

GOLDEN JUBILEE OF THE DIVINE LIFE SOCIETY

Swami Sivananda On Its Basic Ideals

Some seekers of Truth, who did not wish to be bound up by any creed or dogma, felt the need for establishing an institution which would neither seek to propound an exclusive spiritual cult, nor a particular religious movement, but embrace every essential truth found in all the religions of the world. They offered me their noble submission, and the Divine Life Society came into being, in 1936.

In the beginning I had no desire to found an institution, but merely wished to spread the message of the Lord in a quiet, modest way. I was satisfied with printing some leaflets, containing the essential teachings of divine life, and allowing some publishing agencies to print a few of my books, for the dissemination of spiritual knowledge. But the Lord willed more, and became increasingly more.

The consequential problems of twentieth century materialism, war and unrest, clashing of religious dogmas and intolerance, had created a spiritual hunger in the people, which had got to be met with maximum freedom of conscience and belief. There had to be a spiritual home for everybody, which sought no qualification but sincere aspiration, and which imposed no restriction but the dictates of one's own higher mind.

There had got to be a universal abode, where everybody could profess one's own religion and grow according to the law of one's individual growth, irrespective of each other's cultural and spiritual backgrounds, breathing the air of freedom and universality, love and fellowship, goodwill and mutual understanding. A Christian was not required to change his religion but

to be a better Christian, a Hindu a better Hindu, a Muslim a better Muslim. Such was the basic purpose of the foundation of the Divine Life Society.

Divine Life is Yoga in daily life. Yoga is spirituality in practice. I do not ask anybody to run away into the forests or caves. I have always said: 'Serve one another. Co-operate with one another. Understand one another. Have goodwill towards each other. Change the angle of vision—from self interest to common interest, from materialism to spirituality, realizing the presence of God in all. Feel that you are one with the whole universe. Broaden your outlook. Purify your lower nature'. This is the gospel of the Divine Life Society.

Stick to the ideals of truth, love and purity. Truth is reality—that which is enduring, permanent. Love is an expression of truth in life, for truth is the indwelling substance in all. Without truth, love is brittle, and devoid of purity, love does not flower. A pure man only can have true love in his heart, and only he whose heart is filled with love of God and His creation—because God is in all—can know what is truth, and is able to follow the path of truth. Therefore, truth, love and purity are the common ideals of the Divine Life Society.

My injunction has ever been: 'Serve, love, meditate, realize; be good and do good'. These words sum up the teachings of the world. They are the basis of divine life. Love flows from the heart of one who meditates on God. Service is a natural expression of love. Realization is the fruit. Goodness springs from divine

life; they are synonymous. Being good means doing good, because one cannot be good by merely being good to oneself but doing to others. Thus, the Divine Life Society stresses the need of being intensely practical. Its approach to the life of man, to the progress of society, is dictated by practical utilitarianism.

Divine Life is the link that binds all humanity as one great family. It gives one the opportunity of understanding one's relationship with God between one another, between oneself and the world. It is the key that unlocks the treasure of Self-knowledge, and enables man to understand the laws of life. It is the basis of all philosophies, the mother of all religions, and the way of life that all humanity can follow. To spread the message of divine life among everyone, everywhere, is the central objective of the Divine Life Society.

Since the past twenty-four years, the Divine Life Society, with its vast network of Branches all over the world, has exercised a very positive influence over the lives of thousands of people, professing different religions as well as philosophical approaches. In its own humble way, the Society has sought to enshrine divine life in the hearts of as many people as it could contact. As members and associates of the Society, whose only condition is to formally state that they would endeavour to lead a life of truth, love and purity, to the best of their capacity, many have felt a great spiritual influence come over their lives, as they began to practise simple Sadhana in right earnest.

Here, at the Headquarters countless seekers

PARAKRAMABAHU'S CLAY BATH

Dr. Godakumbure's claim that the "clay Basin" found in the outer chamber of the Dagoba excavated at Dedigama (C. D. H. 23.8.60), as is reported, seems to be based on the CULUVAM-SA tradition that PARAKRAMABAHU the Great built an edifice called SUTIGARA CHE TIYA at Punkangama, to commemorate the site where he was born.

The learned Doctor tells us that the basin is popularly known in Sinhalese as "KORAH". A great portion of my life has been spent in Sinhalese areas, but I must confess that this 'Popular Term' had not reached my ears till I read it in the Press. But I know that the Tamil word KORAHAM (also referred to as Koram) means a deep metal plate used for lading water, while KORKALAM means a clay vessel or a basin. These words though not commonly used among the Tamils in Ceylon, today are in use in South India.

The Village in which the Dagoba Sutigera was built has been appropriately called Punkhagasa, if it was in fact the village in which Parakramabahu was born. PUKHA (POONG'-KA) IN TAMIL means "a grove of flowers", eg: POONHA-VANAM; and Sutigaram pronounced SUTIDIHARAM in Tamil indicates 'place made holy or purified', possibly referring to the purification ceremony of Parakramabahu as a holy.

from practically all parts of the world have received training in ethical discipline, concentration and meditation, Yogasana and Pranayama, and have had the opportunity to learn, in theory and practice, Jnana Yoga or the process of intellectual fulfilment in intuitive realization;

(Continued on page 6)

What I wish to emphasize is the amazing resemblances between Sinhalese and Tamil words. The Sinhalese Archaeological Commissioners of Ceylon should find it helpful if they could associate with themselves a Dravidian Scholar versed in Tamil literature and in the knowledge of South Indian Bramma Scripts.

When a SIVALINGAM was discovered recently in Anuradhapura, it was reported in an Evening News paper in Ceylon, that it was probably associated with the sack of Anuradhapura by the Cholas in the 10th Century, during the reign of SENAV. In fact the Cholas had intervened in the affairs of Ceylon not in SENAV's, but in the reign of MAHINDA V. The Cholas had to interfere because of the utter confusion in Ceylon at the time (CUL, Ch:55).

The fact that MAHASENA in the 3rd century had according to the MAHAVAMSA, destroyed many Sivan Temples in Ceylon had been ignored. The Lingam is of an imperishable material and remains long after the structures containing it are no more. The MAHAVAMSA tells us (Ch:37, V.40) that MAHASENA established the doctrine of the BUDDHA, having destroyed the Phallic Symbols of Siva and so forth.

The History of Siva worship in Ceylon goes further back than even the period of Mahasena. A Tamil Archaeologist versed in Saiva Lore and in Tamil, the language of Saivism, could have been of great help in assisting the readers of the Archaeological Department to arrive at a more objective judgement.

It must not be forgotten that Parakramabahu the Great himself was a Pandiyan, born and bred in Ceylon.



தமிழகத்தின் மிகப்பெரிய
நாளை நோக்கி வளர்ந்து
நாளை நோக்கி வளர்ந்து
நாளை நோக்கி வளர்ந்து
நாளை நோக்கி வளர்ந்து

Hindu Organ

FRIDAY, SEPTEMBER 2, 1960

Treasure These Thoughts

"Religion may wear many faces, speak many dialects, but its one authentic voice is the voice of compassion".

Dr. S. Radhakrishnan

CONCENTRATION OF POWER

EMBOLDENED by the spectacular achievement in obtaining ninety-nine out of one hundred and fifty six votes for the Address of Thanks on the Speech from the Throne, the Ministers of the S. L. F. P. Government have begun to elaborate on their new proposals with much gusto. The Minister of Education has out-classed the former Minister Dahanayake in loquacity. His statements and speeches reveal a suppressed sentimental urge that has been working within him ever since he helped the late Mr. S. W. R. D. Bandaranaike found the S. L. F. P. and plan the 'proper place and due recognition' for Sinhala and Buddhism. This accounts for his impatience and unconventional hurry in outlining the method and manner of taking over denominational schools.

The approval of the policy of take-over of schools and the national press by ninety nine M. Ps. will certainly spur the Minister to swift action. But in a democratic set-up it is not merely the counting of votes that makes a new proposal acceptable. The weight of public opinion cannot be exclusively gauged by the voting in the House of Representatives. The S. L. F. P. as the ruling Party marshalled its eighty one votes. The L. S. S. P., and the C. P. in pursuance of their pre-election understanding and exigencies had to lend their full support to the Government. The L. P. P. to make itself felt and lest it be lost in the limbo of an ineffective

Analysis Of The Voting On Address Of Thanks

The voting on the original motion of the Address of Thanks and on the several Amendments may be of interest to students of politics purely on the line of thought adopted by the various parties that do not form part of the Government, officially or otherwise.

The original motion: 99 for and 31 against; Declined to vote: 19 absent: 7. The 99 assenting M. Ps. consisted of the S. L. F. P. the L. S. S. P., the C. P. and the L. P. P.

The dissenting 31 M. Ps. were mainly the U. N. P. bloc: 2 U. N. P. M. Ps. were absent: 2 Independents voted with the U. N. P.

The entire F. P. (16) declined to vote: so did the T. C. (1), Independents (Jaffna M. P., and the M. Ps. for) Nintavur and Pottuvil.

The M. P. for Vavuniya, J. V. P. (2) U. N. P. (2) L. S. S. P. 1; C. P. 1 were absent.

The Amendments

F. P. Amendment relating to Indian citizenship rights:

For: 19 — the same as those who declined to vote for the original motion

Against: 113;
Declined to vote: L. S. S. P. and C. P. 14

Opposition chose to be on the side of success. The U. N. P. bore the brunt of the attack and became conspicuous as the only group that in unequivocal terms opposed the take over of schools and the national Press. In this connection we are reluctantly compelled to refer to the role that was played by the M. Ps. who formed the distinguished group bearing the label — declined to vote. It cannot be denied that as an expedient for the purpose of resolving a conflict of duties, political parties remain without paying heed to the call for vote. Casuistry in politics cannot be explained except in relation to the conflicting obligations of parties. If the question of the take over of schools and the National Press has not been deemed to be of any importance by the parties that declined to vote, no purpose can be served by discussing their attitude of indifference.

Absent: 5

F. P. Amendment relating to the Official Language Act.

For: 20

Against: 116

Declined to vote: L. S. S. P. & C. P. 14

Absent: 7

F. P. Amendment relating to Take Over of Schools.

For: 18

Against: 125

Declined: 1

Absent: 7

F. P. Amendment relating to Federal Constitution was declared lost without a division.

The U. N. P. Amendment that obtained the largest number of votes (47) related to the take over of Schools.

Non-Committal Pact?

The L. S. S. P., the C. P. and the F. P. figured in the 'declined to vote' group when some Amendments were voted upon. What does this line of action signify. What is the common basis of opposition to the Government if there is any such opposition. These questions have to be analytically studied to arrive at the exact nature of the policy of the non-S. L. F. P. group.

Letters to the Editor.

Restoration Of Places Of Worship

Sir,—The elections are over. The work connected with the elections is also at an end. Parliament has met and a New Government installed. The time is now opportune for the restoration of the places of worship which were damaged during the civil commotion in 1958. Early steps are urgently required. This is a matter where all sections of the country including Government, political parties and the entire Public could co-operate without reserve. It is trusted that Parliament would give a lead in this connection without delay. The Public also could move and adopt active measures in a similar manner without waiting further.

S. Sivasubramaniam,
103/2, Hultsdorf Street,
Colombo 12.

MATRIMONIAL

Yoganathan—

Thilagavathy

The marriage of Dr. V. Yoganathan, D. M. A., Pt. Pedro Hospital, and son of Mr. & Mrs. V. Kandiah of Kalvayal, Chavakachcheri with Srimathi Thilagavathy daughter of Mr. A. Arulambalam J. P. U. M., Proctor S. C., Neeraviyady, Vannarponnai and Mrs. Arulambalam was solemnized according to Hindu Rites on Wednesday August 24, at 7 a.m. at the bride's residence.

A large gathering of friends and relations attended the wedding.

We wish the new couple all prosperity, happiness and longevity.

Sivagurunathan—

Thilagavathy

The marriage of Shri P. Sivagurunathan, B. Sc., of the tutorial staff of Sri Somaskanda College Puttur and son of Mr. V. Ponnampalam of Puttur with Shrimathy Thilagavathy daughter of Shri S. Thiagarajah, Assistant Editor Hindu Organ, (Retired Post Master) of Sarasalai was solemnized according to Hindu Rites on Wednesday August 24 at 7 a.m. at the bride's residence in the presence of a large gathering of relations and friends.

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

மாதர்ப்பிதறக் கண்ணியாளை மலையான் மகனோடும் பாடிப்,
பொதொடு நீர்க்கமல் தேத்திப், புகுவாரவர்பின் புகுவேன்,
யாதஞ்சுவடு படரயல் ஐயாற அடைகின்ற பொத;
காதல்மடப் பிடியோடும் களிற்வருவன கண்டேன்,
கண்டேன் அவர் திருப்பாதம், கண்டறியாதன கண்டேன்.

When I reached Tiru Iyaru unclothed following devotees who,— singing the praises of the Lord adorned with the beautiful crescent moon and garlands and of the Lady of the Mountain,— worshipped with flowers and (consecrated) water, lo! and behold! I saw the Elephant appear with the lovely, modest She-elephant. I saw His Sacred Feet, I saw things never seen or known.

Devaram

NOTICE

This is to inform that Share Certificates relating to Shares Nos. 1552 to 1564 and 2177 to 2193 in favour of the late Mrs. Puspanchelly Kasippillai of 61, Pendennis Avenue, Colombo-3 have been lost.

Duplicate Certificates will be issued unless objection is lodged within fourteen days from date hereof by a person duly entitled to do so.

A. Subramaniam,

Secretary,

The Jaffna Co-operative Stores Ltd.

420, Hospital Road, Jaffna.

31st August, 1960.

M.103 29 & 16)

The Engineering & Industrial Company Limited

"The Citadel", Chundikuli, Jaffna.

(Telephone: 617 — Telegrams: Technology)

G. C. E. Advanced Level (Economics): Class commences in August. Monthly fee Rs. 10/- per subject. Regular instruction by qualified graduates. Students intending to join must apply immediately.

PRINCIPAL.

The Mysteries Of The Universe

(BY SRI K. JEGANATHAN)

(Reproduced from the Divine Life)

The story of the force of gravity in science is the narration of the systematic discovery of the different dimensional aspects of the reality. This mysterious force proves more and more sublime as a conscious factor having its source from a non-material cause, as we probe deeper and deeper into the nature of it.

The force of gravity is the most important of all forces in nature, playing a tremendous and positive role in maintaining the highly organized universe. If there were no force of gravity, there would be no material bodies and man in existence.

Scientists have not as yet succeeded in fully explaining the origin and the nature of the force of gravity. It behaves like some completely penetrating, undetectable magnetism throughout the space. Newton speculated that it is a force radiated by all bodies towards other bodies. Einstein explained in his Theory of Relativity that it is not a force at all but is inherent in the structure of space-time continuum which possesses a certain kind of curvature in the neighbourhood of matter, manifesting as gravitation. Nuclear physics ascribes gravitation to nuclear pulsation.

With the rapid advancement of science, the torch lit by Newton guides us deeper and deeper into the regions of reality. Science is now drifting into details which are uncorrelated. We have to understand the general meaning of the essence of our scientific discoveries by finding out the essential unity out of the uncorrelated details by generalizing and simplifying them. Newton's Law of Universal Gravitation established complete order and harmony throughout the solar system and heavens. His theory was based on the assumption that space, time and matter are absolute. His findings have their own limitations, for they solely applied to the familiar experiences of man. Einstein was not prepared to accept the principle of action at a distance, for he doubted how one material body could attract another across millions of miles in

space without any physical contact between them, and came to the conclusion that space and time are not independent of each other but are the supposed different aspects of the more fundamental reality in space-time continuum.

Newton dealt only with the gross aspect of matter, which for our ordinary understanding seems to behave independently of time. Einstein brought about certain changes in our habit of thinking and proved the existence of time as the fourth dimension. He linked the subjective factor of time to matter and presented a state of etherialization of matter in the four-dimensional space-time unity. He shattered the clear-cut distinction between matter and energy by showing that they are interchangeable. His conclusion indicates the subservience of matter to a more fundamental reality, a vital energy which is omnipresent, unalterable and inherent in the very structure of space time continuum.

Broadly speaking Einstein reduced the system of the vast universe into one single, indivisible factor, ENERGY, which, distributing itself all over the universe, acts as a gravitational field in the neighbourhood of material bodies. The curvature of space about a material body is a physical reality, being the extension of the energy aspect of the body around it, giving it shape and maintaining its individuality. Newton explained gravity in terms of the three dimensional aspect of the objective world of reality, but Einstein dealt it in terms of an all-powerful subtle energy in its spatio-temporal aspect, revealing the personality behind the perceptible material universe.

The probe into the nature of matter throws still more light on the force of gravity. The notion that the ultimate constituents of matter are atoms is changed. It is found on experimental demonstration that there exist little electrified bodies called electrons which are said to be the ultimate constituents of matter and that electron is not an ordinary piece of

matter as its mass is due to its electric charge. This indicates that the material bodies found in the vast expanse of the universe are not substantial objective things, and strengthens the idea that they are the manifestation of a deeper reality, i. e., energy. The Quantum Theory has shown that electrons behave both as waves and particles. The split behaviour of electrons, which are the foundation stones of the universe, is of far reaching significance. The scientists are at a loss to find that the laws that govern the lumps of matter are at variance with those that govern the ultimate constituents of matter.

On the other hand, one could, on correlating these properties, see that the Quantum Theory gulfs two great truths about the reality. The Quantum Theory strengthens the Theory of Relativity by explaining that electrons being electrified bodies are a finer aspect of energy. Energy, which is in the Theory of Relativity a curvature in space-time, is also a periodicity of waves in Quantum Theory. While the wave picture enlarges the anatomy of the Einsteinian universe to a more subtle form of waves, the indeterministic particle picture, suggesting the presence of free-will, leads us into one more region of the reality, consciousness, which forms the still deeper substratum of the Universe. Newton saw the universe in its gross material aspect. Einstein visualized it in its all-encompassing energy aspect, and the Quantum Theory, reducing energy to a more subjective factor, revealed it in its conscious aspect.

With the rapid progress of nuclear physics, there have been suggestions that gravity might resemble electro-magnetic or nuclear forces, which arise from the exchange of some kind of particles between objects. Dr. Leonard Schiff, of Stanford University, is of the opinion that gravity comes from the exchange of neutrons which have no electric charge and is virtually a Zero mass. Prof. Kiril Stanyukovich, Soviet physicist and expert on inter-planetary communication, says that the attraction of bodies is caused by "nuclear pulsation" which produces a particular type of waves, emitted at a speed near that of light and accompanied by a gradual loss of mass. Even though Newton's law speculated gravitation

(Continued on page 4)

Community Centre Basis For Democratic Citizenship

Speaking from the Chair at the Seventeenth Annual Celebrations of the Manipay Parish Community Centre on Saturday, Gate Mudaliyar C. Thiagarajah said that the importance of the work rendered by the Community Centre was inestimable. It was solving in its own way the biggest problem of our time the question of human realisation. This was the underlying issue in democratic citizenship. In his opinion democratic citizenship was only possible where there was a healthy group life and structure of neighbourly communities.

Referring to the proposed take-over of assisted schools by the State he said that while removing the handicaps faced by the children of unlike denominations, it cut at the very roots of traditions and values nurtured by the denominational schools. Therefore he would appeal to Government to permit the continuance of assisted denominational schools for children of like denominations only, provided they have the minimum number commensurate with the accommodation available as reckoned by the Director of Education.

The Hon. Dr. H. W. Thambiah, Commissioner of Assize, said that the youth of today was the citizen of tomorrow and that in the youth he had great hopes. Believe in unity, fraternity and equality and live in terms of amity with all races and with all people belonging to different religious persuasions, he stressed. Continuing he said the necessity of a Boys Club need not be overstressed. Such clubs gave the necessary environment for the boys to develop society and to respect social life. The Manipay Parish Community Centre had a wide programme of social activities intended to foster a healthy community life and it has set a lead to other similar centres. He hoped that the centre would set an example to other centres in establishing a Boys Club as well. Continuing further, Dr. Thambiah said that the Citizens Advice Bureau in Manipay Centre was the first of its kind in Ceylon, an innovation taken from America and other advanced countries. He was also glad that the centre encouraged Young Farmers Clubs, laying stress on agriculture. Modern education too

often covered the fingers but cut the sinews and this tendency has to be deplored, he said. He congratulated the Centre on its completing 17 years of useful service under the dynamic leadership of Gate Mudlr. Thiagarajah assisted by an efficient committee. He had every hope that the Centre would maintain its leading position even in the future.

Mr. M. Vairamuttu and Mr. S. Muthucumarasamy also spoke.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 854/T

In the matter of the estate of the late Kandiah Subramaniam of Irupalai, Kopay Deceased.
Parupathapaththiniammah widow of Kandiah Subramaniam of Irupalai, Kopay

- Vs. Petitioner.
- 1 Subramaniam Arumugam
 - 2 Muttiah Kanagasabai and wife
 - 3 Thaisnayakiammah
 - 4 Subramaniam Yogalingam
 - 5 Subramaniam Kanagalingam
 - 6 Subramaniam Nava-many
 - 7 Subramaniam Kamala-Devi
 - 8 Subramaniam Tharmalingam
 - 9 Subramaniam Naguleswari all of Irupalai, Kopay
- The 1st respondent personally and as Guardian-ad-litem over the minors 6th to 9th Respondents

Respondents.
This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna, on the 27th day of July 1960 in the presence of Mr. A. Thirugnanaoorthy, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner having been read,

It is ordered that the 1st respondent abovenamed be appointed Guardian-ad-litem over the minors 6th to 9th respondents and the above-named petitioner be and she is hereby declared entitled as widow of the said deceased to have Letters of Administration issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 12th day of September 1960 show sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the 1st respondent do produce the said minors before this Court on the said date.

This 27th day of July 1960.
Sgd. P. Sri Skanda Rajah,
District Judge.
(O. 105, 2 & 9)

The Mysteries Of The Universe

(Continued from page 3)

as a radiated force, as the general. Theory of Relativity. in the opinion of the contemporary scientists, predicts the existence of gravitational waves moving in 'in vacuo' at the speed of light, they do not throw any light on the possible source of it. But nuclear physics, in addition to explaining its behaviour, opens up new vistas in the knowledge of the force of gravity by ascribing it to nuclear pulsation and giving reliable clues about its source.

Cosmogony is also based upon two groups of theories which are identical with the theories of Nuclear Pulsation and Gravitational Waves, and shows that it does not differ with physics but deals with the same thing at a different level, proving that the probe into the nature and origin of the universe and matter are inseparable with those of the force of gravity.

The theories on the basis of the evolutionary process like the Expanding Universe and the Pulsating Universe hold that the receding galaxies must have separated and started their flight from the "centre" of the universe governed by cosmic nuclear pulsation. But the theories on the basis of the steady-state process, presumably not concerned with the problem of the initial creation of the universe in view of man's ignorance of the happenings in the past cosmic epochs, deals with the creation of matter in the inter galactic space. They hold that primeval gas is being continuously created which, in the course of a billion years, condense and coagulate into stars.

These theories definitely suggest the existence of cosmic gravitational waves which collect the large units of matter, congealed out of diffuse radiation in space into diffuse nebulae, stars and galactic systems.

The theories on the Expanding Universe and the immortal Pulsating Universe ultimately rest upon the *a priori* assumption of the existence of an absolute, immutable cosmic life-centre whose gravitation maintains expansion or pulsation, and the theories of the construction of the universe in the intergalactic space cannot but suggest the conscious nature of the all-pervasive

force in the name of gravity in building the highly organized and well ordered universe with myriads of material bodies with their relative centres of gravity. These two great principles on the origin of the universe complement each other and explain the working of the universe as a whole and bear out the truth that gravitation as a conscious life-force, distributed throughout the universe, builds individual bodies with their relative centres of gravity.

Cosmology, which explains the working of the universe on the macrocosmic level, base their findings on the hypothetical centre of the universe, and physics, which deals with things on the microcosmic level, cannot identically rule out the most vital aspect of the centre of gravity of an atom. The centre of gravity of the universe and that of an atom play the greatest part in their respective roles in maintaining the existence of the universe and the atom as the blank, inscrutable conscious cause for their respective nuclear activities. As the great words of religion falter and admit their limitations in describing what is soul, science, in its probe into the nature of gravity, identically has to reconcile to its serious limitations to find the enigma of the cosmic centre of gravity which acts as the cosmic creative and governing principle and maintains the systematic and co-ordinated movements of physical bodies in the universe, with their individual centres of gravity participating in its absolute nature.

While religion traces the reality to an ineffable soul which is in and beyond space and time, science in its probe reveals the enigmatic centre of gravity as the soul of material bodies in view of its function as all-sustaining immutable, unmanifest, stable and imperishable factor in, behind and beyond matter. Religion and science, though they speak in different languages, lead us to the realm of something which is absolutely real but eludes apprehension.

It is highly significant that as our scientific knowledge advances, it leads us to a newer level of abstraction. Blending analytical details into synthetic understanding, the

study of gravitation gradually unfolds itself as a study from matter to spirit. Newton's laws deal with the three dimensional aspect of the reality—the physical manifestation. The Relativity Theory breaks the barriers of the material manifestation and leads us into the more fundamental aspect of the reality—energy, by making us discern that energy is the basis for matter. The corollary and non-metric aspect of space suggesting that the whole universe is brimming with life, and the curvature about a material body showing the range of display of its life aspect, make us think that matter mysteriously guides itself. Einstein's theory presents the whole anatomy of the universe, revealing the life movement behind the material manifestation. The Quantum Theory, dealing with ultimate constituents of matter, still revolutionizes our concept of energy and makes the reality shed another bit of its mystery. While the Relativity Theory explains the subservience of matter to energy, welding space and time to single continuum, the Quantum Theory reveals the subservience of energy to cosmic intelligence, enlarging the space-time to space-time-consciousness as continuum.

Under the light of reasons inherent in cosmology, which deals with the eternal, non-material and enigmatic cosmic centre as the manifest cause for the expanding universe, the centre of gravity is not merely of theoretical value but of great practical importance as the indefinable, conscious, subjective cause for the objective reality and of philosophical significance as the possible soul-aspect of physical manifestation.

Vedas And Agamas Are The 'Muthalnool' (முதல் நூல்)

அருமறை ஆகமம் முதல் நூல் அனைத்தும் உரைக்கையினால், அளப்பரிதாம் அப்பொருளை அரண் அருளால் அனுக்கள் தருவர்கள் பின் தனித்தனியே தாம் அறிந்த அளவில் தர்க்கமொடு உத்தரங்கனினால் சமயம் சாதித்து மிகுதி புராணம் கலைகள் மற்றும் எல்லாம் மெய்நூலின் வழி, புடைபடாம் அங்கம் வேதாங்கம், சுருதி சிவாகமம் ஒழியச் சொல்லுவது ஒன்று இல்லை, சொல்லுவார் தமக்கு அறையோ சொல்ல ஒதுகே.

Sivgnana Siththiyar

The Vedas and Agamas are the 'Muthal-nool' or original books which form the fountain-source of all Gnanam, parts of which are taken up by individuals who make investigations to the best of their lights by the Grace of God and bring out various religious and philosophical treatises. The Smritis, Puranas and other Sastras are called 'Vali-nool' or guide books based on the Vedas and Agamas. The Angas and Vedangas are 'Sarpu-nool' or subsidiary books. There are no books not indebted to the Vedas and Agamas, but it is impossible to convince those that assert otherwise.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 853

In the matter of the intestate estate of the late Anne Arulanantham wife of S. A. Arulanantham of Jaffna.

Deceased.

Sebastiampillai Arokiasamy Arulanantham of 43, Fourth Cross Street, Jaffna.

Petitioner.

Vs.

Minor, 1. Marian Jacintha Arulanantham

2. Angelina Nirmala Arulanantham

3. Mary Josephine Bernadad Arulanantham, all of 43, Fourth Cross Street, Jaffna, appearing by their proposed Guardian-ad-litem the 4th Respondent,

4. Thommaipillai Thambirasa of 43, Fourth Cross Street, Jaffna, proposed Guardian-ad-litem of the 1st to 3rd Respondents.

Respondents

This matter coming on for disposal before P Sri Skanda Rajah Esquire, District Judge, Jaffna, on the 27th day of July 1960 in the presence of Messrs Selvarajah, Rudrasingham & Mahesan, Proctors, on the part of the Petitioner and the affidavit and petition of the abovenamed Petitioner having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad-litem over the minors the 1st to 3rd respondents and that Letters of Administration to the intestate estate of the abovenamed deceased be issued to the Petitioner as the husband of the said deceased unless the Respondents or any other person or persons interested shall appear before this court on or before the 12th day of September 1960 and show sufficient cause to the satisfaction of this court to the contrary.

The 4th Respondent do produce the said minors in court on the said date.

This 27th day of July 1960

Sgd. P. Sri Skanda Rajah District Judge, Jaffna.

Drawn by Sgd Selvarajah, Rudrasingham & Mahesan, Proctors for Petitioner. (O 102 26 & 2)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 852

In the matter of the estate of the late Parupathippillai widow of Arumugam Suppiah of Vaddukodai East, Jaffna

Deceased

1 Sangarappillai Arumugam

2 and wife Nanniachippillai of Vaddukodai East

Vs Petitioners

1 Muttiapillai Sangarappillai

2 and wife Nagaratnammah of Vaddukodai West

3 Sivapakkiam widow of Valipuram Nagaratham of do

4 Muttiapillai Cumaraswamy

5 and wife Marimuttammah of do

6 Sivapakkiam widow of AmpalavanarPonniiah of do, now of Postal Head Quarters, Kuala Lumpur, Malaya

7 Chelliah Kandiah

8 and wife Ratnam of Vaddukodai West

9 Apputhurai Veluppillai

10 and wife Rasaladchumy of do

11 Sellammah widow of Sangamugam Nagalingam of do

12 Thangammah widow of Sangarappillai Visuvalingam of Vaddukodai East

13 Sivakkolunthu widow of Visuvanathar Sithamparappillai of do

(Minor) 14 Thillainayagi daughter of Vallipuram Nagaratham of Vaddukodai West

15 Marimuttammah widow of Moothathamby Thampoo of do, presently of No. 46, Chitty Road, Singapore

16 Kathiresu Ponnuthurai

17 and wife Sivakkolunthu of No. 264 Loop Road, Rahang, Seremban in Malaya

Respondents

This matter of the petition of the above-named petitioners coming on for disposal before P. Sri Skanda Rajah, Esqr. District Judge, Jaffna on the 21st day of July 1960 in the presence of Mr. V. Nagalingam, Proctor for petitioners and the affidavit and petition of the petitioners having been read; it is ordered that the above-named 3rd respondent be appointed Guardian-ad-litem over the minor the 14th respondent and that letters of administration of the estate of the said deceased be issued to the petitioners unless the said respondents or anyone else shall appear before this court on the 5th day of September 1960 and show cause to the satisfaction of the court to the contrary.

It is further ordered that the 3rd respondent do produce the minor the 14th respondent in court on the said date.

This 21st day of July 1960

Sgd. P. Sri Skandarajah District Judge

(O 104 26 & 2)

Swami Sivananda On The Ideal Of Discipleship

(Continued from last issue)

If human qualities fail to impress the seeker, if the needs of the human being do not bother him, if human suffering leaves him cold, he could never have any spiritual attainment, and at best could compare himself with the pious Russian lady of the nineteenth century, who went on praying inside the church while her coachman froze to death outside.

The Guru is, thus, very much a human being first of all, and then anything else. He is a human being in the highest sense of the term, much above and much nobler than the common people one comes across, infinitely better in character, in mind and heart, than all of them, and yet he is one of them, for whose sake, he lives, in

whose midst he works, without being influenced by their likes and dislikes.

It is this attitude of the disciple towards the Guru, who is a symbol of the glory of human life, that would ultimately enable one to realize God in him, and in all. It is common sense, as with many other things, that saves many heart-breaks of a peevish nature.

The teacher who demands absolute loyalty and total self-surrender as a precondition to discipleship, is a misfit in the present age and seldom evokes respect, and the disciple who is ready to swear total allegiance and self-dedication to the teacher at the very outset, is either too immature, or possibly a hypocrite, who

can rarely withstand the rigour of trial.

Loyalty and devotion can never be imposed. They should spring from within the heart. Self-surrender, when demanded is ridiculous; it can only be inspired. Discipline, though at times necessary to impose can best serve its purpose when it comes voluntarily out of the realization of its value either through understanding or hard experience.

The seeker who will have nothing less than the image of the supreme God in the Guru, while not bothering about the beautifully fundamental human graces of the heart and head in him, lives in the cloudcuckoo land, and the very fact of this abnormal expectation disqualifies him as a disciple.

In such a case, it is generally found that one's barometric reading of devotion to the Guru fluctuates according to his smile or indifference, or on the

basis of material benefits received from, or denied by, him. Nothing could be more anomalous in the Guru-and-disciple relationship.

One of the basic graces in life, and more so in a spiritual aspirant, is non expectation. Nothing could vitiate any relationship as inordinate expectation, an expectation that is beyond the ken of reason or reciprocity, or, as a matter of fact, any sort of expectation that is guided by self-interest. The teacher-disciple relationship is no exception.

Life is interdependent, and without giving one does not receive. Unless one empties oneself of all the impurities within, one does not receive the supreme grace of the Guru. Unless one serves the Guru, wholeheartedly and selflessly, one should not expect his benediction. Unless one prepares oneself through inner purification, discipline, discrimination and dispassion, it is irrational to expect the Guru to serve Atma-Jnana on a silver, as it were.

Life is reciprocal. As the Chinese saying goes, there is hardly anything more substantially common in life than reciprocity. As one sows, so one reaps: as one gives so one receives. Give me Viveka and Vairagya; I shall give you enlightenment. Give me Shat-Sampat and Mumukshutwa; I shall give you liberation. Give me Abhayasa and Adhyavasaya, I shall give you immortality.

May the blessings of the Brahavidya Gurus be upon you all.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 856 / T

In the matter of the intestate estate of the late Nagapillai alias Nagamuthu wife of Arumugam Kamalingam of Idakkaddu deceased.

1. Kumaravelu Kasipillai and wife,
2. Vallipillai both of Thampalai
Petitioners,

Vs.

1 Saamugam Sabapathy and wife
2 Theivanaipillai
3 Vallipuram Velupillai
4 Vallipuram Murugupillai
5 Sellathurai Kanagaratnan and wife
6 Nagammah, of Marisankoodal, Ilavalai
Minor 7 Kandiah Vallipuram appearing by his Guardian-ad-litem the 6th Respondent abovenamed, all of Idakkadu
Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 4th day of August 1960 in the presence of Mr. S. Visuvalingam, Proctor for Petitioners and the affidavit and petition of the abovenamed Petitioners having been read.

It is declared that the 6th Respondent abovenamed be appointed Guardian - ad - item over the 7th minor Respondent abovenamed and that the said Petitioners be declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to them as her Brother-in-Law and sister and that they are entitled to have Letters of Administration issued to them accordingly unless the respondents or any person or persons interested shall on or before the 30th day of September 1960 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the Petitioners do produce the said Minor in Court on the said date.

This 4th day of August 1960

Sgd. P. Sri Skanda Rajah
District Judge,

Drawn by Jaffna.
Sgd. S. Visuvalingom
Proctor for Petitioner,
(M. 101. 26 & 2)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 4-9-60 TO 10-9-60

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

Gain through lands and landed properties promised this week. Professional success also promised. But health will not be very satisfactory. Troubles through friends of the opposite sex shown.

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

You will be quick to pick up quarrels this week. Eye troubles likely. Clashes with friends and relatives also shown. Vehicles may cause you some expenditure.

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

A good week again as far as professional affairs are concerned. Friends, specially those of the opposite sex will be very helpful. But there will be no mental peace. Minor health upsets also shown.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Sunday, Monday and Tuesday morning must be spent with care. Rest of the week will be fairly favourable. Ruin to enemies shown. Mind your health; eye troubles likely.

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

Your personal affairs will be in a mess this week. You will have no mental peace. Health will have to be given particular care. Spend Tuesday evening Wednesday and Thursday with care.

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

Professionally a good week. Friends will go out of the way to help you. Triumph over competitors also promised. But spend Thursday evening Friday and Saturday with care.

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

Gains through agricultural pursuits promised. Foreigners and strangers will be very helpful. But health upsets likely. Scandal mongers likely to cause you some annoyance

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a good week. Professional success also promised. But health upsets likely. Minor accidents also not ruled out.

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

Your professional as well as domestic affairs will be in a mess this week. Father's relatives will cause you much annoyance. Beware of scandal-mongers.

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

Health a problem. Indications of minor accidents also shown. Your mind will not be at rest. But ruin to enemies shown.

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

Domestic affairs will be unsettled this week. You will have no mental peace. But professional success and financial gains promised.

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

Clashes with relatives likely this week. But you will be able to triumph over opponents. Domestic affairs will be in a mess.

The Engineering & Industrial Co. Ltd.

"The Citadel", Chundikuli, JAFFNA.

The following Door frames and doors, made of Satin are for sale at "Peninsula Trading Corporation" Chunnakam:-

Door frames, Palu, 7'0" x 4'0" - Two Rs. 37.50 each.
" " 8'0" x 3'8" - Two Rs. 55/- each
" " 8'0" x 3'10" - Two Rs. 75/- each (with fan light)

DOORS.

1" planks Satin, 6'10" x 1'7" - One pair satinwood 125/-
1" planks " 6'10" x 1'9" - do 140/-

Secretary.

GOLDEN JUBILEE OF THE.....

(Continued from page 1)

Bhakti Yoga or the process of emotional consummation through devotion and self-surrender to God; Raja Yoga or the process of occult attainment in mystic super-consciousness; and Karma Yoga or the process of right understanding in the performance of action as worship of the Cosmic Being in and through dynamic selfless service of one's fellow-beings.

Since the establishment of the Yoga Vedanta Forest Academy in 1948 at the Headquarters, the tutorial part of this training has been systematized, and thousands of students, Indians and those from abroad, have drunk deep the milk of ancient spiritual knowledge of this Yogic *alma mater*. Those who do not have the opportunity to come over here are given the scope of training and guidance through correspondence, a large volume of which constantly flows in and out of here. The Branches of the Society, the Yoga-Vedanta Centres and the Study Circles, in the six Continents, meet the needs of the local seekers by way of routine classes, personal contacts with leaders trained at the Headquarters, as well as holding of regional Divine Life Conferences. The itinerant monks of the Society also provide welcome spurts to the dissemination of spiritual knowledge wherever they go, which, of course, is perpetually being carried on through ever-flowing books and periodicals, from here and through and Branches.

The medical aspect of service is neglected neither, and so also the educational aspect. The General Hospital and the Eye Hospital here constitute a dual centre of attraction for patients from near and far, due to up-to-date, specialized form of medical relief and dedicated service they receive. The younger generation is served by a school and those intending to go in for higher studies are provided with necessary facilities. The Branches of the Society pattern themselves after the model of the Headquarters in their activities, and have, indeed, been doing very commendable service to the people.

My advice to all is: 'Lead the divine life, and lead others, too—through personal examples. Practices, and let divine life radiate from you. Let

every Branch of the Society be a shrine of Truth, and let every member be a moving temple of divine life. Each one of you has a mission: spreading the gospel of divine life. Dedicate yourself to it. This is the need of the hour. Do not wait to be approached by the people. My method is to be always in the look out for opportunities. Watch for them and utilize them. Be full of initiative. Create opportunities to serve the people, and carry the message of divine life from door to door. Of all gifts, the gift of spiritual knowledge is the greatest

There is a great need for the cultural revival. True culture consists in the enblossoming of spirituality in the life of man. In this lies the prosperity of the nation and the secret of world peace. The people are not wanting altogether in their readiness for the reception of spiritual knowledge. That was my experience during my All India-Ceylon tour in 1950. Wherever I went, I found seething masses of people eager to listen to the tenets of divine life, eager to know their real, godly heritage. It is an error to deny them their birthright. Thus, the dynamic functioning of a Cultural Mission in India and abroad, which would spread the gospel of divine life and serve the people in other ways, is a very welcome feature of the Silver Jubilee celebration of the Divine Life Society. I wish that the Mission should teach as wide a circle as possible, and, I am sure everywhere its efforts will be crowned with success—by the wreath of the interest and co-operation of the people.

The real spirit of religion must once again be re-established. Religion must flower in the heart of man. There is a strong urge among the people to imbibe the graces of religion and shed bigotry and dogmatism. This did find a ringing evidence in the speeches of the delegates to the 'Parliament of Religions' which was convened at the Headquarters in April, 1953. There is a great longing for religious unity and spiritual fulfilment in all understanding hearts. This longing must be met. The Cultural Mission of the Society is a worthy instrument to do so, and that will, indeed, be a most befitting way of celebrating the Silver

ORDER NISI

IN THE DISTRICT COURT OF COLOMBO

No. 18736/T

D. C. Jaffna No. 839 T

In the matter of the Intestate estate of the late Thambimuthu Kathiravelu of Kadduvan Deceased

Rasammah widow of Thambimuthu Kathiravelu of Kadduvan Petitioners

1 Ranjithamalar daughter of Kathiravelu
2 Sinnammah widow of Nagar Thambimuthu both of Kadduvan Respondents

This matter coming on for disposal before J. E. A. Alles Esquire, Additional District Judge, Colombo, on the 17th day of April 1959, in the presence of Mr K Kanapathipillai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 12th March 1959, having been read;

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed, to have Letters of Administration to the estate of the deceased abovenamed issued to her accordingly;

It is further ordered that the 2nd respondent abovenamed be and she is hereby declared appointed Guardian-ad-litem over the 1st respondent (minor) abovenamed, unless the respondents abovenamed or any other person or person or persons interested shall on or before the 28th day of May 1959, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles
Additional District Judge

This 17th day of April 1959

23-7-59.

The date for showing cause against the foregoing order Nisi is extended to 17th September 1959

Sgd. J. E. A. Alles
Additional District Judge

17-9-59

The date for showing cause against the foregoing Order Nisi is extended to 15th October 1959.

Sgd. J. E. A. Alles
Addl. District Judge.

The action is transferred to the District Court of Jaffna and the date for showing cause is extended to 29-7-60

Sgd. P. Sri SkandaRajah
District Judge

29-7-60

Date for showing cause extended to 2-9-60

Sgd. P. Sri SkandaRajah
D. J.

(O 103 26 & 2)

Jubilee of the Divine Life Society.

God bless the Cultural Mission and all those that are associated with it, as well as those that are going to come under its beneficial influence.

—Divine Life

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 659 T

In the matter of the Estate of the late Vadi valakampikai widow of Nadaraja Aiyer Thiagarajasarma of Puloly East, Point Pedro Deceased.

Thiyagarajasarma Purnasothamasarma of Puloly East, Point Pedro. Petitioner.

Vs.

Minor 1. Sukanikampikai-ammah daughter of Thiyagarajasarma of Puloly East, Point Pedro.

2. Somasundararukkal Rama nathasasarma of Puloly East, Point Pedro Respondents

This matter of the petition of the abovenamed petitioner praying for appointment of the 2nd Respondent as Guardian-ad litem over the minor 1st Respondent and for grant of Letters of Administration to him in respect of the Estate of the above named deceased coming on for disposal

before N. Sivagnanasundaram Esquire, District Judge, Point Pedro on the 14th of April, 1960 in the presence of Mr. M. Valummayilum, Proctor for petitioner and the affidavit of the petitioner having been read.

It is ordered that the above-named 2nd Respondent be appointed Guardian-ad litem over the 1st Respondent and that Letters of Administration in respect of the said Estate be issued to the petitioner as the son and heir of the deceased unless the respondents shall on the 17th day of June, 1960 at 10, O'Clock in the forenoon shew sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of April, 1960.
Sgd.
N. Sivagnanasundaram
District Judge.

Drawn by,
Sgd. M. Valummayilum
Proctor for Petitioner.
Time to shew cause Extended for 5-8 60
Intld. N. S.
D. J.
Time to show cause extended for 16-9 60
Intld. N. S.
D. J.

(O.106 2 & 9)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

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 12 months and 36 months and interest allowed at 6% and 8% 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.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

சாங்காங்கி வறுது பெய்சு மலிகைஞ் சாங்காங்கி
சாங்காங்கி வறுது பெய்சு குறையிலா தயர்வாங்கி
சாங்காங்கி வறுது பெய்சு சாங்காங்கி வறுது பெய்சு
மேன்மைமொன் சாங்காங்கி சாங்காங்கி வறுது பெய்சு

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Editor: R. N. SIVAPRAKASAM.