

THE 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 MARCH 7, 1958

NO. 47

THE REVISION OF THE CONSTITUTION

(Continued from last issue)

In 1937 the Irish drew up a new constitution. The draft constitution was approved by their Parliament but not enacted so that it was impossible to assert that it received force of law from a parliament which in its turn originally received authority from the Parliament at Westminster. Instead after approval by the Irish Parliament, it was submitted to the people and upon receiving their approval by a majority had force of law in the Irish Free State. It was not submitted to the British Parliament and it boldly states at the outset, 'we the people of Eire...do hereby adopt, enact and give to ourselves this Constitution' Eire left the Commonwealth in 1949.

How the Indian and Pakistan Constitutions were drafted by constituent assemblies elected for that specific purpose is recent history. It took India three years to frame her Constitution. It has taken Pakistan thrice that time to lay out the framework of her Constitution though even now the picture is far from complete.

The first session of the Constituent Assembly for undivided India consisting of members elected by the various State Legislatures of India met on the 9th of December, 1946. At that time the Assembly was bound by the provisions in the British Cabinet Plan which was drawn up specially to accommodate Muslim public opinion. There were three sessions of this Assembly before the partition of India and all these sessions were boycotted by the Muslim League members. After Partition and Independence a separate Constituent Assembly was set up for Pakistan. There was no longer any boycott and both the Assemblies were attended by their

respective members including minority representatives. The two assemblies proceeded with their tasks as sovereign bodies without any limitations on their powers. The Indian Assembly finished its task in November 1949. It is noteworthy that the Indian Constitution too begins with the words, "we the people of India...in our Constituent Assembly, the 26th day of November 1949 do hereby adopt, enact and give to ourselves this Constitution".

The work of the Pakistan Assembly was interrupted in 1954. In that year the Governor-General, Ghulam Momen had dissolved the seven-year old Assembly on the grounds that it was no longer representative and that it had not produced a constitution. He ordered elections for a new Constituent Assembly. The Constitution framed by this second Assembly became law in March 1956.

There was no need for the Indian and Pakistan Constitutions to be submitted to the British Parliament.

Let us see how the youngest member of the Commonwealth framed her Constitution.

The Federation of Malaya consists of nine Malay States and the two British Settlements of Penang and Malacca. Of its total population of six and one fourth millions, nearly half are Malays, two fifths are Chinese and the rest are mostly Indians.

Since its foundation in 1948, the Federation of Malaya has steadily advanced towards democratic self-government. In 1955 a new federal constitution was introduced which transferred to the elected representatives most of the responsibility for the Government of the Federation. Elections un-

der that Constitution were held in the same year. Three political communal organizations - the United Malay National Organization, the Malayan Chinese Association and the Malayan Indian Congress - joined forces under the title of the Alliance Party and with its combined appeal to all sections of the community in the Federation, swept overwhelmingly to victory winning 51 seats out of the 52 seats in the Assembly. The Alliance formed the Government and pressed for further constitutional advance. A Conference was held in London attended by representatives of the United Kingdom their Highnesses the Malay Rulers and the Alliance Government. The Conference laid out the framework of the future constitution. The Conference recommended the appointment of an independent Commission to make recommendations for the implementation of the Conferences Agreed Scheme. The Commission consisted of eminent constitutional experts nominated by the Governments of the United Kingdom, Australia, India and Pakistan with a Chairman from the United Kingdom. Lord Reid was its Chairman and Sir Ivor Jennings the draftsman of Ceylon's Constitution was one of its members. The Commission's terms of reference, as decided by the Conference, included the setting up of a federal Constitution, the preservation of the position of the Malay rulers, the official language of the country, a common nationality and also the safeguarding of the Malays and the other communities. Within the framework provided by the Conference the Commission's tasks were to fill in the details.

In July last year the Federal Assembly approved a new Constitution (Continued on page 6)

YOGIC DIET

(BY SWAMI SIVANANDA)

A diet that is wholly conducive to the practice of Yoga and spiritual progress is called Yogic diet. Diet has intimate connection with the mind. Mind is formed from the subtlest portions of essence of food.

One becomes purified of his inner nature by the purity of food. Purification of a Sadhak's inner nature leads to memory of the Self and Self-realization. Food plays an important part in meditation. Different foods produce different effects on different compartments of the brain. The food should be light, nutritious and Sattwic, for the purpose of meditation. Diet is of three kinds, viz: Sattwic diet, Rajasic diet, and Tamasic diet.

Milk, barley, dates, fruits, vegetables, wheat, butter, honey, almonds are all Sattwic foodstuffs. They render the mind pure and calm. Fish, eggs, meat, chillies, asafoetida are Rajasic foodstuffs. They excite passion. Beef, wine, garlic, onions, etc. are Tamasic foodstuffs. They fill the mind with anger, darkness and inertia. A Yogic student should abandon articles of food detrimental to the practice of Yoga. He should give up mustard, sour, hot, pungent things, asafoetida, etc. Havis Annam, a mixture of boiled rice and ghee is very conducive to Yogic practice. Choru is highly beneficial for the practice of Yoga. White rice is boiled with ghee, white sugar and milk. This is chery. Instinct of voice within will guide you in the selection of articles of diet. You are yourself the best judge to form a Sattwic Yogic menu to suit your temperament and constitution. The diet should be such as can maintain physical efficiency, good health and mental vigour. The well-being of a man depends on perfect nutrition.

Various sorts of intestinal diseases, increased susceptibility to infectious

diseases, lack of vitality and power of resistance, rickets, scurvy, anaemia or poverty of blood, beriberi etc. are due to faulty nutrition. A knowledge of the science of dietetics is essential for every man, if he wants to keep up physical and mental efficiency, good health and a high standard of vigour and vitality.

Milk is a perfect food by itself. It is a well-balanced food. It is an ideal food for Yorgins during the practice of Pranayama. Butter and sugar-candy are very beneficial for the practitioners of Pranayama. They cool the system. Milk should be scaled, but not boiled. It should be immediately removed from the fire, as soon as the boiling point is reached. Too much boiling destroys the vitamins and renders milk quite useless as an article of diet. Chew Myrebalan of the yellow variety. It is a health giving stuff.

Do not make sudden changes in your diet. Let the change be slow and gradual. Masticate the food thoroughly. Then alone it will be readily digested, easily absorbed and assimilated in the system. What is needed is well-balanced diet, not a rich diet. Give up rich diet, as it produces diseases of the liver, kidneys and pancreas. You are what you eat.

Gluttons and epicureans cannot dream of getting success in Yoga. He who takes a moderate diet, who has regulated his diet can become a Yogi, not others. Take food half stomachful, fill a quarter of stomach with water and allow the remaining quarter free from expansion of gas. It is moderate diet. Offer the food to the Lord before you eat. Do not practice Yoga immediately after a meal, nor when you are hungry. Take a little milk and butter before you begin the practice.

(Continued on page 4)

WANTED

Wanted a capable young man interested in journalism and press management or a retired pensioner under 40 years of age for training in executive work in the Saiva Prakasa Press. Salary to be fixed after the period of training. Apply stating qualifications, to the Hony. Secretary Jaffna Saiva Paripalana Sabha.

V. Karthigesu,
for Hony. Secretary
Saiva Paripalana Sabha.

Vannarponnai,
28-2-58.
(M. 229 28)



தமிழ்நாடு
நமச்சிவாயவே ஞானமும் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறிந் தேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, MARCH 7, 1958

Treasure These Thoughts

If a total surrender of all actions is made to Him with a firm Bhava. 'I am His' and 'He is mine', the resultant actions of the Prarabdha would not be felt, or would not bind the individual.

SUPER-SOCIALISM OF THE S. L. F. P.!

Premier Bandaranaike, President of the Sri Lanka Freedom Party, proposing the principal resolution of the Sixth Annual Conference of the Party grandiloquently repeated the declaration of the late Mr. D. S. Senanayake namely 'Our method is the middle way' However he went on to explain that the S. L. F. P. and the U. N. P were poles apart in policy and that the 'Democratic Socialism' of the former was in fact opposed to the views of the latter on both 'Democracy' and 'Socialism'. By the principal resolution, the Conference re-affirmed the Party's basic policy of democratic socialism and added that this principle connoted, 'by democracy, the concept of those individual and collective freedoms which are an essential ingredient of democracy, for example, freedom of thought and expression, of assembly, of worship.....' The phra-

seolog. of the resolution was in characteristic style reminding political pundits of the oft-repeated definitions of democracy by text book writers. But even those who listened to the Premier's exposition of the policy of the party could not be prevented from searching for an explanation for the banning of the Parents' Day Celebrations of a Muslim School seven miles away from the scene of the S. L. F. P. Conference.

The President of the S. L. F. P. gave further illustration of the real significance of the 'Democracy' of his party when he valiantly warned his political opponents that they would be taught an un-forgettable lesson should they insist in their campaign.

We really cannot see any difference between the U. N. P. brand and the S. L. F. P. method of both democracy and socialism in practice. All that we see is the negation of these two concepts i.e. the continuation of totalitarianism. The relegation of Tamil to the contemptible position of being the language of a national minority and various other acts of racial discrimination expose the hollowness and hypocrisy of the S. L. F. P. declaration of freedom, equality and what not. As for socialism, whether from below or above, the wordy warfare that has become a feature of the Bandaranaike Cabinet provides the best comment.

Acharams

Purity.—Of the three kinds of Satsanga, achar (அச்சரம்) is the most easily attainable and in this sense achar may be regarded as of the first importance. Every one can easily observe achar, only if he has the will to do so. The Shastras in their infinite wisdom proclaim with one voice the infinite potency of achar. Achar is penance, and achar is wisdom, pure and undefiled.

There is nothing in this world, which cannot be attained by achar. Achar gives life, and riches and kills off evils.

Know him to be fallen who has all the Shastras at his finger's ends, but does not observe achar, for him to perform any good action is impossible.

Not to speak of him, even a Bhakta must be regarded as fallen if he is fallen from achar.

A Hindu fallen from achar is not a Hindu at all, however good he may be in all other respects.

Truth, Calcutta)

ADVANCEMENT OF NATIONAL LANGUAGES

The Peculiarities Of The Problem In India

Here in Lanka the most, the Democratic Socialist Government could concede to Tamil, is the status of being the language of a National Minority." But across the waters in Bharat, the Government have from the start conceded to languages other than Hindi, a recognisable status. However there is a storm of protest against Hindi being made the only National Language of that country.

Below we publish extracts from a memorandum published by the Association for the advancement of the National Languages of India. The contrast is instructive.

The recommendations of the Language Commission, if implemented, will bring about the immediate creation of two classes of citizens: "Class I citizens with Hindi as their language, obtaining an immense amount of special privileges by virtue of their language only, and Class II citizens who will be suffering from permanent disabilities by reason also of their language."

As Hindi has not gained any cultural pre-eminence over the other languages of India, any attempt to push the claim of Hindi too far can indicate only "an incipient 'Hindi imperialism', which will be all the more anti-national."

The impatient move "to replace English by Hindi and to give to Hindi a position of privilege in the non-Hindi areas" has resulted in a serious menace to Indian unity, namely, linguistic chauvinism.

Hindi has been proposed as the official language of India, but its supporters everywhere go much further than that and describe it as the national language of India and the language par excellence of India. Some even have started a lagan: "Hind, Hindu Hindi, these three are one".

Our Prime Minister has repeatedly expressed the view that India has not one but fourteen national languages.

Khariboli Hindi of prose, which has been made to replace Hindustani or Urdu and which, under the generic name of Hindi, features in the Constitution as the official language and aspires even to be the national language

of India, scarcely existed before 1850, while the other modern Indian languages of the North are at least 1000 years old, and those of the South even older.

The number of "Hindi" speakers has been inflated by improperly combining the figures for Rajasthan, Kosali or Awadhi, Bhojpuri and Maithili some of which are totally distinct languages.

Many so called Hindi-speaking peoples are "virtually suppressing their home languages, the real mother tongues" in favour of Khariboli Hindi and they are generally unable to appreciate "the passionate love which speakers of Bengali, Orisa, Assamese, Gujarati and Marathi, and of the great Dravidian languages, feel for their mother-tongues."

The Government of Madras, in formulating its language policy in education, making English compulsory and leaving Hindi optional, has put it: "English provides and Hindi cannot provide direct access to modern creative thought." This is self evident truth which needs no support and cannot be refuted.

English has now become a most common language of a world civilisation, and Indians who want English do so because they love their own languages and want their best minds to have full and easy access to world-thought, through the medium of English, so that their own languages and cultures may be enriched further. The desire to retain English arises not out of any perversity or a deficient sense of nationhood, but of a very deep humanistic idealism, which sees in

English the means to belong to the entire world of Man.

The desire to eliminate English from India arises out of a false sense of national pride amounting to inferiority complex, or out of a deliberate blindness to the fact that India is a multi-lingual country where no one language can claim the willing homage of all and sundry.

Self-determination, self-realisation and self-expression can be achieved through the mother-tongue and the mother-tongue alone.

Since India does not have a natural national language, the artificial elevation of any one Indian language to that position will prove detrimental to all the other languages (each spoken by millions) and the native culture of each of those language-groups.

The term "regional", as applied to the twelve other living Indian languages listed in our Constitution, with the exception of Hindi, is itself derogatory and unrealistic. In the sense that it is spoken in one particular geographical region, Hindi is as much "regional" as Tamil, Marathi or Bengali and German, Japanese or Russian is as much "regional" as Bengali, Hindi or Tamil. The persistent use of this incorrect and superfluous epithet is steadily undermining the prestige of all major Indian languages, including Sanskrit, with the exception and all to the favour of Hindi.

There is an important distinction between the national and official language, the former being a natural, spontaneous and pervasive, and the latter a formalised product for occasional and specialised use. India has a real need for an official language, as a means of inter State governmental communication, but to equate it with "the national language" is a fundamental and dangerous confusion.

In keeping with the practice in most civilised (Continued on page 5)

SRI LA SRI ARUMUGA NAVALAR

(By S. R.)

Saivism has been prevalent in Ceylon from pre-historical times. The Rakshathas who lived in Ceylon were worshippers of Siva and their famous Emperor Ravana was a great devotee of Siva. The early Tamil tribes Nakas (Hillmen) were also worshippers of Siva. The early Tamil speaking Sera, Chola and Pandyan settlers from South India too were devotees of Siva. There is reason to believe that Prince Vijaya and his retinue were of Saiva faith. The great Tamil King Ellala was a Saivite; so were the famous Cholian Emperors Raja Raja and Rajendra who have left behind beautiful Siva Devas at Polonnaruwa. The Arya Chakrawaties of Nallore (Yapa-patuna) Jaffna were Saivites. Many of the Sinhalese Kings though nominally Buddhists were devotees of Siva. They tolerated Saivism while promoting Buddhism

The first set back to Hinduism or Saivism was when the Portuguese conquered Jaffna, Mannar, Trincomalee and other maritime areas and sacred Temples dedicated to Siva at Nakuleswaram, Thiruketheeswaram, Muneswaram, and Koneswaram at Trincomalee Vishnu Devalya at Pt. Pedro and other similar Shrines were demolished and practice of indigenous religion was prohibited and ruthlessly suppressed and the people were forcibly converted to the Roman Catholic faith. With the advent of the Dutch, the reformed Dutch Church came into power and its dogmas were taught to the people. It was the British Government which gave freedom of worship to all, though the Church of England alone enjoyed official favour. When the Hindu Saivites were thoroughly demoralised by persistent persecution for centuries by foreigners, Christian missionaries launched their attacks on Hinduism and by establishing schools and hospitals were able to convert many Hindus to their faith, and the 19th century saw the advent of Hindu Scholars who retaliated the offensive attacks of the missionaries with their own attacks on the religion of these missionaries.

In the midst of these dark days came Sri

La Sri Arumuga Navalar, who by his writings, preachings and example, showed what Saivism was and stemmed the tide of disbelief and doubt and revived the faith of the people in their ancient religion. He adopted the same methods which the Christian Missionaries adopted and paid them in their own coin Contemporary religious pamphlets and tracts betray the animosity and heat roused by both sides and it was left to the great S ami Vivekananda to show the people that truth was no monopoly of any one and he preached the universal religion of Vedanta. The service tha Navalar rendered to Saivism and Tamil language has been tremendous and is still having its full effects. He brought to bear a keen intellect, devoted faith and a holy life in all his work. He is justly acclaimed as a great revivalist of Saivism and takes his rank with the four great revivalists of medieval ages. His life was one of dedication and service. He also helped to revise the Christian Bible in Tamil out of love for the language. His character was spotlessly pure and his oratory was matchless. He accepted the Saiva Sidhanta philosophy and the teachings of the Vedas, Agamas and Puranas. He did not question the Varashrma system of Manu and abstained from disturbing the existing social order showing his conservative outlook in life.

Navalar was a ruthless critic of men and manners but his love for the poor and oppressed was very great. One wonders what would have been his outlook if he had a good modern western education including modern Sciences. He was too honest and sincere a man and would have had the courage of his convictions to promote the social and religious reforms which we witness now. In his books he has given us a good idea of our religion in a form easily understood by the young and the adult. The Tamils in general and Saivites in particular owe him much for what they possess by way of culture today. He was the greatest Tamil of his age, but he was no nationbuilder nor a statesman as circumstances did not offer him

ORDER 'NISI'
IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 428
In the matter of the estate of
the late Kamalambikai wife
of C. Rajaratnam of Naran-
thanai, Kayts.
Deceased.
Chellappah Rajaratnam of
Naranthanai, Kayts.
Petitioner,
Vs
1 Ambikai wife of Naga-
lingam Thamothearam.
pillai and
2 Nagalingam Thamo-
tharampillai both of
Colombo.
3 Ambikai daughter
of Rajaratnam of Na-
ranthanai
4 Vadivambikai daught-
er of Rajaratnam of
do
5 Rajaratnam Yoga-
nathan of do
Minor 6 Rajaratnam Nunna-
nathan of do
7 Sellappa Ratnasaba-
pathy of Jaffna, Town
Respondents

This matter coming on for disposal before P. Sri Skantha Rajah Esquire, District Judge, Jaffna on the 13th day of February 1958 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the above named 7th respondent be appointed guardian-ad-litem over the minor the abovenamed 6th respondent and that Letters of administration to the estate of the abovenamed be issued to the petitioner as the lawful husband of the said deceased, unless the abovenamed respondents or any others interested shall appear before this court on or before the 14th day of March 1958 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the said minor 6th respondent should be produced in court on the said date.

This 13th February 1958

Sgd. P. Sri Skantha Rajah
District Judge

Drawn by
Sgd. C. C. Somasegaram
Proctor for Petitioner.
(O 179 28 & 7)

any opportunities in that line. Perhaps if he lived now he would have plunged himself into the task of building a Tamil Nation worthy of its past. That Tamils need a Navalar now is quite evident. May God Siva give them one is the humble prayer of all Tamils who love their past and long for a bright future.

The Philosophy Of Life

Life: A Mystery And An Adventure

Life is a great mystery. Life is a voyage in the infinite ocean of Time where every object is perpetually changing. Life is a blend of contradictions. Life is a terrible warfare with the mind and the senses. Life and society cannot exist without struggling or fighting. Life is a tremendous battle with Ignorance. Life is an upward struggle, a medium through which we evolve.

Life: Death And The Deathless Self

The whole of life is a great mystery. Science does not help. Life is motion. Motion affects matter. This is vibration. Life changes form but never dies. Every where, life constitutes a

by
SWAMI SIVANANDA

mystery. Death is a mystery, too, but the mystery of mysteries is the Atman, they inner Self. But, life holds the key. Unlock the mystery of your own Being and attain Life Eternal.

Life An Aspiration And A Worship

Life is a ceaseless striving for perfection, freedom and independence. Life is an aspiration. Life is a great sacrifice. Life is a worship of the immanent Spirit. Life is an eternal search for the All. Start the quest of Atman.

Life: A Phenomenon Of Education

Life is education and education is life. Life on earth is a school for wisdom. Life means adaptability. Adapt, adjust and accommodate. Pain enriches life. Life is but an endless series of experiments and awakenings. Life is based essentially on experience.

Life: A Gift From God

Life is a priceless treasure. It leads you to bliss eternal. Life is a sacred gift from God. Utilise it usefully in meditation and in acts of Selfless service. Life is thy greatest gift, O seeker! Spend every second of life profitably.

Life: Love And Devotion

Life in this world is momentary; it is the

meeting of logs of wood in a river. Life without love is death. Life is a void without love. Life is a fragrant flower of which love is the honey. Life is dry and is empty without devotion to the Lord. Life is one. The crown of life is compassion. Lead a life Divine and drink the honey of love in abundance.

Life: A Passage To Divinity

Life in this world is only a preparation, a step for the higher divine Life. Life is a ladder to reach the Supreme Being. Life is a stage in Spirit and Perfection. Life is a step in the passage to the realm of Infinite Bliss and everlasting Peace. Life is a voyage or pilgrimage to the Shrine of Truth.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 422 T

Minasy Eliyavan of Sandi-
lipay North
Petitioner
Vs.

1. Valithy Manuel of
Karampan 2. Vinasy Pon-
nan of Uduvil 3. Vinasy
Muthan of Sandilipay
North
Respondents.

In the matter of the estate of the late Ponnammah wife of Valithy Manuel Deceased of Karampan Kayts

This matter coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 6th day of February 1958 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 10th day of January 1958 having been read

It is declared that the said petitioner as brother of the deceased is entitled to have Letters of administration and the same be issued to him accordingly unless the respondents or others shall on or before the 3rd day of March 1958 show sufficient cause to the satisfaction of this court to the contrary.

This 6th day of February
1958
Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner
(O. 180 28 & 1)

YOGIC DIET

(Continued from page 1)

Foods which increase vitality, energy, vigour health and joy, which are delicious, bland, wholesome, substantial and agreeable are Sattwic Foods which are bitter, sour, saline, excessively hot pungent, dry and burning, which produce pain, grief and diseases, are Rajasic.

Foods which are stale, tasteless, putrid, rotten and impure, are Tamasic. All articles that are putrid, stale, decomposed, useless, twice cooked, kept overnight, over-ripe and unripe fruits should be abandoned. A well-balanced diet is one in which the different principles of diet viz. protein, carbohydrates, fats, minerals etc. exist in proper proportions.

He who lives to eat is a sinner, but he who eats to live is verily a saint or a Yogi. Food is required to maintain body heat and to produce new cells and to make up for the wear and tear of the body. Be natural and simple in eating. He who meditates wants very little food. Take lemon juice and honey in the morning. This gives health, energy and purifies the blood. Take light meals at night. A cup of milk and some fruits will suffice. Then alone you will be able to get up early in the morning for meditation. Do not take rice at night. Simple, natural, non-stimulating, tissue-building, energy-producing, non-alcoholic foods and drinks keep the mind calm and pure and help the Yogic practitioner to attain the Goal of life. A fruit diet is very desirable diet for Yogins. It exercises a benign soothing influence on the constitution. It cleanses the system. It is a positive diet, Spinach, Parwal, bitter gourd, luuki (bottle gourd) Seendil, Ponnangani and Chiru Keerai are all wholesome.

Meat is not at all necessary for keeping up of good health. Meat is highly detrimental to health. It gives rise to tape-worm and diseases of the kidneys. Killing of animals for food is a great sin. Control of mind is very difficult for those who take meat, etc. Mark how the meat-eating tiger is ferocious and the cow, elephant, that live on vegetable matter, are mild and graceful.

Take your food when

the Pingala or Surya Nadi flows in the right nostril. Surya Nadi is heating. It digests the food well. Sleep on your left side at night. The food will be digested well. Sit on Vajra Asan for ten minutes after taking food. This will digest your food well.

Give up oil, black gram, sour curd, roasted things, pumpkins, chillies, tamarind. Do not overload the stomach at night. If the stomach is overloaded you will sleep too much and miss your morning meditation. Give up tea and coffee. Eat and drink as a master. Have no craving for any particular diet. Do not become a slave of food and drink.

Do not make much fuss about diet. Take simple, natural food.

Paththuppaddu Conference

The Colombo Tamil Sangam will be holding a "Paththuppaddu Conference" on Sangam Classics (10 sets of different kinds of classics) on the 8th March Saturday and 9th March Sunday at the Saiva Mangayar Kalagam Hall Wellawatta, Sir Kanthiah Vaithianathan, the Patron of the Sangam and Professor K. Kanapathippillai of the Ceylon University will deliver the opening addresses on the first day commencing at 5-30 p. m. Pandit K. P. Ratnam, President of the Sangam will preside over the first day sessions. Speakers:- Miss Pandit Thangammah Appacuddy, Mrs. Maheswari Mahadeva, and Messrs: K. Poorananandha, K. V. Selvadurai, and S. Velauthapillai will deliver lectures on the first five sets of poems of Paththuppaddu.

The second day (9-3-58) sessions will commence at 5. p. m. presided over by Mr. K. Alvapillai, C. C. S. Mrs. Puvaneswari Satchithanandham, Messrs: N. M. J. Vethanayagam, K. Lakshmanan, Pandit K. Mylvaganam and Vidwan S. Jaganathan will deliver lectures on the last five sets of poems of Paththuppaddu.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 9-3-58 TO 15-3-58

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

Domestic affairs will be in a muddle. Although finally you will be allowed to have your own way in your affairs, you will be faced with a lot of opposition at the outset. Monday afternoon Tuesday and Wednesday must be spent with care.

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

Things will be unsettled this week. Troubles in office also shown. Health also will be far from satisfactory. Spend Thursday Friday and Saturday morning with care.

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

Except for Saturday evening this week will be favourable. You will be able to succeed in new ventures. But all is not well on the domestic side. Spend Saturday afternoon with care.

CANCER Punarpoosa 4, Poosa, Ajilya [Kataka Rasi]

A good week. You will find opposition melting away gradually. Misunderstandings will be cleared. Success in professional undertaking also promised. But health must be given particular care.

IN THE DISTRICT COURT OF MANNAR

Testamentary Case No. 836

In the matter of the Last Will and Testament of the late Meeramohideen Habeebumohamed of Tharakundu.

Deceased.

Balkeesumma widow of Habeebumohamed of Tharakundu.

Petitioner.

Vs

1. Savinathu, 2. Mahubooba, 3. Noorjahan, 4. Kavulathumma daughters of Habeebmohamed and Meerasaibo Neinamohamed all of Tharakundu.

This matter coming on for disposal before R. Paramaguru Esquire Addl; District Judge, Mannar on the 22nd day of May 1957 in the presence of Mr. M.

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

Work will be heavier than usual. Friends will betray your trust. Health too will be far from satisfactory. But you will be able to triumph over your competitors.

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

A good week financially. You will be able to negotiate your ventures successfully in spite of petty opposition. Some unexpected gains also promised. Ruin to enemies shown.

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

You will have to work hard for your success this week. Additional responsibilities and worries likely. But financially a good week. Mind your health week end.

SCORPION Visoka 4, Anusha, Kettai [Vrischika Rasi]

You will stand to gain through your younger brothers and sisters this week. You will have no peace of mind. Clashes with maternal relatives also shown.

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

A good week for professional deals. Health will improve but it will not be very satisfactory. Friends will be very helpful. Social success also promised.

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

A good week for personal affairs. You will succeed in your new ventures. Gains through lands and landed properties also promised. Some changes in routine likely week end.

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

A good week again except for minor health upsets. Financially a good week. Professional success and triumph over enemies promised. Fame and success also indicated.

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

Sunday and Monday morning must be spent with care. Rest of the week will be fairly favourable. Friends will be very helpful. Financial gains also promised. But there will be no mental peace.

M. Aboothahir. Proctor on the part of the petitioner and the petition and affidavits of the petitioner, witnesses and notary having been read.

It is ordered that the Last Will and Testament dated 11th, June 1956 be proved and that the petitioner be appointed executor of the said Last Will and that Probate be issued to her that the 5th Respondent be appointed Guardian-ad-litem of the 1st, 2nd, 3rd and 4th respondents to represent them in these proceedings unless the respondents or any other person or persons shall on or before the 18th day of July 1957 show sufficient cause to the contrary.

Sgd: E. F. de. Zilva.
Addl: District Judge.

6. 8. 57. Date of shewing cause extended to 16. 8. 57.

Sgd. R. Paramakuru
Addl: District Judge

20-8-57. Date of shewing cause extended to 9-9-57

Sgd. R. Paramakuru
Addl District Judge.

16-9-57. Date of shewing cause extended to 9-10-57

Sgd. R. Paramakuru
Addl. District Judge.

16. 1. 58 Date of shewing cause extended to 14-2-58

Sgd. R. Paramakuru
Addl. District Judge

14-2-58 Date of shewing cause extended to 14-3-58

Sgd. R. Paramakuru
Addl. District Judge

The 22nd day of May 1957 (O.177 28 & 7)

Advancement Of National Languages

(Continued from page 2)

countries, a second compulsory language should be taught in Indian secondary schools, and no language can be more advantageous and less expensive for this purpose than English.

It is not possible to visualise a time within the foreseeable or calculable future when India would be able to dispense with the use of a major Western language, as an integral part of higher education, without serious injury to her deepest national interests.

If India has to choose one Western language for general use, the claim of English is too strong to admit of any dispute. Not only is English a world language with a universal store of translated and original works but English is already current in India and has recently become more so.

If by Indian languages are meant languages spoken by substantial sections of Indians, then English, which is the natural language of the Anglo-Indian community and a section of Indian Christians, deserves to be recognised as one of the Indian languages.

Language, as embodied in the mother tongue, is not, as the majority of the members of the Language Commission evidently think, a mere tool or "instrumentality" or means of communication. Language creates thought; its roots go down into the unconscious life of the people born to it; it moulds their habits, emotions, feeling, cogitation—everything that constitutes the spiritual aspect of man. To put any one of our Indian languages in a position of supremacy or create conditions leading to the stultification of most or any one of them, is a flat negation of the equality of opportunity granted to all citizens by the Constitution.

The preamble to the Constitution of India speaks of "the equality of status and opportunity" for all citizens of India and more particularly it is laid down in Art. 16, Sec 1 of the Chapter on Fundamental Rights that "there shall be equality of opportunity for all

citizens in matters relating to employment or appointment to any office under the State." The adoption of Hindi as the one and only official language for pan Indian purposes will, by offering special advantages to those who naturally speak Hindi, constitute an infringement of the fundamental Rights embodied in the Constitution. Any other provision or provisions in the Constitution of India, if found inconsistent with the high aims embodied in the Preamble and the Chapter on Fundamental Rights, ought to be so modified as to subserve those aims.

that each one of the fourteen Indian languages listed in our Constitution be officially recognised as a national language of India, and the term "regional," as applied to the twelve living languages except Hindi, be abolished and replaced by the term "national";

that within each State education be conducted at all stages in the respective national language, as far as practicable, and energetic steps be immediately taken toward that end;

that the respective national language be used, as far as practicable, in all administrative, legislative and judicial contexts;

that the State Governments and Universities be left entirely free to determine the place of Hindi in the educational curriculum at all stages unimpeded by directives or discriminatory measures from the Centre;

that no discrimination be practised by the Central Government in extending facilities to any one particular Indian language in matters of dissemination through translations, publications, broadcasting, journalism and educational measures;

that all India Service examinations be conducted in English and English alone;

that, as soon as and inasmuch as practicable, State Service examinations be held in the national language of the particular State and in that language alone; and

that English be accepted as the official language

of India, generally for pan-Indian legislative and judicial purposes, and that either English alone or jointly English and Hindi be accepted as the official language or languages of the Centre to be used for communication between the different States and the Centre.

Democratic Socialism Dehydrated!

'Teaching Opponents Lesson that Cannot be Forgotten'

The S. L. F. P. procession from Peliyagoda to Kelaniya was a triumph for the V. L. S. P. leader. For the cheering all along the route was for both Premier Bandaranaike and Minister Philip Gunawardene. Later, at the Kelaniya session Minister Vimala Wijeyawardene and Minister C. P. de Silva complained to the Premier about their Ministerial colleague whose name was conspicuously coupled with that of the P. M. in the 'Jai' shouting. This is the democratic socialism of which the S. L. F. P. is becoming unusually enthusiastic.

Democratic Socialism as propounded by Mr. S. W. R. D. Bandaranaike, a former U. N. P. founder Member and Minister of Local Government, was further explained by the various declarations made by him in the course of his welcome address at the Kelaniya S.L.F.P. sessions. Who ever said that the S. L. F. P. denied its opponents this Freedom?

At the Galle Face Green (Tamils) at Kandy (U. N. P.) at Gampaha (U. N. P. March) the freedom was given to the S. L. F. P. to, think express and assemble in such a way as to prevent the rest from thinking, expressing or assembling freely—Democratic Socialism of the Bandaranaike brand has the same characteristics of the Efficient Socialism of the Kotelawala kind! Even a Parents' Day seven miles away from Kelaniya could not be allowed.

Religious Freedom

Fr. Le Goc Memorial incident. Kataragama restoration and similar acts of generosity.

Language (Freedom) Sinhala Only Act

Tamil speaking people to be served summons in Sinhalese and their rice coupons to be written in Sinhalese. Tamil one of National Languages of Lanka to be labelled the language of a National Minority — these are some of the illustrations!

of India, generally for pan-Indian legislative and judicial purposes, and that either English alone or jointly English and Hindi be accepted as the official language or languages of the Centre to be used for communication between the different States and the Centre.

INSURANCE COMPANY AGENTS

Wanted energetic Agents for a well established Insurance Company. Apply for particulars to "X" C/o The Hindu Organ Jaffna.

(M. 233, 7, 14, 21)

EDUCATIONAL

Pitman and L. C. C. qualified Stenographer will take in girl students for tuition in Shorthand and Type writing. If desired, they will be prepared for the Pitman's Shorthand Typist Certificate the London Chamber of Commerce, Complete or Part Higher Certificate for Shorthand Typists, G. C. E. Ord. Level, Adv. Level and other examinations.

Apply in person to:—

(Miss) M. M. Thuraisingham,
20, Third Cross Street, Jaffna.

(M. 237. 7—28)

Sadaiamma Trust Sethu Madam

"Maha Sivarathiri day of his speech dwelt on with its special significance appropriately happens to be the occasion for declaring open the beautiful Madam named after Srimathi Sethupillai, one of the foremost disciples of spiritually enlightened Swamiamma Sadaiamma situated in close proximity to the ancient and sacred Keerimalai Theertham, and overlooking the lovely waters of Palk Strait at the foot of the hillock where the Samathis of Swamiamma Sadaiamma and Brahma Sri Sachidanandha Raja Yogigal stand. The Sethu Madam reminds us all of the true significance of ('அடியார் கள்') disciples "observed Mr. M. Sri Kantha, Government Agent, Jaffna declaring the Madam open in the presence of a large gathering of devotees.

The Sethu madam has been made easily accessible to devotees and pilgrims by the opening of two new approach roads one connecting the Keerimalai — Kankasanturai Road and the Keerimalai — Maviddapuram Road and the other leading from the Keerimalai Road to the Samathi. These works were also undertaken and completed by Mr. Thillaiampalam.

After the opening ceremony was over, Maha Sivarathiri vigil was observed throughout the night with discourses, singing of Thirumurais and special poojams.

Pandits T. Subramaniam, K. Namasivayam, S. Ramachandran and Mr. R. N. Sivaprakasam spoke in appreciation of the opening of the Madam. Mr. Sri Kantha in the course

The Revision Of The Constitution

(Continued from page 1)

based largely on the Reid Commission's Report. The Constitution in its final form contains various compromises which have been praised and welcomed by nearly all sections of the community. These compromises have been reached largely in private within the councils of the Alliance and they reflect great credit on the wisdom and tolerance of all concerned.

Besides Ceylon the only other Commonwealth countries which seem not to have followed any elaborate democratic procedure in regard to constitution-making are little Ghana and little New Zealand.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 427

In the matter of the estate of
the late Arumugam Sinna-
thamby of Chiviatheru
Deceased.

Arumugam Sabapathy of
Chiviatheru east
Petitioner.

Vs

Minor 1. Sarojinidevi daughter
of Sinnathamby of do.

2. Saravanai Nadesu
of do.

Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire, District Judge, Jaffna on the 12th day of February 1958 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor the abovenamed 1st respondent and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as brother of the abovenamed deceased, unless the abovenamed respondents or any others interested shall appear before this court on or before the 14th day of March 1958 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the said minor 1st respondent should be produced in court on that date.

This 12th day of February
1958

Sgd. P. Sri SkandaRajah
District Judge

Drawn by
Sgd. C. C. Somasegaram
Proctor for Petitioner.
(O. 178 28 & 7)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Insolvency Jurisdiction
No. 1

In the matter of the application to adjudge P. M. Nagarathinam Chettiar of No 3 Grand Bazaar Jaffna as an insolvent under Section 16 of Ordinance No 7 of 1853.

Seena Ana Sanmugam of Navlar Road in Vannarponnai East Jaffna
Petitioning-Creditor.

Whereas a petition for the adjudication and sequestration of the abovenamed P. M. Nagarathinam Chettiar of No. 3 Grand Bazaar Jaffna together with a Declaration of Insolvency has been filed by Seena Ana Sanmugam of Navalar Road in Vannarponnai East Jaffna, the Petitioning Creditor abovenamed, under Ordinance No. 7 of 1853; Notice is hereby given that the said Court has adjudged the said P. M. Nagarathinam Chettiar insolvent accordingly, and that a public sitting of this Court will take place on the 14th day of March 1958 at 10 a. m. for the insolvent to surrender and conform agreeably to the provisions of the said Ordinance and for the taking of all other necessary steps of which all creditors are hereby required to take notice. Jaffna, this 19th day of February 1958.

K. A. Sebastian
Secretary Court
Jaffna
(O. 176 28 & 7)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 418

In the matter of the intestate estate of the late Sanmugam Rasiyah of Police Station Mirigama Deceased
Sellammah widow of Sanmugam Rasiyah of Kopay South Jaffna
Petitioner

Vs

Minor 1. Satheeswari daughter
Sanmugam Rasiyah
2. Logarajah son of Sanmugam Rasiyah, both of Kopay South
3. Sinnapody Sanmugam of Katpakanai in Uduvil Jaffna
Respondents

The 1st and 2nd Respondents being minors appearing by their proposed guardian-ad-litem the 3rd Respondent

This matter coming on for disposal before P. Sriskanda-Rajah, Esquire, District Judge, Jaffna, on the 10th day of February 1958 in the presence of Mr. W. Muttukumara

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 424

In the matter of the intestate estate of the late Arumugam Kanapathiar of Araly North.
Deceased.

Arumugam Kanapathiar
Kandiah of Araly
North,
Petitioner

Vs

Arumugam Kanapathiar
Somalingam of Araly
North.
Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esq District Judge Jaffna on the 10th day of February 1958 in the presence of Mr S. Kandasamy Proctor on the part of the petitioner; and the affidavit of the petitioner dated 9th February 1958 having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as son and heir of the deceased to have letters of administration to the estate of the deceased issued to him accordingly, unless the respondent abovenamed or any other person or persons interested shall on or before 10th March 1958 show sufficient cause to the satisfaction of this court to the contrary. This 10th day of February 1958

Sgd P. Sri SkandaRajah
District Judge
(O. 173 28 & 7)

swamy Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read and filed of record from which it appears that the 1st and 2nd Respondents are minors:-

It is ordered that the 3rd Respondent abovenamed Sinnapody Sanmugam be appointed guardian-ad litem over the 1st and 2nd minor Respondents abovenamed and that the Petitioner abovenamed the said Sellammah widow of Sanmugam Rasiyah be appointed Administratrix of the estate of the deceased abovenamed Sanmugam Rasiyah and that Letters of Administration be granted to her accordingly, unless the Respondents abovenamed or any other person interested in the aforesaid estate shall on or before the 14th day of March 1958 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 1st and 2nd minor Respondents shall be produced before this Court on the aforesaid date at 10,0 Clock in the forenoon.

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

(O 175 28 & 7)

THE JAFFNA MUTUAL BENEFIT FUND, Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
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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

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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 வழி தெய்வ மலிவனஞ் சாக்கமன்னன்
கோண்டுகையாக செய்ய குறைவிடா துயிரகன் வாழ்க
நான்மறையறக்க னோங்க நற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ நீதி வினக்குக வகை மேல்வாம்.

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. 3, Road Vannarponnai, Jaffna, on Friday, March 7, 1958.
Editor: R. N. SIVAPRAKASAM