



C.S.R.
DEPEND ON THE MARK FOR EXCELLENCE
OHMA WATER
THE CEYLON CHEMICAL WORKS (Rgd.)

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY TUESDAY AND FRIDAY

The C.S.R. Mark of Quality
ASK FOR THESE THEY ARE THE BEST
ROSE WATER
LAVANDAR
THE CEYLON CHEMICAL WORKS (Rgd.)

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JAFFNA, TUESDAY, MAY 24, 1949

PRICE 10 CENTS

THE CENTRAL BASIS OF HINDU PHILOSOPHY

The Upanishads Are Matchless

(Continued from our last issue)

There is no other duty for man except meditation on the Self. Dismissing all else, one should establish himself in the Self. There remains nothing to be done or attained, when the Self is experienced. For that Brahman, the Immortal is before behind, to right and to left, stretched forth below and above, Brahman is all this, the great, the widest extent. There is nothing but Brahman. All this is Brahman.

Truth alone triumphs, never untruth. Falsehood and lie, phantom or unreality cannot succeed in its efforts. The real alone is an enduring being. That is experienced through Meditation coupled with Knowledge.

Whatever a man of purified nature makes clear in his mind, and whatever desires he desires, that he gets and that he fulfills. Therefore one should have pure and perfect resolves. He that desires for objects is born again and again for fulfilling those desires. He whose desire is satisfied, who is perfected, his desires vanish away here itself.

Final Liberation—A Glorious State

The state of Moksha or Final Liberation is a very glorious one. Those blessed souls who attain that State enter into everything. They become the All. They are free from passion, tranquil and perfect in the highest sense. They are liberated beyond death. They become unified with the Supreme Imperishable. As the flowing rivers in the ocean disappear, leaving name and form, so the wise man being liberated from name and form, reaches the Supreme which is Absolute. One who knows Brahman becomes Brahman. He crosses over sorrow

Mr. Arulnandy Acting As Director

Until New Education Chief Arrives

Mr. K. S. Arulnandy, Deputy Director of Education has been appointed to act as Director of Education until the newly appointed Director of Education arrives here from England.

Mr. W. A. de Silva the present Acting Director, it will be remembered, sent in his papers for retirement long ago and goes on leave this week preparatory to retirement.

and death: He becomes Immortal.

The Supreme Self is experienced in the fourth state of consciousness. There it is neither this nor that, it has no quality in particular. It is everything, It is peaceful, blessed and nondual. It is the cessation of all phenomena. That is the Atman. That should be known and realised. That is the purpose in life.

The Jivanmukta or the liberated sage experiences that he is everything. He is the tree and the mountain. He is excellent like the sun. He is a shining treasure, wise, immortal and indestructible. He is the food and the eater of food. He is the knower, knowledge and the known in one. He is the whole universe in himself.

Bliss is the Ultimate Nature of the Reality. From Bliss all this comes forth. By Bliss all this lives. Into Bliss all this enters in the end. The bliss of all the fourteen worlds is nothing when compared to the Bliss of Brahman. All bliss of the world is only a shadow of Self-Bliss. Self-Bliss is the most Supreme. It is the Only Real Bliss. Other sources of bliss are more fleeting phantoms. Other bliss is only a feeble apology for the Supreme Self-Bliss. The greatest bliss which one can conceive of either on earth or in heaven is a mere naught in the presence of the Pure Brahman Bliss or Self-Bliss. One has not got to run to external objects for obtaining bliss. The Self is the source of all Bliss. The self is everything, all knowledge and all bliss.

Consciousness—A Guidance

All this is guided by Consciousness, and is based on Consciousness. The world has Consciousness for its guidance. Consciousness is the Basis. Consciousness is Brahman. I am Brahman. That thou art. This Self is Brahman. These are the metaphysical explanations of Brahman. "All this is Brahman" is the ultimate realisation. One who knows this is not reborn on earth. He becomes Immortal.

Just as by one piece of clay, everything made of clay is known, just as by one nugget of gold, everything made of gold is known, just as by a single pair of nail-scissors everything made of iron is known, all modification is merely a distinction of words, a mere name, the reality is just only clay, gold or iron, so is this Supreme Teaching; the world is only Brahman by knowing Brahman everything else is known.

Existence alone was in the beginning. This was one alone without a second. From that everything else was produced

(Continued on Page 3)

NEW PAIN-KILLER

Heptalgin Proves Useful

Those diseases that have brought pain to mankind from time immemorial are still the preoccupation of scientists and medical men. The relief of pain began with the experiments of Hindu surgeons 4,000 years ago.

But it was not until last century that hypnotism and the new chemical pain-killers were called in to help. And now, from a British research laboratory, a drug six times more effective than morphine has been evolved.

The German discovered a new pain-killer during the war. They called it amidan. We learnt all about it as part of reparations. Then the chemists began to try to improve on amidan; trying out chemical brothers and sisters of it.

They hit on a new drug. Before they could market it, they hit on an even better drug. They have given it the name heptalgin. It sounds like something good.

As a pain-killer, it is six times as powerful as morphia; it can be taken by mouth as well as by injection. It does not seem to be toxic, and, as far as can be told at present, it does not form a habit.

It was tried out first on animals. They give a rat some of the drug, and then, when the rat is not looking, they warm up its tail. Of course, when the rat feels the warmth, it flicks its tail away.

Students Should Shun God-Less 'Isms'

Sri Swami Sivananda's Message

O Students! wake up, wake up now From the slumber of ignorance. God is the prop and foundation of the society.

Do not entangle yourself in God-less 'isms'. You will be completely ruined ultimately. Pin your faith in the words of Rishis and sages of yore.

Do not be carried away by science, and its inventions. It is tinsel and broken glass pieces. Study Upanishads, Gita and Brahmasutras.

You will find priceless treasures here. This study and practice alone can give you solace and peace,

You will repent in old age. Do not waste this precious life in fighting. Life is meant for Self-realization,

Cultivate divine virtues or Daivi-Sampat, Take recourse to Sat-Sanga and equip yourself with the four means,

Practise Yama, Niyama, the foundation of Yoga and Vedanta.

Be patient, be pure, be serene, be wise. Start Japa, Kirtan and meditation. Enquire "who am I?" and learn to discriminate.

Practise Yoga, Vichara and reflect. You will attain immortality.

(From Divine Life)

Money-Order Applications In Tamil & Sinhalese

According to a circular issued by the Post Master-General the use of the national languages has been adopted regarding remittances by money-orders.

It is expected that the use of Tamil and Sinhalese will be extended to all postal and telegraphic business.

The circular, referred to contain the following instructions regarding the use of the national languages.

"I consider it the duty of every officer to give the public maximum assistance in the transaction of their business not only by the acceptance of money-order applications written out in the national languages but also filling up an application form, should any member of the public require assistance."

The more effective that the drug is, the longer it is before the rat feels that its tail is being warmed up.

And it has been tried for pain of human beings, Migraine, fibrositis, pleurisy, gall-bladder pain—just to give a few examples.

It is always a mistake to be too optimistic about a new development, though this looks good. A philosopher once pronounced with all solemnity, that there is no such thing as pain. Well, if the philosopher was wrong, and if there is such a thing as pain, heptalgin—which, incidentally, was made in a British laboratory—looks like proving a usual drug.

IN THE SENATE

President And Deputy Both Absent

Senator Coomarasamy Elected To Preside

When the Senate resumed its sittings on Friday, neither the President Sir Gerard Wijekoon nor the Deputy President, Senator Perisuram was present. Senator C. Coomarasamy was elected to preside over the Senate.

The motion introduced by Senator Razik suggesting that Government Teachers appointed after 1934 should be given the benefits of the Government Pension Minute and made eligible to contribute to the Widows' and Orphans' Pension Fund as in the case of other Government Servants was passed without a division.

Public Security Bill

Senator (Dr.) Naganathan moved an amendment to the Public Security (Amendment) Bill calling for the reduction of the period within which Parliament was to be summoned after the declaration of a state of emergency from ten days to three.

Senator Jayasena wondered how in the modern times when the globe could be girdled in a couple of days, it was found that as many as ten days would be needed for M. Ps. to get to Colombo from the different parts of the Island.

Senator Gardiner observed that the emphasis should be on the word "within" in the clause and added that Parliament could be summoned even in one day.

The amendment was not accepted and the third reading of the Bill was passed by 14 votes to 4.

Working of the Agricultural Credit Corporation

Senator A. M. de Silva in the course of the discussion on the Second Reading of the Agricultural and Industrial Credit Corporation (Amendment) Bill said that some of the richest people were exploiting the Corporation.

Senator Jayasena said that even M. Ps had drawn substantial loans from this institution and moved an amendment that it should not be allowed. Amendment was not accepted.

Government Drive In Burma

Spiritual Awakening

A joint drive for a nation-wide spiritual drive was decided on at a meeting convened by the Information Minister of the Government of Burma, says a report from Rangoon.

The meeting which was attended by the heads of all religious sects has issued a statement appealing to the people to bend their thoughts for constructive

Cultural Conference Prefers 'Bharat' To India

The All India Cultural Conference has unanimously adopted a resolution that India should be renamed "Bharat."

Moving the resolution, Pandit Girdhar Sharma Chaturvedi said: "The name India is now incompatible because the Indus, from which the name is derived, no more forms part of our country. The name was given by the foreigners and now the basis of the name also no longer holds good."

Where Indian Epics Excel

Emphasis on Spiritual Conception

The Indian Epics give us a picture of a balanced polity often very ideal it may be, where, though spirituality rules, real politics is never at a discount. Their emphasis on a spiritual conception of existence distinguishes these Epics clearly from similar literature that arose elsewhere. The Mahabharata says of itself that it is not only a dharma-shastra (a book of conduct for the achievement, in accordance with moral principles, of artha, power, and kama pleasure) but also a moksha-shastra (a gospel of Liberation). It, of course, also calls itself a jaya (a tale of victory) but the tale is one religious conquest. The Ramayana is not only a kavya (poem) but also an itihasa purana, whose aim is to teach the fourfold aim of existence (dharma, artha, kama, and moksha) by means of apt stories and illustrations. The Ramayana primarily sets itself to the task of portraying ideal spiritual civilization, Ramarajya. In none of the Epics war and strife occupy the centre of the picture. Can we say the same thing about similar compositions elsewhere? —Prabuddha Bharata.

purposes.

The statement proceeds: "We know the consequences of fear, greed and hate. If all the energy was put into building and planning and developing that is being put into plotting, fighting and destroying, what would the country be like? If all the deeds actuated by hatred were actuated by love and sacrifice, what happiness would be ours! If all took as much trouble to help each other as we do to hinder each other, how much progress we should make."



Hindu Organ

TUESDAY, MAY 24, 1949

Treasure These Thoughts

Consider that our anger and impatience often prove much more mischievous than those things about which we are angry.

—MARCUS AURELIUS

CLERICAL SERVICE AND POLITICS

IF THERE HAS BEEN A MIS- understanding regarding the question of how far the members of the Public Service can be allowed to dabble in politics, the only observation any one can make is that such a problem need not have been allowed to arise at all. Individuals having a political consciousness and giving vent to their convictions is one thing; a number of individuals grouped together by reason of the nature of their work, profession or anything else expressing a collective view on public questions is another. The members of the Public Service by the very fact of their being the component parts of the administrative machinery of a Government, enjoy a privileged position in the public life of the country and have to watch the collective interests of the Administration in order that the Government which in its strictest sense should be above every form of partisanship may be carried on smoothly.

No one can deny the members of the Public Service the right to collect together in accepted constitutional manner to discuss their grievances and demand redress. Nor can their right to form individual political opinions be withheld from them. Nothing has happened in the public service amongst its members for the conclusion to be reached that the different Unions and Associations of Government officers have ever acted counter to these well-defined conventional practice of Public Servants all the world over. What has been disturbing the peaceful and harmonious atmosphere of this most important entity in the public life of Ceylon is that warring political groups have been making improper overtures to most of these Unions promising 'heavenly bliss on earth' at a time when a political whirlwind was sweeping the entire globe immediately following the end of the tempestuous shower of bombs. It may be that in this terrible impact of cross-purposes some members of the Public Service might have thought it a welcome indication to launch out on a fight for their 'rights'. We are glad that a responsible body, such as the Government Clerical Service Union, has in well-defined terms made it clear that political neutrality is an article of faith with its members.

JAFFNA-COLOMBO BY AIR

The air service which is being operated at present takes passengers from Colombo to Madras or Trichinopoly via Jaffna and vice versa; the plane leaves Ratmalana in the morning and returns back in the afternoon. The facilities for travel will be greater if a service from Jaffna to Colombo be introduced so that passengers travelling by air will be able to leave Jaffna in the morning and come back to Jaffna from Colombo in the evening. Whether such a service will be a paying proposition or not will be proved by trial; we are of the view that such a service will not entail any loss to the Government. The new service which is contemplated may be utilised also for the carriage of mails and parcels. In the sub-continent of India it is now possible to travel from one end to the other in every direction by air; all the principal towns are on air routes.

It has been proposed to inaugurate a plane service from Colombo to Galoya; other towns upcountry and elsewhere will in the course of time be linked with Colombo by air routes. For the present, a service from Jaffna to Colombo in the morning and from Colombo to Jaffna in the evening will be desirable. There is very little difference between the cost of travelling by train in a first class compartment with reservation of sleeping berth and the fare charged by Air Ceylon for the journey between Jaffna and Colombo; it is so very difficult to reserve sleeping berths for travelling by train; besides people are becoming more air-minded. It is to be hoped that the authorities will give the new service the trial it deserves.

Former American Minister's End

Red "Obsession" Cause For Suicide

Mr. James Forrestal, former American Defence Secretary leapt to his death from the 17th floor of the U. S. Navy Hospital at Bethesda, Maryland on Sunday.

The cord from his bathrobe was knotted rightly round his neck.

In his room was a book of Greek philosophical poetry on the subject of life and death and at the place where it was opened were notations in his handwriting.

Mr. Forrestal had marked the following line from the chorus from Ajax, in an anthology of world poetry:

"When reason's day sets dayless—joyless—quenched in cold decay, better to die and sleep."

Mr. Forrestal had been under treatment for "nervous exhaustion" for some weeks.

ONE THING AND ANOTHER

By YALPANAN

Foreigners—where are they?

I had thought this Indo-Ceylon tangle, for that it is, would end with Nehru's simple and straightforward statement. But the Daily News writers will not let the matter rest there. So it becomes necessary to write on the subject again. The "Political Correspondent" of that paper has now again tried to keep alive the dying embers of controversy by a very questionable piece of propaganda. Referring to the recent visit of certain Indian politicians to Ceylon and their taking part in the Ceylon Indian Congress political meetings this writer questions the right of any "foreigner" to indulge in criticism of the Island's arrangements and policies. He tells the Indians they can become nationals here of a sort under certain circumstances. They have not yet decided whether to accept it or not. Our P. C. of the Daily News would have them stew in their own juice within the Island, frightening them that advice from their friends from India would amount to "interference", and telling these friends they are "foreigners" here. We don't give the Indians a reasonable chance of becoming citizens, and if their friends intervene, as certainly they will, we tell them "hands off". When did we make the Ceylon Indians "nationals" here, when did we allow them, to tell them now that their case has been settled and they are at our mercy? The Daily News has often spoke of Indians misrepresenting Ceylon affairs outside. Now what about the P. C. of the D. N. doing so, though he hedges himself with numerous "It is said," "I learn," "Informed circles over," "It is gathered" &c?

Ladies in Leisured Laziness

It was a lady, I think, who some years ago travelled widely in India and Ceylon and then writing about her observations said that the better-class Indian and Ceylonese women are too much wedded to the drudgery of the kitchen, that they spend too much time preparing food, that they should make use of labour-saving accessories in the home and that they could then spend more time sitting by a radio or reading, or gossiping etc. Her hope was that in the coming world, as it shapes, men and women would have things done all by mechanised devices and they would enjoy more leisure, that is more hours in leisure than in work. What an enchanting prospect for lotus-eaters! It all looks as if we are heading for the time when all we have to, and can, do is to turn switches and doze— if there's no gadget for dozing.

Shall We Toil Less?

The foregoing, in a way illustrates the frame of mind of the Ministerial big gun who has proposed the curtailment of working days in the week to five. He feels we can turn out better work from Monday to Friday if we have had the previous Saturday and Sunday as holidays. And he says too we could compress fortyhours into the five working days. Who would not, who works on employment for wages, welcome a five-day working week? Aren't they all well set on the route to less work and more pay? Labour would blindly fall to it. It is argued that against about 42 hours of indifferent work in the present week we

shall get 40 hour's efficient work—with two holidays at the end to reward the toilers!

The Morning-After Feeling

Are holidays really the relaxation-helps that they are supposed to be? To many they are the most crowded days, whether of work or play, if you hear actual experiences. Work or play, or even idle dozing leaves the workers quite fatigued to start Monday with the sort of the "morning after" feeling that discounts heavily on the week's outturn of work. Human nature being what it is it will shirk work in working hours whether you have half-a-day's holiday at the end or three days, the sort of human nature that grabs at more and more pay.

Sops to Labour?

I have a guess that some of us think it is better to throw inducements like shorter hours to the rising working class than tackle labour problems. It is, perhaps easier, that way. Man is born to work, so is woman. Modern civilisation may show us so many novel ways of saving labour, but has it shown the way to mental contentment and happiness? The Saturday and Sunday off are not likely to make us more happy—the chances are we shall be more unhappy with more problems.

Go-Getter Pon?

Why do the Tamils of the All-Ceylon Tamil Congress pull in so many different directions and with so little purpose? Oh for the days of a Ramanathan or of Kanakasabai or of Sabapathy and of Canagaratnam! I am afraid G. G. P.'s heroic putting the question to the crowd and getting a resounding clapping of hands will not always carry him forward. That game will soon be up, if it is not already so. He must come down to realities and admit that there is as much sense outside his circle as inside it. And the Chelvanayagams and Naganathans would be well advised to drop the "Tamil" element in every public question as demanding there religious adherence to it for its own salvation. We are proposing provincial division and separation and federation. An ounce of cool thinking will tell us what amount of expenditure in money and energy and of worry and of waste we are heading for by persisting in this barren ballyhoo. And the benefit? ????

Hey Tamils, Be Ceylonese

We can be Tamils, by all means. First let us be Ceylonese, then we can be Tamils, Jaffnese, Hindus, Vellalas—why go on? All these we can be in the proper places, but in politics and government let us be Ceylonese. We will not be letting down the Indian Tamils, they are themselves to be Ceylonese—Daily News permitting! Does it need much argument to show that we can ill afford to waste time and energy on these vain an futile fractional controversies, when we ought to be doing many things for the country and the nation. Yes, there was once a possibility of the Tamils pursuing a separate path, but the world set-up has blown all that sky-high. Today we are one people politically. Woe unto us Tamils if we let our inferiority complex to befog our mind.

LETTERS TO THE EDITOR

WHAT IS THE SAIVA FAITH?

Sir—, Please publish the following letter addressed by me to the members of the board of Management Saiva Paripalana Sabha, through the Secretary.

"The object of this Sabha stands very clearly stated by its original founders in their first annual minutes recorded in 1889. It is in print and in a book form with the record of some subsequent minutes. I shall quote it here:—*சர்வசைவர்களுக்கென பரமசிவனின் குணியெழுப்பப்பட்ட வேத சிவாகமம் வேதமே துணைகொண்டும், அகமகம் கூடும் சைவ சமயமே மெய்ச் சமயமென்றும், அம்முந்தோர்கள், பண்டு தொடர் அனுபவத்தாரும் யுத்தியாரும், இவ்விரண்டுருகடைய பெரிமேயர் என் வர்களுக்கானும் அறிந்த அகமகம் அனுபவத்த வந்தார்கள் இவ்வகமகம் அம்.....* Translated into English. Our ancestors from time immemorial, have had observed that the Vedas and Agamas, revealed by Parameshwara, the Lord of all, are the trust of all Shastras, and that the Saiva-Faith, that has been enunciated by them is the trust of all faith and so on."

The latest amended rates of this, Sabha 1947, which are also the rules in the incorporated bill of this Sabha, lay down in clause (a) under section 2 (objects) "To promote and propagate the Siva-religion" evidently the one contemplated by the founders:

The term Saiva religion is owned today even by those who condemn the Vedas and Agamas and therefore I request that the definition of the term Saiva religion, as laid down by the original founders, be inserted both in amended rules and in the incorporation bill. I think that "Saiva religion is that religion that accepts the Vedas and Agamas as its authority" is a fair rendering of the founder's intentions.

I am, yours in service
C. Nagaiah

(A member of the board of management Saiva Paripalana Sabha.)
1-5-49
Kamanaiyar Vallu
Vannarponnai

T. C. Secretary Explains

Sir,—My attention has been drawn to certain uncomplimentary remarks made by Minister Ponnambalam as his 'One Reply' to the fundamental political issues raised by the Joint Honorary General Secretaries of the All-Ceylon Tamil Congress in their Press statement.

I can well afford to ignore such personalities, but it is my public duty to turn the spotlight on some of Mr. Ponnambalam's more recent political actions and demand an explanation in these columns.

1. Did not Mr. Ponnambalam inform the General Council of the Tamil Congress (The A.C. T. C. C.) at its last meeting held nearly a year ago in Jaffna that he was in a position to negotiate an "Honourable Settlement" with Mr. Senanayake, because—

(a) On the question of *Indian Citizenship* Mr. Senanayake had assured him (Mr. Ponnambalam) that he would present a bill which would have the complete support of Pandit Nehru,

(b) On the *Flag Issue* both the Prime Minister and Mr. Bandaranaike had assured him that the proposed Tricolour Flag with the Lion motif in

the centre, would be accepted as a reasonable compromise—despite Mr. Jayawardene's intransigence.

(c) On the *Official Language Problem* Mr. Senanayake and Mr. Bandaranaike had both promised to maintain the status quo for at least the next five years and in the meanwhile do their best to have both Singhalese and Tamil proclaimed as the Official Languages, in every part of the Island and not merely "Tamil for the Tamil Districts and Singhalese for the Singhalese Districts" as recommended by the Jayawardene Commission; (d) On the question of Tamil Congress's participation in, the Government Mr. Senanayake would consent to a *Coalition* between the U. N. P. and the Tamil Congress—the Tamil Congress Ministers to be nominated by the Congress itself.

II. Did not Mr. Ponnambalam induce the General Council to agree (after a heated debate, many of us opposing) that the minimum terms of settlement as stated by Mr. Ponnambalam be accepted subject to the rider that the Tamil Congress reserves to itself "Freedom Of Action" in all matters fundamental to the Tamil Congress Aims and Ideals.

III. Is it not a fact that Prime Minister Senanayake and Ministers Kotelawela and Sittampalam have publicly denied that Mr. Ponnambalam ever negotiated for a Coalition...in fact never even mentioned any Congress terms regarding the fundamental issue of policy, when he induced Mr. Senanayake to give him a Ministership?

IV. The Minutes of the Congress Parliamentary Board signed by Mr. Ponnambalam himself will further reveal that Mr. Ponnambalam had strongly urged the Tamil Congress M.P's to accept Mr. Senanayake's terms more especially in view of the Indian Citizenship Bill which was shortly to be introduced. Mr. Ponnambalam maintained that the so-called "Indian Question" was really a Ceylon Tamil problem of very little consequence to mighty India, but a life and death matter for all the Tamils in Ceylon! The unjust decitizenisation of Tamil labour population settled in the Up-country would weaken and immasculate the political stature of all Tamil speaking peoples in Ceylon, whilst their virtual enslavement as mere hewers of wood and drawers of water for all time, must eventually degrade and demean the social stature of the whole Ceylon Tamil community, who are ethnologically, culturally and linguistically one and the same. If the Tamil Congress Ministers maintained a firm stand on this issue stated Mr. Ponnambalam, then surely Messrs. Suntharalingam and Sittampalam would also be forced to do likewise and then neither Mr. Senanayake nor his Pan-Singhalese jingoist colleagues in the Cabinet would dare to crush us in this fashion!

V. Were not all these arguments, imaginary Terms of Settlement and solemn promises reiterated at the Public Meeting on the Jaffna esplanade, held prior to Mr. Ponnambalam joining the Government and did not Mr. V. Kumaraswamy, M. P. also state "We enter the Government with our resignations in our pockets in case our Congress fundamentals are disregarded".

VI. Is it not obvious that in Flag with the Lion motif in

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 1025
 In the matter of the estate of the late V. A. Peries of Kila-Vaipar in Tinnevely District, South India Deceased

Vincent Ignatius Peries of Hospital Road, Jaffna Petitioner
 And

1 Timothy Peries, 2 Constantine Peries, both of Hospital Road, Jaffna, 3 Emmanuel Theagarajah Peries, 4 Vincent Joseph Peries, 5 Maria Viya gala Jayarani, 6 Christopher Peries.

7. Devasagayammal widow of V. A. Peries, all of Kila-Vaipar in Tinnevely District, South India. The 1st to 6th respondents are minors appearing by their guardian-ad-litem the 7th respondent Respondents

This matter coming on for disposal before D. H. Panditha Guna wardena Esquire, Acting District Judge, Jaffna, on the 30th day of March 1949 in the presence of Mr S. Cumarasuriy Proctor on the part of the petitioner and the affidavit of the petitioner dated 11th November 1948 having been read; it is ordered that the 7th respondent be appointed guardian-ad-litem over the 1st to 6th minor respondents for all the purposes of this testamentary action and it is declared that the petitioner is the brother of the said intestate and is entitled to have letters of administration to the estate of the said intestate issued to him unless the respondents or any other person shall on or before the 2nd day of June 1949 show sufficient cause to

NOTICE

Tenders will be received by the Government Agent Northern Province up to 12 noon on Tuesday June 7th, 1949 for the undermentioned improvements to Minor Village Irrigation Works in the Jaffna District, Northern Province:
 (1) Construction of a two-bay regulator and regrading Kalavodai channel in Puttur Valigamam East D. R. O's division,
 (2) Improvements to Vairamani channel and bund in Chulipuram in Valigamam West D. R. O's Division.

(3) Construction of seven concrete 'Tulsis' to benefit Tholpuram fields in Valigamam West D. R. O's Division.

(4) Construction of seven concrete 'Tulsis' to benefit Moolai fields in Valigamam West D. R. O's Division.

(5) Construction of a two-bay regulator and strengthening the bund of Vedduvankandi channel in Navali South Valigamam West D. R. O's division.

2. Tenders should be made separately for each of the above works on forms obtainable on application from the Kachecheri, Jaffna where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday June 4th 1949 only on a production of a receipt for Rs. 25/- deposited at the Jaffna Kachecheri for each form. (G. 19 24)]

the satisfaction of this Court to the contrary.

This 6th day May 1949
 Sgd. Wm. G. Spencer
 Acting District Judge
 (O. 11. 25 & 27).

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 20-5-49)

CXXVII

XXIV. THE ESSENCE (Contd.)

This is all by way of preamble and enunciation of fundamentals. The operative or injunctive sutras of the Upanishads lay down, discuss and explain various forms of Sadana or ways and means to be adopted by man to get liberated from his worldly shackles and attain Godhood. Innumerable are these Sadanas and we have dealt with a good many of them in the course of our studies. We do not propose to recapitulate them all here. The praises of the Omkaram, the first and foremost of all Mantras, are sung and meditation thereon as symbolic of God prescribed in most of the Upanishads. We have dealt at some length on the significance of this Prince of Mantras when studying the Atharva Sikha and Mandukya Upanishads. Bhasma Daranam or wearing of sacred ashes is prescribed in most of the Pancha-Rudra and Pancha Jabala Upanishads, as also in the Isavasyam Taittiriya. Brihadaranyakam, Mundakam, &c. We dealt with the significance of this Prince of Oushadas (or medicines) when studying the Kalagni-Rudram and other Upanishads. The gradual weaning of man from his worldly surroundings and attachments, thus enabling him to get nearer and nearer to God, by contemplation on the Pancha-kosas as symbolic of God, commencing from the food-formed gross body and rising step by step to the more and more subtle forms of body is nicely detailed in the Taittiriya. The Dahara Upasna or worship of God as seated in the tiny space (Chittampalam) in the cave of the heart of man prescribed in the Chandogyam is beautifully explained with instructions as to place, posture, &c. in the Kaivalyam, which also enjoins the contemplation of God as seated in the forehead (Varanasi).

The various forms of Upanasani and religious exercises enjoined in the Upanishads can be boiled down and compressed in the one word *meditate*, which includes the idea underlying all forms of ceremonial and mental worship not excluding the highest forms of Yogic practices. Meditation implies the existence of a meditator and something meditated upon which in this case is God and every-thing godly. Now we have been repeatedly told that God is beyond the reach of thought, word and deed, unseeable, unbearable and unthinkable, incorporeal, nameless and formless. Is he a non-entity then? Are we to ignore Him and go our way? Are we to take the company of the Lokayatan, deny God and give ourselves up entirely to the enjoyment of worldly pleasures? No. Certainly not.

The same Upanishads, that say that God is beyond the reach of the human senses and the human intellect, also say that He is immanent in all nature, omnipresent, everywhere. God is in the earth, He soaks it through and through, and as such the earth represents God, it is symbolic of God, meditate on the earth as God. God is in the water, He soaks it through and through, and as such water represents God, it is symbolic of God, meditate on water as God. Similarly with fire, air, Akas, Sun, Moon, etc. God is in all these, He soaks them through and through, every one of them represents God, they are symbolic of God, meditate on every one of them as God. God is in you too, He soaks you through and through, you represent God, you are symbolic of God, meditate on yourself as God. This last is the *Tat Twam Asi* teaching of the Chandogyam, which, when put into practice by the disciple, is changed into the *Aham Brahm Asmi* Mantram of the Brihadaranyakam.

A word of caution has to be uttered here. We said, meditate on yourself as God. 'Yourself' does not mean your body but the Pranan or soul therein. You are no doubt superior to all the objects of nature constituting the inanimate world. You are possessed of intelligence and hence superior to them. But do not get self-conceited over this discovery. As Sanatkumar told Naradar, there is something higher than you (Pranan or soul), and that something is God, the Highest Being, the *Satyam* (the True), the *Bhuvan* (He of Immense Bliss) of the Chandogyam, the *Brahman* (the Growing One) of the Taittiriya, the *Rudran* (the Swift) of the Atharva Siras the *Isan* (the Lord) of the Isavasyam, the *Amritam* (the Deathless One) of the Jabalam, the *Sivam* (the Blessed One) of the Mandukyam. Unless and until this Highest Being, this Bhuvan, this Brahman, this Rudran, this Isan, this Amritam, this Sivam is realized, you have to rely on names and forms, symbols and images, physical or mental, for your guidance. Once Sivahood is attained, then there is an end to all talk of name or form, this or that, yourself or myself, all is calm, perfect rest, complete silence (Maunam. *Gurorahit*), blissful tranquility.

We must stop here. But our study of the Vedantas would be incomplete if we do not say a word or two on the Vedanta Sutras. Badarayana Vyasa who classified and re-arranged the four Vedas as they exist at present, composed the Vedanta Sutras as a sort of compendium of the scattered teachings of the Vedantas (Upanishads) some 5,000 years ago. He starts the Sutras by giving the fundamental points of their creed, and then proceeds to expand on them discussing various texts in various Upanishads, sometimes quoting the views of other teachers and expounders who lived at or before his time and contradicting them where he finds it necessary to do so. We may not agree with Badarayana's views in some particulars, but his bare outline of the teachings of the Upanishads given in the commencing Sutras practically tallies with our own conclusions, and we make no apology for quoting the first seven of his Sutras which contain the brief summary in *extenso*:

1. Now then a desire to know Brahman.
2. Whence the creation, &c, of this.
3. Because Scripture is the authority.
4. Because that verily do they teach as their purport.
5. Because of thinking, not the Asadbam.
6. If figurative, no, because of the word Atman.
7. Because liberation is predicated of the devotee thereof.

(To be continued)

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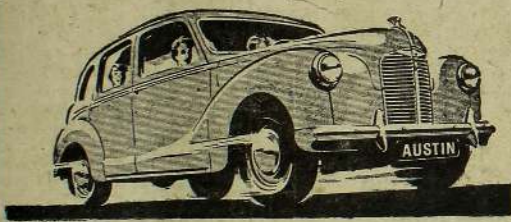
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