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NO 3

THIRU MURUK-ARRU-P-PADAI

Thiru Cheer Alai Vai

(Continued)

(By T. MUTTUSAMPILLAI)

The poet's description of Thiru Chendur Shanmukha Peruman's faces and their different aspects is at once beautiful and lovely. Lines 91 and 92 portray the first face.

|| 91-92.

மா இருள் ஞாலம் மறு இன்றி விளங்கப் பல் சிறி விரித் தந்து ஒருமுகம்

One face, which sheds as much light and lustre as several luminous bodies as the Sun, Moon and Stars, makes the world which is enveloped in darkness shine faultlessly. These lines can be compared with the lines 'விடுத்தவா பரச இருள் தூத்து பல் சிறித் தேரந் விடும் வாச மலர் வதன மண்டலமும்' of கந்தர் கலிவெண்பா. பல் சிறி literally connotes many kinds of light rays.

|| 92-94.

ஆர் வலர் வந்த அமர்ந்த இனிது ஒருகி ளாதலின் உவந்து வரல் கொடுத்த தன்றே...

One face gracefully and graciously and lovingly grants the prayers of His devotees who pray unto him. The same idea is conveyed by the lines தாசமுடன் வந்து அடியில் சேர்ந்தோர் மகிழ வரம் பலவு தந்தருளும் தெய்வமுத தாமரைமுகம் of Kandar Kali Venba

|| 94-96

மக்திர விதியின் மாபுனி வழா அந்தணர் வேள்வி ஓர்க்குமே

One face protects (from Rakshasas and Asuras) the Yajnas (sacrificial fires) of brahmins who unfailingly preserve their family traditions and perform their yajnas according to the Sbastras.

|| 94-98

எஞ்சிய பொருள்களை ஏழா நாரி திங்கள் போலத் திசை விளக்குமே...

One face lovingly seeks after disciples who are in difficulties in the matter of understanding the scriptures and throws light on the difficult portions of the scriptures as the moon doth in the different quarters so that they (the disciples) might clearly understand the true meanings. The

same idea is conveyed in different words by the lines குந்தோர் வடிக்கும் பழ மறைகள் ஆசமங்கள் யாவும் முடிக்கும் சமல் முகமும் in Kanthar Kali Venba.

|| 98-100

...ஒருமுகம் செறார் தேய்த்த செல் சமம் முருகி கறவு சொள் கொஞ்சமொடு னனம் வேட்டன்றே...

One face destroys enemies, and willingly joins battle with the iniquitous, feeling offended with their iniquities. The words செல் சமம் முருகி have been interpreted in two different ways by commentators. Some interpret those words as meaning 'departing from the middle course' (சமம்) and others as meaning 'finishing victoriously the battles which were caused by the iniquitous', and may be paraphrased as follows:— உன்சத்தில் உன்ச கறவு சிவனமையப் போர்க்கி or செல்லும் போர்களை முடித்து These lines can be compared with the lines, வில் மலி தேரல் வெவ்வகார் போற்றும் வெஞ் குரணத் தடித்து தெய்வர் உயிர் சிந்தம் திருமுசுமும் of Kanther Kali Venba.

|| 100-102

...ஒருமுகம் குறவர் மடமகன் சொகுபோல் தசப்பின் மடவால் வள்ளியொடு னைச யமர்ந்தன்றே

One face rejoices with the slender waisted and modest Valli, youthful or young daughter of the Kuravas who live on the Hills. சொகுபோல் தசப்பு refers to the waist which is as slender as a creeper and மடவால் means a young maid (இளம் பெண்). These lines can be compared with the lines சேசமுடன் போசமுதம் வள்ளிக்கும் புத்தேனிர் பூக்கொடிக்கும் மோசமனிக்கும் முகமதியும் of Kanther Kali Venba.

Mr. J. M. Nallasampillai has translated the lines 89-102 of Thiru Muruk arru padai as follows:--

His faces blossom out from the hearts of devotees practising Tapas.

Of these, one Face sheds rays of light brightening fully the world shrouded in darkness.

One face lovingly grants

PERNICIOUS EFFECT OF FILMS ON THE PUBLIC

Sheer Wasting Of Energy

SRI G. D. NAIDU, an Indian Industrialist, in the course of a talk given to the Mathematics and Science Association of Madura College, Madura discusses the insidious effects of films on the public.

You know while walking, talking, thinking or doing work a man has to spend his energy. When he is sitting quietly or sleeping, he conserves the energy according to the quality of food, habits and activities and other environments. Though I have not read in books or heard from others, I have found in my experience in sleep, instead of conserving power, at times we are losing the energy more or less according to the environments. I won't be able to tell you openly the actual experience I had in this short time. But I will tell you how the most valuable energy is wasted without a pie of value. It is worth even the whole world or life for that power. As a synthetic example, I give some figures.

Amount of Energy Spent

Suppose we eat our ordinary rice without any strong taste, we spend one unit of energy. But if we eat with chillies or spices or with extreme sweet things, we may spend two units. If we walk without

boons, being gladdened by the praise of his loving devotees.

One face takes care no harm befalls the Yajnas performed by Brahmanas according to strict Vedic tradition.

One face like the Full Moon, spreads light in all quarters removing the doubts of Maharishis, after teaching the truths of the Sciences difficult of reach.

One face performs the Battle-Sacrifice crushing the hostile hosts, with thoughts dark with revenge and biassed against them.

One face smiled with joy on His Young Highland Bride with the creeper like waist.

any intention or without anything in our mind, we spend 5 units but if we run to catch a train or bus we may spend 10 units. If we run to win a race or if we run with a fear to escape from a danger or if we run with anger or vengeance to do something somewhere, we spend 50 units. If we read an ordinary subject in a book, we may use three units but if we read an important subject relating to science or mathematics

(Continued on page 5)

G. C. S. U. Branch Inaugurated In Trincomalee

The inaugural meeting of the G. C. S. U. branch in the Trincomalee district was held recently in the Kacheheri Welfare Room presided by Mr. K. C. Nythianatha, President of the Parent Union.

The following were elected office bearers for the ensuing year:--

Chairman: Mr. T. Umaphysivam, Vice Chairmen: Messrs. P. Weeraseskere and K. Sandarasegram; Hony. Secretary: Mr. Mervyn St. C. Nicholas; Hony. Treasurer: Mr. C. Ponniya; Committee Members: Messrs R. Kandasamy, Victor M. Nicholas, S. Pathanjeli, S. V. Jesuthasan, T. H. Joseph and S. Candasamy; Hony. Auditor: Mr. A. B. de Alwis.

Mr. Nythianatha and Mr. D. Gonsalkeral addressed the gathering on trade union activity.

MAYA AND HOW TO TRANSCEND IT

[HERE is a short story from the pen of Sri Swami Sivanandaji depicting how Maya deludes man and how man could transcend Mayas delusions. Though it is particularly meant for the youth we are confident that it would be of much use to all alike.]

Two persons were walking along a riverside. It was the rainy season and the river was in floods. A black bear with shaggy hide was being carried away along the river. It looked like a black blanket floating downstream. They were tempted to take it out for themselves.

Evil Effect of Desire

Desire (Lobha or Trishna) always lands a man in troubles and miseries. Even Sri Sita had to undergo many hardships on account of the enticement of an imaginary golden deer.

One man stood on the shore and the other jumped into the water and caught hold of the "blanket." The bear was drowning.

It promptly caught hold of the man. Finding it impossible to pull the blanket ashore he tried hard to get out of the bear's clutches; but the bear would not let him go. His efforts proved futile. The other companion cried from the shore "Leave the blanket (he was still thinking that it was a blanket) and come away. Why do you want to lose your life for the sake of a blanket?"

He replied, "I am willing to leave the blanket, but, it is the blanket that is not prepared to leave me. It is holding me fast." Thus, caught by the bear, the greedy man went to the bottom of the river.

Maya's Grip

This applies to all of us who are in the clutches of (Continued on page 6)



சென்னை நகரம்.

மேச்சிவாயவே ஞானமுல் கல்வியும்
மேச்சிவாயவே நானறிவிச்சையும்
மேச்சிவாயவே நானறிந்தேற்றமே
மேச்சிவாயவே நானறி காட்டுமே

Hindu Organ

FRIDAY, APRIL 24, 1953

Treasure These Thoughts

Religion must govern all life. Religion means being bound to God; that is to say; God rules your every breath.

THE COMMUNITY CENTRE CONCEPT

TIME was when the non-descript Social Service Leagues gave way to the localised variety of Rural Development Unions. Today the latter have yielded priority to an organisation of another description—the Community Centre—so much so that no village can be considered to be complete without a Community Centre and that one fitted with a radio set. But the main activity of such Centres seem to be the organising of spectacular annual meetings with the inevitable microphone distributing the thunder of orators far and wide. These efforts appear to be in the nature of a competitive sport, Centres vying with one another to catch the eye of those in authority and to obtain the annual Government grant without any difficulty. However, it must be said to the credit of these Centres that they have always succeeded in making an impression on those who have the power to give them financial assistance.

We are not a little amused to note that in most instances these annual celebrations invariably cost the Centres a heavy sum. The establishing of a reading room, the installing of a radio set and the providing of a playground seem to constitute the major and perhaps the only activities of some Community Centres besides the organising of annual celebrations.

How well the people draw satisfaction from this variety of Community Centres is a matter for conjecture. The test of the success that has been achieved by a Centre is whether there exists a community mind and whether

ther the village has been welded into a corporate unit by the provision of amenities.

It is an open secret that differences of opinion as to the selection of sites for reading rooms, radio installations and Sub-Post Offices had in many an instance brought about heart-burnings and factional feelings. The cause for such unpleasant developments may be traced to the incapacity of the organisers of such Centres to make the people understand the real significance of community gatherings and the absence of the provision for religious training and adult education. A Community Centre, by no means, must be made a rendezvous for the sluggish and the unemployed to help them spend their time without advantage to anybody. Nor should it be made a regular meeting place for several hours to be wasted on indoor games that have a vicious tendency of making the players slaves to the habit of whiling away precious time.

Thus it becomes the duty of the organisers of the Community Centre movement to explain to the masses the real conception of such a union and to provide the people with such amenities as can serve them best and most profitably. The organisation of religious activities, study circles and adult classes should be given priority of place and every endeavour should be made to foster feelings of tolerance and amity in order that the locality in which a Community Centre is situated may become a model town of the variety referred to in the ancient literature of this Island.

Faith In Peaceful Co-existence

Dr. S. Radhakrishnan the eminent Philosopher, Statesman and Vice-President of the Indian Republic commenting on the developments in the international sphere said that recent developments in the international situation seemed to be "a little more promising." The deep darkness which enveloped the world since the end of the War had dispersed a little and a few bright rays of light were visible.

"In the last few weeks, he said, "we have had several indications from the Communist world of a wish for co-operation with the Western Democracies. Faith in the peaceful co-existence of different systems requires us to avoid not only mutual interference but even the appearance of it.

SIGNIFICANCE OF IMAGE WORSHIP

Spiritual Path To Attain The Infinite

IN briefly delineating the significance of image worship in Hinduism, I am prompted by the thought that when we are all inclined to get away a little from the moral values of life in this world which talks of peace but does not seem to enjoy it it is but appropriate that to get back the correct tone in life we should consider first things first.

Hinduism, it is said, is a commonwealth of systems and a fellowship of faiths. It represents a synthetic culture that takes hundreds of thousands of people through different paths to the same goal. What, however, is the external manifestation—or rather the symbol—that holds the hearts of the people that are known by the wide term 'Hindus'? One has but to go round this ancient country to see the various temples where multitudes of men, women, and children assemble almost daily on festive occasion, if only to get a glimpse of the image of God after their heart—the symbol that focusses their faith on the spiritual aspect of life. The image may be of Durga, Shiva, Krishna, Rama or any of the many symbols that lead

oneselves 'modern', say, in the early beginning of the twentieth century. Would they, for example, have then believed that only in a few years hence, sitting in their drawing-rooms they would hear on the radio the voice of the world, or that they could switch over countries on a key and listen to a voice from 10,000 miles and from 10 miles almost in the same breath? Would they similarly have allowed themselves to think that people could be flown, as a matter of routine, over 5,000 and more miles in less than twenty-two hours, now reduced to twelve to fourteen hours in Comets? But it did not matter whether they believed or not; the things are there and have possibly come to stay. Did the belief (or the absence of it) of some of these intellectuals make any difference to the coming into existence of these material facts of life? None whatsoever.

It looks a little getting away from the main theme to which I shall come later, but I must now refer to what takes place behind the world of the radio sets. Whether the receiving set in the drawing-room functions or does not function, whether the most powerful transmitting set invented by the greatest scientist functions or fails, the waves through the air unfailingly carry the voices of the men and women of the world at a speed regulated by forces which function perennially. Similarly, whether the Comet travels faster than sound or not, sound continues to travel through space and time.

—Prabuddha Bharata

(To be continued)

North Ceylon Chess Tournament

At the North Ceylon Chess Tournament organised by the Jaffna Y. M. C. A. which commenced on New Year Day, the title was won by Mr. P. S. Somasundaram of the staff of St. John's College Jaffna.

QUARTER FINALS

- C. Chelliah beat V. M. Bartlett 2-0
- C. Muttucumarasamy beat P. Ratnesar 2-0
- Dr. F. J. Ratnesar beat J. G. Ase rvadam 2-0
- P. S. Somasundaram beat H. Veerasingam 2-1

SEMI-FINALS

- C. Muttucumarasamy beat C. Chelliah 2-0
- P. S. Somasundaram beat Dr. F. T. Ratnesar 2-0

FINALS

- P. S. Somasundaram beat C. Muttucumarasamy 3-0

Musical Entertainment

The three-day musical conference held under the auspices of the Yalpana Rasiga Rauchina Sabha provided an attractive holiday diversion on the 17th, 18th, and 19th inst. in Jaffna.

The specially erected pandal served as an appropriate background for the musical items which represented a large variety of attainments in *Isi*.

The Mayor of Jaffna, Mr. S. A. Sabapathy, opened the Conference on the first day, Mr. S. Handy Perinpanayagam on the second day and Kalai-Arasu K. Chorneliam on the last day.

Sangeetha Vidwan N. Somasundaram of Violin Fame was presented with a purse in recognition of his rare musical talents and achievements.

Federal Party Convention

The Second Annual Conference of the Ilankai Tamil Arasu Kadchi was held during the New Year Week in Jaffna with Mr. S. J. V. Chelvanayakam, Q.C. who was re-elected president for the current year in the chair.

The leaders of the party were conducted in procession to the Town Hall grounds where the public meeting was held.

Dr. Chelvanayagam in his presidential address called for spade work.

Mr. E. M. V. Naganathan; Mr. C. Vanniasingam M. P. and Mr. A. Amirthalingam were among those who addressed the conference and the public meeting.

Prejudice Injected Election

"God Save South Africa" is the heading under which the "Buenos Aires Herald" (April 18) an English daily, editorially comments on Malan's election victory. The

(Continued on page 5)

NEW YEAR MENU

Food For Reflection

GREAT MEN AS MOTIVE POWER

Sir C. V. Raman, the world-famous scientist speaking on his life-battle said recently that his life had been one of a series of frustrations. One characteristic of his, which some people called vicious, was the quality of doggedness. This quality of doggedness was his inner strength and this had enabled him to face situations which would have made people burst like soap bubble. It was this quality which had enabled him to turn defeat to victory. Sir Raman added, that from early childhood it had been his desire to follow the great men who had appreciated nature, and these men had been his motive power. During his early days of work at Calcutta, he spent most of his time in making people do something, with the result that he was committing scientific *hara kiri*. In 1921 there were a few occasions when he did some useful work, and again towards the end of 1927 he devoted about six months to work and the discovery of Raman Effect was the result. It was his own personal effort. Right from 1921, he realised that he was not going to do as much for Physics as for Chemistry. He was personally of the view that there was nothing more foolish than specialisation and all this specialisation was intended to create more chairs. A man of science who could not rise above this narrow specialisation would do no good.

For Expression Of The Highest Emotion

Mother Tongue Medium The Best

The following NEW YEAR words of wisdom that fell from the lips of the veteran Premier of Madras will undoubtedly serve to clear misgivings in the minds of those alarmed over the 'Medusa of Instruction' controversy in this Island

Music was the blending of many elements, like that blend of many metals, the panchajoka, out of which beautiful images

were cast. Images could be made also of earth or other material—and made beautiful, whatever the material—provided there was the artist's skill and true devotion in the art. Likewise a musical composition, whatever the *raga* in which it was cast or the language in which the words were written would be good if it was animated by *bhakti*. Given *bhakti* one could draw God's form in *Kalyani* just as well as in *Todi* or other *raga*.

The Chief Minister said that music would be a fine vehicle of the highest emotions and thoughts only if it was born of *bhakti*. This meant, that one's own language was the best and the most natural medium for the expression of one's emotional experiences and the urge arising from *bhakti*. That was how Tyagaraja burst out spontaneously into such fine songs in his own language. Telugu, and the nayanmars composed their wonderful hymns in Tamil. These devotional songs in different ragas were like so many temples built by these saints for the God of their yearning. The entire philosophy of the *isai* movement was this that one's language was the most natural vehicle of one's emotional urges and experiences. There could be and need be no quarrel over this. But as men were prone to quarrel over many things, they quarreled also over this the matter of the language of the songs. So far as he could see, these quarrels also arose out of devotion, each to his own favoured idea, just like ardent devotees of the deities in the Hindu pantheon often engaged in bitter quarrels, born out of the very devotion to the particular deity of their worship.

Mocking Men's Hopes With Mere Words

President Eisenhower making his offer for a global reconstruction fund gave as the purposes of the fund:

"To help other peoples to develop the underdeveloped areas of the

world, to stimulate profitable and fair world trade to assist all peoples to know the blessings of productive freedom."

"The monuments to this new kind of war would be these: roads and schools, hospitals and homes, food and health."

"We are ready by all these actions to make the United Nations an institution that can effectively guard the peace and security of all peoples," he said. The world hunger for peace was too great and the hour in history too late for any Government "to mock men's hopes with mere words and promises and gestures."

"If we failed to strive to seize this chance, the judgment of future ages would be harsh and just. If we strive but fail, and the world remains armed against itself, it at least need be divided no longer in its clear knowledge of who has condemned humanity to this fate," he added.

How Long Can Hinduism Survive?

His Holiness Sri Sankaracharya of Kamakoti Peetam urges every Hindu to bestow more attention on his Religion and to take care of the destitute.

His Holiness in the course of an address at Mayavaram pointed out that about 2,500 years ago, Vedas, Dharma, Sastras and Puranas, were very much in vogue which went by the name of Vaidika Matham, Vedas were common and sub-sects came later according to the emphasis each laid on the form of God he worshipped, Vishnu or Siva. Both the sects claimed authority from the Vedas, Buddhism and Jainism came later and here again they culled their authority and basic principles from the Vedas. Christianity came later. Then came the great Acharyas, the Nayanmars and Always who attempted to bring back to the Hindu fold those who had embraced

Buddhism and Jainism.

More than thousand years ago came the foreign invaders and we lost one-third of our original Hindu population who had been converted to other faiths. We had divided our functions in society and had set apart one-fourth of our population to dedicate themselves to the art of warfare and the protection of the rest of the race the foreigners on the other hand deployed their entire population for fighting. Hence we had lost some ground. In four times the area of India, Hindus lived and practised their religion. But now we had become attenuated and even the whole of India was not with us to-day. The Maslms who came to India were no doubt guilty of excesses and conversions but once they settled down to rule and shoulder responsibility, they learned to treat all citizens alike irrespective of whether one was a Hindu or a Muslim. Some of their rulers were even better than Hindu rulers

His Holiness said that he felt it his duty to persuade his Hindu brethren to look after the destitute Hindus. Our temples were far richer than missionary institutions but they would not help the destitute Hindu. If things were allowed to drift thus, how long could Hinduism survive? There was an absolute lack of unity among us. Mutual help and sympathy was the basis of all unity. Confining one's sympathies to Swajathi would not do. We must extend our hand of help to all Hindu brethren.

His Holiness in conclusion urged that every Hindu must bestow some attention on his religion and also see that his hand of help was extended to co-religionists so that the bond of unity might be kept up. A strong sense of fellow feeling ought to be developed among us all.

Compromise—A Delicate Matter

Shri C. C. Desai's words of advice to the Ceylon Indian Congress.

Whenever any difference of opinion between two parties arises, the decision or settlement is always arrived at between the two stand-points. It is futile to expect to have one's way all the way round. To accept a compromise is always a delicate matter.

Single Chamber Legislature for Andhra

The new Andhra State will be inaugurated on 1st October 1953.

The Andhra State will consist of the following eleven Districts: (i) Srikakulam (ii) Visakhapatnam (iii) East Godavari (iv) West Godavari (v) Krishna (vi) Guntur (vii) Nellore (viii) Kurnool (ix) Anantapur (x) Cuddapah and (xi) Chittoor and a part of the Bellary District viz. the three Taluks of Adoni, Alur and Rayadurg. In regard to the Bellary Taluk, the Government propose to consider the matter further and come to a decision later.

The capital of the Andhra State is to be located within the territory of the new State. The Government are of the opinion that a site of this capital should be determined by the Andhra people themselves through their Legislative Assembly.

The Andhra Legislature, after the inauguration of the new State, should decide upon the location of a High Court within the territory of the new State. Till such a decision is taken, the present Madras High Court will continue to function also as the High Court of Andhra State.

The Legislature of Andhra will consist of only one chamber i. e. the Legislative Assembly. It is not proposed to hold any elections immediately after Andhra's formation and the members elected to the present Madras Legislative Assembly from constituencies in Andhra will constitute the Andhra Legislative Assembly.

TENNIS

The North-Ceylon Tennis Tournament conducted by the Jaffna United Club was concluded on the evening of 18th inst. when Dr. K. Rajah, the President of the Club distributed the Cups to the winners and congratulated them.

The following competitors won Cups:—

Dr F J Ratnesar, Messrs. K Sri Kandam & K Arichandran, C Ragunathan & Mas. K. Prasad, Mr C Sabaratnam & Mas V. Balasingam, Messrs J E Rajakarar, D J N Selvadurai, E P Rasiiah, Mas. E. P. R. Kulendran and Mas. C Rajalingam.

Mr. D. Saverimattu, J P officiated as Referee.

Letter to the Editor.

How To Commemorate The Late Premier's Services

Sir,—

The matter of suitably commemorating the late Prime Minister's services and personality is one which cannot permit hasty decisions. Apart from the inherent importance attaching to the subject, it is best to recognize that unlike many other schemes and undertakings once certain symbols for perpetuating the memory of the deceased patriot are decided upon and established, we cannot again on second thoughts undo what has been done, revise our actions and think of something fresh. What would be done will in the nature of things become final particularly as public expenditure and time factor are involved. In the circumstances, hurried decisions are to be eschewed and patient and full thought given to all suggestions irrespective of their source.

In dealing with the matter, the following appear to be some of the points worthy of consideration:

In attempting to honour the memory of Mr. Senanayake we are also honouring an epoch in our country's history in a way that for a long time more we may not have a similar opportunity of doing.

While money should not be frittered away unnecessarily, expenditure on one or more memorials to a great patriot appears to be very good national investment. The immediate acquisition of things like money, rice and material comforts are not the only things vital in a country's life history. The surest way to national decadence is to limit the country's ideals to money, rice and immediate material comforts.

While no doubt we are in a state of financial depression it is well to remember that future generations cannot be expected to establish memorials to the deceased patriot. Ours is the duty and privilege. We cannot shirk it.

In deciding upon the suitability of memorials, we have to take into consideration the nature and magnitude of Mr. Senanayake's services, his ideals, character, life and personality, the qualities that were distinctively his and the genius of our Country.

Mr. Senanayake was the chief architect of our Country's freedom. He was a farmer who loved the land and did a good deal for the agricultural development of Ceylon. He belonged to the villages. But he was equally at home in Parliament as well as in the fields and gardens of Ceylon. He was honoured by his own countrymen and won the respect

of other nations. He was an international figure. He was a lover of Ceylon's ancient heritage and was swayed by its past culture as revealed in our Archaeological remains and irrigation works. The part that the North Central Province and its ancient monuments and tanks were made to play in contributing to the regaining of our Independence was due to his uncanny sagacity and reverent faith in our past civilization. Minneriya and Gal Oya are among his many legacies. A broad comprehensive and tolerant outlook in internal politics was another distinguishing feature of his career and was not the least of the assets left behind by him.

In view of the varied and unique services rendered by him, it cannot be said that justice could be done to the departed leader by erecting a single memorial at any one place. Definitely more than one memorial would be necessary to do the barest justice to his treasured memory, and if these memorials are well chosen they are bound to serve and inspire the country for all times in the future. These memorials could take different forms; in fact, they ought to, if they are to serve the dual purposes which they are expected to serve.

One form would be the time honoured statue. There appears to be an unreasonable complex among certain people against a statue. A good statue to a good man or in memory of an important event is one of the most graceful and inspiring things we could have in a country. A statue in Colombo in the grounds of the House of Parliament or at the entrance to the Colombo Harbour with its international connections would be appropriate; another statue could in the fitness of things be erected in the North Central Province, either at Anuradhapura or close to what is thought to be Parakrama Bahu's statue at Polonnaruwa.

Agricultural projects and scholarships are yet another mode of commemorating the services rendered by our late Prime Minister. An institute for the study of Political matters called the Senanayake Institute of Politics would be of great assistance. A complete biography of the departed patriot with a history of his times and a collection of his more important speeches and writings is an absolute necessity. The publication ought to be in English, Sinhalese and Tamil. A portrait of his unveiled in the Independence Hall at Torrington Square would also be apposite. All these items appear to be equally necessary and do not

merit rejection merely on grounds of economy.

The Country, if it is to be true to itself, should not remain satisfied with commemoration meetings and laudatory speeches; these being good so far as they go, cannot at all in themselves discharge obligations of first rate importance which we as a nation owe to a distinguished son who has served his country well. Permanent and tangible memorials are required.

S. Sivasubramaniam,
156 Hultsdorf, Colombo.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1587

In the matter of the intestate estate of the late Sinathangam widow of Subramaniam Kumariah of Changanai West

Deceased.

Somanather Kathiravelu of Changanai West

Petitioner

Vs.

Annapooranam daughter of Subramaniam Kumariah of

M. 225 23-1-24-4.) T

Changanai West

Respondant

This matter coming on for disposal before S. Rajaratnam Esqr District Judge Jaffna on the 3rd day of March 1953 in the presence of Mr. T. Sangarappillai Proctor for Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that Letters of administration in respect of the estate of the said deceased be issued to the Petitioner as her brother-in-

law, unless the said Respondent or any other person interested shall appear before this court on the 27th day of April 1953 and show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of March 1953,

Sgd. S. Rajaratnam
District Judge

Drawn by
Sgd. T. Sangarappillai
Proctor for Petitioner.
(O, 3 24 & 5)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 26-4-53 TO 2-5-53

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

A favourable time as far as Thursday morning. You will be successful in your undertakings. Financial gains also promised. Thursday afternoon Friday and Saturday must be spent with care.

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

Financial worries likely this week. You must be careful in all your dealings. Do not commit yourself in writing. Some misunderstandings likely in your family circle. Beware of accidents week-end.

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

You will find it difficult to make any decisions in important affairs this week. Financial gains promised. Comparative strangers will be of much help to you than close relatives. Beware of scandal mongers week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be able to deal in your affairs with much ease. Triumph over competitors also shown. Something will happen that will increase your income. Domestic harmony also promised.

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

Some changes likely this week. But it will not be for your advantage. Domestic troubles and financial worries also shown. Lie low and keep your temper under control for some time.

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

Your financial condition should improve this week. But all your worries have not cleared completely. You will still be worried over some affairs. Success promised week end.

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

Difficulties may arise about the home or property this week. Relatives will cause you much expenditure. All is not well on the domestic side also. Quarrels or separation from the married partner likely.

SCORPION Visaka 4, Anurashu, Kettai [Vrischika Rasi]

You will have a good time socially this week. Your debts will be cleared and some rise in your position can be expected. Some misunderstandings in the family circle likely.

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

You will find it difficult to make both ends meet this week. Don't be optimistic about your income and plan ahead your expenditure. Health troubles likely specially abdominal complaints.

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

Business outlook is very promising this week. Friends will help you much in your new ventures. Profits from old investments also will turn up. Useful link ups will be made week end.

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

The first two days of the week likely to upset you much. Domestic troubles and financial worries shown. Rest of the week will be quite favourable.

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

The first two days will be favourable for business deals. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week comparatively favourable.

PERNICIOUS EFFECT OF FILMS ON THE PUBLIC

(Continued from page 1)

we may spend 10 units. When you write in the examination on the same subjects, you spend 25 units. When you are thinking about yesterday's work, you are spending 7 units, but when you are working a sum in mathematics or solving a problem of science read in books one or two years back, you are spending 30 units.

Varying Rates

In ordinary conversation with an ordinary man you are spending 2 units, but when you have conversation with a friend or with father or mother and when you are explaining truths, you are spending only 5 units. But when you are talking with one of your enemies (none should have enemies) with anger or when you are telling a lie to your principal, professor or in the court, to your parents or friends, you are spending 25 units. But the same lie if you speak with others, it will take only 10 units. When you are smelling a rose you are spending one unit of energy, but when you smell Maoranjitham or a Durian fruit, you have to spend 10 units. When you hear a talk by a child or a talk by an ordinary friend, you have to spend two units but when you are having a rubbish speech from a thief or threatening words from rowdies or gangsters, you are spending 20 units. When you hear a bullet noise or when you hear the roaring of a lion coming towards you, you have to spend 50 units.

When you are seeing an ordinary house or ordinary furniture, or when you are seeing ordinary people walking in the street, you are spending two units but when you see nice books or friends and parents and when you see a fine mathematical instrument or scientific apparatus, you are spending 10 units. When you see books or scientific instruments spoiled by somebody or when you see your own parents or friends who are suffering from something or other, then you are spending 20 units.

While this is the figure for the power units spent on different occasions, we want to see how many units are spent by men on women and women on men. When a man is seeing a very young girl or a very old woman, he is spending 2 units, but when he sees a woman of his age, he spends 5 units or perhaps 10 units. But if he is married, when he sees his wife he spends 5 units. Now I want to tell you something briefly bearing on the above data. When a man sees an

attractive woman he spends 25 units. When he hears her, another 25 units when he talks to her, another 25 units, when he thinks of her he spends 100 units and any activities will consume 200 units. Even if he thinks of her in the dreams, he spends 400 units. This applies vice versa to the opposite sex

Cinemas Sap More Energy

All these apply only for the age group between 15 and 30 years. Between 30 to 45 years of age, there may be increase in some cases and decrease in some others. There are some ways to stop the heavy drain. This can be done only by strong will-power. In this respect, the worst enemy for our youngsters are the present day cinemas. Even if anyone goes and sees personally any girls or boys with any kind of attraction, it is not so much loss but cinemas bring double or triple or 4 times loss. You may ask me how? Suppose there are 10 persons sitting here. If a woman walks in front of us with attractive dress, can we stare at her continuously until she passes out of our sight? I am sure none will do so. Perhaps we may look at her first and then we will turn to the other side because we fear that others will look at us and will mock at us for this unmannerly thing.

Now take the cinema. When we are in the darkness of the theatre facing the screen sitting one behind the other, we have the best chance to see the girls or boys on the screen continuously without closing our eyelids. Here, there is no fear of anyone looking from the sides, whether he is seeing the star continuously or not. Unfortunately our country produces pictures showing girls in attractive dresses and jewels or almost naked singing attractive songs and people can see them for very long hours continuously. You can imagine how much energy you are spending here in sheer waste. You have to calculate the energy spent. It is twice as much as it is on other activities. Not only there is this loss of energy, but also there is loss of something more when they indulge in night and day dreaming. As I mentioned before, seeing and thinking in dreams will cause double loss of energy. In addition to nervous debility and insomnia. While you are trying to conserve your energy, you are losing one half of the quantity of energy. Imagine what kind of effect it will produce in your system physically and mentally if you continue seeing such nasty things.

I think no bacteria or germs can cause so much danger as is caused by seeing films

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1552

In the matter of the estate of the late Sinnathamby Subramaniam alias Selliah of Anaikottai Jaffna Deceased

Amminiammal widow of Sinnathamby Subramaniam alias Selliah of Anaikottai

Vs Petitioner

1. Selliah Thamotharampillai
2. Annarayagi daughter of S. S. Selliah
3. Selliah Matiaparanam
4. Selliah Paramsothy all of Anaikottai

The 2nd to 4th are minors appearing by their G. A. L. the 1st respondent abovenamed

Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 20th day of March 1953 in the presence of Mr V Sivasubramaniam Proctor on the part of the petitioner and the amended affidavit and Petition of the Petitioner dated 20th March 1953 having been read:

It is ordered that the said 1st respondent be appointed Guardian-ad-Litem over the 2nd to 4th minor respondents and that the said Petitioner Amminiammal as the lawful widow of the deceased abovenamed be declared entitled to have letters of administration over the estate of the deceased abovenamed and the same be issued to her accordingly unless the respondents or others shall on or before the 1st day of May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of March 1953.

Sgd. S. Rajaratnam District Judge.

Drawn by Sgd. V. Sivasubramaniam Proctor for Petitioner. (O. 5. 24 & 5)

which will consume very valuable energy which can face any disease or troubles and which can help humanity in any circumstances.

I have told you how the energy or power is spent or exhausted every day. You may ask me the way to recoup it and receive more energy. There are natural sources. We can get it from the sun, from the air, from water and from the pure food. The same sources can rob the energy if it is not properly used. When you get from the nature, there are some ways by which you can conserve the same energy and increase it by double or triple or to several times by your fair, straightforward conduct manner and behaviour and by having pure mind. But if you have faulty conduct or mind, you cannot save or increase. You will destroy or exhaust what you have received from the natural sources.

Order Nisi granting Letters of Administration

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1593.

Arunthathinayagi widow of M. Velupillai of Sandilipay Petitioner

Vs.

1. Neelambikai widow of Kanaganayagam of do
2. Ramupillai Raguathar and wife
3. Kamalambikai both of Maravanpu'o
4. Velupillai Arasakulasooriar of Sandilipay
5. Velupillai Villavarayan of do presently of Ramand Home, Kottawa Pannipitiya
6. M. Thamotharampillai and wife
7. Thillainayagi both of Sarasalai
8. Velupillai Rajakulasooriar presently of 47, Lawrence Road, Wellawatta
9. C Somasegarum and wife
10. Meenambikai both of Sandilipay
11. Velupillai Senathirajah of do. Respondents

In the matter of the estate of the late Velupillai Kumarakulasooriar of Sandilipay Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 25th day of March 1953 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the Petitioner and the affidavit of the above mentioned Petitioner dated 25th June 1952 having been read.

It is ordered that the said Petitioner is entitled to be granted Letters of administration of the estate of the deceased abovenamed as the mother and that same be issued to her accordingly unless the respondents or others shall on or before the 29th day of May 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of March 1953.

Sgd. S. RAJARATNAM, District Judge.

Drawn by Sgd. V Sivasubramaniam Proctor for Petitioner. (O 4. 24. & 1.)

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 247 miles. 46 1/2 chains (Railway Mileage) between Jaffna and Kondavil Stations, will be partially closed to vehicular traffic from 6.00 p.m. to 10.00 p.m. on 5-5-53 and totally closed from 10.00 p.m. on 5-5-53 to 6.00 a.m. on 6-5-53, for effecting repairs. During this period any urgent traffic will be assisted over the crossing. (G-2 24)

BOOK REVIEW

TRIPLE YOGA is from the pen of Sri Swami Sivanda printed by The Yoga-Vedanta Forest University Press and published by Sri Swami Chidananda.

Yoga is union with God and this book presents invaluable guidance to anyone who desires a holy life and union with God regardless of religious differences. We are confident that this book would serve as a very useful and desirable companion to all.

Price per copy Rs 2/-

DIVINE STORIES is another publication, from the pen of Sri Swami Sivanda, containing short Divine Stories intended to pave the way for a spiritual regeneration of the youth, printed by the Yoga-Vedanta Forest University Press and published by Sri Swami Chidananda.

At a time when material darkness envelopes the whole humanity it is needless to state how great a purpose would be served by this publication. The spiritual force behind the work ensures the end which it is intended to achieve.

Price per copy Rs. 1-8/-

Copies of the above can be had from Rishikesh, The Yoga-Vedanta Forest University Ananda Kutir.

Prejudice Injected Election

(Continued from page 2)

Paper contends that the appeal to the country was "dishonest". The election, injected with racial prejudice, the Paper says, could not restore "the moral tranquility on racial issue"....

"The Nationalist Premier deliberately stirred the volcano and he has profited electorally by its eruption....As we have said before the election, with Dr. Malan's propaganda machine, operated in his own peculiar way, will provide no solution to South Africa's first problem today which is that of restoring the faith of all people irrespective of ideology and colour in an honourable Government". The Paper adds: "One may truly exclaim "God save South Africa from the dangerous fanaticism of Dr. Malan".

Maya And How To Transcend It

(Continued from page 1)

Maya. We run after Maya at first thinking she would be very pleasant, full of joy and sensual pleasures. Afterwards, when we have an inkling of her real nature, when we find she is troublesome, illusory, everchanging, we want to get rid of her. Then she will not leave us. She has caught hold of us with an iron grip. So we are going round this wheel of birth and death.

How To Get Rid Of Maya

We should be courageous, alert, real aspirants. Then and then alone can we get out of Maya by God's grace that is always waiting to descend upon us. Cry for help and that very moment you will get it; only the cry should come from the very core of your heart, out of real thirst to get rid of Maya. We are yet clinging to Maya. We have only lip vairagya, to make others imagine that we are great Bhaktas. Our only aim is to acquire name, fame and money. Lord Krishna has made it plain in Chapter VII of the Gita (sloka 14) "This Maya is very hard to cross. But those who take shelter in me, always remember me, pray to me, can go beyond her." Again He suggested two ways of achieving this aim viz., getting above Maya; by Jnana (Knowledge) and Bhakti (Worship). Karma (Selfless service) is essential for both. Even the worst sinner can attain this goal, either through knowledge (Gita IV-36) or through Bhakti (Gita IX-30, 31) Jnana is a difficult path (Gita VII-19, and XII-5) Bhakti is easy of practice (Gita VIII-14 and XII-6 and 7). A man should not feel ashamed to be a Bhakta. He should not think it any way inferior to knowledge. Highest knowledge is synonymous with Para Bhakti. Lord Krishna has Himself said so. (Gita XI-48, 53)

In Bhakti also there are two varieties, Nirakar and Sakar. Of the two Sakar is the better for the vast majority. (Gita XII-2) So all of us should adopt Sakar Bhakti, Kirtan, as our path, always remembering God and uttering His name. We should strive hard, do rigorous Sadhana to get rid of this Maya.

Parameshvara College

It has been decided to offer three scholarships in the Senior H. S. C. class in memory of Sir Ponnambalam Ramanathan and three Scholarships in the Junior H. S. C. class in memory of Lady R. L. Ramanathan.

Students selected for these Scholarships will be provided free board and lodging at the College Hostel and be exempted from payment of all fees.

Applicants for these scholarships must have obtained at least four credit passes at the S. S. C. Examination. They will also be required to sit for a selection test.

All applications for these scholarships should be made on forms which may be

NOTICE

The Power of Attorney bearing No 393 dated 18th November, 1946, attested by S. Candiah of Karainagar, Notary Public, granted by me the undersigned to Velupillai Kanthappu have this day been cancelled

V. MURUGESU,
Sungei Bahru Rubber Estates, Ltd.
Masjid Tanah, Malacca.
2-4-53.
(M. 11, 24.)

obtained on application at the College Office, and they should reach the Principal before 1st May 1953

PRINCIPAL
Parameshvara College
Jaffna. 7-4-53.
(M. 4, 10 & 24)

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Equanimity Of Mind Essential For Spiritual Realisation

Service Ensures It

Essentially, our efforts are directed to the attainment of equanimity of the mind. This is the fundamental of spiritual wisdom; and it can and should be realised by appropriate sadhana, that is, spiritual striving. The real question is how to attain equanimity of mind.

Once the disciples of Bhagavan Buddha brought someone to him and requested him to speak to that person about the Atma. The Buddha asked the disciples to feed the man. The man was very much emaciated and looked hungry. After he had food and rest, he was again ushered in Buddha's presence. And all that Buddha did was to ask the man to go his way. The disciples were surprised. Buddha explained that the best thing they could do to a hungry man was to feed him.

If we preach that the Atma resides in us all, we must also practise the preaching. Action is the most effective medium of preaching the truth we have. Words cannot reach the level of action. The real teacher preaches by

action. The equanimity of mind can come only if we, who strive for it, establish equality with those who are poor and unhappy and down-trodden. The mother has to bend herself down to lift up her child. We should put ourselves in the position of those who are below us in any way. Let us first be humble and realise unity with the lowliest and the lost. Let us sacrifice our lives in the service of Vedanta.

Will you advise me to stop wandering and repair to a lonely cave, as an ascetic would do, and feed myself by begging for alms, and spend my time in meditation? I do not decry that sort of thing. It is good. But this is not the time for it. It is not merely by counting beads that one can get concentration of mind. Concentration of the mind can be realised even on the charka or the water-wheel. The sadhana and the mantra, the great liberating word of our times, is Service—Service with our hands, with God in the heart and His Name on the lips—*Vision*

THE HINDU ORGAN & INTHUSATHANAM

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