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NO. 9

## FURTHER AWAY FROM THE LEFT WHAT DID COMMUNISM ACHIEVE IN SOVIET RUSSIA?

### British Voters Upset The Balance

THE Conservatives have, of necessity, strengthened their political power in U. K. pushing the pendulum of public opinion further away from the Left, but without the natural possibility of a swing back to the opposite direction. Bevan has been blamed for the loss of prestige of the Labour party. And that is true, and in a sense the voter has correctly assessed the inside strength of the party that wanted a socialistic Government to replace the Unionists. A party that gets weakened by the quarrels of leaders on the score of leadership should never be entrusted with the responsibility of administration. In Sri Lanka the Leftist parties have made the same error and have paid for it. The U. N. P. also seems to have been overtaken by the tussle for leadership. In the next General Elections in this Island the voter will have to find out the strongest of the parties that have been weakened by internal quarrels.

The Tories emerged victors at the British Polls because Labour leadership was found not merely wanting but dangerously placed within easy reach of pro-Russian Bevanites. The complete rout of the Communist party who faced the polls with the largest complement of candidates they had ever commanded besides confirming the view that public opinion in U. K. is definitely against the violent revolutionary has indicated the orderly working of constitutional democracy in a country that has the conventional Crown as its ultimate authority. The British voter has gently expressed his view that communism cannot be accepted as a political principle in any country that has a real regard for democratic and its duty by the people.

The climb down of the

Communist High Command in affairs pertaining to the central Europe and the anxiety of the Soviet Ministers about the allegiance of Communist camp-followers in that area can be seen in the attempt of Russia to build up a neutral belt between the NATO powers and itself. The Left now holds no real attraction. The common man has begun to feel that the Left Paradise was a political creation and is no more than a mirage.

The 'Peace through strength' policy of Sir Anthony Eden has been endorsed by the people of U. K. and in one test

election the 'Ban the H-Bomb' candidate who was the sitting M. P. was clearly told by the electorate that England could not in a hurry subscribe to the Gandhian pattern of political thought. And the war of nerves continues in world politics!

The great lesson that should be learnt by the leaders of the different political parties of Sri Lanka is the spirit in which the defeated parties viewed the results and the triumphant party refused to be over-enthusiastic about the encouraging verdict. Mr. Morrison, the deputy leader of the Labour Party, made the characteristic observation: 'John Bull has spoken and as a good democracy, we have to accept it, though the country has made a mistake.' No allegations were made against the conduct of the elections.

### LIMITED SCOPE OF ELECTIONS

#### Fundamental Change In Society Cannot Be Effected

THE ballot is a necessary detail in the working of democracy. Yet political thinkers are of opinion that elections are not without limitations. Acharya Vinobha in the course of a speech on the Sarvodaya social order made the following observations:

'Whatever importance be given to elections it has to be recognised that it is not a thing, it is not a mechanism which is going to strengthen society or conduce to its progress. This elective process is a mechanism set up in a democracy. Democracy demands that everyone's opinion be sought and recorded. Everyone knows that such achievement has been certainly ordained by God so that we have to justify its existence on that account. In this man-made one-man-one-vote scheme Pandit Nehru has a right of one vote and his chaprasi too has a right to one vote. No one is able to demonstrate to us the sense underlying such a scheme. I only feel that the principle of the

equality of all souls underlying Vedanta philosophy is being possibly propagated thereby and possibly also, we would be enabled to establish an equalitarian society thereby! Elections do not show any capacity to bring about a fundamental change or revolution in society. So I say whatever change the elective process may be effecting in the practical affairs of society they can never effect a change in values. I would therefore, plead with all those political persons who feel they are placed in positions of power to effect a fundamental change as a result of elections to leave them when they feel convinced that their attempt to bring about a change in values is failing.

### WHAT DID COMMUNISM ACHIEVE IN SOVIET RUSSIA?

In the course of a speech on 'Bhoodan Revolution', Sri Jai Prakash Narain, who according to his own admission was a full-fledged Communist twenty five years ago and who had subsequently seen that his conclusions then were all wrong, discusses the difference between violent revolution and non violent revolution. Incidentally he states that in the Communist Head Quarters the Violent Revolution had failed to achieve anything.

The following words of Sri Narain quoted below amply demonstrate how Communist slogans capture young minds only to leave them in a state of bewilderment after a period of ten years or over. The Communist Party of Sri Lanka in paying complete homage to the Soviet Union is performing the function of a fifth column in the political cold war. Can this party ever hope to make Sri Lanka a socialistic democracy?

'There is a great difference between violent revolution and non-violent revolution. The latter is entirely dependent upon mobilising the sanction of the enlightened masses. In a scheme of non-violent resolution greatest emphasis is upon changing the views of the people and their methods of behaviour in society. In a violent revolution it is the power of the state, with all its vast appendage which plays a decisive role. In the Soviet Union, after the revolution, big landlords fled away and the peasants occupied all that was left behind. But the values of human society did not change essentially. The question remained one of 'my' property and 'your' property. So, when the state took up the task of collectivising agriculture, which essentially meant renunciation of property rights by the masses of peasantry, then they had to pay a heavy price for transformation. Nearly two crores of people had to be uprooted from their ancestral land and sent away to Siberia. What I would like to say is that a society of Sarvodaya conception will not come by sharpen-

ing the conflict of interests.

What do we see in Russia? Lenin had said that there would be no difference between the salaries of the officers and labourers. Today in the Soviet Union the difference between the salary of the worker and that of the officer is eighty times. Lenin had said that after the revolution the State will wither away. But today we find that the State Power in Russia has assumed gigantic proportions.

The conclusion is obvious. It is not possible to achieve any success through developing the power of the State. The real method lies in developing the power of the masses and their moral strength.'

### Highest Living Standard in S.E. Asia

A report on Singapore for 1954, which has just been published, says that the standard of living enjoyed by the people is higher than in any territory in South-East Asia. This embraces the annual per capita income, schools, hospitals and welfare services.

Some 25,000 people were re-housed in the period under review and, the report says, trade shows a slight increase over 1953. Nearly three-quarters of the population are now local born and when the next elections are held in about 4 years' time the electorate will be double.



திருச்சிற்றம்பலம்.

கமச்சிவாயவே ஞானமுக்கல்வியும்  
கமச்சிவாயவே நானறிவிச்சையும்  
கமச்சிவாயவே நானறிக்கறத்தமே  
கமச்சிவாயவே கண்ணொளி உடமே  
திருச்சிற்றம்பலம்.

# Hindu Organ

FRIDAY, JUNE 3, 1955

## Treasure These Thoughts

*Constant remembrance of God is necessary. Without His remembrance, surrender to Him is not possible. When your surrender is complete you realise that He alone is real and everything happens by His will alone. This is the way to attain eternal happiness.*

## ENCOURAGING TURN OF EVENTS

THE release of four American Airmen by the Communist Chinese Government may be, in itself, a minor matter; nevertheless it has given the world an indication that the Indian method of diplomatic approach to vexing international problems cannot be fruitless. The first step, being sufficiently encouraging, promises to pave the way for further progress to be achieved in the efforts that are being made to ease the Far Eastern tension. The statement of Shri Nehru, the Indian Premier, that the dissolution of the Cominform could help in lessening the tension is another re-assuring declaration. Shri Nehru has aptly pointed out that the functioning of the Cominform meant interference and therefore was incompatible with the ten principles that were enunciated at Bandung. It is to be hoped that the visit of the Indian Premier to Moscow would bring a complete change in the Communist outlook as far as international propaganda is concerned.

The fact that feverish activities at diplomatic level are being taken by the two power blocs to create buffer belts or neutral areas for gaining tactical advantages, one over the other, clearly demonstrates the inner purpose of the Big Powers.

The political atmosphere has become a little clearer. In the words of Shri Nehru 'peace, like

# Education Minister Opens Hindu Board Exhibition

The 33-year-old Board ran 125 schools and a training college for teachers. Denominational schools had inspired religious ideals in all parts of the country. They needed all encouragement.

The Board taught 31,000 pupils the Hindu ideals and maintained at the orphanage 320 orphans. It therefore deserved all assistance from the public and the Government said Senator S. R. Kanaganayakam speaking from the chair at the public meeting that was held in Jaffna on Monday last in connection with the Art and Crafts Exhibition in aid of the orphanage.

Mr. S. Rajaratnam, General Secretary said the Board had saved several children who would have fallen into the traps of missionaries, who aimed at conversion and added that when even the Government directly assisted Christian schools the Board was established in 1928 and was maintained by poor Hindus. The lack of Hindu teachers in the early century let the Hindus to sad plights. Now, with freedom they should regain their rightful place through the Board, and see that the Hindu children are taught by Hindu teachers in Hindu schools under a Hindu atmosphere.

Mr. M. D. Banda, Minister of Education, who opened the exhibition by lighting a silver lamp with seven wicks said that that light would kindle the Hindu renaissance. He was pleased that Jaffna was rich in craft, culture and art.

The Minister added that there should be a renaissance of Hindu and Buddhist culture in all parts of the country. Alien culture had misled the people. The Buddhists and Hindus had many things in common and co-operation was so essential to preserve those common ideals.

Languages, religion and culture had close ties and the government wanted the national languages as the state languages and was out to implement that policy.

Mr. Banda then appealed to all, to strive hard to achieve economic freedom

without which they could not maintain their culture. Simple life and high thinking could not maintain their culture. Simple life and high thinking could be achieved by practising religious principles. So religious bodies, organisations and schemes of theirs should be encouraged in all possible ways. He was pleased that the Crafts Show would inspire onlookers towards economic freedom. The 30 poor orphans could later earn their living and contribute towards the economic development. He urged the teachers to regenerate crafts and cottage industries. He said he would see that the Home Ministry provided craft facilities for all orphans there. Education and any amount of riches would serve no good but might help bad courses if religion was not there.

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## INDIA AHEAD OF RED CHINA

### In Industrialization Race

In the race toward industrialization, India, using planned democratic techniques, is out-producing Communist China and its totalitarian methods on a per capita basis in many commodities, two Stanford University economists reveal in the current issue of the magazine 'Problems of Communism.'

Not only does India have more cotton yarn and cloth per person, but also more finished steel and cement per capita, say Yuan-Li Wu and Robert G. North, both members of Stanford's Department of Asiatic and Slavic Studies.

"So far the more rapid pace of industrialization in China has not been able to rival India's present stage of development on a per capita basis, even within the industrial sector in which China has concentrated its investment program", they contend.

The Chinese Communists are using regimentation and immediate measures for levelling down

## Sinhalese-Tamil Cordiality At J. H. C. Old Boys' Dinner

'If the cordiality between the Sinhalese and the Tamils as evinced at the dinner could be developed in the various fields of national activity, there would be no communal problems,' said Mr. M. D. H. Jayawardene, Minister of Finance, speaking as chief guest at the annual dinner of the Jaffna Hindu College Old Boys' Association (Colombo Branch) held at the Galle Face Hotel on Saturday.

Covers were laid for about 250, and the function was presided over by Mr. V. M. Asaipillai, the Principal of the College.

Proposing the toast of the College, Sir Nicholas Attygalle, Vice Chancellor of the University, paid a generous compliment to the College in turning out public men who had done great service to the country. He attributed this distinction to the great pioneering work done by the late Nevins Selvadurai, a former Principal.

In replying the Principal referred to the College as the oldest Hindu institution of its kind in Ceylon. He said that free education and Swabasha posed new problems for principals and managers. The most acute problem facing Hindu College was that of accommodation and of acquiring adjoining lands.

Mr. H. J. Kelly of the British Council compared the Jaffna Tamil to the North Englander. Both were receptionally industrious he remarked.

Other speakers at the dinner were Mr. T. Muttusamipillai, Manager of the College, Mr. V. Sivasubramaniam, Additional District Judge, Senator A. M. A. Azeez and Dr. N. M. Perera the Mayor of Colombo.

The Secretary and the Treasurer of the O. B. A. (Colombo Branch) were complimented on the efficient organization of the dinner.

the living standard in the hope of ultimately being able to bring the level up. The five year plan of India (1951-1956) is one of general development, in which per capita consumption has registered gradual improvement—however slight.

## An Opening For The Unemployed

The Department of Health has invited applications from Ceylonese men for a competitive examination to be held on September 3, 1955 for admission to the training class for Public Health Learners.

Applicants should be not less than 19 years of age and not more than 24 years of age on June 1, 1955; and should have passed the Senior School Certificate (English) of the Education Department or higher examination.

Further particulars can be obtained from the Ceylon Government Gazette dated 27th of May 1955 in Part I Section II page 484.

## Union Of Ceylon Students In India

It is understood that the Annual General Meeting of the above union will be held on Saturday 4th June at the St. Johns College Hall Jaffna at 9.30 A. M.

Rev. J. T. Arulanandam, and Messrs C. Vanniasingam and V. Kumarasamy are expected to speak.

## NEW M. P.

Mr. E. Dimbulana the U. N. P. Candidate won the Alutuwara By-election defeating the N. L. S. S. P., S. L. F. P. and C. P. rivals.

## PERSONAL

Miss Savitiri Devi Ariacutty, daughter of Mr. H. R. Ariacutty, Troctor has secured her B. A. (Hons) degree in the Second Class and come second in the whole of the Madras Presidency—there being no first classes.

She has joined the Staff of the Zahira College, Gampola.

## CEYLON GOVT. RAILWAY

### LEVEL CROSSING REPAIRS

The Level Crossing at Bankshali Street on Customs Line, Jaffna, about 65 chains from Jaffna Station will be under repairs from 8 p. m. on 11-6-55 to 6 a. m. on 12-6-55. It will be totally closed to road traffic from 10 p. m. on 11-6-55 to 6 a. m. on 12-6-55.

(G. S. 3)

# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 27-5-55)

## Sixth Adhyayam (Contd.)

12. The one self-dependent God (who activates) the many (souls) that are not active (by themselves, i. e., are not self-dependent), who renders the one seed (Maya) manifold,—the wise (heroes) who behold Him incessantly as the One who dwells in the soul (atmastamtam),—to them (belongs) eternal bliss not to others.

13. He who is the Eternal One among those that are eternal, the Intelligent One among those that are intelligent, the One who grants the desires of the many (the efficient) cause comprehended with the aid of philosophy (Sankyam) and religious practices (Yogam)—those who know that Devan (God) get liberated from all bonds (Sarva Pasam).

The name *Vasi* which means 'self-dependent' is one of the immemorable names given in the Upanishads to the nameless God. It occurs *inter alia* in the Katha Upanishad, where these two verses are found repeated in a slightly altered form (II. 5. 12 & 13). It seems hardly necessary to explain that the many that are not active, those that are eternal, those that are intelligent, the many whose desires are granted, referred to in these Sruties are the souls (Pasu in Siddhaotic parlance), while the Self-dependent One (Eko Vasi), the Eternal One, the Intelligent One, the One who grants the desires, the One who renders the one seed manifold, the One who dwells in the soul the efficient cause who is comprehended with the aid of both theoretic philosophy and the practical application of that philosophy refers to God (Pati). The one seed is Maya, one of the three varieties of Pasam, from which all this variegated Universe of bodies, organs, worlds and objects of enjoyment is created, while Sarva Pasam (all bonds) refers to the three kinds of Pasam including Maya, Karma and Anavam, which last is indicated by such words as Mriti, u. Moham, Anjanam, &c, in our Upanishad. Those who understand all this and see God as immanent in everything including the soul, they are called heroes. Of course the word heroes (தீரர், the valiant) is used here not in its ordinary worldly or military sense, but in a spiritual sense. In Siddhiyar they are called moving Gods, பரமசிவன், while the Periya Puranam calls them Veerar (வீரர்), which also means heroes. They are also called Jivan Muktar, சிவன் முத்தர், those who have attained emancipation when still in the flesh. சிவன் முத்தர் சிவமே கண்டருப்பர், Jivan Muktas see God only everywhere and rest contented. Such heroes enjoy eternal bliss, getting liberated from all bondage, says the Sruti, மாயம் எனாம் சீவசிவன் மலமகம் சீவ இருப்பர், மாறாத சுவானுபவம் மருவித் தொண்டே. In the words of Siddhiyar, they get rid of all bewilderment and rest under the flowery Feet of the Lord, enjoying woeceasing bliss. On the other hand others who are not heroes as described above, who identify themselves with their bodies, senses, &c, and are unable to see God as immanent in everything or who even though they are able to see that they are something different from their bodies, &c, are unable to distinguish between themselves and God and in their self-conceit on finding that they are superior to their bodies, &c, mistake themselves to be the Lord, they do not get liberated from bondage but walter in the mire of births and deaths. பழம்பற்று அற்றுளும் துறையவர் பிறப்பினில், வினைகள் துக்கிடாலை. Though they seemingly get rid of their external attachments, they enter births (and deaths) and their Karma (bondage) does not cease.

The use of the words *Sankhyam* and *Yogam* in one of the Sooties now under discussion has led to a world of speculation among oriental scholars regarding the date of composition of our Upanishad, and a section of them, pontifically assert that the occurrence of these terms in the body of the Upanishad is clear proof that it is a modern Upanishad composed after the times of the Rishis Kapilar and Patanjali, the reputed originators of the systems of philosophy bearing these names. We have dealt with this matter on several occasions in the course of our study of several of the Upanishads and it is not our intention to spend more time combating this most untenable view. We content ourselves with reproducing here what we write on the subject in the general introduction to the study of the Upanishads (Vedanta Moola Saram, Chapter I, page 15):

"Other translators and research-workers sometimes rush to conclusions at the mere sight of such words as Nyaya, Mimamsa, Vedanta, Sankhya, &c. in some of the Upanishads. They surmise that the Upanishads

n which these words occur are of a later date than the systems of philosophy bearing these names, little realizing that the 'common fund' was there all the time (—சுருமறை ஆகும் முதல் தூல். அனைத்தும் உரைக்கையினால்—) and that the authors of the respective systems emphasised and elaborated on certain phases only culled out from that 'common fund' (—அன்புபரிதாம் அப்பொருளை அரன் அருளால் அணுக்கள் தருவர்கள் பின் தனித்தனியே தாம் அறிந்த அளவில் தருகாமொடு உத்தரங்களினால் சமயம் ச. தித்து.—) The Mundaka Upanishad, for instance, cannot be said to have come into existence after Gautama's time owing to the existence of the word *Nyaya* (=reasoning) therein. People used to exercise their faculty of reasoning even before Gautama's time and people continue to do so to this day. Critical research (Mimamsa) there was long before Jaimini was born and it continues to be freely indulged in by our own research workers of today (though it be with disastrous results at times), and the occurrence of the word *Mimamsa* in the Kena Upanishad can prove nothing either way as to its date. '*Sankhya*' means counting, numbers, names, speculation, theoretical philosophy as distinguished from '*Yoga*' (=union), practical religious exercises, restraint of the passions, &c, concentration on the Deity. The occurrence of these words in the Svetasvatara or Katha Upanishad can in no way prove that these Upanishads came into being after Kapila's or Patanjali's Sankhya and Yoga philosophies. One critical investigator goes to the extent of stating that the occurrence of the word *Kapila* (=brown or tawny coloured) in the Svetasvatara Upanishad clearly shows that this Upanishad is of a later date than the time of the author of the Sankhya Sutras. Now, another scholar proves to his own satisfaction that these Sutras were composed in the 14th century of the Christian Era. Sankarar lived in the 9th century, and he wrote commentary on this particular Upanishad among others. Ergo, the 9th century after Christ is later than the 14th century, A. C. Research indeed this is!! and research with a vengeance!!!"

14. The sun does not shine there (in God's world) nor the moon and stars, neither do these lightnings shine there, much less this fire. When He (God) shines, all shine after Him. By His Light is all this lighted.

(To be continued)

### Basel Mission Fort Brand Double Grooved Roofing Tiles

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FIRST IN THE FIELD, FIRST EVER SINCE BEST IS THE CHEAPEST IN THE LONG RUN.

WILLIAM MATHER & SONS,  
Sole Agents, Jaffna.

(M 36 from 13-5—5 8)

### THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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Shroff.

### 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 Manonmany 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. S. E. R. Corea,

District Judge.

25-4-55

Order Nisi extended till 10th May 1955.

Intd. P. Sri Skanda Rajah,

District Judge.

(O. 15, 17 & 3)

# GOD WITHIN US

Insure Your Life With Him  
For Emancipation

There is a maker for a pot or a table. So there must be a creator for this marvellous world also. That creator is GOD.

God is the wire-puller (Sutradhar) standing behind the machine of this world. He is the indweller of your heart. He presides over all your actions (Karmadyaksha). He is the dispenser of the fruits of your actions. Live in God by singing His Name, repeating His Mantra and surrendering the fruits of your actions unto HIM.

The Lord abides in every creature. Behold the Lord in all objects, in all manifestations. He is in the breath, in the voice, in the eyes. He is the life of your life, Soul of your soul.

Within you is the hidden God. Within you is the immortal Soul. Within you is the inexhaustible treasure. Within you is the fountain of joy and

By

SWAMI SIVANANDA

happiness. Within you is the ocean of Bliss. Look within for the happiness you have sought in vain in the perishable and sensual objects.

Insure your life with God. Depend upon Him alone. All other insurance companies will fail, but this Divine Company will never fail. You need not pay any premium to this Divine Company. You will have to love God only. You will have to give Him only your heart.

Satyan (Truth) is the seed. Brahmacharya (celibacy) is the root. Meditation is the shower. Shanti is the flower. Moksha (salvation) is the fruit. Therefore speak the truth. Practise Brahmacharya and meditation. Cultivate Shanti. You will surely attain final emancipation or freedom from the trammels of births and deaths and enjoy eternal bliss, supreme peace, peren-

nial joy and immortality.

Surrender everything unto Him. Place your ego at His feet and be at ease. He will take complete charge of you. Let Him mould you in any way He likes. Let Him do exactly as He likes. He will show all defects and weaknesses. He will play beautifully in this body-flute.

Peace is a divine attribute. It is a quality of the Soul. It cannot remain with greedy persons. It fills the pure heart. It is a sweet companion of sages and saints. It deserts the lustful. It runs away from the selfish. It is an ornament of the Paramahansa.

"As you think, so you become". This is the immutable psychological law. You can choose your mode of thinking. You can make your life as you choose. If you entertain evil thoughts, you will lead a miserable life.

May you all prosper gloriously! May you all lead the divine life singing Gods name, serving the poor, and the sick with Atma Bhav, sharing what you have with others and melting the mind in the Lord through silent meditation!

Thamilar

Siddantham

(Continued from last Issue)

For more than a century a process of ignorance and obliteration has been going on steadily in our country. It has been assisted by false and queer notions of what constitutes universalism and internationalism. The result of about 200 years of foreign domination has been sufficiently disastrous. We have become victims of a moral and intellectual atrophy and death. The little 'self' and the universal 'self' have no place in the present day scheme of things. The Glory of Man and the Greater Glory of God are no more with us. We live as it were, in a waste land of shaken beliefs and shattered standards. We live in an age of despair. We live

(Continued on page 5)

## 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.

- Steps may be taken to obtain an Emergency Pass-port, if one has not been obtained already
- 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.
- 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/-
- 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
- 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 Ma'alkattiberu 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 S. Ponnusamy is in charge of the Navalar School at Chidambaram. The use of the school premises for the Jaffna Pilgrims may be arranged with him through the Sabai.

He may therefore be contacted direct or through this Sabai.

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

- Application forms for Visa
- " " 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

ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction

No. 35,

In the matter of the intestate estate of the late Sitham-parappillai Sinnathurai of Thyiddy, Kankasanturai

Deceased.

Thangappillai widow of Sinnathurai of Thyiddy Kankasanturai Petitioner.

Vs.

1 Vallipuram Kathiripillai and wife 2 Ponnammah of Thyiddy 3 Theivanai widow of Rasingar Chellappah 4 Sellamuttu widow of Kanapathippillai 5 Chelliab Sabanayagam 6 Chelliab Sivakolunthu 7 Chelliab Mankayakarasy 8 Chelliab Sarojini Devi 9 Valliammai widow of Chelliab 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 Parameswary 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.

It is further ordered that the said 1st and 9th Respondents should produce the said minors in court on the said date.

This 28 day of April 1955

Sgd P. SriSkandaRajah

District Judge

O. 16. 27 & 3)

## GLORIES OF SHAIIVISM

THE LAST BOOK WRITTEN BY

S. SIVAPADASUNDRAM B. A.

★

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# THE SERENE ATMOSPHERE OF SCHOOLS

## Seriously Disturbed By Indiscipline Of Students

[ How far indiscipline of students and unplesant developments in schools are created by indiscriminate political activities of the student population may be seen in the following article from the pen of Sri R P Paranjpye that appeared in the Madras Hindu. ]

The question of students and politics is hotly discussed not only in India but in every country where any discussion of public questions is at all allowed. But during the last hundred years of the British rule, it acquired a special importance. Before independence most of our college and University students were absorbed in political discussions, and our political leaders often found in them a ready means for staging mass demonstrations against the foreign government. They were often told that national interests required them to give up their studies and take a prominent part in political activities like picketing lawbreaking and other forms of *satyagraha*. A few even left their schools or colleges in the middle of their studies, and several of them, I am reliably informed, repented this step, though too late. Some of us who tried to dissuade the students from this premature participation in the hurly-burly of politics were denounced as unpatriotic old fogeys or even as the paid or unpaid agents of British imperialism. We thought that the proper role of the student was to apply himself to his work and to study dispassionately in his spare time the various questions before the country from all sides and prepare himself for the larger political life for which the leaders were striving. Naturally, these activities during the days of the independence struggle loosened the habits of discipline and steady work. Now that independence has come and the foreigner is no longer at hand to serve as the *corpustula* for his demonstrations, invective and abuse, the student is inclined in many cases to use the present government itself as the objective of his turbulent activities, or to accept the Communist ideology and methods and the consequent anti-capitalist point of view, for he must be *anti-something* or other. Even the socialist appears to him to be a

kind of a milk-and-water being, even as the old Liberal appeared in former days to a red-hot revolutionary, or the staunch reactionary.

The encouragement of our leaders has naturally led to a considerable loosening of discipline. The students are importing the methods of political or trade union agitation into what ought to be the serene atmosphere of our educational institutions. We read of strikes, picketing and fasts undertaken to attain comparatively commonplace objectives, like the retention of a teacher, whom, the management intends to transfer or retire, the refusal of permission to some students to appear for an examination owing to unsatisfactory work during the year, the grant of a holiday in memory of somebody or in celebration of some public event, a change in the dates of the examination etc. One has heard of workmen's strikes because water in the pithead baths was not warm enough or because there was short supply of beer in the public houses near the place of work, but most of the strikes of students seem no less ridiculous. Occasionally, as at Indore recently, the students' demonstrations have had lamentable consequences. Is it too much to hope that the managements and the teaching staff should use their good offices to eliminate such exhibitions of indiscipline on the part of the students? But occasionally the teachers themselves resort to similar methods in getting their grievances redressed, and the students are only too willing to follow their example. If there is good understanding between teachers and students, if the latter respect the former and regard them as their guides, philosophers and friends, if students' representatives are heard, when any changes in academic life are in contemplation, I am sure most of such un-

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**ORDER NISI**  
IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 21  
In the matter of the intestate estate of the late Eliathambay Shivapragasam Sivaswaminathan of Vannarpounai West Jaffna Deceased  
Maheswari widow of E S Sivaswaminathan of Vannarpounai West Jaffna  
Vs Petitioner  
Minor 1. Thavanathan do 2. Ravindran do 3. Saroja do 4. Nagendran all children of E. S. Sivaswaminathan  
5. K. C. Shanmugaratnam all of Vannarpounai Jaffna. Respondents

This matter coming on for disposal before P. SriSkanda Rajah Esquire District Judge Jaffna on the 5th day of May 1955 in the presence of Mr. K. V. Navaretnam Proctor on the part of the petitioner and the affidavit of the petitioner filed of record having been read.

It is ordered that the abovenamed 5th respondent be appointed as guardian ad litem over the minors the 1st 2nd 3rd and 4th respondents and that the petitioner is declared entitled to have letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 10th day of June 1955 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of May 1955  
Sgd P. SriSkandaRajah District Judge  
Drawn by  
K. V. NAVARETNAM Proctor for Administratrix (O. 17. 3 & 10)

pleasant manifestations will disappear, but the managements, the teachers and even the educational departments of States should ordinarily avoid any show of imposing their authority by the use of the big stick and should take the students into their confidence.

# TIRUNELVELI AND ITS TEMPLE

( BY MUHANDIRAM E. P. RASIAH )

OF the 24 Districts in the Tamil Nad, Tirunelveli District which is considered to be the most fertile, occupies an area of 4326 sq. miles. Tamaraparani, the life-giving river, rising from Agastiya Malal in the upper reaches of Western Ghats, circumambulates this District along a distance of 75 miles in its serpentine curves, making the adjacent lands smile with agricultural plenty, before it falls into the Gulf of Mannar. It is a significant fact that an irrigation system perfected long before recorded history is functioning here so efficiently, that actually very little water is permitted to go waste or fall into the sea. In short the efficiency of the Irrigation system is intriguing. The ancient, simple, anicuts at Kondaimangalam and Putbukudy are wonderful when compared with the modern Dams (upper and lower) at Pavanasam and Manimuthar. These reflect the genius of the people to a great measure.

Almost in the centre of this District stands the beautiful temple dedicated to Nellaiappar and Kanthimathiambal. The Town of Tirunelveli has sprung into existence round this shrine.

The Temple is situated about a mile or more and a half from the Tirunelveli Junction Railway Station and is approachable by a fine straight concrete road flanked on either side by huge shade trees and extensive fields. The Town of Palamcottah has been linked to this by a 1000 ft. long culvert constructed by Sulochana Mudaliar, a public-spirited citizen.

Puranic records and tradition have credited this temple with much celebrity—

(a) According to a Puranic story, the Vedas took the shape of bamboo trees at this Tirunelveli and God Siva is said to have revealed Himself in the shape of a Lingam amidst the shade of these trees.

Sage Agastiya was the first to worship this Lingam under these bamboo trees at the time the Siva-Parvathy wedding took place in Himalayas.

(b) According to another source, Sri Rama after killing Marjesan (who had disguised himself as a deer) at Manoor, 9 miles from Tirunelveli, had worshipped this Lingam and obtained the Pasupathastharam.

(c) Another legend has it that a King called Indrathiyamar who had turned into an elephant through the curse of Dhurvasa, had regained his human form after bathing in the holy waters of Karumarthirthatham, within the precincts of the temple.

(d) The most popular legend is that the Town got its name, Tirunelveli as a result of a miraculous incident.

The paddy that was exposed for drying by a devotee—a beggar called Veda Sarma—with a view to pre-

paring the day's offerings to the Deity was about to be washed away by an unexpected heavy shower of rain. The Lord had, therefore, transformed himself into a temporary hedge round this paddy and had thereby prevented them from being washed away.

Hence the Town and District came to be called Nelveli. To this was added the honorific of Tiru—making it "Tiru-nel-veli."

The Deity is known as Nellaiappar or the God who protected and saved the paddy. He is also known as Venuvaneswaran or the Lord of the Bamboo Forest.

**Date of Temple**  
From the fact that Saint Tirugnanasambanther had (Continued on page 6)

**NOTICE**  
IN THE DISTRICT COURT OF JAFFNA  
No. 8738

1 Thamoathampillai Thiagarajah and wife  
2 Kathirgamalayagi both of Vannarpounai presently of No. 8, Modarawatta Angulana Colombo Plaintiffs.

Vs.  
1 Appudurai Somasundaram alias Kathiravelu; 2 Nadarajah Navaratnam; 3 Nadarajah Kandasamy; 4 Thaiyalayaki daughter of A. Nadarajah all of Vannarpounai; 5 A. V. Thamotharampillai of Kayas; 6 V. Vijayaratham and wife; 7 Thangaratnam of Urumpiray; 8 Sinnathambay Kasioathan and wife; 9 Saraswathy both of Urumpiray presently of Malaya by their attorney 10 Alagamothu widow of A. Kandiah of Urumpiray; 11 Subramaciam Kanagasabai of Urumpiray; 12 Sangarappillai Nadarajah of Vannarpounai West; 13 A. S. Kandiah of Kacainagar East; 14 Vairavapillai Velautham of Udaval Defendants.

It is hereby notified that action No. 8738 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1932 for the partition / sale of the land / lands called Thaden Valavu. The tract of land in extent 4 1/2 ms. V. C. "Theertham Valavu" 3 ms. V. C. both aggregating to a total extent of 7 1/2 ms. V. C. and situated at Vannarpounai West.

The defendants in the aforesaid action are summoned to appear in Court on the 21st day of June 1955 at 10 O'clock of the forenoon.

By order of Court,  
Sgd. K. A. SEBASTIAN, Secretary.  
This 26th day of May 1955. (O. 18. 3 & 10)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 5-6-55 TO 11-6-55

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

This is likely to be a troublesome week. The first two days will tax your patience much. You may fall out with some of your friends. Personally a fairly good week. But you will have to work hard.

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

Sunday and Monday will be somewhat favourable for new undertakings. You have to be very careful in all your dealings Tuesday and Wednesday. Rest of the week will be comparatively favourable. But you will have no mental peace.

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

The first half of the week through stormy will bring in good results in your work. Expenditure will be on the rise but you will get sufficient income to meet them. Thursday, Friday and Saturday will upset you much.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Your friends will be very helpful to you in your undertaking this week. You will be able to negotiate things with much ease. Expenditure will be on the rise. Avoid arguments with relatives end of week.

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

You will be able to gain something from lands and landed properties this week. Brothers and sisters also will be helpful. Health upsets likely end of week.

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

A good week professionally. But all is not well on the domestic side. Your father's relatives may cause you some anxieties or worries. Financial luck promised week end.

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

Troubles in the office will upset you much this week. Health also will not be satisfactory. Do not begin anything new. Some changes in routine likely week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

There will be constant misunderstandings in the family circle this week. Health also likely to suffer. Indications of minor accidents also shown. Keep your temper under control week end.

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

Your health is likely to suffer for some time to come. Take complete rest and do not over work. Domestic happiness also will be far away. Avoid scandals week end.

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

A good week. Go ahead with your ventures. Gains through lands also shown. You will be able to triumph over your competitors. Social success promised week end.

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

You will be able to gain something through lands this week. Friends will be very helpful. Professionally a good time. Indications of minor accidents shown. So be careful.

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

A good week for social as well as professional affairs. New ventures will bring in good results. Financial gains and ruin to enemies also shown.

TIRUNELVELI AND ITS TEMPLE

(Continued from page 5)

visited this Temple and sung a set of songs it could be inferred that it existed from about the 7th century A. D., if not earlier.

"பெருந்தீர்த்தம் மலர்மிசை அயன் வல் அனையவர் பேணுகல்வித திருத்தமர் மறையவர் திருநெல் கோலியுறை செல்வர் தம்மைப் பெருந்தீர்த்தம் தடம்மக்கு புசலி யுள் ளானகம்பந்தக் கோன் ன அருந்தமிழ் மாலைன் பாடியுர டு டெரும் அருவினையே."

There were two separate temples—one for Nelliappar and the other for His Consort, Kanthimathiambal—and the credit of building these go to Muintu Kanda Rama Pandiyan (குருது கண்ட ராம பாண்டியன்) and Nindra seei Nedu maran (நின்ற சீர் செரு மாறன்) in the early part of the 7th century; but in 1647 A. D. one Vadamalayappa Pillayan had linked up these two temples by the construction of what is known as the சகிலிமண்டபம்—a long, broad spacious corridor.

Before one gets to the sanctum sanctorum of Nelliappar one has to pass the "Manimantapam" which is a marvel of engineering feat admired even by modern architects. Two large pillars that support this mantapam are carved out of a single granite stone. Each pillar is in turn subdivided into 48 smaller pillars, of the size of rice-pounders. When these are struck, music flows as if from the strings of a Veena. These provoke the curiosity of visitors and command the admiration of Engineers.

"திருநெல்வேலி திருநெல்வேலி நாதர் முன்பு திருநெல்வேலி நேரதி மணி மண்டபத்தை தய மாமேருவெனத் தலைகச் செய்த வேதிகை பொந்தடி துண்கவின கரு திருவாபிணனி விரவிச் சூழ்த் தோதிக்மணிகோபுரமும்சேனமத் தும் வெவ்விடையுள் குவவச் செய்தான்."

some considerable length of time, perhaps lost in worship.

Theerthams

There are 32 holy bathing places here; but out of these, 9 are said to be the holiest. These include (1) Pottamarai (2) Karumarithirtham (3) Vairava Theertham and (4) Sarva Theertham.

The Vasantha Mandapam surrounded by a fine Nanthavanam adds to the aesthetic beauty of the Temple where the atmosphere is cooling and inviting.

Management

This temple is also under the management of an Executive Officer and a Board of Trustees appointed under the provisions of the Religious Endowment Act.

Income

This Temple owns about 1170 acres of good irrigable lands and 6875 acres of cultivable highlands.

Rs. 68525 are derived from lands.

Rs. 25961 are derived from rentals of buildings.

Rs. 17418 are derived from Mohini.

Rs. 700,000 are derived from votive offerings

A fraction of this income has been earmarked for work in connection with religious propaganda in the shape of:—

- (a) Congregational worship. (b) Tirukkural Classes, (c) Religious Lectures, (d) Running a Thevaram Padasalai (e) Maintenance of a library of religious books

General

It is possible that some people from this Tirunelveli had come to Jaffna along with the invaders from the Chola Kingdom and settled down here and named that place Tirunelveli of the present day.

There appears to be some similarity between the residents of these two Tirunelvelis, in food, customs language and the laws of inheritance. In view of this close association, everyone of our Hindu brethren should make it a point to visit this Temple and spend some days at Tirunelveli.

Deities

Contrary to the usual well polished Lingams to be found in other temples, a Lingam of rough formation adorns the Holy of Holies here and the Priest swears that it is the நான்தோறிலிங்கம் found amidst bamboo trees.

Of the other Deities found in this Temple, the Arumuga Swamy and his peacock hewn out of a single stone commanded our veneration. Then a life-size Nadesar in the midst of His Cosmic Dance made my machchan Mr. K. Nalliah stand spell-bound for

வாழ்க்கை வளமுடன் பெரிய மலிவனது சாக்க மன்னன் கோன்முறை யாக செய்யக் குறைவினா துயிரின் வாழ்க காண்மறை பறங்க கோங்க நற்றயம் விவ்வி மல்க மேன்மைமொன் னைவ ரீதி விளங்குக வுலக மெய்வரம்.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Peripalava Sabbai, Jaffna at their Press, the Saiva Prakasa Press, Vembarpoora, Jaffna, on Friday, June 3, 1955.

Thamilar Siddantham

(Continued from page 4)

in an age of utter illusion. It seems that the ancient 'Maya of the Buddhist and Hindu schools of India is being ruthlessly released across the world from some unknown source in its most ugly and deceptive form. We have been lulled to think that we are intellectuals; that we are international minded; that we have a Buddhist outlook of life. Humanity has indeed worked itself up to a state of vain search after a fancied 'one-world'. Here we are solid men living on solid earth. We are normal human beings, with our appetites, desires, intelligences and feelings. Our problem is to direct all these to a central reality and live our lives. Our problem is to think, to feel, and to experience the central reality. Our problem is a problem of aubhava. If the Tamil country has a message to the rest of the world, it is the message of aubhava of all shades and of all levels of

Existence. It is a message about quiet peaceful and adjusted living and the experience thereof.

Historically, 'Thamilar Siddantham' came into being to analyse and rationalise the aubhuti and the vision of our saints. In its analysis it was highly cautious. It did not encourage fancied dreams and philosophical flights. It denied all forms of dogmatization. It avoided extreme forms of materialism and spiritualism. In its opinion both schools of thought are equally perilous in their effects on the individual and the society. Beautifully it steered clear of the path of matter and spirit. It said, man cannot find any satisfaction in materialistic view of life or Lokayata, which is at its best only a glorification of this transient world. Neither can he find solace in merely conquering his senses and mind and gathering tremendous soul power which at its best can lead only to adbhavadu and pasuvam cruel and dangerous forms of bondage. Surely the call to freedom

comes from some where far beyond. Listening to this eternal call to freedom, man breaks open and transcends the Adhikara Bhuvana regions too and soars high up and in this last intuitive flight of his, the last traces of his fetters disappear and he comes face to face with the central reality of all existence. This central reality called parasakti in our traditional language has been the eternal object of worship of the Tamils. The realisation of it and the consequent தன்னிழை have been the crowning causes for the final salvation of man. The aubhava realised by him at this stage is called Siva-Aubhuti. It is not mere Gnana or cognition of the central reality. It is neither a state of emotional thrill nor a state of stoic calmness. It is a state in which knowing and feeling are perfectly harmonised to respond to the central reality. In the words of Dr. S. Radhakrishnan, it is the response of the entire personality—the integrated self to the central reality of all existence. This aubhuti is best exemplified in the person of our தமிழ் குருசம்பந்தன்.