

AMRITHA STORIES 6.

"Be In The World But Not Of The World"

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

WE want to be happy for ever. Yes, from the mightiest elephant to the tiniest ant—all creatures—both animate and inanimate work hard to become happy. We ask a scholar, "Why do you study hard?" He replies, "Eternal happiness." We see a soldier. He is prepared to sacrifice his life for happiness! A merchant works day and night without rest. He has plenty of money, comforts and luxuries but not happiness. A labourer exposes himself to sun, rain and wind. He works the twenty-four hours. We ask him, "Well, brother, why do you work so hard? Why do you wear rags?" He replies, "I want happiness." Thus if we can speak the languages of birds and animals, hills and creepers, they will also invariably say, "We want happiness."

Now the questions are "Are we happy? Is happiness a temporary sensation? Can we not become permanently happy? What are the ways and means of becoming eternally happy?" One such way to become eternally happy is to live a detached life. The Gita says, "He who does actions forsaking attachment, resigning them to Brahman, is not touched by evil, like unto a lotus-leaf by water." (Ch. 5. Sloka—10).

Here is a story. Once the Tamil Nadu was ruled by a pious and powerful King called Athiveera Pandyan. He had equally a famous son called Jagaveera Pandyan. The old King did his utmost to see that the young prince got the best type of education from the best type of teachers. One such famous and scholarly instructor was His Holiness Swamy Sadananda. He was true to his name for he knew the secret of being "eternally happy or blissful." He was the greatest scholar and thinker of the day. He was well versed in all branches of study i. e. politics, economic, literature, ethics, philosophy etc.

Sadananda wished that his royal pupil should become a model ruler—like that of Janaka or of Aswapathy. He instructed the prince to live an unattached life so that the life would be ever bliss-

ful—both herein and hereafter. He conveyed the significance of the sayings, "As the head is so are the limbs" and "As the King is so are his subjects". The teacher well and wisely instructed the prince that the love of his parent, wife and children towards him and his love towards them were ever transient. But that love should be sublimated and directed to virtue, truth and wisdom.

The prince who was intensely attached to his father, mother, wife, children and friends demanded a practical demonstration of his teacher's saying. Sadananda accordingly consented. On a particular day as previously arranged, the teacher administered a sort of medicine to the prince who immediately fell down senseless on the ground. For all outward appearances the prince was dead but he could hear what others said and he was keenly alive to all the things that were taking place around him.

Soon the king, the queen, the wife, the close relations and friends crowded round the 'dead' prince. They were shedding streams of tears. They were choked with feelings.

Sadananda then told them thus, "There is only one way of reviving the prince from death. Some body in this assembly must sacrifice his life for the prince. I have this pill. If you take this pill you will fall unconscious. Then I can easily transplant that life energy into the prince. May I know whether the father king is prepared to die for the son?"

To this the old king replied, "You all know that I loved my son with all my soul, heart and mind. I sacrificed all my comforts for his joy, comfort and happiness. Now I have only a few more years to live. Let me live out these years for the good of my subjects." The Mother-queen also had a similar excuse to say. The wife too said that she must live for the good of the baby prince. Thus every individual who was closely

New Method Of Health Propaganda

An intensive Health Propaganda work in the Grand Bazaar area of Jaffna has been organised by Mr. Sam A. Sabapathy, Mayor of Jaffna Municipal Council through his Public Health Department. A microphone with four loud speakers is fitted in the market square and on every Saturday mornings Health Talks and practical demonstrations are given to the public, the main emphasis being laid on how to keep the town clean. Special attention is being paid to the scavenging of the Grand Bazaar area. A gang of special labourers work daily from 6.30 A. M. to 6 P. M. in the evening. Receptacles are kept at various points for spitting and directions being given by special boards showing the location of these receptacles. In the talks given on Saturday mornings special emphasis is being given as to how the public should co-operate in this activity. Mr. Sam A. Sabapathy, Mayor had found this kind of propaganda very effective in the Nallore Temple High Festivals and has introduced this in the Grand Bazaar area to achieve similar results.

In addition to this the Health Demonstration Van of the Department of Health Services was at Jaffna recently and did intensive demonstration work and gave cinema shows in schools within the Town. It visited all the Training Colleges where health demonstrations with lectures were delivered by Mr. P. Nadesan, Propaganda Officer of the Council and Mr. K. T. Muttiah, P. H. I. in charge of the Van. Large crowds were attracted by these shows and demonstrations which won the appreciation of the schools and the trainee teachers.

associated with the prince and who swore that he would sacrifice his life for the prince, slowly withdrew from the arena.

The good and wise preceptor, Sadananda then said, "I am a 'Sadhu.' I will sacrifice this life for the sake of this royal pupil. By my Yogic powers I will not die even if I swallow the poisonous pill." So saying he swallowed the pill. By this time the effect of the medicine administered to the

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MARRIED LIFE

(By MUHANDIRAM E. P. RASIAH,

FROM the point of view of costume and cultural outlook the present-day educated girl in Jaffna looks more westernised while the educated boy seems more nationalised. We come across marriages between such nationalised bridegrooms and anglicised brides. Let us examine the conditions of one such pair and see how they fare in the battle of life.

As husband and wife, they somehow got reduced to a common denominator. It was not that the husband ascended (or descended) to the wife's denationalised condition, but oftener the wife—except perhaps, where in a clash of personalities, the feminine was more forceful—managed to equate herself to the husband's level. As a student she had passed the S. S. C. and had commenced reading in the H. S. C.; she had also mastered the piano and the use of the Veena. Her parents however altered all her academic aspirations by the prosaic proposition of their having procured for her at a cost of Rs. 30,000/- a husband. The idea was not distasteful to her, but she wondered how her violin and veena, mathematics and chemistry would fit into the scheme of things.

The husband, with an appetite for tasty dishes and a keen eye to his own comforts, believed in Omar Khayam's saying "Eat, drink and be merry". He was, however, free from the trappings of western attire—as a nationalised young man, his rigging was gracefully sparing—and consequently was amazed at the complexities of his wife's wardrobe and her deep dependence on cutex, lipstick and make-ups. Her partiality for transparent materials of clothing worried him, for, the cash portion of the dowry was dwindling down to zero. Should he straight away

suggest to her some sartorial reforms? No. He would go slow.

He had got his mother, an embodiment of orthodoxy to stay for a week with his wife. His mother, an ancient product of Thesawalamai, and her westernised daughter-in-law failed to see eye to eye in most matters and could not get on. Ancient ideals and antiquated modes came into conflict with modern fashions and foibles. The mother-in-law went away in a huff. The husband was upset.

The H. S. C. wife told him loftily "we don't dress now-a-days as our grand-mothers used to: transparent blouses and tissue sarees are the fashion of the day." The husband quickly made up his mind to cultivate a perpetual sulk. "His wife's suavities and sweet overtures kept him unmoved and he became quite a bear-grumbling at feeding time, grunting thereafter—and remained generally disagreeable except when, lulled by Bacchus, he snored away his consciousness in a long afternoon siesta."

The wife tried to bury her sorrows by rushing to her piano and thumping on it various melodies, the sounds of which as so many discords disturbed her lord's slumbers. He rose in wrath from his mat—he did not believe in sofas—and shouted for his coffee. This was speedily brought by a servant to whom he confided that the disturbing notes had brought on a headache. The cup of coffee enabled the husband to be in his right mind to set out on a stroll with a snough-box and chew as his companions. On his return home, for his dinner, he found the house in silence. His wife and servant had left in a car which had just then returned with a note from his father-

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தருசுநிபுரம்.

சமச்சிவாயவே ஞானமுக்கவியும்
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சமச்சிவாயவே நன்னெறிநாட்டுமே.

தருசுநிபுரம்.

Hindu Organ

FRIDAY, MARCH 19, 1954

Treasure These Thoughts

The highest Yogi attains the knowledge of the Self through Nishkama Karma, Dhyana, Bhakti and Jnana. To him is bestowed the supreme bliss of God-union.

A GREAT OCCASION

THE visit of the President of the U. N. General Assembly to Sri Lanka has added to the prestige of this young nation. It is pleasingly significant that Srimathi VijayaLakshmi Pandit in acknowledging the felicitations of the metropolitan Municipal Council had said that she looked forward to the day when Sri Lanka could take her rightful place in the United Nations.

The inter-change of visits of distinguished sons and daughters of two neighbouring nations is certainly a matter of family pride. But the visit of Srimathi VijayaLakshmi to any nation would be an occasion of spontaneous enthusiasm. Womanhood today has taken its rightful place not merely in the affairs of the state but in international matters as well. This achievement has been due mainly to the forceful personality of Srimathi VijayaLakshmi.

The scion of an illustrious family that had contributed significantly to the liberation of the motherland, Srimathi VijayaLakshmi is today at the helm of affairs of an organisation that is pledged to free the entire world from vicious war-mongers. With an awakened Asia and stalwart statesmen like Premier Nehru to guide the destinies of men and nations, the U. N. O. should be able to discharge its duties under the distinguished direction of its woman-president. Political wisdom alone cannot save mankind. Political conduct must be elevated to a high ethical order

Sri Lanka Establishes Swimming Record

Mr. M. Navaratnasamy's Heroic Feat

Following the example of the Egyptian lady who attempted to swim across the English channel, Mr. M. Navaratnasamy Agricultural officer, Valvettiturai has been cherishing the ambition of crossing the Palk Strait a distance of 30 miles. In his first attempt he cleared a distance of 10 miles and that in the stormy month of September. Again during the last month he bettered his first achievement by reaching a point 20 miles from the Northern shores of the Island.

Last Tuesday he set out to conquer the Strait and left the shores at Valvettiturai with the blessings of a large crowd of friends and admirers at about 3.52 and reached a point only six miles from Kodikarai. The record-breaker would have created further records if not for the fact that the sea was furious towards the Indian coast. Though the Palk Strait could not be crossed yet Mr. Navaratnasamy had succeeded in establishing a world record for the longest distance covered at a swimming stretch.

P. S. P. Govt. For Travancore - Cochin

The selection of Mr. Pattom Thanu Pillai, the P. S. P. Leader as Chief Minister has put an end to a fortnight's behind the scene moves. Communist Party has been outwitted. The Congress Party has assured the P. S. P. Government of its full support. The new Premier was also the Congress Premier when the First Cabinet was founded in 1947.

In this, Bharat has always given the lead to the world. It was left to an Indian to wage the first war of non-violence and register an unqualified triumph. Hence the U. N. O. has every chance of serving the turmoil-tossed world and bringing peace and contentment to mankind under the distinguished leadership of its first woman president. Sri Lanka welcomes a great Ambassador of peace with feelings of pride and pleasure.

Srimati VijayaLakshmi Pandit

India and world womanhood won the highest honour the United Nations could bestow, when the General Assembly, on September 15, elected Srimati VijayaLakshmi as its President for the current session. A significant feature of the election was the open support of not only the Arab-Asian Bloc and the British Commonwealth, of which India is a member, but also of the United States and Soviet Russia.

Graceful, silver-haired Srimati VijayaLakshmi is no new comer to the United Nations. She was at San Francisco in a non-official capacity when the Charter of the United Nations was being written. She has been head of virtually every Indian delegation to Assembly meetings ever since.

VijayaLakshmi was born on August 18, 1900, at Anand Bhavan, the stately ancestral home of the Nehrus in Allahabad. She was named Swarup (the beautiful one) by her parents. The name VijayaLakshmi (Goddess of Victory) was given to her when she married Ranjit S. Pandit, an eminent Sanskrit Scholar and Barrister.

In the aristocratic traditions of the time, Swarup, a charming, quiet and obedient child, was entrusted to the care of an English governess. She was educated privately at home, except for a few years spent in Switzerland.

Call For Freedom

As VijayaLakshmi grew up, she imbibed the spirit of the political awakening that was then sweeping India. Her father, Motilal Nehru, was a great lawyer and an ardent patriot. Noted politicians of the day came to him and later to Jawaharlal, her brother, for discussion and advice. So, when Mahatma Gandhi sounded the call for freedom, VijayaLakshmi was politically mature for the struggle that lay ahead.

Her opportunity came in 1932, when all the leaders had been arrested and women were called upon to do their share. VijayaLakshmi, now a fiery young woman, at once took the lead. Mother of three children, she did not hesitate to face lathi charges (beating by the Police with long bamboo sticks) and jail life. She spent altogether two years and nine months behind bars, over three periods of 16 7 and 11 months respectively.

In 1935, she was elected Chairman of the Education Committee of the Allahabad Municipality. Two years later, she was elected unopposed to the Legislative

Assembly of the State of United Provinces and became the first woman Minister in India, holding the portfolio of Local Self Government and Public Health. She put every ounce of her energy into the job and made a success of it. She still regards her work during this period as the most rewarding of her political career.

She took an active part in the emancipation of Indian women. She was a pioneer of the Indian Women's Conference, responsible for securing franchise and full equality for them. During 1940-42, Srimati VijayaLakshmi presided over the Conference. She was also Vice-President of the Women's International League for Peace and Freedom.

Srimati VijayaLakshmi rose to great heights when she represented her country abroad, both privately and officially. In 1944, she went to the United States to plead the cause of India's Independence. With the spirit of a crusader, she went from city to city making innumerable speeches to huge audiences. At San Francisco, while the big powers were discussing such questions as disarmament and veto, outside the doors of that committee room stood VijayaLakshmi, raising the voice of the subject peoples for freedom and advancement. "I speak for my country", she said, "because its natural voice has been stifled by British duress. The voice of 600 million of enslaved people of Asia may not be officially heard at this conference, but there will be no real peace on this earth so long as they are denied justice."

At U. N.

In 1946, the Interim Government of India delegated VijayaLakshmi as head of the Indian team to the U. N. to cross swords with General Smuts on his policy of racial segregation. She has not ceased since then to speak up for that worthy cause.

As official Ambassador, her charm and personality won her success and popularity at two of the most important capitals of the world: Moscow (1947-49) and Washington (1949-51).

She attended the U. N. sessions in 1947, 1948 and 1952. She was particularly noted for her brilliant interpretation of India's stand on world affairs and her spirited defence of nationalist movements in Africa, particularly in Morocco and Tunisia.

In April 1952, she led a Cultural Delegation to China.

HOW DO WE HEAR

Every animal adopts its structure and functions to suit its environment in which it lives. To lead a successful life, animals have to respond and adapt to various external factors tending to affect its living. In man the nervous system is highly developed. He has developed special sense organs as eyes, ears, nose etc. which have reached a high degree of perfection. By these means man has developed the power of intelligence and discrimination which makes him far superior to other animals.

In man hearing apparatus is highly developed. Sound produced by living and non-living objects are perceived by our ear. The so-called ear really consists of three parts (i) The external ear (which we normally refer to as ear) (ii) middle ear and (iii) internal ear (which are deeply situated. The

By SEKAR

ear lobe is of characteristic shape. Its function is to collect the sound waves and pass it in. In man it is not moveable but in other animals it is moveable. A cow on hearing a sound moves its ears to the direction of the sound.

The ear drum is deeply placed in the external ear. It resembles the drum of a loud speaker, but it is endowed with certain special properties. Sound is transmitted in the form of waves and this strikes ear drum. In the middle ear are two bony structures which are in communication with this eardrum so that with the movement of the eardrum by sound waves these bones will also move. These bones in turn by their movement cause changes in fluid pressure in the internal ear. The internal ear communicates with the nerve cells. The fluid disturbance causes a movement of the fine hairs in the nerve cells and this is interpreted by the brain as the sound which we hear. All these processes take place within a millionth of a second.

Though this is in short the essential process in hearing there are complicated theories to explain the different mechanisms

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PURSUING THE PATH OF JNANA YOGA

With Spiritual Preceptor
As Guide

WITHOUT the direct guidance of a spiritual preceptor it will be very difficult to pursue the path of Jnana Yoga. First of all, it is not quite easy to procure the help of a truly enlightened teacher. Certain amount of intellectual development and higher education on the basis of the university curricula are found necessary. There are more deluded Jnana Yogis than partisan-minded Bhaktas.

Jnana Yoga is not meant for all. With the progress of time there has been a great deal of change in the method of approach to, and in the process of understanding Vedanta. Though basically the same in its general implications, truth is ever dynamic. Human thought is likewise dynamic, being subject to the changing conditions as necessitated by the process of evolution.

A detailed knowledge of the ancient, medieval and modern philosophical classics, both western and eastern, a general knowledge of the history of the world, of sociology, psychology, logic and contemporary constitutional systems of the various nations of the world, will be, in a way, helpful to prepare and educate one's mind for the practice of Jnana Yoga. This path is certainly not meant for the intellectually feeble, misinformed, temporally unenlightened, bigoted, dull-witted, perverted, unsophisticated and arrogant type of students.

After one has sufficiently educated oneself as per the procedure adopted by distinguished academics and through other avenues of general knowledge, there should begin the first phase of Sadhana—the study of the standard Vedantic texts, cogitation and deep meditation over their subject-matter, and practical experimentation of their values on one's daily life. Academic education or private education on the academic line is by no means essential for every type of students of Jnana Yoga. But the more informed a student is, the better will be the prospects of his progress. The less informed the student is, the more will be the

prospects of his perversion. It is wrong to imagine that the less a man knows, the better is the scope for his spiritual enlightenment. Such a hypothesis is based on the maxim that 'ignorance is bliss.'

The power of reason is not sufficient for actual spiritual advancement in the case of a beginner. The basic qualities of selflessness, compassion for the fellow-beings in whom one has to search the hidden, common consciousness, restraint of the senses, ethical discipline, adaptability, purity, and goodness—all these have to be pursued side by side with one's study. This is the second phase, which constitutes inner education.

The process of inner education should be continuous. Transformation of the animal nature into human nature and the sublimation of the human nature into divine nature should go on with relentless effort. An hour or so of formal meditation should be set apart in the early morning hours, and at other times, as far as practicable, without being absent-minded, one should engage himself in informal meditation, i. e., a feeling of oneness and the presence of God everywhere should be developed even while engaged in work.

When the student is alone and has leisure, he must sit calmly in a secluded place and begin contemplation or fix the consciousness in the highest Divinity. When the meditation is concluded, he must try to express in life outside the sublime qualities which he felt during meditation. As far as conduct in life is concerned, there should be no 'in meditation' and 'out of meditation' for him. The aspirant should always manifest spiritual qualities through his every action, though never obtrusively, and an aura of goodness should always be present around him.

Now about the type of meditation. What kind of meditation has the aspirant to engage himself in? Truly, there can be no Nirguna meditation in

—Astrological—

WEEKLY FORECASTS

'SRI PATHY'

FROM 21-3-54 TO 27-3-54

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

The first three days of the week are favourable for new undertakings. You will be able to regain something through your old investments. Wednesday, Thursday and Friday are not favourable days. Week end will turn to be favourable again.

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

Domestic upsets are likely this week. Troubles in the office are also shown. You may fall out with some of your friends, Friday evening and Saturday the worst out of the lot.

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

Some changes for the better are likely before the end of the week. Expenditure will be on the rise but you will get enough to meet them. Avoid arguments with senior officers week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will find it difficult to come to any decision in important affairs this week. By your wavering you may lose some good chances. Financial gains promised week end. Triumph over competitors also shown.

LEO Maha, Pooram, Uttirai 1, [Singha Rasi]

Your mother's health might cause you some anxiety this week. Domestic upsets are also shown. Do not begin anything new or interfere into other people's affairs, if you want to avoid losses and troubles.

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

A good week for professional affairs. You will be able to triumph over your competitors. Gains through lands and landed properties also shown.

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

You will be quick to pick up quarrels this week. Mental worries and domestic upsets are also shown. Beware of scandal mongers. Health upsets likely week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

If you can control your temper you will be able to achieve much. Don't jump to hasty conclusions in important affairs. Misunderstandings will be the cause of most of your troubles in the family. All is well on the professional side.

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

Health will continue to remain a problem this week also. Financially a good week but you will not be able to save anything. Friends will be very helpful in your undertakings.

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

An exceptionally good week for professional deals. You will be able to make much money. But there are indications for spending in luxuries. Fame and social success also promised.

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

You can rely on your friends to help you out of difficulties this week. Success in educational pursuits also shown. You will gain much fame and devote much time in public activities.

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

Your relatives will upset much of your plans this week. Troubles through secret enemies also shown. Health upsets also not ruled out.

the literal sense. The mind can never think of a void. The very concept of the void or even the universal is somehow a concept, a feeling either of emptiness or fullness. Close your eyes and try to meditate upon this abstraction; you see either darkness, or some shades of light, or you imagine a single-coloured mass of light. This darkness or light itself is qualitative, and, fundamentally, the Self is neither dark nor does it shed any particular light. Hence every form of meditation is qualitative. The process of thinking has got to be associated with some kind of attribute or the other, though in the ultimate analysis, when the mind of the meditator merges in the centre of its attention, the highest Consciousness, every association with the attributes is loosened. That state alone can be truly called Nirguna but then it is no longer meditation but an awareness of the Self by itself. Meditation implies effort and duality. Therefore, it is always

Saguna. What is generally called Nirguna meditation is meditation on a generalised attribute (not particularised form), e.g. that of 'Satchidananda.'

The Self is fundamentally formless, nameless and attributeless. So long as consciousness retains its individuality, it has to associate the higher Consciousness or the Self with the positive qualities of virtue and goodness, so that the individual personality may derive an impetus to raise itself from its animal stage of carnality, greed, hypocrisy, selfishness and a multitude of other vices through the ennobling, regenerative forces of purity, nobility, selfishness, compassion and holy love. These attributes, together with similar super-imposed qualities of the Self, omnipresence as for example, should be the basis of meditation for the neophyte student of Jnana Yoga. His daily actions should also be guided, as far as practicable, on the basis of this meditation.

When sufficient progress has been attained in

the field of this primary practice; when the student is able to maintain the awareness of the Self around himself to the best of his ability; when he no longer hurts the feeling of others for any reason; when he is no more adamant in getting his personal interests met at the expense of others; when he has ceased to enhance his own selfish ends without the least regard of propriety or consideration of others; when sensual glamour has lost all fascination for him; when anger and hatred do not smoulder or flare up at the point of provocation and opposition—it is only then and never before that the student is fit to assert the formula 'Aham Brahmasmi.' Until this preliminary ground is traversed, the path of self-restraint, truthfulness, dispassion, non-attachment, compassion, unobtrusive service, humility and constant remembrance of the all-pervading divine Consciousness, is to be pursued.

May God bless all!

—Divine Life

THE UNIVERSE AS PURE BEING

THE HINDU VIEW

(By SWAMI NIKHILANANDA)

Portion of a lecture delivered at the Columbia University Bicentennial)

THE investigation into nature of the universe and of reality by the early Indo-Aryan philosophers was carried on from two levels of experience: acosmic and cosmic, absolute and relative, transcendental and phenomenal.

Reality, as revealed to them in a deep supramental experience, they called Brahman. They described it sometimes as Pure Being, or Sat, and sometimes through the negation of all attributes as Neti, or silence. From the acosmic or absolute standpoint, Brahman alone exists, one and without a second; there is nothing independent of Brahman. Let us try to understand the nature of the non-dual Brahman, or Pure Being from the transcendental standpoint.

Brahman subsists unaffected by time, space, and causality, which are categories of the relative universe. The Hindu philosophers describe this acosmic reality as Satchidananda, Being-knowledge-bliss, pure and absolute. Being, knowledge, and bliss are not attributes of reality; they are its essence. When one of them is present, the other two are also present. Pure Being is pure knowledge and pure bliss. In the domain of transcendental reality there exists no distinction between substance and attributes.

The epithet *being* denotes that Brahman is not non-being; the phenomenal universe, of which Brahman is the cause cannot have been produced from non-being. Thus we read in the Vedas: "My good sir, in the beginning (i. e. before the manifestation of names and forms), this universe was one only, without a second. Some indeed say that this universe was non-being in the beginning, one only, without a second, and that from this non-being being was born. But how, my good sir, could that be so? Rather, my good sir, this universe was being in the beginning, one only, without a second." But this Pure Being is not being in the sense of empirical reality, that is

to say, the visible universe or any object contained in it. Empirical reality is changing and perishable; but Brahman, the reality of reality, transcends both what is and what is not.

Brahman is knowledge, or intelligence. The identity of Brahman and the self, or Atman, has been expressed in the well-known Vedic formula: "That thou art." The very conception of Atman as consciousness implies that Brahman, being identical with man's inmost self, is knowledge. Yet Brahman is not empirical knowledge, which is associated with the subject-object relationship. Brahman is the knowing subject in all, but is itself unknowable by any ordinary instrument of knowledge, such as the mind or the senses. We read in the Vedas: "In truth, O Gargi, Brahman sees but is not seen, hears but is not heard, comprehends but is not comprehended, knows but is not known. Besides him there is none else that sees, besides him there is none that hears, besides him there is none that comprehends, besides him there is none that knows. In truth, in Brahman is space inwoven and interwoven." Again, we read: "He shining, all this universe shines after him: by his light all is lighted." And further: "The universe is guided by knowledge, it is grounded in knowledge, it is governed by knowledge; knowledge is its foundation. Knowledge is Brahman."

Because Brahman is knowledge, it is also bliss. No real bliss is possible without knowledge. But this bliss is quite different from the happiness that a man experiences through contact with agreeable sense-objects. The bliss of Brahman is accounted for by the absence of duality in Pure Being. Fear and misery arise from the consciousness of duality. Pure Being, as bliss, pervades all objects. That is why there is attraction between husband and wife, parents and children, one creature and another creature, God

and man. Brahman is the immutable reality underlying all. Further, Brahman is bliss because it is infinite. There is no real and enduring joy in the finite.

But none of these terms, namely, *being*, *knowledge*, and *bliss*, is used in the ordinary sense. They are the negation of the being, knowledge, and bliss ex-

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ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No 1714

In the matter of the intestate estate of the late Velupillai Thamotheerampillai of Puttur West.

Deceased

Gnanamani widow of V. Thamotheerampillai of Puttur West.

Petitioner

Vs.

1. Thamotheerampillai Thannacheyan
2. Thamotheerampillai Mathithayan
3. Thamotheerampillai Mahendranall of Puttur West.

Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before S. Rajaratnam, Esquire, District Judge, Jaffna on the 27th day of January 1954 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit and Petition of the Petitioner abovenamed having been read.

It is declared that the Petitioner is the widow of the said deceased and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person or persons shall on or before the 1st day of March 1954 show sufficient cause to the satisfaction of this Court to the contrary. Jaffna this 27th day of January 1954.

Sgd. S. Rajaratnam
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner
1-3-54

Time to show cause extended till 5-4-54

Id: S. R
D J.

(O. 189. 12 & 19)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1720

In the matter of the Last Will and Testament of the late Doctor Carthigesar Somasunderam of Araly North Deceased.

Sellammah widow of Somasundaram of Araly North
Petitioner.

Vs.

1. Doctor Somasunderam Thirunavukkarasu of Araly North presently of Haputala

2. Somasunderam Selvanayagam of Araly North presently of the Agricultural Station G. O. D. B. Puranagamakelli, Amparai

3. Somasunderam Rajanayagam of Araly North presently of No. 54 Davidson Road, Bambalapitiya.

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge of Jaffna on the day of February 1954 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated the 6th day of February 1954 and the affidavit of the Notary and the attesting witnesses to the Last Will having been read.

It is ordered that the Last Will and Testament of Doctor Carthigesar Somasunderam, deceased, dated 3rd July 19-7 and attested by S. Tirunavukkarasu Notary Public under No. 2249 and now deposited in this Court be and the same is hereby declared proved and that the Petitioner be declared entitled to Letters of Probate to the said Last Will and Testament and the same issued to her as the Executrix

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1711

In the matter of the estate of the late Nagammah widow of Murugesu Veluppillai of Moolai, Jaffna.

M. S. Nadarajah of Chulipuram.

Petitioner.

Vs.

Ponnammah widow of Naganathar Satbasivam of Moolai Respondent.

This matter of the petition of the above-named petitioner coming on for disposal before Spencer Rajaratnam, Esq. District Judge, Jaffna on the 15th day of January 1954 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the said petitioner having been read; it is ordered that the petitioner be declared entitled to letters of administration of the estate of the said deceased unless the said respondent or anyone else shall appear before this court on the 19th day of February 1954 and show cause to the satisfaction of this court to the contrary.

This 15th day of January 1954

Sgd. S. Rajaratnam
District Judge.

Extended to 19-3-54.
(O. 186 12 & 19)

mentioned therein unless the Respondents abovenamed or any person or persons interested shall appear before this court on or before the 19th day of March 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of February
1954

(Sgd.) S. RAJARATNAM
District Judge, Jaffna.

Drawn by
Sgd. S. Tirunavukkarasu
Proctor for Petitioner.
(O 187 12 & 19)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

Letter to the Editor.

SIGNIFICANCE OF THE PLACE OF SWABASHA

Sir,—The full significance of the place of the National Languages of Ceylon has not yet been adequately realised in all its implications.

This deficiency in our mental outlook arises partly from an incomplete grasp of the very meaning and import of the expression itself viz. "National Languages of Ceylon."

The mind of the nation has not addressed itself to first and fundamental principles appertaining to the subject. Our problems have to be dealt with one by one, patiently and dispassionately and require study and reflection and at times re-examination of current views. Wisdom is tardy of attainment. If at times some of us think that certain views are not right it is best in the interest of the nation to avoid as far as possible blaming others for these views, but to put forward such views as are deemed to be in the interests of national solidarity, welfare and happiness. Recrimination produces heat and obscures lights and defeats the very object we all have in mind.

The following observations are made in the spirit underlying the prefatory remarks and with deference regarding a subject about which there has been great controversy.

The National Languages of Ceylon are, as we know Sinhalese and Tamil. Sinhalese is not merely the language of the Sinhalese community or of the Sinhalese speaking people. If it is one of the National languages of Ceylon, it is the language not of any particular community exclusively but it is the language of all the communities and all the people of Ceylon. Similarly Tamil is not the language of the Tamil community and the Tamil speaking people exclusively, but it is the language of all the people and all the communities of Ceylon.

It is a fallacy in the national context of Ceylon to think that Sinhalese is the language of the Sinhalese people only and that Tamil is the language only of the Tamil-speaking people. This fallacy has been the cause of a good deal of confusion.

These two languages being the National languages of Ceylon are jointly and severally the languages of each and every community in Ceylon and of every Ceylonese citizen; European, Burgher, Muslim, Tamil, Indian and Sinhalese.

Similarly these two languages being the National languages of Ceylon relate to the entire country without limitation to a particular area.

Every member of the Ceylonese nation is entitled to

adopt the two national languages and to use them both. It would be unfair for any body of persons or even the State itself to diminish or whittle down this right; not only would it be unfair, but it would also be subversive of national interests in the highest sense. The State would be doing the greatest damage to itself by adopting such a policy.

The foregoing statement of principles would be in consonance with the spirit of the present constitution of Ceylon and in consonance with the spirit in which Mr. D. S. Senanayake appealed to all sections of the people to accept it and with the spirit in which it was accepted in response to such appeal.

It is in the fitness of things that the U. N. P. Conference held recently reiterated the Government position and stated that Sinhalese and Tamil should function as the national languages throughout Ceylon. Owing to some utterances of a confusing nature, misgivings were created in the minds of Tamil speaking people. The Resolution passed at the U. N. P. Conference should go to a considerable extent in relieving such anxiety.

The Prime Minister Sir John Kotelawala has previously given the assurance. Mr. Dudley Senanayake when he was Prime Minister had indicated the same thing; so also had his father, the first Prime Minister.

The implementation of resolutions and statements of policy are at times as important as the resolutions and statements themselves. Efforts must be now made and ways and means found to implement effectively the statements of policy and resolutions on the national languages matter. It is trusted that the U. N. P. and the Government would take the necessary steps for achieving this purpose.

Perhaps Standing Committees would be very helpful. Both the Government and the U. N. P. could consider this suggestion. The creation of Committees to implement policy is at times a sine qua non for the successful translation of policy to practice and no more important problem could be found than that of the National Languages requiring the attention of Government and of all political parties.

One of the paramount needs of the country, as the Minister of Justice the Hon. Mr. E. B. Wickramanayake recently stated is to weld the various communities and races in Ceylon into one single political unit for purposes of national solidarity and prosperity; and this object could be best achieved by a statesmanlike implementation of the Language Policy.

S. SIVASUBRAMANIAM

UNO President Visits Sri Lanka

Enthusiastic Welcome to
Srimathi Vijayalakshmi

A welcome which no other distinguished visitor had ever received at the Ratmalana Airport, was the first expression of feelings of the people of this Island about the visit of Srimathi Vijayalakshmi Pandit. Headed by Sir John Kotelawala a large number of Ministers M. P.s and leaders greeted Vijayalakshmi as she stepped out of the Air India plane on Monday at 4-20 p. m. at Ratmalana.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1721

In the matter of the estate of the late Kanthappillai Sanmugam of Karainagar Deceased
Parupathippillai widow of Kanthappillai Sanmugam of Karainagar West.
Petitioner.

Vs.

1. Kanthappar Subramaniam of Karainagar North; 2. Sanmugam Karthigesu and wife; 3. Theivanai of do; 4. Arumugam Nallathamby and wife; 5. Ledchumy of Karainagar west; Minor 6. Velupillai Kanagasabai of do; Minor 7. Velupillai Vaithilingam of do; Minor 8. Parameswari daughter of Velupillai of do; 9. Valliammai widow of Velupillai all of Karainagar west.

Respondents.

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge, Jaffna on the 22nd day of February 1954 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 9th respondent be appointed guardian ad litem over the minors the abovenamed 6th, 7th and 8th respondents and that the petitioner be declared entitled to Letters of administration to the estate of the abovenamed deceased and the same be issued to her accordingly, unless the abovenamed respondents or any others interested shall appear before this court on or before the 26th day of March 1954 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the said 9th respondent do produce the minors the 6, 7 and 8th respondents in court on the said date.

This 22nd February 1954.

Sgd. S. Rajaratnam
District Judge.
(O. 191 19 & 26)

Jaffna College Prize-Day

The Jaffna College Annual Prize-giving came off on Saturday 13th inst. Sir James Frederick Rees, Visiting Lecturer University of Ceylon delivered the prize-day address and Lady Rees distributed the prizes.

ORDER NISI

No. 1722

Testamentary Jurisdiction

In re the Testate Estate of the late Kanagar Paramanather of Myliddy South Deceased
Ponnammah widow of Kanagar Paramanather of Myliddy South.
Petitioner

Vs.

1. Paramanather Sivagnanam of Myliddy South Presently of P. W. D. Colombo
2. Sivameswary daughter of Paramanather
3. Paramanather Mahalingam
4. Paramanather Kulasingam
5. Paramanather Balasingam
6. Paramanather Patmanathan
7. Paramanather Pathmayy all of Myliddy South
8. Sinnathamby Rajaratnam of Kadduvan
Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 23rd day of February 1954 in the presence of Mr. K. Kanapathipillai Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 8th day of February 1954 and the affidavits of the Notary and the two subscribing witnesses dated the 10th day of January 1954 having been read.

It is ordered that the Last Will and Testament No. 4270 made by the deceased abovenamed and attested by P. Eliathamby N. P. on the 31st day of July 1952 the original of which has been produced and now deposited in this Court be and the same is hereby declared proved and the petitioner abovenamed is the Executrix named therein and she is hereby declared entitled to have probate thereof issued to her accordingly and that the 8th respondent be appointed and he is hereby appointed guardian ad litem over the 3rd to 7th named respondent minors unless the respondents abovenamed or other interested shall on or before the 26th day of March 1954 appear in this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minors be produced in Court on the said date.

This 23rd day of February
1954

S. RAJARATNAM (Sgd.)
District Judge.

Drawn by
K. Kanapathipillai,
Proctor for Petitioner.
(O 192. 19 & 26)

Mahajana Carnival

Opened By Minister
Of Education

The Mahajana College Carnival was declared open by Mr. M. D. Banda, Minister of Education on Wednesday last at the carnival grounds at the Jaffna Esplanade in the presence of a large gathering.

The Carnival is scheduled to extend up to April 4. According to the program and arrangements there are several items of educational and cultural interest and entertainment value.

PERSONAL

Pandit N. Ehambaram, Proctor S. C. and N. P. Vaddukoddai has been appointed an Enquirer into sudden deaths.

Change of Name

I Ponnambalam Ponnammah of Neervely North, Jaffna hereby inform the Government of Ceylon and the General Public that henceforth I shall be known as Ponnambalam Yogeswary and sign as P. YOGESWARY. (M. 281. 19)

How Do We Hear

(Continued from page 2)

involved in each part. A loud sound is clarified in the ear, otherwise it will damage the nerve cells and low tones are magnified. Hairs in the nerve cells are of various lengths and some respond to loud sound and others to low tones depending on its length and thickness. The part in our brain concerned with hearing is also connected to various other parts as movement, sight etc such that on hearing a sound we immediately turn to the direction of the sound.

The care of the ears need not be overstressed. Everyone looks with sympathy at the deaf persons in our society whether inherited or acquired. The use of hard objects in cleaning the lano especially in children might damage or inflame the eardrum. This is a serious condition as it will lead to partial or total deafness. Periodic cleaning of ears by a medical practitioner will help much in preventing diseases of the ear and hence enable us to enjoy the precious sense of hearing.

Married Life

(Continued from page 1)

in-law. The car then sped back with him to the father-in-law's house.

After charges and counter-charges being levelled at each other, lectures and advice by the in-laws, tears and reconciliation, the young couple got back home. But the change!! The piano gathered dust and was a refuge for rats and cock-croaches. The veena with various books on music passed in to oblivion to decorate the lumber-room. In that same room, great mathematicians, scientists and novelists lived in dust and darkness. The H. S. C. girl made a good housewife thereafter.

Fattened upon delicious dishes prepared by her own hand, the husband had budded into a proctor, practised law and the propagation of his species. The parents of six children—existed, just existed for all appearances harmoniously, but most immelodiously—the father always bragging of his blue blood and aristocratic ancestry and the mother of her forgotten fashions. They felt they had made a success of marriage, nay life! Had they?

Notice of Application

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1727

In the matter of the intestate estate of Kartbigesu Wickremasingam of Periyavilan, late of Teluk Anson, Perak, Malaya Deceased.

In the matter of the British Courts Probates (Resealing) Ordinance, Chapter 84.

Notice is hereby given that after the expiry of fourteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probate (Resealing) Ordinance, 84 for the sealing of Letters of Administration in respect of the estate of the late Kartbigesu Wickremasingam of Periyavilan, late of Teluk Anson, Perak, Malaya, deceased, granted by the Supreme Court of the Federation of Malaya on the 19th day of November 1953.

Jaffna, this 9th day of March 1954.

Sgd. A. V. SATHASIVAM,
Proctor for Applicant.

(M, 190 19 & 26)

The Universe As Pure Being

(Continued from page 4)

perienced in the sense-perceived world.

In contrast with phenomenal objects, Brahman does not exist in space or time, nor is it subject to the causal law.

In describing Brahman as omnipresent, all-pervading, unlimited, infinitely great, and infinitely small, the Vedas only point out that Pure Being is absolutely spaceless. In the beginning Pure Being "was non-dual and infinite: infinite in the east, infinite in the south, infinite in the north, infinite in the west, above and below and everywhere infinite. The east and the other regions do not exist for it—no athwart, no beneath, no above."

The timelessness of Pure Being is indicated by the statement that it is free from the limitations of past, present, and future. Sometimes it is described as eternal, without beginning or end; sometimes as momentary, involving no time at all. It is "other than what has been and what is yet to be." Pure Being is what "They say was, is, and will be." It is that "at whose feet, rolling on, the year with its days passes by." "It is like a flash of lightning; it is like a wink of the eye".

Pure Being, because unchanging and self-existent, is free from the causal relationship. Causality operates only in the realm of becoming, or manifestation, and cannot affect Pure Being. "It is not born", the Vedas say, "it does not die. It has not sprung from anything; nothing has sprung from it." As we shall presently see, Brahman is described as the cause of the universe from the relative level of existence. But though transcendental, Brahman is not detached from the phenomenal universe, being its unrelated ground, as the desert is the unrelated ground of the mirage. Brahman is not a philosophical abstraction, but is more immediately known than any sense object. It is the intangible unity that related all discrete objects in the relative universe and makes the universe appear as a cosmos and not a chaos. Brahman is compared to a dike that keeps diverse objects asunder to prevent their clashing together; or again, to a

bridge that connects the visible world with the invisible.

From the transcendental standpoint there does not exist, therefore, any universe independent of Brahman. Since no change can be imagined in Pure Being, the question of creation does not arise. Nothing is ever produced. As a great non-dualistic philosopher has said: "There is neither creation nor destruction, neither a struggling nor a bound soul, neither a seeker after liberation nor a liberated one—this is the supreme truth" where the ignorant man sees names and forms, substance and attributes, causal and other relationships, the knower of reality sees only Pure Being. To the illumined, nature itself is Pure Being. Duality is mere illusion, the non-dual Pure Being is the sole reality.

But this transcendental, non-dualistic position is too lofty for an average man to grasp; to him empirical consciousness reveals a real universe existing in time and space. Hence the Vedic philosophers felt the need of conceding the relative reality to the phenomenal universe and offering different theories of creation. The aim of these theories, however, is not to prove the reality of creation, but to demonstrate the sole existence of the non-dual Pure Being by showing that the phenomenal universe is merely phenomenal.

Now let us consider Brahman from the relative standpoint.

We read in the Vedas that in the beginning Brahman alone existed, that it wanted to be many, and that it created the universe and forthwith entered into it. From the phenomenal level of experience, Brahman alone is both the material and the efficient cause of the universe. Out of it creatures arise, by it they are sustained, and into it they return in the end. Thus the theory of creation implies that the universe, during the three periods of creation, preservation, and dissolution is not distinct from Brahman. Brahman pervades the creation as the water of the ocean pervades the waves. The details of the creation as described in the Vedas

are not to be taken literally, but should be considered simply as means to realize the essential identity of Brahman and the universe.

Hindu philosophers freely admit that the problem of the relationship between Pure Being and the phenomenal universe, which one faces from the relative standpoint, can never be completely solved; for such a solution is excluded by the very constitution of man's intellect, which belongs to the domain of relativity. Further, a relationship can be imagined between the existing entities; but when Pure Being is contemplated, the universe disappears, and when the universe is seen, Pure Being is no longer there. Hence the problem of their relationship—either from the acosmic or from the cosmic standpoint—baffles human reasoning. Though the universe may appear as a fact, from a certain level of experience, yet this does not mean that the creation is an act on the part of Brahman. A mirage may be taken as real by certain persons, but that does not mean that the desert has ever produced the mirage. Phenomena may be psychologically given, but they cannot be logically established. Therefore any description of creation is figurative, and the Vedas have formulated different theories so that the finite mind may understand, by easy stages, the ultimate identity of Brahman and the creation.

With regard to the phenomenal universe, the realists state that matter exists from eternity and independently of God. According to the theists, God creates the universe out of nothing, and after the creation the universe has an independent existence. According to the pantheists, God creates the universe by transforming Himself into the universe. If we accept any of these theories in a literal sense, then we admit the existence of a power outside God, impelling Him to create, or we ascribe to God a motive, either of which ideas contradicts God's

AMRITHA STORIES 6

(Continued from page 1)

prince, became less and the prince got up from his unconscious state. He had clearly heard what his people were speaking of him. He then fully realised the significant saying of his spiritual preceptor, "Be in this world but not of this world. To make this life ever fruitful and blissful, live a detached and unattached life-like that of a lotus leaf on water."

self-sufficiency.

Those who accept the phenomenal universe as real describe ultimate reality by such names as the personal God, Providence, the World Soul, and the Great Lord. For the non-dualist, however, these are only different names of Pure Being, proposed from the standpoint of the phenomenal universe. Ultimately they are no more real than the created universe.

From the transcendental standpoint, the non-dualist regards what others call the phenomenal world as Brahman itself. As a prince or a great man, who possesses all that he requires, nevertheless sometimes undertakes a work, without any motive, purely in sport or as a pastime, so Pure Being manifests names and forms from the very fullness of its nature. According to the Vedas, Brahman is infinite and full in itself, and so also is the universe. The fullness of the universe has been projected from the fullness of Brahman without causing any void in Pure Being; when the universe merges in Brahman, the fullness of Brahman does not overflow. This statement implies that the universe has no reality independent of Brahman. As the appearance or disappearance of the mirage does not take away or add anything to the desert, so the creation or destruction of the visible universe leaves Brahman totally unaffected. Both the mirage and the phenomenal universe, apart from the desert and Pure Being, are illusions and therefore really non-existent.

வாழ்க்கை வளமுடன் பெய்க் மலிவானது காக்க மன்னன்
கோருமறை யாக் செய்க் குறைவினா துயில்க் வாழ்க்
காண்மறை யறங்க் கோருக் கற்றவம் வேண்டி மல்க்
மேன்மைகொன் சைவ நீதி வினங்கு வலக் செல்வம்.

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