Tamil candidates is not what it was in the past. This deterioration may be the result of frustration. Taking all these things together the need for an organisation based on actual service and not mere birth, is more paramount now than ever before to help the Tamils to maintain their status and honour in this ever changing world. Should we neglect to organise ourselves we will be swept off our feet by the forces which are well organised and marshalled against us by powerful adversaries with great resources. It is high time that the Tamils of Ceylon opened their eyes to their short comings and learnt the lessons that history can teach them. It is best to write their own history as even this is being written to suit individual

purposes. All anti-Tamil propaganda should be met with counter propaganda and measures adopted for self protection and promotion of Tamil language and culture. Let us not allow these to go by default; otherwise our progeny will curse us for having deprived them of their rich heritage coming down from even long before prince Wijeya set foot in Ceylon soil. Why not call a national convention of All Ceylon Tamils and resuscitate the Ceylon Tamil League. But will our politicians permit it to function for the general good of the Tamils.

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 601

In the matter of the Last will and Testament of the late Parupathi pillai wife of Vallipuram Kandiah of Puloly South

Deceased

Vallipuram Kandiah of Puloly South

Petitioner

Vs

1. Vinasithamby Alvappillai
2. Seethalakshmy wife of

Sathasivam Alvappillai

3. Kamaladevi daughter of Kandiah

4. Indradevi daughter of Kandiah

5. Sarathadevi daughter of Kandiah

6. Annopooranam daughter of Kandiah all of Puloly South.

Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge of Point Pedro on the 16th day of January 1958 in the presence of Mr. V. K. Subramaniam Proctor on the Petitioner and the Last Will of the abovenamed deceased Parupathippillai wife of Vallipuram Kandiah dated 15th April 1952 and attested by V. Senathirajasegaram Notary Public under No 12257 and now deposited in this Court and the affidavit of the Petitioner dated 2nd January 1958 and the affidavit of the Notary who attested the said Last Will and of the witnesses dated 13th December 1957 having been read.

It is ordered that the said Last will of the deceased Parupathippillai be and the same is hereby declared proved, that the Petitioner as Executor appointed by the said Last Will and Testament be

and he is hereby declared and entitled to have Probate there of accordingly issued to her.

It is further ordered that the 1st Respondent be and he is hereby appointed Guardian-ad-litem over the persons of the 3rd 4th 5th and 6th Respondents (minors) unless the Respondents or any other person or persons interested shall on or before the 28th day of February 1958 shew sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st Respondent abovenamed do produce the 3rd 4th 5th and 6th Respondents (minors) before this Court on the said date.

The 16th day of January 1958
Sgd. S. Thambydurai
District Judge
(O 167 14 & 21)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 425

In the matter of the intestate estate of the late Seenivasagam Vinasithamby of Suthumalai

Deceased

Seenivasagam Kanapathipillai of Kadduvan

Petitioner

Vs.

1 Parwathavathasni daughter of Vinasithamby

2 Vinasithamby Jegathasan

Minor 3 Sivanesa Rane

" 4 Sivamani Devi

" 5 Vinasithamby Kugathasan all of Suthumalai

" 6 Nirmala Devi daughter of Vinasithamby

" 7 Sri Devi daughter of Vinasithamby, both of Sandilipay

8 Rasammah widow of Vinasithamby of Sandilipay North personally and as Guardian-ad-litem of the 6th and 7th Respondents

9 Karthigesu Thiagarajah of Sandilipay South as guardian-ad litem of the 3rd, 4th and 5th Respondents

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 10th day of February 1958 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 10th day of February 1957 having been read.

It is ordered that the 9th Respondent be appointed Guardian-ad-litem of the 3rd to 5th Respondents and the 8th Respondent be appointed Guardian-ad litem of the 6th and 7th respondents.

And it is further ordered that the petitioner be and he is hereby entitled as brother

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 419/T

In the matter of the Intestate Estate of the late Muthucumaru Vaitilingam of Nallur, Jaffna.

Deceased.

Chellammah Wido of Muthucumaru Vaitilingam of Nallur, Jaffna.

Petitioner.

Vs.

1. Kandiah Kanagiah of Chundikuli, 2. Kandiah Sellathurai of do, 3. Sinnathurai Rasamany of Nallur, 4. Sinnathurai Rasammah, 5. Chelliah Somasuntharam, 6. Chelliah Kanagaratnam, 7. Suppar Nadarajah and wife, 8. Thilagavathy, all of Nallur, Jaffna.

Respondents.

This matter coming on for disposal before P. Sri SkandaRajah, Esquire, District Judge, Jaffna on the 5th day of February, 1958 in the presence of Mr. S. Visuvalingam; Proctor on the part of the Petitioner abovenamed and the affidavit and petition of the petitioner having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the above named deceased, to have Letters of Administration to the above estate issued to her accordingly, unless the Respondents or any other person or persons interested shall on or before the 3rd day of March, 1958 show sufficient cause to the satisfaction of the Court to the contrary.

This 5th day of February, 1958.

Sgd. P. SriSkandaRajah
District Judge, Jaffna

Drawn by
Sgd. S. Visuvalingam
Proctor for Petitioner.
(O. 169. 21 & 25)

of the said deceased to have Letters of Administration to the estate of the deceased issued to him accordingly unless the respondents any person or persons interested shall on or before the 14th day of March show sufficient cause to the satisfaction of this Court to the contrary,

And It is further ordered that the minors be produced in Court on the said date.

This 10th day of February 1958
Sgd. P. Sri SkandaRajah
District Judge.

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner
(O. 171 21 & 28)

THE KURAL AND ITS PURPOSE

(A VILLAGER)

The Lord was there in the beginning of the world and all learning is of no avail if one does not know to worship His divine feet. By meditating on the sacred feet of the Lord who makes our mind his abode one gains immortality. To praise the Lord who is above the complex of vice and virtue is to be free from ignorance. To follow the path of the Lord who has cut off the five fold senses is to prosper long. To worship His feet is to free oneself from all doubts. To cross this ocean of Life and death one needs the help of His sacred feet that will act as a safe boat for He is the ocean of Dharma. Unless one worships the Lord of the eight fold attributes (pertaining to Iswara) one's life is useless. Without the help of the Lord's sacred feet one cannot cross the uncharted ocean of Life.

These sentiments expressed in the opening chapter of the Thirukural show the mind of its Author who used the Sanskrit word Adi Bagavan in the first verse and the Tamil word Iraivan both meaning the Lord God later. He did not use the metaphysical word (கடவுள்) Kadavul nor the suggestive word (ஆண்டவன்) Andavan both of which are common Tamil words. It will not be inaccurate to interpret the author's mind and say that in these passages he was referring to a personal God (Iswara) when he worshipped, prayed to, meditated on and praised and sang. His familiarity with Vedic way of life is evident by his reference to yagnas, and his reference to gods and pujas shows he was familiar with agamic rites too. He was aware of the four stages of Bramacharya, Grahasta, Vanaprastha and Sanyasa of Aryan path. His description of the priestly class or (anthanar) shows that their ideal was one of learning and leading a holy life of love and purity but we do not come across any passage which refers to the Aryan Social system of the four Varnas, showing probably that the Tamils had not been then fully organised as regards their Social order. The abjuring of any food obtained by killing and the extolling the vow of non-killing in preference to the custom of offering live animals as sacrifices show the master to be one who practised Ahimsa without

being burdened by mere tradition. He took a broad but practical view of life and put down in his short (Kural) couplets the most useful and wise thoughts that came to his mind after deep thinking. He was in lineal succession to the great seers of India. Hence each Kural verse is worthy of deep and intense thought before interpreting its meaning.

It is clear that Kural is a great Sastra or Science of Life and compares favourably with other Sastras. Perhaps it represents in Tamil what the Sutra literature of Sanskrit Authors like Manu Gautama Apastamba, Jainism, Narada, Kantilya Parasara and Vyasati are; but the language used is pure Tamil with a rare Sanskrit word thrown in. Thinking and feeling, intellect and intuition reason and emotion are all analysed in this book in a comprehensive way. It is not a revelation (Sruti nor a devotional literature like Thevaram or Thiruvacakam but a pure Sastra on Art and Science of Life. It is clear that the master wanted it to be a guide to men and women in their life on earth. He does not adopt the attitude of a law giver or prophet claiming any infallibility. Nor does he use the first person claiming any divine right but he views things objectively just as a Scientist does. There lies his greatness as a Teacher of humanity for all time and place. Race and religion, caste and colour do not enter into his vision but he views life in full from the cradle to the hearse. One is tempted to think that he was influenced by the ahimsa of the Jains the "Metta" of the Buddhists and the devotion (Bakthi) of the Saivas and Vaisnavas. But a calm reflection of his Thirukurral as a whole will show that he was a real master who thought, pondered and analysed every thing independently before he gave shape to his thoughts. He was a profound thinker of life and its problems. As such his outlook was bound to be universal and free from racial prejudice or religious bias. Hence he never used the negative command of "Thous shalt not....." but merely expressed man's actions and their consequences through his pilgrimage of life. By this he saved man from bigotry

and gave no room for fanaticism.

Viewed objectively the Kural is a masterpiece of practical philosophy as applied to every day life. It is worthy to be studied by one and all. It gives a concise but clear idea of Dharma, Artha and Kama leading to the realisation of Moksha by an individual. If one takes care of oneself in this world then one's life in the world hereafter is safe. It is true the language is a bit tough for a modern student of Tamil especially for a school boy. It is really an adult's book to be studied by one who begins to take an interest in life in general. Certainly every house holder should study, digest and ponder over each verse in order to gain the best out of it. When studied properly it will be found that every word used in each verse has a meaning far more significant than what appears at first and the truth propounded is applicable to one's own life. Hence it gives one an idea of the Science and Art of life. To be proficient in the Art of life is the greatest asset one can possess in this world and the Sacred Kural is the greatest asset we Tamils have and true to our tradition we should share it with our fellow citizens of the world by translating it into all known languages. But mere translation is not enough, we should allow the Kural to shape our conduct and behaviour so that our fellow citizens will appreciate the Art of life as interpreted in our own lives. Then the gift of the Author of the Thirukurral would not have been in vain.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 414

In the matter of the intestate estate of the late Annamuttu widow of K. Perampalam of Tholpuram.

Deceased.

Umathevy wife of Perumaiyinar of Tholpuram. Petitioner.

Vs.

Thedchanamoorthy Sangarapillai of Araly South. Respondent.

This matter coming

for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 23rd day of January 1958, in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit of the petitioner dated the 12th day of January 1958 having been read; it is declared that the petitioner, as the only child and sole heir of the abovenamed deceased Annamuttu widow of K. Perampalam, is entitled to have letters of administration to the estate of the said deceased Annamuttu issued to her, unless the Respondent abovenamed or any other person shall, on or before the 24th day of February 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of January 1958.

Sgd. P. SriSkandaRajah District Judge.

Drawn by,
Sgd. P. Vannianathan Proctor for petitioner.
(O 168 14 & 21)

ORDER "NISI"

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 416

In the matter of the intestate estate of the late Chellamah wife of aithilingam Rasingam of Erlalai

Deceased

Vaithilingam Rasingam of Erlalai presently of Talawakelle Petitioner

Vs

1. Rasingam Ganesathasan of Erlalai presently of Talawakelle

Minor 2. Rasingam Kumarthasan of Erlalai

3. Vigneswary daughter of Rasingam of Erlalai

4. Rasingam Sivapathasundaram of Erlalai

5. Rasingam Mahesathasan of Erlalai

6. Sithirathevy daughter of Rasingam of Erlalai

The 2nd to 6th being minors by their proposed guardian ad-item the 7th

7. Eliapillai widow of Poothapillai Karthigesu of Erlalai

Respondents

This matter coming on for disposal before P. SriSkanda Rajah Esquire District Judge Jaffna on the 23rd day of January 1958 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the petition and affidavit

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 415

In the matter of the intestate estate of the late Ramanathar Vaithilingam of Myliddy.

Deceased.

Arulnayaki daughter of Ramanathar Vaithilingam of Kollangkaladdy, Tellipalai.

Petitioner.

Vs

Ramanathar Elaiyathamby, Teacher, Myliddy North, Kankesanturai

Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 22nd day of January 1958 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read and filed of record:-

It is ordered that Arulnayaki daughter of Ramanathar Vaithilingam the Petitioner abovenamed be appointed Administratrix of the estate of the deceased abovenamed and that letters of administration be granted to her, unless the Respondent abovenamed or any other person interested in the said estate shall on or before the 24th day of February 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of January 1958.

Sgd. P. SriSkandaRajah District Judge.

(O 166 14 & 21)

of the petitioner having been read;

It is ordered that the 7th respondent abovenamed be and she is hereby declared appointed guardian ad-item of the 2nd to the 6th respondents who are minors, that the petitioner abovenamed be and is hereby declared entitled to have Letters of Administration of the intestate estate of the deceased abovenamed as the widower of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 24th day of February 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 2 rd day of January 1958

Sgd. P. Sri Skanda Rajah District Judge

(O.164 14 & 21)

Letter to the Editor

Ceylon Unity In Peril

Sir,
Anyone reading the judgment of the learned Judge in the application for Writ on the Transport Board will readily come to the conclusion that the Ceylon Parliament is not sovereign and that any Act in contravention of the Constitution can be questioned in a Court of Law, unless the Constitution has been amended as provided for in sub-section 4 of section 29 of the Constitution. The Official Language Act contravenes subsection 2 of section 29 and therefore is void according to subsection 3.

The Tamil Congress leader and the Federal Party leader have publicly declared that action could be taken against the "Sinhala Only Act". They are stirring up the people for independent Tamil Nad and Federation respectively. The sincerity of their motive is open to suspicion in view of the fact that they have not tried constitutional methods to have the Official Language Act declared void. Threat of Satyagraha and rebellion has to be considered as mere bluff.

In the interest of peace and unity, I challenge the leaders to prove before three of our retired judges as jury at a public meeting which I am prepared to convene and presided by a veteran lawyer of repute that to obtain the objective of parity for Sinhalese and Tamil, priority should be given to the achievement of Tamil Nad or Federation in preference to the constitutional method of having the Official Language Act declared null and void.

Mr. Chelvanayagam's agreement with the Prime Minister amounts to a betrayal of the Tamils in that it accepts the validity of the Official Language Act which is ultra vires, unconstitutional and was passed by an illegally constituted body.

If the present Parliament which has the requisite two thirds majority fails to make the Official Language Act valid by amending the Constitution immediately, it amounts to a betrayal of the cherished unity of Ceylon and an open declaration that the Constitution will be flouted frequently for depriving the Tamils of their due rights even if fundamental rights are

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 420

In the matter of the Intestate Estate of the late Sethupillai widow of Arumugam Sanmugam of Karainagar West Deceased.

Sanmugam Ponnampalam of Karainagar West Petitioner

Vs.

1. A. Velupillai Arumugam of Karainagar West presently of Passara and wife
2. Kamadchy of Karainagar West Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire, District Judge, Jaffna on the 5th day of February 1958 in the presence of Mr. S. Candiah, proctor on the part of the Petitioner and on reading the affidavit and petition of the Petitioner.

It is ordered that Letters of Administration to the estate of the late Sethupillai widow of Arumugam Sanmugam the abovenamed deceased be granted to the Petitioner as the sole heir of the abovenamed deceased unless the Respondents or any other person or persons interested in this matter shall appear before this Court on or before the 3rd day of March 1958 and show cause to the satisfaction of this Court to the contrary.

This 5th day of February 1958.

Sgd P. Sri SkandaRajah District Judge.

Drawn by

Sgd S. Candiah Proctor for Petitioner (O. 17+21 & 28)

written in it. It is painful to contemplate, but the logical conclusion is that Ceylon Tamils should campaign for complete independence for which the way will be paved if the pact is implemented with the establishment of regional councils without amending the Constitution.

I shall thank you to publish this in an early issue of your paper.

V. Veerasingam

Manipay 15-2 58

The Revision.....

(Continued from page 2)

length of submitting drafts of such agreements.

Events followed in quick succession after the British Government's announcement. There was an unseemly haste to settle matters with Mr. Senanayake. He had at that moment no special status. He was only Vice President of the Board of Ministers. Still the texts of the proposed agreements were settled in July, even though in another two months a new government under the Soulbury Constitution would be in existence. The only tasks left for the New Parliament and the New Cabinet were to give their formal approval to what had already been decided.

The above narration will make it plain that whatever the merits or demerits of the constitutional arrangements that resulted in Ceylon's Independence, may be the Minorities or their representations were not allowed to have any say in the making of those arrangements. The question may be asked whether the Ministers whose draft still forms the basis of our Constitution did not represent all the Communities of Ceylon. The answer is that the Ministry responsible for the draft was the Pan Sinhalese Ministry whose formation in 1936 had been of scathingly criticised among others by the Soulbury Commissions themselves. No doubt Mr. A. Mahadeva was admitted into this Ministry in 1942. But it must be remembered that he had not only ceased to represent Tamil public opinion on the whole, having already seceded from the Tamil Parliamentary Group and the policy it had placed before the electorate but also—what is far more important—had dissociated himself from the most important part of the draft, so far as the minorities were concerned namely the proposals dealing with representation. The following paragraph taken from the Ministers' explanatory memorandum on their Constitutional Scheme makes it plain that the scheme in its essentials had no basis of intercommunal accord.

"The Hon Mr. Mahadeva, Minister of Home Affairs, wishes it to be stated that he is not in agreement with the proposals regarding the question of representation and is of the opinion that the entirety of this question

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 396 Testy

In the matter of the intestate estate of the late Maheswary wife of Arunasalam Rajadurai of Kondavil.

Deceased.

Arunasalam Rajadurai of Kondavil, presently of Bandarawela.

Petitioner.

Vs.

1. Rajadurai Yogendran.
2. Rajadurai Gnanenthiran.
3. Rajadurai Rajamahendran.
4. Pakkialogini daughter of Rajadurai
5. Selvalogini daughter of Rajadurai all of Kondavil presently of Bandarawela - minors appearing by their guardian-ad-litem
6. Ponnuthurai Narayanaalingam of Haliella.

Minors

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 22nd day of November, 1957 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated 27-2-57 having been read,

It is ordered that the 6th respondent be and he, as uncle of the said minors the 1st to 5th respondents abovenamed, is hereby appointed guardian-ad-litem over them and that Letters of Administration to the estate of the deceased Maheswary is hereby granted to the petitioner as husband of the deceased, unless the respondents or others interested shall on or before the 16th day of December, 1957 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors on the 16th day of December, 1957, in Court

This 22nd day of November, 1957.

Sgd. P. Sri SkandaRajah District Judge, Jaffna.

12-2-58

Time to show cause is extended for 4.3.58

Sgd P. Sri SkandaRajah District Judge (O. 170 21 & 28)

which is a matter of considerable controversy, should be settled by a Royal Commission.

Moreover it may be legitimately doubted whether the Ministry represented even the Sinhalese community having continued in office for more than eight years without any General Election.

As for Mr. Mahadeva's faith in a Royal Commission it proved entirely misplaced. The British for their own reasons had decided to transfer power and they judged, it seems, that a settlement with the Sinhalese led by Mr. Senanayake would serve their interests best.

Wayside Whisper

Kelaniya 'Kultur'

Once again Kelaniya has been chosen to be the venue for a conference of the ruling party with a view to making far reaching decisions on political policy. The U. N. P. un-thinkingly met at Kelaniya and unwittingly made itself 'suspect' in the eyes of both the Sinhala enthusiasts and the Tamil co-operators. Here at Kelaniya, some months later the U. N. P. 'high up' Mr. J. R. Jayawardene lost his seat to one who campaigned in two electorates. Hither marches the S. L. F. P.—what does this portend?

V. L. S. S. P. As Visitors?

Kelaniya sessions of the S. L. F. P. may have V. L. S. S. P. Ministers as benevolent visitors! Mr. Marikkar and the P.M. do not see much harm in inviting the 'mischief-mongers'. But there are others who cannot manage themselves when they see red-robed (not ragged) visitors. Kelaniya had always been green until the former green-shirts who turned blue-scarfs took forceful possession of it. Now if the Red-Tie orators are to be given hospitality here will the colour change once again, the colour of the multi-coloured M. E. P.

Government Group

'Welikada' Warning

At the meeting of the Government Group of M. Ps and Senators, the threat of Communism was discussed again. Minister Philip Gunawardene's reference to Welikade came up for angry comments but there were speakers for and against 'Philip'.

The Group decided that the Capital Punishment Bill should be re-introduced. After the 'Philip' affair, the 'Themis' incident was discussed, the interest moving from Prison to Hospital. And as usual the P. M. managed to sober down the shouting.

The U. N. P. Attack

Mr. Dudley Senanayake in the course of a speech said that he never attempted to crush during his Premiership the Opposition by undemocratic means and observed that Lanka was faced with a new imperialism.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 23-2-58 TO 1-3-58

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

A favourable week for new undertakings. Financial gains and ruin to enemies also shown. But there is bound to be some trouble through your fathers relatives.

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

Troubles in your office likely this week. Do not begin anything new. Friends will help you out of difficulties after mid week. Financial improvements also promised later in the week.

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

A good week financially. You will be able to steer clear of obstacles. Health will not be very satisfactory for some time. But no serious illness shown.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week for new deals. Ruin to enemies and triumph over competitors promised. All is not well on the domestic side. Some misunderstandings and annoyance through scandal mongers shown.

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

You will find it difficult to make both ends meet this week. Troubles through secret enemies shown. Friends of the opposite sex will give some anxiety. All is not well on the domestic side as well. Spend Sunday early morning with care.

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

A good week for finances. But spend Sunday, Monday and Tuesday with care. Rest of the week will be very favourable except for minor clashes with relatives. Go ahead with your new ventures.

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

You will have to work hard for your success this week. Brothers and sisters will be helpful. Gains through lands and landed properties also promised. Tuesday night Wednesday and Thursday must be spent with care. Rest of the week will be favourable again.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

There will be some quarrels and misunderstandings in the domestic circle this week. You will lose your temper in a hurry this week. Expenditure will rise. You can rely on your brothers and sisters to help you out of difficulties. Friday and Saturday must be spent with care

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

Health will be far from satisfactory. You will have no mental peace as well. Quarrels in the domestic circle also shown. But financially a good week. New ventures will bring in good results.

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

There will be much progress in your personal affairs this week. Financial gains also promised. But there will be no savings. Some clashes with relatives likely during week end.

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

A good week for finances. You will have no difficulties in any undertakings of yours. Unexpected gains, favours from friends and ruin to enemies also promised.

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

You will have to work hard for your success this week. Financial gains promised but you will not be able to save anything much. Clashes with superior officers shown week end.

BURMA AND COMMUNISM

Socialism is neither communism nor a government dominated capitalism.

"Since Marxism becomes the sole religion of those who accept it, the Marxists or Communists cannot cherish any other religion. Thus, those who accept Marxism must give up the religion in which they have been believing, and those who accept a religion have to give up Marxism for they cannot accept both at the same time."

The belief of the Marxists that there is no future existence for a living being is very much contrary, to the Buddhist belief of most Burmese.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 423

In the matter of the intestate Estate of the late Ammalu Ratnasabapathy of Vannarponnai East

Deceased
Ratnasabapathy Sathivel of Vannarponnai East
Petitioner

Vs:
Suntharam widow of Ratnasabapathy of Vannarponnai

Respondent.
This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 7th day of February 1958 in the presence of Mr M. R. Karalasingham, Proctor on the part of the Petitioner

and the affidavit of the petitioner dated 4th day of February having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared, as son of the deceased, to have Letters of Administration to the estate of the said deceased issued to him accordingly, unless the respondent abovenamed or any other person or persons interested shall on or before 3rd March 1958, show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 7th day of February 1958

Sgd: P. Sri Skanda Rajah
District Judge

Drawn by
Sgd M. R. Karalasingham
Proctor for Petitioner.
(O. 172. 21 & 28)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

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

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

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

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

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN
VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

★

JAFFNA SAIVA PARIPALANA SABHAI
PUBLICATION

AVAILABLE AT
THE HINDU ORGAN OFFICE.

வாழ்க்கை வளமுடன் பெய்க மலிவான சாக்கமன்னை
கோமுகையாக செய்க குறைவிடா துயில்கள் வாழ்க
நன்மறை யறங்க சேரங்க நற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ சீதி வினக்குக வலக பெய்கலாம்.

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road Vannarponnai, Jaffna, on Friday, February 21, 1958, Editor: R. N. SIVAPRAKASAM