OHMA WATER

THE CEYLON CHEMICAL WORKS (Rgd.)



( The Only Newspaper in Ceylon for the Hindus PUBLISHED EVERY TUESDAY AND FRIDAY .S.R. Mark of Quality

ASK FOR THESE THEY ARE THE BEST

ROSE WATER LAVANDAR

THE CEYLON CHEMICAL WORKS (Rgd.

VOL. LXI.

JAFFNA, TUESDAY, MAY 24, 1949

## 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.

All this is Brahman.

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

The Jivanmukta or the liberat.

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 with Know-

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 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 bocome 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 ap-pointed 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.

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

(Continued on Fage 3)

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 Bir's 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 notbing when compared to the Bliss of Brahman. All bliss of the world is only a shadow of Self-Bliss. Seli-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 blss which oue can conceive of either on earth or in Bliss is the Ultimate Nature ceive 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 Conscious-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 thultimate 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.

(Continued on Page 3)

### NEW PAIN-KILLER Money-Order

## Heptalgin Proves

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

But it was not well be 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 tele graphic business.

But it was not until last cen-tury 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 up. 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

Students Should Shun God-Less

Sri Swami Sivananda's Message

Pin your faith in the words of Rishis and sages of yore. Do not be carried away by science, and its inventions.

This study and practice alone can give you solace and

Take recourse to Sat-Sanga and equip yourself with the four

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

(From Dwine Life)

God is the prop and foundation of the society.

Do not entangle yourself in God-less "isms".

You will be completely ruised ultimately.

O Students! wake up, wake up now

It is tinsel and broken glass pieces. Study Upanishads, Gita and Brahmasutras.

You will repent in old age.

You will find priceless treasures here.

Life is meant for Self-realization,

Do not waste this precious life in fighting,

Cultivate divine virtues or Daivi-Sampat,

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

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

From the slumber of ignorance.

### Applications In Tamil & Sinhalese

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

"I consider it the duty every officer to give the public maximum assistance in the tran-

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

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.

Just to give a faw examples.

It is always a mistake to be too optimistic about a new development, though this looks good with all solmnity, that there is no such thing, as pain. Well, 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 Perisund ram 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 vants was passed without

### Public Security Bill

Senator (Dr.) Naganathan moved an amendment to the Public Security (Amendment) Bill calling for the reduction of the period within which Parlia-ment 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

Working of the Agricultural Credit Corporation

### Government Drive In Burma

# '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 dharmashastra (a book of conduct for the achievement, in accordance with moral principles, of artha, power, and kama of artha, power, and kama pleasure) but also a mokshashas-tra (a gospel of Liberation). It, of course, also calls itself a jaya (a tale of victory) but the tale is Covernment Drive

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

Senetor 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.

Covernment Drive

purposes.

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 we should make."

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, thow much progress we should make."



### Kindu Organ

TUESDAY, MAY 24, 1949

### Treasure These Thoughts

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

-MARCUS AURELIUS

### CLERICAL SERVICE AND POLITICS

If THERE HAS BEEN A MIS-understanding regarding the question of how far the memhers of the Public Service can be allowed to dabble in polities, 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 indivi-duals grouped together by reason of the nature of their wash professional con-tinaugurate a plane service from Colombo to Gal oya; other towns upcounty and elsewhere will in the course of time be linked with Coof their work, profession or anything else expression a collective view on questions is another. 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 to 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 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 artists. of this most important entity in the public life of Ceylon is that warring political groups bave 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 tempestuons 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 Governbody, such as the Govern-ment Clerical Service Union has in well-defined terms made it clear that political neutra-lity is an article of faith with 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 in the evening. Whether such a service will be a paying proposition or not will be proved by trial; we are of of the view that such a service will not entail any loss to the Government. The new service which is con-templated 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 prin cipal towns are on air routes. Island.

It has been proposed to nature of time be linked with Copresent, a service from Jaffna on public to Colombo in the morning and from Colombo to Jaffina in the evening will be desirable. There is very little difference between the cost of travelling by train in 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

### Former American Minister's End

### Red "Obsession" Cause For Suicide

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

The cord from his bathrobe knotted rightly round his Shall We Toll Less?

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 hand-

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

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

Mr. Forrestal had been under treatment for "nervous exhaus-tion" for some weeks.

### -ONE THING-AND ANOTHER

embers of controversy by a very questionable piece of propaganda. Referring to the recent visit of certain Indian politicians to Cey-lon and their taking part in the Ceylon Indian Congress political meetings this writer questions the the right of any "foreigner" to 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 ac-cept it or not. Our P. C. of the Daily News would have them stew in their own juice within the stew in their own pure.
Island, frightening them that advice from their friends from India would amount to "inter-ference", and telling these friends they are "foreigner' here. We igner' here. We Indians a reasondon's give the Indians a reason-able chance of becoming citizens, and if their friends intervene, as certainly they will, we tell them "hands ofi". 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 side. 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"

### 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 laboursaving accessories in the home and that they could then spend more time sitting by a radio hore time strong by a tadio or reading, or gossipping etc. Her hope was that in the coming world, as it shapes, men and women would have things done women would have things done all by mechanied 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. f there's no gadget for dozing.

The foregoing, in a way illust-The foregoing, in a way illust-rates the frame of mind of the Ministerial big gun who has pro-posed the curtailment of working days in the week to five. He feels 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 outurn 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. Are holidays really the relaxa-tion-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 grabs at more and more pay.

### Sops to Labour?

I have a guess that some of us think it is better to throw ducements like shorter hours the rising working class than tackle labour problems. It is, perhaps easier, that way. Man is born to work, so is woman. 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 hap-piness? 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. We can be ramins, by an 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 All these we can be in the places, but in politics and govern-places, but in politics and govern-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 to be far our mind.

LETTERS TO THE EDITOR

### WHAT IS THE SAIVA FAITH?

Sir—, Please publish the follow-ing letter addressed by me to the members of the board of Management Saiva Paripalana Sabhai, through the Secretary.

'The object of this Sabhai stands very clearly stated by its original founders in their first eyià.....Translated into English. Our ancestors from time immem orial, have had observed that the Vedas and Agamas, reveiled 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, Sabhai 1947, which are also the rules in the incorporat-ed bill of this Sabhai, 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 owned today even by those who condemn the Vedas and Agamas and therefore I request that the definition of the term Saiva relidefinition 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. tions.

I am, yours in service

C. Nagaiah (A member of the board of management Saiva Paripalana Sabhai.) Kamaniyar Vallvu Vannarponnai

### T. C. Secretary Explains

Sir,-My attention has been drawn to certain uncompliment-ary remarks made by Minister Ponnambalam as his One 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 stature of the whole Ceylon pablic duty to turn the spotlight on some of Mr. Ponnambalam's more recent political actions and demand an explanation in these the Tamil Congress Ministers

(b) On the Flag Issue both the Prime Minister and Mr. Bandaranaike had assured him that the proposed Tricolour Fiag With the Lion motif in We enter the Government with our resignations in our pockets in Case our Congress fundamentals are disregarded."

VI. Is it not obvious that in (Continued on page 3)

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

transigence.

(c) On the Official Language Problem Mr. Senanayake and Mr. Bandaranaike had both promised to maintain the statusque 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. Ponnam-balam induce the General Coun-cil to agree (after a heated de-bate, 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 reserthat 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 Sittam-palam have Publicly denied that palam have publicly denied that Mr. Ponnambalam ever negoti-ated for a Coalition in fact never even mentioned any Con-gress terms regarding the funda-mental 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-culted "Indian Question" was really a Ceylon Tamil problem of yery little consequences. was really a Ceylon Tamil problem of very little consequence to mighty India, but a life and d ath matter for all the Tamils in Ceylon! The unjust decitizenisation of Tamil labour population settled in the Up-country would we ken and immasculate the political stature of all Tamil speaking peoples in Ceylon, whilst their virtual enslayement as mere hewtual enslavement as mere ers of wood and drawers of water for all time, must eventually de-grade and demean the social stature of the whole Ceylon maintained a firm stand on this issue stated Mr. Ponnambalam, 1. Did not Mr. Ponnambalam, then surely Messrs. Suntharalingam and Sittampalam would also of the Tamil Congress (The A.C. T. C. C.) at its last meeting held nearly a year ago in Jaffna that was in a position to negoliate an "Honourable Settlement" with Mr. Sena-nayake, because.

Issue stated Mr. Ponnambalam, then surely Messrs. Suntharalingam and Sittampalam would also forced to do likewise and then neither Mr. Senanayake nor his pan-Singhalese jingoist college in "Honourable Settlement" with Mr. Sena-nayake, because.

(a) On the question of Indian Citizenship Mr. Senanayake had assured him (Mr. Ponnambalam) that he would not be present a bill which would have to Mr. Ponnambalam joining the complete support of Pandit Government and did not Mr. V. the complete support of Pandit Government and did not Mr. Kumaraswamy, M. P. siso state "We enter the Government with

(Continued on page 3)

### THE CENTRAL BASIS OF HINDU Power House for PHILOSOPHY

(Continued from page 1)

The modifications of it are only apparent. There is no world expept mere names and forms, mysteriously connected with one another. There is no sun or moon except mere colours or fictitious forms. When colours of fictitious forms. When colours attains this becomes the featless. fictitious forms. fictitious forms. When colours are distinguished, the sun loses his sun-hood, the moon loses its moon-hood, things lose their thingness. Brahman alone exists.

One who is guided by a pre-ceptor knows the Truth easily. Otherwise he may miss the path in spiritual blindness. The pre-ceptor teaches: "That which is the finest Essence, this whole world has that as its soul. That is the Reality That is the At-man. That thou art."

### Infinite Fulness That is Bliss

The Infinite Fullness (Plenum) aloue is Bliss. There is no Bliss in the small finite things. Only the Infinite is Bliss. Where one sees nothing else, hears nothing else, understands nothing else, sees nothing else, hears nothing else, understands nothing else, that is the Infinite Fuliness. Where one sees something else, hears something else, understands something else—that is the small finite. The Infinite Fuliness is finite. The Infinite Fullness is the Immortal, and the small finite is mortal. That Infinite Fullness alone is everywhere.

In purity of food, there is puri-ty of nature. In purity of Nature, there is established memory. In established memory, there results the release from all knots of the heart. One becomes Immortal.

The Self alone is dear. The Self alone is dear. One who loves something other than the Self loses what he loves. The Self is the Absolute. One who knows this becomes indestructible. He is only a beast who considers he and his God are different. Not for the sake of this all is dear, but for the sake of the Self this all is dear. By the same that Self, everything else minors be produced on the said becomes automatically kno-for the Self indeed is this All-

The Self is an Ocean withon a shore and a surface. It is mere Existence-Consciousness and Bliss. were, one can speak to the other, see the other and understand the other but where everything is just one's own Self, then who can speak to whom, who can see whom, who can understand whom? That whom, who can understand whom? That is the supreme end. That is the supreme blessing. That is the Supreme Bliss. On a part of this Bliss other creatures are living.

He who is without desire, whis freed from desire is the Self-his Pranas do not depart. H Hel being Brahman itself Brahman immediately. itself, becomes

### Source of AllKnowledge -The Jivanmukta

The Jivanmukta is like a child. He is the Source of all know-ledge, but he behaves like an idiot. He is a true Brahmana who has known Brahman.

He who dwells in all things He who dwells in all things and yet is other than all things, whom all things know not, whose body are all things, who controls all things from within—He is the Soul, the Inner Controller, the Immortal. He is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than He there is nothing whatsoever street, Jaf (M. 36 24).

Verily, that great, unborn, Soul; undecaying, undying, Immortal, fearless, is Brahman. Brahman is fearless. One who attains this becomes the fearless Brahman. That is Full. This is full. From the Full, the full does proceed. Withdrawing the full from the Full, the Full alone still remains. This is the gist of the Upanishads in whole.

Om Shanti! Shanti!! Shanti!!!

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1024

In the matter of the Estate of the late Sothipillai wife of Velupillai Ponniah of Neervely

Velupillai Ponniah of Neervely
Vs. Petitioner
Minor I. Kanmani ammah daughter
of Ponniah of Neervely by
her Guardian-ad-litem
2, Theivanaipillai widow of
Kathiravelu
Respondents

Kathiravelu

Respondents
This matter coming on for disposal before D. H., Panditha Goonawardene Acting District Judge. Jafina on the 30th day of March 1949 in the presence of Mr. V. Navaratnarajah Proctor on the part of the petitioner and the effidavit of petitioner dated 12th March 1949 having been read:

It is ordered that the 2nd Respondent be and she is hereby appointed guardian-ad-litem over the 1st Respondent Minor and the petitioner be and he is hereby declared entitled, as husband of the deceased issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 5th day of May 1949 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the

This 30th day of March 1949 Sgd, D, H, PandithaGoonawardene Acting District | udge

Drawn by Sgd. V Navaratnarajah Proctor for Petitioner.

I, Valliammaippillai widow of Nagamuthar Thambippillai Muda-liyar of Kopay South do hereby parties of the country; inform the general public that some of my relatives are trying to forge my signature by imper-sonating me. I therefore re-quest all Notaries Public in the Jaffna District not to attest any document on instructions given

by any one on my behalf. Kopay சு அள்ளியம்மைப்பிள்ள 18th May 1949.

### SALE

Microscope, Furniture, Articles and Drugs of Jaffna Town Co-operative Stores for sale. Open for inspection Offers invited for whole on or before 28th instant. Write: Hony. Secretary, Jaffna Town Co-operative Stores, Main Street, Jaffna.

# Palavi faltern

### Opened By Minister Ponnampalam

Mr. G. G. Ponnambalam, Minister of Industries, Industrial Research and Fisheres, turned on the electric lights at the Palavi Saltern on Saturday and thus belped the Salt Industry at Palavi take yet another step forward.

At a public meeting held soon after, Mr. H. S. Ismail M. P., speaking from the chuir said that Mr. Ponnambalam's name was Ponnambalam's name was a household world in the country, Industries constituted the twin half of the Island's conomy. The other half was economy. '

Mr. Ponnambalam had a very great aptitude for work and they were confident that he would deliver the goods. The Prime deliver the goods. The Prime Minister, relalising that Mr. Pon-nambalam was dissipating his energies with the Opposition, had harnessed his energy for more productive work with the Govern-

Mr. Ponnambalam in reply said that the standard of living could be raised only by greater used of mechanisation and power, used of mechanisation and power, and added that in America and Japan there has been a full har-nessing of electricity in industry. Concluding his speech the Minis-ter said that be asked for us p'andits but was straining every aerve to work for the people.

### No Political Leanings

### G. C. S. U's Decisions

The principles that should guide the Government Clerical Service Union, were enunciated at a special conference of delegates yesterday morning, which reaffirmed confidence in the present Council of Management, en-drosing its actions and policy in general, by a unanimous vote.

Union should continue to be guided by the following prin-

(a) That while individual members of the Union may hold any political views according to their own own convictions, the Union as a body should observe strict neutrality in regard to its attitude to the various political

of any type.

The Conference also passed a resolution authorising the Council of Management to consider the feasibility of working Whitleyism in the form it obtains in the United Kingdom.

MALAYAN NEWS

### Dublin Scholarship Award

### Ceylonese Doctor in Malaya The Recipient Approved

Dr. V. J. Seevaratnam, Medical Officer-in-Charge of the General Hospital, Kuala Lumpur, has been awarded the Dublin Scholarship in midwifery and gynaecology for this year. He will leave for the United Kingdom some time in August and will be away for a year. year.

Dr. Seevaratnam was awarded the Empire Defence Medal for his services in the Medical Auxil-liary Force in Kajang during the Malayan campaign.

He was also highly commended by the British Military Admi-nistration for his care and main-tenance of the District Hospital, Kajng, during the Japanese occupation.

The Dublin Scholarship was created from contributions by Irish Doctors who had been pri soners of war and interness of the Japanese in Malaya, as a token of gratitude to the local doctors for the help they have received from them.

The scholarship which was started two years ago and pro-bably continues till 1952, provi-des for a one year course for one Doctor each year who specialises or is interested in Midwifery and Gynaecology.

Dr. Seevaratnam is the third recipient of this Scholarship. The first was Professor B, Sheares acting Professor of Midwifery in the college of medicine, Singapore- It was awarded last year to Dr. S. Kanapathypillai of Perak. Perak.

### NOTICE

real transfer control of Management, endrosing its actions and policy in general, by a unanimous vote.

The Conference resolved that the policy of the Council of the Union should continue to be guided by the following principles.

Last quarter of 1st mile of Lawton-Kanagasabai Road in Manipay of Jaffna District will be closed for exhicular traffic from 1-6-49 to 10-6-49 both days included).

Chairman D. R. C. Jaffna 19-5-49.

### Letters To The Editor

(Continued on page 2)

ippillai widow of ambippillai Muda-South do hereby neral public that latives are trying nature by imperature by im attend the functions

The Honorary Secretary, in asking for a vote of confidence in the Council of Management, enumerated the activies of the Conneil since it assumed office three months back.

Once again may I request Mr. Ponnambalam to reply to the important issues raised and not give vent to his impotent rage by indulging in vain threats and personal abuse.

Yours faithfully.

E. M. V. NAGANATHAN, Joint General Secretary, All-Ceylon Tamil Congress.

### All-India Congress Post Mortem At Committee Meeting

# London Agreement

Graduating from the Singapered in London last month, pore College of Medicine in 1928, that when India becomes a Dr. Seevaratnam joined the F. M. S. Medical Service.

Dr. Seevaratnam was awarded She will account the King as the commonwealth leaders agreed in London last month, that when India becomes a sovereign independent Republic she will continue membership of the Commonwealth of Nations. She will accept the King as the symbol of the free association of its member nations, and ias head of the Commonwealth. The King will, however, cease to have any constitutional function within India

### Consolidation of Freedom

Replying to a five hour debate, Pandit Nebru said the London agreement would help India to consolidate her freedom and strengthen the forces of peace in the world,

"The next four or five years are vital to world peace, "he stated "If we are not economically strong, we will not be able to influence world politics The London decision gives us an opportunity to advance economically."

This advancement would be achieved without any loss of national self respect, the Prime Minister added.

About a dozen speakers opposed or criticised the London agree-ment, but when the vote was taken only six hands went up in opposition. The Session was attended by 232 members of a total of 398.

### Monsignor Emilianus Pillai O.M.I. Co-Adjutor Bishop of Jaffna

The first Ceylon Tamil to be The first Ceylon Tamil to be elevated to the Episcopate by the Holy See Monsignor Emilianus Pillai, O. M. I., B. Sc., D. D. was consecrated co-adjutor Bishop of the Jaffna Diocese on Sunday at 7-30 a. m. The ceremony was a historic one, the rituals of the Catholic church being stately and impressive. The impressive procession of Prelates; Papal Knights, Priests opened the colourful ceremony,

The Bishop-elect was brought before the Consecrator who took his seat in front of the main altar. The Papal Bill was then read. At Mass the laying-of-hands took place and the New Bishop was given his Pastoral staff, his ring and the mandate "Go ye and preach". Later he was enthroned on the altar.

Son of a school master, Dr.Emilianu Pillai has been a brilliant scholar throughout his career. As General Manager of Roman Catholic Schools he showed his mattle as a great administrator.

29-4-49
Order Nisi extended for 31-5-49.
Sgd. S. S. J. Gunasckara.
District Judge.

Q. 10. 24 & 27) mettle as a great administrator.

# Arialai

### Whale Skeleton For Jaffna Museum

Mr. A. Kandiah, Curator, Jaffna Museum as "Coroner" and Mr. E. Hart, Taxidermist of the Colombo Museum as 'Medical Officer' held a "post mortem" on the remains of 'Mr, Whale' lying unclaimed from Thursday, 12th inst. Afrer the dissection by the Museum Officials, the carcase was buried in the adjoining coconut land with the assistance of the Maniagar, Jaffna. About 75,000 people visited Arialai, where the carcasee was washed ashore. Those who had not seen the whale could see the complete skeleton at the Jaffna Museum shortly. The police

### ORDER NISI

IN THE DISTRICT COURT OF JAFFRA

Testamentary Jurisdiction No. 1017

In the matter of the estate of the late Sabaretna Aiyar alias Gnaneswara Aiyar son of S. Rat-na Kurukkal of Mathagal, Jaffina

Sabaretna Kurukkal Retna Kuruk-kal of Mathagal Jaffna

Vs. Petitioner.

Vs. Petitioner.

I Chella Kurukkal Kailasapathy Kurukkal of Mathagal Jafina 2. Chella Kurukkal Ponniah Kutukkal of Ariyalai Jafina 3. Panchanatha Kurukkal Belasubramania Kurukkal Kumkal Belasubramania Kurukkal Kumaraswamy Aiyar alias Appadurai Aiyar 5. and wife Manonmany Ammah, both of Alvai South Jafina 6. Aiyakkuddy Kurukkal Sabaretna Kurukkal 7. and wife Sivakamy Ammah, both of Alvai South Jafina 8. Sivasangara Kurukkal Aiyathurai Kurukkal 7. and wife Parupathi Ammah, both of Araly Jafina 10. Ramsethu Kurukkal Sempotsotheeswara Kurukkal 11. and wife Varathaledchumy Ammah, both of Amarottai Jafina 12 Somasundara Kurukkal Finivasa Sarma 13. and wife Lalithambikai Ammah both of Pillaiyar Temple, Mutwal, Colombo 14, Veerasamy Kurukkal Ratnesamy Aiyar 15. and wife Kamadchy Ammah both of 24 Slave Island, Golombo 16, Sathasiva Kurukkal Ramanatha Sarma of Thavady Jafina 17. Sabapathy Kurukkal Panchadcharasarma of Alaveddy Jafina 18. Siththirangy Ammah daughter of Somasundara Aiyar of Ilavalai in Tellipalai Jafina 19. Somasundara Aiyar Subramania Sarma of do 22. Somasundara Aiyar Kunapathy Sarma of do 21. Somasundara Aiyar Subramania Sarma of do 22. Somasundara Aiyar Kunapathy Sarma of do 21. Somasundara Aiyar Subramania Sarma of do 22. Somasundara Aiyar Kunapathy Sarma of do 21. Somasundara Aiyar Kunapathy Sarma of do 22. Somasundara Aiyar Kunapathy Sarma of do 23. Somasundara Aiyar Kunapathy Sarma of do 24. Somasundara Aiyar Kunapathy Sarma of do 25. Somasundara Aiyar Kunapathy Sarma of do 26. Somasundara Aiyar Kunapathy Sarma of do 27. Somasundara Aiyar Kunapathy Sarma of do 28. Somasundara Aiyar Kunapathy Sarma of do 28. Somasundara Aiyar Kunapathy Sarma of do 28. Somasundara Aiyar Kunapathy Sarma of do 29. Som

Jafina Respondents,

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge Jafina on the 21st day of March 1949 in the presence of Mr. S. Cumarasuffer Proctor on the part of the Petitioner and the affidavit of the petitioner and 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 person shall, on or before the 29th day of April 1949 show sufficient cause to the satisfaction of this court to the contrary

This 21st day of March 1949 Sgd. D. H. Panditha Gunawardena,

### ORDER NISI

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

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

Peries.

7. Devasagayammal widow of V. A. Peries, all of Kila-Vappar in in Tinnevely District, South India in Tinnevely District, India in Tinnevel District

### NOTICE

IN THE DISTRICT COURT OF IAFFNA
To stamentary Jurisdiction No. 1025
In the matter of the estate of the story V. A. Peries of Kila. Vaippar in Tinnevely District, South India
Vincent Ignatius Peries of Hospital Road, Jaffna Petitioner peries, 2 Constantine Peries, both of Hospital Road, Jaffna, 3 Emmanuel

I Thimothy Peries, 2 Constantine Peries, both of Hospital Road, Jaffna, 3 Emmanuel
Road, Jaffna, 3 Emmanuel

in Valigamam West Division.

(3) Construction of seven con-crete 'Tulais' to benefit Tholpuram fields in Valigamam West D. R. O's Division.

(4 Construction of seven con-crete 'Tulsis' to benefit Moolai fields in Valigamam West D. R. O's

### SARAM MOOLA VEDANTA

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 injunctional stuties 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 Taittiryam. 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 Taittiyam. The Dahara Upasna or worship of God by step to the more and more subtle forms of body is nicely de-tailed in the Taittiryam. 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 Upasanai and religious exercises enjoined The various forms of Upasanai 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 everything godly. Now we have been repeatedly told that God is be yond the reach of thought, word and deed, unsecable, unhearable and unthinkable, incorporeal, nameless and formess. Is he a nonentity 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 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 Twom Asi teaching of the Chandogyam, which, when put into practice by the disciple, is changed into the Aham Brahm Asmi Mantiram of the Bihadaranyakam. B. ihadaranyakam.

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 ob-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-conceipted over this discovery. As Sanatkumarar told Naradar, there is something higher than you (Pranan or soul), and that something is God, the Highest Being, the Satyam (the True), the Bhuman (He of Immense Bliss) of the Chandogyam, the Brahman (the Growing One) of the Taittiriyam, the Rudran (the Swift) of the Atharva Siras the Isan (the Lord) of the Isavasyam, the Amritam (the Death less One) of the Jabalam, the Sivam (the Blessed One) of the Mandukyam. Unless and until this Highest Being, this Bhuman, 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. Guargara, 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.

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 Vyasar 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 exenso:

Now then a desire to know Brahman.

Now then a desire to know Branman.

Whence the creation, &c, of this.

Because Scripture is the authority.

Because that verily do they teach as their purport.

Because of thinking, not the Asabdam.

If figurative, no, because of the word Atman.

Because liberation is predicated of the devotee thereof.

(To be continued)

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Chief Editor T. MUTTUSAMPILSAI



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