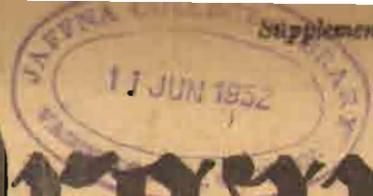


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# Hindu Organ



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JAFFNA, TUESDAY JUNE 10, 1952

NO. 18

## THE PATH TO INNER ECSTASY

### The State Of Intellectual Illumination

**M**YSTICISM is the soul's longing for union with God. It implies an intuitional perception of God during contemplation. When the mystical soul comes out of such contemplation, it has a great longing and urge to serve all living creatures as the children of God. To the mystic the body is the temple of God, and he can behold God in the chamber of the heart. To him philosophy is but the mind of religion, and religion is but the heart of philosophy. Abamkara (egoism) is superseded by the 'Soham' (I am He) or Daasoham, (I am His servant) realisation. The little self becomes sublimated as the Universal Self. In Tennyson's words:—

"Love took up the harp  
of life  
and smote on all chords  
with might,  
Smote the chord of self  
which,  
trembling, passed in  
music out of sight"

The Gopis rose from body-consciousness to Spirit consciousness and attained mystic union with Sri Krishna in and by Parabhakti, or higher devotion. God is the only Bridegroom (Parushotta-

(By K. S. Ramasamy Sastry)

ma) and all the souls are His brides. Sri Andaal of South India had this supreme realisation and immortalised it in her famous Tamil Poem "Tiruppavai".

The experience of the mystics of all ages is more or less similar. The three stages of the mystic's life are purgation, contemplation and illumination. The Yogic method facilitates Samadhi, or mystic union. If the trance state is due to drugs, or to neurosis, or self-hypnotisation, or hallucination, it is a mere

travesty of mysticism. If it is due to intellectual illumination and intuitive experience, it will co-exist with moral sublimity and spiritual peace and bliss.

As the bliss of spiritual union with God cannot be described in words, the mystic resorts to symbolism, and especially sex-symbolism, to communicate his experience to others. But there is a world of difference between lust and love; between Kama and Prema. Lust or Kama seeks only self-satisfaction but Love or Prema seeks only the happiness of the object of love. It is "too happy in Thy happiness", to use the sugared words of Keats.

### The Open Gate

The mystics have realised God as Personal and God as Impersonal or supra-personal, as having form (Sakara) and as being without form (Nirakara), as having attributes (Saguna) and as being without or beyond attributes (Saguna) and as being without or beyond attributes (Nirguna). They have experienced supreme Bliss by merger in Brahman. The Mukti-kopanishad speaks not only of Salokya, Sameepya, and Sayujya, but also of Kaivalya. There have been instances of enjoyment of Bliss equal to the infinite and eternal and supreme Bliss of God, and there have been also instances of Aikya-identity in the bliss of the Soul and Over-soul. The Western mystics speak of Ishwara or Bhagawan and Brahman or Paramatma.

Mysticism is thus the open gate which leads through intuitive illumination to the inner ecstasy of union with God. Such experience leads to cosmic consciousness. It expresses

## Rejection No Remedy

### Indian M.P.'s Views

Mr. S. P. Vytialingam, nominated Indian M. P. in declining to entertain the request of the Ceylon Indian Congress that he should refuse the appointment as nominated M. P. said: 'I am not unaware of the fact that the appointment of one Indian is totally inadequate for the representation of the Indian community in Ceylon.'

"It will be my duty to see that this appointment does not lead to by-passing proper representation to the community by the grant of adequate franchise rights.

"While I grant that the present situation is unsatisfactory, I do not agree that my rejecting the appointment, as you suggest, will remedy the present situation"

## Ethereal Ministers

The increment in Railway fares,  
Is very, very fair  
It does not touch the Ministers,  
Who always go by air,  
Our newest Railway Budget  
Reveals progressive signs,  
But when they talk of Railways  
We must read between the lines.

—H. Chattopadhyaya  
of the Indian Parliament

itself also as universal-love and benevolence and service when the mystic comes into the normal consciousness in the work-a-day world. In the words of Blake, the mystic can:—

"See a world in a grain  
of sand  
And a Heaven in a wild  
flower,  
Hold Infinity in the palm  
of his hand  
And Eternity in an hour".  
—The Vision

## THE TRUE RELIGION ITS CHIEF CHARACTERISTIC

**T**HE necessity of a religion and that of grace of God and our love to Him being admitted, it would naturally follow that the great God who is ever loving us would have given us a religion to enable us to approach Him. That religion would no doubt guide us to the proper goal, if it is correctly understood and duly acted upon; and that is the religion that should be known as the true religion. But how are we to find out that religion? There are many religions in the world and every one of them asserts itself to be the true religion. It is of course a very difficult task to single out the true religion out of the several religions that we have before us, and I therefore propose to say a few words on the subject of "True Religion" under this section.

I will, in the first place, ask "what is true religion?" True religion, I may say, is the religion that helps us in discovering the truth. And what is the truth? God is the only truth which has an independent existence of its own, and the religion that enables us to see this God is the true religion. How are we to "see" God? We cannot see Him with our physical

### Sivathondan

eyes nor can we ever know Him by our mind. Our "seeing" God is only our realizing Him by our experience or enjoyment. God is an incomprehensible Being whom our futile intellect or intelligence can scarcely understand, but we are quite capable of enjoying Him. His incomprehensible nature is itself a source of our enjoyment of Him.

### Real Salvation

And how is He to be enjoyed? This enjoyment, it may be said, is our real salvation. To enjoy God, in the true sense, we must in the first place, know ourselves; for without knowing our own nature, we will not be able to prepare ourselves for the enjoyment that we expect. We must have again a full idea of our present condition,—of the cause of that condition, and of the means of removing that condition. We should also have a sufficient idea of God, so far as our power of understanding will permit. Our enjoyment of God will not be possible without an idea of the nature of God—at least so much of His

nature as is necessary for our enjoyment. These various ideas must all be by practical experience or realization, and no book knowledge or theoretical knowledge will be of any service to us; and this knowledge or realization is our real enjoyment. A knowledge of the theory may help us in the realization, but it is not the actual realization which is altogether different from theoretical knowledge.

The Hindu religion instructs us very minutely on the different points above referred to by throwing abundant light on the three entities of Pati (God), Pasu (Soul), and Pasa (Bondage); and the means, the religion adopts for the purpose of realization, are exhaustive and elaborate.

### The Three Entities

The stage of realization is far and very far away from us on account of our present condition and the religion is fully alive to this state of ours. It fully recognizes the fact that our ignorance is so deep, that our intellect is so perverted, that we are totally indifferent, if not averse, to spiritual aggrandizement and are wholly immersed in worldly pleasures and secular enjoyments. The religion therefore tries in the first place to create in us a religious tendency, and avails itself of every opportunity to drag us by degrees into the spiritual plane; it may be found to administer religion in tiny doses mixed up with secular enjoyments and worldly pleasures, in proportion to our advancement in a manner suited to our tastes, habits and manners. All our moral duties the various rites and ceremonies that we have to perform in matters secular, and even our prayers to God for worldly advancement may be said to have been instituted with this object of creating in us a religious leaning. Although almost all the religions of the world are agreed that we must observe the moral laws and religious duties, yet very few of them seem to realize the fact that these several observances are intended for the purpose of creating in us a desire for religion as a preliminary step to spiritual advancement. But according to Hindu religion, all these observances are but preliminaries, intended to prepare the soil for the reception of the seed of spirituality, such a preparation being essentially.

(Continued on page 3)



# Hindu Organ

TUESDAY, JUNE 10, 1952

Treasure These Thoughts

O adorable Lord of the Universe! Salutations and prostrations unto Thee. Thou art the only Refuge of all beings, Thou art the Bestower of Immortality.

## ELECTION ABUSES

THE allegation has been made that some voter had in his possession a ballot paper and inferentially that an illegal act amounting to a wholesale election abuse had been committed. This piece of sensational news has had the necessary circulation throughout the length and breadth of the Island with a swiftness which even the radio could not beat. In the meantime the Opposition parties, as should be expected, have left no stone unturned to bring the spot light of public attention on this affair. So much is the narrative part of an allegation the significant details of which the public are still unaware of.

Allegations of corrupt practice in elections cannot be dismissed as brazen-faced fabrications of disappointed candidates and their parties even though it may be true that humbled contestants and their supporters seek refuge and consolation in circumstances so cleverly created as to discredit the most cleanly fought battle of the ballot box. An accusation against the fair name of a Government is, in other words, a direct challenge to the integrity of the people who had brought the administration into existence and, therefore, should be taken up without any hesitation. Elections are fought, lost and won. And if in the end the entire reputation of the people of the country is alleged to be at stake then the speediest Governmental machinery should be set in motion for a proper and exhaustive investigation of the charges. We hasten to urge the appointment of an independent commission of inquiry to investigate these allegations and to report in detail on the various suggestions of corrupt practice, the degree of truth in such allegations and remedial

measures to prevent a recurrence of proved abuses.

In this connection the Government and the Opposition will do well to consider the question of making elections corruption-proof by revising election laws in such a manner as to reduce to a minimum the possibility of perverted procedure. We would suggest that every voter should be required to bring with him his rice ration book for production at the polling booth before he could be issued a ballot paper and that in addition the mark on the palm of an indelible ink should be made. This is to prevent impersonation.

But there is the alleged danger of introduction of spurious ballot papers into the ballot box. The number of polling agents for each candidate should be increased to four in order that the movements of voters may be watched by the agents. The presiding officer and his junior along with the agents of the candidates should sit in close proximity to the ballot box with a view to removing even the vestige of a chance for any illegal tampering with or introduction of unauthorised papers into the ballot box.

Much more than what happens inside the polling booth, the happenings in the offices of the respective candidates call for legal prohibition. The banning of all vehicles of transport for voters and demonstrations on the highways and in front of pollings booths would go a long way to minimise the effects of intimidation and undue influence. We hope that the Government will respond to the public call for a commission of enquiry whose terms of reference should include suggestions for circumventing, proved, alleged and possible election abuses.

## MATRIMONIAL

**PATHMANATHAN—  
RASALEDCHUMY**

The marriage of Mr. Pathmanathan of the Irrigation Office, Ratnapura, second son of Mr. S. P. Kandiah, Manager of the Saiva Prakasa Press, Jaffna and Mrs. Kaandiah with Miss Rasaledchumy daughter of Mr. and Mrs. S. Sundarampillai of Kanderamadam was solemnized according to Hindu rites on Thursday the 5th inst. at 7 p. m. at the bride's residence.

A reception was held at the residence of the bridegroom on the 5th inst.

A large gathering of friends and relations attended the wedding and the reception.

We wish the new couple all prosperity, happiness and long life.

# CONCEPTION OF MAN'S DESTINY

## Education Must Be In Tune With It

WITH all its spirituality, its individualistic outlook stands in the way of the East effecting a radical change in the conception of education. It must give it up completely if it wants its spirituality to be a great force in the building up of a new humanity. The philosophy of Sri Aurobindo is a grand illustration of what Indian thought is capable of achieving, once it abandons its individualistic standpoint. The West again must understand that man's destiny is not to be merely a social man or, as Aristotle has put it, a political animal. He must rise above this to the position of an international man, and ultimately to that of the divine man. Yes, man's destiny is to be the divine man, and our educational system must be in tune with this conception of man's destiny.

### Spiritual Tone

This of course means that his education should not be a godless one as the present system of education in vogue in our country is. Our Government has for political reasons been forced to adopt a policy of strict religious neutrality in education as well as in other matters. This policy everyone will agree is a very wise one. Any other policy would have undoubtedly spelt disaster for the country. But we venture to submit that a policy of strict religious neutrality is not inconsistent with giving a spiritual tone to our system of education. In fact such a spiritual tone is the best antidote against religious intolerance and fanaticism. It is necessary to make a distinction between institutional religion, with its ritual and social customs and usages, and universal religion or the pure spirit of religion which knows no ritual and prescribes no customs or usages. While institutional religion may come into conflict with one another, making it impossible for the State to lend its support to any of them, the spirit of religion is the very soul of man and needs all possible help to make it grow.

### The Spirit of Religion

There are certain texts, such as the Upanishads & the Gita which inculcate this pure spirit of religion, and it would be the height of folly to ban the teaching of them in educational institutions on the plea of religious neutrality. In this connection we cannot do better than quote the words of that great sage Swami Vivekananda, whom even his worst enemy cannot accuse of sectarianism or communalism. This great sage said in his first public speech which he made

in Colombo, after his return from America and Europe, in January 1897, 'We know that in our books a clear distinction is made between two sets of truths. The one set is that which abides for ever, being built upon the nature of man, the nature of the soul, the soul's relation to God, the nature of God, perfection, and so on; there are also the principles of cosmology, of the infinitude of creation, or more correctly speaking—projection, the wonderful law of cyclical procession, and so on;—these are the eternal principles founded upon the universal laws in Nature. The other set comprises the minor laws which guide the working of our everyday life. They belong more properly to the Puranas, to the Smritis, and not to the Shrutis. These have nothing to do with the other principles. Even in our own nation these minor laws have been changing all the time'. It is only the first set of truths to which he was prepared to give the name of religious truths, as appears from another passage in that same speech: 'At the same time, I must remark that what I mean by our religion working upon the nations outside of India, comprises only the principles, the background, the foundation upon which that religion is built. The detailed workings, the minute points which have been worked out through centuries of social necessity, little ratiocinations about manners and customs and social well-being, do not rightly find a place in the category of religion.'

### The Subtle Distinction

These quotations from the speech of Swami Vivekananda one of the greatest exponents that ever lived of universal religion clearly indicate that there is a clear distinction between universal religion as embodied in our Shruti and institutional religion as embodied in the religious practices and usages which have varied greatly in the course of centuries. The principles of the former, far from encouraging religious intolerance and fanaticism, are our only safe guard against them, and it would be a great mistake—I was going to say, it would be a crime against humanity—if we were to neglect the inculcation of them in the minds of our boys and girls in pursuance of a policy of religious neutrality. I feel, therefore, that if the East is really to help the West in the reorientation of educational policy on the basis of the concept of man, it must express in no uncertain voice its fundamental conviction that what the world needs, and needs most at the present moment when there is a danger of a total collapse of spiritual values, is only such education as can really help

# WAYSIDE WHISPER

Election excitement is over and *Whisper* has returned to his charge. The gossip of the town, *Whisper* understands, is the mystery talk of a mystery ballot paper. *Whisper*, no novice in his profession, is now busy devising ways and means for contacting that super brain behind this ballot paper canvas with a view to obtaining expert opinion in the matter of making his 'discomfiture' in his personal affairs not merely pale into insignificance but turn positive accomplishment in his favour.

The ballot paper allegation has developed into a reasonably interesting series of Fairy Tales. The Tales cover more electorates and more candidates as the days grow more in number. The excess of ballot papers over the exact number registered by the polling officers as having been issued is one story; the appearance of more ballot boxes than have been used is another; and so the story runs.

In this connection *Whisper* turned a few pages of his old records and found to his satisfaction that stores similar to those current now in Sri Lanka were circulated soon after the Indian National Congress swept the board in the Parliamentary Elections. Why should any single party have such staggering success? Hence the allegations of election abuses.

The Opposition Members as usual have got together on this post-election perseverance to continue the attack on the Government Party. The familiar technique of 'a mass rally and monster procession' has been resorted to.

'*Whisper*' certainly welcomes the idea of a Commission to investigate these allegations of corrupt election practice. But he would go one better than the Opposition and demand that a permanent Commission be appointed to investigate 'scandals in circulation' in the Island and issue a report on 'allegations and what they actually mean'.

to build up the spiritual man,  
East-West Link

To conclude: There is great possibility of a rapprochement between the East and  
(Continued on page 3)

# THE TRUE RELIGION

(Continued from page 1)

necessary for the subsequent realization.

## The Faith Factor

This preliminary step of spiritual desire could, of course, be secured by any religion, whatever its form or creed may be; but there being a material difference in the forms adopted by the various religions, there should necessarily be a corresponding difference in the results also. But a desire for spirituality is sure to be effected by all religions, more or less, provided the rules laid down by them are followed by their respective followers with sincere faith. Faith is an important factor in the matter of religion, and so long as there is this faith in man, he is sure to be benefitted by any religion to extent of the efficacy of the rules laid down by that religion. The Hindu religion may be found to uphold this magnanimous view and to speak in clear terms that no religion should be despised and that it is Lord Paramasiva who rewards the followers of the different faiths according to their respective merits. Such a liberal and tolerant view of the question is an evident sign of the true religion, as that religion is fully alive to the impossibility of a man acting against his conscience and faith, and to the absurdity of expecting people to do impossibilities. Faith depends fully on circumstances over which man has no control; and without this faith, it is not possible with men to follow one religion in preference to another. A tolerant spirit is therefore essential for all right thinking men, and we know that it is this spirit of religious toleration that has marked the modern national greatness. But it is a pity to find that this magnanimous spirit of tolerance is entirely absent in certain forms of modern religion—which no doubt betrays their weakness. The Hindu religion fully allows this and says:—

"யாதொரு தெய்வம் கொண்டார் அத்தெய்வமாகிய யக்கே மாதொரு பாகனார் தாம் வருவர்".

"Whichever God you may worship in the form of that God will Lord Siva appear (and bestow His grace)".

## The Truth

When the follower of a certain faith has acquired sufficient religious tastes and merits, he will be led up to higher forms of religion and ultimately to the true religion from which he will be enabled to secure final salvation.

It must be observed again that a taste for religion is not enough in itself for the cultivation of spirituality. Any desire on our part to get to the spiritual arena will not be able to make a bold stand before the storm of worldly desires that are furiously raging in the at-

mosphere where we are now placed. We have a worse enemy again in our mental restlessness and distraction which will not permit the concentration of our mind on God. It is not possible under these circumstances to jump up to religion proper with any amount of religious taste in us. We can only approach religion by degrees and we require several steps or gradations by means of which we could reach to religion. The necessity for such steps would be fully recognised by the true religion as it must clearly see the wide gulf that exists between humanity and spirituality and the impracticability of the former to approach the latter without gradual steps. The Hindu religion therefore provides the grades of Sariyat, Kriyat, Yogam and Jnanam for approaching Siva. The devotee may be found to sing:—

"வீடும்துஞ் சரிசயமுட்க் கெஞ் குரக நாங்கும் அரும்து மலர் கய் சனிபொ வஞ்ஞெ பாரபாமே"

Oh Lord, Are not the four paths of Sariyat etc. like bud, flower, green fruit and ripe fruit?

The most important object for the securing of which religion is mainly intended is Realisation. Religion should make her followers realize the truth, and this is the chief characteristic of the true religion. The sole object of Hinduism is this, while most of the modern religions seem to have no idea of it. The importance of the subject requires some elucidation of it, and I shall now proceed to say a few words on the subject, although I must admit that it is a subject beyond description.

## ORDER No. 2

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 1443

In the matter of the intestate estate of the late Thaiyal-nayagam alias Apiramipillai widow of Ulaganathar Muththucumar of Sarasalai Deceased.

Kandiah Ramalingam of Varnarponnai East

Petitioner.

Vs.

Ulaganathar Sathasivam of Maddavil, Chayakachcheri Respondent.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 23rd day of April 1952 in the presence of Mr. A. Arulambalam Proctor on the part of the petitioner and the affidavit of the petitioner dated 21st April 1952 having been read:

It is ordered that the

In Parliament

## Speaker & Deputy Re-Elected

### New Chairman Of Committees

The New House of Representatives assembled for its first sitting yesterday at 10 a. m.

Uncontested elections for the offices of Speaker, Deputy Speaker and Deputy Chairman of Committees indicated the strength of the Government Party.

Speaker: Mr. Albert Peris.

Deputy Speaker: Mr. H. S. Ismail.

Deputy Chairman of Committees: Mr. M. W. R. de Silva.

Mr. S. W. R. D. Bandaranaike functions as leader of the opposition.

## Not By Breaking Heads

"Parliament is an instrument for bringing about a social and economic change. But that change can be brought not by breaking heads in Parliament, but by counting them."

—Dr. S. Radhakrishnam

## Applications for Watcher Jaffna Municipal Council

Applications are invited for the post of Watcher, Jaffna Municipal Council from residents within the Jaffna Municipal limits.

Applicant should not be less than 35 years of age.

Two recent testimonials as to character shall be annexed to the application.

Scale of salary attached to the post is Rs. 720-24-840.

Applications should reach this Office on or before the 25th instant.

K. Sharmugam Municipal Commissioner. (G. 10. 10)

petitioner be declared entitled to have letters of administration to the estate of the deceased and such letters be issued to him accordingly unless the respondent or others interested shall on or before the 30th day of June 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of April 1952.

(Sgd.) K. D. de SILVA, District Judge.

Drawn by A. Arulambalam Proctor for Petitioner.

(O. 22. 10 & 13)

## Two-Fold Purpose Of Education

### Combine Of The Old And The New

'Speaking broadly and in the language of a layman every scheme of education can be said to have a double aspect, and is calculated to serve a twofold purpose; one is the cultural, ideal, or social aspect, while the other is the economic or utilitarian one. Both are interconnected and the choice of subjects upon which instructions should be given to the students would have to be determined with reference to both purposes. As regards the cultural side of education, it may be said that the proper system of teaching in a country should be inspired by the best ideals of its national character; it must be able to bear upon the pupils the spiritual forces which are typical of the national ethos and to train them to take their part in conserving and developing their national life'.

'...We must certainly move with the time and adapt ourselves to the progressive needs of the modern world. It was because of our adaptability and our powers of assimilation that our culture attained such unique strength and greatness in the past, and the progress virtually ceased when, owing to political and historical reasons, these powers of adaptability were gone. The inventions of modern science have annihilated all distances of time and space and we are in close touch with all the cultural currents of the world. Let us adopt and assimilate whatever is best in

## Conception Of Man's Destiny

(Continued from page 2)

the West if the former abandons definitely its negative attitude towards the world and its individualistic standpoint on the question of human salvation, and if the latter is prepared to accept a spiritual view of the nature of man. On the question of freedom the meeting of the East and the West would be greatly facilitated if the East recognized that negative freedom, meaning freedom from external control, although it does not give any positive content to freedom, is still a necessary condition for it, and if the West likewise recognized that the negative conception of freedom is not enough but that it must be supplemented by the positive conception of it. On the question of the philosophy of education, the East must not neglect the great efforts that have been made in the West to make man a more useful citizen than before and the West must be prepared to accept from the East its view that the fulfilment of man does not lie in his being merely a useful citizen but that his destiny is to be something higher than that.

them, but the culture we should build up must be innately our own, suited to the spirit and genius of our people with its roots deep down in the fundamentals of our civilization. What we want therefore is an educational synthesis which will absorb all that we find good and useful in the modern world, and which will blend together the old and the new, the cultural and the economic aspects of education....

(—Extracts from the convocation address to the Gurukul Vishvavidyalaya, Haridwar, by the Hon'ble Sri Bijan Kumar Mukherji, Judge, Supreme Court of India)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each, 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.  
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI, Shroff.

# LIFE IS FULFILLED IN GOD

## The Universe Is His Manifestation

LIFE'S fulfilment lies in the realisation of the Divine. God is the only Reality and He has become everything in the world. So long as you feel separate from Him, you are living in ignorance which is the cause of misery and bondage. The supreme freedom and peace—the quest of life—can be attained only when this sense of separation from Him disappears. It is by the redeeming power of His Grace that this ego-illusion that makes the individual think that he is a unit living and acting by himself, having only a physical relationship with the world, is dispelled. God is, indeed, the Truth of his being. God is the soul of the universe. The Universe is His manifestation. Therefore, your life is to be ever attuned to Him who is in and out and everywhere. The chief condition for the attainment of this goal is absolute elimination of the ego-sense by the invincible power of His Grace.

Saints are great awakeners. Their contact arouses the sleeping soul shrouded in darkness. In their presence you experience a strange peace and stillness which makes you aware of the Divinity within you. The first taste of the Eternal constitutes a great turning point in your life. Thereafter you are drawn more and more to the divine centre of your being. The attachment to the ephemeral objects of life is transformed. The light

[SWAMI RAMDAS]

that has dawned in your heart guides you and leads you on to the fullest comprehension and experience of your identity with the Divine, both unmanifest and manifest.

Saints are like mothers. You gain strength and courage through their kindness and love. If you are sincere at heart and trust them, they keep the light within you burning with undiminished brilliance all through your difficult journey on the divine path. So court the company of Saints.

### The Great Purpose

It is when you are dead to the lower self and all its desires that you rise to a consciousness which is

One and all in all. Let your life be controlled and directed to this great purpose. Let the sense desires be completely subdued. Really, on the ashes of these desires is built the Life Divine. Let your heart be turned to the Divine, completely. God is the sum total of all existence. Merge yourself in Him and rise superior to the cravings of the flesh. Eradicate your 'I'ness and enjoy supreme peace felicity and freedom. Do not any longer be deluded by the will-o'-the-wisp of the pleasures of the senses. Seek eternal happiness!

God is your great Master and Helper. Place yourself in His hands and He will see to it that you are illumined within and without, endowed with the knowledge, vision and experience of the Divine Life. By renouncing the life of the senses you will come by a state in which you will be purified, elevated and filled with infinite peace and Joy.

—Vision

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1423

In the matter of the intestate estate of the late Murugesu Perambalam of Nedungkulam Road, Ariyalai, Jaffna. Deceased.

Ilaiyathamby Murugesu of do Petitioner.

Vs.

1. Moothathamby Kumaraswamy of Mudaliyar Road, Ariyalai West, Jaffna.
2. Sinnamma, wife of Ilaiyathamby Murugesu of Nedungkulam Road, Ariyalai, Jaffna. Respondents.

This matter coming on for disposal before W. Gunam Spencer Esquire, District Judge, Jaffna on the 29th day of February 1952 and on the 25th day of April 1952 in the presence of Mr. C. Thillaiampalam Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as the father of the abovenamed deceased, unless the abovenamed respondents or any other person shall on or before the 20th day of June 1952 and show sufficient cause to the

### NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

Action No. 4188

Kandar Pandaram Kandavanam of Puloly West Plaintiff

Vs

1. Vallipuram Pasupathy of Alvai South.
2. Murugupillai Somaskandar of Puloly West.
3. Thinakarier Vallipuram of Alvai South.
4. Kanapathippilli Sinniah of do
5. Vallipuram Konamalai of do.
6. Suppar Kandiah of do.
7. Murugesu Kandiah and
8. Wife Thangammah of do.
9. Ponniah Kumarasamy and
10. Parupathy of Alvai North
11. Kadirippillai Sidamparam and
12. Wife Packiam of Alvai South.
13. Moothar Thamotharam
14. Kandappar Knagasabai
15. Wife Sellachchy of Alvai South.
16. Sabapathippillai Kanapathippillai of Alvai North
17. Kanapathippillai Ramalingam of do. Defendants.

It is hereby notified that action No. 4188 has been instituted in the District Court of Point Pedro on the 16th day of January 1952 under the Partition Act No. 16 of 1951 for the partition or sale of the land called Aththai in extent 39 1/2 Lms. V. C. and situated in the Village of Alvai, Vadamardhy Division, Jaffna District. The Defendants in the aforesaid action are summoned to appear in Court on the 13th day of June 1952, at 10 o'clock of the forenoon.

By order of Court

S. VELAUTHAR  
Clerk of Court

(O 16 10)

### NOTICE

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(M. 38 6, 10, & 14)

satisfaction of this court to the contrary.

This 29th day of February 1952  
25th day of April 1952

Sgd. W. G. SPENCER,  
District Judge  
21-5-52.

Drawn by  
C. Thillaiampalam  
Proctor for Petitioner.  
(O 21, 10 & 13)

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 27 F

In the matter of the intestate estate of Vaithilingam Thiagenthirelingam of Madduvil South.

Deceased.

Vaithilingam Thiaganalingam of Madduvil South Petitioner

Vs

Sinnathamby Velautbapillai of Madduvil South Respondents

This matter coming on for determination before A. W. Nadarajah, Esqr, District Judge, Chavakachcheri on the 24th day of March 1952 in the presence of Mr. S. K. Thiravianayagam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed Petitioner as brother and sole heir of the deceased be granted Letters of Administration to the Estate of the deceased abovenamed unless the Respondent above named shall appear before this Court on or before the 2nd day of June 1952 and show cause to the satisfaction of this Court to the contrary.

The 24th day of March 1952  
Sgd A. W. Nadarajah  
District Judge

Drawn by  
Sgd S. K. Thiravianayagam  
Proctor for Petitioner

Extended for 23rd June 1952  
Sgd A. W. N  
D J

(O. 18, 6 & 10).

### PERSONAL

Mr. V. Ambalavanar Station Master C. G. R. Ella has been transferred to Panadura with effect from 1-7-51.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1440

In the matter of the intestate estate of the late Karthigesu Kanagaratnam of Karainagar West. Deceased. Parimalam widow of Karthigesu Kanagaratnam of Pillyarkovilady, Karainagar, East. Petitioner.

Vs

1. Sinnathamby Karthigesu and
2. Karthigesu Nagesapillai both of Palagadu, Karainagar West. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna, on the 29th day of April, 1952, in the presence of Mr. V. K. Rudrasingham, proctor for the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the deceased abovenamed be granted to the petitioner above named as the widow of the said deceased abovenamed unless the respondents abovenamed or any other person shall appear before this Court on the 30th day of June 1952, and show sufficient cause to the contrary.

This 29th day of April, 1952,  
Sgd. K. D. de Silva  
District Judge

(O, 20 6 & 10)



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(M. 234.)

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