

THE HINDU PHILOSOPHY OF PLEASURE

Stages In The Journey Of
Human Spirit

Hindu philosophy is essentially a philosophy of values. A scheme of four values called *purusarthas* is recognized in it, including the secular and spiritual ends of man. The values are: *artha* (wealth), *kama* (pleasure), *dharma* (duty), and *moksha* (release). The first three are temporal or instrumental values; whereas the last one is the eternal or intrinsic value. Sometimes, it is true, people mistake the instrumental values for intrinsic ends. The miser, in his excessive attachment to wealth, may seek to acquire and preserve it, as if it were an end in itself. The old materialists of India, the Charvakas, admitted of no other end for man except pleasure. Some of the ritualist-philosophers taught that religious duty was an end-in-itself. But in the clash of the ideals that took place very early in the history of Indian thought, these three goals found their rightful places as stages in the journey of the human spirit to its appointed destination, namely release from finitude and imperfection.

The second of the human goals *kama*, which is the subject of this talk, means ordinarily sensuous pleasure. As I have already said, the Charvaka regards this as the only intelligible end for man. Pleasure that results from the

By

DR. T. M. P. MAHADEVAN

attainment of the objects of one's desire is the aim of life; and by 'objects', the Charvaka means the contents of sense-enjoyment. It is not denied, of course, that there is no pleasure unmixed with pain. But because pain is mixed with pleasure, no sane person would reject pleasure. The part of wisdom lies in avoiding pain as much as possible and in acquiring the greatest amount of pleasure. 'Men do not refrain from sowing paddy-seeds', argues the Charvaka, 'because there are wild animals to devour them; nor do they refuse to set the cooking-pots on the fire, because there are beggars to pester them for a share of the contents.' The ethics of

pleasure advocated by the Charvaka has for its basis his materialist philosophy. Nothing is real, according to him, which cannot be sense-perceived. There is no soul apart from the physical body, no God, no after-life. There fore—

'While life remains let a man live happily, let him feed on ghee even though he runs into debt;

When once the body becomes ashes, how can it ever return again?'

A crude egoistic hedonism such as the Charvaka's is self-stultifying. Pleasure in the sense of an agreeable feeling is not what is generally sought for. We seek objects of pleasure and not pleasure itself. The feeling of satisfaction which is pleasure is only an accompaniment or a consequent of the attainment of the desired object. Even granting that pleasure is desired by some people, it does not follow that pleasure is desirable. One may get all the pleasures imaginable, and yet one may not be happy. And, as has been pointed out by Western critics of hedonism, the chances of gaining pleasure are very slender if one consciously pursued it as the end to be attained. 'The "pursuit of pleasure" is a phrase which calls for a smile or a sigh', says a well-known British Idealist, Bradley, 'since the world has learnt that, if pleasure is the end, it is an end which must not be a made one, and is found there most where it is not sought'.

The Charvaka and the hedonist believe that the greatest quantity of pleasure is the human goal. But how is it possible to add one pleasure to another, which are so disparate by nature? The pleasure of the table, for instance, cannot be added to the pleasure derived from contemplating a grand idea. Even at the cost of discontent and dissatisfaction, we prefer some pleasure to others. That is because we grade pleasures as higher and lower, and distinguish them qualitatively. Now, if one pleasure is better than another in spite of the fact that both are pleasures, then it is not pleasure as such that is valued but something

in it which makes it good. Thus at the slightest touch of analysis the naive philosophy of pleasure crumbles to dust. What has been called the 'music-hall theory of life' can please man only for a while. The Charvaka materialism is a passing mood of the human mind

Difference Between
Man & Beast

If the rule for man is 'eat, drink, and multiply', what difference is there between him and the brute creation? In the matter of sense-gratification there seems to be no distinction between man and the animal. As Shankara says in his *Brahma Sutra Bhasya* 'pasvadibhiscavisesat'. The members of the animal species are attracted towards pleasant objects and repelled by unpleasant ones, even as the humans are. Yet, there is something distinctive of man; and that is a sense of value. He is able to discriminate one value from another, and rate them as higher and lower. He can pierce through the appearances and get at the abiding reality. In the words of the *Aitareya Aranyaka* 'The Atman is expanded only in man. He indeed, is most endowed with intelligence. He gives expression to what is known. He sees what is known. He knows what is to come. He knows the visible and the invisible worlds. He perceives the immortal through the mortal. Thus is he endowed. But with the other animals, eating and drinking alone constitute the sphere of their knowledge. It is wrong to believe, therefore, that in taking his pleasures, man must imitate the brute. The author of the *Kama Sutra*, Vatsyayana in spite of the fact that he adopts the positivistic attitude in the exposi-

(Continued on page 5)

Shri Deshmukh Is
Due Here

Shri Chintaman Deshmukh, Finance Minister of the Government of India, is expected to arrive in Ceylon by air at 2 p.m. on the 19th January 1954 on his way back to New Delhi from Australia. Shri Deshmukh, during his three-day stay here, will be the guest of the Prime Minister of Ceylon, Sir John Kotelawala.

INTERNATIONAL COMMENTARY

PROSPECTS FOR BERLIN
MEETING

A Warning Against Undue Optimism

After a wearisome exchange of notes that has gone on for nearly two years, the Foreign Ministers of America, Britain, France and Russia are to meet in Berlin. It will be the first serious attempt (as one hopes) to come to a Four-Power agreement on German problems since the end of 1947. For at the Paris meeting in May 1949, Mr. Vyshinsky simply rejected all the "Western" proposals out of hand and nothing was achieved, except the confirmation of the agreement reached in New York for the lifting of the Soviet blockade of Western Berlin. A meeting of the four Foreign Ministers planned for 1951, failed to materialise, despite every effort by the Western Powers, because the Soviet representative in preliminary talks insisted on an agenda so framed as to pre-judge the issues at stake. And it is only natural that the fact that, after so long a time and after so many difficulties, a meeting has been arranged should have aroused not only hopes but

By

W. N. EWER

expectations that at last some settlement, or, at the least, some approach to a settlement, may be possible.

What are the prospects? What are the difficulties that will arise as soon as the four Ministers find themselves around a conference table without any previously agreed agenda?

Some of them are old and familiar. Throughout the long exchange of Notes the three Western Powers have held that the "German problem" must be solved

in what one may call a logical order. The objective (it is agreed) is the making of a peace treaty with a reunited Germany. A peace treaty can only be negotiated with a democratic all-German Government. And a democratic all-German Government can only be formed as the result of free all-German elections. Therefore, the first step will have to be the holding of such elections in conditions which can be regarded as free. This, it should be added, is the unanimous view of all parties in the West German Parliament. And it was the view expressed, to the best of their ability, by the East German workers during the June demonstrations.

It is hard to see how, if Mr. Molotov adheres to this thesis, agreement is going to be reached. For it is very certain that the West Germans, of all parties except the tiny Communist minority, would not agree to any such programme. Especially since the June rising and its suppression, they will not hear of the East German Communists being taken into partnership or accepted as in any way the representatives of the people of Eastern Germany. They regard them as a discredited caucus, hated by the masses that they claim to represent and only kept in power by Soviet military force.

Here then is one difficulty which has been obvious for a long time. But there are now signs that there may be an earlier conflict of view about the nature of the conference itself. The Western Powers have proposed, and the Soviet Union seemed to have agreed to a conference which would primarily be

(Continued on page 5)

NOTICE

The office of the Hindu Organ and Inthusathanam and the Saiva Prakasa Press will be closed for *Thai Poosam* on Tuesday 19-1-54.

MANAGER.



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமுக்கவியும்
சமச்சிவாயவே நானறிவிச்சையும்
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சமச்சிவாயவே என்மொழிகாட்டுமே

திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, JANUARY 15, 1954

Treasure These Thoughts

Valour is the conquest of one's nature. Honesty is looking upon everything with an equal eye. Truthfulness is true and agreeable speech which the sages praise. Purity is non-attachment to work, and renunciation is the giving up of work.

PRAYER FOR SPIRITUAL POWER

As the month of *Makara* dawns we join with our readers in praying to Him for spiritual strength, and incidentally the wish is for peace, prudence and plenty. True it is that 'hope springs eternal in the human breast' but expectations and desires come true only through devotion and prayer.

Thai Pongal has a significance of how hope for the best is made come true by fervent prayer to the Almighty God. The great occasion ushers in not only a new month and a new year but the hope of a new prosperity. Even as man in his selfishness invokes the gracious blessings of God for material success, in his innermost thoughts there also exists a subtle consciousness of the need for spiritual wealth. To achieve these rare riches, one should arm oneself with the essentials necessary for success namely, aspiration, obedience, toleration, self-sacrifice and self-examination. Let, therefore, with

the dawn of another hope-giving 'Thai', man learn to achieve the true wealth of spirituality by striving hard to dissociate himself from evil. The world in its present pernicious state requires spiritual regeneration.

We have before us the lives of the great spiritual leaders, Saints Thiruvukkarasar, Thirugnana-sambandar, Sundramoorthigal and Manickavasagar as beacon-lights. Let the *Thaipongal* resolution this year be that the new endeavour would be to emulate the examples of the spiritual teachers and not to pay heed to the menacing call of the materialists.

PONGAL PARLEYS

Notwithstanding the side talks on side issues, the Indo-Lanka problem can yet be solved. The Pongal atmosphere is so congenial to peace parleys that even the most intolerable political intransigence will have to yield to commonsense. Mutual understanding between nations is much more powerful than the deadliest weapon scientists have invented or are likely to invent. If only the neighbour nations of Asia, particularly India, Lanka and Pakistan develop a genuine feeling for one another then the global peace for which even warring statesmen are yearning will be easy of achievement. We hope that the Pongal parleys at Delhi will bear fruit and pave the way for international amity and universal harmony.

Rail-Travel Improvements

A Special General Meeting of the Jaffna Peninsula Railway Passengers Association was held on Saturday 9-1-54 at the Jaffna Central College Hall with Mr. T. Mottukumar B. A. in the chair.

It was resolved to change the name of the association to Northern Railway Passengers Association. Two motions requesting a reduction in the railway fares and an alteration in the Time Table so as to make a train from Kanke-santurai and another one from Pallai to arrive at Jaffna at 8.30 a. m. were passed.

Mr. T. Mottukumar, was re-elected as president of the following year and Messrs. K. M. Joseph and A. Kandiah were elected as secretaries. A committee was also elected.

VISIT TO JAFFNA CO-OPERATIVE ORGANISATIONS

Of Permanent Secretary

The Co operators of Jaffna had a festive time in Jaffna last week-end when Mr. K. Alvapillai, C. O. S. O. B. E., Permanent Secretary to the Ministry of Food and Agriculture paid a round of visits to some of the Co-operative Agricultural Production and Sales Societies in the Jaffna District.

On the 9th morning, he visited the Parent Union of all Co-operative Agricultural Production and Sales Societies. Mr. N. T. Sivagnanam, the President received him and introduced him to the Board of Directors and Staff and then took him round the buildings and showed him the Tractors.

At noon he was entertained at a complimentary lunch in his honour where 24 sat including the Government Agent, Mr. P. J. Hudson, Mr. A. S. Navaretnarajah, the Assistant Government Agent, Mr. S. K. Thuraisingham, Divisional Agricultural Officer and Mr. R. C. S. Cooke, the Assistant Commissioner of Co-operative Development.

Mr. N. T. Sivagnanam, the President of the Union, while proposing the health of the Permanent Secretary, Mr. K. Alvapillai, said that the chief guest was an ornament to the Civil Service and that Jaffna is indeed proud to have the son of the soil guiding the destinies of the economic emancipation of Ceylon and it is but fitting that he who saved the people of Ceylon from starvation at the time of emergency should be the chief executive Head of Agriculture

& Food and that this Union which is the apex of all the Agricultural societies, looks upon him for protection and guidance in all its activities; and the Hon. Secretary Muhandiram E. P. Rasiah, while thanking all the distinguished guests who responded to the invitation of the Union, congratulated Mr. Alvapillai on his recent confirmation in his post as Permanent Secretary to the Ministry of Agriculture and Food. Mr. Alvapillai thanked the Union for its kind thought in entertaining him and added that there appears to be a common impression that Co-operative Undertakings are not profit making concerns. He said that he did not agree with this for the impetus for production is mere profit to the producer and that no institution can prosper without adequate profit and that we have to try and reduce expenditure to the minimum by roping in sincere and genuine honorary workers.

In the afternoon, he met and discussed with the Board of Directors the various aspects of the working of the Union and its affiliated Societies. In the course of the discussions, he made the Directors understand that in regard to:—

Onions. He was in favour of the banning of imports from outside altogether, provided our cultivators would preserve their requirements of seed onions and augment cultivation

tion to meet the needs of entire Ceylon.

Tractors. (a) He was inclined to assist the Union by arranging the exchange of a part of the present lot of heavy tractors for lighter ones

(b) He felt great concern over the threatened loss to the Union and that he cannot give off-hand any suggestion to remedy the situation but that he would study the question and give his considered opinion on a future date.

(c) He would try and get the Divisional Agricultural Officer to loan a few Food Production Overseers to assist in Tractor work, as new appointments cannot be made now.

(d) The rates chargeable for tractor ploughing had been decided upon at a conference in Colombo at Rs. 34-00 per acre. This rate applies to Government Units too.

(e) The Government Units, are not permitted to compete with Union Units but if the Unions pass any orders to Government Units, the latter should pay 5% commission to the Unions on the orders so executed.

General. He desired more Co-operators imbued with a sense of service to come forward for Co-operative Work and he wished that steps should be taken to raise the standard of honesty of Managers of Co-operative Organisations so that losses may be reduced to the minimum. All were agreed that the Co-operative Movement was one of the most effective Organisations that could render real good service to the Common Man.

In the course of his stay in Jaffna, Mr. Alvapillai declared open the new building put up by the C. A. P. & S. S. at Atchvely and the Offices and Stores of the Co-op. Plantain Society at Neervely.

He was also entertained at a lunch given by Co-operators at the Pt. Pedro Rest House.

The Vadamarachy Co-op. A. P. & S. S. entertained him to Tea and took him in procession to a Co-operator's Rally at the Nelliady Central School.

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Vice-Principal,
Vaddukoddai Hindu College,
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(M. 208, 15.)

(M. 211 15)

FINANCIAL INDUCEMENTS FOR CONJUGAL ALLIANCES

A SERIOUS STAIN ON SOCIETY

(BY MUHANDIRAM E. P. RASIAH)

THE giant social evils of the day are want, famine, disease and squalor. These evils are common to many countries; but peculiar to the East and particularly prevalent in North Ceylon is an evil which deserves our immediate attention—it is the disastrous Dowry System. This system which is growing more and more acute, appears to be eating into the vitals of our society and is causing untold damage. It is becoming unbearable to stand the determined efforts of marriageable sons and their parents to exploit even poor parents who have marriageable daughters. The growing number of very eligible spinsters in our colleges and country is an indication of the pernicious results of this system. It proves to be an insurmountable hurdle on the way of timely marriages of girls in poor families, however eligible they may otherwise be. On many a home hang clouds of unhappiness and many daughters are frustrated and denied the pleasure of useful existence and contribution towards the growth and development of Society.

We have to admit that this evil, deep-rooted as it is, is one of the acute problems of the day. Before we decide to evolve a satisfactory solution, we should work out a mental re-orientation of ourselves. All thinking men and women, to whatever station in life they may be, should listen to their inner voice in regard to this question. In Jaffna, this Dowry system became a subject which interested everybody—fathers and mothers, young men and young women, the rich and the poor, marriage-brokers and middle-men—for varied reasons. Let the learned and the leading lights too, get interested in it, of course for a different reason—to abolish it in toto.

The existence of the dowry system in this land presupposes indirectly the inferiority of the fair sex; for, what is dowry but a commercial device, which by gifts of money, jewellery etc. seeks to equate the worth of a woman with that of the man she seeks

to marry. The exorbitant demands by young men of cash, a house in Colombo, in addition to jewellery and a car, reduces many a family with more than one daughter, to a perpetual state of indebtedness.

Although woman is said to be the solace and support of man, responsible for the running of a household, the upbringing of children and thereby the building of society—nay, the future nation—yet, she is treated like a chattel in the matter of matrimony. Marriages contracted through financial inducements not only brought ultimately disproportionate sorrow to innumerable families, but it also lowered marriage to such a low level as to make it more or less a commercial or business pact. What a demoralising and disgraceful practice, opposed to the noble purpose, spirit and sanctity of the Institution of marriage and holy wedlock? The rigors of the Dowry system has reached such a stage that a girl is an unwanted baby to a married couple.

It is an admitted fact that in many an instance, girls without any attractive qualities and qualifications prove a tempting commodity in the matrimonial market, merely by reason of the possession of a fat dowry. While such girls are able to marry early, her class-mate next door, though better-looking and more accomplished, has to languish long for lack of adequate dowry. I do not say that every young man insists on a dowry. There are a few—quite a few—instances where young men had defied parental persuasion and married the girls of their choice regardless of dowry. I always take off my hat to such couples.

Despite its existence since time immemorial and its continued popularity, women imbued with feminist ideas and men groaning under the financial burdens of large families have complained against, if not resented,

the unfairness of this custom.

Two estimable women members of the Indian Parliament had in 1951 sought to introduce a new crime into the Indian Statute Book. It was against this commonly prevalent Dowry-system. The two ladies—Mrs. Uma Nehru and Mrs. Jayashree Raiju—had got a hearing in Parliament for their bills designed to make the giving and receiving of dowries punishable by the State. Again in Bihar, when Srimathi Sundara Devi moved her Dowry Bill, the Bihar Assembly heard in sombre silence the tales she narrated of the misfortunes of forced spinster-hood resulting from the inability of poor parents to provide the dowry needed to purchase bride-grooms, and of the consequent immature widow-hood of many, by reason of unequal marriages.

Quoting instances of baleful consequences of this system, she said that for some time propaganda against it had been in vogue without much results. Hence she felt that to eradicate this long-standing evil, it was necessary to use legislation. Years of British subjugation had caused demoralisation in the society which needed to be reclaimed from the social bog. In the consequent state of helplessness, the insertion of such social legislation into the Statute Book against the evils of the Dowry system was necessary. This, she said would produce a salutary effect on the society by holding before public the regulative ideal of proper marriage negotiations, instead of Dowry being the only important criterion. The greedy and lustful parents hankering for dowry for their sons and the obviously active role of most modern youths in the demanding and stipulating of the dowry needed, came in for sharp criticisms. One member had pointed out that some of our marriageable youths, who ostensibly indulged in tall talks on radical democracy and scientific socialism, in the case of their own marriages observed painful reticence

Jaffna Hindu Ladies' College Raffle

The draw in the above Raffle will take place on 23-5-54 at the College premises.

A. Arulambalam,
Hony Secretary,
J.H.L.C. Committee.

(M. 192).

amounting to quiet approval of this inhuman and atrocious custom.

It was however felt by most male Members that the enactment of the measure will immediately produce black-market in bride-grooms and drive underground this social practice. It was thought that it was not likely for a popular custom to be looked upon overnight as a crime, but they all proclaimed that these ladies, however, deserved great sympathy for their well-meant bills. Dowry they felt could not be abolished by merely declaring the acceptance of it as a crime; illegality will make it a secret—more exacting, more widespread and perhaps more devastating morally and materially. That was the position in India.

What seems most degrading here is the practice of young men arbitrarily fixing a monetary value on themselves and insisting on the purchase value being paid in hard cash. In the event of the parents' inability to find the cash, young men insist on all the in-law's earthly possessions being sold and converted into cash and put into their hands before their marriage. How mean? Unprincipled young men and their matter-of-fact parents have commercialised the dowry system and made marriage a thing of misery to the poor, for its extortion is akin to a painful surgical operation.

Unless everyone determines to wage a ceaseless war against the Dowry system as it stands today, the entire fabric of our society is likely to go to pieces in time to come, and cause such degeneration wherefrom the recovery would be almost impossible. If no other course is open to resist the greed and lust of dowry hunters, let us place legislative obstacles in Ceylon and see if we could bring back sense, justice and equity among those who brag demonstrating unholy glee in this immoral bribe, in lieu of marrying our poor, silent, sisters!

NOTICE

This is to inform that Share Certificate relating to Shares Nos 948 to 952 in favour of Mr Sivapragasam Rajadurai of Anaicottai presently of Kilinochchi has been lost.

A duplicate certificate will be issued unless objection is lodged within one month from date hereof by a person duly entitled to do so.

V. VENASITAMBY
Secretary,

The Jaffna Co-operative
Stores Ltd.

150, Hospital Street, Jaffna
7th January 1954.

(M. 205. 15, 22, 29)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1687

Ledchumipillai widow of
Veeragathipillai Ponniah
of Puloly South

Vs Petitioner

Minors (1. Ponniah Thamothearam
2. Ponniah Balasubramaniam
3. Sakunthala daughter
of Ponniah all of
Puloly South
4. Mappanar Velupillai of
Puloly East
Respondents

In the matter of the estate
of the late Veeragathipillai
Ponniah of Puloly South deceased,
of Civil Hospital
Jaffna

This matter coming on for
disposal before Spencer Rajaratnam Esq. District Judge,
Jaffna on the 19th day of
November 1953 in the presence of Mr P. V. Senathirajah, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 18th November 1953 having been read,

It is further declared that the said fourth respondent, be appointed guardian ad litem over the minors 1-3 respondents and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his widow and the same issued to her accordingly unless the respondents or others interested shall on or before the 15th day of February 1954, show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the minors before this Court on the said date.

Sgd. Spencer Rajaratnam.
District Judge

This 19th day of
November 1953
(O 155, 8 & 15)

SCIENCE OF CONDUCT

Ethics—The Corner Stone Of Vedanta

ETHICS is the science of conduct. Ethics is the foundation of yoga. Ethics is the corner stone of Vedanta. It is the strong pillar on which the edifice of Bhakti yoga rests. Ethics is the gateway to God realization. Without ethical perfection, you cannot have any progress in the spiritual path. It is only by leading a moral and virtuous life that the attainment of spiritual freedom and perfection is at all possible.

Ethics is the study of what is right or good in conduct. Ethical science shows the way human beings must behave towards each other and towards other creatures. It contains definite principles of Sadachara or right conduct on which man should act. Conduct or Achara is the mark of the good. From Achara alone Dharma is born. Dharma elevates and enhances human life. Man attains prosperity and fame here and

By

SWAMI SIVANANDA
SARASWATI

hereafter through practice of Dharma. Good conduct is the root of all Tapas. It supports the entire universe. It leads one to eternal happiness and immortality.

An ethical man will be more powerful than an intellectual man. Ethical culture brings in various sorts of Siddhis or occult powers. From a study of the Yoga Sutras, you can find a clear description of the powers that become manifest by observance of the practices of Ahimsa, Satyam, Asteya, Brahmacharya, and Aparigraha—non-violence, truth, non-stealing, celibacy and non-possession. The nine Siddhis roll under the feet of an ethically developed man. They are ready to serve him.

A philosopher need not be necessarily a moral or ethical man; but the spiritual man must, of necessity, be most moral. Morality goes hand in hand with spirituality. The three kinds of Tapas—physical, mental and verbal—are all calculated to develop the moral side of man, so that he may be fit for the reception of

Atma Jnana or realisation of the Supreme Tattwa.

Ethics is a relative science, relative to the man himself and to his surroundings. What is good at one time may not be good at another time, and at another place. The primary truth of every religion is the foundation of ethics. Every religion has its own ethics. Yama and Niyama of Patanjali Maharishi, the father of the Raja Yoga philosophy, constitute the best ethics for a practitioner in Yoga. The grand Smritis of Manu, Yajnavalkya and Parasara Maharishis explain the code of Hindu conduct. The noble eight-fold path of Buddhism is the essence of the ethical teachings of Lord Buddha. The ten commandments of Judaism and the Sermon on the Mount by Lord Jesus contain the ethical teachings of Christianity for the uplift of humanity.

The Essence of Wisdom

We should always try our best to speak the truth at all costs. Truth is the essence of all wisdom. Truth is the foundation stone to the grand pillar of success. Any temporary loss that is incurred by the speaker of the absolute truth is greatly recompensed by the double success that is achieved in the end. He will realise the truth of the Upanishads "*Satyameva jayate na-aniratham*"—Truth alone triumphs and not falsehood. Even a lawyer who always speaks the truth in law courts, who does not coach up false witnesses, may lose his practice in the beginning; but later on, he will be honoured by the judge as well as by the clients. Finally most of the clients will flock to him. Every success in life is achieved only at the cost of some initial sacrifice.

The various formulas like *Ahimsa-parama-dharma*—non-injury is the highest of all virtues; *Satyam-veda*, *Dharmam-chara*—speak the truth and do virtuous actions; 'do unto others in the same way as you wish others to do unto you; 'do as you would be done by,' love thy neighbour as thyself—are all calculated to develop the moral aspect of a human being. Morality is the basis for the realisation of Atma

ORDER NISI

IN THE DISTRICT COURT OF
TRINCOMMALEE

No. 348

In the matter of the intestate estate of Sinnathamby Chelliah of Pankulam in Kaddukulam Patin, Trincomalee.

S. Somanathapillai of Nilaveli
Petitioner.
Vs.

1. Visaladchy widow of S. Chelliah of Pankulam.
2. Apiramipillai wife of Muttucumaru of Sinnakinniya.

Respondents.

This matter coming on for disposal before W. G. Spencer Esquire District Judge of Trincomalee on the 27th day of October 1953 in the presence of Mr. V. P. Rajaratnam Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 27th day of October 1953 having been read.

It is ordered that the petitioner be he is hereby declared entitled as heir of the abovenamed deceased to have letters of administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 3rd day of December 1953 show sufficient cause to the contrary.

Given under my hand this 27th day of October 1953.

Sgd. W. G. Spencer
District Judge.

3-12-53.
Declarations }
Publications } for 29-12-53.

Extend O/N for 29-12-53
Sgd. W. G. Spencer.
District Judge.

29-12-53 Declarations filed
Order Nisi extended for 19-1-1954.

Sgd. W. G. Spencer,
District Judge.
(O. 154. 8 & 15)

unity, or oneness of life, the Advaitic feeling of sameness everywhere, the realisation of *Sarvam-khalam-Brahma*—All indeed is Brahman.

Unity of All Souls

The first thing you learn from Vedanta is the unity of all souls. It is only the Atman that is immanent in all creatures. All human relations exist because of this unity of Self. It is the basis of Universal Brotherhood and Universal Love. All family relationships are dear because the 'One Self abides in all.' If you injure another man, you injure yourself. If you help another man, you only help yourself. There is but one life, one consciousness, in all creatures.

(Continued on page 6)

THIRUKETHEECHARAM RESTORATION

Would The Shaivites Emulate Their Forbears?

(Appendix to the Biographical Sketch of Shri S. Shivanpadasundaram prepared by the Memorial Committee, Kuala Lumpur)

Apropos of a remark occurring in the sketch that Arumuga Navalar's appeal (in 1872) to the Shaivite public to take steps to start re-building the ancient Thiruketheecharam Temple had apparently fallen on deaf ears Shri ST. M. P. Sidhamparanatha Chettiar of Vannarponnai has very kindly sent here extracts from the writings of the late Shri T. Kailasapillai, that reveal that earnest attention was being given over a period of 20 years by Indian and Ceylonese Shaivites alike to Navalar's appeal but it was only towards the end of 1893 that the opportunity presented itself for the purchase of the site and environs of the ancient Temple in a Government auction. It is worthy of note that though the land was specified by the Government as the site of the ruins of Thiruketheecharam Temple and the Shaivites had mustered strong at the Jaffna Kachcheri to purchase it, the Roman Catholics were also there bidding for it up to Rs. 3000. However when Shri Palaniappa Chettiar raised the bid by Rs. 100 the Catholics desisted and the hammer fell in favour of the Shaivites.

It would appear that there was in those days

a Thiruketheecharam Thirupani Sabhai of a sort and contributions were given even [by Shaivite labourers earning 25 cents a day and that the Sabhai empowered the Nattukottai Chettians under the leadership of Shri Palaniappa Chettiar to purchase the land for the use of the Shaivite public.

Then in January 1894 Shri S. T. M. Pasupathy Chettiar went to Thiruketheecharam with woodcutters and masons, did clearing and excavations and located the exact site of the ancient temple. This preliminary work alone cost Rs. 8000, a princely sum in those days! Eventually a new temple was erected in bricks and the Kumba Abishegam performed. It is, of course, common knowledge that wherever there are Temples and Charitable Institutions Chettians' munificence is also evident. Grateful thanks are due to Shri Sidhamparanatha Chettiar for his kindness in supplying material that should have been included in any account of the efforts made by Shaivites towards the restoration of the Thiruketheecharam Temple.

It must, therefore, have (Continued on page 5)

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S. KANAGASABAI,
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Thiruketheecharam Restoration

(Continued from page 4)

been stated in the brochure that the appeal of Navalur was actually earnestly responded to by the Shaivite Public of that period and very valuable work was done by the Nattukottai Chettians in particular in the purchase of the land and re-building of the temple.

The efforts of the Thiruketheecharam Temple Restoration Society with which the late Shri Shiva-padasundaram was so closely associated are concerned with the putting up of an elaborate and permanent structure in granite if possible in place of the old brick one.

It is up to the present day Shaivites to emulate the enthusiasm of those who bought the land and rebuild the temple in bricks and to do all they can to assist the present Thiruketheecharam Society in the achievement of its objective.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1677

In the matter of the intestate estate of the late Kanthar Mailvaganam of Uduvil, Jaffna Deceased.

Soundramah widow of Kanthar Mailvaganam of Uduvil, Jaffna Petitioner. Vs.

1 Mailvaganam Sivagamasundari; 2 Mailvaganam Pushpam; 3 Mailvaganam Sanmuganathan; 4 Mailvaganam Nesamalar; 5 Mailvaganam Paransothimalar; 6 Mailvaganam Sivasothimalar; 7 Mailvaganam Roginythevy; 8 Mailvaganam Paramanathan; 9 Mailvaganam Jeganathan; 10 Mailvaganam Pathmavathy.

The 3rd to 10th respondents are minors appearing by their guardian ad litem the 2nd respondent abovenamed Respondents.

This matter of the petition of the petitioner praying that the 2nd respondent be appointed guardian ad litem over the 3rd to 10th respondents, that she be declared en-

titled to administer the estate of the deceased intestate and that letters of administration be issued to her, coming on for disposal before Spencer Rajaratnam Esq., District Judge, Jaffna on the 16th day of November 1953 in the presence of Mr. Prince R. Rajendra, Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 2nd respondent be and she is hereby appointed guardian ad litem over the 3rd to 10th respondents, that the petitioner declared entitled to administer the estate of the deceased intestate and letters of administration issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 27th day of January 1954 at 10 a. m. It is further ordered that the 2nd respondent do produce the minors the 3rd to 10th respondents in court on the said date.

This 16th day of November 1953.

Sgd. Spencer Rajaratnam, District Judge.

Drawn by Sgd. Prince R. Rajendra, Proctor for Petitioner. (O. 157, 15 & 22)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 500 T.

In the matter of the Last Will of the late Murugapper Karapatipillai of Puloly East Deceased

Nithiyaluxmi Santhirasegaram of Puloly East Point Pedro

Vs Petitioner

1. Kanapatipillai Sivasubramaniam
2. Alvappillai Nadarajasundram
3. wife Vijeyaluxmi
4. Alvappillai Veluppillai
5. and wife Kanthimathy
6. Wallippillai widow of Kanapatipillai
7. Veluppillai Santhirasegaram all of Puloly East Respondents

This matter coming on for disposal before A. W. Nadaraja, Esquire, District Judge, Point Pedro on the 9th day of October 1953 in the presence of Mr. M. Esurapatham Proctor on the part of the Petitioner and the Last Will dated the 14th day of May 1951 and attested by C. Pathmanathan Notary Public and the petition and affidavit of the petitioner dated the 9th day of October 1953 and the affidavit of the Notary who attested the Last Will and of the witnesses attesting thereto dated the 22nd day of July 1953 having been read.

It is ordered that the Last Will be declared proved, that the petitioner be declared entitled to obtain Probate thereof as Executrix appointed thereunder and that Probate thereof be accordingly issued to the Petitioner, unless the Respondents or any other persons appear before this Court on or before the 29th day of October 1953 and shew sufficient cause to the satisfaction of the Court to the contrary.

This 9th day of October 1953

Sgd. A. W. Nadaraja District Judge

Drawn by Sgd. M. Esurapadham Proctor for Petitioner Time to shew cause extended to 21-1-54 Intld. A. W. N. D. J. (O 159, 15 & 22)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1670

Lily Pearl Selvaratnam widow of S. A. Rajaratnam of Alvai North Petitioner

1 Christy Jebaratnam Thuraiyappah and wife; 2 Elizabeth Selvamany of Alvai North now of Lunawa; 3 Albert Daniel Rajaratnam Ratnarajah of Alvai North; 4 Mary Laura Nesamany daughter of Rajaratnam; Minor 5 Grace Ratnamany daughter of Rajaratnam; Minor 6 Pearl Rajamany daughter of Rajaratnam all of Alvai North Respondents.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 504

In the matter of the Intestate Estate of Kanapathy Muttan of Valveddy Deceased

Muttan Vairavan of Valveddy Vs Petitioner

1. Muttan Velan of Polikandy
2. Ponnai Kanapathy of Valveddy
3. and wife Ponny of do Respondents

This matter coming on for disposal before V. M. Cumaraswamy Esquire Additional District Judge, Pt. Pedro, on the 31st day of December 1953 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the Petitioner as son of the deceased Kanapathy Muttan of Valveddy be declared entitled to have letters of Administration issued to him accordingly, unless the Respondents shall appear before this Court on or before the 25th day of February 1954 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of December 1953.

Sgd. A. W. Nadaraja District Judge

(O 156, 15 & 22)

In the matter of the Estate of the late Samuel Alvappillai Rajaratnam of Alvai North deceased, of Alvai North.

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge, Jaffna on the 6th day of October 1953 in the presence of Mr. M. Esurapadham, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 14 February 1953, having been read.

It is ordered that the said 3rd respondent, be appointed guardian ad litem over the minors the 5th and 6th respondents and that the said Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his widow and the same issued to her accordingly unless the respondents or others interested shall on or before the 9th day of November 1953 show sufficient cause to the satisfaction of this court to the contrary.

This 6th day of October 1953

Sgd. Spencer Rajaratnam District Judge.

Time to shew cause extended to 22-1-54.

Intld. S. R. D. J.

(O. 160, 15 & 22)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 17-1-54 TO 23-1-54

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

This is a favourable week. Your professional life will be undisturbed. You will gain much through your friends. Domestic affairs will remain unsettled. Beware of quarrels

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

You will be able to triumph over your enemies this week. Most of the troubles that you had in office will be cleared. Go ahead with your ventures.

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

You will have to shoulder heavy responsibilities this week. Your mind will not be at rest. Troubles through secret enemies are also shown. Improvements in the domestic circle are promised after mid-week.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

All is not well on the domestic side. You will find it difficult to make both ends meet. Quarrels and misunderstandings with married partner shown. Vehicles also will cause you troubles. But professionally you will have a good time.

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

You will find some improvements in your health this week. Most of the worries that you had earlier will be cleared before the end of this week. But you will have to work very hard for your success.

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

This is a good week for new undertakings. Mental harmony and triumph over enemies are promised. Your financial position also should improve. Do not be quick to pick up quarrels.

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

This will continue to be a troublesome week. Most of your undertakings will prove futile. Do not interfere in other people's affairs. Some financial gains promised week end.

SCORPION Visaka 4, Anurash, Kettai [Vrischika Rasi]

The first two days of the week must be spent with care. Troubles in the office and worries are shown. Improvements promised after mid week. Week end will bring in some unexpected gains.

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

The first two days of the week are favourable for professional affairs. Tuesday and Wednesday are unfavourable days. There will be quarrels and loss of money. End of week will be favourable again.

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

The first half of the week will be favourable for new undertakings. Success and favours from superiors are promised. The last three days of the week will be unfavourable.

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

Your professional affairs will be very successful this week. Gains and favours from friends are promised. But there will be no domestic harmony. Your father's relatives will cause you much troubles.

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

This too is not a very favourable week. Mental worries and financial loss are shown. Health will improve. Week end will bring in some good results in your undertakings.

Prospects for Berlin Meeting

(Continued from page 1)

concerned with Germany and Austria. But the last Soviet Note appears to envisage something quite different. It avoids all reference to such matters as German re-union, German elections, or a German Peace Treaty, and all references to Austria.

The Prime Concern

Instead, it appears to suggest that, in the view of the Soviet Government, the prime concern of the conference in the matter of Germany should be "the necessity of ensuring European security and eliminating the threat of a revival of German militarism". It looks as if Mr. Molotov will want to make "European security" and "German militarism" the starting point of the discussions.

Now one knows what the Russians mean when they use these phrases. Recent articles in the Soviet Press harp on two themes. One is that "European security" requires the abandonment of all plans for the raising of armed forces in Western Germany though apparently not in the Soviet Zone, where they already exist).

The other is put quite bluntly in the editorial in the December number of the Moscow "News". It is that "the problem of security in Europe can be solved only if all existing

American bases in Europe are eliminated".

Now if Mr. Molotov is coming to Berlin to demand as a start that the Western Powers shall agree to the "elimination" of American bases and forces from Europe, he will certainly meet with a firm refusal even to discuss such a demand. For it amounts to nothing less than a demand for the liquidation of the whole NATO defensive organisation.

One may perhaps note in passing that the Russian insistence now on the need for keeping Germany "demilitarised" is a complete reversal of policy. Less than two years ago, Moscow was insisting in a Note to the three Western Powers that "Germany shall be allowed to have national land, air and sea forces essential for the defence of the country" and that Nazi generals and officers must be on the same footing as everybody else. But in these days Moscow was hoping and playing for the support of a revived and anti-Western German militarism. Now its main propaganda purpose appears to be to appeal to French fears of Germany and to try to revive and rekindle Franco-German antagonism. The tactics vary cynically. But the strategic aim is still the weakening of the West.

So the last Soviet Note, and all recent Soviet writing on the subject, are a

SCIENCE OF CONDUCT

(Continued from page 4)

This is the foundation of the ethics of every religion.

Ethical life will help man to live in harmony with his neighbours, friends, family members, and fellow beings. The heart of man is thus purified. It will keep the conscience of man ever clean. A moral man who follows strictly the principles of ethics will not deviate even an inch from the path of Dharma or righteousness. He becomes an embodiment of Dharma. He only leaves his physical body, but his name lives as long as the world lasts.

We have human morality, family morality, social morality, national morality and professional morality. A doctor has his own professional ethics. He should not divulge to others the secrets of his patients. So also the lawyer has his own ethics. The business man should not charge too much for his goods, over and above a reasonable margin of profits. Every profession has its own moral laws or ethics.

Stick to the principle that you do not do any act which does not bring good to others, nor any act for which you will feel ashamed after doing it. Do only such acts which are praiseworthy and which bring good to others. Moral precepts have been made to save the human creatures from all injuries.

Compared to the ethical philosophy of the Westerners, that of the East is most subtle, profound and sublime. Every religion teaches the profound truth "Do not kill, do not injure others, love your neighbours". The Hindu religion asserts the truth that "There is one all-pervading Atma. It is the inner Soul of all beings. It is hidden in all creatures. It is the common Pure Consciousness". This is the basic metaphysical truth that underlies all Hindu ethical codes.

-- Vision.

warning against undue optimism. It is clear again that there is at last to be a meeting of the four Ministers. But it would be foolish to blind ourselves to the possibility that the meeting may run into very heavy weather at once.

THE HINDU PHILOSOPHY OF PLEASURE

(Continued from page 1)

tion of his theme, lays down at the outset that *artha*, *kama* and *dharma* should not clash with one another, and that they should find a harmony in a person's life. And, Sri Krishna, in the *Bhagavad Gita*, identifies himself with *kama* that is not opposed to *dharma*; *dharma-viruddha kamo'smi*.

The natural instincts and impulses are there to be trained, moulded, and sublimated, so that man may lead the good life and eventually gain perfection. The arts like poetry and painting are designed for this purpose. All the writers on Indian aesthetics are agreed that the aim of the fine arts is to afford pleasure (*priti*). What affords pleasure in these arts is not a reproduction or copy of something found in Nature. The art object is the result of idealization; and its enjoyment demands not a simple sense-function but a good deal of mental construction, imagination, and contemplation. The appeal that art objects have is impersonal, and does not take into consideration individual desire or aversion. The pleasure that is derived from the contemplation of art is profoundly different from sense-pleasure. It is disinterested and pure, and does not pamper to the egoistic self. It is not, probably, fair to call it pleasure. For, in appreciating art one rises above the duality of pain and pleasure and experiences pure joy without any vexation whatsoever. Aesthetic delight or *rasa* is a taste of the eternal, though for only a brief time. Hence it is that art has rightly been described as the layman's *yoga*.

The right-royal road to the realization of the eternal, reality, however, lies through religious disciplines and philosophical meditations. The core of religion consists in the establishing of a living relation with God—a relation which is called *bhakti*. A verse of the *Sivanandalahari* compares *bhakti* to the attraction of iron filings to the magnet the constancy of a devoted wife to her husband, the dependence of a creeper on a tree, and the flow of the river towards the sea. One may adopt any of the known love-attitudes towards God. These attitudes are referred to as *bhavas*. The most important of these are: *dasya*, *sakhya*, *vatsalya*, *santa*, *kanta*, and *madhura*. They stand, respectively, for the attitude of a servant towards his master, that of friendship

between two persons, that of a parent towards his or her child, that of a child towards its parent, that of a wife towards her husband, and that of the lover to the beloved. Tayumanavar, in one of his poems, makes the soul describe to her confidante a visit from her divine Lover thus:

"The Light which is the beginning and hath no beginning, which shineth in me as Bliss and Thought, appeared as the silent One. He spake to me, 'sister, words not to be spoken'.

"The words that were spoken, how shall I tell? Cunningly He seated me all alone, with nothing before me. He made me happy, beloved, he grasped me and clung to me'.

This is the language of love which the mystic uses. But it has nothing carnal about it. Prahlada states clearly the nature and purpose of *bhakti* when he prays to the Lord:

"That constant love which the ignorant have for the objects of sense—let not that sort of intense love for Thee desert my heart, as I contemplate Thee'.

The culmination of love is where distinctions disappear and differences dissolve. This is possible only in Brahman, which is the Atman. At the end of a long metaphysical journey, one of the Upanishadic enquirers, Bhṛigu by name, discovered that Brahman is bliss (*ananda*). The Self—not the low and despicable ego, but the highest Self—is the supreme felicity, the true seat of love. One of the greatest sages of yore, Yajñavalkya, tells his wife Maitreyi that the Self is dearer than the son, dearer than wealth, dearer than anything else, and is innermost. The love for the objects is secondary; the love for the Self alone is primary. Husband, wife, progeny, wealth, etc., have no intrinsic value in themselves. They are dear for the sake of the Self. "Not for the sake of all is all dear", says the Sage, "but for the sake of the Self is all dear'.

This, then, is the implication of the Hindu philosophy of pleasure. We may start with loving what is perishable and finite, but we may not end there. Nothing that is limited can give us lasting happiness. The pleasure that we find in the objects of sense is but a reflection of the bliss that is the Self. It is the discovery of the Self or Self-realization that is the goal of the search for pleasure.

(Prabuddha Bharata)

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