

THE BLISS OF ETERNAL FESTIVAL WITHIN

Symbolic Ceremonies End In Sensual Feasting

THE beginnings of religion may be traced to the animism of primitive people, to their tendency to project their own modes of experience and thoughts on the external world. This primitive tendency persists to this day in various forms and degrees even among civilized people, and it is to be seen in their everyday speech, in their imaginative thinking and in their religious life. Children and poets are particularly prone to this way of thinking. When a child knocks his head against a pillar, he turns round and kicks the pillar revengefully so much as to say, "you did this to me, you wicked one; now have it from me and learn a lesson." The poet contemplates a flower and sees in the opening of its petals in the morn-

[SIVA THONDAN]

ing a lover's longing to feast her eyes with a vision of the Sun's glorious form. Are we not accustomed to say, "A stone hit my toe or a thorn has pricked my foot", while the truth is that it is not the stone that hit me nor the thorn that pricked me, but it is I who, unintentionally though, went all the way where the stone or the thorn lay motionless and brought my foot to bear on it.

The anthropomorphic conception of God too in its numerous varieties and forms current everywhere seems to be a derivative of the animistic way of thinking. When human frailties, such as vengeance and wrath, are attributed to God, it is but a projection of man's own weaknesses on the unseen and unknown Deity. Even when God is conceived as possessed of the noble qualities of mercy, compassion, justice, and love, it is again a projection of a similar mode of human experience.

It is not that such a conception even in its crude forms is to be decried. When it is accompanied by genuine belief and passionate devotion, it certainly marks a stage in the evolution of the individual's own religious experience and soon leads him to higher and higher levels, functioning as a step in the ladder of personal religious experience by which he ultimately attains to the highest level of real enlightenment. To conceive of God in any other way is extremely difficult, nay almost impossible, for the human mind to start with, the starting point, irrespective of whether it is on a lower crude level or on a higher, refined one, being conditioned by the individual's intellectual and cultural development, his heritage and environment. The human mind functioning at the normal level can only comprehend the unknown in terms of the known.

Stages of Evolution

The next stage after animism in the evolution of religion was ancestor worship. Then followed polytheism, out of which evolved monotheism and pantheism, which represent the acme of human achievement in the realm of religious thought and practice. Saiva Siddhanta and Vedanta respectively represent these two concepts, Dwaita and Advaita, apparently at variance and yet not irreconcilable. Thayumanavar, scholar, poet and saint all in one, expresses his own reconciliation of the two concepts in the following words:

யாடுதன்று யாடுக்கிவிடான்
அதுவான் வந்தருள்தெய்வம்
எந்தை, யாடுதன்று யாடுக்கி
[இன்]
அத்துவித மார்க்க முறையாம்

If I look upon anything as if it were Thee, O my Father, Thou becomest that, comest unto

Modern Dowry Scheme

A marriage dowry scheme for its women employees has brought a Manchester multiple clothing firm into the news. The firm, which is at Worsley, offers a maximum lump sum wedding gift of £100 (Rs. 1,333). Each week 6d. (5as. 4ps.) is taken out of the girl's pay packets, and to this the firm adds 2sh. (Rs. 1-5-4). Interest is at three per cent. To qualify for the sum the girls must be under 30 and have been employed at the factory for six months or more. (The girl who joins the scheme but remains a spinster is allowed her money back.)

me and showereth Grace; if, therefore, I look upon myself as if it were Thee, I become then an adherent of the Advaita religion.

Inner Realization

Whichever view one may accept, Dwaita or Advaita, the truth is that God is realized within and not without. The immanency of God is realized synchronously with the realization of Him in our inner being, when the differentiation of self and non-self, so very real till then, disappears altogether and one-ness with God becomes a reality. That this is so, we have on the evidence of saints, their teachings and spontaneous expressions of their yearnings and experiences. Whatever differences there may be in the specific paths each saint chose and pursued, there are discernible features common to all of them. Prior to the final and complete realization, there must have been moments in their lives when they had glimpses of the transcendental state of oneness with God. Such experiences must have not only grown in intensity and become more and more frequent but become longer and longer in their duration too. The nature of this experience, usually termed ecstasy or bliss, is transcendental and defies expression in words. Anyway, such must have been their festive experiences within. Festivals without may be like the sacred festivals, the Thiruvilas in

(Continued on page 4)

CONSTRUCTIVE ASPECT OF CONSTITUTIONAL GOVT.

Gandhiji's Ideal of Democracy

IN his *India of My Dreams*, Mahatma Gandhi says "Everything in India attracts me. It has everything that a human being with the highest possible aspirations can want." He says that "India is essentially *Karmabhumi*" and that "India is fitted for the religious supremacy of the world." That is why he stressed *satya* and *ahimsa* as India's Gospel for the world. He wanted India to become "self-supporting, self-reliant and proof against temptations and exploitation." He says: My ambition is much higher than independence. Through the deliverance of India, I seek to deliver the so-called weaker races of the earth from the crushing heels of western exploitation." He says further: "I recognise no God except the God that is to be found in the hearts of the millions. They do not recognise his presence, I do so."

According to him, Swaraj must come by non-violence and preserve the genius of India inviolate. He says also that swaraj means self-rule and self-restraint rather than mere freedom from rule by others.

He says: "The word Swaraj is a sacred word, a vedic word, meaning self-rule and self-restraint and not freedom from all restraint which 'independence'

[By

K. S. RAMASAMY SASTRI]

often connotes". [He urges also that Swaraj is as much resistance of abuse of authority and as much control of authority as it is the acquisition and exercise of authority. He says: Real Swaraj will come, not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused....Swaraj is to be obtained by educating the masses to a sense of their

capacity to regulate and control authority". Thus though the people and the state are one if there is democratic good government the people are under no obligation to tolerate misgovernment by their representatives. Gandhiji points out also that real Swaraj is not mere constitutional Swaraj and that it is the ability to solve our internal problems and to repel external attacks.

Law of Moral Restraint

He defined Rama Raj thus: "Ram Rajya can be religiously translated as kingdom of God on Earth; politically translated it is a perfect democracy in which inequalities based on possession and non-possession, colour, race or creed or sex vanish. In it land and state belong to the people; justice is prompt, perfect and cheap and therefore there is freedom of worship, speech and the press—all this because of the reign of self-imposed law of moral restraint."

The above were the reasons why he insisted as much on the constructive programme as on deliverance from the foreign yoke. To ensure social unity and efficiency and economic justice and freedom and progress, he insisted on Khaddar, Hindu-Muslim unity, prohibition, removal of untouchability, Nayee Talim, Hindi, the study of the regional language, progress of women etc. He stressed the duties of man rather than the rights of man.

It is also noteworthy that Mahatma Gandhi would not agree to the partition of India though he finally agreed to it as the Congress did so. He always affirmed the unity of the Indian people and the Indian Nation and the Indian culture. He says: "I do not believe in two nations simply because India has been cut up into two sovereign states."

(Madras Sunday Times).



Hindu Organ

FRIDAY, OCTOBER 5, 1951

Treasure These Thoughts

Sun is ever luminous and
fire is ever radiant So the
saints are ever serene.

SARASWATHI POOJAH

HINDUS all over the world are celebrating Navarathiri. This year, the Poojahs commenced on last Monday and on next Tuesday, special poojahs to Saraswathi, the goddess of learning will be performed. Homo Sapiens stands apart from other living beings because of his education, the importance of which Hindu Rishis of old did not fail to realise. Children in particular enjoy Navarathiri more than adults throughout the nine days they (the children) sing and dance and display their talents to the elders whose homes they visit. In a way the display makes parents understand the good work done by the teachers at school for the children, and parents are expected to reward the children by giving them sweet things to eat and give financial assistance to the school or teachers. On Maha Navami, the ninth night, offerings are made to the Goddess of learning, Saraswathi, whose blessings are invoked; after poojah, the offerings are distributed to the little ones by the grown ups who pray that the goddess may be pleased to enlighten the children by blessing them to get rid of the darkness which envelopes them by the lamp of learning.

According to History, poets of Tamilnad attained greatness in the field of letters by praying to the Goddess of learning. Kambar, one of the greatest poets sang, 'மணக்கூரி குடிகேள் வெயிலே, சிலவெழு மேனி மின்னே, மினி வேறு தவம் பயிலேன், மகிழ்ந்து பணி வேண்டுகு பொற்புதக்கனே'; he would not do anything else but worship at the golden feet of the goddess by whose light he rid himself of the darkness which surrounded his faculty of reason. Besides him other great poets have also sung of the greatness of Saraswathi. We have published elsewhere a few of the finest stanzas from Saras-

wathi Anthathi and other works.

The most impressionable years of the child are the years the child spends at school. It is during these years that the foundation has to be laid for the future; the child ought to be mentally equipped and made to differentiate between truth and falsehood, right and wrong. It is the duty of parents to put their children to school at least between the ages of five and fourteen. The Child is the father of Man; and has to develop into the future citizen on whom will depend the peace and prosperity of the world; where the parents fail in their duty, the State should intervene. The Children and Young Persons Ordinance which prohibits the employment of children under the age of twelve was passed in 1939 but has remained a dead letter up to date for want of proclamation of the appointed day from when the ordinance will come into effect. The State should not fail in its duty by the children any more, and we take the opportunity of Saraswathi Pujah Day to remind to the authorities concerned that the education of children cannot be neglected and the total ban on the employment of children under the age of fourteen or at least twelve ought to be enforced without any further delay. The number is increasing of cases where children are being cruelly treated by their employers. A case was recently reported where as many as 65 injuries were found on the person of the child and the injuries were inflicted by the lady of the house where the child was employed.

University of Peace

London 'Gandhiji Memorial'

Mr. V.K. Krishna Menon, the Indian High Commissioner speaking at the Gandhi Day Celebration in London on October 2nd made the suggestion that a fitting memorial to the Mahatma should take the form of a University of Peace and took upon himself the responsibility of making the suggestion though the India League's assent was there.

Followers and admirers of the Mahatma should have a more spacious premises to meet and commemorate the Gandhiji than was available Mr. Menon.

Dr. Candy Refutes Churchill's Glucose Allegation

Major General Ronald H. Candy, a British doctor who attended Mahatma Gandhi during his great prison fast in 1943, said that from his knowledge of Mr. Gandhi he was convinced he would not have agreed to break his fast by taking glucose.

General Candy, at that time Surgeon General in Bombay, was commenting on a passage in Mr. Winston Churchill's latest book, "The Hinge of Fate".

General Candy, told; "I visited Mr. Gandhi only twice daily. I am therefore unable to substantiate any statements as to what was administered to him.

"From my knowledge of Mr. Gandhi, however, I am convinced that he would not willingly have taken glucose or any other form of food".

The Truth

General Candy went on to say that about the twelfth day of the fast when Mr. Gandhi passed through a crisis, he warned him in a private interview that he had "reached capacity" and should end the fast.

"My words had no effect on him" General Candy said. General Candy also said: "It is a fact that about that time I did invite Dr. Roy and Dr. Gilder to co-operate in giving Mr. Gandhi intravenous glucose in the event of his becoming unconscious.

"They refused. Mr. Gandhi did not lose consciousness and so the question did not arise", General Candy said.

He supported the three Indian doctors, Dr. B. C. Roy, Dr. D. D. Gilder, Bombay's Health Minister and Miss Sushila Nayar, Mr. Gandhi's personal medical attendant, who denied that Mahatma Gandhi had abandoned his fast.

"The fast was terminated on the 21st day as Mr. Gandhi had previously determined", General Candy said.

Gurupoojah Of St Arulnanthy Sivam

The Jaffna Saiva Paripalana Sabha celebrated the Guru Poojah of St. Arulnanthy Sivam at the Saiva Ashrama Navalar Hall on the 29th ultimo commencing at 7 p. m. After special poojas a lecture on "அருங்குறி சிவாச்சாரியார்" was delivered by Sri la Sri N. Somasundarakurukkal of Neeraviady.

TIRUKONESAR IDOLS AT NAVALAR HALL SPECIAL POOJA

Under the auspices of the Jaffna Saiva Paripalana Sabha, a Special Pooja will be performed on Sunday October 7th starting at 8 a m.

ALL HINDUS ARE CORDIALLY INVITED

Jaffna,
2-10-51.

THE POLITICAL WIND

Confused Blowing

It is an ill wind that benefits nobody. The Freedom Party wooing the Federal Freedom Party; and the latter not too unwillingly demanding a 'democratic' dowry as consideration; the leader of the new party struggling in agony to make a definite pronouncement about a 'Tamil State'; the I. T. A. K. Chief contradicting any such bargaining—these may be figments of the pressman's imagination.

But the Ant-U. N. P. bloc has to be formed if power has to be wrested out of the Senanayake-Kotelawela combination. In the process the greater probability seems to be that the opposition will disintegrate unwaveringly. It may be that Providence will refuse to flatter the opposition purely because their intention is malicious—power wrestling.

Take A Lesson

In England the Leftist Labour extreme sees in any internal split the chance for the Conservative rearing of the undemocratic head and has composed all differences with the main body. It is no insult if it is suggested that in Sri Lanka the leaders of the various parties, —original, break-away, and mush room—should be given a scholarship and sent to England to watch the electioneering campaign there in order that they may be able to adjust themselves in the best adjustable manner.

The Issue

What is the issue between the U. N. P. and the Freedom Party; what again is the contention of the Republican Party as against the U. N. P. & the Freedom Party jointly and severally. The reductio-*ad-absurdum* theory will help framing the issue between the Leftist and the rest. Yes, but only after a similar analysis of the fundamental differences between the Tamil Congress and the Tamil Arasu Kadchy has been made.

The three main planks may then be Communalism, Communism and Anti-Communism cum Communism. Communists cannot embrace Communism, neither can the latter the former.

Letter to the Editor

Public Holidays For Hindus

Sir,—Representations are being made to Government regarding the grant and distribution of Public Holidays. The Hindu public has already, among other days, strongly urged the inclusion of Maha Siva Rathri among Ceylon's Public Holidays. In addition to this request, it would be very appropriate if the Government is asked to grant two holidays during the main Kathirgammam Festival in July and August in view of the great sanctity and active devotion attached thereto. Hindus as well as Buddhists will be given the opportunity for religious devotion.

S. SIVASUBRAMANIAM,
Colombo. Proctor.

Hail O' Goddess Of Learning

மயிலே, மடப்பிகழே,
சைவமே,
வின யான் பிணையே,
குயிலே, பசுக்கிளியே,
மணக் கூரிகுட் கோர்
வெயிலே, சிலவெழு
மேனி மின்னே,
மினி வேறு தவம்
பயிலேன், மகிழ்ந்து பணி
வேண்டுகு பொற்புதக்கனே.

புத்தியிற் கூரிகு னீக்கும்
புகழ் மதிய மென்கோ
வந்தியிற் குன்றிய தீபமென்கோ
சங்கு மறையோர்
சத்தியிற் குன்றத் தப்பனென்கோ
மணித் தாம மென்கோ,
வந்தியிற் குன்றத் திரான்புயக்
தொய்மொ ருத்தியையே.

அடைபாடி அன்மல
சைவமே மணிவடமு
முடையாளை தன்னிடம்
பொன்றியாளை யுபகிடதப்
படையாளை யெய்வியரும்
படைப்பாளை பதமாதக்
தொடையாளை யவ்வதமற்
நினைவாசைக்கொருவதுவே.

வெண்ணக் கிளையெடுத்து,
வெண்ணப் பணிபூண்டு
வெண்ணக் கமலத்து
வீற்றிருப்பாள்—வெண்ண
அரியா சைத்திய
சரோரே டெண்ணக்
சரியாணம் வைத்த தாய்.

Jaffna School Soccer Contest

The J. S. S. A. Football Competition commenced on Friday the 28th of September at the Jaffna Esplanade. Fifteen leading schools in the peninsula are taking part in the above competition. The following are results of matches so far played.

Parameshwara drew Vaitheeswara 0-0; Skandavardaya won Karainagar Hindu 1-0; Urumpiray Hindu won Attiar Hindu 2-0; Union won Somaskantha 6-0; Jaffna Hindu won Drieberg 2-0; Maupay Hindu won Kokuvi Hindu 1-0.

K. Shanmugam,
Secretary,
Saiva Paripalana Sabha.

Thirukonesar Idols

At Navaly

The three recently discovered bronze statues of Sri Koneswaram Temple Trincomalee arrived at Navaly on Monday (1-10-51) at 10 a. m. They were received at Arasady Junction Navaly by Mr. V. Mahasan, President Navaly Community Centre and Chairman V. C. Navaly and by the members of the Navaly Community Centre amidst a large gathering of Hindus, School children and others from all parts of Manipay Parish, and conducted in procession along the Main Road to the Main Mandapam where they were received by the Progressive Youngsters of Navaly.

Devotees and others worshipped and made offerings. A special program consisting of Poojas, Abishekam, Nathe-waram music, Bazanai by S. V. Vel and party and Vocal music recital by school children formed a part of the day's program.

The Statues left the main mandapam premises at 3.30 p. m. the same day again in procession on its way to Manipay by Post Office Road

Navaly and were received at Velakai Pillaiyar temple junction by S. Muthucumarasamy and S. Rajendram Co-Managers of the temple.

At Urelu

The Hindus of Urelu assembled in large numbers on Tuesday last to receive the Thirukonesar Idols at the Pillaiyar Temple.

There was a great wave of religious enthusiasm accompanied by oriental music, and chanting of hymns.

The arrangements, on behalf of the inhabitants, were made by Messrs. K. Sampanthar (Retired Senior Post Master), and V. Rajab (Retired Stores Assistant & Local Manager of Pillaiyar Temple)

Bhrama Sri S. Balasundara Kurukkal composed and recited some stanzas in praise of Thirukonesar.

FOR SALE

Shares of Jaffna Co-operative Stores Ltd. 8 shares available for sale. What offers. Apply J C/o Hindu Organ. (103. 2 & 9)

Northern Assizes

Acquittal in Attempted Murder Case

In the first case taken up for trial before Mr. Justice Swan who declared the Northern Assizes open on Monday last. His Lordship acquitted and discharged all the accused on ascertaining, during the course of the trial, from the jury that they did not wish to proceed with further hearing of the case.

In this case E. Murugesan, Kanthan Velan and Sellar Murugesan stood indicted on the charge of attempted murder of Sithambary Vaithilingam of Karainagar North by cutting him with a sword and a kris knife on February 1st.

Mr. M. Balasundram instructed by Mr. Sam A. Sabapathy defended the 1st & 3rd accused while Mr. J. Rajaratnam instructed by Mr. Sam A. Sabapathy defended the 2nd accused.

Mahatmaji's Faith In Tolerance

Mahatma Gandhi's fervent faith in tolerance and love among all men is also the faith of the American people, said Mr. Lloyd V. Steere Charge d' Affaires of the U. S. Embassy at New Delhi.

In a statement on the occasion of the 82nd birthday anniversary of Gandhiji, Mr. Steere said, unless these principles were applied all over the world, under a world order based on justice, there could be no peace or freedom from fear. "The American people as do the people of India, believe with Gandhi that unless the means are honourable and open to the hearts and minds of mankind, the end can never be justified."

"The people of the United States to-day are paying their reverend respect to India's great leader and Americans everywhere and especially in India offer their tribute to this man whose status must inevitably grow with each passing year".

The Ceylon Assn. of Selangor

New Committee

President: Mr. M. W. Navaratnam; Vice-Presidents: Mr. L. C. Jayatilake, Dr. Nichol de Fonseka; Hon. Secretary: Mr. P. Ratnadurai; Hon. Treasurer: Mr. K. R. Navaratnam; Hon. Literary Secretary: Mr. A. B. Samuel; Hon. Sports Secretary: Mr. P. K. Pillai.

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WANTED

Wanted an experienced bill clerk and a salesman Salary according to qualification and experience. Preference will be given to those who have knowledge of English. Apply to the Manager, The Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna with copies of recent testimonials on or before the 15th. October 1951. (M. 106. 5 & 9).

WANTED

A dispenser for a well equipped dispensary in Grand Bazaar, Jaffna. Apply with recent copies of testimonials and the salary required to the undermentioned address. Application closes on the 15th; October 1951. Please Add. The Manager, C/o Mr. S. Kanagasabai No. 478/5 K. K. S. Road, Vannarponnai East, Jaffna. (104 2 & 5)

WANTED

Applications are invited from persons with suitable executive and administrative experience, and preferably between the ages of 35 and 50 for an executive post. Preference will be given to those who have knowledge of accounts. Cash security Rs. 2000/- and Fidelity Policy Rs. 5000/-. Salary Rs. 200/- - Rs. 15/- - Rs. 350/-. Dearness allowance 35%. Personal canvassing a disqualification. Applications must contain full particulars of past experience, age, copies of testimonials and/or references and should be addressed to The Secretary, The Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna, on or before 15th October, 1951. (M. 105. 2, 5 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1300

In the matter of the estate of the late S. M. Aboobucker of Vannarponnai West, Jaffna Deceased. Mohamed Aboobucker Abul Hassan of Vannarponnai West Jaffna Petitioner Vs

1. A. M. A. Azeez of Vannarponnai West presently of Colombo
2. M. M. Sultan and
3. wife Sherifa
4. O. L. M. Mohideen and
5. wife Raheema
6. A. Abdul Salam
7. A. Mohamed Ashroff
8. A. Mohamed Thaha
9. A. Fawziya and
10. Ayaba Umma widow of S. M. Aboobucker all of Vannarponnai West, Jaffna Respondents

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 7th day of April 1951 in the presence of Mr. J. Patrick, Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated the 7th day of April 1951 having been read.

It is ordered that the abovenamed 10th Respondent be appointed guardian - ad - litem over the minors the abovenamed 6th to 9th Respondents for the purpose of watching the interest of this Testamentary proceedings and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the abovenamed deceased unless the Respondents or others interested shall on or before the 28th day of June 1951 show sufficient cause to the satisfaction of this Court to the contrary.

The minors the abovenamed 6th to 9th Respondents should appear before this Court on the said date.

The 7th day of April 1951
Sgd. V. S. Jayawickrama
District Judge
Time extended for 10th
September 1951:
Intld: V. S. J.
D. J.

Time extended for 8th
October 1951
Intld: V. S. J.
D. J.

Drawn by
Sgd. J. Patrick
Proctor for Petitioner.
(O 85. 2 & 5)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 7-10-51 TO 13-10-51

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

Business lookout somewhat uncertain this week. You will find it difficult to make any decisions. Some emotional upsets also shown week end.

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

The first two days of the week must be spent with care. Health upsets and mental worries shown. Improvements promised after Wednesday. A pleasant surprise indicated week end.

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

Financial position will be favourable this week. Your old investments might bring in some substantial gains. Domestic upsets and troubles through secret enemies shown. Monday night Tuesday and Wednesday must be spent with care. Favourable time again after Wednesday.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week for friendships. Utilize the first half of the week for effecting any material changes. Thursday and Friday must be spent with care. Last day of the week promises success in romance.

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

Likely to be a week of hectic activity but with little result. Friends of the opposite sex will prove useful. The last day of the week must be spent with care. Avoid quarrels and misunderstanding.

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

You will get much opportunities this week to popularise yourself. Social success also promised. But expenditure will be on the rise specially on luxuries.

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

In spite of opposition you will be able to steer your course clear in your affairs. Ordinary finances unsettled, but help from some unexpected quarters shown. New ventures must be postponed for some time.

SCORPIO Visaka 4, Anursha, Kettai [Vrischika Rasi]

You will gain something extraordinary this week. Mental harmony and success in all undertakings promised. Social prospects will be glowing and you will triumph over your competitors.

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

Some complications in your official affairs shown this week. But you will be able to overcome them. Renewal of old friendships will give you much happiness.

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

Some elderly relatives may create some trouble at home. Business outlook also will be uncertain. Don't go out of the way to help friends lest you involve yourself in difficulties.

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

Official troubles shown this week. You may even be rash with your subordinates or senior officers. But no serious consequences shown. Domestic troubles also indicated.

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

Difficult situation in your official affairs shown this week. Some misunderstandings in the family circle also shown. Week end will bring in some good news. Triumph over competitors shown.

THE BLISS OF ETERNAL FESTIVAL WITHIN

(Continued from page 1)

our Temples or the Indravila of Silapathikaram fame or the Tamil Kalavila (festival of Learning) recently had in Jaffna or a festival of nuptial-union (Manavila). The festival within may correspond to any of these, but we are concerned here with only that inner festival which is significant of the communion of the individual soul with God.

Divine Communion

Communion with God is but a state of the individual's inner being in relation to God as conceived by him. Whether he conceives God as a merciful Father, or as an affectionate and loving Mother or as anything else, the relation is one of attachment and devotion resulting in communion and culminating in union. The beginnings of this process of religious evolution of the individual may even be the seeking of worldly favours and material advantages as is often the case. Nevertheless, there is in such sordid beginnings too the potentiality of ascending under the stimulating influence of a favourable environment, to higher and higher levels with a corresponding recession of the self until at last it is lost altogether in the Absolute. The form in which God is thus conceived and communioned with varies not only from individual to individual but also from time to time in the same individual. Further, the form may be personal like that of Father, Mother, Guru, King or Friend or it may be non-personal like that of Ocean of Love, Ocean of Goodness, Rain of Grace, Mountain of Bliss, Light Resplendent, or Sweet Ambrosia, or it may even be a pure abstraction like Bliss. Perfect Fullness, or pure Form. While most saints have more or less confined themselves to one or another of the personal concepts, more often than not as Father, a few have addressed Him in terms of all three varieties, personal, non-personal, and abstract. Thayumanavar is an illustrious example of this rare class. Whether such a variety and abstractness of God-concepts in terms of which a saint addresses God depends on his intellect or on his environment, contemporary association and heritage, or on all these is not easy to determine. However,

it is fascinating and exhilarating to peep into the mind of this intellectual giant and saint with the aid of his own lyrical utterances.

1 உணர்வற்றதன் பருள்த்
தோங்குகளியா யோகந்தி
கரைபிறந்த லின்பக்
கடலெவராயமே.

Oh, Ocean of Ecstasy, that rises resplendent in the hearts of silent devotees and becomes shoreless! Oh, the one who is higher than the highest!

2 உன்னத்தி னுள்ளே
நானா முற் றிவானந்த
வெள்ளம் துளைத்து
விடயுதிர்வ தெக்கரனே.

When, O when, shall I be able to quench my thirst in the flood of Shivanandam (The Bliss of Shiva) which wells forth of itself within in the inner being of man?

3 கடலின் மடைவிண்ட தென்ன
—இரு
கண்டரு மானக்க ண்ணீர்
சொரிய
உடலும் புனதிற மா—என
துன்ன முருக வுபாயஞ்செய்
தான்டி.

Like the sea that hath overflowed its banks, my eyes shed tears of ecstasy, the hairs of my body stand on end and my heart melts; thus has He contrived, my darling.

Expression of Experience

These and other similar utterances of this saint as well as those of others are indicative of their exalted experience and yearnings in the pursuit of religious life and divine communion. There must have been occasions when they lost themselves in the ecstasy of divine communion, which they subsequently tried to recapture in normal consciousness and to express as best as they could in common language. The mere fact that the appellations of God they used and the descriptions of their experiences as given by them differ from one another, does not necessarily mean that the experiences themselves differed correspondingly. In all probability the differences were the outcome of their attempt to express through the medium of human language, an imperfect instrument of Man's creation, the transcendental experience on a plane far removed from that of the mental categories. We have, therefore, to interpret their appellations and descriptions as analogies based on the relation of the known lesser to the unknown greater or the

known limited to the unknown unlimited.

Unknown Bliss

Of all the techniques of comprehending and expressing the God-soul relationship, one stands preeminent and peculiar to the Tamils. It is the interpretation of the unknown bliss of Soul's union with God in terms of the highest known happiness of ideal wedded life, admirably described by the great poetess Auva! in her characteristically terse style in the words,

காதலிருவர் கருத்தொருமித்து
கூதரவு பட்டதே இன்பம்.

Happiness is that which is begotten of the Love experienced by two lovers of one mind.

This is the essence of that class of Tamil literature known as Ahapornu, which means the 'substance of the inner being, that is Happiness'. While God and soul are looked upon as two lovers, the one or the other may be regarded as the wooer. In other words, God may be looked upon as the wooer trying to woo the soul all the time to eternal happiness. Such is the esoteric essence of Kandapuramam, wherein Kandasamy, God conceived in that aspect in which he is concerned with the emancipation of souls, woos Valli, the soul, a damsel of the hunter clan of the five senses, who is engrossed in the sowing of deeds and the reaping of Karma Or, the relationship may be reversed. Saint Manicavasagar, in his inimitable work known as Sittampala-kovai, depicts the soul as the wooer, who beholds Beauty and Goodness embodied in the form of an enchanting damsel of ancient Thillai the abode of Shiva, and woos her. In either form of representation of the God-soul relationship, there is implied the analogy of (காதலர்) the lesser worldly happi-

ness idolized in the union of two ideal lovers to the (பேரின்பம்) greater happiness of Bliss awaiting the soul that yearns and strives after God, their visions of the presence of God within and their efforts to relieve those experiences and recapture them all constitute the 'festival within', so very different from the festival without. The latter is symbolic and its idealistic significance is lost to the ordinary man in the rites and rituals that constitute it. The sacred festivals, regularly conducted in temples and intended no doubt to create and foster in the minds of people the attitude of devotion to God, have lost their meaning to most people and have regrettably become occasions for mere sensual feasting. The 'festival within' too may lose its real significance to the individual if he becomes enamoured at any stage of the supranormal powers that accrue incidentally and turns back to the world of matter in order to enjoy the transient pleasures to which he may have access through the exercise of such powers.

Blessed is he who is within sight of the eternal festival within and can truly sing

எம்முன் விழாவிருக்க வன்மெனக்கு
வேறுவிழா
தம்முன் விழாவறியாத தன்மென
விது தானவனியே.

Why, for us, festival without when there is festival within? Because, dear parrot, of our ignorance of the festival within.

Gandhian Mode Of Rural Survey

Acharya Vinobha Bhave, who is now on a walking tour of North India for his Land Gift mission, is not only collecting land but he is also collecting very valuable statistical data

from each village that he passes through, writes the staff correspondent of the *Hindu*.

It is, he adds, a sort of "village survey" and would be useful for rural planning on Gandhian lines.

Acharya Vinobhaji, he continues, has drawn up an elaborate questionnaire for the purpose. The points on which information is gathered in each village, are: 1 Number of houses in the village. 2. Population. 3. Predominant class of people. 4. How many potters in village. 5 How many carpenters, weavers. 6. How many people spin-men, women, children. 7. Is there a spinning society in the village. 8. How many are self-reliant in the matter of cloth. 9. What are the arrangements for sanitation. 10. Total land in the village. 11. How many landless in the village. 12. How many landholdings above 100 acres. 13. Total land revenue from the village. 14. How many drink-addicts. 15. Total liquor revenue. 16. Do women drink, and smoke. 17. Number of literates. 18. How many schools—Basic and old type. 19. How many teachers Basic and old type. 20. Condition of cottage industries. 21. What other sources of income excluding agriculture. 22. How many unemployed in the village. 23. Condition of the agricultural labour. 24. Exodus to towns and cities during the last five years.

Casualty Vinobhaji also enquires if there are any members of the Sarvodaya Samaj and subscribers of *Sarvodaya*.

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