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NO. 11

## SWABHASA AT THE UNIVERSITY

### The Cat Out Of The Bag

IN a previous article the implications of Swabhasa and the problems posed by its introduction were discussed. The probable consequences were there outlined as the lowering of the general standard of education, the segregation of the two major communities and a sense of frustration among the minorities, unless they consent to be absorbed by the majority community. What has since happened only confirms the fears then expressed without calling for a revision of those conclusions. The Commission on Higher Education in the National Languages in

By

N. SANGARAPILLAI,  
B. A. (Lond.)

its report by a majority of four to three the Commission has set 1962 as the dead line for university education in Swabhasa and recommended that only one language should be the medium. The parity conveyed by phrase Sinhalese or Tamil, though intended to allay the fears of the Tamil community cannot deceive any one. Though Tamil is mentioned as a possible alternative, no Sinhalese will take to its study because of its richer literature, or of its greater flexibility for the expression of modern thought. It is astounding that the four Sinhalese members who signed the majority report should have taken into account only the administrative expediency of the problem, quite oblivious of the political repercussions that the proposal will give rise to, or of the injustice done to a great community. Most probably the three members who added a minute of dissent did so from considerations of practical

difficulty, such as the paucity of text-books and teachers trained in Swabhasa and the undeveloped state of the national languages. The ordinary rush in where angels fear to tread. In India scientists like Bose, Ray, Raman and Krishnan can express their ideas with equal felicity in English and their mother tongue. But no dead line has yet been set for university teaching in the national language, although in some Universities like the Punjab tentative attempts have been made to do away with English progressively. Do the members who signed the majority report believe in all seriousness that in seven years from now professors and text-books will be ready for the teaching of science and mathematics up to the honours standard? The truth may be that the Sinhalese politicians are impatient to exploit to the full the advantages which independence has placed in the hands of a dominant majority. Some sort of political pressure is being brought to bear on the decision of all questions that vitally affect the minorities. The cry is for a Sinhalese Buddhist Vice Chancellor and Governor General. The minorities no doubt have no right to hold up the cultural and political development of the majority community. But this ought not to be pursued at the sacrifice of the general standard of efficiency. Everything must take its own time. The development of Sinhalese culture can be achieved by a more intensive cultivation of its literature and art even at the university level. Buddhist civilization has not been introduced as a subject, though it is wider in scope and authoritative text books. Dictionaries and text-books cannot make good

### All Ceylon Tamil Writers' Assn.

Shri P. Sivagnanagaramanar President of the Madras Tamil Writer's Union formally inaugurated the All Ceylon Tamil Writers' Association at a public meeting held at the Colombo Vivekananda Society Hall on Thursday June 9.

Hon. Mr. S. Natesan unveiled a portrait of the late Shri R. Krishnamoorthy of 'Kalki'.

Shri Sivagnanagaramanar pleaded for a united front among writers in order to make their contribution to the general good of the people more valuable. Shri K. P. Haran, President of the Association, said that the writers had a great responsibility to discharge and the Association that was formed that day would be of great help to them in discharging their duties satisfactorily. Pandit K. P. Ratnam welcomed the speakers. Shrimathi Thiruvavukarasu, Messrs V. K. Rajadurai, S. Thangarajah R. N. Sivaprakasam also spoke. Mr. S. T. Sivanayakam proposed a vote of thanks.

Earlier at the business meeting of the association Shri K. P. Haran was elected President with Mr. S. T. Sivanayakam as Secretary.

text-books, especially for a degree course. There must be that intangible feeling for the national and foreign languages, an insight into their genius, in the translator for communicating something of the spirit of the original and in the professor if he is to inspire a love of culture in his students.

The proposal practically amounts to a claim that the University is a Sinhalese institution where the Tamils or the non-Sinhalese have no place. If it is accepted by the Cabinet and implemented, after 1959 Tamil students will not be admitted unless they qualify themselves in Sinhalese, as they are shut out of the Colombo

(Continued on page 6)

### Conciliatory Note In Communist Russia's Statements?

Why has Moscow suddenly shifted from threat and bluster to apparent conciliation?

The answer would seem to lie half inside the USSR and half outside. Moscow's Communist leaders badly need a "breather" on the international front to permit them to devote themselves to a variety of problems within the Soviet orbit.

Chief among their domestic problems is that of food shortages, for no one knows better than the veteran Communist that a hungry man is a potential rebel.

Nikita Khrushchev, head of the Soviet Communist party, has acknowledged the agricultural crisis, which he blames in part upon mismanagement of Russia's collective farms. Khrushchev has called for shock tactics, demanding that grain be raised on virgin lands and that maize (corn) be cultivated throughout the USSR, regardless of climatic or soil conditions.

Meanwhile, food is in short supply elsewhere in the Soviet orbit. The satellite nations of Eastern Europe which once exported food have been compelled to import grain from Western nations. And Communist China, hard hit by floods, drought and peasant resistance, is badly in need of agricultural aid from "big brother" Russia.

Almost as important to the Communist leaders is the Soviet orbit's shortage of consumer goods, a shortage which must inevitably increase inflationary pressures. State-owned shops cannot raise the prices of hard-to-get items, and this has led to widespread speculation and black-marketeering. The Soviet press has made no effort to conceal these facts. Rather it has launched a public appeal for their elimination.

The importance of the

agricultural and consumer goods scarcities was perhaps best demonstrated in February, when the then Premier, Georgi Malenkov, was ousted with the explanation that he had failed to cope with the farm crisis and had taken the wrong tack on consumer goods production. So long as the same problems continue to plague Russia, not one of the present leaders can consider himself immune to similar charges.

Internationally, Russia has run into a stone wall in Europe. It has been forced to accept the fact that the power vacuum which existed on the continent after World War Two has now been filled. West European unity has been completed with the admission of a sovereign West Germany into the North Atlantic Treaty Organization and the West European Union. Thus Europe has forged an alliance which is not merely protective but economically beneficial. In effect the consolidation of defensive and economic strength has put Western Europe out of the reach of Communism.

In the face of its domestic problems and the established Western unity, Moscow has once again fallen back on Lenin's thesis that Soviet policy-makers must be prepared to "zig-zag" and even retreat at times. In an effort to gain time and if possible, to divide the Western Allies, "it is taking its biggest gamble since it prodded North Korea into attacking the Republic of Korea five years ago,

The Soviet signature on the Austrian state treaty was obviously intended to tempt the German people—to convince them that only through neutralization such as that agreed to by Austria could Germany be reunified. Obviously, too, the Soviet

(Continued on page 5)



### Palani Andava's Abesheka Panchamirtham

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Andavar Koil Puja,  
Palani, South India.  
(M. 62-17 & 24)



சென்னை நகரம்.

சமச்சிவாயவே ஞானமுதர்வியும்  
சமச்சிவாயவே நானறிவிச்சையும்  
சமச்சிவாயவே நானறிந்தேத்தமே  
சமச்சிவாயவே நன்னெறி. நமோ  
சென்னை நகரம்.

## Hindu Organ

FRIDAY, JUNE 17, 1955

### Treasure These Thoughts

God comes to the rescue of those who take refuge in Him calmly awaiting the time when He decides things for them. Impatience denotes lack of faith in Him. Troubles and sufferings are of our own making. We should not forget this fact. They are necessary for our purification. So bravely go through all trials of life without grumbling.

### HEALTH WORK

THE Health Week as an annual occasion may present the appearance of a stereotyped administrative activity that conforms to departmental routine. It is true that these celebrations are modelled on the political pattern of propaganda commencing with processions and culminating in an out-burst of invigorating speeches. However, the value of this yearly program of propaganda cannot be gainsaid.

The health of an individual depends on cleanliness of the body and the surroundings. The good condition of the body cannot be maintained by the individual alone unless all individuals in the locality pay equal attention to their health. It is in this connection that the Central Government and the Local Bodies become responsible for the maintenance of good health of the individual. Administrative activities in this direction cannot bring the desired effect unless educational work and hygienic research are carried on simultaneously.

Local Government Bodies, therefore, have to devote their undivided attention to the question of maintaining a satisfactory standard of drainage, and the efficient disposal, without delay, of refuse. It has become the practice of some Municipal Councils, and Village Committees to discuss matters that do not come within their purview. In these areas the legitimate duties of the local bodies are forgotten and the health of people neglected.

The adulteration of food that is served in recognised eating places is so deceptively done that even the most vigilant Health Officers are kept baffled. Unless the public make common cause with the Health authorities and take a vigorous effort this menace cannot be stamped out. The exposure of cooked food to pollution is very dangerous. The location of hotels and eating houses is a matter that must receive the most careful attention of the local authorities. Food served in palatial buildings that are situated in close proximity to stagnant ponds and marshy lands will be as harmful as the mosquito of malarial areas. Local authorities often fail to realize that housing and sanitation are two subjects that go together in health propaganda.

Lilting songs and fascinating dances that depict health habits may be useful methods of propaganda. But it should not be forgotten that the Health Week activities would remain incomplete if no practical work had been done in selected areas in the furtherance of Health Movement.

### Eclipse Day : School Holiday

A circular notice issued by the Director of Education to Schools states that June 20 will be a holiday.

### Sithankerny Pillaiyar Temple Festivals

The Annual Festival of the Sithankerny Pillai temple began with devotional splendour as arranged by the Manager Pundit S. Sangara pillai and was conducted for eleven days with Katha pirasangams by Brahma Sri Mani Bhagavathar. The concluding ceremony was the Theertham Festival the Upayam of Mudir. S. Kumarasamy. The Bhagavathar was presented with a *Perambaram* out of funds collected from the devotees of the temple.

# THIRUVANAICKA

(By MUHANDIRAM E. P. RASIAH)

According to learned savants, "God is beyond conception and perception.....He is unseen and beyond mind and the senses.....nor could God be apprehended by logical or mathematical reasoning.....God transcends human reason as such.....He is unknowable."

However penetrating may be one's intellect it is unable to break its own limitations and reach God, who is beyond those barriers... beyond my mind is my Master..."

That being so, difficulty is frequently experienced in describing to the uninitiated the nature or form of this God who transcends our comprehension and is in fact an unknowable entity. But in the mental sphere, the main factors that help us to recognise a thing under the law of association of ideas are "contiguity, similarity and contrast". So devotees and religious leaders had thought it proper to build temples and house therein idols, images and shrines, as symbols of that unseen God to cater to the religious needs and spiritual growth of persons of varied grades of religious knowledge and understanding. By providing ocular objects to be seen with physical eyes, we could assist persons in the concentration of their minds in worship of that Divine Existence that is incomprehensible to the senses. Perhaps, mostly with this object that the innumerable temples had been built by devotees and Bhaktas at stupendous costs.

In the Tamil Nad alone, there are 274 such temples dedicated to the worship of Siva. Of these only a few are considered to possess the three essentials to pre-eminence—*மூர்த்தி, தலம், தீர்த்தம்*.

This Temple of Thiruvanaikka, in addition to possessing these three essentials has been immortalised by the inimitable songs of three Saints—Thiruganasambandar, Thirunavukkarasu-nayanar & Sundaramoorthy Swamikal. Like the Temple dedicated to Sri Ranganath, this one too, is situated on the picturesque Island of Sri Rangan, formed by the bifurcated branches of the rivers Coleroon and Cauvery and is about 2½ miles from the Trichy, Golden Rock Railway Station.

### Name of Temple

(a) As Lord Siva had made His abode under the *Navai* or *Jambu* tree here, the Temple had been named *Jambukeswarar*, *Jambuveechcharam* and *Ven Naval Vanam*.

(b) As an elephant had competed with a spider in guarding the Lingam and had daily offered Him worship, this came to be known as *Gajaraniam*, *Ipa-vanam*, *Thap*

*thi-vam*, *Tiruvanaikka* and *Tiru-anai-kaval*.

(c) On account of the luxuriant growth of vegetation round about this Temple, some call it "*Kaval*".

(d) As Siva had given religious initiation here to His Spouse Ambika, this came to be called *Gnanathalam* and *Gnana Sesthibiram*.

(e) As the entrance to the holy of holies is barred permanently by a granite stone slab (with 9 apertures blocking the possible ingress of the elephant), it is called "*சத்தி-புகா-வாயில்*".

(f) As the Lingam here is reputed to have been constructed by Goddess Ambika out of water (perhaps by condensing it) it is known as *Amirtheswaran*.

### Names of Deities

The main shrine, the Lingam, is known inter alia as *Jambukeswarar*, *Jambulingam*, *Gajaranya-nather*, *Appulingam*, *Amirthalingam*, *Amirtheswarar* and *Athip-perung-chelvar*; Appar Swamikal had given it the classical appellation of "*செழுந்திரை*" indicating the fact that it was evolved out of water.

"மருத்தான மந்திரிப் பார்மனத்  
துவான  
வளர்மதியஞ் சடையான  
மகிழ்தென் னுஞ்  
திருத்தான யிழப்பிலையப் பிறப்  
பிலான  
இமைபவர் தம் பெருமான  
யுமையா னஞ்சக்  
அருத்தான மதாளிற்றி னுரி  
பொத்தானை  
கனமருவட படை யானைப்  
பலி கொண்டுருர்  
திரித்தானத் திருவானைக் காவ  
ளனைக்  
செழுநீர்த் தீரனைக் செனருடி  
னேனே."

His consort, who happens to be housed in a separate building, goes by the name of *Abilandeswary*, *Abilandanayagi* and *Abilanda-vally* meaning that She is the First Lady in the whole of creation.

### Peculiar Features

Unlike other temples, there are very many outstanding peculiarities attached to this Temple, which attracts pilgrims by the thousands here:

(a) Siva faces the West, while His Consort faces the East.

(b) Of the 5 prakarams or *veethis*, the 4th is enclosed by a parapet wall called *திருத்தமதில்*—35 ft. high, 6 ft. broad and 24-6 ft. by 1493 ft—so called by the fact that it was built at the instance of a Devotee, who gave labourers mostly pinches of holy ashes, as wages.

(c) There are to be found in addition to the usual *கொடி* *மாடம்* facing the sanctum

sanctorium, 8 other such staffs in the 3rd prakaram.

(d) Saturn (with the face of a horse) is housed in a separate room, instead of with the other Navagrahas, who are therefore 8 in number here.

(e) The car festival is conducted on the 6th day of the 40 days festival.

(f) Daily at noon, the priest (who officiates at the Ambal temple) dressed in female garb, goes over to the Sanctum of Siva, heading a procession composed of a cow the Temple elephant, musicians, attendants and worshippers and performs the noon-day Puja. This is said to be in commemoration of the fact that Ambal herself had so performed the Puja and worshipped the Lord prior to obtaining initiation at His hands.

(g) In the Sannothi of the Ambal temple, couples intending marriage turn up and get married after an abbreviated, inexpensive ceremony.

(h) There is a perennial flow of water spouting out around the Lingam in the sanctum.

### Temple Building

Kochchengada Cholan, Vijayapalan, Tirunetocholan, Wickrema Cholan, Sundara Pandiyan, Kulasegara Pandiyan, Varaguna Pandiyan and Tirumalnayakan have during their times, been responsible for the construction of the main portions of the Temple.

The credit of constructing the various mandarams go to Perambala Thuraiyar, Varisai—Perumalayar Soccappayar, Sivanthi Ayer, Manthiripperumal, Chattiappa Nayakar and Kangayer.

Since 1900, S. RM. S. T. Chidambaram Chettiar and his sons have continued to do the work in completing the unfinished building programme.

Of the several mantapams, the one called *Somaskander Mantapam* is of particular architectural excellence. Legend has it that it was planned out by Sri Rama himself.

Opposite the Ambal Temple, the granite stone pillar has been hewn and so worked as to depict the Tirumurthys with only one pair of legs—devotees admire this as *சாபாத திரி மூர்த்தி*.

Such are the wonders that one beholds here! For days and days ones mental and physical eyes could find materials to feast on here.

"திருவன் வளர் சம்பு மூலத் தழுத  
லிங்கேசர் வாழ்க  
வருமகி வண்ட வல்லி வாழ்கவே  
தாச மந்திரன்  
பெருணிலை வழுது வாழ்க யுகத்  
திருவானைக் காவ  
திருகார் வாழ்க வாழ்க தேயகா  
சினத்த மாறோ."



# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 10-6-55)

## Sixth Adhyayam (Contd.)

God is described in our Sruti as being possessed of qualities (Guni குணி) and as the Lord of the qualities (Gunesan, குணேசர்). It will be recalled that He is also frequently described as Nirgunan (கிர்க்குணர்) or not possessing any qualities. How these apparently contradictory descriptions are to be reconciled we have explained already when studying a previous Mantiram (Verse II). God is generally described as being possessed of eight Divine attributes in Agamic literature:

எட்டுவான் குணத்து நான் எம்மான் (Devaram)

Our Lord, the Isan, possessed of the eight great qualities.

எட்டுக் பெரலாம் அவர் ஈழில் கெடுங்குணம் (Ibid)

His boundless great attributes are indeed eight.

குணம் இலவே எங்குணத்தான் தானே வணங்காத்தலை (Tirukural)

Worthless indeed is the head that does not worship at the Feet of Him who is possessed of the eight qualities.

These eight qualities are generally described as follows:

(1) நன் வயத்தன் ஆதல் (அவ்வது சுவதத்திரத்தவம்) independence or self-existence,

(2) தூய உடம்பின் ஆதல் (விசத்த தேதம்), immaculateness or purity.

(3) இயற்கை உணர்வின் ஆதல் (கிரமயான்ம), intuitive wisdom or self-knowledge.

(4) குற்றம் உணர்தல் (சர்வஞ்ஞத்தவம்), Omniscience.

(5) அநாதி போதம். (இயம்பாடுவே பாசம் இன்மை), beginningless knowledge or freedom from bondage.

(6) போருள் உடையை (அறுப்த சத்தி), boundless Grace

(7) அனந்த சத்தி (முடிவில் ஆற்றல்), Omnipotence.

(8) எம்பிள் இன்பம் உடைமை (கிருப்தி), contentedness or boundless Bliss.

The second and third of these are sometimes left out as being implied in the others and God is said to be possessed of six qualities. Omnipresence and eternity are not mentioned separately as a rule. Perhaps these are also understood as being covered by the others. The number is sometimes reduced to three, to wit: Sat (சத்தி), Chit (சித்த) and Anandam (ஆனந்தம்), Sat being identified with Self-existence, the first of the above-mentioned eight qualities, Anandam with Bliss, the last mentioned of them, and the remaining six of them being included under Chit.

God brings about bondage and existence in the world and liberation therefrom. This statement is reaffirmed by such lines as the following from the Tamil:

அந்தமும் ஆதியும் ஆகிவிடீர், உண்டம் என்னைசக்தும்  
பந்தமும் வீடும் பாபுபின்னீர். (Devaram)

Thou art the beginning and the end, Thou dost shoot out bondage and liberation in all directions in the world.

பாதிமுமாய் முற்றும் ஆயினுக்குப்,  
பந்தமுமாய் வீடும் ஆயினுக்கு,  
ஆதியும் அந்தமும் ஆயினுக்கு,  
ஆப்பொற் சுண்ணம் இடித்தும் காடே. (Thiruvachakam)

To Him who is the Half and the Whole,  
To Him who is the bondage and the release,  
To Him who is the origin and the end.  
To him, do we pound the golden dust.

அந்தமும் ஆதியும் அகன்றோன் காண்க,  
பந்தமும் வீடும் படைப்போன் காண்க. (Ibid)

Behold, He is beyond the beginning and the end  
Behold, He is the Creator of bondage and

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 7,

In the matter of the intestate  
estate of the late Sellappal  
Subramaniam of Punnalai-  
kadduvan, Jaffna.

Deceased.

Thyriam widow of Sellappal  
Subramaniam of Punnalai-  
kadduvan Jaffna.

Petitioner.

Vs.

1. Subramaniam Sat-  
tyapalan  
Minors 2. Subramaniam Sat-  
tyadasan  
3. Subramaniam Sati-  
ya Devy all of  
Punnalaikadduvan  
Jaffna the 2nd and  
3rd named minors  
appearing by their  
g. a. l, the 1st Res-  
pondent.

Respondents

This matter coming on for  
disposal before P. Sri Skanda  
Rajah, Esqr., District Judge  
Jaffna on the 25th day of  
March 1955 in the presence of  
Mr. V. Navaratna Rajah,  
Proctor on the part of the  
Petitioner and the affidavit  
of the abovenamed petitioner  
dated 10-8-53 having been  
read.

It is ordered that the said  
Petitioner be declared entitled  
have Letters of Administration  
of the estate of the late Sel-  
lappal Subramaniam and the  
same issued to her accordingly  
and that the 1st Respondent  
be appointed guardian-ad-  
litem over the minors the 2nd  
and 3rd Respondents above  
named unless the Respondents  
or others interested shall on  
or before the 9th day of May  
1955 show sufficient cause to  
the satisfaction of the court  
to the contrary.

This 25th day of March 1955

Sgd. P. Sri Skanda Rajah,  
District Judge.

Drawn by  
Sgd. V. Navaratna Rajah,  
Proctor for Petitioner.

30-5-55  
Time to show cause extended  
for 24.6.55.

Sgd. P. Sri Skanda Rajah  
District Judge  
(O 21 10 & 17)

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 44

In the matter of the intestate  
estate of the late Thiru-  
namam wife of M. Thiru-  
navukkarasu of Sanga-  
raththai, Vaddukoddai.

Deceased.

Marimuthu Thirunavukkarasu  
of Sangaraththai Vaddu-  
koddai.

Petitioner.

And

1 Thirunavukkarasu  
Rajadurai,  
2 Thirunavukkarasu  
Selvaratnam,  
3 Thirunavukkarasu  
Gunarathnam,  
4 Ratneswari daughter  
of Thirunavukkarasu,  
5 Nageswari daughter of  
Thirunavukkarasu,  
6 Thirunavukkarasu Siva-  
subramaniam all of  
Sangaraththai, Vaddu-  
koddai

Respondents.

This matter coming on for  
disposal before P. Sri Skanda  
Rajah Esquire District Judge  
Jaffna on the 12th day of May  
1955 in the presence of  
Messrs Subramaniam & Soma-  
sundram Proctors on the part  
of the petitioner and the  
affidavit and petition of the  
petitioner having been read;

It is ordered that the 2nd.  
respondent be appointed  
guardian-ad-litem over the  
4th., 5th and 6th respondents  
minors and that the petitioner  
be declared entitled to Letters  
of Administration to the  
abovenamed deceased and the  
same issued to him as the  
lawful husband of the above-  
named deceased unless the  
respondents or any other  
person or persons interested  
shall appear before this Court  
on or before the 17th day of  
June 1955 and show sufficient  
cause to the contrary.

This 12th day of May 1955

Sgd. P. Sri Skanda Rajah  
District Judge.

(O. 19. 10 & 17)

## Siva Shrine No. 2 Polonnaruwa

Aani Uththaram Festival-  
June, 27 1955

This religious occasion  
had been celebrated in the  
above historic temple for  
the last 7 years with the  
support of sympathisers in  
the Island in a fitting  
manner.

Representative gather-  
ing of Hindus from all  
parts of the island assemble  
together at Polonnaruwa  
and participate in the  
festival, making it a  
success. Prominent Hin-  
dus from Batticaloa, Trin-  
comalee and Jaffna usually  
attend this festival

Hence it is proposed to  
arrange a bus from Jaffna  
to enable the devotees to  
travel to Polonnaruwa to  
attend this festival, Only  
transport charge of Rs.  
15/- per head is payable.  
Arrangements will be  
made to provide food and  
accommodation at Polon-  
naruwa, free of charge.

All Hindus, who wish  
to join this journey, are  
kindly requested to con-  
tact Mr. A. Taiyalbagar,  
Tholpuram, Chulipuram  
before the 17th instant  
the latest.

## ORDER "NISI" DECLAR- ING WILL PROVED

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 37

In the matter of the Last  
Will and Testament of the  
late Sundara Kurukkal  
Sathasiva Kurukkal of  
Averangal Deceased  
Sunthara Kurukkal Ratna  
Kurukkal of Averangal

Vs, Petitioner  
1. Sunthara Kurukkal Saba-  
pathy Kurukkal of Averan-  
gal; 2. Santhanayagiammah  
widow of Ponnusamy, Iyer  
of Kantherodai, Chunnakam  
3. Thangammah widow of  
Muttusamy Kurukkal of  
Paththaiveny, Atchuevely

Respondents  
This matter coming on for  
disposal before P. Sri Skanda  
Rajah, Esquire, District  
Judge, Jaffna, on the 23rd  
day of May 1955 in the pre-  
sence of Mr. V. K. Rudra-  
singham Proctor on the part  
of the Petitioner and the  
affidavit of the abovenamed  
petitioner dated 19th day of  
April 1955 having been read.

It is ordered that the Will  
of the late Sunthara Kurukkal  
Sathasiva Kurukkal dated  
22nd November 1953, and  
attested by S. Patanjali, Notary  
Public, under No. 2623 be  
and the same is hereby  
declared proved and that the  
abovenamed petitioner is  
declared entitled to have  
probate of the same issued to  
him accordingly, unless the  
respondents or others inter-  
ested shall on or before the  
27th day of June, 1955, show  
sufficient cause to the satis-  
faction of this Court to the  
contrary.

This 23rd day of May, 1955.  
Sgd. P. Sri Skanda Rajah  
District Judge  
(O 20 10 & 17)

## Basel Mission Fort Brand Double Grooved Roofing Tiles

For buildings where the very highest quality  
of Roofing Tiles are required use Basel Mission  
Double Grooved Fort Brand Tiles. These Tiles  
absorb the least quantity of water during heavy  
rains and are unrivalled for strength.

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

WILLIAM MATHER & SONS,  
Sole Agents, Jaffna.

(M 36 from 13-5-58)

liberation.

To an ordinary reader, the statement that God is res-  
ponsible for men's bondage might appear to be a  
blasphemous assertion to make, but it is not really so.  
On mature consideration this action too will be found  
to be an act of Grace. பார்த்திபுல் அருளே காணாம்  
says Siddhiyar, if carefully investigated all (the actions  
of the Lord) will be found to be acts of Grace.

(To be continued)



# All Is God: God Is All

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 19-6-55 TO 25-6-55

This world is your best teacher or Guru. There is a lesson in each experience. Learn it and become wise. Every failure is a stepping stone to success. Every difficulty or disappointment is a trial of your faith in God. Every disease is a Karmic purgation. Every unpleasant incident is a test of your trust in God. Every temptation is a test of your spiritual strength.

If you have trust in the Lord, the Source for everything, your only Deliverer, the only Reality, the Power within you, the Powerful Fountain of Bliss and Joy, you are indeed blessed. He will take His seat in your noble, pure heart. Everything that comes your way is an expression of His Grace. All is God: God is all.

God does exist. He is the Soul of your soul. Loving Him is loving your own true Self. Realisation of God, i. e. the

By

SWAMI SIVANANDA

nature of your Self, is the goal of man. Every one will attain Him. God is your Divine Parent, Friend, Guide, Goal and Support. He is your All. The sun shines equally for all, but if you sit within closed doors, you are not benefited. God exists as the life of your life, but you do not realise Him, because you have closed the doors of your heart and sealed it with countless desires and cravings. Love God. All other attachments will fall off. Train your wife also in devotion to God; give her spiritual books to read. Then your home itself will become Vaikunta. Faith in God removes all fears. Gradually increase the time spent in spiritual practices. Time is precious.

In the garden of your heart plant the lily of love, the rose of purity, the champaka of courage, the mandara of humility and the lady-of-the-night of compassion.

Cultivate a melting heart, a giving hand, kindly speech, a life of service, equal vision and impartial attitude.

Arm yourself with the sword of Brahma-Jnana or the knowledge of the

Self, and destroy the dangerous enemy ignorance or Avidya.

If you serve God with a fraction of the zeal with which you serve mammon or your wife and children, you will certainly realise God within a very short period. Even one moment of intense love for God with burning Viraha-God-intoxication and keen longing, will suffice to bring you face to face with God.

Works should be performed without attachment and without the feeling of doing them for one's own personal motive. Perform works merely for God's sake, abandoning even such attachment as 'May God be pleased'. You must be prepared to abandon the work at any time, however interesting the work may be and however much you may like the work. Whenever the inner voice of the soul commands you to give up the work, you must at once relinquish it. Attachment to any work will bind you. Understand well these subtle secrets of Karma Yoga and march boldly in the path.

Develop patience, tolerance, mercy and love. Practise Vichara or reflection. Enquire 'Who am I?'. Know the Self and be free for ever.

### Welfare Of Sri Lanka Students in Bharat

### Warm Tribute To Indian Govt.

In the course of his opening address at the Annual Conference of the Union of Ceylon students in India, Mr. S. Sri Bhaskaran, the President of the Union, paid a warm tribute to the Indian Government for the abiding interest shown in the affairs of the Ceylon students in India. Referring to the expeditious manner in which certain administrative difficulties in obtaining income tax clearance certificates were eased by the Indian Government, Sri Bhaskaran remarked that the Ceylon authorities would do well to emulate the Indian example.

Rev. J. T. Arulanandham, Mr. C. Vanniasingham, Mr. V. Kumarasamy were among those who spoke at the Conference. The meeting adopted

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

Your friends will be very helpful to you this week. New ventures will bring in good results. Gains through brothers and sisters also shown. But some domestic upsets likely week end.

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

Keep your temper under control this week. New ventures should be handled with care. Your friends might betray you in some deals. Triumph over competitors promised week end.

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

Health will be a problem throughout this week. There is a possibility of some serious illness or minor accidents. You may have to quarrel with your superior officers also.

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

Expenditure will be on the rise this week. Beware of scandals. Litigations will take away much of your time. Do not lend or borrow this week.

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

Your friends will be very helpful to you this week. Gains through lands and landed properties promised. New ventures will keep you occupied. You will find time for relaxation.

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

A good week generally. You will be able to undertake something new which will bring in much profits. Fame and social success also promised.

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

Paternal relatives likely to cause you some anxiety early part of the week. Some changes in routine work possible and this might upset you a bit. Financially a fairly good week.

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

You will have to face much criticism and opposition during the 3 days of the week. But you are sure to come out triumphant. Financial gains promised. But expenditure too will be on the rise.

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

Health yet a problem. Domestic peace also will be far away from you. Quarrels with the married partners and misunderstandings with friends shown. Wednesday, Thursday and Friday morning the worst out of the lot.

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

A good week. Go ahead with your ventures. Financial luck and social success also promised. The last two days will upset you a bit.

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

You will find it difficult to come to any decision in important affairs this week. Financially a good week. But health upsets likely. You may have some abdominal complaints.

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

Quarrels with relatives shown this week. Professionally a good time. Some favourable news from overseas week end. Happiness through children also shown.

### NOTICE

IN THE DISTRICT COURT OF  
JAFNA

No. P/16

Vallipnam Thambimuttu of  
Vatharavathai.

Plaintiff

Vs.

1 Kathikamu Velupillai, 2  
Kathikamu Sinniah, 3 San-

the draft constitution of the  
union.

Sri S. Baskaran was unanimously re-elected president for the ensuing year.

The other office bearers elected were; Vice President: Mr. R. Sivanesan (Madras University); General Secretary: Mr. S. R. Shanmugaratnam (Madras University); Assistant Secretary: Mr. V. Sivarajasingham (Calcutta University); Treasurer: Mr. M. S. Shanmugam (Madras University); Auditor: Mr. M. Thidaveerasingham (Madras University).

garapillai Kumarasamy and wife 4 Annapillai, 5 Karthikesu Chelliah and wife, 6 Sinnapillai all of do, 7 Chuppar Sathasivam of do and wife, 8 Chellimman of Uduthurai Point Pedro, 9 Alvapillai Ponniah. Minor, 10 Alvapillai Nagendram by his G. A. L. the 11th dett, 11 Elayapillai widow of Alvapillai, 12 Asaipillai Kanapathipillai of Vatharavathai, 13 and wife Rasammah of do, 14 Sinnatamby Sangarapillai, 15 Sinnatamby Kaddapillai of Madduvil Chavakachcheri, 16 Sinnatamby Vattipnam of Vatharavathai, 17 Velupillai Apputhurai and wife, 18 Annapillai both of Madduvil Chavakachcheri, 19 Karthikesu Vairamuttu and wife, 20 Vallipillai both of do, 21 Nallapillai Velupillai and wife, 22 Nallammah both of Ponnaryn, 23 Elayapillai widow of Ponniah of Vatharavathai, 24 Annapillai widow of Kandiah of do, 25 Sadayar Vairamuttu and wife, 26 Nagammah of do, 27 Vallipuram Saravanamuttu and wife, 28 Elayapillai of do, 29 Vairavipillai Ponnudurai, 30 Vairavipillai Thillaipillai, 31 Vairavipillai Nagalingam, 32 Vairavipillai Kandiah, 33 Vallipuram Sangarapillai and wife, 34

Ponnupillai all of do, 35 Kanapathipillai Thamothe-rampillai and wife, 36 Annammah both of Vaddakachchy Colony Kilinochchy.

Defendants.

It is hereby notified that action No. P/16 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition / sale of the land / lands called Thenikkamparalikkuthenkilakkukardu in extent 130 Lms. V. C. and situated at Puttur North.

The defendants in the aforesaid action are summoned to appear in Court on the 19th day of July 1955 at 10 O'clock of the forenoon.

By order of Court,

R. JEGASOTHY,

For Secretary.

This 6th day of June 1955.

(O. 22, 10 & 17)



# EDUCATIONAL PROGRESS

## THE FUNDAMENTAL PRINCIPLES

Johann Amos Comenius, a great seventeenth century Moravian minister and educational reformer, visioned by an inspired insight into the ultimate aim of education in the individual achieved experience of the highest happiness that springs from our conscious possession of the Spirit of God. The basic principle in his system of educational endeavour of imparting encyclopaedic training to the student, makes it obligatory on the part of the teacher to follow the "method of nature." Educational science is synonymous with the development of the entire man; from broad bases, through gradational process the teaching as it rises towards its superstructure, should become more exact and specific; with the growing age of the child the developing powers of his observation and understanding would embrace more and more complex and wider fields. Comenius advocated the dependence of students on their own investigations rather than on authority, and a replacement of restraint and coercion by a stimulated interest in their studies. The final fruition of educational discipline is realized in man's established harmony with God.

A dynamic reconstruction of the energies of the youth for a manifold function in the world of affairs, was conceived and formulated by John Locke to be the end of education. Wholesome social control of the impressionable mind of the student, the formation of habits rather than a presentation of much knowledge, is the leading principle in the educational philosophy of John Locke.

The versatile leader of the English Enlightenment, a towering intellectual being fashioned by an attitude of robust common-sense, a strong temper of practicality, the force of virtue, liberal views and social nature, John Locke summed up his personal dissatisfaction with the scholastic fare offered him by university course, in mellowed terms: "I found very little light brought to my understanding." After advancing in his "Essay on Human Understanding", a proposition that mind at birth is a 'tabula rasa', Locke has set forth in "Some Thoughts Concerning Human Understanding", many modern-sounding suggestions for instructing and training the "clean-sheet mind" of the child, and fitting it to meet harmoniously the many demands of a social life by rendering it quite receptive to the impressions emanating from the environment of world of men. "A sound mind in a sound body is a short but full description of a happy state in this world," says Locke in

his educational classic. The type of the English gentleman of good manners, practical temper, virtue and wisdom which Locke portrayed in his writings, bears resemblance to Locke's own grand social character scintillated by utilitarian wisdom and mental experience.

Important contributions to the theory and practice of education emerge from *Emile* greatest work of Rousseau. The immense influence exerted on the subsequent educational reformers by the author of of this moral romance, is, by the very reason of its immensity, difficult of all computation. Such great names in educational reorientation and its long process of progress, as Basedow, Pestalozzi, Herbart, and Froebel, reflect, in some measure or the other, the influence of Rousseau.

The fundamental principle in the pedagogical doctrine of Rousseau, is assigned an active protective role of shielding the mind of the child against the intrusions of social influences and conventional disciplines. The mind of the child must be emancipated from the trammels of society and medieval restraint. On the positive side, the function of this principle consists in assisting and fostering the natural unfoldment and development of the instincts, capacities and native activities of the individual. The process of education should be dictated to us by the native interests and curiosity of the student. Every individual must learn a trade and moral training is to be imparted not through precept but by example.

Bearing as he does the influence of Rousseau, Pestalozzi laid down 'the natural, progressive, and harmonious development of all the powers and capacities of the human being' as the chief aim of education. The system of elementary education instituted by this pioneer Swiss educational reformer, addressed itself immediately to the interests and capacities of children and effectuated the development of the young by constantly calling everyone of their powers, into exercise.

(Divine Life)

### Remarkable Achievement

It is learnt that Mr. Ganapathipillai Chandran of Mahajana College, Tellippalai, has passed the H. S. C. Examination of December 1954 in the 1st Division, securing distinctions in three out of the four subjects offered—Physics, Pure Mathematics and Applied Mathematics.

## Conciliatory

(Continued from page 1)

leaders hoped by making their pilgrimage to Belgrade to induce Yugoslav neutrality, if not a Yugoslav return to the Soviet camp.

The idea of a Soviet withdrawal from Austria and the spectacle of the men of Moscow trecking apologetically to Belgrade can hardly fail to make an impression upon the East European Satellites which now more than ever must yearn for an end of Soviet domination and dictation. Moscow was clearly aware of this when it decided upon its series of new moves, and this fact in itself is evidence of the lengths to which the Soviets may be prepared to go in order to obtain a respite.

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No.

In the matter of the intestate estate of the late Ledchumippillai wife of Muttu Chinniah of Kerudavil.

Decedent  
Mutu Chinniah of Kerudavil.

Vs, Petitioner  
Minors  
1 Sivapackiam daughter of Muttu Chinniah,  
2 Chinniah Thavarajah  
3 Ganamalar daughter of Chinniah  
4 Chinniah Nesarajah  
5 Nitchinger Kandasamy all of Kerudavil

Respondents  
This matter coming on for disposal before Mr. Sri Skanda Rajah, Esq. District Judge, Jaffna, on the 6th day of June 1955 in the presence of Mr. S. Ponnudurai Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is hereby ordered that the 5th respondent be and is hereby appointed guardian ad litem over the minors the 1st 2nd 3rd and 4th respondents abovenamed for the purpose of watching their interest in this testamentary proceedings unless the respondents appear and shew cause to the contrary on or before the 11th day of July 1955.

It is hereby ordered that the petitioner be and he is hereby declared entitled to take out letters of administration to the estate of his late wife Ledchumippillai and that letters of administration be issued to him accordingly as husband of the said deceased unless the respondents appear and shew cause to the contrary on or before the 11th day of July 1955.

And it is hereby further ordered that the 5th respondent do produce the 1st to 4th respondents in this court on the said date.

This 6th day of June, 1955  
Sgd. P. Sri Skanda Rajah  
District Judge

Drawn by  
S. Ponnudurai  
Proctor for Petitioner  
(O 23 17 & 24)

## Panadura Saiva Maha Sabhai

The Annual General Meeting of the Panadura Saiva Maha Sabai was held at the Panadura Kandaswami Kovil Mandapam on 1-6-55 under the president-ship of Dr. C. Ratnavel.

The meeting started with prayer and after the reports of the Joint Secretaries and the Treasurer were accepted the following were elected office-bearers for the ensuing year:

President:- Dr. C. Ratnavel, D. M. O Panadura

Vice presidents:- Mr. V. Thuraisingham, A. S. P., Mr. K. C. Praisoody, Superintendent of Excise, T. P. Kathigesu, Pandit S. K. Murugesu, General Merchant V. Muthu Nadar, do.

Joint Secretaries: Messrs C. Subramaniam and T. S. Mylvakanam.

Asst. Secretaries:- Messrs S. Ramalingam and C.

Mahesan  
Treasurer:- Mr. Karuppan Chettiar.

Asst. Treasurers:- Messrs S. Subramaniam and S. Poopalan

Auditors:- Messrs S. Nagarajan and S. Vallipuram.

A further 12 members were elected to form the Executive Committee of the Sabai

After discussing the various improvements to be effected for the progress of the Sabai, on which Mr. Spencer Rajaratnam, the Life Patron advised the gathering at length, it was decided to collect a day's earning from all devotees and well-wishers of the Panadura Kandaswamy Kovil.

A sub-committee of five members too was elected to redraft the existing Constitution, for consideration at a special general meeting.

## NOTICE

### THE JAFFNA MUNICIPAL COUNCIL

#### Tenders for the Supply of Electricity Materials

Sealed tenders will be received by the Acting Municipal Commissioner, Jaffna, up to 12 noon of Tuesday 28th June, 1955 for the supply of the undermentioned electricity materials.

Tenders should be forwarded in duplicate under registered cover marked "Tenders for Electricity Materials" on the left hand top corner of the envelope.

The successful tenderer may be required to enter into an agreement with the Council.

The tenderers are invited to be present when the tenders are opened in the Acting Municipal Commissioner's room, Town Hall, Jaffna on Tuesday 28th June, 1955.

Any particulars can be obtained from the Municipal Electrical Engineer, Jaffna.

Materials referred to:-

10 Cwts. solid hard drawn bare copper wire No. 2 S. W. G.  
10 Cwts. solid hard drawn bare copper wire No. 4 S. W. G.  
5 Cwts. solid hard drawn bare copper wire No. 6 S. W. G.  
8 Cwts. solid hard drawn bare copper wire No. 8 S. W. G.  
2 Cwts. tinned soft copper binding wire No. 14 S. W. G.  
2 Cwts. tinned soft copper binding wire No. 16 S. W. G.  
40 Coils Under the Eaves Twin Cable 7/036C M. A. G. ad.

H. R. DE SILVA.

Municipal Electrical Engineer.

Office of the Jaffna Municipal Council,  
Jaffna, 8th June, 1955.

(G 8. 17).

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS.

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

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold  
LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.



## THE CONCEPT OF ISVARA IN THE PHILOSOPHY OF SANKARA

**SANKARA** proposes two ways in which God could be conceived. To most of us who are ordinarily practical minded the world appears to be real and we conceive of God as the cause, the creator, the sustainer, the annihilator of the world. In other words, we consider God as an omnipotent and omniscient being, possessing all these qualities (Saguna). The concept of God, viewed in this aspect is called Isvara or Saguna Brahman in the philosophy of Sankara.

But, according to Sankara, the world appears to be real to us because of our ignorance (avidya). The qualities like creator, destroyer of the world which we attribute to God have their validity only in so far as we believe in the world of appearance to be real and not a fleeting phenomenon. The quality of creatorship is an accidental attribute (tatasiba laksana) and therefore it cannot be spoken of as the innermost essence of God (Svarupa laksana).

To describe God as conscious (jnanam), real (Satyam) and infinite (Antara Brahma) is to make an effort to describe His svarupa or essence.

By

S. Thananjayarajasingham

On the other hand; the describing of God as creator, sustainer and annihilator of the world can hold water only from the point of view of the world (Vyavahari badhti). Just as we could view an actor on the stage, apart from the stage appearance, so also we could look at God from a purely non-worldly angle. This aspect of God as being viewed apart from his linkage with the world and thereby seeing the aspect of what He really is, is called by Sankara as Paramabrahma or the supreme God. Sankara explains this higher aspect of God by drawing our attention to see analogy of the Mayavati (magician) quoted in the Svetasvara Upanishads. To those who are unable to discern that the objects which the magician presents to them are conjured objects; the magician is a conjurer of tricks. But to the discerning few who could see that the objects they perceive are through the tricks of the mayavi and have no reality apart from the conjuring power of the Mayavi the conjurer fails to win recognition as a man of tricks. In like manner, those who hold faith in the world of appearance, conceive of God through this false appearance and describe Him as its creator etc. But for those discerning few who have a true knowledge that the world is a mere fleeting phenomenon, these can

neither be the conceiving of a real world or any creator or destroyer.

God as an object of worship implies a line of distinction between the self which worships and the object of worship. There cannot be a real self just as there cannot be worldly objects and these are due to our ignorance (avidya). The problem of relation does not arise, because when there is only one existence, how could it be related. God is looked upon as an object of worship because of his being conceived of as creator and controller of the world—a lower standpoint at which the world is viewed as real and God as possessing the said qualities in reference to the world. This Saguna Brahman or Isvara is eligible for worship

Brahman in the higher standpoint is not to be known through distinctions, both external and internal (Sajatiya, Vijatiya and Svagati, bheda). In other words Brahman from the transcendental point of view (Paramathadasti) cannot be attributed with qualities in connection to the world or the world or the self. Here Sankara diametrically opposes Ramana's view that God possesses at least internal distinction (Svagata bheda). Brahman in this higher aspect is devoid of all descriptions and is without any qualities (Nirguna).

Then, it is impossible to define Brahman. The valid truth drawn from the logical principle of obversion is that every quality predicated of any subject is a sort of limitation imposed on it. If Sir P. then it is not non P and therefore, non P is excluded from S which becomes then limited to that extent. We find a parallel in western thought in the dictum of Spinoza that 'Every determination is negation'. Even the Upanishads speak of God as devoid of all qualities including that of worship. Sankara develops this principle and calls Brahman in this non-immanent aspect as one without any attribute (nirguna).

Maya is the power behind the world appearance. God is looked upon as the controller of Maya since creation is believed to be an attribute of God. We who suffer under an illusion attribute to God creativity which is only a seeming, subsidiary predicate (upadhi) of His. God is but non essentially related to creativity. God as Saguna Brahman and as Nirguna Brahman are not to be regarded as two different entities. The former is but the seeming aspect of the latter. God as Saguna Brahman is in relation to the world whereas God as Nirguna Brahman is not relation

## Swabhasa at ...

(Continued from page 1)

Colleges at present. The Lecturers and Professors also will have to choose between acquiring in the meantime sufficient competence in Sinhalese to conduct classes in their subjects and being retired with compensation. What provision will the State make for the University education of the Tamils? Will it create a shoddy university somewhere in the North for this purpose?

It may be that the Cabinet may not be in a hurry to implement the recommendations and may shelve the report for sometime to avoid wounding the susceptibilities of the minorities. But the report shows which way the wind is blowing. Already the Tamil members of the U. N. P. are awakening to the reality of the situation and the possible repercussions in their constituencies. No longer will it do to thank the U. N. P. Government even for these small mercies. Mr. Kumarasamy who in season and out of season assured his audiences of the high destiny that awaited the Tamils in the new dispensation calls the report stupid. The Sinhalese Ministers who have been denouncing the Federal party leaders as trying to create communal tension are really playing into their hands by such hasty and ill-advised policy. The Government must concede to the minorities their unfettered right to the proper development of their cultural and political expression or forfeit their confidence.

to the world and speaks of Him as an absolute being.

The reality of God is then in the view of Sankara beyond the rationality and understanding of beings, suffering under avidya. In the opinion of Dr. Radhakrishnan "The reality of Isvara, in Sankara's philosophy is not a self-evident axiom, is not a logical truth, but an empirical postulate which is practically useful. Sruti is the basis for it. Isvara is the supreme spirit, all knowing (Sarvajna) and possessed of all powers (Sarvasaktisamaitam). He is the soul of nature, the principle of the universe, its animating breath and actuating spring, the source and end of all modes. What is based on scriptural testimony is not necessarily opposed to reason. The conclusion at which Sankara arrives by means of these inadequate proof for the reality of God is that the problem has no reality of its own and that it crops up only within our world of experience. Such is the concept of Isvara in the philosophy of Sankara.

## 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 Ma'ikattuheru 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

(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

## GLORIES OF SHAIVISM

THE LAST BOOK WRITTEN BY

S. SIVAPADASUNDRAM B. A.



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நாண்முறை யறங்க சோழக் கற்றவம் வேன்வி மங்க  
மென்மையகொன் னைவ தீதி வினங்குக வகை மென்மையம்

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