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X

JAFFNA, FRIDAY DECEMBER 29, 1961

X

NO. 37

The Essence of the Gita—7.

## REALISATION

(By A STUDENT OF HINDU PHILOSOPHY)

In the Gospel of St. John which is the mystical part of the New Testament there are some striking utterances of Christ which greatly disturbed the minds of the apostles. Telling them that the message he gave them was delivered to him by God he spoke thus: "I and my Father are one." The Jews who were also listening mistook this utterance for a piece of blasphemy and attempted to stone him. Then he besought them to believe that if they found him doing only the work of God it was because "the Father was in him and he in the Father." This aroused their anger a little more and he was compelled to leave them. On another occasion he tells the Apostle Philip who asked to be shown the Father: "Believest thou not that I am in the Father and the Father in Me? The words I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the work. Believe that I am in the Father and the Father in me; or else believe me for the very work's sake." "He was referring to his ministry. Then he proceeds to express more clearly the relation that existed between him and God and between him and his disciples counselling them not to trouble their hearts or to be in fear. "Ye shall know that I am in the Father, and ye in me and I in you." The sayings quoted will not appear cryptic or obscure to any student of Yoga. The term "Yoga" means union. It is the object of Yoga to help the devotee to realise his oneness with the Infinite.

It is a matter of frequent experience even in the pursuit of ordinary secular knowledge how, when the mind becomes saturated with the subject studied, a kind of illumination comes making the student and the thing studied one. In his admirable work "Yoga as

Philosophy and Religion' the late Professor Das Gupta says that what is termed "Purusha" in the Gita is the Self-intelligent principle or Spirit in man and in the Universe. This principle is the same in all sentient beings. The mind varies with the individual as character which is the product of body and mind varies. Mind and consciousness go together. The Purusha or Self is above all conscious states. It is the illuminating principle which to employ an expression used by modern psychologists is the Super-ego that watches and guides the mind. According to the philosophy of the Upanishads there is but one Purusha, the Universal Soul—the self-caused, self-existent, and changeless Entity. Salvation according to that philosophy is oneness with that Entity which cannot be achieved until the mind is liberated from all hindrances which fetter it, namely, distractions, unsteadiness, lack of restraint, passions like anger, hatred, envy and all those thoughts and passions rooted in evil, ignorance, and desire. The practice of dharma and dhyane removes these hindrances. That and the cultivation of detachment, restraint, steadiness, and calm are the paths that lead to knowledge of the Self. The Gita refers to the three "gunas"—Sattva (mind-stuff) rajas (energy) and tamas (matter or the qualities and wants of the body) which obstruct. If there is no complete emancipation from the "gunas" oneness with the Purusha is impossible. The final stage in Yoga is samadhi or trance contemplation of the Deity when oneness is attained. This stage is reached after stoppage of breath by years of practice of breath control and steadiness of mind and body. The illumined ones often reach it quickly.

In his work on Yoga Professor Das Gupta says that cultivation of the

(Continued on page 4)

## GITA— ITS MESSAGE

(By A STUDENT OF GITA)

This great revelation came at a time of turmoil in the midst of a fratricidal war between the Kauravas and the Pandavas who were the children of two brothers. The Kauravas denied the paternal share of the Pandavas. Sri Krishna ever longing for truth and peace and harmony in the pursuit of Dharma begged of the Kauravas to give the Pandavas their share and to live in peace. The Kauravas refused to do this and the Pandavas smarting under this injustice and many more indignities heaped on them had to resort to arms in the defence of their honour, property etc. Arjuna the chief warrior of the Pandavas sought Sri Krishna's services and blessing and Duryodana the great Kaurava did the same. Sri Krishna gave the latter his forces and Himself went to the aid of Arjuna as his charioteer refusing to bear arms Himself. When the war was about to begin Arjuna found himself placed in a dilemma as to whether he should fight his kith and kin for the sake of worldly gain and glory and appealed to Sri Krishna for His advice. Sri Krishna's advice was that Arjuna was to do his duty as a soldier without caring for any reward. He had no liberty to refuse to fight. He was to take full refuge in the Lord and do his duty leaving the results to the Lord Himself. This is pure Karma yoga where there is no selfish motive. As long as the Pandavas were not the aggressors their cause was sacred and victory was assured as the ancient teaching is that Truth or Sathya endures and Dharma or Justice triumphs in the end. There is no doubt that the aggressor shall perish when prompted by Kama, Kroda and Loha.

Just as Sri Krishna acted as friend philosopher and guide to valiant Arjuna during the Mahabharata war so does the Baga-

(Continued on page 3)

## TOWARDS NATIONAL RECONCILIATION

(Continued from last issue)

Apart from its being a factor in the preservation of national unity, Tamil is sure to serve as a cementing agency in the international sphere in the long run by making the friendly connection between India and Ceylon stronger even as Buddhism serves as a friendly link between the two countries. India with a considerable Tamil speaking population is bound spontaneously and naturally to become more and more friendly with its immediate neighbour Ceylon if the latter has Tamil as one of the national and official languages, and with the Tamil speaking people co-operating with the Sinhala speaking people. The existence of Tamil speaking people in both these two neighbouring and friendly countries, so intimately linked, instead of being considered a liability as it is sometimes done, could, on the contrary, be very well utilized to operate to Ceylon's advantage, if seen in its proper perspective having regard to future potentiality and if wisely handled.

Thus both from the internal and external point of view, Tamil Language is one of Ceylon's national assets conducive to the country's strength and welfare. Ceylon as a whole could well give full recognition to this pointer towards the future, banishing mutual misunderstandings, suspicions, and fears. It is the duty of both communities in Ceylon to help to clear the situation of adverse circumstances which may wittingly or unwittingly result in such misunderstandings, suspicions and fears.

It is recorded in history that a great British leader once told his colleagues:—

"I wish, gentlemen you might sometimes think

you might make a mistake".

This humble suggestion is submitted with deference for earnest consideration by the group of members of the University Commission who have made the reported recommendation and others who think with them.

As a matter of fact, the efforts of the Education Commission require supplementation by consideration of the language problem by the country as a whole functioning through studygroups, propaganda, roundtable conferences, and national integration committees. Such supplementary efforts may lead to better political understanding, a suitable constitutional machinery for the Government of the country, and resultant national solidarity.

If it is thought that by the recognition of Tamil and provision for its study, Sinhala would in any way suffer or national unity impaired, the best thing would be to have that issue also considered inter partes in detail and fully and frankly and to try to arrive at some modus vivendi through open discussion, and by means of conferences and committees whereby the fears anticipated will be rendered nugatory.

A suitable language policy has yet to be evolved for Ceylon and if a fair, practical, dispassionate and statesmanlike method is desired and found, our country might serve as an example to others, adding at the same time to its own happiness and prosperity.

Ipsedixits will be unhelpful at this juncture. We cannot achieve a final solution in a hurry

(Continued on page 3)



திருச்சிவாயவே நூனமுல் கலியும்  
நமச்சிவாயவே நானநி விச்சையும்  
நமச்சிவாயவே நானநி நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே  
திருச்சிவாயவே.

## Hindu Organ

FRIDAY, DECEMBER 29, 1961

Treasure These Thoughts

Live in agreement with nature. Use your discriminative faculty. You will be happy, healthy and wise.

### WORLD CODE OF LAW

Inaugurating the Utra Pradesh Annual Law Conference, Dr. S Radhakrishnan, Vice-President of the Union of India, dwelt on the pressing need for the formulation of a Code of Law applicable to the whole world and called upon all lawyers to take a more abiding interest in the role they are in duty bound to play in international affairs and added "all nations should strive to their best for the formation of the world authority and a world code of law if we are to survive and establish peace in a tumultuous world." That humanity is today faced with the vital problem of fighting for its survival is commonly realised. Even then there has not been evolved a practical program to win the battle for survival. As correctly assessed by the Indian Vice-President the cause for continuous tumult and turmoil in the world is the failure of statesmen to 'remove social and economic inequalities, colonial domination and racial segregation'. Where the leaders of the peoples of the different countries have failed, particularly at the level of the United Nations Assembly, it may be said that no other organisation will be able to succeed. But the approach suggested by Dr. Radhakrishnan is quite different from any other that has been tried. A Code of Law for the whole of the human race, when compiled and made universally applicable by the common consent of the different nations will enable leaders find the way out of the present pernicious situation of eruptive tendencies due to discrimination and domi-

nation. For any universal authority to be respected there must be a Universal Code of Law to sustain it. Lawyers who have made a special study of the subject of law, in other words the basis for the rules of human conduct, must respond to Dr. Radhakrishnan's spirited call and promptly act before it is too late to help the survival of humanity.

In the words of Premier Nehru "The world is today perched between war and peace and when one thinks of that all the realities of life seemed to be ridiculous and nonsense." Unless a spirited and sincere effort is made by those who have the necessary ability to formulate a scheme for 'better behaviour' based on the basic ideals of truth and tolerance, it will be idle to speak of progress and peace.

#### Letters to the Editor.

#### MANA MUDALIYAR

Sir,—Mr. C. S. Navaratnam in his interesting article has mixed up Kandana Kanagaraya mudaliyar the progenitor of Don John Sangarapillai of whom we read in Dr. Paul Peiris's book "Portuguese Times" with Thandikai Kanagaraya Mudaliyar in whose honour Kanagarayan Pallu was composed. The origin of the former was at Mallakam and of the latter is at Tellipalai. Probably because the descendants of both are found at Tellipalai the mixing up occurred unwittingly. The late Mr. V. Cumaraswamy had much to say on this theme.

Yours truly,

S. Ramanathan.

Trinco. 16-12-61.

#### MOHENJO-DARO SCRIPT

Sir,—Dr. S. Paranavitane's attempt at the decipherment of the Mohenjo-daro script, following as it does S. J. Heras' monumental work—"Proto Indo-Mediterranean Culture"—(Indian Historical Research Institute, Bombay, 1953), is not likely to be so 'fantastic' as it would appear to the casual reader.

S. J. Heras, the Director of the Institute, a Spanish scholar who was conversant with seventeen

European and Indian languages, has deciphered the Mohenjo-Daro script as one written in old Tamil. On page 158 of his work he demonstrates in a sketch that old 'Singhalese' i.e. Elu is a dialect of Tamil (Dravidian or Dravidian).

T. C. Closset, a French Priest-Scholar, who was himself a linguist and spent a greater part of his life in South Ceylon, in his book "Dravidian origin and Philosophy of human speech", (printed by the Times of Ceylon, Co. Ltd, 1941), shows that 100% of the vocabulary of Elu (Pure "Singhalese") is Tamil in origin. Modern "Singhalese" of course is a complex of Elu plus Pali and Sanskrit borrowings. Even Sri Rahula (XVC), the author of 'Kotalilibini Sandesa' wrote in Elu and not in 'Singhalese'. In the Pivnas of the period in South Ceylon, Tamil and Elu (not Singhalese), were taught along with Sanskrit and Pali.

Heras' "Proto-Indo Mediterranean Culture" costs Rs. 175 a copy, and has naturally not been within the reach of the ordinary reader. But whatever the differences of opinion there might be among scholars with regard to the various efforts at the decipherment of the Mohenjo-Daro Script, the consensus of opinion among archaeologists and scholars both Indian and European is that the civilization of Mohenjo-Daro and Harappa was Dravidian and not 'Aryan'.

If Dr. Paranavitane succeeds in proving that the language of some of the early inscriptions in Ceylon has an affinity to the Mohenjo-Daro script, he will be indirectly supporting the conclusion of Heras that the Mohenjo-Daro script and the language were Dravidian.

I give below the opinion of Heras and Chatterji and other Indian Scholars,

"The scripts that are being used by the different languages of India are acknowledged as the natural and final development of the cryptic signs of the Indus valley inscriptions. Echoes of the ancient language spoken by the Indus Valley dwellers resound in our ears continually. The belief in the existence of God still leads the destinies of the Indian Nation."

Yours etc.

S. J. GUNASEGARAM.

Kopay,  
27.12.61.

## COMMON CULTURE OF COMMUNITY CENTRES

### ANNUAL RALLY

"Britain has a first class Community Centre Movement which has to its credit the development of an enlightened and progressive Community which should serve as a model to us" said Gate Mudaliyar C. Thigarajah, President of the Jaffna District Community Centres Union, from the chair at the annual rally of Community Centres at the Jaffna Town Hall on Saturday.

Sir Alexander Morley, High Commissioner for the United Kingdom, was the chief guest.

Gate Mudaliyar Thigarajah welcomed Sir Alexander not only as the representative of a great and progressive country but as a friend of the Community Centre Movement and said:

"The place of the Community Centre Movement in a democratic socialist society must be understood. With regard to aims, there was nothing basically different between the objectives of democratic socialism and the aims of the movement. Democratic socialism aimed at social benefit through freedom and that was so with the Community Centre Movement. But Community Centres being voluntary societies, must not be made Government institutions in order to implement democratic socialist policies. On the other hand the Government must realise the importance of the Community Centre Movement and extend to it all encouragement and support. In this context, it was unfortunate that Government had not paid this year the usual grant to several Community Centres. If Government decided to reduce or withdraw financial assistance to these centres it would amount to the strangulation of the movement. It was to be hoped that Government would continue to give financial assistance as hitherto and issue a clear cut policy statement on the Community Centre Movement. Such a statement would help the movement to adjust itself to the new circumstances. The Community Centre Movement could play a vital role and contribute substantially to national

welfare in an under-developed country like Ceylon.

The Community Centre Movement supplied the necessary mental and emotional equipment which would be a minimum requisite for economic development and could help in creating an optimistic, positive and hopeful community. In the Jaffna District to a great extent there was success in this direction. In a multiracial country like Ceylon, the Community Centre Movement must be able to build a nationally cohesive Ceylonese community. At a time like the present it was hoped that the Community Centres could by emphasising their common culture and heritage reduce the damage done to inter racial relationship. The Jaffna District Community Centres Union has always worked for the ideal of a Ceylonese community. The Jaffna District Community Centres Union consisted of 420 Community Centres with a total membership of 40,000 people and have contributed in their own way to creating a harmonious common life in this district."

Sir Alexander Morley explained how the Community Centre Movement was functioning in Britain and paid a tribute to the achievements of the Jaffna District Community Centres Union. He was glad that politics was excluded in the movement and exhorted the people to rally round the Centres to enable them to contribute substantially for the social advancement of the country.

Lady Morley distributed the prizes to winners in the cultural competitions organised by the Union.

Mubandiram E. P. Rasiah proposed a vote of thanks.

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COLOMBO-12.

**Towards National Gita—Its Message  
Reconciliation**

(Continued from page 1)

either. Patience and forbearance are required. At the same time the internal situation in Ceylon and the international situation both require the immediate closing of our ranks and some satisfactory kind of settlement, even to serve as a good beginning.

The following extracts from a recent article on "Nationalism" by the President of the Tunisian Republic, Mr. Habib Bourguiba could well be illuminating to us in Ceylon:—

(1) "Nationalism is an attempt to render human society truly human by giving to each people and to each man both dignity and a free choice of the institutions under which they live".

(2) "The world today is one and no people can live alone. Formulas and theories which are too rigid must be avoided. The technique of co operation must be constantly revised in the light of experience.....In the Arabic language, there is a saying that 'It takes two hands to clap'".

(3) "A real friend is not one who flatters your pride by always agreeing with you whatever he may secretly believe but rather he who tells you what he believes to be true, at the risk of a temporary irritation".

The object of promoting the ideal of National unity in Ceylon, in a special manner owing to the inherent nature of the body politic through the medium of Sinhalese, Tamil good-will, friend

(Continued from page 1)

vat Gita act as friend, philosopher and guide to each one of us in the battle of Life. It is a gift to humanity by the Lord Himself, the inseparable companion of our soul. The Gita is Dharma Sastra, it is Yoga Sastra—it teaches Brahma Vidya and the immortal adwaita philosophy and gives the essence of Vedanta in the form of a dialogue between Sri Krishna and Arjuna. This is perhaps the only occasion where the Lord speaks in the first person which enhances its great worth. When we remember that the composer was Sri Veda Vyasa and the recorder was Sri Ganesh we need have no doubts as to the excellence of its teachings. Above all the Gita should be studied by those who have faith and an earnest desire to know the Truth or Reality. It is not fit for dissection nor destructive distillation by base criticism. It is an upnishad and has to be learnt by a serious and earnest student at the feet of a master who lives the Gita himself. Such a person in recent times was Mahatma Gandhi to whom it was a perpetual source of solace in all his trials and afflictions. Sri Sankara was the first commentator perhaps and has left us the benefit of his piety, scholarship and Gnana. Sri Ramaniya and Madave have also left us their commentaries. Every Indian teacher has drawn inspiration from it. Along with the Upanishads, and Brahma Sutras it forms the third of the prasthanatrya of Vedanta.

ship, and co-operation is the purport of this humble communication.

**Sivananda Gurukulam,  
Thiruketheeswaram**

Re-opens on 17-1-62,

Applications for new admissions close on 3-1-62.

Apply to:

T. SIVALINGAM  
Secretary  
Vimalasthan  
Chunnaakam.

(M. 119. 29)

**ORDER ABSOLUTE IN  
THE FIRST INSTANCE**

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1068.

In the matter of the Last Will and Testament of the late Sithamparapillai Ponnambalam of Chankanai East, Jaffna Deceased

- 1 Sundram Sivasothy and
- 2 Canapathippillai Nagendran both of Chankanai East Jaffna Petitioners.

Vs.

- 1 Kanagavalliamma widow of S. Ponnambalam of Chankanai East
- 2 Vethavally wife of Sundram Sivasothy
- 3 Sivagamasavunthary wife of Nagendran
- 4 Ponnambalam Sithamparanathan
- 5 Ponnambalam Veerasingham
- 6 Ponnambalam Thanganayagi all of Chankanai East

Respondents.

This matter coming on for final disposal before N. Krishnadasan Esquire, District Judge of Jaffna on the 22nd day of November 1961 in the presence of Mr. S. Sivagnanam Proctor on the part of the petitioners abovenamed and affidavits of the petitioners dated 13th November 1961 and the notary and attesting witness dated 27th October 1961 and the consent paper of the Respondents having been read:

It is ordered that the Last Will and Testament No. 2192 dated 19th September 1960 and attested by S. Sivagnanam Notary Public and made by the deceased abovenamed original of which has been produced and is now deposited in Court be and the same is hereby declared proved, and it is further ordered that the petitioners abovenamed are the Executors named in the said Will and they are hereby declared entitled to have Probate thereof issued to them accordingly.

This 22nd day of  
November 1961

Sgd. N. Krishnadasan  
District Judge.

Drawn by  
S. Sivagnanam  
Proctor for Petitioners.

(O. 132. 29 & 5)

**Sivananda Gurukulam,  
Thiruketheeswaram**

A residential school for training Hindu priests in Ceylon was a long felt need. In India there are a number of institutions run by Saiva Mutts and leading temples for this purpose. In Ceylon it was left to the All Ceylon Hindu Federation and Tiruketheeswaram Restoration Society to make a start in this matter. The residential school called Sivananda Gurukulam was opened at Tiruketheewaram on 9th November 1961 with the customary religious observances. Sivasri Kumaraswami Kurukkal of Atchuvely has been appointed the Principal of the school and he will be assisted by Brahma Sri Narayana Sastrigal and Thiru Kumaraswami Pulavar of Kokuvil. Sir Kanthiah Vaithianathan is the

Manager and Mr. T. Sivalingam is the Secretary.

On the opening day seven brahmin students were admitted. The school was in session for a few weeks and was closed for the December holidays. The new term commences on 17-1-62 when new students will be admitted. For the present it is proposed to limit the number of students to fifteen. It may be mentioned that boarding lodging and tuition are provided free in this institution.

It has been decided to hold a public function on 26-1-62 with the idea of getting the Hindu public acquainted with the activities of the school. On this day visitors will be able to see the school at work.

**Traditional Arts  
In Temples**

**PLEA FOR  
PRESERVATION**

In the course of his presidential address at the 19th Annual Tamil Isai Conference held at the Annamalai Hall in Madras Shri Valuvor Ramiahpillai the talented Nathaswara Vidwan said that a wealth of art could be discovered from the Temples in Tamilagam and observed that a systematic and sustained research in this direction could reveal not merely the richness of ancient art but also religious and cultural significance of the past.

Continuing his address Shri Ramiah Pillai pleaded for a greater effort to instil the spirit of Bhakti into the minds of the people by bringing into prominence the teachings in the Epics and Puranas.

**BOOK REVIEW**

**The Philosophy: Pathology & Palmography of All:** is the title of the new publication by Prof. K. S. Maniam, O. M. E. E., F. R. A. S. etc. published by Prof. Maniam's Academy of Anthroposophy and printed at The Saiva Prakasa Press, Jaffna.

It is a well compiled book having contents and index running into 200 pages fine paper.

The author's contention is that everything else may deceive one but not one's inner palm.

The achievements of the author enable him to make an authoritative say on the most confounding subject of the study of the planets. His laudable effort deserves praise and encouragement.

Copies can be obtained from the author, Sithankerny Post: N. P. Ceylon.

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Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 31-12-61 TO 6-1-62

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

The first two days of the week will be favourable for new deals. Tuesday evening Wednesday and Thursday will be troublesome. Rest of the week will turn favourable again. Professional success promised.

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

The first half of the week will be favourable for new undertakings. Financial gains also promised. Ruin to enemies also indicated. But Friday and Saturday must be spent with care.

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

Work will continue to be heavy this week. New ventures will be delayed. There will be no mental peace. Domestic upsets and troubles through relatives also indicated.

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

You will be able to steer clear of all obstacles this week. Fame and social success also promised. But minor health upsets and domestic troubles indicated.

## The Essence .....

(Continued from page 1)

habits of friendliness, sympathy, compassion, ahimsa, indifference towards happiness, misery, virtue or vice are essential to success. If sympathy is not possible then indifference to or ignoring the evil-minded and the malevolent such as the spiteful, the malicious, the treacherous, and the envious should replace anger and hatred which the actions of the wicked may arouse. Such indifference may take the form of absence of speech and gesture in their presence. Such self-control can impress the wicked with a sense of their wickedness and produce in them some kind of good will. Some of the "mauna" swamies of South India have infused a benevolent spirit into the evil-minded by just gazing at them. It is related of the late Ramana

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

Abdominal complaints likely this week. You will have no mental peace. But triumph over competitors promised. Gains through agricultural pursuits also indicated.

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

Some clashes with relatives likely this week. Expenses through vehicles also shown. But financially a good week. Week end may bring in some health upsets.

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

Financially a good week. New ventures will continue to be successful. But troubles through relatives indicated. Minor accidents also not ruled out.

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

You will be quick to pick up quarrels this week. Eye troubles also shown. Mental worries and troubles through subordinates in the office likely. But financially a fairly good week.

Maharishi of Arunachala Hill, Madras, that though he always remained silent and perfectly still, his physical endurance and thought-reading from a distance were extraordinary. Paul Brunton says in his "Search in Secret India" that the mental stimulus and peace his mere look conveyed were wonderful. Brunton himself felt the mental radiations that emanated from his gaze and bowed instinctively in reverence. Sri Ramakrishna produced the same effect on his immediate disciples, especially Swami Vivekananda, who often spoke of the inner radiance that shone in his Master. Max Muller writing about him says that he could change a man's thoughts by simply touching his (the man's) body. He had the gift of healing by merely exercising his will and sending a current of his thought to the sick person. His powers of prophesy, thought-reading, and clairvoyance were also remarkable.

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

Health will continue to be unsatisfactory. You will be quick to lose your temper. But financial conditions will be satisfactory. Old investments will bring in good results.

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

Your affairs will continue to be in a muddle this week. Expenses will go on soaring. Domestic upsets and ill health also indicated.

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

In spite of opposition you will be able to have your ways in things at the end. Minor health upsets likely. Financially a fairly good week. Spend Sunday morning with care.

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

A good week again for finances. Old investments will bring in good results. But minor health upsets will continue to be there. Sunday afternoon Monday and Tuesday must be spent with care.

Other religious mystics especially Christian and Muslims have manifested similar powers. In essence all types of religious mysticism are the same. From the mysticism of the Greek philosopher Plotinus who often went into trance in contemplating the Divinity of Man to the religious ecstasy of Christian and Muslim saints the one feature seen in them all is the consciousness of union with the Deity. They felt that God spoke to them in secret and in silence. Realisation is another name for that spiritual experience. A preliminary step towards it appears to be a consciousness of the cosmos, that is of the life and order in the Universe. It gives as Dr. Bucke (a Canadian psychiatrist quoted by William James in his "Varieties of Religious Experience" says "an enhanced intellectual life and an indescribable feeling of elevation, of moral exaltation, joyousness, and quickening of the moral sense."

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1060.

In the matter of the estate of the late Ramupillai Saravanamuttu of Mallakam

Deceased

Sivasithamparam Sivagnanasundram of Mallakam

Petitioner

Vs

- 1 Sivapackiam widow of Ramupillai Saravanamuttu of do
- 2 Rasiah Lankeswaran of No. 42 Palaly Road
- 3 Ramupillai Navaratnam of 35 Labu Road Seremban F. M. S.
- 4 Sivasithamparam Sivapathasundaram of C. G. R. Paranthan
- 5 Packiapillai widow of Kandiah of Mallagam

Respondents

This matter coming on for disposal before N. Krishnadasan Esqr. District Judge Jaffna on the 27th day of October 1961 in the presence of Mr. S. T. Nadarajah Proctor

on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to take Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the Petitioner as an heir of the said deceased, unless the said Respondents or any other person or persons interested shall appear before this court on the 13th day of December 1961 and show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of October 1961

Sgd. N. Krishnadasan  
District JudgeDrawn by  
Sgd. S. T. Nadarajah  
Proctor for Petitioner

This Order Nisi is extended returnable 26-1-1962

Sgd. N. Krishnadasan  
District Judge  
(O 131 22 & 29)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

**Shares** 5000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

**Savings 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 12 months and 36 months and interest allowed at 6% and 8% 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.

**Loans** on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,  
Shroff.

சார்முதல் வழாது பெய்க மலிவனஞ் சாக்கமன்னன்  
கோன்முறை யாச செய்க குறைவிலா துயிர்கள் வாழ்க  
கான்முறை யறங்க கோங்க நற்றவம் வேண்டி மக்க  
மென்மைகொள் சைவ சீதி வினக்குக அலக மெல்லாம்.

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Editor: R. N. SIVAPILLAKASAM