

THE PILGRIMAGE OF MAN ALL-INDIA HINDU MAHA SABHA ON PROSELYTISM

By Mr M SUBRAMANIAM M A.

National Lecturer, Theosophical Society, Adyar, India.

WE do not propose to describe here the ordinary pilgrimage that man undertakes, visiting holy places; nor are we considering such journeys as globe-trotting or round-trips for pleasure and sight-seeing. We are concerned to understand the more serious and sacred pilgrimage, "the great journey," that man undertakes within himself. This is a non-stop travel extending over many yugas.

Let us begin with this particular life of ours. We commence our pilgrimage with our birth, continue it through childhood, boyhood, youth, adulthood, old age and will end it with death. The natural question is: does the pilgrimage end with death or is it continued along further routes? Similarly, we have the question: did we start our journey as it were, from scratch, or have we only continued the pilgrimage, taking it up where it was left? In other words: Wherefrom does man come? What is man? What is the meaning of living? What is death? What after death?

Thanks to modern science, we can push back the date of commencement of this pilgrimage to the time of conception in the mother's womb when the father's sperm-cell mated with the mother's egg-cell, resulting in the zygote which gradually grows up into the embryo and then the fetus. In the zygote (a tiny cell) are embedded the heredity of the would-be man and all his type-qualities and capacities. As the embryo grows, about 7 months after conception, there descends into the embryo what is called the "life" or "soul" of the man. We shall see presently whether this life is *ab initio* virgin, or whether it has a pre-existence. At about the 10th month, the child is born, in whom (or correctly speaking, who) is

[Reproduced from the Souvenir of the Jaffna Hindu Ladies' College Carnival]

the life or soul.

The child grows into manhood and then into old age. In the sixty and odd years of his life, man lives with his physical body, doing work of various kinds, good and bad. He eats, sleeps, engages himself in many activities and thus expends energy in many directions. Similarly he expends energy of emotional nature and also supramental nature. At the end of his life, i. e. at death, if we consider the mathematical sum total (plus and minus) of all his energies, there must be left a quantity, however small, of either good or bad in all the four regions, physical, emotional, mental and supramental. In other words, the forces man sets in motion during life in all the four regions can be "resolved" (to use a term of physics) and the "resultant" computed. This resultant force or the mathematical sum total must act through certain foci or units in him situated in the respective regions. This is stated in other words as: the experiences of man's life are locked up in his physical, emotional, mental and supra-mental "permanent atoms". At death the momentum of this resultant force must impell the continuance of the journey, through the deaths or the emotional and mental vehicles, to a new set of physical, emotional and mental vehicles.

This impelling life with its different foci is called consciousness and is continuous. If after death, it continues to exist, it is obvious that it must have existed before birth. It is this consciousness that entered into the embryo as life at about the 7th month. It is this consciousness that gives the type of temperament as-

pect to the child. It is this consciousness that brings with it the fruits of its previous existences to be displayed as the present environment. This consciousness is ever trying to express itself more and more through every stage of its pilgrimage.

This life or consciousness that is in man in essence is the same as that in animals, plants and minerals. Modern scientific experiments, specially those of Sir Jagadis Chandra Bose, corroborate this idea. This life is turned the Divine Life; the unit of the divine life is called a Monad or an Atman. Through each kingdom of Nature, the Divine Life endeavours to unfold or express its innate divinity more and more. In the mineral, this life "sleeps"; in the vegetable it dreams and in animal it "awakens". Finally in man this life or or Monad is self-conscious and know; and is able to have and use of mind,

Gradually this knowing

(Continued on page 5)

PRESS COMMUNIQUE

'TRAVEL DOCUMENTS'

Identification Certificates Not Acceptable

The Government of India has decided that as from the 1st of June 1954 the Identification Certificate, which has hitherto been accepted, because of special and peculiar circumstances which no longer obtain, by Indian authorities as a document enabling the holder to travel to and from India, will no longer be so accepted.

2. Those who would be holding such documents are advised, should they wish to travel to and from India to obtain travel documents of the country

"In the context of the Pakistan - American pact, our people should take serious note of the activities of foreign missionaries which having regard to the developments in the international sphere, may constitute a threat to India's security and integrity", said Mr. N. C. Chatterjee, President of the All-India Hindu Maha Sabha in the course of his presidential address at Hyderabad and continued.

"The Mahasabha appeals to the different State Governments and to the people of India not to excite passions while discussing the problem of reorganisation of States and not to do anything which would embitter the feelings between different States and groups."

In independent India, conversion of ignorant and economically backward classes was going on unabated. "The secularism of our State helps foreign missionaries in their diverse activities". There was no use holding the all-India session of Hyderabad unless the Hindu Mahasabha dedicated itself to the task of *suddhi* and *sangathan*, Mr Chatterjee said. He had appealed to both the Arya samaj and the Hindu Mahasabha to concentrate seriously on the "supreme task" of

organising and intensifying *suddhi* work especially in the tribal areas and in Central India, Hyderabad and Travancore-Cochin. "It will be an act of treason or disloyalty to Mother India if you allow propagandists from foreign countries to go on unabated with their proselytising activities, specially among the backward and tribal people."

It was of paramount importance, Mr. Chatterjee said, that the Mahasabha should train missionaries who would carry on work amongst scheduled classes and tribal people with the two-fold object of propagating Hindu religion and culture and giving education, medical relief and the necessary amenities to the backward people. The Mahasabha, at the same time, should attempt in a constitutional manner to bring back those who were induced to forsake their religion due to fraud or coercion, economic distress or social inequality. Hindu society should also stamp out the curse of untouchability, promote inter provincial marriages and remove the stigma of dowries and compulsory purchase of bridegrooms at fancy prices, so ruinous to many families of moderate means, concluded Mr. Chatterjee.

viz., on and after the 1st of June 1954, such persons will be allowed to leave India on the existing Identification Certificates.

5. All Indian nationals will have to obtain Indian travel documents which will be obtainable, as heretofore, from the office of the High Commission for India in Ceylon, Gaffoor Building, P. O. Box 882, Colombo.

The Government of India has decided that as

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சமஸ்தவியலே ஓர் அருங்கவியும்
சமஸ்தவியலே காண நிவிச்சையும்
சமஸ்தவியலே காணின் நேத்தமே
சமஸ்தவியலே கண்டுநிவாட்டுமே.

சென்னை.

Hindu Organ

FRIDAY MAY 14, 1954

Treasure These Thoughts

You cannot live on bread alone.
You cannot live on dhal and milk alone.
You cannot live on fruits and vegetables alone,
You cannot live on vitamin extracts alone;
But you can live on Name of God alone.

NOT MINDFUL OF THE NEIGHBOUR!

It may be that Sir John Kotelawala has been so inextricably entangled in a web of international commitments of an intricate nature that he has not been able to pay sufficient attention to affairs solely affecting the good relations between Sri Lanka and her neighbour nation. It is not our wish that the Premier should throw away the greatness that is being thrust on him and confine himself to the Island home denying himself the pleasure of becoming a globe-trotting ambassador of goodwill, now at Geneva, then at Washington and perhaps at Moscow. We only invite the Premier's attention to the fact that despite the publicity that has been given to the Indo-Lanka agreement, the developments that have been allowed to arise from the pact in the form of administrative regulations have again created misgivings in the minds of the people.

We do not think that the Premier is not unaware of the unpleasant developments that are growing around the Indo-Lanka agreement. Perhaps the Chief Minister hopes that the differences with the neighbour nation will be automatically settled once the international tension has been eased by his intervention. It is deplorable that not only the Indo-Lanka agreement has not been faithfully interpreted but an element of coercion has been made appear in the administrative implementation of the understandings about the 'state-

less' in this Island. In the interests of this country we think that Sir John Kotelawala should pay immediate attention to the question of correctly and conscientiously implementing the decisions that were reached at New Delhi between him and Premier Nehru.

A DESERVING CAUSE

The needs of educational and cultural establishments like those of spiritual institutions constitute a public cause of a lofty order. In as much as the welfare of a country depends to a large extent on the generosity of the people, public causes necessarily derive their sustaining power from public munificence. In such a context the call of the Jaffna Hindu Ladies' College for financial assistance from the people deserves to be richly responded to and in a resounding manner.

The cause of education where regular emphasis is made on religious requirements acquires a national significance particularly at a time when the forces of irreligion are endeavouring to make an unholy onslaught on everything that is spiritual. The Hindu Ladies College as a religious institution has a sacred duty to discharge. And the public which also has a reciprocal responsibility to perform must stretch forward its helping hand.

The modern method of awakening a mass sense of munificence is a fair bargain where the public is provided with entertainment in grateful return for its generous contribution to deserving causes. The call of the Jaffna Hindu Ladies' College by means of the carnival bugle is loud and lofty. We are confident that the response from the public will be spirited and substantial.

Letter to the Editor

Quota in Primary Schools

Sir, Perhaps many people do not realise that primary education (standards 1-5) is the same for English and Swabasha Schools. Yet the irony of it is that English schools are having one teacher for every 20 pupils whereas the Swabasha schools have one teacher for every 30 pupils.

It is high time that the Minister of Education amended the English Code, so that there will be no disparity between the two classes of School and I feel the quota of pupils per teacher in primary schools attached to English schools is to say the least more than liberal.

The amendment will reduce the cost of Education.

Yours faithfully,
S. RAJARATNAM

Hinduism Has Triumphed Over Time

Dr. S. Radhakrishnan's Explanation

INDIAN culture is not racially exclusive, but has affected men of all races. It is international in feeling and intention. As the typical religion of India, Hinduism represents this spirit—the spirit that has such extraordinary vitality as to survive political and social changes. From the beginning of recorded history, Hinduism has borne witness to the sacred flame of spirit which must remain for ever, even while dynasties crash and empires tumble into ruins. Hinduism alone can give our civilisation a soul, and men and women a principle to live by.

Hinduism developed an attitude of comprehensive charity instead of a fanatic faith in an inflexible creed. It accepted the multiplicity of aboriginal gods and others which originated—most of them—outside the Aryan tradition, and justified them all. It brought together into one whole all believers in God. Many sects professing many different beliefs live within the Hindu fold. Heresy hunting, the favourite game of many religions, is singularly absent from Hinduism.

Here and there outbursts of sectarian fanaticism are found recorded in the literature of the Hindus, which indicate the first effects of the conflicts of the different groups brought together into the one fold; but the main note of Hinduism is one of respect and good-will for other creeds.

Toleration

Toleration is the homage which the finite mind pays to the inexhaustibility of the Infinite. As a result of this tolerant attitude, Hinduism itself has become a mosaic of almost all the types and stages of religious aspiration and endeavour. It has adapted itself with infinite grace to every human need and it has not shrunk from the acceptance of every aspect of God conceived by man, and yet preserved its unity by interpreting the different historical forms as modes, emanations, or aspects of the Supreme.

Hinduism requires every man to think steadily on life's mystery until he reaches the highest revelation. While the lesser

forms are tolerated in the interests of those who cannot suddenly transcend them, there is all through an insistence on the larger idea and the purer mode of worship.

Hinduism does not believe in forcing up the pace of development. When we give our higher experiences to those who cannot understand them, we are in the position of those who can see and who impart the visual impressions to those born blind. Unless we open their spiritual eyes, they cannot see what the seers relate. So, while Hinduism does not interfere with one's natural way of thinking, which depends on his moral and intellectual gifts, education and environment, it furthers his spiritual growth by lending a sympathetic and helping hand wherever he stands.

While Hinduism hates the compulsory conscription of men into the house of truth, it insists on the development of one's intellectual conscience and

sensibility to truth.

Tradition

From the beginning of history India has adored and idealised, not soldiers and statesmen, not men of science and leaders of industry, not even poets and philosophers, who influence the world by their deeds or by their words, but those rarer and more chastened spirits, whose greatness lies in what they are and not in what they do. India has adored men who have stamped infinity on the thought and life of the country, men who have added to the invisible forces of goodness in the world. To a world given over to the pursuit of power and pleasure, wealth and glory, they declare the reality of the unseen world and extend to us the call of the spiritual life. Their self-possession and self-command, their staid, deep wisdom, their exquisite courtesy and their humility proclaim that the destiny of man is to know himself and thereby further the universal life of which he is an integral element.

The contemplative thinkers who transmit to their generation the delicacy of old forms, reverence for the past, the breath of history, the power to feel and understand the secure and the self-contained, as

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JAFFNA HINDU LADIES' COLLEGE CARNIVAL

Declared Open By
Mr. Justice C. Nagalingam

THE greatness and the importance of the hands that rock the cradle were stressed by Mr. Justice C. Nagalingam when he declared open the Jaffna Hindu Ladies' College Carnival on Friday last. Continuing Mr. Justice Nagalingam said that to educate a girl was to educate the family and that the place of such institutions as the Hindu Ladies' College in the country demanded unstinted support from the people. In conclusion Mr. Justice Nagalingam added that the sympathisers and well-wishers of the carnival if they understood its purpose would be only too glad to empty their pockets and fill the purse of the college before they left the premises of the Carnival.

Manager of the Jaffna Hindu College and Affiliated Schools and Vice President of the Jaffna Saiva Paripalana Sabha narrated the story of the growth of the Hindu Ladies' College from humble beginnings and made a fervent appeal to the public for a ready response to the call of the college for funds necessary for its much-needed expansion. Mr. Muttusami Pillai paid a glowing tribute to the distinguished patron of the day and observed that his brilliant career as lawyer, Law Officer, Senior Puisne Justice, Acting Chief Justice and Acting Governor-General made them feel justly proud of a truly great son of the soil.

Mrs. Meenadric Ponnudurai proposed a vote of thanks.

The Carnival is in full swing and has the enthusiastic support of the people of the Peninsula.

Earlier Mr. T. Muttusami Pillai, Crown Advocate,

PROHIBITION IS A POSITIVE PROGRAM OF RECONSTRUCTION

(The extracts from the lengthy memorandum submitted by the Velanai Prohibition League show that the League is vehemently opposed to both the Tree Tax and the Tavern Systems)

One of the elements of our background is the modern conception of the Democratic Welfare State. According to modern ideas it is incumbent on the state to provide an environment which will promote the well-being of its citizens. A logical corollary from this is for the state to remove from the environment such detrimental factors in it as tend to enslave the individual to habits which have an overmastering sway over him. Prohibition is a positive programme of reconstruction, of raising the standard of living, of raising the morals and of making life worth living. All prosperity brought about by other reforms will be vitiated if people squander money on drinks and impair the structure of society. With open drink, all expenditure and effort to improve their lot should go to waste and they will not be appreciated. It is against the above background we would like to consider the Tree Tax System.

Both Bad

Which is better and which is worse? The Tree Tax System or The Tavern System?

There is not much to choose between the Tree Tax System and the Tavern System. Both are equally bad though partly for different reasons. We would mention three defects of the Tavern system.

1. The sales and consumption of liquor in taverns made people lose their sense of shame thus depriving them of their one safeguard against further moral degradation.

2. The vicious element of speculation which underlay the auction system associated with the Tavern system is a prolific source of a variety of scandalous malpractices and was largely responsible for corrupting the Excise administration. The renters had an intensive to stimulate consumption and inebriation and often resorted to questionable practices to make maximum profit in minimum time.

3. The jaggery industry suffered under the Tavern system as well. Some people who have realized the havoc that has been caused by the Tree Tax system fondly believe that if we revert to the Tavern system things will improve. We are afraid that they do not realize the full implications of such a step. The taverns when they existed were a disgrace to Jaffna. There was a general outcry against them and all of them were closed in the

twenties of this century. But soon vested interests asserted themselves and succeeded in reopening some of the closed taverns. But the taverns were such an eye-sore that the government was compelled to intervene and the Tree Tax system came in as a remedy for the Tavern system which was admitted on all hands as an evil. It is our sad experience that the remedy has proved to be worse than the evil. But let us not out of sheer desperation say that we prefer the old evil to the alleged remedy. The wiser course is to root out both the evils, the new as well as the old. We don't think that if we go back to the Tavern System the number of toddy drinkers will appreciably decrease. At any rate the decrease will be worth the trouble and sacrifice the change-over will involve. The tree tax system has enormously increased the number of toddy addicts among the manual working class. Toddy contains alcohol and since alcohol is habit forming people who have become addicted to it will not easily give it up as long as there are facilities for obtaining it. It was the fear of public opinion and the sense of shame associated with toddy drinking that prevented people from going to the Taverns in the old days. Now these deterrents have largely disappeared. People who have met each other and sipped toddy under a palmyrah palm or in the tapper's house will not feel any shame to meet each other in a tavern. No doubt women children and some white collared people will not have the same opportunity of obtaining toddy under the tavern system as they have at present. But it is mainly with the labourer's welfare that we have been throughout concerned and we believe that most of them will not be deterred from having their daily drink even if the taverns are re-opened. The average manual labourer does not drink in secret today. That is the tragedy. The tree tax system has largely wiped out the stigma at one time associated with toddy drinking.

One of the greatest objections we have against the Tavern system is the sad plight the tappers will be put to under that system. The one redeeming feature of the Tree Tax System is that it has greatly benefitted tappers economically. Now if we revert to the Tavern System the change-over will affect them very adversely. It is the renter who will benefit under the Tavern System. If we revert to it we will be sacrificing the interests of the tapper without any adequate

compensating benefit to the community as a whole. If Prohibition is introduced the immense economic and social benefits that may result thereby may justify our taking risks with the immediate economic welfare of the tapper community. In fact the general welfare will soon wipe out any loss to the tapper community even if no attempts are made to make good their loss. But it is our earnest wish that arduous attempts should be made when prohibition is launched. Moreover the reopening of taverns will prove a set back to the prohibition movement that is gathering strength in the South.

If you oppose both, can you suggest any other use by which tappers and tavern owners may get from trees in Jaffna an income equal to that got by producing liquor?

We beg to submit that the question of the continuation of the Tree Tax system or the reopening of the tavern system should not be viewed from narrow monetary considerations as affecting the tapper and the tree owner. If it is admitted that drink is an evil affecting vitally the whole structure of society no price or sacrifice should be counted too great for its abolition. If the members of the Special Committee make up their minds that the drink evil has got to be eradicated only by prohibition legislation then it is for the government to find a way out of the loss of revenue difficulty. This alleged difficulty is a secondary matter. Nevertheless we are convinced that there will be no loss of income either to the tree tapper or to the tree owner if both the Tree Tax system and the tavern system go. In the first place the disappearance of the drink habit will increase the purchasing power of the people, stimulate production and bring about a higher level of all round income, wiping away in its stride any loss of income caused to particular groups by the disappearance of the drink trade. In the second place if the jaggery industry receives adequate encouragement from the government and the Public in the wake of the enthusiasm created by the abolition of the drink trade the loss of income to the tapper and the tree owner will be made good. We would also suggest that as far as the tappers are concerned it is not necessary that they should make their living only by remaining as tappers. It will be enough if arrangements could be made to provide them with alternative evenness of employment. As far as the Island of Leyden is concerned

there are such avenues. Apart from the already existing cultivable land of 5,500 acres which is not adequately utilized—in spite of the large number of Food Production wells which have been dug with government assistance in recent years, the two major Reclamation Schemes in our Island which are nearing completion, namely the Naykuddy Vaikal Scheme and the Kurukkukodal scheme will make available for cultivation an additional 2000 acres of land. We recommend for Government consideration that each tapper taken away from his present occupation be given sufficient land available under the above schemes. In this connection it may be pointed out that the tapper class consisting of Nalavars and Pallars in our area are quite used to agricultural work. In fact the great majority of them even now work on land. Incidentally the disappearance of tapping as an occupation will help to raise the social status of the tapper community since tapping as it is associated with drink is considered a "low" occupation.

If you are not in favour of the present Tree Tax System what alternative system do you recommend?

We are opposed to both the systems. We recommend the introduction of total Prohibition. Drink, according to our view is an unmitigated evil. It is against our religious racial and national traditions. Drink vitiates all attempts to achieve social and economic reform. Hence it is the duty of our Government to introduce Total Prohibition. The issue of Prohibition should not be viewed in isolation. We suggest that it should be looked upon as an integral part of the whole economy of Ceylon. In particular it has a vital connection with the country's social, food, industrial and fiscal policies.

Jaffna College— Undergraduate Section

Classes preparing for the 1956 B. A. and B. Sc. (General) examinations of the University of London will be formed at Jaffna College on June 1st, 1954. Admission to these classes is open to those who have passed the London Intermediate examinations or have met the requirements for Direct Entry on the G. C. E. Advanced Level examination. Applications for admission to these classes (on forms to be secured from the Clerk, Jaffna College) should be sent to the President, Jaffna College, Vaddukodai, before May 29th.

S. K. Bunker President

M. 14 7 & 14)

FOR SALE

1. A Compound with a stone built house near Post Office Chundikully.
2. Three Compounds with stone built houses near Chundikully Girls College.
3. A Compound with a stone built house near Mahendra Theatre.
4. A piece of land 5 Lms. near Rly Goodshed Stanley Road.
5. A piece of land 4 Lms. near Chundikully Girls College.

For particulars please apply:

To S. RATNASABAPATHY, Auctioneer and Broker, 42, Colombogam Road, Jaffna.

(M 20 7, 14)

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.

THE PACIFIST SCIENTIST

(Continued from our last issue)

"This is what I think of each day, very often: my outer and inner life depend upon the work of my contemporaries and of my ancestors, and I must strive to give them the same proportion of what I have received and of what I am still receiving..."

"One misses the elementary reaction against injustice and for justice—that reaction which, in the long run, represents man's only protection against a relapse into barbarism. I am firmly convinced that the passionate will for justice and truth has done more to improve man's condition than calculating political shrewdness which, in the long run, only breeds general distrust. Who can doubt that Moses was a better leader of humanity than Machiavelli?..."

"We must not only tolerate differences between individuals and between groups, but we should indeed welcome them and look upon them as an enriching of our existence. That is the essence of all true tolerance; without tolerance in this widest sense there can be no question of true morality."

In reaching the remotest boundaries of pure science, Einstein has not sought to escape from humanity, and to take refuge in an ivory tower. On the contrary, he has unceasingly proclaimed, not only with nobility but with courage, often neglecting his own tranquillity and security, the strength of the bonds which unite him to his fellowmen. His pacifism has never been compromised, nor his condemnation of racial discrimination and of all forms of intolerance, and of attacks upon fundamental freedom.—Unesco

NOTICE

IN THE DISTRICT COURT OF JAFFNA

Testy No. 1750

In the matter of the intestate estate and effects of the late Sinnatangam wife of Thambiah Muthuthamby of Urumpirai North late of Post Office Quarters, Pudu Kuala Lumpur Deceased

In the matter of the British

Courts Letters (Re-sealing) Ordinance Chapter 84
Thambiah Muthuthamby the Administrator of the estate of the abovenamed deceased by virtue of letters of administration dated 21st December, 1953 granted by the Supreme Court at Kuala Lumpur under petition No. 296 of 1953

Applicant

Notice is hereby given that after the expiry of fourteen days from the date hereof, the applicant abovenamed will apply in the District Court of Jaffna under the British Courts Letters (Re-sealing) Ordinance Chapter 84 for the sealing of letters of administration in respect of the estate of Sinnatangam wife of Thambiah Muthuthamby of Urumpirai North late of Post Office Quarters, Pudu, Kuala Lumpur, granted by the Supreme Court at Kuala Lumpur on 21st December, 1953

This 6th day of May 1954

A. Thanabalasingam
Proctor for Applicant

(O 22 14 & 21)

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 4425

1. Selvamaniccam Shaamugasundaram
2 and wife Nathanayaki both of Valvettiturai
Plaintiffs

Vs

1 Kanthimathiammal widow of Thiagarajah
2 Selladurai Muttulingam
3 Wife Sivagamasundari
4 Veluchamy Kumarasamy
5 wife Mathanasundari
6 Ponnampalam Kanagasabai all of Valvettiturai
7 Pennuchamy Balasubramaniyampillai
8 wife Inthikaniamah both of Valvettiturai
9 Thambiah Theedhana-moorthy of Uduppiddy
Defendants

It is hereby notified that action No. 4425 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Anavilunthanai in extent 1 1/2 Lms. V. C. and situated at

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 509

In the matter of the Last Will of the late Thamber Elaiyathamby of Kerudavil

Ponnammah widow of Thamber Elaiyathamby of Kerudavil and presently of Baseline Road, Colombo

Vs. Petitioner.

1 Mooththathamby Ponnudurai of Kerudavil; 2 Suppiah Ponnudurai of do; 3 and wife Sellammah of do; 4 Arumugam Nadarajah of Uduppiddy; 5 Saraswathy daughter of Arumugam of do; 6 T. Sinniah Thambimuttu of Kerudavil; 7 Sinniah Ponniah of Kokuvil in Batticaloa; 8 Walli-Thangam widow of Kandiah of do; 9 Sinniah Alagaratnam of do; 10 Sinniah Arasaratnam alias Sinnathamby of do; 11 Marimuttu wife of Thambimuttu the 6th Respondent of Kerudavil; 12 Suppiah Kulandaivelu of do; 13 Suppiah Thuraiyappah of do; 14 Ponniah Nadarajah of do; 15 and wife Sothimuttu of do; 16 Suppiah Thambu of do; 17 Suppiah Somasundaram Head Guard, C. G. R. Batticaloa; 18 Suppiah Vythilingam of C. I. D. Office, Colombo

Respondents'

This matter coming on for disposal before A. W. Nadarajah Esqr., District Judge on the 26th day of March 1954 in the presence of Mr. S. Appadurai Proctor on the part of the petitioner and the petition and affidavit of the said petitioner and the affidavit of the attesting Notary and subscribing witnesses having been read:

It is ordered that the Last Will of the abovenamed deceased dated 11th October 1953 and attested by S. Appadurai N. P. under No. 5518 be and the same is hereby declared proved the abovenamed petitioner be declared entitled to obtain Probate thereof and s/he be issued with the same accordingly unless the respondents or any other person shall on or before the 20th day of May 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of March 1954

(Sgd.) A. W. NADARAJAH
District Judge.

Drawn by (Sgd.) S. Appadurai Proctor for Petitioner. (O. 17. 7 & 14)

Uduppiddy Parish Valvettiturai.

By order of Court,

A. SIVASANMUGAM
Clerk of Court

Drawn by K. Ratnasingham Proctor for Plaintiff

This 28th day of April 1954 (O 21 7 & 14)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 507

In the matter of the intestate estate of the late Kovindan Murugan of Puloly South Deceased

Ledchumy widow of Kovindan Murugan of Puloly South

Petitioner

Vs.

1. Kanapathy Manikkan and
2. Wife Seethevy
3. Kanapathy Kandaiyan and
4. Wife Eledchumy all of Puloly South

Respondents

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge of Point Pedro on the 11th day of March 1954 in the presence of Mr. R. Navaratnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner be declared entitled to have letters of administration in respect of the estate of the deceased and that letters of administration be accordingly issued to the Petitioner as his lawful widow unless the said Respondents or any other person interested shall appear before this Court on or before the 1st day of April 1954 and shew cause to the satisfaction of this Court to the contrary.

This 11th day of March 1954

Sgd. A. W. Nadarajah
District Judge

Drawn by Sgd. R. Navaratnam Proctor for Petitioner

Time to shew cause extended to 4-6-54

Intld. A. W. N
D. J.

(O. 19 7 & 14)

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No: 4257.

Kovindapillai Kandappa of Point Pedro Plaintiff.

Vs.

1. Rukkmany widow of Dr K. Sabapathy; 2. Sabapathy Sandirasegaram both of Thambachetty; 3. Kandan Velan of Puloly West; 4. Namasivayam Gopal of Point Pedro; 5. Walliammal daughter of M. Sinnathamby; 6. Kasippillai Ponnudurai of Point Pedro; 7. Konesapillai Vairamuttu of do; 8. Rasaratnam widow of Venasithamby Pootharthamby; 9. Appukuddy Vairamuttu of Point Pedro; 10. Vairamuttu Alvappillai; 11. wife Manicam; 12. Sinnathakachy widow of Sinnathamby Murguppillai; 13. Thangammah wife of Vaithilingam; 14. Kandiah Thambippillai; 15. wife Walliammai; 16. Naga-

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 510 T,

In the matter of the Last Will and Testament of the late Ponnachchy widow of Sinnathamby of Karaveddy North Deceased.

Sinnathamby Chelvadurai of Karaveddy North

Vs.

Petitioner.

1 Sinnathamby Rasiah of Karanavai
2 Sinnathamby Veluppillai & wife Walliammai of Karaveddy North
3 Arumugam Manickam of do
4 and wife Thangammah of do
5 Nagalingam Sanmugalingam of do
6 Sanmugalingam Nagalingam of do

Respondents.

This matter coming on for disposal before A. W. Nadarajah Esqr., District Judge Point Pedro on the 31st day of March 1954 in the presence of Mr. C. Thamoiberampillai Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated the 31st day of March 1954 and 25th day of March 1954 having been read:

It is ordered that the 7th Respondent be and is hereby appointed guardian-ad-litem over the minor 6th respondent, that the said Last Will be declared proved that the petitioner be declared entitled to obtain probate thereof as executor appointed thereunder and that probate thereof be accordingly issued to the petitioner unless the respondents or any other persons appear before this court on or before the 13th day of May 1954 and shew sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 7th respondent do produce the minor before this court on the said date.

This 31st day of March 1954

Sgd. V. M. CUMARASWAMY,
Addl. District Judge.

Drawn by Sgd. C. Thomotherampillai Proctor for Petitioner. (O. 20. 7 & 14)

muttu Sinnadurai; 17. Vaanachampillai wid. w of Samundy all of Point Pedro

Defendants.

It is hereby notified that action No. 4257 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Nedurkulavelithemikadu and Palla kadu on extent 33 lms. V. C. and situated at Puloly Malavarayakurichy.

By order of Court.

A SIVASANMUGAM,
Clerk of Court.

Drawn by K. Ratnasingam Proctor for Plaintiff

This 28th day of April 1954. (O. 21. 7 & 14)

The Pilgrimage Of Man

(Continued from page 1)

or self-conscious life begins as primitive man. Each time the life ensouls a physical body, an emotional body, and a mental body, remaining permanently in a central or causal body. This knowing life is the supramind but is always liked to its higher and other parts viz. Buddhi (or Wisdom Love) and Atma. The measure of the growth or civilization of man is determined by the extent of the influence of the Atma and Buddhi (Institutional Wisdom) on Manas, supramind (Intelligence) and the vehicles.

As man is engaged in a given stage of his pilgrimage, i. e. one life, he lives selfishly and selflessly, creating what has been called karma, good and bad. As seen above at the end of one life, the record of his life's experiences is made, his debit and credit accounts are balanced and the result is taken for consideration for his onward journey. This accounting takes place at the physical death, which is the withdrawal of the ensouling life. When its work is completed according to its original calculations, then another accounting takes place at the death of the emotional body and similarly of the mental body. Finally the soul in his causal body reviews his life and once more goes on with his pilgrimage, this time perhaps through another route.

The different routes are through births in different races, sexes, countries and environments. Through each route man's aim is to unfold himself, evolve his powers, which are truly divine in nature, and become more than man. Gradually, through age-long and ceaseless endeavour, sometimes along the straight path, sometimes straying from the road, sometimes taking rest, in innumerable varieties, he grows until he reaches the state when he has unfolded his innate divine nature to the fullest extent. He has then become God, a Perfect Man, a Liberated Jiva, an Immortal Soul.

The long, long pilgrimage ceases, for verily man has become God in his own unique shrine, radiating divine blessings, peace and godliness. Such is the vision that is before every man the vision that he is a God and that all his fellow-creatures too are Gods.

Parameshwara College Jayanti

The Principal, the Staff, the Students both present and past combined enthusiastically in setting up a new and novel standard for a College Jayanti by organising a three day cultural and educational contact in conformity with the best tradition of Tamilakam of the gloried past.

The ideal which Sir Ponnambalam Ramana-than had in his mind when he established the Parameshwara College was seen reflected throughout in the proceedings of the Jayanti. The commencement of the celebrations with worship at the College Shrine according to orthodox practice gave the Jayanti an inspiration never before felt at functions organised by leading educational institutions.

Mr. S Natesan, former Principal of the College, who opened the Jayanti expressed his satisfaction that the ideal of true education as conceived by Patriot Ramanathan had been correctly interpreted by the organisers of the Jayanti.

Siththantha Sigamani K. Vachiravelu Mudaliyar, Vidwan S. Arunaivadivel Mudaliyar, Pandit S. Kana. pathipillai, Vidwan K. Vandanar, Shri S. Elakumanan delivered speeches at the Jayanti. Shri S. Natesan presided on the first day, Shri S. Selvanayagam on the second day and Shri K. Vachiravelu Mudaliyar on the third day.

'Poothathamby Vilasam' a drama according to the old model was successfully staged by the College Dramatic Society.

OBITUARY

We regret to record the untimely death which occurred on Friday last of Mrs. Thillamuthu wife of Mr. S. Kanagasabai of Royal Primary School (Treasurer J. H. C. O. B. A. Colombo Branch). The cremation took place on Saturday afternoon at the Kombayanmasal crematorium.

Hinduism Has Triumphed Over Time

(Continued from page 2)

well as the visions of new things and vistas of a transformed age, men who know how to look upon tradition as something fluid and mobile, constantly modified and changed by the demands of life, are not among those who belong to the priestly profession today.

We are considered Hindus simply because of the legal framework of life and the individual feeling of security within which we live and have our being. Many of us have not the slightest idea of the true nature of religion, that hidden flame, which is more active among the young whose minds are in ferment.

We can hear the call and the challenge of the youth for a new emphasis in religion, a new mankind. It is the spirit of youth that it can never entirely despair of human nature. It will debase itself rather than cease to believe in its dream-visions. It is convinced that the affliction that is visited on us is the return for our common failure.

Dynamic Faith

The triumphs of this method of religious reform have been striking: no less are its failures. Reform by consent is slower than

reform by compulsion in religion as in politics, but it has the human touch. Life is a school of patience and 'charity suffereth long'. An extensive application of the principle of liberty, equality and fraternity has made Hinduism the most elastic of all religions, the most capable of adapting itself to new conditions. It is less dependent on historical facts, is freer from authority. Its gods form no exclusive group. Its pantheon has stood wide open for the admission of new deities who are always naturalised as aspects of the supreme Godhead. The danger of the Hindu attitude is that what may be accepted is because it has been said so, and progress may be infinitely delayed.

Religion express itself in and discloses its quality by the morality which it demands. Though there is a good deal in Hindu religion which merits just criticism so far as its dark aspects of brutality, cruelty, violence, ignorance of nature, superstition and fear are concerned in its essence the religion seems to me to be quite fine and sound. Its followers are carried along by a longing for the vision of God which has brought some of them to the verge of a holy perfec-

'TRAVEL DOCUMENTS'

(Continued from page 1)
from the 1st of June 1954 all travel documents issued by or on behalf of the Government of Ceylon will, for the purposes of entry into India, have to bear visas issued by Government of India's Consular authorities. In Ceylon the visas can be obtained from the Visa Section of the Office of the High Commission for India, situated at premises No. 10, Prince Street, Fort, Colombo.

tion in which the perplexing dichotomy between the flesh and the spirit, which men for ever feel but never understand is overcome.

Hindu culture is directed towards that which is transcendent and beyond. Its great achievements in times past were due to a high tension of the spirit to which our age has no parallel.

One of the arguments of the conservatives is that truth is not affected by time. It cannot be superseded any more than the beauty of the sunset or a mother's love for a child. Truth may be immutable, but the form in which it is embodied consists of elements which admit of change. We may take our spirit from the past; for the germinal ideas are yet vital; but the body and the pulse must be from the present.

(Divine Life)

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Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 16-5-54 TO 23-5-54

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

This will be an unsettled week. You will have to work hard for your success. New ventures will not bring in the desired results. Tuesday, Wednesday and Thursday morning will be the worst out of the lot. Improvements promised week end.

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

A good week for new undertakings. Do not waver. You will stand to gain much if you go straight ahead with your plans. Health should be given particular care for some time.

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

A somewhat stormy week. You will find it difficult to make any decisions in certain important matters. Domestic upsets likely. But good time for professional deals. You will see the downfall of your enemy soon.

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

Financially this will be a good week. You will gain much in your undertakings. Ruin to enemies also shown. But you will have no mental peace. Domestic upsets are also shown. The last three days must be spent with care.

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

You will have no mental peace this week. Misunderstandings with friends likely. New ventures should be handled with care. Avoid arguments and rash deals. Domestic upsets also possible.

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

An unsettled week. Health upsets and domestic worries are shown. Be on the guard against scandal mongers. Expenditure will be on the rise. Don't be quick to misunderstand others.

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

A good week for business deals. You will be able to go ahead in your undertakings. Some troubles in the office likely but they will prove to be storms interups. Improvements in the domestic circle also shown.

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

A good week for new undertakings. You will be able to steer clear of most of your difficulties. Your finances should improve much. Success in romance and love also shown.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You may fall out with some of your relatives or friends this week. Expenditure will be on the rise. Health upsets and accidents are also not ruled out. Avoid arguments.

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

You may have to effect some changes during this week. The first two days must be spent with care. Improvements promised after mid week. But expenditure will be on the rise. Beware of troubles in office.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Expenditure will be on the rise. Vehicles may cause you troubles. You will be able to triumph over competitors in business. Gains through lands also promised.

ORDER NISI DECLARING WILL PROVED,

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1742

In the matter of the last will and testament of the late Narayanar Krishnar of Tholpuram.

Arumugam Sithamparapillai of Tholpuram. Petitioner

Vs Kasamma widow of N Krishnar of Tholpuram. Respondent.

This matter coming on for disposal before Spencer Rajaratnam, Esq, District Judge, Jaffna, on the 1st day of April 1954 in the presence of Mr. T. Vannianathan Proctor on the part of the Petitioner and the affidavits of the Petitioner and attesting Notary and witnesses having been read:

It is ordered that the Last Will and Testament of

Narayanar Krishnar, the deceased, dated 12th November 1953 attested by T. Vannianathan Notary Public under No. 813 be and the same is hereby declared proved unless the Respondent abovenamed or any other person shall on or before the 7th day of May 1954 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the Petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the Respondent or any other person shall on or before the aforesaid date show

sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of April 1954.

Sgd. Spencer Rajaratnam District Judge.

Drawn by, Sgd T. Vannianathan Proctor for Petitioner.

7-5 54 Order Nisi extended for 14-6 54.

Sgd Spencer Rajaratnam District Judge

(O. 23 14 & 21)

வாக்குகில் வழாது பெய்க மலினாஞ் சாக்க மன்னர் கோக்குறை யாக செய்க குறைவினா தயிரகன் வாழ்க நான்மறை யறங்க கோங்க நற்றவம் வேள்வி மல்க மேன்மைகொள் ளைவ சீதி விளக்குக வலக மெல்லாம்,

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Narala Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vaanarponnai, Jaffna, on Friday, May 14, 1954.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1724

In the matter of the intestate estate of the late Muththu Ariyaretnam of Urumpiray Deceased Asaipillai widow of M. Ariyaretnam of Urumpiray Petitioner

Vs. 1. Satkumathan 2. Manomany 3. Pathmanathan 4. Sivagnanamany Minors 5. Jeyanathan 6. Jeyamany 7. Renganathan 8. Thatparanathan all Children of Muththu Ariyaretnam all of Urumpiray the 5th to 8th Respondents are minors appearing by their proposed Guardian-ad-litem the 9th Respt.

9. Ramalingam Kandiah of Kockavil Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before Spencer Rajaratnam, Esquire, District Judge, Jaffna on the 2nd day of March 1954 in the presence of Mr. V. Venasitambay, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the abovenamed 9th Respondent be appointed Guardian-ad-litem over the minors the 5th to 8th Respondents for the purpose of representing them in this case and that the Petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and that the same be issued to her accordingly unless the Respondents or any other person or persons interested shall appear before this Court on the 2nd day of April 1954 and show sufficient cause to the contrary.

The minors are to be produced on the said date. Jaffna this 2nd day of March 1954.

Sgd. S. Rajaratnam District Judge

Drawn by Sgd. V. Venasitambay Proctor for Petitioner Time to show cause extended till 14-5-54.

Sgd S. R. D J

(O. 16 7 & 14)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1674

Kandiah Murogupillai of Velanai East Petitioner

Vs. 1. Jeyaledchumi daughter of Namasivayam 2. Pusparani daughter of Namasivayam 3. Karthigesu Kandiah and wife 4. Sethupillai all of Velanai East, the 1st and 2nd Respondents are minors appearing by their Guardian ad litem the 3 and 4 Respondents.

In the matter of the Estate of the late Arumugam Namasivayam deceased, of Velanai East.

This matter coming on for disposal before Spencer Rajaratnam Esq, District Judge, Jaffna on the 10th day of October 1953 in the presence of Mr. S. Rasiyah, Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 5th October, 1953, having been read.

It is ordered that the said 3 and 4 Respondents be appointed guardian ad litem over the minors the 1 and 2nd respondents and that the said Petitioner be declared entitled to have Letters of administration to the estate of the said intestate and the same issued to him accordingly unless the respondents or others interested shall on or before the 1th day of November 1953 show sufficient cause to the satisfaction of this court to the contrary.

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

This 10th day of October 1953.

Sgd. SPENCER RAJARATNAM District Judge.

12-3-54 Time to show cause extended to 9-4-54.

Sgd Spencer Rajaratnam District Judge.

9-4 54 Time to show cause extended to 14-5-54

Sgd Spencer Rajaratnam District Judge.

(O 18 7, 14)