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THAMILAR SIDDANTHAM EARLY HINDU INFLUENCE IN JAPAN

A Philosophy Of Experience

(Published by the Lakshya Jayanthi Committee—1955
Parameshvara College, Jaffna)

THERE is an important Sanskrit word "anubhava." Its nearest English equivalent is experience—or more correctly sublimated experience. This word has acquired a very deep significance in the Tamil country. It connotes all phases of human experience at all levels. It even connotes the highest spiritual bliss—the most high form of sublimated experience.

Intellectuals. They were very large beings. With song in heart, they came unto Earth to sing the 'Eternal song of Life'. Their's was a simple natural and common sense religion of experience. They themselves were highly integrated souls. Their vision, true to their nature, was an all embracing, comprehensive vision. They were free. They were free from all pairs of

opposites. They were not affected by joy and grief, action and inaction, darkness and light, imperfect and perfect. To them, 'Darkness is merely the fulfilment of light and light the fulfilment of darkness.' To them, 'One is merely the fulfilment of many, and many the fulfilment of One.' Their's was a state of Transcendental Shanti—a state of perfect spiritual balance called சாந்தி நிலை. This balance was their death சமம் இருத்தல்—their response to a central reality, their spiritual vision and anubhuti. The poetic effusions of these seers and sages form the basis

(Continued on page 2)

We, Tamils, are an all embracing lot. We reject none; neither the materialist nor the pragmatist; neither the realist nor the idealist. The ancient polytheist, monist, atheist of Hindu India were never foreign to us. The indigenous philosophy of the Tamils called 'Thamilar Siddhantam' is essentially a philosophy of anubhava—anubhava in the physical, intellectual, emotional and spiritual planes of existence. This philosophy of anubhava is the prime centre about which Tamil literature, Tamil culture and Tamil common sense have grown round. If Thamilar today excels the rest of India in richness of experience, richness of culture, richness of spiritual chivalry it is all due to this philosophy of anubhava which is innate in the Tamils.

The most daring feature of this philosophy is the conviction it carries that diversity is real and in a way ultimate, and unity is something that should be sought for in one's own understanding and experience. This basic conviction has shaped our entire history. Ours is neither a history of wars and aggression nor a history of blind servitude and docility. It has been a history of continued and uninterrupted efforts after harmony, integration and experience. Concentration, adjustment and equipoise சேறல், அடகு, சமம் have been the watch words of our ancient Tamilian wisdom.

The seers and sages of Thamilar came not to destroy the diverse temperaments, needs, abilities and interests of man. They came not as reformers. They came not as thinkers or in-

THE GOLDEN CHALICE

C. RAJAGOPALACHARI

*Hiranmayena paatrena
Satyasyaapihitam mukham
Tattvam pooshannapaavru
Satyadharmaya drshtaye*

After years of strict devotion to Newton's laws
And the variations that Einstein made,
After long voyaging in the stately ship of physics
Riding on the waves and on the quanta photons,
With a two-fold map for both the creeds,
They have arrived at last on the coral-reef
Of Never—never! For physics has finally declared
That never can man Reality reach,
Which not in space or time exists,
But Beyond and never can That we comprehend
Or find even symbols faintly to indicate.
We can, we are told, but see
The pattern of the cloth,
But not the loom that weaves;
We can like children study the dial of the watch
But never can we open the case thereof—
So Jeans has put it as Plato did before him
Like men in chains for ever doomed
To live in a cave and watch the shadows on the wall
Never to see or guess what from beyond
Causes the figures to form and change and move.
Be humble, knowledge, be true to thyself:
A picture is cast on the silver screen
It's full of life and furious power
And there are tiny bits in the screen itself
That seek to dig and know the truth
While far away somewhere else
The Projector stands smiling his eternal Smile.

(From the Vedanta Kesari)

When I spent a month recently in Japan, I was pleasantly surprised to see traces of Hindu influence in that country. I should have expected this if I had known earlier the real cultural background of the Japanese race. Before the impact of Western Culture and civilisation, the Japanese were solely influenced by Chinese culture and civilisation. The Chinese civilisation in turn was influenced by Buddhist civilisation from India which civilization had its roots in Hindu culture and civilization.

A casual visitor to the capital city Tokyo possibly can see little or nothing of the Hindu influence. This is because Tokyo became capital in 1868 and the city has been built more like a Western city. The ancient capital of Japan for over a 1000 years is Kyoto which lies some three hundred miles to the South of Tokyo

By

N Manicka Idakkadar
M. A.; B. Sc.

close to the great port Kobe and industrial city Osaka. The Americans when they bombed the 40 odd cities of Japan in the last war, however did not bomb Kyoto and so the world is still able to see this ancient city with its old Imperial and Shonan's palaces and the famous shrines, which were erected during its long existence as capital.

In one of these ancient shrines one comes across Kan-on Temple with 1001 images of Buddha. It is said that the 1000 images, though identical in shape (the 1001th, the central image is a very large one), have so different facial expressions that any one can locate any ancestor of theirs in one of the images. There are 30 guardian dieties for this

Temple and my guide to the Temple mentioned that these dieties are there according to Hindu tradition. He showed one deity whom he mentioned as "God of the Wind" and I had no difficulty in identifying "வாயுவர்".

About a tenth of the Japanese people belong to the Shinto faith. This is worship of forefathers and ancestors. When one looks at it very deeply, this is really an intensive method of respecting the ancestors according to Hindu concept. All Hindus remember their ancestors particularly paternal, at least once a year for the "சுவாமி". This form of respect for ancestors and elders when imported into a distant country can take new shapes. It is therefore possible that Shintoism may have had early Hinduism for its origin if not for inspiration.

It is hoped that Hinduism in the future too will make its moderating, large hearted and broad minded influence felt among the distant lands of the world.

Tamil Cultural Society

A meeting of the Council of the Tamil Cultural Society was held recently at the office of the Society with Mr. C. Nagalingam, Q. C., President of the Society, in the chair.

Six new members for the Society including three life-members were elected.

The Council resolved to publish a brochure by Mr. K. Navaratnam on "The Development of Art in Ceylon". The Council also resolved to form the nucleus of a library for the Society and to appeal to the public for gifts of books. The Council further resolved to take steps to acquire land to establish a home for the Society in Colombo.



திருவிழா நாளாக.

சமச்சிவாயவே ஞானமுக்கல்வியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேந்தும்
சமச்சிவாயவே நன்னெறிகளும்

Hindu Organ

FRIDAY, MAY 27, 1955

Treasure These Thoughts

In the womb of Bhakti, Jnana or Knowledge is conceived. After Jnana is born, Bhakti protects it; just as the mother gives birth to the baby and looks after it. When you have got one-pointed devotion for God, you will eventually be merged in Him.

GET BACK GOA

'THE Portuguese should be replied in the only language they know—armed action. In that case it will be a matter of days.' This was the declaration feelingly made by Senapati Bapat one of the Indian Satyagrahis who had marched into Goa and had been released after having been arrested and given inhuman punishment. Armed action to be suggested by Satyagrahis is wholly in defiance of the principles of Satyagraha. However the suggestion conveys to the world the extent of the barbarities that have been perpetrated by Portugal.

To get back Goa, the Portuguese must be persuaded to give up the small area of Indian soil which this European country wants to retain by Divine Right. Peaceful persuasion in affairs in which a nation that had already earned a notoriety for ruthless atrocities is borne out by the recorded events that happened during a period of one hundred and fifty years of despotic rule in Sri Lanka is concerned would appear to be meaningless. If the method of peaceful persuasion cannot acquire sufficient capacity then all the decisions that had been arrived at Bandung by the continued deliberations of Afrasian statesmen would remain mere pious interjections that cannot at any time be translated into action. Twenty nine nations of Asia and Africa had unequivocally declared that colonialism should be

CO - OPERATIVE FEDERATION INAUGURATED

THE Co-operators of Sri Lanka have set an example towards a United Ceylon irrespective of cast, creed and religion. Jaffna gave the inspiration to the rest of Ceylon by establishing the Northern Division Co-operative Federation as far back as 1937 and it is but fitting that Mr. V. Veerasingham, the President of the Federation ever since its inception should have been elected as the first President of the Co-operative Federation of Ceylon.

Mr S. C. Fernando, C. C. S. Commissioner of Co-operative Development and Registrar of Co-operative Societies and Chairman Co-ordinating Committee in a foreword to a Brochure published on the occasion of the inauguration of the Federation says -

The Co-operative Federation of Ceylon, will be the Apex Institution of the Ceylon Movement, and as a purely un-official body it will qualify in due course for membership in the International Co-operative Alliance in London which embraces at present some 35 countries throughout the world with a total co-operative membership of 117,000,000.

This Federation constitutes a Union of Unions, each District Co-operative Union being virtually coterminous with a Government Agent's Revenue District. The first Central Board will consist of Presidents of the various District Unions by virtue of their district elections, and they in turn will elect the

ended. If a foreign pocket in the mighty Indian sub-continent cannot be liberated by a collective demand of the Afrasian nations then the combined might of these two central continents must be a mockery. The Afrasian nations that met at Bandung have been challenged by imperialistic Portugal on the issue of colonialism. Are these nations courageous and sincere enough to accept the challenge and make a territory-grabbing European power feel the might of Afrasian unity and realise that despotism cannot be allowed to be practised by any country whatever its resources of armed power might be.

That traces of the tyrannical type of colonialism should continue to be seen in the age of democracy and socialism is an insult to the august body of that international union--the U. N. O. Formosa may be a formidable problem for U. N. But if this world assembly cannot find the necessary means to liberate Goa than the twenty-nine Afro-Asian nations that met at Bandung should immediately quit the U. N. O.

President of the Federation and the Vice-Presidents from among themselves.

Ceylon has today nearly 10,000 Societies, with a world record of 87 different types, ranging from the smallest Credit Society of 10 members handling a few hundred rupees to the vast Gil-oya Transport Society with its fleet of 30 buses handling millions. Each Society (irrespective of size or resources) has the right to individual representation in its District Union and so the Federation will be a truly representative Parliament of Co-operatives functioning as the Voice of Co-operation throughout the Island.

The objects of the Society hereafter referred to as the Federation shall be--

- (1) to propagate Co-operative principles and ideas;
- (2) to organize Co-operative work in all its branches;
- (3) to promote Co-operative education and disseminate Co-operative information;
- (4) to discuss the collective problems of, express the collective views of, act as the central advisory body of, decide questions of policy and represent both within and without the Island, the Ceylon Co-operative Movement as a whole;
- (5) to organize conferences, congresses, educational courses etc;
- (6) to publish newspapers and journals of its own;
- (7) to publish books, pamphlets, leaflets, etc on matters relating to the Co-operative Movement;
- (8) to assist and advise Co-operative Societies;
- (9) to create special or general funds for the promotion of Co-operation.

Subject to the provisions of the law obtaining the Federation shall have full powers to do all things necessary or expedient for the accomplishment of all the objects specified in its by-laws, including the power to purchase, hold, sell, exchange, mortgage, rent, lease, sub-lease, lands, of any tenure, and to erect, pull down, repair, alter, or otherwise deal with any building thereon.

MAHA KUMBABISHEKAM AT CHIDAMBARAM

After 63 years, the Nadesar Temple at Chidambaram is being renovated. This will be followed on 7th July by Maha Kumbabishekam, a religious ceremony of great significance. Large numbers of Hindu devotees from all over India and Malaya are expected to visit Chidambaram on this occasion.

2 Devotees from Jaffna and other parts of Ceylon who wish to visit Chidambaram about this time are reminded of the various requirements in connection with their travelling and are advised to make immediate arrangements for obtaining the necessary documents.

- (a) Steps may be taken to obtain an Emergency Pass-port, if one has not been obtained already
- (b) This Pass-port must be forwarded to the Indian High Commissioner in Colombo with an application for a Visa, Postal Orders to the value of Rs 2/50 have to be attached to it.
- (c) For Vaccination and inoculation the M. O. H. of the area should be contacted and a certificate to that effect obtained on payment of a fee of Rs 3/-
- (d) One could normally take currency to the value of Rs. 50/- only; but, for any reasons if one wishes to take more, application should be made in time to obtain the necessary permits from the Exchange Controller
- (e) those who intend to travel by plane are advised to reserve their seats early at the Air Ceylon Office.

4. The Madam of the Jaffna Saiva Paripalana Sabai at Malaikattitheru can accommodate about 2 families or 8 persons, the most. As a big rush of devotees is likely, accommodation at Madams and Hostels must be arranged for in time.

Mr. T. Rajaratnam, who is in charge of the Navalar School at Chidambaram has kindly consented to let the school premises for the use of the Jaffna Pilgrims. It may be possible for about a 100 persons to stay there.

He may therefore be contacted direct or through this Sabai.

6. The Manager "Hindu Organ" is taking steps to stock

- (a) Application forms for Visa
- (b) " " Exchange Control permits for supply to those who apply for same.

7. Any further information may be obtained from this Sabai.

A. Thanabalasingam
Hony. Secretary
Saiva Paripalana Sabai

THAMILAR SIDDANTHAM

(Continued from page 1) of our culture and our system of thought.

Our culture is inseparable from the vision of our saints. It is the body—the water form that represents the vision of our saints. By upholding it we elevate our consciousness. We become attuned to the source of the culture—the vision of our saints. Our culture like any is the only means we employ to sublimate our base instincts. It is like a broad sadhana given to the Tamil community by the ancient seers. It is like a bridge that is laid to help the sensual man walk to the shade of the saint. True to the all-embracing vision of

four saints, our culture is of a synthetic character. It is historically the result of a harmonious marriage of the two main cultural streams of India. Nowhere in India do we find the two main cultures synthesised into one, as in the Tamil country. It is a pride for the Tamils and their traditional philosophy of life.

But today, it is a great pity that most of us educated by western methods, have absolutely lost sight of the emotional, psychological, and religious depths, or which our entire Tamil culture is built.

(To be continued)

CONQUEST OF THE MIND

The Highroad To Moksha

The mind can be controlled by Abhyasa and Vairagya. Abhyasa is constant effort to fix the mind on God or Atma. Vairagya is dispassion or non-attachment to sensual objects.

Enquire 'Who am I?' Do Vichara. Do mental Japa of OM and meditation on Atma. All thoughts will die by themselves. You will rest in Satchidananda Atma. Sit alone and watch the Vrittis of the mind. Be indifferent. Remain as a Sakshi. Don't identify yourself with the Vrittis. The mind will then be under your control.

Destroy the fuel of desire, and the fire of thought will be extinguished. With the annihilation of Sankalpa, the reality of Brahman will shine. Cultivate Divine qualities such as friendliness, mercy, gladness and indifference towards happiness pain, virtue and vice. You will get absolute peace of mind.

Don't think of the past. Don't plan for the future. Do not allow the mind to build images. Live in the solid present. Do a thing

By

SWAMI SIVANANDA

which the mind does not want to do. Do not do a thing which the mind wants to do. Don't try to fulfil your desires. Don't hope. Don't expect anything. Destroy the vicious desires through virtuous desires and destroy the virtuous desires also through one strong desire for "Liberation". Practice of Pranayama destroys Rajas and Tamas, makes the mind steady and one-pointed. Study of religious books, tapas, ibarthy and Satsang with Mahatmas, Sadhus and Sanyasins overhauls worldly vicious Samskaras, and and paves a long way in the control of mind

Japa of any Mantra and Upasama destroys the impurities of the mind, makes the mind turn inwards, induces Vairagya, helps concentration and eventually leads to control of mind and attainment of God-consciousness. In this Kali-

Yuga, the easiest way for controlling the mind and attaining Moksha is Kirtan or singing the Name of the Lord. Food has a lot of influence over the mind. Sattwic food such as milk, fruits, etc., calms the mind. Rajasic food (meat, alcohol, etc.) excites the mind. Take Sattwic food. Have Mithahara (moderation in diet).

Destroy evil habits by establishing new good habits. Control the lower instinctive mind through the higher Sattwic mind. Constant selfless service with Atma-Bhava is highly efficacious in purifying and controlling the mind.

Don't wrestle or struggle with the mind. Be regular in your concentration and meditation. May Peace, Joy, Bliss and Immortality abide in you for ever.

Tiruketheeshwaram Restoration Society

The 79th meeting of the working Committee of the Tiruketheeshwaram Temple Restoration Society was held at the Old Kathiresan Temple, Bambalapitiya, Colombo, recently. Mr. K. C. Selvadurai, one of the Vice Presidents of the Society, occupied the chair till the arrival of Sir Kanthiah Vaithianathan, the President. A vote of condolence was unanimously passed by the Committee expressing its great sorrow at the death of Dr. S. Rajendram, one of the Vice Presidents of the Society who was connected with the Society from its inception and who had rendered valuable services to the Temple Restoration Movement. One hundred and forty four (144) new members for the Society were elected. Sir Kanthiah Vaithianathan reviewed the progress of the temple construction work.

The accounts of the Society and the Auditor's Report were read and accepted. It was resolved to make an appeal to the Hindu public to assist in enrolling ten thousand (10,000) members for the Society.

It was also resolved to appeal to the existing members to pay all membership subscriptions due. The annual report of the Society was approved.

Aim Of Adult Education In U.S.A

The problem inherent in the term "adult education" is the problem of purpose. What ought we try to do? Shall we educate for terminal goals— "Truth," "Reality," "Goodness?" For "Change?" For "Social Reform?" To achieve specific group interests. Or for what? It is the value assumption in this paper that adult education should not lay down a set of purposes. One group's terminal goals are but mediate or intermediate goals for another group. Some agencies of adult education pursue ends which often conflict with ends pursued by other adult education agencies. One man's solution turns out to be another man's problem, etc.

For specific agencies of adult education, it is of course useful to state a set of purposes, but for adult education as a whole there is only the on-going problem of purposes. First, agencies of adult education are usually parts of a heterogeneous group of social institutions. Thus, labor education sections are parts of unions whose primary interests are in a wide variety of social, economic, and political issues. In like manner, trade associations, industries, and professional groups have their education departments or committees which further their larger and primary ends. The Advisory Council is the basic educational unit of the Ohio Farm Bureau, whose primary purposes are not unlike those of a labor union, although the position on issues differs because some important interests of the farmer and the industrial worker differ. Even public schools, colleges, and universities, whose main business is education, rarely regard their adult education divisions as more than secondary adjuncts.

J. H. C. Old Boys Dinner

The annual dinner of the Jaffna Hindu College Old Boys' Association (Colombo Branch) will be held at the Galle Face Hotel on Saturday, the 28th instant at 8 p.m.

The Prime Minister, Sir John Kotalawela, is expected to be the chief guest at the dinner.

The Secretary, Mr. M. Raaraswamy, of the Analyst Department, Colombo, has appealed to all old boys wishing to join the dinner to communicate with him.

'SOCIAL WELL-BEING'

-- WHAT IT SIGNIFIES

To-day, all kinds of Governments are called democratic which in fact, they are not. In fact, the word 'Democracy' is used in opposition to the Communist form. That is totally incorrect.

Mr. Nehru's observations were made in the current issue of the Gujerati monthly *Sanskriti* in reply to questions submitted to him by this journal.

In this age of adult suffrage, political democracy was no longer thought adequate. People had begun to think of economic democracy.

Socialism and Communism in their respective ways, aimed at economic democracy. But in attaining a "measure" of economic well-being and equality, Communism sacrificed in some other ways the "essence of democracy."

Well-being is thus obtained at the sacrifice of freedom and individuality. That need not necessarily be so, but, in fact, we have seen this happen.

It was clear that no system could ultimately prevail unless it brought well-being to the people. That was one of the

"test" of the success of any system.

The question, therefore, is whether this well-being can be obtained by democratic and peaceful processes. I think it can, and I think India can attain it.

"There is no reason why social and economic progress should not be swift in democracy. But this also requires a measure of discipline and co-operation among the people as well as hard work and, sometimes, austerity."

Too much centralisation obviously interfered with individual freedom and hence was bad to that extent. But on the other hand if "too much" decentralisation made the State weak and not cohesive, then the State would 'ultimately collapse.'

Some middle way had to be found in which there was a "good deal" of decentralisation of authority and yet the Central authorities had strength enough to function adequately.

The caste system of Hindu Society could not be fitted in with "any conception of democracy."

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S. KANAGASABAI,
Secy.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 20-5-55)

Sixth Adhyayam (Contd.)

அருள்து சத்தி ஆகும் அரன் தனக்கு, அருளை இன்றித்
தெருள் சிவம் இல்லை, அந்தச் சிவம் இன்றிச் சத்தி இல்லை,
மருளின அருளால் வாட்டி மன்னுயிர்க்கு அளிப்பன், கண்ணுக்கு
இருளின ஒளியால் ஒட்டும் இரவியைப்போல நான்.

(Siddhiyar)

Grace is God's Sakti. Without Grace there is no enlightening Sivam, and without that Sivam there is no Sakti. In the same way that the sun drives away darkness and enables the eye to see with its light, so does the Lord (Isan) remove bewilderment and bestow beatitude on the soul with His Grace.

There is no action appertaining to God. This is as much as to say that He is actionless, செயல்இலான், *Na Kariyam*, This is according to some texts. There are other texts in which the word *Kayam*, காயம், body, occurs instead of *Kariyam*, கரியம், action. We have indicated this in our translation by inserting the word 'body' within brackets. The meaning of the Sruti will then be that God is bodiless or formless அருபி. Similarly the next word *காரணம்* in the text is given as *காரணம்* in some editions, meaning 'cause'. But the first reading would appear to be the better one, the idea being that God has no organs of knowledge or action like man. There are many other characteristics of God, some of them positive and others of a negative character beaped up in these Sruties. The following verses from the Tamil among others, are worth perusal in this connection.

பலகலை ஆசனம் வேதம் யாவையினும் அருத்தப்
பதி பசு பசும் தெரிந்தல், பதிபாமே, அததான்
கிலவும் அரு உரு அன்றிச், குணம் குறிகள் இன்றி,
கின்மலமாய், காமாய், கித்தம் ஆகி,
அலகு இல் உயிர்க்கு உணர்வு ஆகி, அசலம் ஆகி,
அகண்டாமாய், ஆணந்த உருவாய், அன்றிச்
செலவு அரிதாய்ச், செலவகதியாய்ச், சிந்தாய்ச், பெரிதாய்ச்
கிழ்வது, தச் சிவம் என்பர் தெளிந்துகொளே.

(Sivaprakasam)

The object of the Vedas, Agamas and other Sbastras is to explain Pati, Pasu and Pasam. Pati indeed is the Supreme One. It has no tangible form. Neither is it formless. It has no (material) attributes or marks. It is taintless, one and eternal, the Soul of the numberless souls, unruflled and indivisible. It is of the form of Bliss, unattainable except through Gnanam, the final Goal (of souls). Smallest (of the small), Greatest (of the great).—This, the enlightened say, is Sivam.

மீளர் இலான், குணம் குறி இலான், செயல் இலான், உரைக்கும்
பேர் இலான், ஒரு முன் இலான், பின் இலான், பிந்தி ஒரு
சார் இலான், வால் போக்கு இலான், மேல் இலான், தனக்கு ஒர்
கேர் இலான், உயிர்க்கடவுளாய் என்னுளே கின்றான்.

(Kanda Puranam)

He has no country, no (material) attributes or marks, no actions, no names to speak of, none before Him, none after Him, no other support, no birth or death, no superiors, none equal to Him,—He bides within me as the God of my life.

God has no parents. தாயும் இலி தந்தையும் இலி தான்
தாயின், so we read in *Thiruvasakam*. He has no mother, He has no father, He is the Lone Being. This is one of the most pre-eminent characteristics of Siva Peruman, not shared by any other of the so-called gods. The attention of our readers is drawn to our note on Avatars (incarnations) at the end of Chapter IX of our "Elements", where the matter will be found discussed at some length.

10 Who is that only God who spontaneously conceals Himself with the products of the first cause (Pradhana, Maya), as the spider (conceals itself) with the web (produced from its body),— May He grant us Brahmanhood.

11. He is the One God hidden in everything. He is all-pervading, the Inner Soul (Antaratma) of all souls, watching over all actions, dwelling in all things, the

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1854 T.

In the matter of the intestate
estate of Rasamanickam
Krishnasamy of Valvetti-
turai Deceased.

Pankayatchelvam widow of
Rasamanickam Krishna-
samy of Valvettiturai

Vs. Petitioner.

- 1 Eliyaperumal Thirunavuk-
karasu
- 2 wife Sundarammal
- 3 Indiraniamma daughter of
Krishnasamy
- 4 Sundaralingam son of
Krishnasamy
- 5 Indiralingam son of Krish-
nasamy
- 6 Sivalingam son of Krishna-
samy
- 7 Rajaluxmiammal daughter
of Krishnasamy
- 8 Rajalingam son of Krishna-
samy all of Valvettiturai

Respondents.

This matter coming on for
disposal before P Sri Skanda
Rajah Esquire, District Judge
of Jaffna on the 24th day of
January 1955 in the presence
of Mr. A. N. Velayutham
Proctor on the part of the
petitioner and the petition
and affidavit of the petitioner
having been read:

It is ordered that the
petitioner as widow of the
deceased be declared entitled
to obtain Letters of Adminis-
tration to the estate of the
said deceased and such
Letters of Administration
being accordingly issued to
her unless the Respondents
or any other person shall
appear before this Court on
or before the 30th day of
May 1955 and show sufficient
cause to the satisfaction of
this Court to the contrary.

This 24th day of Jan. 1955

Sgd. P. SRISKANDARAJAH
District Judge.
(O. 11, 20 & 27)

Witness, the Perceiver, the Lone Being, the Nirguna
Being (without material qualities).

The words "Saiva Bhuta" appear three times in
this last Mantram. The first and third we have trans-
lated as everything and all things respectively, but the
second sa all souls to suit the context. *Bhuta* ordi-
narily means the elementary principles of matter, Pancha
Bhutas, but it is also used to denote living beings
as in the words ஐதரம்பகார, the succession of Bhutas or
living souls.

God is Nirguna (கிர்குணன்). *Guva* ordinarily means
attributes or qualities. *Na* (or *Nir*) being a negative
particle prefixed to it, the word *Nirguna* is ordinarily
translated as 'devoid of attributes'. But qualities are
of two kinds, it should be noted. First of all, there
are the material qualities of Satvam Rajasam and
Tamasam, the products of Maya or Mula Prakriti, and
then, there are the spiritual or Divine qualities like
independence, omniscience and blissfulness, what we
call Sat Chit Anandam, சச்சிதானந்தம், in Tamil. What
our Sruti intends to tell us is that God is not pos-
sessed of the former set of qualities, the Prakritic or
material qualities. To deny God the possession of
Divine qualities would strike at the very root of all
religion and lead us in Nihilism. We have therefore
introduced the word material and explained *Nirguna*
in our Sruti as 'without material qualities'.

The other predications of God in these Sruties
that He is one only, that He is concealed in all
things both animate and inanimate, the Soul of souls,
the Perceiver &c, require no comment, as the reader
is already fully familiar with them.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 588 T.

In the matter of the Intestate
Estate and effects of the
late Thambipillai Coomara-
samy of Kandavanam,
Polikandy Deceased

Nagapoosbany widow of T
Coomarasamy of Alvai
South Petitioner,

Vs.

- 1 Jayamanohari daughter
of T. Coomarasamy
- 2 Coomarasamy Skantha-
ranian
- 3 Coomarasamy Cbelliah
pillai
- 4 Sellam Ratnam all of
Puloly West

Respondents.

This matter coming on for
disposal before S. Thamy
Durai Esquire, Actg District
Judge, Point Pedro on the
22nd day of April 1955 in the
presence of Mr. K. Thambi-
pillai Proctor on the part of
the petitioner and the peti-
tion and affidavit dated the
22nd day of April 1955 and
26th day of March 1955
having been read:

It is ordered that the 4th
respondent be and he is
hereby appointed Guardian-
ad-litem over the minors the
1, 2 and 3 respondents and
that letters of administration
be issued to the petitioner
accordingly unless the res-
pondents shall appear before
this Court on or before the
26th day of May 1955 and
shew sufficient cause to the
satisfaction of this court to
the contrary.

It is ordered that the said
minors should be produced
on the said date.

Sgd. S. Thamythurai,
Actg. District Judge.

Drawn by
Sgd. K. Thambipillai
Proctor for Petitioner,
(O. 13, 20 & 27)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 40

Makeswary widow of Muru-
gesu Nagalingam of Karai-
tivu North Petitioner

In the matter of the last
will and testament of the late
Murogesu Nagalingam of
Karaitivu North Deceased

This matter coming on for
disposal before P. Sri Skanda
Rajah Esqr. District Judge,
Jaffna on the 3rd day of May
1955, in the presence of Mr.
K. Arumugam Proctor on the
part of the petitioner, and the
affidavit of the above-men-
tioned petitioner and
of witnesses to the will dated
1st May 1955 having been
read.

It is ordered that the Will
of the abovenamed deceased
dated 28th June 1954 and
numbered 11376 and attested
by K. S. Mahesa Sarma
Notary Public be and the
same is hereby declared prov-
ed.

It is further declared that
the said petitioner as sole
legatee and as the executrix
named in the said Will and
that she is entitled to have
Probate of the same issued to
her accordingly.

This 3rd day of May 1955

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
K. Arumugam
Proctor for Petitioner
(O 10 20 & 27)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 41

In the matter of the intestate
of the late Vaithilingam
Appiah of Vannarponnai
East Jaffna Deceased,

V. Appiah Perampalam of
Vannarponnai East Jaffna
Vs. Petitioner.

Sellammah widow of V.
Appiah of do

Respondent

This matter of the peti-
tion of the abovenamed
petitioner coming on for dis-
posal before P. Srisankanda
Rajah Esqr., District Judge,
Jaffna on the 4th day of May
1955 in the presence of Mr.
M. R. Karalasingham Proctor
on the part of the Petitioner
and the affidavit and Petition
of the abovenamed Petitioner
having been read.

It is ordered that the
Petitioner be declared to
Letters of Administration to
the intestate estate of the
abovenamed deceased and
the same be issued to him
unless the Respondent or
others interested shall appear
before this Court on or before
the 10th day of June 1955
and show sufficient cause to
the contrary.

Jaffna this 4th day of
May 1955.

Sgd. P. Sri Skanda Rajah,
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner
(O. 9, 20 & 27)

Personal

Mr. C. C. Somasegaram, Crown Proctor, Jaffna, has been appointed to be a J. P. and U. M.

Health Education Propaganda In Jaffna Town

The Jaffna Health League with the co-operation of the Public Health Department of the Jaffna Municipal Council has arranged a series of popular Health Lectures in Jaffna by the Specialist Doctors attached to the General Hospital Jaffna. The first of this series, a public lecture on "Eye in Health and Disease", will be delivered by Dr. P. Sivaubramaniam, F. R. C. S. (Eng) D. O. M. S. Eye Surgeon Jaffna on Friday

the 29th, May, 1955 at 6. p m at the St. Johns, College Hall There will be similar lectures by the other specialists attached to the Jaffna Hospital. This will also form part of the Health Week Celebrations scheduled to be celebrated in Jaffna during the second week in June. There will be Baby Shows and Mothers and Infants Days in Vannarponnai, Kantbermadam, Mosque, Chundikuli and Karaiyoer Wards.

A competition has been arranged for the best kept food handling establishments within the Municipal Area and the Abdulhusein Jafferjee a popular firm in Jaffna has offered a Shield for the best kept Eating House and the Gold House Jewellers, L. K. S. Bros, a popular Jewellery Firm of Jaffna has offered a Shield for the best kept Bakery.

There will also be a School Health Concert for schools

Jaffna College**Undergraduate Section**

Classes preparing for the London B. A and B. Sc. (General) examinations in 1957 will be started at Jaffna College on June 1st, 1955. Enquiries and applications for admission should be made immediately to The President, Jaffna College, Vaddukodai.

S. K. BUNKER
President

(M. 45. 27)

within the Town at the Vytheswara Vidyalayam under the patronage of the Mayor of Jaffna.

Cleanup days have been arranged in the Mosque Wards and Karaiyoer Ward.

A Health Week Souvenir will also be published during the Celebrations to commemorate the Health Week in Jaffna.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction

No 35,

In the matter of the intestate estate of the late Sithamparappillai Sinnathurai of Thyiddy, Kankesanturai

Deceased.

Thangappillai widow of Sinnathurai of Thyiddy Kankesanturai

Petitioner.

Vs.

1 Vallipurathan Kathiripillai and wife 2 Ponnammah of Thyiddy 3 Theivanai widow of Rasingar Chellappah 4 Sellamuttu widow of Kanapathippillai 5 Chelliah Sabanayagam 6 Chelliah Sivakolunthu 7 Chelliah Mankayakarasy 8 Chelliah Sarojini Devi 9 Valliammai widow of Chelliah of Point Pedro as Guardian ad litem over the minors 5 to 8 respondents 10 Ponniah Thuraiappah 11 Ponniah Sivapatham 12 Ponniah Sivapackiam 13 Ponniah Saraswathy 14 Ponniah Paramswary 15 Ponniah Raju 16 Nagalingam Kanesapillai and 17 Nagalingam Sivakammippillai all minors by their Guardian ad litem the 1st respondent

Respondents.

This matter coming on for disposal before P Sri Skanda Rajah Esquire, District Judge Jaffna on the 28th day of April 1955 in the presence of Mr. S. Nadarajah Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 9th Respondent be appointed Guardian ad litem over the minors 5 to 8 Respondents and the 1st Respondent be appointed Guardian ad litem over the minors 14 to 17 Respondents respectively for the purpose of representing the said minors in these administration proceedings of the estate of the said deceased, and that the Petitioner be declared entitled to Letters of Administration in respect of the estate of the said deceased and the same issued to the Petitioner as his lawful widow, unless the said Respondents or any other person interested shall appear before this court on the 6th day of June 1955 and show sufficient cause to the satisfaction of this court to the contrary.

This 28 day of April 1955

Sgd P. SriSkandaRajah
District Judge

(O. 16. 27 & 3)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 17 T

In the matter of the Estate of the late Murugesu Subramaniam of Kopay South

Deceased.

Valliammai widow of Murugesu Subramaniam of Kopay South

Petitioner.

Vs.

Minor 1 Subramaniam Sanmugam of Kopay South

2 Chellappah Subramaniam and wife

3 Maconmany both of do presently of Pelmadulla

4 C. Subramaniam and wife

5 Sivapakiam of Division No. 8, Trincomalee

6 Swaminather Nakulesswarar of Kopay South

The 1st respondent is a minor by his guardian ad litem the 5th respondent

Respondents.

The matter of the petition of the abovenamed petitioner praying for the appointment of the 6th respondent as guardian ad litem of the 1st respondent and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before P. Sri Skanda Rajah Esqr, District Judge, Jaffna on the 9th day of March 1955 in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 8th day of March 1955 having been read.

It is ordered that the 6th respondent be appointed guardian ad litem over the 1st respondent and it further declared that the petitioner as widow of the said intestate is entitled to have letters of administration to the estate of the said intestate issued to her unless the respondents or any other person shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of Court to the contrary.

Jaffna this 9th day of

March 1955

Sgd. A. E. R. Corea

District Judge.

25.4.55

Order Nisi extended till 30th May 1955.

Intd. P. Sri Skanda Rajah,
District Judge.

(O. 15. 27 & 3)

Astrological**WEEKLY FORECASTS**

'SRI PATHY'

FROM 29-5-55 TO 4-6-55

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

Someone will be irritating you throughout this week. You will be quick to pick up quarrels. Domestic upsets also likely. But friends will be very helpful. Last day of the week to be spent with care.

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

Expenditure will be on the rise. Beware of scandal mongers. Health upsets also possible specially eye troubles. Opposition will melt away end of week.

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

An expensive week. But you will get enough to meet them. Friends will be very helpful. But all is not well on the domestic side.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will find it easier to negotiate things with your business partners this week. Conditions in the domestic circle also should improve. Financial gains and ruin to enemies also promised.

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

You will have to meet with much opposition in your undertakings this week. But you are sure to succeed in the end. Expenditure will be on the rise. Brothers and sisters will be very helpful.

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

You will be able to negotiate much of your ventures with ease this week. Troubles through secret enemies shown, but you will be able to triumph over them. Fathers relatives likely to cause you annoyance week end.

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

Health will not be satisfactory throughout this week. There will be some changes in your routine. Mental worries also shown. Do not begin anything new.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Misunderstanding with friends likely this week. You will have to be careful about scandals also. Troubles in office possible. But there will be no serious consequences. Financial gains promised week end.

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

You will be upset over some domestic affairs this week. Financially a good week. You will be able to recover some of your debts. Triumph over competitors also promised.

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

The first two days of the week likely to upset you a little. Rest of the days will be favourable. You may go ahead in your ventures. Gains through lands and landed properties also promised.

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

The first half of the week will not turn up to your expectation. You will have to work hard and your mind will not be at peace. Improvements promised after Wednesday.

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

First half of the week will be very favourable for business deals. You will be able to negotiate things with much ease. Wednesday evening, Thursday and Friday must be spent with care. Week end turns favourable again,

VALUE OF CULTURAL CONTACTS

Inaugurating a summer camp for foreign students in India, conducted by the Indian Council for Cultural Relations New Delhi, at Arranmore Palace, Ootacamund, Mr. Sri Prakasa, the Governor of Madras, said that the presence of the students there was a symbol of the new outlook and spirit that had come to pervade the nation since the achievement of independence by not only this country but also many countries in Asia and Africa in the past few years. These countries had been kept under political bondage by European nations for hundreds of years and had lost all cultural contacts with each other. As a result of enslavement, the people of this country had forgotten under British rule their own ancient culture, civilisation, philosophy, religion and thought and had started acquiring familiarity with English culture, civilisation and thought. The people of India became so crazy and enamoured of the English way of living, their customs and habits, their mode of life, etc. that most of them did not even like to break a voyage to England or Italy or Spain to see the marvellous artistic treasures of those countries.

When they achieved Independence, Mr. Sri Prakasa went on, they suddenly realised that this was a situation which could not be allowed to continue any longer and that they would not be imitators of the Western people. They wanted to know more about themselves, their ancient culture and civilisation. Similar upsurge took place in other countries of Asia and Africa in the wake of India's freedom. As a result of these developments, the old cultural relations that had existed for thousands of years between India and China and other countries in Asia were reestablished. The countries that had now newly won freedom, wanted to know and understand each other and forge a new bond of unity and solidarity among them. In this task of unification of the Asiatic nations India had acquired a unique place, for every country looked to it for advice and guidance. So it had become possible for students from those countries to come to India and

THE PRINCIPLE OF PERSUASION

Shri U. N. Dhebar, the President of the Indian National Congress, at a Press Conference held in Trivandrum, explained the working policy of the Congress thus:

Mr. Dhebar said that he did not think that bringing about a socialistic pattern of society in the country would result in totalitarianism, replying to a question. The whole approach of the Congress was based on the principle of persuasion. Therefore, if they followed meticulously the principle of persuasion, he did not think there was any risk of totalitarianism in India. He still had faith that the process of persuasion would operate successfully in solving the problems that faced the country.

In replying to another question whether the adoption of the Socialistic pattern of society as an objective of the Congress was not a challenge to the Praja Socialist Party the Congress President said that the Congress in announcing that objective, had not considered it as a challenge to any party. The Congress had never thought in terms of competition with any party. So far as the Congress High Command was concerned, it had kept itself away as far as possible from the spirit of political rivalry in its thinking. The Congress resolution at Avadi was in a way a symbol and expression of an objective. The people's aspirations demanded that the country

study in the Indian Universities. Not only students but also others in different walks of life had been regularly visiting India since the advent of freedom.

Mr. Sri Prakasa said that they would find the Indian way of life, thought, philosophy, religion, etc., seemingly incongruous and incompatible. But in spite of divergent elements, there was a basic and unshakable unity among the people of this great country.

should now work for a Socialistic pattern of society. It was not as if the Congress had not been working for Socialistic ideals before. The philosophy and technique remained the same. The Congress had now set before itself as a goal the elimination of poverty in the country.

Answering another question relating to Congress policy in regard to the question of compensation for land that might be taken away from owners. Mr. Dhebar said that this matter of compensation under the new set up of things was being considered from two angles, namely capacity of the State and society and the necessity for giving an adjustment period for those deprived of their property rights. He added that the market value would depend upon several factors the principal one being the operation of the law of demand and supply. There could be a fair value only if there was a normal demand and normal supply. When there was an extraordinary pressure on land, it could not be said that it was a normal demand. Therefore, compensation on the basis of market value was "unreal".

Referring to the basis for fixation of ceiling on land holdings. Mr. Dhebar said that the basis of quantum of land might not work fairly and equitably because, there were various kinds of land. He thought that normally the basis of average annual return from land would be a fair basis. But, he did not want to anticipate the decision of the State Legislature on this matter. There might be circumstances here which might necessitate a *via media* policy.

Mr. Dhebar expressed the opinion that Communism had no scope in India as the whole thinking of the Communist Party was basically inappropriate to the existing conditions of India.

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BEST IS THE CHEAPEST IN THE LONG RUN.

WILLIAM MATHER & SONS,
Sole Agents, Jaffna.

(M 36 from 13-5--5-8)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 39

In the matter of the intestate
estate of the late Sinna-
thamby Assaippillai of
Changanai West

Deceased
Sinnappillai widow of Sin-
nathamby Assaippillai of
Changanai West

Vs, Petitioner

1. Assaippillai Appatnai of Changanai West.
 2. Assaippillai Ratnam of Do
 3. Maheswary daughter of Manicavasagar of Do
 4. Parameswary daughter of Manicavasagar of Do
- The 3rd and 4th Respondents are minors by their Guardian Ad Litem
5. Appapillai Tharmalingam of Do

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 3rd day of May 1955 in the presence of Mr. T. Sangarappillai Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 5th Respondent be appointed Guardian ad litem over the minors 3 & 4 Respondents for the purpose of watching their interests in this administration proceedings and Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as lawful widow of the said deceased, unless the said Respondents or any other person interested shall appear before this court on the 6th day of June 1955 and show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of May 1955
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd T. Sangarappillai
Proctor for Petitioner
(O. 14 20 & 27)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 25

In the matter of the Last
Will and Testament of the
late Theivanai widow of
Velu Naganathar of Karai-
nagar East, Jaffna

Deceased

Naganathar Balachandran of
Araly North

Petitioner

This matter coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge, Jaffna on the 21st day of March 1955 in the presence of Mr. V. Nagalingam, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 26th February 1955 and the affidavit of the Notary and the witnesses dated the 4th March 1955 having been read; It is ordered that the Last Will and Testament of the deceased Theivanai widow of Velu Naganathar bearing No. 2462 dated the 20th November 1953 and attested by S. Rajendran, Notary Public the original of which has been produced and deposited in this court be and the same is hereby declared proved and it is further declared that the petitioner above-named is the sole Executor named in the said Last Will and he is entitled to have probate thereof issued to him accordingly.

This 21st day of March
1955

Sgd P. Sri Skanda Rajah
District Judge

(O 12 20 & 27)

GLORIES OF SHAIVISM

THE LAST BOOK WRITTEN BY

S. SIVAPADASUNDRAM B. A.

★

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காண்மை யறக்க கோக்க கற்றவம் வேண்டி மிக்க
மேன்மைகொடு கைவி நீதி வினக்குக வலக மேல்நாம்

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