

MEANING AND IMPORTANCE OF UPASANA

Upasana means worship. It literally means 'sitting near' God. Upasana is approaching the chosen ideal or object of worship by meditating on it in accordance with the teachings of the Shastras and the mind dwelling steadily in the current of that one thought, like a thread of oil poured from one vessel to another.

Upasana is of two kinds, namely, Pratik Upasana and Ahangra Upasana. Pratik means a symbol. Pratik Upasana is Saguna Upasana. Ahangra Upasana is Nirguna Upasana or meditation on the formless and attributeless Akshara or transcendental Brahman.

Meditation on idols, Saligram, pictures of Lord Rama, Lord Krishna, Lord Siva, Gayatri Devi is Pratik Upasana. The blue expansive sky, all-pervading ether, all-pervading light of the Sun, are also Pratik for abstract meditation. Nirguna Upasana is abstract meditation.

Hearing of the Lilas of the Lord, Kirtan or singing His names, constant remembrance of the Lord, service of His feet, offering flowers, prostration, prayer, chanting of Mantra, self-surrender, service of Bhagvatas, service of humanity and country with Narayana Bhav, constitute Saguna Upasana.

Chanting of Om with Atma Bhav, service of humanity and country with Atma or Brahma Bhav, meditation on Soham or Sivoham or on the Mahavakyas such as "Aham Brahma Asmi", "Tat Twam Asi", after sublimating the illusory vehicles through "Neti, Neti" doctrine, constitute Ahangra Upasana or Nirguna Upasana.

Upasana changes the mental substance, destroys Rajas and Tamas and fills the mind with Sattwa or purity. Upasana destroys Vasanas, Trishnas, egoism, lust, hatred, anger. Upasana turns the mind inward and induces Antarmukha

Vritti, eventually brings the devotee face to face with the Lord, frees the devotee from the wheel of births and deaths and confers on him immortality and freedom.

The mind becomes that on which it meditates in accordance with the

By
SWAMI SIVANANDA

analogy of the wasp and the caterpillar, (Bhramara-keeta Nyaya). Just as you think so you become. This is the immutable psychological law. There is a mysterious or inscrutable power in Upasana (Achintya Shakti) which makes the meditator and the meditated identical.

The Yoga of Devotion is much easier than Gyan Yoga. In Bhakti Yoga the devotee esta-

blishes a near and dear relationship with the Lord. He cultivates slowly any one of the five Bhavas according to his temperament, taste and capacity. The five Bhavas are Santa Bhava, Dasya Bhava, (Master and Servant), Sakhya Bhava (friendship with the Lord), Vatsalya Bhava (Father and son relationship), Madhurya Bhava (Lover and the beloved). The last Bhava is the highest culmination of Bhakti. It is merging or absorption in the Lord. The devotee adores the Lord. He constantly remembers Him (Smarana). He sings His name (Kirtan). He chants the Lord's Mantra. He prays and prostrates, he hears His Lilas, he does total, ungrudging, unconditional surrender, obtains His grace, holds communion with Him and gets absorbed in the Divine Lord eventually.

Destroy The Demon Of Fear To Live A Life Of Usefulness

(Dr. Daiyan Doomminos writing in the *Digest Universal* says that Fear is more dangerous than plague and should be completely eliminated.)

Moods of mind are, really speaking, a reflection both of life from within and from without. Whatever happens in life from within has its definite impress on the life from without. If the mind is in a happy, If the mind is miserable the entire structure of life stands to collapse any time.

Of the many moods of mind the most fearful and the most dangerous are FEAR and WORRY. And few people know that FEAR is highly contagious. The greatest victors on the battlefields are known to have been defeated and destroyed when the victorious army was seized with the fear of their commander killed or captured, though this may or may not have been true.

In private lives, FEAR

is known to have taken a toll greater than a hundred calamities put together can ever take at all. It is because FEAR is contagious.

The 'Demon' of FEAR, therefore, needs to be destroyed from our midst if this world is to live its more equitable, more regular, more normal tenor. Fight FEAR and destroy it completely so as to make the mind receptive for more healthful and more constructive thoughts.

To be able to fight FEAR fearlessly and successfully, first and foremost, it is necessary to know the foundation of FEAR. Strangely enough, it has no solid foundation. In other words, it lives an

(Continued on page 3)

CULTURAL EMINENCE OF SOUTH INDIA

The American modern dancer Jean Erdman after making a tour of India and the Orient has made some interesting observations about the South Indians. They are reproduced below from the New York Times for the information of our readers.

The Indian can usually out below the surface and find the permanent values. For the real, the reaction is almost startlingly quick and deep. There is intelligence on the one side and an emotional response that goes back in the race memory before history. The great paradox is that, for the so-called "modern" in dance and music, the ancient world provides the quickest, deepest and healthiest understanding anywhere. There are no "shockers" in the new sounds or movement, no psychological blocks of academic theory. There are no feuds; just dance. If I were required to name the greatest audience for any kind of dance, but particularly for the American kind at its freest, I would choose the native Indian audience.

This audience was the most inspiring and hopeful aspect of my entire experience. I do not mean the cosmopolitan audience in the great cities, stimulating enough, but not very different from audiences in New York, Paris, London. There is another kind of excitement in the rapport one has with the native Indian audience with its rich background and still unspoiled imagination.

It is not merely perceptive, it is better informed in the dance than the literate public of almost any other country. Over all of India there are universities and colleges where there is an interested and often well prepared public. In the large northern cities like Delhi and Bombay a large part of any audience has had westernized education, often, in England and on the Continent. In small cities, quite another group exists. If it is a city like Baroda, with a modern university, the people are acquainted with modern trends, but only through books, pictures, reports. They have copies of

American dance magazines and the great newspapers that have dance departments reach them and are treasured and studied. On my arrival I was always shown my own picture in the books on dance. But their experience has been entirely Indian in the Indian environment.

As one comes to know the people of South India, of Bangalore, Mangalore, Tanjore, Mysore, one discovers what one American Information Officer called "the most sensitive, civilized people, perhaps, in the world today". Especially fond of music and dance and better schooled in their own classics, it is said, than the Northern Indians, they are very selective and wary of importations. Only the classic level of art (no popular trifles) impresses—these southern people.

As a matter of fact, everywhere there is a supersensitiveness about quality of performance in a foreign art. Everyone resents—and is quick to detect—the second rate, the dishonest. Quite naturally, it is an insult—a sign of Western condescension.

Even coming from a democracy, one has to respect the structure of society, the vestiges of the caste system. Once that fact is accepted, one discovers that India is a "responsible aristocracy" and a cultivated one. The great families are ready to sponsor the arts. Professionals, university professors, students, educated business men, society women who might otherwise be playing bridge all feel a responsibility to the community as cultural leaders. This attitude is the thing reflected in every audience in India. Dance is respected. Music is respected. And they are really understood.



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Hindu Organ

FRIDAY, SEPTEMBER 16, 1955

Treasure These Thoughts

The whole object... is by constant struggle to become perfect, to become divine, to reach God, and see God; and this reaching God, seeing God, becoming perfect even as the Father is perfect, constitutes the religion of the Hindus.

ET TU
DAHANAYAKE!

The mass meeting that was held at the Colombo Town Hall last week with a view to making a case for the establishment of Sinhalese as the State Language was significant for one reason. The impassioned leaders who addressed the meeting should be congratulated on the very daring step they had concertedly taken in telling the people that whatever their political ideologies might be their sincere faith in rank communalism could not be disguised particularly when a General Election is fast approaching. Mr Phillip Gunawardene and Mr. W. Dahanayake are two stalwart politicians who had appeared on public platforms in the North many a time and oft and delivered sermons on nationalism and held to ridicule all those who thought, spoke and acted in terms of communities. It was this consciousness of close acquaintance with the people of the North that had prompted Mr. Dahanayake to make the sensational declaration that he was prepared to beard the Tamil lions in their den.

The M. P. for Galle owes no allegiance to any

political party. It is true that he does not belong to the U. N. P. but it is equally a fact that no other party is prepared to own him. It is not our intention to ignore the utterances of Mr. Dahanayake on this score. But we would remind this nondescript leader that the common man whether he be from the South or the North cannot take him seriously when he champions the cause of Sinhalese as the State Language. Not once during his tumultuous political career has he ever pleaded for the rule of the majority. If now circumstances have forced him to take an unusual and incongruent view and advocate the revival of communalism in all its unholy horror the ordinary man is prepared to pardon him for his weakness. But we are unable to pass unchallenged certain startling statements made by this erstwhile nationalist that out of every hundred persons eighty speak the Sinhalese language and that therefore it alone should receive state recognition. However, we are convinced that Mr. Dahanayake in his frenzied attempt to appear on a communal platform earlier than his other colleagues of the Opposition must have become confused in thought and confounded in speech. Else how could he have reduced the numerical strength of the Tamil speaking people to a negligible maximum of twenty per centum?

The common front of communalists that was exhibited at the Town Hall demonstration has left Dr. N. M. Perera and Dr. Colvin R. de Silva in the lurch. Mr. S. W. R. D. Bandaranaike is biding his time. And these patriots who profess to live for democracy and nothing but democracy and plead for parity in every sphere of life only want that one third of the population of this Island should be deprived of their birth-right and be ruled by the rest. Which is the democratic way, for both Sinhalese and Tamil to be recognized as official languages throughout the Island or for Sinhalese to be imposed as the state language on a substantial proportion of the people by reason of the might of numerical majority? Where have the doughty champions of unalloyed democracy who had been spending their life time in fighting the U. N. P. on this issue gone? Have they all become Fascists? Et tu Dahanayake!

TURN MAHAWELI TO THE NORTH

FOR PROSPERITY AND NATIONAL UNITY

THAT the Government should take steps to have the Mahaweli Ganga diverted northwards to provide water for irrigation and other purposes that could better the economic conditions of the North was the subject of a motion that was unanimously adopted at the monthly meeting of the Jaffna Municipal Council.

Mr. M. Karthigesan M. M. C. who moved the resolution observed that with scientific knowledge and experts available in plenty, schemes of this nature no longer could be ridiculed as impossible as was done in the days of the old Legislative Council when the late Mr. K. Bala sagram first mooted the idea and made strenuous efforts to have his scheme accepted by the Government.

Continuing Mr. Karthigesan said that the scheme would not merely help in the development of the hitherto undeveloped arid North but contribute towards national unity.

Mr. J. S. Nicholas seconded the resolution which was passed unanimously.

Mr. C. Muttutamby moved; "This Council requests the Prime Minister to give by legislation, parity of status to both Sinhalese and Tamil as official languages of the country". Mr. S. C. Mahadeva seconded the motion which was carried.

Mr. S. C. Mahadeva then moved: "This Council resolves that assessment rates, beginning from 1956 be levied on the Government Valuer submitted to the Council in 1955." Mr. C. Muttutamby seconded and the motion was carried.

Mr. J. S. Nicholas moved: "This Council requests the Minister of Posts and Broadcasting to establish a broadcasting station in Jaffna, to broadcast Tamil music and to use the proposed relay station at Mannar to relay music from Jaffna to the rest of Ceylon, and from Colombo to Jaffna". Mr. M. S. F. Xavier seconded the motion, which was carried. A committee (Mr. S. Nicholas, Mr. M. S. F. Xavier and Mr. K. V. Devenniran) was ap-

pointed to see the Minister.

A resolution urging the Government to place Swabasha qualified teachers on the same footing as English qualified teachers in the matter of salaries was moved by Mr. M. Karthigesan and was unanimously passed.

Alumni Association of The J. H. C. and Affiliated Colleges

Mr. M. Ramasamy of the Government Analyst's Department, Colombo, the Secretary of the J. H. C. O. B. A. writes that a joint meeting of the old Students Association of the Jaffna Hindu College and Affiliated Colleges will be held at 10.00 a.m. on Sunday 18th September, 1955, at The Saraswathi Hall, Colombo Hindu College, Bambalapitiya.

The Programme is as follows:

10.00 a.m. Joint Meeting.

(a) Inaugural Session of 'Alumni Association of the Jaffna Hindu College and Affiliated Colleges'. The 'draft rules' can be had on application or seen on the notice board at the Colombo Hindu College.

(b) Election of Office-Bearers

(c) Grant of Scholarships by old Students: anyone willing to grant a Scholarship or to contribute towards the general Scholarship fund is requested to inform the Secretary on or before 18.9.55

1.00 p.m. Lunch: Rs 2/ per head. Guests including ladies are admitted.
3.30 p.m.

(a) Symposium "The present educational needs of our Schools".

(b) Post-lunch recreation.

5.00 p.m. Principal's Tea
6.30 p.m. Variety Entertainment, Oriental, Western items and magic shows by leading artistes (well-wishers are admitted subject to accommodation being available.)

'No-God' Says Dr. Huxley—The Answer

Sir,

"No God Says Huxley" is the title of an item of news published in "The Malay Mail" on Monday.

He is reported to have said so at a meeting of the British Association for the Advancement of Science at Bristol.

This view of his is nothing original, surprising or novel for since man started to talk—whenever it was—he has been making the two predications "It is" and "It is not" and applying it even to his Creator.

Most people say God is not while a few do not bother themselves with this matter.

However, it must be admitted that of two contradictory statements one is certainly false.

But the dispute over the existence or otherwise of God has been going on through the Ages for no group would admit that its view point was wrong.

Now Dr. Julian Huxley's remarks are significant because of the man and the occasion. He is an eminent scientist. And he was addressing an illustrious body of scientists. And this is a pre-eminently Scientific Age. Therefore whatever he says—even a hitherto doctrine—is entitled to respect and likely to gain credence.

It would, therefore, be of interest to the readers to consider some comments on his view point.

There are truths of three levels.

Those of the lowest are knowable by experience that is through the senses.

To the Second level belong truths which ordinarily transcend the senses but are knowable by the intellect. There are also truths which transcend the intellect and which can be known only by Divine Revelations.

These divine revelations deal with super-intellectual truths which the intellect cannot grasp because these deal with the existence and nature of God or of Souls, entities that have no material existence.

They also dwell on aspects of matter too fine for understanding or assimilation by the mere intellect.

For instance the divisibility of the atom was a fact known to religious savants thousands of years ago through divine revelations. But it has taken well-nigh 2,000 years for Science to discover this truth.

Science has yet—the latest incredible advances notwithstanding—millions of years before it and what are today held as the highest scientific truths might be laughed at as nonsense by the Scientists of the future.

But super-intellectual truths do not change for such truths are eternal.

Therefore for Dr. Huxley or any other scientist of today or the future to scoff at Divine Revelations and the immortality of the soul is inexplicable why should anybody rush in where angels fear to tread."

(Continued on page 5)

Red China's 'Peaceful' Extension into Burma

Tactics of Communist Map-Makers

BEHIND the mask of "peaceful co-existence" Communist China is adopting various tactics to extend its suzerainty over large tracts of land belonging to its neighbours. Open aggression, subversion and cartographic incursion are some of the methods used.

Having "annexed" defenceless Tibet, the Chinese Communists are now eyeing lands belonging to Burma and India. The following news item from Rangoon reveals clearly the familiar pattern of Communist expansion:

Rangoon: August 31—A Chinese Communist map published last April reportedly assigns some 24,000 square miles of Burmese territory to the Chinese Peoples Republic.

The map is cited by the influential Burmese language Daily "Hanthawaddy" as having been published by the Map Publishing Society (Ti-Tu Chu Pan She) of Peiping.

It reveals that the Communist map makers have placed the border between Communist China and Burma in such a fashion as to locate some 18,000 square miles of Burma's Kachin State within the administrative boundary of Hunan province. Burma's entire 3,000 square mile Wa State and some 3,000 square miles of Mong'un State are also included within the boundaries of Communist China.

Observers who have studied the Chinese map point out that the cartographic incursion into Burmese territory is qualified to the extent that the map makers employed a symbol of "undetermined border" to illustrate new and radically revised boundaries.

Some observers point out, however, that despite such cartographic modesty, the Burmese territory in question is shown graphically—by color and format—as lying within the boundaries of Communist China.

The same Communist map also includes portions of India within the borders of China. Both the Balipar and Sudiya frontier areas are placed in China by the Peiping map makers. In this instance, however, the Communists have not employed the symbol for "undetermined border" but have drawn in their new boundary with a symbol for "established international border."

Commenting on the Peiping map, "HANTHAWADDY" reminded its readers of an earlier map by the Com-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 73

In the matter of the Last Will and Testament of the late Joseph Wijayaratanan Abraham of Vannarponnai East, Jaffna. Deceased.

Dr. Mrs. Rabekah Matthai Abraham of 74, Arasady Road, Vannarponnai East
Petitioner
Vs.

1. Eliza Rasama Kanthap-par
2. George Kanthapper Thambipillai
3. Samuel Kanthapper Aruliah all of Amirthakaly Batticaloa
4. Sakuntaladevi daughter of Chelliah and her daughter
- Minor 5 Kanakambujam both of Chavakachcheri, Respondents

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 4th Respondent be appointed Guardian-ad-litem over the minor the 5th Respondent and that the Last Will and Testament of the abovenamed deceased which is filed in this case be proved and that Probate be issued to the Petitioner as executrix named in the said will coming on for disposal before P Sri Skanda Rajah, Esqr., District Judge, Jaffna on the 24th day of August 1955 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavit of the petitioner and the witnesses and petition of the petitioner having been read.

It is ordered that the said 4th respondent be appointed guardian ad litem over the minor the 5th respondent that the Last Will and Testament of the deceased dated 8th June 1955 be proved and that probate be issued to the petitioner as executrix appointed by the said will unless the said respondents or any other person or persons shall appear before this Court on the 26th day of September 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 4th respondent do produce the said minor in Court on the said date.

Jaffna this 24th day of August 1955

Sgd. P. Sri Skanda Rajah
District Judge,

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner.
(O. 68. 16 & 23)

NOTICE

JAFFNA MUNICIPAL COUNCIL

Tenders for the supply of Electrical Materials.

Sealed tenders will be received by the Acting Municipal Commissioner up to 12 noon on Saturday 24th September, 1955, for the supply of the undermentioned electrical materials.

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

The successful tenderer may be required to enter into an agreement with the Council and should deposit with the Council a sum of Rs. 100.00 as guarantee for the satisfactory execution of the contract.

Materials referred to:-

- | | | |
|---|----------|--|
| 1. Reinforced concrete posts 30 feet in height | 31 | Should be made in conformity to the Govt. Elect., Dept. specification. |
| 2. do 27 feet in height | 175 | |
| 3. do 25 feet in height | 60 | |
| 4. Hard drawn bare copper wire No. 1 S. W. G. | 19 Cwts. | |
| 5. do No. 2 S. W. G. | 17 Cwts. | |
| 6. do No. 4 S. W. G. | 5 Cwts. | |
| 7. do No. 8 S. W. G. | 65 Cwts. | |
| 8. Shackle Insulators size 3"x3 1/2" complete with heavily galvanised Heavy Section D' brackets and 5"x5/8" G. I. bolts and nuts with bolts threaded up to 4" etc | 900 | |
| 9. Shackle Insulators 3"x3 1/2" complete with Heavy Section G. I. Straps bolts & nuts... | 200 | |
| 10. G. I. Stay rods 6"x5/8" complete with Heavy Section G. I. base plates 12"x12"x 1/4" and G. I. Turn buckles | 140 | |
| 11. G. I. Stay rods 6"x1" complete with Heavy Section G. I. base plates 18"x18"x 1/4" and G. I. Turn buckles | 13 | |
| 12. Soft tinned copper binding wire No. 16 S. W. G. | 140 lbs. | |
| 13. Healeys' line taps 7675 List No. 47051) | 300 | |
| 14. Street lamp fittings complete with 1/2 G. I. pipe brackets 48" long—copper cones white enamelled reflectors and brass lamp holders | 90 | |
| 15. Street lamp Double pole switches 15 amperes Iron clad in watertight boxes and with 1/2" top entry | 90 | |
| 16. Under the Eaves cable 3/036 twin C. M. A. gr | 700 yds | |
| 17. Large size Stay Ball strain Insulators | 153 | |
| 18. G. I. Stranded wire 7/12 W. G. | 6 cwts. | |
| 19. G. I. Stranded wire 7/10 W. G. | 6 cwts. | |
| 20. G. I. Wire No. 8 S. W. G. | 5 cwts. | |
| 21. Galvanised Steel wire No. 8 S. W. G. | 10 cwts. | |
| 22. Yorkshire cutouts (pole mounting type) 30 amperes complete with G. I. screws | 50 | |
| 23. Yorkshire cutouts (pole mounting type) 200 amperes complete with G. I. screws | 24 | |

H. R. De SILVA,
Municipal Electrical Engineer.

Office of the Jaffna Municipal Council,
Jaffna, 12th September 1955.
(G 33 16)

Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI
No. 51 T

In the matter of the intestate estate and effects of the late Sinniah Suppiramaniam late of No. 97/3, First Avenue, Tilaka Gardens, Nugegoda. (Decd.)

Mrs. G. T. Suppiramaniam of Nunavil West, Chavakachcheri.
Petitioner
Vs.

1. Karunanathan and
2. Kikupananthan both of Nunavil West, Chavakachcheri Minors appearing by their Guardian-ad-litem
3. Thambirasa Sunthararasa of Nunavil West, Chavakachcheri.

Respondents

This matter of the petition of the petitioner abovenamed praying that the

third respondent be appointed Guardian-ad-litem over the first and second named respondents who are minors for the purpose of enabling her to obtain Letters of Administration to the estate of the abovenamed deceased and that she be issued Letters of Administration to the estate of the said deceased coming on for disposal before S. Thambiyadurai Esquire, District Judge, Chavakachcheri on the 16th day of August, 1955 in the presence of Mr. S. K. Thiravianayagam Proctor for Petitioner and the Petition and Affidavit of the Petitioner having been read, It is ordered that the abovenamed third respondent be appointed Guardian-ad-litem over the Minors 1 and 2 Respondents for the purpose of these proceedings and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as his widow unless the said respondents or

Destroy The Demon Of Fear

(Continued from page 1)

imaginary existence. And so it is quite easy for you to demolish it any time.

A story is told of a pilgrim to Mecca who met on his way a Grand Devil whose name was Plague. "Which way you are wending, brother, and what shall be your mission?" asked the pilgrim.

"I am bound for Bagdad," said the Grand Devil, "and my mission is to kill a hundred men."

The pilgrim reached Mecca and there he learned that the Grand Devil had killed a million men not only in Bagdad, but in long and vast areas surrounding that town. On his way back from Mecca, the pilgrim happened to meet the Grand Devil again. Terrified and frightened, he asked the Wicked: "You told me, brother, you would kill a hundred men, but you have killed a million. Whatever made you change your original plan?"

Sorry brother, but your story is not true. A million lives have been killed, no doubt, but I was responsible for the bare hundred."

"How, then, were the vast multitudes killed?" asked the pilgrim.

"They were all killed by my Grandfather whose name is FEAR."

In essence, for every one person who was killed by Plague, ten thousand more died of FEAR and thus, truly speaking, FEAR is a plague ten thousand times more calamitous.

You ought to understand this fundamental fact which should also help you understand the imaginary existence of FEAR which no matter what its strength or power we are out to kill and destroy for ever.

any other respondents shall appear before this Court on the 20th day of September, 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 3rd Respondent do produce the said 1st and 2nd Respondents in Court on the said date.

This 16th day of August, 1955

Sgd. S. Thambiyadurai
District Judge

Drawn by
Sgd. S. K. Thiravianayagam
Proctor for Petitioner
(O. 64. 2 & 16)

LIBERATION OF GOA IS A NATIONAL ISSUE

Use of Satyagraha in International Disputes Must be Carefully Considered

(Shri U. N. Dhebar the President of the Indian National Congress has in this statement explained the Congress view of employing Satyagraha to settle the Goa Issue.)

I have carefully considered the statement issued by the eleven leaders, most of whom are members of Parliament. The statement says: "It is a matter of deep regret that when all parties were united and were conducting the liberation movement on a national basis the united front has been sought to be sabotaged by the ruling party." I may assure the signatories to the statement that neither the liberation movement nor the national basis thereof has in any way been affected, except that in the matter of programme, Congress has adopted a clear-cut line on a rational basis. In international matters, it must be accepted that the proper medium for a national struggle is the Government. The policy of the Government of India had the approval of Parliament. It was obligatory upon the nation, so long as that policy stood, to line up with it.

The Congress tried its best to adjust its view with other political parties but when it became clear that in the existing circumstances it has become impossible to confine the Satyagraha to individuals, the Congress was called upon to choose between following the policy of the Government of India as approved by Parliament and the urge of political leaders of some of the other parties for a mass Satyagraha. Any vacillation on the part of the Congress once it was convinced that individual Satyagraha could not remain individual but could only be a mass Satyagraha, would have been a failure of duty and sabotage of national interest which the Congress cannot brook for an instant.

The employment of mass Satyagraha in settling international disputes may be, at the moment a theoretical proposition. It requires careful consideration by per-

sons who have the necessary stature and competence. Satyagraha is a science and I dare say that the people and the leadership who were carrying on the struggle had never approached this question from that angle.

That was evident from the fact that the first reaction after the atrocious shooting on the part of the Portuguese Government, both amongst the people and the leadership, was a demand for "Police Action" Satyagraha and "Police Action" in the same breath reveal a tragic state of mental confusion which can only result in gravest consequences to the great cause which is dear to everyone including the signatories to the statement.

It is clear that a mass Satyagraha is being planned for October 2. On the side of the Government, they have sealed up the borders of Goa, etc. In the circumstances, the Congress had no other alternative left but to give a positive lead to the people and that is what the Congress has done.

A charge is also levelled against the Congress that "it acted in isolation without any reference to or consultation with other political parties." It is true that the Congress before taking the decision did not consult the other political parties. We would have ourselves very much liked to do so, but the AICC session was fixed much earlier even before the events of August 15 and the time factor was running against the Congress. The decision had to be taken by the AICC and organisationally at times it becomes very difficult to keep in touch with other parties. I can, however assure these friends and others too that there was no intention to by-pass anybody.

There is then the charge that the AICC resolution is an "anti-climax" to the

previous attitude of the Congress. I repudiate the charge. The Congress has always been clear on two points; (1) The imperative need for solution of this matter through peaceful method and (2) that there should be no mass entry. It is true that it had kept the door open for individual Congressmen to participate in Satyagraha in their individual capacity. That was in the hope that the Satyagraha would really be individual and not mass. The fact of the matter now is that it was the mass Satyagraha that was contemplated. Any such activity can only be with a view to assisting the Government. The mass Satyagraha instead of serving that cause is impeding the very process that the Government has set in motion. The latest steps in sealing the borders demand a consistent action on the part of the Government and the people and Satyagraha automatically becomes inappropriate.

It is apprehended by the signatories to the statement that the AICC resolution would appear to Goans as letting down of their struggle within Goa. The Congress feels to the contrary. Whatever the magnitude of the popular effort on the Indian side, ultimately it is the efforts through the people of Goa and the Government that are going to prevail in this matter as in all matters affecting international problems. The recent steps taken by the Government of India will have a telling effect in course of time. The calling to attention of the Bandung Powers will rivet the attention of the Asian-African people against the issue of colonisation of Asia and Africa with Goa being the central point in that struggle. I have no fear that the support and sympathy of the people of India can lessen simply because there is no Satyagraha.

We should now marshal

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 64.

In the matter of the last will and testament of the late Nagamuttu Kathiravaloo of Chundikuli Deceased
Felix Kathiravaloo Balaratnarajag of Chundikuli.
Petitioner

Vs

1. Lily Gnanasoundariammah Kathiravaloo widow of Nagamuttu Kathiravaloo of Chundikuli
2. Joy Kathiravaloo Ratnandan of Chundikuli presently of Anuradhapura
3. Kathiravaloo Kamalanandan of Chundikuli
4. Kathiravaloo Tharmannandan of Chundikuli presently of Borella
5. Sakuntala daughter of Kathiravaloo of Chundikuli

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esq District Judge, Jaffna on the 25th day of August 1955 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner abovenamed; and the affidavit of the petitioner and the affidavit of the Notary and of the attesting witnesses having been read.

It is ordered that the last will and testament No. 2078 made by the deceased abovenamed and attested by D. Rajadurai Notary Public on the 14th day of February 1955 the original of which has been produced and now deposited in this Court be and the same is hereby declared and that the petitioner abovenamed is the executor named therein and he is hereby declared to have probate thereof issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

The 25th day of August 1955
Sgd P. Sri Skanda Rajah
District Judge

(O. 65 16 & 23)

NOTICE

IN THE DISTRICT COURT OF JAFFNA.

No. P/27

1. Sinnathamby Subramaniam and wife
2. Leeawathy of 390 College Road, Kankesanthurai

Vs.

1. Packiam widow of Velupillai Sinnathamby of 26, Martyn Road, Jaffna
2. Margaret Louisa Samuel

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 65

In the matter of the estate of the late Ampalavanar Kathiravelu of Vaddukodai West, Jaffna Deceased

Rasammah widow of Ampalavanar Kathiravelu of Vaddukodai West
Petitioner

Vs.

1. Kathiravelu Puvaneswary of do
2. Kathiravelu Sivasithamparanathan of do
3. Kathiravelu Ampalavanar of do
4. Kathiravelu Maheswary of do
5. Kathiravelu Sanmugasundram of do
6. Kandiah Ponnampalam of do

Respondents

This matter of the petition of the abovenamed petitioner coming on for disposal before P. Sri Skanda Rajah, Esq. District Judge, Jaffna on the 21st day of July 1955 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the above-named 6th respondent be appointed guardian ad-litem over the minors 3-5 respondents and that the petitioner be declared entitled to have letters of administration issued to her, unless the said respondents shall appear before this court on the 26th day of August 1955 and show cause to the satisfaction of the court to the contrary.

This 21st day of July 1955

Sgd. A. E. R. Corea
District Judge

Extended to 16-9-55

(O 61, 9 & 16)

- widow of C. B. Samuel
3. Winifred Dahlia John daughter of William, S. John both of Chiviatu presently of P. O. Box 57, Poona, India
4. Pathmawathy daughter of Dr. Canagasabai Candiah of Navalar Road, Jaffna

Defendants

It is hereby notified that action No. P/27 has been instituted in the District Court of Jaffna under the partition act No 16 of 1951 for the partition of lands called Chethunilayiddan Valavu in extent 9 lms v. c. and 5 kls and situated at Chiviatu.

The defendants in the aforesaid action are summoned to appear in Court on the 4th day of October 1955 at 10 O'clock of the forenoon.

This 18th day of August 1955

By order of Court,

Sgd. R. JEGASOTHY
for Secretary.

(O 66, 16)

On the Language Front

Those Terms of Reference

These are the terms of reference issued to the Commissioners on Higher Education in the National Languages.

(1) To examine the Courses of Study, specially in Technical Subjects, provided in the University and the Senior Secondary Schools of Ceylon and to report when and how the Sinhalese and Tamil Languages hereinafter referred to as the National Languages can, without impairing the quality of education, be introduced as media of instruction in the aforesaid educational institutions.

(2) To report on the nature and extent of the changes or modifications which should be effected progressively in the Syllabuses for the various examinations held for the recruitment of officers to the Public Service in order that such examinations may be conducted in the National Languages as early as possible.

Reports in newspapers conveyed the impression that the majority group had disregarded the terms of reference and gone far beyond to recommend only one language as the state language.

It is stated that the Governor General had drawn the attention of the majority group to these newspaper reports and observed that any departure from the terms of reference would be irregular and that to review the accepted policy of the Government namely the recognition of both Sinhalese and Tamil as official languages would be incompatible with those terms. It is also stated that the Members of the Majority Group had intimated to the Governor-General that at no time had they any intention of going beyond the terms of reference and that the newspaper reports were neither correct nor authenticated.

But the newspapers that published the report of recommendations of the majority group have not commented on this anomalous situation!

Liberation Of.....

(Continued from page 3)

our strength behind the Government of India so that the Government of India can give its undivided attention to this problem and give united support to the movement within Goa so that the people in Goa can march from strength to strength to ultimate victory.

Nobody who has participated in a struggle for freedom can forget the debt he owes to the enslaved people in other parts of the world, much less in a part of his own country. Nor can anybody, who has suffered for the country, forget the sacrifices of his comrades in arms. Grave sacrifices made on the Goa front can neither go in vain nor be forgotten. I appeal to the people of all shades of opinion to under-

RED CHINA'S.....

(Continued from page 3)

munists which laid similar claims on Burmese territory.

"These (border) questions," the 1953 Communist "Atlas" said, "can certainly come to a thorough and reasonable settlement after the establishment of People's Burma and the complete victory of the Asian people revolution."

"From the mention of the words 'People's Burma,'" the Editor of "HANTHA-WADDY" wrote, "The intention of Red China is obvious."

stand the AICC resolution in that light. The issue of liberation of Goa must remain and will always remain a national issue above party politics and must be actively pursued."

'No God' Says.....

(Continued from page 2)

No blame to him however for as he himself will readily admit that "To err is human." A Portion of the speech referred to above.

"I would prophesy that soon by historical standards and certainly by biological standards it will be as impossible for a man who claims to be educated to believe in a God as it is now for him to believe in a flat earth, spontaneous generation or that death is always due to witchcraft."

"Gods will long survive under the protection of vested interests, some in the shelter of lazy minds, some as refugees for unhappy souls, some as puppets used by politicians."

"But these will not be dominant. They will be subordinated as ideological entities."

Yours etc,
T. MAILVAHANAN,
Vivekananda English School,
Kuala Lumpur.

Vinoba's Sixty First Birth Day

In a brief address at Rajghat, Dr. Rajendra Prasad the President of India said that if the philosophy of Sarvodaya was fully implemented, there would be an era of love throughout the land.

The movements—*bhoodan*, *pattidan* and *sramdan*—Dr. Prasad said, were part of a great nonviolent revolution which would change the face of society.

He appealed to the people to fully co-operate with Acharya Vinoba's movement and achieve the great ideal of *sarvodaya*. That he added, would not only mean a service to the country but a great service to humanity at large.

Later, the Vice President, Dr. Radhakrishnan, inaugurated the Delhi State Sarvodaya Conference. He said the concept of *sarvodaya* applied not merely to the Indian society but world society. *Sarvodaya* aimed at the progress of all people.

Dr. Radhakrishnan said that when it applied to the individual, the concept of *sarvodaya* meant that there should be an all-round awakening or reaching forth of the individual.

The Vice-President said that technological and economic developments were bringing the peoples of the world together as members of one human family, living on a shrinking globe. For the first time in history, man's dream of a world of freedom, security and peace had become a practical possibility.

"Man has succeeded in changing things. If he succeeds in changing himself, we will have disciplined leaders who can wield spiritual, mental and physical tools by which the new world can be built."

"By ordering our inward resources, we can order our relationships with our fellows and build up a society which is nonviolent and non-exploiting in character."

Referring to Acharya Vinoba Bhave's *Bhoodan* Yagna the Vice-President said that *bhoodan* fostered the right attitude to life. "Land, labour, life itself are ours and we have to use them for the good of the people and the glory of God."

Acharya Vinoba Bhave, he added, wished to bring about a redistribution of land, but more than that he wished to spread the spirit of love and co-operation. "He wants us to use our possessions as a sacred trust and make our life a spontaneous self-giving. For him each word is prayer and each deed a sacrifice. He teaches us to live largely on little."

Dr. Radhakrishnan said that Acharya Vinoba Bhave was trying to bring about a moral regeneration of the country. "He reminds us of the ultimates of human thinking, of the fundamentals of ethics, that love is better than hate, peace is better than war, that co-operation is better than conflict, persuasion is better than force, gentleness better than violence."

—Madras Hindu

—Astrological—

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-9-55 TO 24-9-55

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

Expenditure will be on the rise. You will find your responsibilities increasing. There will be no peace of mind. Relatives will prove to be a little helpful. Wednesday, Thursday and Friday will be the worst days.

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

Health will not be satisfactory this week. Friends may misunderstand you. Some quarrels also likely. Work will be heavier. The last two days will upset you much.

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

This is a week in which you will be able to make final decisions in certain affairs. Any important transactions must be finalised before end of week as time from next week will not be very favourable.

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

You will be able to achieve something substantial this week. Qurels likely with friends but there will be no serious consequences. Financial gains and professional success also promised.

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

You will be in a hurry to lose your temper this week. Friends will cause you a lot of annoyance. Financially a good week. But you will not be able to save anything much.

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

This is a week in which you will gain much fame. Triumph over competitors also shown. Fathers relatives likely to cause you some difficulties. But you will not be affected very much.

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

Some troubles in the office likely this week. There is a possibility of some changes in the routine. Brothers and sisters will be very helpful to you.

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

A good week financially. You will be able to clear some of your debts or recover some of the things given up for lost. But work will be heavy and there will be no peace of mind.

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

You may find things going completely beyond your control this week. Relatives likely to tax you much. New ventures will bring in additional expenditures. But better times ahead so do not worry.

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

Health upsets likely this week. You will not be able to steer clear of obstacles. Misunderstanding with friends also shown. Financially a good week.

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

The first day of the week will upset you a little. Expenditure will be on the rise. But you will get enough money to meet them. Relatives likely to cause you some annoyance. Domestic affairs also will not be very satisfactory. But better times ahead.

PISCES *Pooraddati 4, Uttaraddati, Revathi [Meena Rasi]*

A good week for profession. But you will have no mental peace. Domestic upsets also shown. Fathers relatives may cause you some upsets week end.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 9-9-55)

Appendix: (Contd.)

Yet another point to be noted here is that all deires, even the desire to know God, presume a subject and an object. This idea of duality should also go if man is to attain the highest state. குறிஞ்சு குறும்பு யும் தக்கிய குறும்பு கங்குலினை குறும்பு ஆகும், திருஞானம் இவை எல்லாம் கடந்த சிவஞானம், thus we read in Siddhiyar. Knowledge involving the recognition of a knower, knowledge and what is known is fancied mental knowledge only. Real knowledge is Siva-Gnaram which transcends all these distinctions. It is the effacement of the ideas of I and Mine, the effacement of egotism, the effacement of selfishness in the exercise of the functions of all the three faculties of volition, notion and action (இச்சா குறும்பு கிரியைகள்) of the soul that these Sruties teach us. Man should resign all his actions and all his thoughts and all his wishes to the Will of God. It is then that God will father all his (man's) actions and all his thoughts and all his wishes. Such a man will be quite justified in praying to God in unison with the Tiru Isaippa hymnist: உன்னைத் தொண்டனேன் கனைபுமா கனையே, விரும்புமா விரும்பே, அனுகுமா அனுசே, புணருமா புணரே, அசுருமா அசுரே, think so that I Thy servant may think of Thee, love so that I may love, approach so that I may approach, unite so that I may unite, enjoy so that I may enjoy, &c.

வேண்டத்தக்கது அறிவேயம் நீ

வேண்ட முழுதும் தருவேயம் நீ

வேண்டும் அயன்மாற்கு அரியோயம் நீ

வேண்டி என்னைப் பணி கொண்டாய்

வேண்ட நீ யாத அருள் செய்தாய்

நானும் அதவே வேண்டின் உல்லாச

வேண்டும் பரிசு ஒன்று உண்டு என்னில்

அதவும் உன் தன் விருப்பு அன்றே,

(Tiruvachakam)

Oh! Lord, difficult of access to Brahma and Vishnu who sought for Thee in vain. Thou didst indeed seek for and enslave me. It is Thou that knowest what I should wish for. It is Thou that grantest all that is wished for. If I do not wish for what Thou dost wish that I should wish for and if there is anything else that I wish for, that too is the result of Thy Will.

We believe we have said enough to impress in the minds of our readers the need for our dedicating all our actions, thoughts and wishes to God without looking to the fruits thereof. We may here add that the life stories of many of our saints narrated in the Periya Puranam serve as apt illustrations of the practical application of these precepts, and that the explanation for some of the extraordinary acts of piety, including the apparently improper actions of some of them is to be sought for here in this golden maxim of என் கடன் பணி செய்து விடப்படுதே. Even most heinous offences like patricide committed spontaneously as a matter of course in the discharge of one's obvious duty in the service of God will bring no sin to the offender. They will in fact be transformed into meritorious acts as they are performed in a condition of ecstatic love. பரிவர்த்த பாத்திரத்தைச் செய்திடலும் பணி ஆக்கி விடுமே (Siddhiyar).

பாதுகம் என் தும் பழி என் தும் பராரதே

நானைய வேதியனைத் தான் இரண்டும்—சேதிப்பத

கண்டு நான் தாமம் பரிசு அளித்தார் கண்டாயே,

தன்மகன் தம் செயலாற்றான். (Tiru Kalitru Padiyar)

The crime and sin he thought not of,
His father brahmin's feet chopped off,
The Lord this saw and gave him bliss,
Sandeekar's deed and fruit are these.

(To be continued)

Notice of Application

IN THE DISTRICT COURT OF
JAFFNA

No. Testy 75

Notice is hereby given that after fifteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Probates (Re-Sealing) Ordinance for the Re-sealing of the Letters of Administration in respect of the estate of Cathiravelupillai Chelliah alias Cathiravelu Chelliah late of Johore in the F. M. S. deceased, granted by the Supreme Court of Muar on the 13th day of January 1949, to C. Saraswathy Devi Coomaraswamy.

Sgd. V. Navaratna Rajah
Proctor for K. Thiyagarajapillai Attorney of C. Saraswathy Devi Coomaraswamy
(O 62 9 & 16)

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

Testamentary Jurisdiction
No. 49 T

In the matter of the Intestate Estate of the Late Solomon Ramalingam Sathaseevan of Kaithady

Deceased.

Samuel Sevanayagam Sathaseevan of Kaithady

Petitioner

Vs.

1. Daniel Davies Vethanayagam Sathaseevan of Kaithady presently of No. 1 Manning Square Manning Town, Colombo
2. May Thayarayake Sathaseevan and
3. Elizabeth Sinnathibangam Sathaseevan both of "Seeva Vasa 2, Kaithady

Respondents.

This matter of the Petition of the Petitioner praying that Letters of Administration to the Estate of the Late Solomon Ramalingam Sathaseevan of Kaithady coming on for determination before S. ThambyDurai Esq. District Judge Chavakachcheri on the 1st day of July 1955 in the presence of Mr. V. S. Karthigesoo Proctor on the part of the Petitioner and the Affidavit and Petition of the petitioner having been read.

It is ordered that Letters of Administration to the Estate of the deceased be issued to the Petitioner as one of the sons and as heir of the deceased unless the respondents shall appear before this Court on or before the 16th day of August 1955 and show cause to the satisfaction of this Court to the contrary.

The 1st day of July 1955
Sgd S. ThambyDurai
District Judge.

Drawn by
Sgd V. S. Karthigesoo
Proctor for Petitioner.
16 8-55

Time to show cause extended to 20-9-55.

Intd. S.T. D.

D. J.

(O. 67 16 & 23)

ORDER "NISI" DECLARING WILL PROVED &c.

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 71

In the matter of the last will and testament of the late K. K. Chelliah of Kantharomadam in Vannarponnai East Jaffna

Velupillai Vytilingam of 84 Palaly Road, Kantharomadam in Vannarponnai East, Jaffna Petitioner

1. Parasathy widow of K. K. Chelliah

2. Chelliah Karthigesu

3. Chelliah Ganeshanathan

4. Pooleganavagy daughter of Chelliah

5. Chelliah Sanmuganathan

6. Chelliah Kailasanathan

7. Maheswary daughter of Chelliah, and

8. Theivanaipillai widow of Kanthar Karthigesu, all of Kantharomadam in Vannarponnai East, Jaffna

The 2nd to 7th Respondents are minors appearing 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 11th day of August 1955 in the presence of Mr. S. Coomarasurier Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner

It is ordered that the Last Will and Testament of the deceased K. K. Chelliah dated 6th June 1955 attested by T. Vannianathan Notary Public under No. 1000 and marked P1 be and the same is hereby declared proved unless the Respondents or any other person shall on or before the 16th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the said 1st Respondent be appointed guardian-ad-litem over the 2nd to 7th minor Respondents for all purposes of these testamentary proceedings and that the said Petitioner is the Executor named in the said Last Will and Testament and that he is entitled to have Probate of the same issued to him accordingly unless the Respondents or others shall on or before the aforesaid 16th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of August 1955

Sgd. P. Sri Skanda Rajah

District Judge.

Drawn by

Sgd. S. Coomarasurier

Proctor for Petitioner

O 63 9 & 16)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Rs. 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.

காங்கிரஸ் வழங்கு பெய்க் மலிகனஞ் சாக்க மன்னன்
கோங்குறையாக செய்க குறைவிடா துயிர்க்க வாழ்க
காங்குறையாக செய்க கோங்கு கற்றவம் வேன்வி மலிக
மேன்மைகொள் ளகை நீதி வினக்குக் ளகை பெய்கலாம்.

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Navalur Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, September 16, 1955.