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EDUCATIONAL INSTITUTIONS SHOULD PROVIDE A GREAT DEAL OF CULTURE

In the course of his convocation address at the Alahabad University on March 3, Shri Sri Prakasa, the Governor of Madras, said that educational progress should be such as to train new leaders in the old tradition of leadership.

Continuing his address Shri Sri Prakasa said:—

Besides the background of a certain amount of knowledge, our educational institutions should give them a great deal of culture which would enable them to live in this world in a manner that others might consider them useful and worth their while. True culture, he said, made them instinctively considerate to other peoples' feeling.

Though the main aim of education must be different from the professional complex, each one should train himself up for a profession of his own liking and should discharge his professional duties in such a way as not to give cause for complaints by others. He added that no profession could be of value unless they could show that it ought not only to supply them the wherewithal to keep the pot boiling at home, but also to enable them to be of some essential service to others.

Once it was recognised that everyone was equally important and equally necessary most of the problems that beset them to-day would be solved automatically.

The clarification of professions into honourable and otherwise, and of hankers, beings into high and low, in accordance with the profession they followed was the main cause of all the disturbance that they witnessed. We must strive our utmost to resolve this canker from the body politics.

All professions are honourable, and so are all men. If only we, the educated folk, would realise this simple truth, we can change the face of the country in a trice, but if we all hanker after only a few avenues for the exercise of our talent, and if we break our hearts because we cannot get an entrance into them, and then feel bitter, frustrated and unhappy ever afterwards, then we have studied at the University in vain.

Let us be leaders and champions of the endless professions small and big—that are only waiting for the right

persons to come and choose, and we shall all be doing wonders, such as great as any other, and no one better than the rest.

The reluctance of one generation to hand over to the next generation what they had learnt was deplorable. All our arts and our sciences have been lost to us because those who skilled in them would not teach their trade to others, and generation after generation we have to discover and rediscover the self same things and in this long-drawn process, progress becomes wellnigh impossible. We see the sad results of this mentality in every department of our national life, and to-day in the setting of Swaraj when we are anxious to forge ahead at a rapid rate. We tear our hair in vain, because the masters of old have left no prescriptions and instructions behind for the generations that have followed. That generosity that makes one teach what one knows to another has been sadly lacking in our mind, and to-day our country needs nothing more than the simple, honest citizen who knows his

work, who works his hardest who is proud of his work and who is responsible in his work and who passes on his work to another before he dies.

Much of the complaints of lack of discipline in educational institutions nowadays was in his opinion due to permitting outside influences to play on students' minds and teachers making that possible by losing intimate contacts with them in and out of the class-room.

"So long as we are students, our sole work is to play in order to build the body beautiful, and to study in order to make the mind alert and to discuss among ourselves all manner of men and things in order to exchange opinion and sharpen our wits. But it is none of our business to go about interfering with the work of the world, for that is the surest way of ruining our own future usefulness and the worst preparation that we can make for the life that lies in front."

It is essential that those who are young to-day, should realise their responsibilities for carrying on the burden of freedom, for that is indeed a heavy one needing eternal vigilance and never-ending exertions.

The life spiritual is as important as, if not more important than, the life physical and the life intellectual.

Meditation Makes Approach To God Easier

There is a place where you will neither hear any sound nor see any colour. That place is Param Dhama or Padam Anamaya (painless seat). This is the realm of peace and bliss. There is no body consciousness here. Here mind finds rest. All desires and cravings melt away. The Indriyas remain quiet here. The intellect ceases functioning. There is neither fight nor quarrel here. Will you seek this silent abode through silent meditation?

Solemn stillness reigns supreme here. Rishis of yore attained this place only by melting the mind in this silence. Brahman shines here in His native

effulgence.

Forget the body. Forget the surroundings. Forgetting is the highest Sadhana. It helps meditation a great deal. It makes the approach to God easier. By remembering God, you can forget all these things.

Taste the spiritual consciousness by withdrawing the mind from the sensual objects and fixing it at the lotus feet of the Lord who is ever abiding in the chambers of your heart. Marge within by practising deep silent meditation. Plunge deep. Swim freely in the ocean of SAT CHIT-ANANDA. Float in the Divine river of joy. Tap the source. March direct

(Continued on page 6)

POINTLESS PROPAGANDA AGAINST PROHIBITION

'Reform at Prohibitive Price' Charge

THE simple-living Senanayake Junior, who, according to popular belief, threw away the parliamentary Crown of a premiership for the simple reason that even the lives of ruthless revolutionaries who court trouble by indulging in traitorous activities should be protected by the Government, has thought it an imperative necessity to prohibit the evil of drink by legislation though he himself knows as everybody else that enactments cannot effect a social and moral reform hundred per centum.

One need not go into the history of the temperance movement in this Island and India, much less into the story of prohibition in the West to be able to state with authority that the habit of drinking has been condemned by all races, all creeds and all nations as

By TEE TEE

an alarmingly dangerous evil. It is certainly necessary for a prohibitionist to tell the people that a ban on alcoholic drinks cannot lead the country to economic ruin.

The anti-prohibitionists are a united front of diverse groups that either want to thrive on illicit means of becoming rich or to enjoy life at the expense of the social and moral life of the people. Their concerted action in offering a determined opposition to any move that would do away with the present order of production and consumption of intoxicating beverages can be understood. The common man who unfortunately has become a prey to 'drink', does not offer any opposition to prohibition; in fact he appreciates the patriotic attempt of the prohibitionists to save him from utter ruin and destitution.

Then whence does this antipropaganda originate?

'Vested interests' is a term that is frequently referred to wherever Social reformers find opposition not from the people as a whole but from elsewhere. The *Vested interests* have begun to act in this question too. And Vested Interests cannot naturally find genuine reasons to substantiate their opposition. Fictitious theories have to be put forward and there have to be supported by fallacious arguments. The revolutionary and the capitalist both have a common weakness. Both thrive on misrepresentation of facts and circumstances.

Mr. S. N. Agarwal, the Chairman of the Prohibition Inquiry Committee of India has stated that the different State Governments would be in a position to announce their prohibition programmes on October 2 — Gandhiji's birthday. And yet it is freely stated that Prohibition in India has been a failure. Only last week was it announced that the Uttar Pradesh Government had extended the area of Prohibition to cover the whole state.

Unemployment—this is what the anti-prohibitionists want to use as their trump card. They little know that this again is the trump card of the prohibitionists. Employment as toddy tappers no labourer would want unless it be that it brings more money legitimately and otherwise. Tapping palms for toddy is a very strenuous labour. If, however, the tappers by force of custom want to continue to tap palms let them do so by all means but for sweet toddy and not toddy. Toddy is a drink but sweet toddy is not merely a drink but a product with immense poten-

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Property For Sale

CHAVAKACHCHERI

Good coconut land 2 1/2 acres. Eight ideal Building Blocks. 5 Lachchams each. Whole or Blocks Rs 1000/- or nearest per Lachcham close Police Station.

Contact:

MR. V. CHUNTHARAMPILLAI Anaicoddi (M. 7 11)



திருவிழா நாளும்,

சமச்சிவாயவே ஞானமுதம் சிவியும் சமச்சிவாயவே ஞானநிவிச்சையும் சமச்சிவாயவே காசலிந்தேந்திரமே சமச்சிவாயவே சந்திரநிசு குமே

Hindu Organ

FRIDAY, MARCH 11, 1955

Treasure These Thoughts

Knowingly or unknowingly, consciously or unconsciously, in whatever state one utters the Lord's Name one is ultimately sure to reach God and attain Immortality. He and His Name are not different.

ANDHRA'S ANSWER

It was not a mere defeat but a complete debacle that the Communists of India had found themselves in at the final announcement of the results of the elections that were recently held in Andhra. The Reds appeared to have faced the polls with a grim determination to capture absolute power and to discredit the Indian National Congress in the eyes of the people. The sense of responsibility of the voters of Andhra having been put to the test, the verdict was delivered courageously and distinctively. An analysis of the expression by ballot of the mind of the electors shows that the decision against the Communist pattern of administration has been decisive.

Put tersely the answer of Andhra to the challenge of the Revolutionary parties has been the total rejection of disruptionist politics and disaffection mongering politicians. The only State where the Communists were able to obtain a foothold during the earlier elections had lost no time in dislodging the Reds from the point of vantage, prevailing itself of the first

'Service To All' Is Our Slogan

Says Leader of Democratic Congress

Speaking at a largely attended public meeting that was arranged by the Jaffna Branch of the Ceylon Democratic Congress, Mr. S. Thondaman declared that though the fact remained that the Congress was mainly composed of Ceylon Indians yet it could be seen clearly that their activities were based on a purely democratic conception where service recognised no distinction of race or religion.

Continuing his speech Mr. Thondaman maintained that the Ceylon Government has not shown any proof of their intention to carry out the obligations of the Delhi Pact. He added that in a conversation with a member of the Ceylon Government in reply to a statement that illegal immigrants have been on the increase of late; he had expressed the view that if as the Government said that the latest arrivals from India spoke the Sinhalese language fluently it was sufficient proof that these Indians who had been sent away had been residents of this Island for quite a long period and that quit notices served on them were not justified and that for any one to adopt any means to get to a particular place indicated that there was some binding ties with that place.

Messrs. K. Rajalingam, C. Vanniasingham, A. Amirthalingam and several others spoke.

Dr. Chacko presided. Earlier the President of the Democratic Congress and other members were taken in procession to the Jaffna Town Hall where the meeting was held.

opportunity presented to it.

Badly beaten at Buttala, the Reds of Sri Lanka must have smarted more by the smashing set back that their colleagues in Andhra had sustained. Even now it would be difficult to convince them that in Bharat and Sri Lanka democracy will always triumph over communism and socialism of the Gandhian interpretation will trounce Marxism of the Moscow mould. The Leftists must now face plain facts. Disrupted as they are in the pursuit of capturing leadership, they cannot succeed in making the people believe that the Rightists alone quarrel for personal power. The common man has begun to realise that for democracy to function satisfactorily political awakening should be based more on spiritual values than on material considerations.

Sri Ramakrishna Day In Jaffna

The Birth Day celebrations of Sri Ramakrishna took place at the Vaidyeshwara Vidyalaya on Sunday the 6th instant under the presidentship of Swami Varananda of the Ramakrishna Math, Colombo.

The Principal Mr. S. Ambikaipakan B. A. in welcoming the Swami and others spoke of the good work done by the Swamies at Kataragama and Colombo. At Kataragama, the Ramakrishna Mission was running a Math which was open to all irrespective of caste, creed or race. This Math fitted in well with the atmosphere of the Kataragama temple where different religionists eongregate for worshipping Muruga. In Colombo, the Mission was doing splendid work through the Sunday school which catered for over 250 children and the Swami Varananda was in charge of it.

The Swami in his presidential address touched on the various aspects of the teachings of Sri Ramakrishna. He said, that Ramakrishna spoke with the authority of his own experience and did not depend on books to convince people. It was in this manner that he taught his foremost disciple Vivekananda and saved him from agnosticism. Though he lived in an age which tried to discredit traditional aspects of Hinduism, he was firm in following the Hindu Traditions. He worshipped in temple and made his followers some of whom considered temple worship as idolatory do likewise. He raised the status of women, by looking upon women as the manifestation of the Divine Mother. In fact, on a certain occasion, he worshipped his own wife.

In conclusion the Swami said, that we could find the essence of the teachings of all the Hindu Sacred Books in his teachings presented in a simple manner and suited to the age.

Vidwan R. Subramania Iyer speaking next said, that Sri Ramakrishna appeared at a time when Hindu Religion had fallen into disrepute. He revived the glories of Hinduism and sent his message to Europe and America through his illustrious disciple Swami Vivekananda. He realised the unity of all religions and

THIRUVALLUVAR

(By MUHANDIRAM E. P. RASIAH)

THE universe has been compared to a game of billiards—with electronic masses called atoms, in a state of constant and continuous motion pushed hither and thither by the impact of natural forces producing new energy in time. So man in this electronic universe is another flowing mass of energy torn this way and that by the conflicting emotions of hate and love, of elation and despair, of ignominy and fame—its reflex result being another life and the quintessence of it all being sorrow. As a panacea for this, the periodical diversion of thought to the lives and teachings of noble souls like Thiruvalluvar will serve as a soothing balm, for, the "lives of great men all remind us that we can make our lives sublime."



Thiruvalluvar is believed to have been born about the second century at Mylapore to Athy (அதி) a woman of the lowest caste and to Baghavan (பாவன்) a brahmin, a member of the highest caste. It is said that theirs was a case of "Love at first sight"; but the brahmin had extracted a promise from Athy that 'she would abandon their progeny at the place of their birth itself.' By their Union seven children were born including the world renowned Avvai and Thiruvalluvar.

When these children were born, the mother had to abandon them; and when she showed signs of anguish at having to break the chain of instinctive love that dragged her to the newly born babes, it is said that those kids quite, miraculously sung verses comforting their wailing mother.

When this Thiruvalluvar was born, his mother had stood torn by two loyalties—loyalty to her promise to abandon the babe, and love to her dear son. At that psychological moment, this hour-old baby is reported to have sung:—

எவ் ஆயிரம் காப்பற்றோ நீச ஞாண்டோ வினையோ, அவ்வயிரில் யானொருவ அகலவே —கவ்வீ, யருகுவதொண்டே கலைவதே எனின, வருகுவத தானே வரும்'

Comforted by these words of wisdom, the mother had gone her way, leaving the babe at the mercy of the Omnipresent Being. A velala was against Sectarianism and fanaticism.

The audience was entertained to a music recital by Selvi Mangaleswary Sathasivam accompanied by Sri Somaskattha Sarma and Sri Ganesha Sarma.

woman had picked up the abandoned babe and had brought him up for some time. Later, owing to adverse comments in the village, she too had abandoned the child. Thus, to a Pariah went the honour of bringing up this child of promise, the sage potential. When he grew up, one Marku Sakayan, taken up by Valluvar's qualities of head and heart, gave his daughter, Vasuki in marriage to him. Numerous interesting incidents have been recorded illustrating the fact that this pair lead an ideal married life marked by unparalleled domestic felicity. As a result, this pair became the by-word of 'a happy Union and spotless married life'. Vasuki however predeceased him. Thiruvalluvar's words of lamentation at her demise indicated his estimation of her worth and merit and his expression of sorrow. He had moaned:—

ஆகிநிற் கிளியானே, அன்புடையானே பமசெய்த தருகு பாவாய், அகலவுகும். பிந்தகதி ஞானஞெழும பேசுதயோ, போந்தயோ எனது இரு பெண்களினர்''.

At the instance of Alaganandan, son of Elelasingham, a great benefactor of Valluvar, the latter wrote out this Kural which was presented to the Sangam during the time of that Pandyan, Ukkirappetuvai. Though the 24 Sanga poets at that time, had vigorously criticised and opposed its adoption, yet as a result of Divine interference, they had to acknowledge its merit, and had praised it in beautiful verses.

Thiruvalluvar is also popularly referred to as Nayanar, Devar, Musbat-Pavalur, Deiva Pulavar, Nanmuganar, Mathanupanga, Sennapothar and Perunavalur. And this Sage's chief contribution has been "Kural" which is also known by the following terms—Muppanool, Uttaravetham, Deiva - Nool, Poiya - Moli, Vayurai-valthu, Tamil-marai, and Potbu-marai.

No religionist can reject Kural, as it is free from religious bias. It merely contains the enunciation of certain indisputable Truths, that

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THE NEW CONCEPT OF NATIONALISM

Does it not Provide Room for Mutual Inter-national Suspicion

(Extracts from an article that appeared in the *Prabuddha Bharata* under the caption 'Psychology of Nationalism.')

Nationalism as a new cult of corporate life evolving from the dire lessons of historical horrors, especially the unprecedented horrors of the last two World Wars, has sought to popularize itself by innocently appearing as a blithe sentiment of love for the motherland and all that it means. This is all right as far as it goes. But does it go far enough in profession and practice? Here we must pause and ponder to get a clear view of it as it has been working among many nations today.

What are the facts? The positive sentiment of love for the motherland is, of course, present in this new cult as it was present in days of old. It is good, but it is not good enough if it is not universally applicable to all nations. If it is good for one nation to foster a subjective corporate sentiment of love for the motherland, it should be equally good for every other nation to do the same. While theoretically such right is often conceded by each nation to other nations, in practice it also reveals mutual suspicion. This suspicion clearly shows itself in each nation's worldwide system of espionage and in its domiciliary, naturalization, or citizenship laws. In these laws one may find, beside the emphasis upon unflinching loyalty to everything, that the concept of motherland implies a subtle inculcation of its antithesis in respect of other nations. Such antithesis may not be inculcated with any definite or direct motive of challenge or ill-feeling against any nation but only as a safeguard or defence measure. This defence measure on the part of each nation provides a fertile field for mutual suspicion, and suspicion, as we all know, is the unfailing mother of hatred. Need we then be shown how, in our present concept of nationalism with all its sweet implications and professions, there creeps in almost invariably the same dreadful senti-

ment of hatred to make it a menace to world peace?

Such current political dogmas as 'If you are not with us you are against us', 'If you do not love us then you hate us', 'If a nation is not friendly to our nation then it is hostile to us' are the revealing expressions of the same old egotism under the cloak of nationalism. While these dangerous political dogmas are the recent outburst of national egotism, there are many other ugly things that have long been going on in the civilized world with the tacit approval of all nations. Human life, especially in the relation between nations, has become very formal and hypocritical. Language which was invented to communicate our thoughts is now used to hide them. Lying is now propaganda, cheating is diplomacy, robbing is imperialism, cultural vandalism is carrying civilization, and so on. These are the things that have long been cultivated by our progressive nations with a competitive zeal, and our social conscience against these downward tendencies of life has been stunned to silence. Where is the nation so honest and sincere, so bold and courageous, so genuinely civilized and magnificent that is ready to undertake the task of breaking through the flourishing spell of such seething vices dazzlingly posing as virtues of national life? There is none, not even the strongest one who perhaps, can afford, if it so desires, to set an example to inspire the lesser ones to a wholesome conception of corporate human life. The fact is, nations with all their pretensions of high civilization are in their practical conduct of life still in the grip of the same egotism with which man started his first social life in a small tribal group and have not yet been able to extricate themselves from it.

That egotism of any kind, whether individual, tribal,

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 13-3-55 TO 19-3-55

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

Health upsets likely this week. Do not rely much on your friends. Disputes in the family circle shown. Monday, Tuesday and Wednesday the worst out of the lot.

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

A good week financially. Ruin to enemies shown. Domestic conditions should improve. Wednesday evening Thursday and Friday should bring in minor upsets. Week end turns favourable again.

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

You will have to work hard for your success this week. Your friends will be very helpful. Financial gains also promised. But there will be no mental peace. The last day of the week must be spent with care.

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

Domestic upsets likely this week. Mental worries and troubles through secret enemies shown. Avoid misunderstandings and beware of scandals.

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

Health upsets likely this week. Troubles in the office also shown. Your father's relatives may cause you some anxieties. Financial conditions should improve week end.

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

There will be no mental peace throughout this week. Avoid arguments with friends. Domestic upsets and troubles through secret enemies also likely. Expenditure will be on the rise.

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

You will be able to make some readjustments in your professional life. Conditions in the domestic field also will improve. Financial luck promised week end.

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

Expenditure will be on the rise this week. Be careful in your new undertakings. Avoid arguments. You will see the downfall of an enemy week end.

AGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thany Rasi]*

Financially a good time. But you will have no mental peace. New ventures will tax you a lot. Social success and fame promised week end.

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

You will be over-burdened with work this week. Expenditure will be on the rise. Avoid arguments. Vehicles will cause you some annoyance. Minor accidents also not ruled out.

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

Gains through lands and agriculture promised this week. Financial gains and triumph over enemies also promised. New ventures will bring in the desired results. Social success also shown.

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

Clashes with friends and relatives shown this week. Do not begin anything new. Loss of money and troubles in the office also shown. Some friends will help you out of difficulties week end.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/2,

C. S. Ponniah of Chankanai Vs. Plaintiff

- 1 Vijenthi Varnabas and wife
- 2 Claramma
- 3 Eloor Rasanayagam
- 4 Eloor Kanaganayagam
- 5 Narasiagar Kathirippillai all of Tellipalai West, Keerimalai
- 6 Perunkatunai d/o Yogavanam presently widow of Kumarasamy of Kandarodai
- 7 Yogavanam Sarvananthar of Tellipalai West presently of Training College, Colombo
- 8 Yogavanam Amuthanathar of Tellipalai West presently of Railway Kalutara
- 9 Yogavanam Sivananthar of Tellipalai West presently of Survey Office, Diyatalawa
- 10 Selvanayager wife of T Kanagasunderam and
- 11 Thamothisampillai Kanagasunderam of Tellipalai West
- 12 M. Subramaniam Moothathamby
- 13 Soosai Paranando
- 14 Yacco Thomas and wife
- 15 Uyitheenam all of Keerimalai
- 16 J. Emilianuspillai, Bishop

of Jaffna
17 Akilandanayagi wife of Sothinagaratnam of Victoria Road, Jaffna
Defendants.

To: The abovenamed defendants

It is hereby notified that action No. P/2 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition / sale of the land / lands called 'Puthianputhukadu' in extent 48 lms, V. C and 7 kls, and situated at Tellipalai West in the parish of Tellipalai, Valikamm North Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 5th day of April 1955 at 10 O'clock of the forenoon.

By order of Court,
Sgd. R. JEGASOTHY,
for Chief Clerk.

This 9th day of Feb. 1955

Drawn by
Sgd. S. Sivagnanam
Proctor for Plaintiff,
(O. 197, 4 & 11)

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A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 4-3-55)

Fifth Adhyayam (Contd.)

5. The Peerless (God) who activates all the world, who transforms (the results of) every deed of old, who regulates (their incidence in accordance with their respective) qualities (merits, &c), who matures all (the forces of) nature,—He indeed is the (efficient) cause of the world.

This is a highly important Mantram. It is badly translated by Max Muller, who remarks that it is a difficult verse. Other translations that we have seen are even less intelligible. This is nothing to be wondered at as they are the work of scholars Blissfully ignorant of even the rudiments, let alone the details of the prehistoric genuine Vedantam of the Upanishads in general and of our present Upanishad in particular. What our Mantram tells us is that God is the efficient or operative cause of the world, not only the world of matter, the sum total of the products of Maya, but also the other forms of bondage including works or deeds and their fruits. The verse briefly alludes to the processes by which what we call கருவினைப்படி in Siddhantic parlance, the balancing of the two kinds of deeds, the even eyeing of pleasures and pains, and மலபரிபாகம், the mellowing of the pristine impurity of Anava Malam when it becomes ripened and fit as it were to be plucked, are brought about.

The first statement that God activates the world both souls and matter, is a truism that has been drilled into our minds repeatedly, commencing with the Kena Upanishad story of the encounter of the fire, wind and rain-gods with the Supreme Lord in the guise of an utter Stranger and His Consort the Divine Mother Uma Haimavati. And there is no need to dilate on it further. The next statement that He transforms and regulates our actions requires some explanation. That all our actions, whether good or bad, bear fruit is a matter of daily experience which no one will deny. They are the results of our likes and dislikes, and they are called Akamiyam (கூசாமியம்) when they are performed. When these are stored up for enjoyment in the future they are called Punniyam (புண்ணியம்) or virtues and Papam (பாபம்) or sins and included in the one technical term of Sanjitham (சஞ்சிதம்). When portions of this Sanjitham become ripe and fit for enjoyment they are called Prapram (பிரபரம்) and are the source of our enjoyment of pleasures and pains. It is the changes of these deeds, good deeds and evil deeds, into Punniyam and Papam which in turn give rise to pleasures and pains, that are referred to in the Sruti as transformations (பரிணாமம், Parionamam) of olden deeds. Some deeds again yield their fruit immediately or shortly after they are performed while others take a long time to mature and become fit for enjoyment. These have to be regulated according to their merits, demerits, degrees of virulence, &c. There is also the necessity to see that the fruits of what one man sows are not reaped and enjoyed by another. These transformations and regulations cannot be done by the deeds themselves which are devoid of intelligence or by the souls which are subject to bondage. Hence it is that the Sruti says that God transforms the olden deeds and regulates the enjoyment of the fruits thereof. This question is discussed in the second proposition of the second Sutrām of the Siva Gnana Bodham and elaborated in greater detail in the corresponding portion of Siddhiyar in 47 verses. We quote here for the information of our readers a couple of these verses which re-echo the teachings of our Sruti in this respect in most clear, convincing and beautiful language:

இருவினை இன்பத் தன்பத்த இவ்வீர்ப் பிறந்த இரத்தி
வருவது போவது துஞ்சு, மன்னிய வினைப் பயன்கள்
தரும் ஆன், தாண்டியோடு தாரபதிபோலத், தாமே
மருவிடா வடிவும் கன்ம பலன்களும் மறுமைக் கண்ணே,

As a result of its good and evil deeds, this soul undergoes births and deaths and enjoys pleasures and pains. It is God that administers the fruits of its actions to the soul. This is something like the physician (curing diseases by administering sweet and bitter drugs) and the king (rewarding loyal subjects and punishing evil-doers). Bodies and fruits of actions cannot attach themselves (to the soul) in future births by themselves (as they are insentient).

உலகு உடல் காணும் காலம் உறுபலன் சியதி செய்தி
பல இவை கொண்டு கன்மம் பண்ணுவது உண்பது, துஞ்சு

NOTICE

Green Memorial Hospital, Manipay

"Applications are invited for training as Nurses and Midwives in the Green Hospital Manipay from candidates who have passed the S. S. C. Tamil or English or its equivalent recognised by the Department of Education. Selected candidates will be interviewed by appointment in this office by the Principal, Willis Pearce School of Nursing and the Nursing Supt. commencing 28th Feb.

Copies of Certificates of Educational qualification age and two references should be submitted with the application. Those who have already applied need not apply again."

G. COOKE M. D.
Medical Supt.
M. 235. 25, 4 & 11.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1856

In the matter of the intestate estate of the late Ponnar Arumugam of Valanthalai Karainagar

Deceased.

Arumugam Paramanathan of
Va'anthalai Karainagar.

Petitioner.

Vs.

Minor 1 Arumugam Theva-
raja of Valanthalai,
Karainagar

2 Thaisyalmu hu widow
of Ponnar Arumugam
do

This matter coming on for disposal before A. E. R. Corea Esquire District Judge Jaffna on the 21st day of December 1954 in the presence of Mr. V. S. Nadarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 17th December 1954 having been read:

It is ordered that the abovenamed 2nd respondent be appointed guardian ad litem over the minor the 1st respondent for the purpose of this case and that the petitioner be declared entitled to have letters of administration and the same issued to him accordingly unless the

கிளவிடா இவை தாம் சென்ற, கிளைந்து உயிர் சிறந்திடு
கொள்ளாத, அலகிலா அறிவன் ஆனை அனைத்திலும் அருளினாலே.

Bodies, organs, worlds, objects of enjoyment (சுறு காண புலன பொருள்கள்), time, order or regulation, action (காலம், சீடதி, கை),—these are various factors concomitant to the performance of works and enjoyment (of the fruits thereof). But these are (senseless and hence) incapable of going and attaching (themselves to the soul of their own accord). Neither can the (helpless) soul (it has not the power to) ponder over and gather them up. It is the Omniscient Lord's Power (Sakti) that brings (them and the soul) together out of the abundance of Her Grace.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No. 1859

In the matter of the intestate estate of the late Nagammah widow of Palany Kanagasabai of Changanai Deceased.

Nannithambu Nagalingam of
Changanai East

Vs. Petitioner.

1 Muttammah widow of
Chelliah of Changanai
2 Sellar Markandu
3 Sellar Navarajam of Chan-
ganai presently at Battica-
loa
4 V. Kanagaratnam and wife
5 Annammah of Trincomalee
6 K. Sanmugam and wife
7 Ponnammah of Changanai
Respondents.

This matter coming on for disposal before G. Thomas Esquire Acting Ad. District Judge Jaffna on the 31st day of December 1954 in the presence of Mr. V. S. Nadarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th December 1954 having been read:

It is ordered that the petitioner is declared entitled to have letters of administration of the estate of the abovenamed deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 31st day of January 1955 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 31st day of December
1954

P. SriSkandaRajah
District Judge.

Time extended to
11-3-55

(O. 202. 4 & 11).

respondents or others interested shall on or before the 24th day of January 1955 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the said minor respondent in court on the said date.

This 21st day of December
1954

P. SriSkandaRajah
District Judge.

Time extended to
7-3-55

(O. 201. 4 & 11).

Pungudutive Veda Agama Padasalai

A meeting of the Islands Veda Agama Padasalai Paripalana Sabha was held at the above school on Saturday, the 26th ultimo with Srimat T. Sathasiva Kurukkal in the chair.

Votes of condolence be-
moaning the loss of Srimat Swaminatha Kurukkal the President of the Sabha and Sri V. Pasupathipillai, the Secretary of the Sabha were passed.

Messrs S. Kumaraswamy Sarma, S. Thillaiambalam, S. Kanapathipillai, A. Kanagasabai, A. Kailasambharokkal addressed the audience eulogising the services of those two gentlemen and about the steps to be adopted towards the welfare of the Padasalai. A sub-committee was appointed to collect funds for the school. It was also resolved that the public should make donations towards the funds of the school at each religious ceremony which they are conducting.

Model Rammed Earth House

Hon. Sir Kanthiah Vaithianathan, Kt., C. B. E., Minister of Industries, Housing and Social Services will lay the foundation of the Model Rammed Earth Demonstration House at 9 A. M. on Monday, 14th March, 1955 in the premises opposite the Jaffna Kachcheri.

The Badulla Saiva Paripalana Sangam

20th Annual Meeting

The dilatory policy of the Government in regard to the Hindu Temporalities Ordinance was condemned by the Badulla Saiva Paripalana Sangam at its 29th Annual General Meeting held at Saraswathy Vidyasalai on 27th February, 1955 with the President Mr. K. S. Ratnasamy in the Chair. A resolution was unanimously passed expressing deep regret over the delay.

The following Office-bearers were unanimously elected for the ensuing year:—Mr. K. V. Nadarajah, Patron; Mr. K. S. Ratnasamy, President; Messrs C. C. Rajasingam and P. N. Perumalpillai, Vice-Presidents; Mr. S. Arumugarajah, General Secretary; Messrs E. Seevaratnam and S. Vairavipillai, Asst. Secretaries; Mr. V. K. Karalasingam, Treasurer; Mr. K. Singaram, Asst. Treas-
urex.

Thiruvalluvar

(Continued from page 2)

will stand the test of time and time. Men of differing ideologies can read it and the more they read it the more they would appreciate it. It contains the gems of Indian thoughts in a nutshell couched in inimitably terse and crisp words. Though it is the spontaneous outcome of a Tamil genius, yet it contains a message to the whole of human-kind. Learned Savants realising this, have taken steps to translate this Kural into various languages and it is today treasured in countries such as England, Germany, France, Russia, Italy, China, etc.

"That Self knowledge, Self-reverence, Self-conquest—these three alone lead to Sovereign Power—have been clearly propounded by this Sage with great illustrative wealth of imagery, clarity of diction and profundity of thought." The way in which he has delineated Love, Chastity, Domestic felicity, Hospitality, Self-sacrifice, Truth, Virtue etc. bringing out their eternal essence, defies accurate translation, or acceptable imitation by any. What gives Kural its sublimity is Valluvar's own practical exposition of its Truths by living them himself and showing by example to the world that, despite one's low birth and questionable social background, one could with determination and God's Grace lead a noble life and reach a position, from where, he could present to the world these Truths in the shortest but sweetest words.

He was not a stern philosopher but he has exhorted us to bend our knee at the altar of Truth and Honour but not to insolent Night,

He wants us to cultivate moderation in the days of plenty and live with dignity during days of adversity.

While Pundits wrangle over the correct date of celebrating the anniversary of his birth—some saying that it is Masi Uthiraram and others quoting chapter and verse in support of Vaikasi Anandam—let us content ourselves by right royally celebrating the day, 9th instant, fixed by Navalur the doughty champion of Tamil.

Let us by precept and practice prove to the world what should be done, so that mankind all over, may be benefited by a study and assimilation of this Gospel of Truth, which already commands universal admiration

Let me conclude by quoting a verse in praise of this Thirukural

மாயேன் மடிவம் போல வேண்டியக் குறையு குறையு வாழி பின்னது குறையு முறைமையிற் செல்லாத தார்தம் நமது மியக்க சிரப்பா அனைவரின் உலக முன்ன அனந்தன் உலக வள்ளலுயை குறையு குறையு வாழி

NEW J. P.

Mr. T. S. Thurai-rajah, former M. M. C. Jaffna has been appointed a J. P.

M. Thurai-rajah was Chief Inspector of the S. P. C. A. before he joined his father's firm M/s Sabapathipillai and Sons as Managing Director. He is a member of the Committee of the L. C. P. A. and an official visitor of the Jaffna Civil Hospital. Mr. Thurai-rajah was a Municipal Councillor for 6 years.



REDS REJECTED BY ANDHRA VOTERS

Absolute Majority For Congress

The Communists asked for it and got it in Andhra. The unstable position of the new State soon after it was separated from Madras perhaps made the Reds feel that there was a situation good enough to be exploited in the usual communistic approach. They did feel so and went further and precipitated a crisis in the hope that they could form a Government immediately after the fall of the Prakasam Ministry. But the tried politicians at the helm of affairs judged the situation correctly and adopted the only course open to a democratic Government namely to enable the voters elect a new legislature. The people's verdict has been given and the Reds have received the severest setback they could ever have feared.

The results of the Andhra elections reveals much that should interest political observers. The Indian National Congress has emerged triumphantly having gained the complete confidence of the people. Even the film stars and dramatic artistes who had ventured out on a stage that had been entirely strange to them all these years could not attract the attention of the voters away to the left. The defeat of top-ranking Communists by overwhelming majorities and the narrow victories secured by Reds indicate that the Communist Party has been dealt a decisive

blow and that the people have become more wary than during the previous elections.

THE RESULTS

Table with 2 columns: Party Name and Votes. Congress 118, K. L. Party 23, Praja Party 5, P. S. P. 13, Communist 15, Independents 22, Total 196.

Mr. T. Visvanathan alone of the former Congress Ministers was defeated. Mr. T. Prakasam and the rest of his colleagues won their seats comfortably.

Pointless Propaganda.....

(Continued from page 1)

tialities for the production of jaggery. It is an open secret that this country is spending millions on the import of sugar and other varieties of jaggeries. If only the Government would provide for the state to produce jaggery of that refinement as is claimed for imported sugar, not only would it mean that the tappers would not go out of employment but that Government would be able to provide work for unemployed in other walks of life such as arrack distilleries.

(To be continued)

MANNAR NEWS

Saiva Mangayar Kalagam

A committee meeting of the above Kalagam was held at the Govt. Junior School Mannar on 5.3.55 at 4 p. m. with Mrs A. Thirunavukkarasu one of the Vice-Presidents in the chair. All the committee members were present.

The meeting began with thevaram by Miss Kamala Muthusamy. The names of the office bearers of the Kalagam for the ensuing year were read by the Secretary. Among other resolutions moved and passed by the committee, the following need special mention:

- 1. All Hindu ladies of Mannar to become members of the Kalagam and work for the upliftment of the Hindu Society in particular and Mannar in general.
2. To live a religious life according to the teaching of the Hindu scriptures
3. To take over and conduct the Sunday religious classes and the Sunday congregational prayers now carried on by the Saiva Maha Sabha.
4. To collect money and pay a part of the expenses incurred in connection with the administration of the Vigneswara and Amman Temples, Mannar.

A sub-committee of three to draft the constitution for the Kalagam in consultation with the Saiva Maha Sabha was also appointed. After a short speech by the Secretary of the Kalagam regarding the keen interest taken now by the Hindu ladies of Mannar and how if united they could work for the welfare of their religion and for the safe progress of the future generation, the meeting came to an end with the usual singing of thevaram.

Hindu Congregational Prayers

A Hindu congregational prayer under the auspices of the Saiva Maha Sabha Mannar was conducted in the house of Mr. M. Marimuttu at Periyakada, Mannar on Sunday the 5th instant at 5 p. m. Several Hindu children and other Hindus were present. Among those present were Messrs. K. Muthusamy, Ragonathan and Anandanadarajah representing the sabhai

The purpose of holding these congregational prayers is not only to teach the younger generation the way for a religious and honest life but also to eradicate the difference that exist in the present economical religious

system—difference between the rich and poor, the great and the small. By conducting prayers in each household it is hoped to bring about a radical change in the religious life of the Hindus. It has also been decided to have the prayers every Sunday in one of the Hindu houses in Mannar.

Sunday Religious Classes for Hindu Children

The Sunday religious classes for Mannar Hindu children organised by the Saiva Maha Sabha Mannar, was conducted at the Government Junior School, Mannar at 9 a. m on the 5th instant. As the number of children attending the classes had increased to 69 they were graded into 4 classes and given in charge of M/s M. Ragonathan, Nadarajah, Kanagaratnam and Muthusamy. Mr. K. Jayakody, President of the Sabha was also present when the classes were conducted. At the end of the classes he said that the increased attendance, the interest shown by the teachers and the children were signs of the fulfilment of the aim of the sabhai. It was also decided to hold examinations and give prizes for the best students. The president also requested other Hindu teachers to help to conduct the classes and appealed to all Hindu Parents to encourage them by giving their whole-hearted support.

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 1

Kandiah SenathiRajah of Kockuvil East Jaffna Plaintiff Vs.

- 1 Kandiah Pariathamby of Vannarponnai
2 Velupillai Sinnadurai of do
3 Mulla Fakrodeen Najamudeen and
4 Rajabailly Mohamedally of Grand Bazaar Jaffna Defendants.

It is hereby notified that action No. P 1 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Mangathavalavu and situated at Vannarponnai Jaffna

The defendants in the aforesaid action are summoned to appear in Court on the 5th day of April 1955 at 10 O'clock of the forenoon

This 7 day of March 1955 By order of Court, K. A. Sebastian Secretary

(G. 203, 14)

Meditation Makes...

(Continued from page 1)
towards the fountain head of Divine Consciousness and drink the Nectar. Feel the thrill of Divine embrace and enjoy Divine Ecstasy. I shall leave you here. You have attained the state of immortality and fearlessness.

Practice regular systematic meditation in the same hours daily. You will get the meditative mood easily. The more you meditate the more you will have inner spiritual life, wherein mind and Indriyas do not play, you will be very close to the source, Atma. You will enjoy the wave of bliss and peace. All sensual objects will have no attraction for you now. The world will appear to you as a long dress.

Jnana will dawn in you by constant, deep meditation. You will be fully illumined. The curtain of ignorance will drop now. The sheaths will be torn. The body idea will vanish. You will

By Sri Swami Sivananda

realise the significance of the Mahavakya, 'Tat Twam Asi'. All differences, distinctions, dualities will disappear. You will see everywhere one infinite, illimitable Atma full of Bliss, Light and Knowledge. This will be a rare experience, indeed. Do not trouble with fear like Arjuna. Be bold. You will be left alone now. There is nothing to see or hear now. There are no senses. It is all pure consciousness only.

Thou art Atma. Thou art not this perishable body. Destroy the Moha for this filthy body. Do not utter in future "My body". Say, "this instrument." The sun is setting now. It is drawing within all the rays. Now sit for meditation. Again have a dip in the sacred Atmic Triveni within. Collect all the rays of the mind and plunge within quite deep into the innermost recesses of the heart. Give up all sorts of fears, cares, worries and anxieties. Rest in the ocean of silence. Enjoy the eternal peace. Your old Jivahood is gone now. All limitations have disappeared. If the desires and old cravings try to hiss, destroy them by the rod of Vivek and sword of Vairagya.

Keep these two with you always for some time till you get Brahma-Sthiti (fully established in Atma).

Om is Sat-Chit-Anand. Om is Infinity, Eternity. Sing Om. Feel Om Chant Om. Live in Om Meditate on Om.

Order Nisi
IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 534

In the matter of the intestate estate and effects of Theivanaipillai wife of Arumugam Sithamparapillai of Imaiyanan Deceased

Arumugam Sithamparapilla of Imaiyanan

Vs. Petitioner

- 1 Sithamparapillai Mylvaganam
- 2 Kantimathy daughter of Sithamparapillai
- 3 Sithamparapillai Kukapirasaathal of do
- 4 Veeragaththiar Arumugam of Karanavai North

Respondents

This matter coming on for disposal before S. Thamy Dural Esquire, Acting District Judge, Point Pedro on the 11th day of February 1955 in the presence of Mr. P. Kanapadhipillai Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is hereby ordered that the 4th respondent be and he is hereby appointed guardian ad litem over the minors the 1st to 3rd respondents for the purpose watching their interests in the Testamentary proceedings and that the petitioner as husband of the said deceased is hereby declared entitled to have Letters of Administration be issued to him unless the respondents or any other person shall on or before the 17th day of March 1955 appear and shew sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that that the 4th respondent above named do produce the minors 1st to 3rd respondents on the said date.

This 11th day of Feb 1955

Sgd. S. THAMBY DURAL,
Acting District Judge.
(O. 198. 4 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 6

In the matter of the intestate estate of the late Kathiravelu Tharmarajah of Karainagar North. Deceased

Dr Kathiravelu Tharmarajah of No 150/1, Negombo Road Kurunegale

Petitioner

Vs

- 1 Kathiravelu Nadarajah of Karative North presently of New Zealand
- 2 Kanagamani daughter of Kathiravelu of Karative North presently at Training College Maharagama and
- 3 Kathiravelu Tharmarajah of Kolladaippu, Karainagar

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 10th day of February 1955 in the presence of Mr. S. Candiah Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his son and that he is entitled to have Letters of Administration issued to him accordingly, unless the Respondents or others interested shall appear on or before the 14th day of March 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

This 10th day of Feb. 1955

Sgd. P. SRI SKANDA RAJAH
District Judge.

Drawn by
Sgd S. Candiah
Proctor for Petnr.
(O. 200. 4 & 11)

THE NEW CONCEPT OF NATIONALISM

(Continued from page 3)

ordinate exhibition of rights and claims. I repeat there is nothing wrong in one's love for one's country and countrymen. But it is a positive evil if that love makes one intolerant or suspicious of a foreigner showing equal love for his own country and countrymen. If my intense love for the mother makes me think that she is the ideal mother and at the same time I would not tolerate another person regarding his mother is equally ideal because the latter's mother looks different and acts differently from my mother I would certainly be creating troubles. In the same manner if one nation, out of its intense love for itself, becomes intolerant of the things of another nation and resorts to subtle activities in order to destroy the latter's distinctiveness and impose its own, there is sure to be bad feelings if not bloody feuds. It is this intolerance and lack of adaptability among nations that have been the cause of all troubles. Nations exist amidst mutual suspicion and fear, and these in their turn lead them to make secret pacts and preparations apparently for defence though really it is more than that. The result is obvious. We know all this because it is happening right now in spite of all the terrible Armaged-

ons that have bathed our earth with the blood of countless innocents.

We must affirm here that the trouble which now threatens to overtake the whole mankind has got its source in the West. Nations and nationalism are purely Western conceptions. We in Asia have been totally innocent of any such ideas. Indeed we have often been snubbed that there are no nations in the East, that there are only peoples there. What should be considered as a wholesome conception of social life has been dubbed as a sign of inferiority. Yet this Asia has been the mother of all the religions and of many great civilizations of the world. Those great ancient civilizations that are now dead have left their salutary lessons for the world, and those that still survive have also their bright lessons for all. But it seems the West has not become wiser from all this. It goes on with its own national egotism, creating troubles and tragedies not only among its neighbours but even spreading them over other regions of the earth. We are being dragged to share with them the troubles and tragedies of their own making. No one knows when there will be an end of all this gigantic illusion of life, unless that end means the final Nemesis.

GLORIES OF SHAIIVISM

THE LAST BOOK WRITTEN BY

S SIVAPADASUNDRAM B. A.



Can be obtained from:

MANAGER,
Saiva Prakasa Press,
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காந்தியின் வழிநடையப்பட்ட மலிவானது கர்த்த மன்னன்
கோவமுறை யாக செய்க குறைவிலா துயர்நான் வாழ்க
காண்மறை யறக்க கோங்க கற்றவம் வேன்வி மங்க
மென்மைகொள் ளைவ கீதி வினக்குக வலக மெய்களாம்.

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