

## DIVINIZING THE OUTLOOK OF MAN

### Puranas As A Powerful Source Of Inspiration

THE Puranas are a particular type of Sanskrit religio-philosophical literature which has for many centuries played a unique role in the development of Indian national culture. Along with the great Epics, the "Ramayana" and the "Mahabharata", the Puranas have rendered the most inestimable service in bringing about the unity of the moral, social, intellectual, and spiritual culture of the diverse races and tribes and religious communities of this vast sub-continent.

They helped greatly in spiritualizing the outlook of all classes of Indian people. They clothed in the simplest and most popular garb and at the same time in the most artistic literary decorations the deepest spiritual realizations and the highest philosophical speculations of the most venerable saints and sages of immortal memory. They expounded, amplified, and illustrated them in all possible ways for making them attractive and easily intelligible to men and women of all grades of intellectual development.

The Puranas made wonderful collection of the national historical traditions, biographical legends, mythological stories, allegorical parables, poetic imageries, current religious ideas and beliefs, and all sorts of things for popularizing the most abstruse metaphysical and spiritual truths. They invented an astonishing system of cultural irrigation, through which the highest achievements of the loftiest minds and hearts of the nation and the world could flow with the utmost ease and smoothness and at the same time with allconquering force and speed to the lowest stratum of society and bring about a cultural and spiritual union of the lowest with the highest.

The leaders of Indian culture devised a plan of mass education by virtue of which no class of people in India would be deprived of the noblest culture of the country, though they might remain un-

trained in reading and writing. The Puranas were memorised and recited and sung and staged by people who were not always educated in the orthodox sense of the term. These preachers of the Puranas would move from place to place and convey the message of the most enlightened teachers of the ancient and relatively modern times to the men and women of all parts of this great country.

#### Spiritual Bridge

Truths became delightful. Philosophy became homely. The noblest ideals of human life appeared before the eyes of the people in the inspiring

By

Akshaya Kumar Banerjee

and enchanting forms of living personalities. The distance between God and man, between heaven and earth, between ideal and actual, between supernatural and natural, was shortened to the minimum. The Puranic stories painted charming pictures of God playing various sorts of games of mercy and love with men, women, and children. The people were inspired with a living faith in the Divine government of the world, when they saw, as if before their very eyes, God invariably intervening just in the nick of time to destroy the apparently invincible forces of evil and to strengthen the forces of good, love, and harmony.

The Puranas vividly present before the eyes of imagination of the people the glorious pictures of national heroes, who not only fight fearlessly and vanquish the enemies of peace, harmony, and prosperity of human society, but who also voluntarily undergo all sorts of hardships and ignominies for the sake of truth and religion and renounce their all for the attainment of spiritual perfection. The age-long history of the country

with all its memorable aspects is impressed upon the memory of the people in the form of interesting and heart-ennobling stories. While listening to the Puranas, people forget that they belong to any particular village or district or to any particular sect of community; they feel that they are participants in the life of one Bharatavarsha which is a vast and eternal country and which is their 'matrbhumi' and 'pitrbhumi', and which is not merely a geographical territory, but also a living spiritual reality,—a living embodiment of whatever is good and noble and of eternal value.

#### Cultural Guide

The Puranas have not only established the cultural unity of India, but they also became the most potent instruments for carrying the message of India to various countries beyond the borders of this great sub-continent. The Puranic stories and ideas having made their way to distant lands exercised a great influence upon the art and literature and customs and manners of their inhabitants and indianized them.

Pargitar, who devoted his life to the systematic study of the Puranas, has very appropriately remarked that 'taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social, and political. We get a complete picture of the mind, heart, and body of India from the intelligent and comprehensive study of the Puranas.'

As religio-philosophical literature one of the remarkable features of the Puranas is that they do not identify themselves with any particular scholastic system of philosophy or any particular sectarian dogma of religion. They take their stand on the religious experiences and spiritual realizations of the recognized saints and seers of all religious sects, the metaphysical doctrines and hypotheses of all the respected philosophical schools, the widely prevalent moral and social ideas and ideals of all sections of humanity, and perhaps, above all, on the historically adored patterns of good and great, noble and courageous beautiful and magnificent morally and spiritually advanced human

(Continued on page 6)

#### AMRITHA STORIES 4.

### THE GLORY IN SILENCE

By G. K. SUNDARA SASTRY B. A. B. T.

Many people think that it is an easy thing to sit in silence and be in tune with the infinite. In fact it is only given to a few to enjoy the bliss of solitude and to understand the significant saying of the Lord in the Gita, "Mounam cha Asmi Guhyanam" (ch. x. Sloka 38) "Of things secret, I am silence". The 'Mouna' or silence is the outcome of constant and powerful meditation on God.

A man who has brought all the warring senses under complete control is a power to be adored and worshipped. He sits in silence but radiates life, love and light. He sends out ceaselessly powerful thought waves of peace and good-will for all. To a shallow and superficial observer, a saint is apparently lazy, indifferent, careless and easy-going. In fact a 'sadhu' is like a powerful wheel rotating with tremendous speed. To the ignorant the wheel is motionless, but the engineer knows the power of the wheel. A Saint is a spiritual dynamo. His power is felt mostly in the mental and spiritual planes.

Once in the kingdom of Vijayanagar there lived a King called Vijaya Bupathy. He spent much of his time in the company of sages and scholars. He realised the fact that sages and scholars alone make nations great. "A single moon scatters away darkness but not a cluster of stars." So the wise King, Vijaya Bupathy did all he could to make the stay of the 'Sadhus' long and permanent in his kingdom.

Indeed the needs of the sages were and are few and wants are little. Their lives are ever pure and innocent. They held regular study classes, trained the young in "Nama Sankirtan" and partook of the simple temple "Neevadanam".

Thus years rolled on. The pious and good King

died. The King was succeeded by a young and inexperienced prince called Vigna Rajah. He was also advised by a band of equally young and ill-tutored ministers. Naturally the new King and the ministers thought that they should be wise and economical in spending money on temples and saints. They cut many of the time-honoured festivals and offerings to temples and 'Sadhus.' They refused to give food and shelter to the sages who in fact lived and moved for the good and the happiness of the world.

One day the new King, Vigna Raja and the Ministers came to the temple to see how the 'Sadhus' were faring. An old Sadhu greatly told the King, "Oh, King, please take your seat here for a few minutes." The King did not wish to displease the Sadhu for the Sadhu was the great friend, guide and philosopher of his father, Vijaya Bupathy. The King sat on the seat offered to him. But he could not sit for more than five minutes. He began to show signs of restlessness. The Sadhu said, "Please sit there for a few minutes more." The King became thoroughly restless. He yawned and began to stretch his hands and legs. He wanted to get away from the place. The Sadhu once again asked the King to compose himself and continue to sit for a few minutes more. No! The King shouted furiously, "No, I cannot sit quiet. I become restless. I must get away from here."

Then the Sadhu said, "Oh! King, to sit quiet is not an easy thing. The most difficult thing in this world is to sit quiet and to be in tune with the Infinite. Our work is really difficult. Physical work is good. Intellectual work is better, but the

(Continued on page 6)



திருவிழாக்கள்.

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திருவிழாக்கள்.

# Hindu Organ

FRIDAY, MARCH 5, 1954

## Treasure These Thoughts

*The wise one though living at home as a head of a family, remains there without any sense of mine-ness, as a traveller staying for some time in another's house, with his mind ever fixed on the destination (God) he has to reach.*

### STALEMATE IN TRAVANCORE - COCHIN?

THE Indian National Congress Party has failed to secure an absolute majority in the Travancore-Cochin State Assembly elections. The combined strength of the Communists, the Praja-Socialists, the Revolutionary Socialists and the Independent members sponsored by the Communists has negated the chances of the Congress Party in the matter of forming a new Government.

The situation in Travancore - Cochin is as menacing as it is meaningless. Anyone who knows the political antecedents of the Praja-Socialists and the Travancore Tamilnad Congressmen would be able to see that there is fundamentally no difference between these parties on the one hand and the Congress on the other in their objectives. The common man does not seem to have realised the gravity of the action of the dissidents in breaking away from the parent body and forming antagonistic parties. It is obvious that the gradual weakening of the Congress, the only truly representative party of the Indian people, has been due to the unfortunate bid by ambitious politicians for personal power and individual glory and to the consequent desertions of disgruntled dissidents.

That leaders of the experience of Acharya Kripalani and Jayaprakash Narain should have been instrumental in weakening the national organisation is very unfortunate. The misfortune be-

comes greater when it is seen that the disintegration of the Congress has brought strength to a party that is pledged to the disintegration of not merely India but mankind as a whole.

What will be the future of Travancore - Cochin? Will the Praja socialists and Travancore Tamil Nad Congressmen join hands with the Communists and the Revolutionary Socialists to enable the setting up of a Government based on the Marxian model and betray the cause of the people or will these parties remain neutral and make confusion worse confounded by bringing about a stale-mate in the political chess-board?

It would be preposterous for any politician to argue that the organisation of which the foremost statesman of the age is leader does not deserve to be entrusted with the responsibility of managing the affairs of Travancore Cochin. Reading between the recent political events in South India one can without fear of contradiction declare that the forces of disruption have formed a malicious alliance to poison the minds of the people and to estrange them from the mighty Congress. Let not the Praja Socialist High Command make any more wrong moves and deliver the people to the devouring flames of red revolution. It will not be late even at this hour for the former Congress leaders who are engaged in the ungrateful act of telling the mighty tree of Indian National Awakening of several decades to stop their treacherous work. If they would take only their minds back to the years of Satyagraha struggle they would realise what a disservice they have been doing to Bharata Matha, to the Father of the Nation and to Bharata Dharma by forming an ungodly alliance with the Devil in its infernal activities.

### Reduction of Railway Fares

With a view to improving the revenue and enabling the Railway to compete successfully with the Bus Service the Northern Railway Passengers Association proposes to tender the following suggestions to the authorities.

1. Third Class war-time fares viz. 2½ cts per mile to be restored.

2. Introduction of Intermediate Class as in

## WHEN & WHERE

### Puerto Rico Freedom Fight - Washington

Three Puerto Ricans, one of whom a woman, who opened fire with pistols from the public galleries of the House of Representatives at Washington, have startled the world with a daring attempt at disorganising work at what is called the capital of the Free World. That a part of the foremost Free Nation should be still struggling for independence shows that democracy is also comparative in its practical significance.

### Pakistan-America Pact Echo in Kashmir

Partisans can seldom be neutrals, not even in the U. N. context. American assistance in the settlement of the Kashmir dispute analysed in conjunction with the military aid to Pakistan shows that this peculiar good will mission little differs from the Communist sponsored world peace movements.

### Disruptionists Fulfil Desire - Travancore

According to the results of the Travancore-Cochin State Assembly Elections the strength of parties is: Congress 45, P. S. P. 19, Communists 23, Revolutionary Socialists 9, T. T. Congress 12, Independents 9. What an achievement for mischief mongers! Will an assortment coalition come into existence or will a Congress - T. T. Congress alliance be formed are questions of international import.

### Congress Govt - In Pepsu

In the 60 member Pepsu State Assembly, the Congress has already obtained an absolute majority and a stable government is assured. What a contrast!

India. The fares should be 1½ times the third class rates.

3. First and Second Class fares to be made thrice and twice the third class rates respectively.

4. First and Second Class Berths to cost Rs. 15 and Rs. 10 respectively.

5. With these rates and comfortable travelling facilities the number of trains and their timings should be suitably adjusted.

Thus, the Association holds that the railway revenue could be improved.

# JIVANMUKTA--THE SPIRITUAL HERO

## Power-House Of Divine Energy

A Jivanmukta is a liberated sage. He is released even while living. He lives in the world, but he is not of the world. He always revels in the eternal bliss of the Supreme Self. He has no identification with the body and senses. Hence he has no idea of enjoyment or enjoyment when he exhausts the residue of his prarabdha. He has no idea of action or agent. He roams about happily without attachment and egoism, with a balanced mind and equal vision. His state is indescribable. He is Brahman himself.

The sage, who has realised that there is no other reality in the universe than Brahman, that he is Brahman Himself and that everything is Brahman, is freed from the round of births and deaths. He has attained

(By BALAJI)

freedom, perfection and immortality. He is a Jivanmukta (one who has attained liberation while living).

Not through matted locks, not through fiery lectures and erudition not through the exhibition of miracles, does one attain perfection or knowledge of the Self. He in whom the two currents, Raga, Dwesha, egoism, lust and anger are destroyed in toto is ever happy and he is a Brahman or liberated sage or Jivanmukta. A Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear and grief. These are the four important signs that indicate that one has attained perfection.

For a Jivanmukta there is no distinction between a rogue and a saint, gold and stone, man and woman, man and animal, censure and praise, honour and dishonour. He beholds the One Self everywhere. He sees divinity in everyone. As he is mind less, all differences and barriers have vanished for him.

For a Jivanmukta who beholds the all-pervading, immortal, indivisible, self-luminous Atma every-

where, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. The sage becomes aware that he is free. He realises that rebirth is exhausted. He realises also that he has fulfilled all his duties and that there is no further return to this world. He further realises that he has obtained everything, that all his desires are gratified, that he has nothing more to learn and that he has obtained the highest knowledge.

Raja Janaka asked a sage "O Venerable sage? How is it you do not perform Sandya at day-break, mid-day and sunset?" The sage replied "O Rajan: The sun of knowledge, Gyana Surya is ever shining in the Chidakasa of my heart. There is neither sunrise nor sunset for me. How can I perform Sandya when there is neither sun-rise nor sun-set? Further my old grand mother Maya is dead." Raja Janaka bowed his head before the sage silently and left the place. He came to understand that the sage is real Jivanmukta who is established in Brahmic Consciousness.

What a great wonder: What meritorious actions did these Jivanmuktas do: They become liberated sages while living. Through their Satsankapas they work wonders. They are Gods on earth. How peaceful they are: They always possess unruffled mind. Wherever they go they influence people. They do not speak and yet teach the aspirants through their silence. Adorations to such exalted beings:

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has knowledge of the Self. He is pre-eminent amongst men. He is the conqueror of the mind. He is absolutely free from desires, craving, fear, delusion, pride, egoism etc. He is a power-house of spiritual energy. He radiates his spiritual currents to the different corners of the world. Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar

(Continued on page 6)

# SERVICE ASPECT OF HOUSE-HOLDER'S DUTIES

The householder has several duties to be performed. It is necessary for us at the outset to have an ample idea of the general duties of the householder before we can spotlight the service aspect of his duties. In this connection we may take note of a key passage in one of the Upanishads which gives us not only a conspectus of the theme on hand but also the underlying attitude in which all services were to be done. As the student, who has lived through his Brahmacharya period of twelve years or more at his Acharya's house approaches the Guru for taking leave of him, out of great compassion for the student and solicitous of his all-round welfare, the Guru who should have been feeling the silent pangs of the claims of affection at these soft moments of separation, pours out a very helpful

[SIVATHONDAN]

parting message indicating the broad lines of enlightened and correct procedure of covering the foregrounds that now unrolled before the young wayfarer. Those memorable words are as follows.

Speak the truth; follow the prescribed conduct; be not heedless about the solemn recitation of the scriptures; (at the time of your departure from your preceptor) offer to him the gift liked by him and take care that the line of your race is not broken. Do not fail to pay attention to truth; never fail to pay heed to the performance of duty; do not be careless about what is proper and good; be not negligent of well-being. Never be indifferent to the study and the imparting of the Veda; be mindful of what is to be offered to gods. Let your mother be a god to you; let your father be treated like a god; let your preceptor receive divine honour; let your guests receive from you hospitality like a god. Those acts that are irreproachable alone are to be performed, and not those that are their contrary. You must not even breathe a word when those who are more distinguished than us are in session for religious enquiry.

On Samavartana the Snataka was looked upon

with due regard as a full-blooded educated young man with a character and a future, a potential prop of the society. The vigorous rules of the erstwhile formal Brahmacharin's life was now by sanction relaxed on him. As a respectable social being he was of course expected to live by all the codes of decency, sociability, morality and piety. He was even encouraged to cultivate personal charm to a moderate degree and keep himself well groomed. Unlike the Brahmacharin he was allowed to use such objects of luxury as did not militate against the canons of a fundamentally spiritual culture. He was expected to maintain a high degree of personal integrity, cultivate superior interests and the company of the elite. Begging which was considered to be a special daily duty of his when he was living with his Acharya, was now in this stage of life strictly forbidden for him.

The Snataka, however could not be considered a 'pucca' Grahastha until and unless he was united through lawful and sacramental marriage with his ghrini (wife). Of course between Samavartana and marriage considerable time could pass. But the actual entry in grahastha, i. e. in the second stage of life, did take place only with the marriage. Marriage, therefore has been considered as the most important samskara of the householder's life.

Marriage over, now the full fledged Grahastha with his sabatarnini occupied the very central position of the society. As mentioned above, it was open only to the householder to cultivate the three purusarthas like dharma, artha, kama simultaneously and also along with that strive for moksha. It will require quite a bit of imagination to appreciate the superiority of Hindu genius evinced in evolving such a wonderfully integrated pattern of life with a direction to the ultimate for the vast majority of humanity, a pattern of life which ignored neither the heaven nor the earth, neither the body nor the soul, neither matter nor spirit. Indeed that householder is condemned as adharmika who neglects to cultivate his legitimate share of sex life following injunctions of

the moral code. Again the householder who over indulged in that one urge and allowed his whole life to be motivated that way was considered to be an abominable creature, and a scourge of society. No value except moksha was considered to be an end in itself. It was not for kama by itself that the householder was to cultivate his sex life, but it was for dharma and according to the rules of dharma that he was to do so. Same was the case with artha. One was to strive for artha not for itself but for dharma and according to the rules of dharma. Again dharma itself was no end in itself, it had its meaning in being instrumental for the attainment of moksha which was not only an end in itself, but the only supreme end of life.

When we have a clear grasp of this graduated value conception we will understand better the significance of the general duties of the householder a list of which is submitted below

A householder should be devoted to Brahman and have his mind turned towards the knowledge of Brahman. The householder should not be inordinately addicted to sleeping, idling, caring for body, dressing his hair, eating or drinking or paying attention to his clothes. He should be moderate as to food, sleep, speech and sexual intercourse, and be sincere, humble, pure, free from sloth and persevering. Chivalrous to his foes, modest before his friends, relatives and elders, he should neither respect those who deserve censure, nor slight those who are worthy of respect.

He who knows Dharma should not speak of his fame and prowess of what has been told him in secret nor of the good he has done for others. He should diligently earn knowledge, wealth, fame, and religious merit, and avoid all vicious habits, the company of the wicked, falsehood and treachery. The householder should employ himself in the acquisition of what is necessary and in its protection. He should be judicious, pious, good to his friends. He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence. He should hold his senses under control, be of cheerful disposition, think of what is good, be of firm resolve, attentive, far-sighted and discrimina-

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 1699

In the matter of the intestate estate of the late Vairamuthu Sabapathipillai alias Nagalingam of Nallur. Deceased

Ledchumipillai widow of Sabapathipillai alias Nagalingam of Nallur. Petitioner

Vs.

1. Sabapathipillai Poopala-siogam; 2. Maheswary daughter of Sabapathipillai; 3. Bhoovaneswary daughter of Sabapathipillai; 4. Sabapathipillai Thanabasingam; 5. Sabapathipillai Tharmakulasigam all of Nallur 2nd to 5th Respondents being minors represented by their proposed Guardian-ad-litem; 6. Thambiah Subramaniam of Urelu. Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before Spencer Rajaretnam, Esquire District Judge, Jaffna on the 18th day of December 1953 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian-ad-litem over the minors the 2nd to 5th Respondents for the purpose of representing them in this case and that the Petitioner be declared entitled to Letters of Administration to the intestate estate of the abovenamed deceased and that the same be issued to her accordingly unless the Respondents or any other person or persons shall on or before the 8th day of February 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor Respondents shall be produced before this Court on the said date.

Jaffna, this 18th day of December 1953

Sgd. S. Rajaratnam District Judge

Drawn by Sgd M. R. Karalasingham Proctor for Petitioner.

8-2-54

Time to show cause extended till 12-3-54

Itd S. R. D. J.

(O 183.26 & 5.)

ting in the use of his senses.

In this simple background provided by the foregoing discussion it will be easy for us now to spotlight the service aspects of the householder's specific duties.

## Wealth And The Law Of Attainment

By

V. E Willis - Maladeniya

The vibratory activities of the planetary Universe are governed by a law of periodicity. Everything that lives has periods of birth, growth, fruition and decline. These periods are governed by the Septimal Law.

The Law of Seasons governs the days of the week, the phases of the moon, the harmonies of sound, light, heat, electricity, magnetism, & atomic structure. It governs the life of individuals and of nations, and it dominates the activities of the commercial world.

Life is growth, and growth is change. Each seven years period takes us into new cycles. The first seven years is the period of infancy. The next seven years the period of childhood, representing the beginning of individual responsibility. The next seven years represents the period of adolescence. The fourth period marks the attainment of full growth. The fifth period is the constructive period, when men begin to acquire property, possessions, a home and family. The next, from thirty-five to forty-two, is a period of reactions and changes, and this in turn is followed by a period of reconstruction, adjustment and recuperation, so as to be ready for a new cycle of seven, beginning the fiftieth year.

Those familiar with these cycles will not be disturbed when things seem to go wrong, but can overcome by the full assurance of the higher law which invariably controls all other laws, and that through an understanding and conscious operation of spiritual laws we can convert every seeming difficulty into a blessing.

Wealth is a product of labour, not a cause; a servant, not a master; a means, not an end.

The most commonly accepted definition of wealth is that it consists of all useful and agreeable things which possess exchange value. It is this exchange value which is

(Continued on page 4)

# REFORMED ALMANAC

## Essential Says Indian Government

VARIOUS almanacs are in use today both in India and Ceylon. They vary in various aspects such as date, time month, year etc. The inconvenience caused by such variations is very great. The Indian Government has therefore set up a Committee to examine the different calendars and put forward a uniform calendar which would be based on scientific research. In spite of the natural difficulties in effecting such changes it is hoped that it would be such as would meet the general requirements of all the sections.

Dr. K. D. Malaviya welcomed the above committee as Mr. Nehru's representative and said "It is rather strange to find that while most of

uniform calendar based on a scientific study for the whole of India. We have at present 30 different calendars, differing from each other in various ways, including the methods of time reckoning. These calendars are the natural result of our past political and cultural history and partly represent past political divisions in the country. Now that we have attained independence, it is obviously desirable that there should be a certain uniformity in the calendar for our civic, social and other purposes and that this should be based on the scientific approach to the problem.

It is true that for governmental and many other public purposes we follow the Gregorian calendar, which is used in the greater part of the world. The mere fact that it is largely used, makes it important. It has many virtues, but it also has certain defects which make it unsatisfactory for universal use.

It is always difficult to change a calendar to which people are accustomed, because it affects social practices. But the attempt has to be made even though it may not be as complete as desired. In any event, the present confusion in our own calendars in India ought to be removed. I hope that our scientists will give us a lead in this matter.

## Wealth And The Law Of Attainment

(Continued from page 3)

the predominant characteristic of wealth.

When we consider the small addition made by wealth to the happiness of the possessor, we find that the true value consists not in its utility but in its exchange value.

This exchange value makes it a medium for securing the things of real value whereby our ideals may be realized.

Wealth should then never be desired as an end, but simply as a means of accomplishing an end. Success is contingent upon a higher ideal than the mere accumulation of riches, and he who aspires to such success, must formulate an ideal for which he is willing to strive.

Prudent wealth is but the forerunner of humiliation and disaster, because we cannot permanently retain anything which we do not merit or which we have not earned.

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(Established 1918)

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Amount of Calls made Rs. 134,367.00

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CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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FOR FURTHER PARTICULARS APPLY TO:  
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Suriff.

## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 508

In the matter of the estate of the late Poothathambiy Kanapathypillai of Puloly West. Deceased.

Kanapathypillai Ramalingam of Puloly West.

Vs. Petitioner.

1. Kanapathypillai Soma suatharam of do; 2. Kanapathypillai Muttocumaru of do; 3. Kanapathypillai The-yagarajah of do; 4. Kanapathypillai Maniccam of do; 5. Kanapathypillai Subramaniam of do; 6. Vallipillai widow of Kanapathypillai of do.

Respondents.

This matter of the petition of the abovesaid Petitioner praying that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner as the eldest son of the deceased coming on for disposal before A. W. Nadarajah Esquire District Judge Point Pedro on the 10th day of February 1954 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the Petition and Affidavit of the Petitioner dated 9th February 1954.

It is ordered that Letters of Administration to the estate of the abovesaid deceased be issued to the petitioner as the eldest son of the deceased unless the respondents or any other person interested shall on or before the 23rd day of March 1954 show sufficient cause to the satisfaction of the court to the contrary.

The 10th day of February 1954

Sgd. A. W. Nadarajah,  
District Judge.

Drawn by  
K. Subramaniam  
Proctor for Petitioner.  
(O. 132, 26 & 5)

## ORDER NISI

GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1704

In the matter of the Intestate Estate of the late Nagamathu wife of Nagamathu Manickam of Pannai Road, Vannarponna, West Jaffna. Deceased

1. Karthigesu Nagalingam and wife

2. Thajyalmathu both of Konan Thoddam Jaffna

Vs. Petitioner

1. Nagamathu Manickam of Pannai Road, Vannarponna West, 2. Arunasalam Eliathambiy of Pulukuthi Thoddam Jaffna, 3. Arunasalam Naliathambiy of Mannipay, 4. Meenambikai daughter of Valliparam Mathiah 5. Valliparam Mathiah and wife 6. Selvam formerly wife of K. Kanagasabai all of Konan Thoddam Jaffna. 7. Vello Arunasalam of Pannai Road, Jaffna Respondents

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge Jaffna on the 30th day of December 1953 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioners and the affidavit of the abovesaid petitioners dated 28th December 1953 having been read;

It is declared that the 5th Respondent be appointed Guardian-Ad-Litem over the 4th minor Respondent and that the said minor be produced in Court and that the 2nd petitioner be declared entitled to have Letters of Administration as the sister of the deceased and the same issued to her accordingly unless the respondents or others

ORD R NISI GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1705

Vethavally widow of Mailvaganam Saravanabawan of Sandilipay Petitioner

Vs

1. Naganathar Thambirajah and wife

2. Gowrinayagi of Sandilipay

3 N. Chelliah and wife

4. Gowrinayagiammal of Kokkuvil East

5 N. Aiyadurai and wife

6. Gowri Iswary of Urumpiray North

Respondents

In the matter of the Intestate Estate of the late Mailvaganam Saravanabawan of Kokkuvil

Deceased

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge Jaffna on the 30th day of December 1953 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated 30th December 1953 having been read;

It is declared that the said petitioner be declared entitled to have Letters of Administration as the widow of the deceased and the same issued to her accordingly unless the respondents or others shall on or before the 8th day of February 1954 show sufficient cause to the satisfaction of this court to the contrary,

This 30th day of December 1953

Sgd. Spencer Rajaratnam  
District Judge, Jaffna

Time to show cause extended to 8-3-54

Sgd. Spencer Rajaratnam

D. J. Jaffna

Drawn by

Sgd. V. Sivasubramaniam  
Proctor for Petitioner

(O. 130, 26 & 5)

shall on or before the 8th day of February 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of December 1953

Sgd. Spencer Rajaratnam  
District Judge, Jaffna

Time to show cause extended to 8-3-54

Sgd. Spencer Rajaratnam  
D. J. Jaffna

Drawn by  
Sgd. V. Sivasubramaniam  
Proctor for Petitioner.

(O. 179, 26 & 5)

In Parliament

## Indo-Lanka Issues Re-Examined

### Opposition Leader's Onslaught

The SWORD of the nation has again arisen to attempt to lead the country; this time it is a holy crusade with a program that does not exclude the possibility of 'scuttling' endeavours should the worst happen. Mr. Bandaranaike wished along with his camp-followers that the ratification of the Indo-Lanka Pact by the Cabinet should not be endorsed by Parliament. In the course of his vigorous speech the Freedom Party Chief had to struggle with the thought that he had been a member of a Cabinet which had the same views on this subject as the present Cabinet but later gathered relief from the fact that politicians changed more often than the off-the-season wind and went on to say that the Government of Sri Lanka had sealed the fate of the people of this Island once and for all.

### Ironical Contrast

In striking contrast with the wholesale condemnation of the Pact by the Leader of the Opposition, Mr. C. Suntheralingam sang the praise of the Premier of Lanka though not melodiously. And the Member for Vavuniya, the champion defender of Indians and their rights, could not think of a better solution to the Indian problem than the one so very tactfully worked out by Sir John Kotelawala.

The debate turned to be a Bandaranaike-Suntheralingam discussion in which Mr. Dahanayake supporting the leader of the Opposition took the while Mr. C. Sittampalam criticised Mr. Bandaranaike's attitude.

The Communist chief supported Mr. Bandaranaike but did not agree with the latter in his proposal to wage a 'Holy War' which he even deprecated.

## BOOK REVIEW

**ISLAM.** By Yogi Sri Gauri Prasad. Published by the All-World Religious Federation. Ananda Katar P. O. Sivananda Nagar, Rishikesh, Himalayas.

Price per copy: Rs. 4. This booklet written by Yogi Sri Gauri Prasad who is the legal adviser of the Divine Life Society attempts to present Islam in a nutshell. This would serve as an aid to the study of Comparative Religion.

## Low Level Of Material Prosperity

*Introductory part of the speech delivered by Dr P S Deshmukh at the F A O Conference on Co-operatives at Kandy*

WE from India feel it a great pleasure and a privilege to associate ourselves with the work of this Conference and participate in the discussion of the problems affecting the growth and development of the form of activity which we firmly believe would lead to a richer and more abundant life for the people of the world, and particularly of the countries represented here today. Due to long his oric connections, close cultural affinities and inter-relationship in matters of trade, movement of ideas and of peoples stretching back to ages, our problems are more or less similar and require a common approach. The central problem which confronts most of the countries of the region is the low level of material prosperity which has resulted from a variety of causes, partly economic and partly social and political. My country, in common with many others of the region, has had to pass through a long period of political servitude and economic dependency which has left an indelible mark on the social and economic life of the people. The standard of life of the vast masses of mankind whom we represent here today is still at a deplorably low level and requires the united effort of the Government and the people to raise it to anything like the standard obtaining in the advanced countries of the world. The threat of scarcity is ever present before our eyes, born out of a low standard of resource use, economic disparities and social inequalities based on out-moded systems of management of land and utilisation of human capacity. In my country, to the dislocation caused by war and post-war factors was added the devastating effects of the partition of the country and the movement to and fro of large masses of population under conditions of unprecedented misery and distress. The war and the post-war years brought the problem of food scarcity to the fore. The partition of the country aggravated our difficulties and resulted in the serious shortage of crucial raw materials required to keep our industries alive. The rapid deterioration in the international situation which culminated in the Korean War added to the problem of getting the much needed foreign supplies and keeping the price level within reasonable limits. A succession of natural calamities cancelled out our best efforts in several directions, forcing us repeatedly to renew our struggle for lost ground. In the face of these vicissitudes, we have had to constantly redefine our objective and readjust our measures to meet new situations.

## Order Nisi granting Letters of Administration

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1706

Nagammah widow of Murugar Sabapathy of 4/3 Katukula Lane, Vannarponnai West, Jaffna Petitioner.

Vs.

Minor 1 Meenadchy daughter of Sabapathy

2 Paskaran Sabapathy both of do

3 Murugar Sinnadurai Jewel Merchant K. K. S. Road, Jaffna Respondents.

In the matter of the intestate estate of the late Murugar Sabapathy of 4/3 Katukula Lane, Vannarponnai West, Jaffna Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esq, District Judge,

Jaffna on the 31st day of December 1953 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated 31st December 1953 having been read;

It is declared that the 3rd respondent be appointed Guardian-ad-litem over the 1st and 2nd minors respondents and that the said petitioner as the lawful widow of the deceased be declared entitled to have Letters of administration and the same issued to her accordingly unless the respondents or others shall on or before the 8th day of February 1954 show sufficient cause to the satisfaction of this court to the contrary.

This 31st day of December 1953

Sgd. S. Rajaratnam. District Judge

Drawn by Jaffna

Sgd. V. Sivasubramaniam Proctor for Petitioner.

Time to show cause

## OBITUARY

We regret to record the death of Mrs. Thairayal-nayagam Thuraiappapillai which occurred suddenly at Tellippalai on Monday last.

Mrs. Thairayal-nayagam was the widow of the late Mr. T. A. Thuraiappapillai the founder of the Mahajana College and former Assistant Editor of the "Hindu Organ". She has left behind two sons Mr. T. T. Jayaretnam Principal of Mahajana College, Mr. T. T. Dharmarajah of the Motor Commissioner's Department and Mrs. A. Nadarajah.

The funeral took place on Tuesday in the presence of a large gathering of friends and relations

extended to 8-3-54.

Sgd. Spencer Rajaratnam D. J., Jaffna. (O. 181. 26 & 5)

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 7-3-54 TO 13-3-54

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

This is a good week for personal affairs. Much of the worries that you had last week will clear away. But you will have to work hard for your success. Troubles with your father's relatives shown week end.

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

There will be some quarrels in the domestic circle this week. You will have no peace of mind. Avoid arguments with friends. Relations will help you much week end.

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

There will be no peace of mind this week. You will find it difficult to come to any decisions in important matters. But finances should improve and opposition will melt away.

**CANCER** Punarpusam 4, Poosa, Ayilya [Kataka Rasi]

You will be able to steer clear of most of your difficulties this week. Your friends will help you out of difficulties. But your mind will not be at rest and it is advisable for you to consult your friends before coming to any decisions in any important matters.

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

Conditions in the domestic sphere will improve much this week. Misunderstandings will be cleared. New ventures should be handled with care. Beware of accidents first day of the week.

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

Health upsets likely this week. Domestic life will continue to be troublesome. All is well on the professional side. But expenditure will be on the rise. Monday, Tuesday and Wednesday morning must be spent with care.

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

The first three days of the week will be favourable for your professional affairs. New ventures need careful handling. You will be quick to pick up quarrels and spoil chances. Wednesday, Thursday and Friday morning must be spent with care. End of week turns favourable again.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Except for the last two days this week will be very favourable for your professional dealings. If you do not lose your temper and tackle things with a little patience you are sure to succeed. Health must be given care for some time. The last two days likely to land you into some difficulties.

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

Health will not be very satisfactory this week. Eye troubles and complaints in the stomach likely. You will have to work hard but benefits will be nothing much. Beware of secret enemies week end.

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

You will get some unexpected gains this week. Social success and fame also promised. You will enjoy yourself thoroughly. Some expenditure on lands likely week end.

**AQUARIUS** Asittam 3, 4, Satayam, Pooradatti 1, 2, 3. [Kumbha Rasi]

A good week for social affairs. Professional success also promised. Your finances should improve much. Avoid tussles with relatives week end.

**PISCES** Pooradatti 4, Uradatti, Revati. [Meenam Rasi]

A good week for new undertakings. Friends of the opposite sex will prove to be very helpful. Triumph over competitors also shown. But fathers relatives likely to cause troubles which will upset you much.

# DIVINIZING THE OUTLOOK OF MAN

(Continued from page 1)

life, picked up from all parts of the country.

## Philosophical Teacher

The Karmakanda of the Vedas, the Jnana-kaanda of the Upanishads, the laws of moral and social discipline of the Smritis, the methods of psychical discipline of the Yogi-sampradaya, the methods of philosophical speculation of Sankhya, Vedanta, and Nyaya—all these have their proper place in the Puranas. Karma, Jnana, Yoga, and Bhakti, Dvaita-vada, Advaita-vada, Dvaitadvai a-vada, Bahudeva-vada,—all these embrace one another in them. Leaning towards Bhakti is of course predominant all through the Puranas, inasmuch as this is most appealing and elevating to popular minds and hearts. Logic does not play any leading part in these discourses. Their chief interest lies in inspiring the lives of the men, women, and children of all classes in human society, and not in establishing any particular metaphysical or religious view.

In their noble attempt at popularizing philosophy and religion, the Puranas greatly liberalized them and freed them from all sorts of exclusiveness. People were made acquainted with all the varieties of conceptions about God and taught to cultivate a feeling of respect for all of them.

In India one may find dogmatism and consequent narrowness, bigotry, and fanaticism among the learned pundits and devout ritualists belonging to particular orthodox schools of philosophy and religion, but among the Indian masses dogmatism is unknown, and therefore fanaticism also is unknown.

They have regard for every Rishi and Muni, every founder of every religious sect, every philosophical viewpoint, every mode of religious discipline. They receive inspiration from all of them. Their special attraction for and devotion to any particular system does not involve disrespect for other systems followed and loved by other religious people. Thanks to the teachings imparted by the Puranas, the Indian men and women in general, though so backward in book-learning, have an intelligent conception of the deepest problems of human life and have a very broad and tolerant philosophical and religious outlook.

## Contributory Value

Perhaps the most remarkable and valuable contribution which the Puranas have made to the spiritual culture of India and the world is that they have brought down God very near to the common

people of the world. Avatara-vada is a doctrine which the Puranas have greatly popularised. This doctrine of God's coming down to the world for the good of His creatures lays strong emphasis upon the merciful and loving character of God. There are many religious systems in the world which have preached the love and mercy of the Divine Lord of the universe. They generally propound the belief residing in His spiritual realm above and beyond this material and human world, showers His blessings upon His creatures from above, grants the prayers of His Bhaktas, delivers them from distress and bondage, and performs many acts of mercy from behind the screen. One of the great acts of His love and mercy to the human race is that He sends special messengers, prophets, apostles, or messiahs for conveying His commands or gospels to the men and women of the world and showing them the path to Heaven.

But the Puranas go far ahead of them. They assert that the Lord Himself comes down to this world in finite human forms and sometimes in the forms of other creatures as well, in order to destroy the forces of evil and disorder, to make the path of self-fulfilment easier for the weak and depressed men and women of the world, to show by the example of His own worldly life as well as by inspiring teachings the super-worldly ideal of human life, to demonstrate the possibility of the realization of Divine life in and through the finite psychical and physical embodiment, and to attract men, women, and children of all grades of society towards Himself by His wonderful and admirable activities. The Puranas describe the various processes of man's ascent towards God as well as the various astonishing ways of God's descent among men and His various playful activities in association with them for their earthly benefit and spiritual elevation.

It has been aptly said that the Puranas have wonderfully humanized God and divinized man. They have drawn glorious pictures of men realizing Divinity in their own human lives by dint of their deep devotion and systematic Sadhana. They have shown the manifestation of divine qualities and powers in human personalities and elevated man to the position of the object of worship to man.

The Puranas thus teach men and women of all classes that God is so loving and merciful to them that He is always eager to minimise the difference between Himself and them, that He comes

## ORDER NISI

IN THE DISTRICT COURT OF

JAFFNA

No: 1710/ Testamentary.

In the matter of the intestate estate and effects of Ramalingam Rassiah of Kanderodai Deceased.

Rassiah Surendranathan of Kanderodai, presently of the Medical Research Institute, Colombo.

Petitioner

Vs.

1. Sellamma widow of Rassiah; 2. Rassiah Viswanathan both of Kanderodai; 3. Rassiah Vishnu Rajendran of 51 High Street Wellawatte; 4. Vinayaga Visalatchy daughter of Rassiah; Minor 5. Yogeswary daughter of Rassiah both of Kanderodai; 6. Sathasivam Sabaratnam of Pandateruppu.

Respondents

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge of Jaffna on the 2nd day of February 1954 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated the 27th day of November 1953 having been read:

It is ordered that the 6th Respondent be appointed Guardian-ad litem over the minor the 5th Respondent and that the Petitioner be declared entitled to have Letters of Administration to the estate of the above-named deceased and that such Letters of Administration be issued to him, unless the Respondents or any other person interested shall on or before the 5th day of March 1954 show sufficient cause to the contrary to the satisfaction of this Court.

This 2nd day of February 1954.

Sgd S. Rajaratnam District Judge.

(O 184 5 & 12)

down to live among them and enjoy all forms of sweet relationship with them, and that they can enjoy His love and mercy by cultivating all kinds of human relationship with Him in accordance with their tastes. They also teach that through the cultivation of such human love for God man get rid of the veil of avidya and can see God everywhere in His world. The true God-lovers can feel that all the existences of the universe are really made of the love and bliss of God, and hence everything in the world of their experience becomes enjoyable to them. Thus the Puranas not only show the easiest path to the union between God and man, but they also teach the best way to make the world enjoyable to man.

—Prabuddha Bharata.

# JIVANMUKTA—THE SPIRITUAL HERO

(Continued from page 2)

thrill of joy and peace in his presence.

A Jivanmukta is an ocean of mercy. He tries his level best to rescue the worldly-minded who are deeply immersed in the mire of misery. He guides the aspirants in the attainment of Brahma Gyana which leads to perfect freedom. His very presence is thrilling and inspiring. He guides the students by his mere silence just as the silent Dakshinamurthy guided the four Naistik Brahmancharis, Sanak, Sanandana, Sanatsujat and Sanat-kumara in days of yore.

The way of living of Jivanmuktas or Sages differs. One sage lives in a princely style. Bhagirata lived this kind of life. Another sage lives in a beggarly manner. He lives always in seclusion, One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Jada Bharata lived this kind of life. Another sage lives in a busy crowded city. He plunges himself in service. He talks with the people. He delivers lectures, holds religious classes, write books etc. Sri Sankara led this kind of life. This is due to Prarabdha. Every sage has his own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha this world will be like a prison. Variety in manifestation is the nature of Prakriti.

If the Vasanas and attachment to the objects of the world vanish entirely and if one is in that immovable state he has become a Jivanmukta. He abides in his own Self. He rests in the non-dual Supreme seat. The Gyana vision arises in him. The light of wisdom will shine unobscured like the sun in the absence of clouds. He is never attracted to any worldly object. He is absolutely free from delusion and

sorrows. He actually feels that the Self alone pervades and permeates everywhere in this world. He shines with Brahmic effulgence. He possesses equal vision and a balanced mind. He is free from longing for sensual objects because the mind will always be made cool with Brahmic Bliss. He is bathed in the cool ambrosial nectar that dribbles from a contented and quiescent mind.

There at the summit of the hill of Eternal bliss you can see now the Jivanmukta or a full-blown Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nidhidhyasan (meditation.) He spent sleepless nights. He spent long vigils on several balting stages. He persevered with patience and diligence. He surmounted many obstacles. He conquered despair, gloom and depression. He is a beacon light to the world now. Remember that he was also rotting in those days in the quagmire of Samsara like yourself. You can also ascend to that summit if only you will.

Om Santi.

## AMRITHA STORIES 4

(Continued from page 1)

best is the silent spiritual work. "Thought Power" is great. Prayer is Power. The greatness and the glory of our country depend not on physical or material wealth but on the spiritual strength and wealth of the people inhabiting it." The Sadhu then reminded the King, the wise saying "He is indeed a blessing to his mother, his family, his country and to the whole universe, whose heart is ever good and who silently meditates on the supreme, for the good and the happiness of all."

வாழ்க்கை வளமுடன் பெரிய மலிவானது சாங்க மன்னன் கோமுகை யாச செய்க குறைவிடா துயிர்கள் வாழ்க நான்மறை யறங்க: கோங்க நற்றவம் வேள்வி மல்க மேன்மைகொள் சைவ சீதி விளங்குக வகை பெய்கலாம்.

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