

DHARMA IN KALIYUGA

According to our Panchanga Calendar creation is said to have been 195, 58,85059 years ago and Kaliyuga began 5059 years ago. Sages have warned us that Dharma will deteriorate with time and it will be worse in Kaliyuga "when deceit and cunning will be the passport to success, when wealth and not birth will be the criterion for social position, when woman will be attached to her husband merely for the sake of sexual pleasure and when wearing of outward symbols (lingatharnam) will be the signs of religion" and not faith, love nor conduct. Sri Krishna died on the day Kaliyuga began. He had lived 36 years after the Mahabharatha war that took place on the tailend of Durapayuga. In anticipation of Kali, the Bagavad Gita and Srimad Batavatam were revealed by the Lord for the guidance of mankind. Modern research may not agree with the above orthodox sentiments. Accuracy of dates could be fixed by mathematical calculation of natural phenomena mentioned in the epics and other works. It does not matter when these periods of time began but what matters is the variation in conduct mentioned and the change of attitude of people from conventional values. It was perhaps this change of attitude which made law givers to prohibit the slaughter of cows at yagnas, the adopting of Sanyasa, the marriage of widows to their brothers in-law, perpetual sacred fire and partaking of meat at sradha or ancestor worship, because different meanings and values were assigned to these actions in Kaliyuga. The only consolation is that Truth endures and Dharma prevails always but at what price. One's life may be made easy by following Bakthi marka which defies reason and can fortify one against all temptations. Bakthi cannot thrive in the hearts of those who cannot unconditionally surrender them-

selves to the Lord without expecting any reward from Him. The awarding of rewards is a matter entirely in His hands. To worry about rewards is to distrust Him. In the Kretha yuga the priest, with his monopoly of sacred love handled down for

By

DR. S. RAMANATHAN

ages orally and committed to memory and wholly engaged the performing yagnas and making others to do the same. Chanting his Vedic hymns and teaching same to others receiving alms and making others to give alms, he kept the eternal fire burning symbolic of perpetual Divine Knowledge. He did not amass wealth as there was no necessity, for the Society looked after his wants. In the Tretha Yuga the soldier who risked his life for the protection of Society was the most important person and in the Dwapara it was the Vaisya who cultivated lands to produce food and clothing, reared cattle and pursued trade and produced wealth was the important person and in the Kaliyuga it is the worker, the peasant and mechanically minded Sudra who is the most important person. The Brahmin had a monopoly of religion, the Kishatrya had a monopoly of government service and rulership with feudalism at its best, the Vaisya had the monopoly of wealth with capitalism rampant and the Sudra has the power of workmanship, numerical strength, mechanical skill and ability to paralise society with strikes etc. In every phase of these changes, vested interests and monopolists had a hand at making themselves indispensable socialism, democracy, communism, and autocracy all have their merits and drawbacks, and the human society has to pay for all their experiments. The world is constantly changing and a bit too fast of recent times and Hindu

Society too has changed. The advent of Mahatma Gandhi into politics is of great significance not only in the Hindu Society but the world in general. He raised human dignity to very high level, promoted Ahimsa above himsa, war with its hatred and strife and placed Truth above everything else in his great struggle against what he considered evil. He made the Hindus feel for their outcastes and the fallen, he reminded them of their obligation and above all he abolished untouchability which degraded human beings into shame, disgust and abject servility. He is in direct succession to Gautama Buddha, a great Hindu reformer and royal Sanyasin, who by his persuasive logic and reason brought home to the Hindus and the world their obligation to their fellow beings by interpreting the Sanatana Dharma on liberal lines; but the vested interests always stood against him. Gandhiji too had to pay for his too liberal and loving attitude to the Muslims in his last days when he attempted to reconcile the idol-breaking, cow-killing Muslim with the idol worshipping, cow-worshipping Hindu. His supreme sacrifice opened the hearts of Muslims and Hindus alike and taught each of them to appreciate the point of view of the other and laid the foundation of a United India with a secular Government. How far Kali will permit such nation-building remains to be seen; but it has taken heavy toll of Hindu beliefs and traditional customs and usages. Hence Bakthi along can be of service to all in Kaliyuga for man's emancipation. From theocracy to autocracy, then on to capitalism and communism, this world of ours has passed through yet whatever may happen in this overchanging world, the intimate relation between the soul of man and God will continue for ever. Devotion, love and self-surrender to God is the only hope for mankind.

THE QUINTESENCE OF YOGA

Yoga is union with the Infinite through meditation and Samadhi. Practice of Hatha Yoga and them take to Raja Yoga.

A Yogi is freed from Karma or the law of cause and effect, from births and deaths and from the trammels of mind and flesh.

The Yogi has perfect control over his life-forces and mind. He can dematerialise at will.

The Yogi practises discipline of body and mind. He has control over his

by

SWAMI SIVANANDA

body and mind. He meditates on Om.

Yoga illumines, renovates and helps the Yogi to attain the highest point of perfection.

If one awakens his superconsciousness, there will be no problems at all. There will be only love, peace, harmony, unity and happiness in this world.

Practice Yoga To Prolong Life

The practice of Yoga lessens and prevents the decay of tissues, by increasing the life-force, and fills the system with abundant energy.

By the practice of Yoga the blood is charged with abundant oxygen. The brain and spinal centres are rejuvenated.

By the practice of Yoga, the accumulation of venous blood is stopped. The body is filled with abundant energy. The brain centres and the spinal cord are strengthened and renovated. Memory is improved. Intellect is sharpened. Intuition is developed.

How can one who does not know his own body hope to achieve success in Yoga? First have a strong, firm and healthy body through the prac-

Breathing plays an important roll in prolonging human life. Therefore practise Pranayama regularly.

A rabbit that breathes very rapidly does not live very long. Practice rhythmic breathing and deep breathing.

There are detailed practices in Yoga for cleansing of the food-tube Dhauti and the stomach as simple and effective as cleansing of the teeth.

There are methods in Yoga (Tratak) for strengthening the eye-sight and cleansing the nose.

People who suffer from overweight, constipation or dyspepsia will specially find this Yoga-practice very useful.

Through the practice of Yoga, the evolution of man is quickened. What he can gain in hundreds of births, he can gain in one birth through the practice of Yoga, and attain final emancipation. He can attain longevity and attain perfect health. He can compress in one life the experiences of several hundreds of births.

He who practises Basti or Yoga-enema never suffers from constipation and other abdominal disorders.

Perfection In Yoga

A Yogi can switch his life-currents, to and from the senses. He takes the Prana and the mind to the Sahasrara or the thousand-petaled lotus at the crown of the head. He enters into Samadhi. He is dead to the world. He experiences superconsciousness or Nirvikalpa Samadhi. He is in blissful union with the Lord.

Savikalpa Samadhi is subject to time and change. There is Triputi-the seer, sight and seen

(Continued on page 6)



தமிழ்சிவாயவே ஞானமுங் கல்வியும்
தமிழ்சிவாயவே நானறி விச்சையும்
தமிழ்சிவாயவே நானறிந் தேத்துநீ
தமிழ்சிவாயவே நன்னெறி காட்டுமே
திருச்சிவாயவே

Hindu Organ

FRIDAY, DECEMBER 9, 1957

Treasure These Thoughts

Actuated by your various tendencies, you each worship a different deity. True progress in one's spiritual experience depends on the sincerity and intensity of our aspiration.

Dictatorial Decision

Even the unanimity of the Ministers of the M.E.P. Government in arriving at that untenable decision to dissolve the Colombo Municipal Council cannot, by any twist of reason, justify the dissolution of the Council. The ostensible ground on which the dictatorial decision had been taken was that the Colombo Municipal Council had been found inefficient; but the common man will not find it difficult to trace the real reason behind this uncalled for act of the Government. For the people know fully well what attitude the M.E.P. Government has been taking towards the U.N.P.—controlled Municipality.

The charge of incompetence that was levelled against the Municipal Council does not appear to have been substantiated. The rate-payers of Colombo had not risen up in protest against the Council. The only noticeable incidents in the City of Colombo are the problem of *Shanties* and the strike of the Municipal Employees. As for the problem of *Shanties*, the tug-of-war between the Central Government and the Mayor of Colombo will reveal the correct view. The strike of the Municipal Employees is a question in which both the Government and the Municipality are involved. But this strike is one of the many such expressions of discontent of workers that are causing embarrassment to the Government. The public, therefore, cannot believe that the circumstances that are necessary for the intervention of the

Governor-General in the affairs of the Colombo Municipal Council had been there. The electors of the various wards in the Colombo Municipality, however, are aware of the dissatisfaction of the M. E. P. over their verdict at the last Municipal elections and the sustained efforts of the party in power at the Centre to force a change of Mayor. The rate-payers who have been watching the political activities inside the Municipal Council, so far have not expressed themselves against the decision on the motion of 'no confidence in the Mayor'. Thus it is clear that the only quarter that had been feeling uncomfortable with the dissolved Municipal Council was the M. E. P. Cabinet.

The M. E. P. which has been bungling and blundering from the very day it assumed responsibility of Government had ventured to remove the mote in the eye of the Colombo Municipal Council without even making an attempt to take away the beam that is blurring its organ of sight. The sad and sinister story of events in the Port of Colombo during the last fifteen months is sufficient evidence of the incompetence of the Government. The competence of an administration is judged by the contentment of the people. And how is the common man contented? The demands for increased wages, salaries, allowances and other facilities have been made day in and day out and have been followed up with strikes of various description. The all-accommodating Premier, certainly had circumvented immediate difficulties by making a few adjustments and promising revision. The class that has secured a little advantage by this method of agitation is composed of the wage-earning and the salary receiving. But the peasants and the rest who do not belong to the above-mentioned group have to remain in the grip of a growing cost of living unable to catch the eye of the Premier. Rice, the staple food of this country, is within the reach of only those who earn wages, draw salaries and obtain cost of living allowances and special allowances. The common man's demands remain unheard and unheeded. The dissolving of the Municipal Council cannot help in the redress of the grievances of the people. Such dictatorial decisions are taken only to aid the party in power. These decisions, therefore, cannot get the approval of the *Mahajana*.

Socialism Versus Racialism

Mr. A. Aziz, the President of the Democratic Workers' Congress is reported to have told pressmen at New Delhi that as Ceylon Government was becoming socialistic the stateless Indians in Ceylon would get justice on the basis of workers. They would be offered inducements to become Indian citizens and those who rejected the offer would be given full citizenship rights. This reference to the Ceylon Government made by Mr. Aziz as a matter of courtesy to the Government which sent him up as a delegate to the I. L. O. Conference is in striking contrast to the reference made by Mr. S. Thondaman in Madras and is based on two unwarranted assumptions. One is that socialism and racialism are incompatible, and the other is that statelessness is compatible with social justice. Socialism is a political doctrine which advocates the nationalisation of all instruments of production to give service to the consumer and to eliminate profiteering. It may be said that at the present day most States have taken the Welfare State as their ideal with varying degrees of success and call themselves socialistic. But it may be said that it is only the communist States that are really socialistic and others show various degrees of approximation to it. Whether real efficiency and democratic freedom exist in any communist State is another question as Mr. Rajagopalachari has pointed out.

That racialism can exist with socialism is evident here and abroad. The Labour Government of England showed itself no less vindictive towards defeated Germany than the Tory Government in its total destruction of the dry docks of Hamburg and industrial plants, and Soviet Government is still unwilling to do justice to the Germans twelve years after the war.

Because the socialist cry can carry far with the Sinhalese masses and the Bikkus, the M. E. P. Government has taken it up. But their policy is one of nasty discrimination against all minorities, and especially the Indian domiciles. The whole M. E. P. Parliamentary Group is pursuing a rabid racialist policy from political expediency and not from conviction. In India the Central Government is in no hurry to

force Hindi on any linguistic minority and is willing to retain English at the Centre and in the universities and learned professions for a long time in the interests of efficiency

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

and communal harmony. But here in Ceylon the whole Cabinet is anxious to complete the implementation of the Sinhala Act in all spheres before the next elections come round and although teachers, text-books and professionals are not ready, even at the cost of efficiency. Even Mr. Philip Gonewardene and Mr. T. B. Ilangaratne, convinced socialists though they profess to be, are implementing the racialist policy of the M. E. P., Government with great earnestness. It is significant that Mr. T. B. Ilanga-

HINDU RELIGIOUS AFFAIRS ADVISORY COMMITTEE

At a meeting of the Hindu Religious Affairs Advisory Committee, Sir Arunachalam Mahadeva was elected Chairman. Mr. N. Navaratnam, Deputy Registrar of the Supreme Court was elected Secretary.

ratne who disclaims the possibility of any discrimination against Indian Labour by the M. E. P. Government was reported to have interviewed the Indian High Commissioner in Ceylon with a view to replacing Indian labour by Ceylonese labour. The truth is that to most men, and except in the case of idealists like Mr. Nehru, their own political power and prestige are of greater value than ideals. In pursuit of power they will sacrifice their ideals or bide their time to achieve their ideals after attaining power. The brand of socialism of Mr. Dahanayake and Mr. Bandaranaike is quite different from that of Mr. Gonewardene and Mr. Ilangaratne and all these are opposed to the brand of Dr. N. M. Perera and Dr. Colvin R. de Silva. There is a bitter struggle for personal power among these three brands and the

ACKNOWLEDGEMENT

Mr. & Mrs. A. V. Krishnapillai of Tamaravally Group, Dolosbage, sincerely thank all those friends & relatives who attended the wedding & blessed the couple— Mr. Siva Rajah Nalliah & Miss Atputha Jothi Krishnapillai at 'Krishna Jothi' Urelu on Sunday the 1st December 1957.

They also thank Messrs. N. Rajalingam & P. Thillaiampalam for getting Sangeetha Vidvan S Selvadurai & Mas. P. Thillaiampalam respectively, to bless the couple by singing songs specially composed for the occasion.

They also thank Mr. V. Thuraiappah who was in charge of the whole ceremony and brought it to a great success, with other relations and friends. (M.178 6.)

racial cry is the main weapon for beating down all opposition. The instinct of self-preservation has urged the Communist Party in Ceylon to be content to be mere apologists of the racialist policy of the M. E. P. and its camp-followers.

As is well-known to every one, for reasons of political expediency and racial instinct, Ceylon Government whether M. E. P. or otherwise, cannot give citizenship rights to any but a microscopic minority of Indian domiciles. The Indian people have superior physical and intellectual vigour and cannot be assimilated and absorbed by the Sinhalese unless they are reduced to a manageable minimum strength. Even Mr. Thondaman and Mr. Aziz, though they are registered as citizens, will have no political future except as loyal camp-followers of the Sinhalese, absorbing their culture and language. As for inducements offered for becoming Indian citizens, the Indian domiciles will have to choose the lesser of two evils— unemployment and starvation and Indian citizenship. Any revision of the registration of Indian citizens will never take place. There is at present great inequality between the treatment of Indian and Ceylonese labour in wages, conditions of labour and social services. This inequality will continue even when Ceylon becomes socialistic, though in a less blatant form.

MORE VIEWS ON VEGETARIANISM

THE MORAL BASIS

(Extract from the Speech delivered by Sri Baktavatsalam at the Madras Session of the World Vegetarian Congress)

Vegetarianism was not a mere dietary habit; it was almost a way of life. The message of vegetarianism was the message of kindness fellow-feeling, Ahimsa and compassion. To us in India, the message of vegetarianism is essentially spiritual and only secondarily material. With a spiritual and cultural heritage of which naturally we, and all of you who have come here from many countries, are also proud, we cannot overlook this spiritual message of vegetarianism. Many of you may be interested to know that long before man had even thought of the fundamental principles of dietetics, there was a Saint living on the very shores of this historic city, who bequeathed to us and to the world at large a great literary and cultural heritage in his magnum opus, the Tirukkural. In it, there is a whole chapter on vegetarianism or non-meat eating, appropriately interposed between two chapters, one on "Benevolence" preceding it, and the other on "Penance" succeeding it. From the author of the Kural to the Father of the Nation, Mahatma Gandhi, every one of our great men, has conveyed this message of kindness, which fortifies our belief in vegetarianism. Gandhiji's address to the London Vegetarian Society is the best exposition of the moral basis of vegetarianism.

Vegetarians all over the world, were of two classes, those who based their outlook on considerations of religion and sentiment and others who were the product of environment and necessity. The science of nutrition emphasised a balanced diet as ideal for man and a balanced diet was one which was adequate in its calorific value. The food chosen should also be digestible, palatable, available and economic. The question therefore arose whether it was possible to derive full nutrition from a vegetarian meal. The answer was in the affirmative and in this, "we have on our side the verdict of

nutritional experts all over the world."

(Extract from Sri C Rajagopalachari's speech.)

I do not much appreciate the attempt—if you will permit me to say so—to rationalise vegetarianism, trying to find out reasons, medical and hygienic, for what really rests on a sense of compassion, a sense of beauty as opposed to ugliness and a sense of pity as opposed to cruelty. That is the only reason for vegetarianism as far as I see. Even if all that is said of vegetarianism is proved satisfactorily—I am sure it is not yet proved satisfactorily—that vegetarianism is hygienically and medically better and that it prevents terrible diseases of which we live in fear, I think we ought to continue to be compassionate and avoid killing and avoid the ugly habit of eating the carcasses of animals. That is the one reason that appeals to me and I think that is the one reason which will prevent us from getting self-righteous about what we are doing.

The arguments adduced on economic grounds were not completely logical, because all land was not fit for producing food while most of it was good enough to be used as pasture. If pasture were to be converted into food for men, naturally they should go through the ugly and cruel process of making the animals graze the fields and extract their meat. That was why, he thought throughout the world, meat eating had come into existence. But, in India they had not come to such a pass. Till they were faced with the crisis, there was no need for them to get alarmed that non-vegetarian style would be 'suicidal' to them. Meanwhile, let them live without contempt or dislike of one another.

The spirit of compassion should form the core of vegetarianism. If they developed a spirit of compassion in eating they would find it useful in other things also. If they developed the habit of cruelty in diet it became easy to fail in exercising control over killing men and women either for defence or other purposes. On the whole, therefore it

was better for them to rest on the moral ground and on the ground of aesthetics than on economics. They should widen the movement by evoking the feelings and conscience of the people. They should impress on the people how they killed animals not to prevent them from attacking but to only provide themselves with meat.

When vegetarianism

AGREEABLE DIET—THE CULTURAL VIEW

(By SOURJ RAYAN)

Hindus, Buddhists and Jains are vegetarians. The true vegetarian lives only on vegetables and will not take even milk and its products though milk is the only food taken by newly born babies. This holds good in all mammals. Hindus include milk and its products, butter, cheese, curd, ghee etc. in their diet in order to balance the carbohydrate in their food with animal protein as this is obtained without Himsa. For any one the diet should include carbohydrate, protein, fat and salts with vitamins. When one observes life in its various manifestations one sees plants including cereals etc grow in the earth with the help of sunlight, moisture (water) and chemicals in the soil they build up the vegetable tissues which are bathed in the sap. The bacteria in the soil help in the disintegration of chemicals to suit the nutrition of the plants. Animals as a rule live on plant life though a few live on the flesh of fellow animals such as tiger, lion etc. though not of the same species. In the case of man it is said that early man lived on fruits berries or roots and was a vegetarian but in his evolution upwards, man developed his cunning, strength, unity etc when he was a hunter and had to gather his food, his best friend being the dog which helped him in the chase. In the next stage he domesticated animals such as cattle, sheep goat linses and camels and began to appreciate milk and its products in addition to wild cereals. For the sake of providing food for the animals he was compelled to be nomadic moving from place to place in search

of pasture. Indeed it has been found that these nomads travelled long distances in search of pasture and often lived in tents. It was when he settled down to cultivate the land that man grew in his civilisation and agriculture began to be patronised even by the royalty. The animals that were used in agriculture claimed man's attention and gradually came to be regarded with affection and regard. The cow became the foster mother of man and the bull the ploughman's helper and friend with the dung etc. acting as fertilising manure. It was in this stage that the great river civilisation with cities and towns springing up along the banks of rivers took place. Man at this stage was able to cultivate his mind too and religions came to take firm root in man's minds. Ideas of pity, kindness and love grew and vegetarianism came to stay among them. Indian thought always was in favour of vegetarianism as life was looked upon as sacred. One can take life but not even the highest in the land could give back life. Every living being treasured its life and what right have we to take it when we cannot give it back. Except for sacrificial purposes life was not taken. But even this began to be questioned by Hindu reformers such as Mahavira and Gautama Buddha and others who preached that ahimsa was the highest form of Dharma. With the advent of Islam and Christianity taking of life for food came to be justified and many vegetarians became non-vegetarians. Yet serious minded people preferred

to abstain from food of animal origin except milk and its products. A few among Hindus sacrificed animals and fowls to certain deities and ate what was offered to the deity. But these were never regarded as the best in society though this did not hold good among Christians and Muslims who all believed that all animals and birds were created for the pleasure of man and his use. That climate was a factor is demonstrated by the fact there are more vegetarians in South India which is warmer than in the North where it is cold. Man can only do what is possible under the circumstance he is placed but he should not forget his ideal of Ahimsa. Wanton destruction of life cannot be tolerated either for sport or sacrifice but regulated slaughter is the next best substitute for unrestricted and unlimited destruction of life. Great thinkers have been vegetarians and prophets and saints have laid down rules as to how their followers should eat and drink. The prophet Mohamed has laid down rules as to how animals and birds should be killed in order to regulate the killing of animals and to restrict unnecessary inflictions of pain and suffering. The question as to whether vegetarian or animal food is suitable to man has been debated thread bare. It is true that the martial races have been non-vegetarians and vegetarians have always suffered defeat at the hands of the former though individual vegetarians have proved their mettle against their non-vegetarian adversary. But from the cultural and humane point of view vegetarianism has decidedly proved beneficial for the spiritual development of man in whom reason and emotion find full scope for development to the satisfaction of his head and heart. Man becomes what he thinks and mere martial prowess alone is not man's greatest asset. It is very difficult to lay down hard and fast rules but whatever is conducive to the mental, moral and spiritual advancement of man should be encouraged by all right thinking people. That man must exist before he can become an excellent man should not be forgotten in our enthusiasm for or against vegetarianism.

Clash Of Ideologies In Religion

(By S. R.)

All of us are brought in some faith or other with varying shades of conviction and when some new faith presents itself demanding its acceptance in place of the already existing one a clash in the mental plane is bound to occur. Hindus have been the victims of such mental warfare for centuries past and many have succumbed to the onslaught. The most vulnerable have been the young ones who are sought after mostly owing to the pliability of their minds. As long as there are faiths in this world with the conviction of each that it alone has the monopoly of Truth and is the chosen path of true God there will be these mental and emotional wars in the world and freedom from not only physical enslavement but mental and intellectual enslavement will be denied to the vanquished. For stability and progress an agreed code of conduct between peoples where the common man will have his full scope for freedom of thought and action as long as a fellow being is not victimised in any way is an essential necessity. The root cause of their conflicts is ignorance not only of others' faiths customs and practices but also of one's own and the ability to see the greatest common factor in all the faiths etc. The conception of God as a magnified chief of tribe to whom supernatural powers are attributed is the greatest bugbear in bringing full understanding between various faiths. It is a hopeful sign that in recent times peoples of various faiths meet on common platforms and have social intercourse. In these days of secular states it is always best to formulate laws that will be common to all sections of the community and discard special laws meant for a particular community only. In Ceylon and other civilised countries the criminal law is common to all but the civil law has not been made universal yet and when this is done the evolution of a common nationality will be hastened. In the scientific world there are no boundaries based on race, religion, caste, colour or creed and the advancement of scientific knowledge is bound to facilitate the coming together of peoples of all races faiths and colours. People with expansionist ideologies each claiming infallibility of its

own one, are a menace to peace, progress and prosperity and the common man is subjected to much brain washing by them. Another factor which needs consideration is the bigoted fanatic with his faith in his own ideology and utter disregard and positive hatred for another's faith, custom manners etc. They adopt every means to further their ends however questionable they may be. In the history of Hinduism and Buddhism such fanatical behaviour is very rare but Kings have sometimes assumed for themselves theocratic powers and committed crimes for which they and their people had to pay dearly in the working of their own Karma. The law of Karma being a universal law is no respecter of race, religion, caste, colour or creed, whether one believes in it or not. The tolerant attitude of Hindus and Buddhists is due to their humility and respect for Truth and human lives. These religions never entered into world politics and created religious nationalities, but with the growth of modern nationalism such tolerance may become affected sometimes. If one truly believes in a God who can act without the help of any one else, man or demi-god, then there will be no chance for fanatical misbehaviour. Similarly if one believes in impersonal laws such as Karma and Dharma there will be no necessity for viceroys of God to inflict their will on others. In this age of reason there is no necessity for religious wars but people adopt all sorts of methods to create dissension and strife between adherents of different faiths. Men like Swami Ramakrishna, Swami Vivekananda and Mahatma Gandhi stood for toleration and respect for all faiths while clinging to their age old religion. They believed that all faiths are means to the same end, like all rivers emptying themselves into the same ocean. Comparative study of all religions by unbiased people has also contributed to better understanding of each other. In these as in all matters, practice is better than precept. To attack another religion is to invite attack on one's own religion. In the end the common man loses faith in all religions. The present lack of faith and falling away from

(Continued on page 5)

Red Radio Attack On Religion

Moscow radio this week broadcast a long attack on all religion and particularly cautioned young people to beware of religious influences.

The November 24 broadcast was by the Moscow home service and consisted of a talk by Kiev University student deriding belief in God and religion generally.

The speaker said he "thought strange that in our days grown-up people believe in God." He declared that "religion is the antithesis of science" and that the correct world outlook, Marxist-Leninist Philosophy, is the direct antithesis, the full antithesis to religion.

The student advised young people to seek the "help of the collective" when they feel drawn to religion. "A religious atmosphere," he said, "exerts an influence on man and is capable of temporarily befogging his mind."

Making clear that he was speaking of all religions, the speaker asserted:

"Religion and the intellect are incompatible. They are two perfectly incompatible ideas. Where the mind operates there is no religion. Where there is religion, there is no room for the intellect."

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 595 T.

In the matter of the Last Will and Testament of the late Kathiritamby Krishnapillai of Puloly West Deceased Sivapackiam widow of Kadiritamby Krishnapillai of Puloly West Petitioner

This matter coming on for disposal before S.

BASEL MISSION FORT BRAND DOUBLE GROOVED ROOFING TILES

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(M. 170 29, 6 & 13)

ThambyDurai, Esquire, District Judge, Point Pedro on the 11th day of October 1957 in the presence of Mr. S. Sabapatipillai Proctor on the part of the Petitioner and the Last Will dated the 29th day of May 1957 and attested by S. Sabapatipillai Notary Public and the affidavit of the Notary who attested is the Last Will and of the witnesses attesting there to dated the 1th day of September 1957 having been read:

It is ordered that the said Last Will be and the same is hereby declared proved, that the Petitioner be declared entitled to obtain Probate of the said Last Will as sole Legatee and Executrix appointed thereunder and that Probate of the said Will be accordingly issued to the Petitioner.

This 11th day of October 1957
(Sgd) S ThambyDurai
District Judge

Drawn by
S Sabapatipillai
Proctor for Petitioner
(O 134 6 & 13)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

No. 38 T/

In the matter of the intestate estate of Annaledchumy widow of Nallathamby Shanmugathasan of Chundikkuly late of Colombo.

Deceased Shanmugathasan Sri Rangathan of Chundikkuly Petitioner

Vs.

Shanmugathasan Komal Rane of Chundikkuly Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 22nd day of November 1957 in the presence of Mr S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that Letters of Administration to the estate of the late Annaledchumy widow of Nalla

thamby Shanmugathasan

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 394/T

In the matter of the intestate estate of the late Suppiah Visuvalingam of Tirunelvely, Jaffna.

Deceased.

Thevanayagy widow of Suppiah Visuvalingam of Tirunelvely, Jaffna.

Petitioner.

Vs:

1. Visuvalingam Jeyaratnam,

2. Visuvalingam Gunaratnam,

Minor. 3. Visuvalingam Rajaratnam,

Minor. 4. Selvasothy daughter of Visuvalingam,

5. Sadayar Muthiah, all of Tirunelvely, Jaffna.
Respondents.

This matter of the Petition of the Petitioner praying that the 5th Respondent be appointed Guardian ad litem over the 3rd and 4th named Respondents and that Letters of Administration be issued to her accordingly coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 18th day of November, 1957 in the presence of Mr. S. Visuvalingam, Proctor for Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 5th Respondent be appointed Guardian ad litem over the minors the 3rd and 4th named Respondents, that the Petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his lawful widow and that Letters of Administration be issued to her accordingly unless the Respondents or any others shall show sufficient cause to the contrary on or before the 20th day of December, 1957.

It is further ordered that the 5th Respondent do produce the minors the 3rd and 4th named Respondents in Court on the said date.

This 18th day of November, 1957

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by

Sgd. S. Visuvalingam
Proctor for petitioner,
(O.133 29 & 6,

of Chundikkuly be issued to the Petitioner as son and heir unless the Respondent or any other persons appear before this Court on the 20th day of December 1957 and show sufficient cause to the contrary.

The 22 day of November 1957.

Sgd P. Sri Skanda Rajah
District Judge

Drawn by
S. Rajendran
Proctor for Petitioner,
(O. 135 6 & 13)

NAVALAR

A True Patron Of
Saivism And Tamil
Literature

Before he was 20 years old, he studied all the Saiva Siddhanta Philosophical works besides Thevaram, Thiruvachakam &c. From his 24th year he commenced his hobby of delivering lectures on Saivism and at Thiruvavaduthurai, His Holiness the then Pandara Sannidhigal conferred on him the title of Navalar in great admiration of his ability as a lecturer. He established two schools (Vidyasalai) one at Chidambaram and the other at Vannarponnai (in Jaffna) where young pupils are even now being taught Tamil with the special intent of making them understand the truth and value of the Saiva system of religion.

In 1867, while he was at Madras his routine included the delivering of lectures, every Friday, on Saivism. His lectures were very well attended and the benign influence they infused in the minds of the audience was strikingly remarkable. Navalar had one printing press of his own known as Vidyasalai.

He was a great prose writer. The characteristic feature of his prose style is clearness. Even when he writes on philosophical topics, his style has the same simple elegance and clearness.

Navalar was a bachelor throughout his lifetime. In his travels between Jaffna and Madras, he visited almost all the sacred shrines of South India. ... He was an intimate friend of the great poet Meenakshi Sundaram Pillai.

After his 50th year, he began to lose his health. He spent his last days in Jaffna in silent prayer and meditation and in his 57th year (December 1879) he freed himself from the mortal coil and took shelter beneath His Holy Feet. The Tamilakam lost in him a great prose writer, an excellent lecturer and a noble-hearted and true patron of Saivism and Tamil Literature.

"He is gone who seemed so great, Gone; but nothing can bereave him Of the force he made his own Being here."

—V. S. Chengalvaraya Pillai M. A. (History of Tamil Prose Literature)

REMEMBERING SIR P. RAMANATHAN A VALUABLE HERITAGE

(Extract from the speech delivered by Mr. S. Sivasubramaniam, President of the Vivekananda Society, Colombo on the occasion of Ramanathan day Celebrations.)

The revered memory of Sir Ponnambalam Ramanathan is one of the most valuable heritage which Ceylon has been blessed with. The life work of this devotee of God and patriot has been a great source of abiding inspiration to the people of this country of all communities and creeds. It has enabled our country in a decisive manner to take her proper place again as an honoured member in the Comity of Nations. It has also transformed the individual lives, the ideals and the activities of Ceylonese for several generations both consciously and unconsciously. In the words of Mahatma Gandhi, Sir Ponnambalam Ramanathan was one for whose munificence and thoughtfulness the country is deeply indebted. The Vivekananda Society had the privilege of having Sir Ramanathan associated with it as one of its guides and patrons.

An important feature connected with this year's anniversary celebrations is that it synchronizes with the one hundredth anniversary of the consecration of the Sivan Temple which the departed leader and his forbears have served with unstinted devotion.

Sir Ramanathan was a great and noble personality, a citizen of the world, a periyar who found out the will of God and followed it. Being a religious and cultural organization, the Vivekananda Society is holding these celebrations in honour of a person who did unique services not only in many walks of life but also in furtherance of the ideals for which the Society has been working.

We fervently pray that Sir Ramanathan's memory will always abide with us the people of Ceylon and serve as a beacon light for all times and enable us to fulfil the Purpose of Human Existence.

In the Jaffna
Municipal Council

Selection Board For Making Appointments

The following resolutions moved by Mr. C. Muttuthamby were unanimously passed at the monthly meeting of the Jaffna Municipal Council.

This Council resolves that in future the following procedure shall be adopted in recruiting or appointing any staff to this Council;—

(a) Applications shall be invited by advertisements in the Press.

(b) Receipt of all applications shall be acknowledged within 24 hours of receipt.

(c) A selection board consisting of the Municipal Commissioner, the Municipal Accountant and the Head of the Department shall scrutinise all applications, interview applicants if necessary and make its recommendations.

(d) The schedule of applications and the recommendations referred to in para (c) above shall be circulated amongst the Councillors and placed before the Council for final selection and appointment.

"The Municipal Ordinance and Housing and Town Improvement Ordinance require that all buildings should be roofed with nonflammable materials. For reasons of economy and health in places like, Jaffna the residents desire to roof the buildings with cadjan or palmyrah leaves. This Council, therefore, resolves to request government authorities to suitably amend the law to permit the house owners in the Jaffna Municipal area to roof their buildings with cadjans or palmyrah leaves.

The Council also resolved to name the area covered by the Gurnagar Reclamation Housing Scheme 'Twynam Square' in appreciation of the services rendered to the people of the area by the late Sir William Twynam, a former Govern-

NOTICE

CANCELLATION OF POWER OF ATTORNEY

I Sinnappu Thurairajah of Sandilipay Sanguvely Ceylon, presently of Raub in Malaya hereby inform the Ceylon Government and the public that I have cancelled and revoked the General Power of Attorney given by me to Sinnappu Arasaratnam of Sanguvely and that I will not be responsible for any notarial deeds executed by the said Sinnappu Arasaratnam on my behalf and that such documents will not be binding on me.

Central Electricity Board,
Raub, Malaya, 15-10-57.
(M. 157 15-11)

S. Thurairajah

Co-op Tavern System To Replace Tree Tax

Community Centres' Aim

At a meeting of the Executive Committee of the Jaffna Dt. Community Centres' Union held on 2nd instant under the Presidency of Mr. V. V. Nallathamby; the Vice-President, Muhandiram E. P. Rasiab, the Secretary tabled a letter from Gate Mudaliar G. Subramaniam, retd. C.C.S. urging the Union to take immediate steps towards the implementation of the Prohibition Commission's recommendations, inter alia,

(a) the introduction of the Tavern system in place of the Tree tax system

& (b) granting of the right of voting to women too in Local Option Polls."

and stated that the writer was not a politician but a keen and highly respected social worker and was the President of a Community Centre. As he was not in the best of health he was unable to be present at the meeting to state his views in person. He requested the members to freely express their views.

Mr. Selvaratnam, B. Sc, C. O. representative from Navalur Community Centre, Uduppitty, who happens to be the Secretary of the Minority Tamils' Association said, "Personally I am for prohibition but the members of my community oppose the removal of the Tree Tax system as they feared, such a step would be against their well-being

ment Agent of the Northern Province.

A resolution moved by Mr. A. Thurairayingham M. M. C. and seconded by Mr. Alfred Thuraiappah M. M. C. that those affected by the recent floods should be given appropriate relief was also passed.

and that the Tavern system, if introduced, would benefit the Capitalists and not the tappers; but for these they would not protest."

Muhandiram Rasiab then explained that the proposed Tavern system is to be run on a co-operative basis by the tappers themselves and that they could tap for sweet toddy too and manufacture jaggery. That being so, the fear that the introduction of the tavern system would adversely affect their economy, was unfounded. He further stated that the Prohibition Commission appeared to have adopted practically all the suggestions made by the Union's representative when he gave evidence before it.

All then participated in the discussions. Then Mr. S. Kailayapillai moved that

"This Union should take steps to get Government to implement without delay the Prohibition Commission's recommendations to do away with the Tree Tax system and introduce the Tavern system on a Co-operative basis, so that the economy of the tappers may not be adversely affected."

This was seconded by Mr. V. Selvaratnam and was carried unanimously. Mr. Selvaratnam is an office-bearer in the Tappers' Union too.

Clash Of.....

(Continued from page 4)

traditional religion or irreligion is due to this conflict between different religious groups and the clash of their one sided ideologies. Labels of milechas, pagans and heathens should be discarded forever, once and for all.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 8-12-57 TO 14-12-57

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

Domestic affairs continue to be unsettled. There will be many disputes and misunderstandings. Troubles in the office also shown. But nothing will bring about any serious consequences.

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

You will have to face much opposition and criticism this week. Troubles through secret enemies shown but you will be able to triumph over them. Health must be given particular care.

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

Your domestic conditions should improve. Financial gains and triumph over competitors promised. You will have to shoulder some new responsibilities but it will be a pleasant task. Go ahead with your new plans.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Troubles through maternal relatives likely this week. Or your mother's health is likely to suffer. New ventures will be delayed for some time. Health upsets also likely. Abdominal complaints shown.

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

An unsettled week. You may have to fall out with some of your friends. Scandals and misunderstandings indicated. Do not begin anything new for some time.

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

Financial conditions will improve. You will make some profitable new contacts. Ruin to enemies and success in new undertakings also promised.

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

You will have no peace of mind. Conflicts and quarrels amongst friends and relatives shown. Eye troubles likely. Maternal relatives will help you out of difficulties.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first two days will upset you much. You will have to be careful in all your dealings. Health upsets and unnecessary expenditure also shown.

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

A good week for new deals. But spend Tuesday, Wednesday and Thursday morning with care. Rest of the week will turn favourable again.

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

An unsettled week. Work will be heavier. But you will not get enough profits. There is an indication of a small trib. Spend Thursday afternoon Friday and Saturday with care.

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

A good week. You will have much mental peace. Ruin to enemies also shown. Financial gains and success in new undertakings also promised. Spend the last day of the week with care.

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

A troublesome week. There is an indication of minor accidents. Health too is likely to suffer. Do not rely on your friends very much.

THE QUINTESSENCE OF YOGA

(Continued from page 1)

or knower; knowledge and knowable. There is some link with Prakriti or matter. Savikalpa Samadhi cannot give the final emancipation. This is also an obstacle to Nirvikalpa Samadhi. The aspirant gets false contentment and stops his meditation or Sadhana. Hence this is an obstacle to the final or higher realisation. Nirvikalpa Samadhi alone can burn all samskaras and Vasanas in toto. Savikalpa Samadhi cannot destroy all Samskaras and Vasanas. In Savikalpa Samadhi the life-force or Prana of the Yogi is withdrawn from the body. The body appears to be dead, motionless and rigid. Breathing is suspended. He is aware of his bodily condition or suspended breath.

Nirvikalpa or Nirbhija Samadhi is timeless, ch-

angeless. This is the highest state of Samadhi.

Double-Consciousness

In Nirvikalpa Samadhi, the Yogi's consciousness merges in the absolute consciousness. There is no bodily fixation. In his ordinary waking consciousness, even in the midst of worldly duties, he is in communion with the supreme consciousness. He has double consciousness.

The crow has one eyeball, but two sockets. It turns the eyeball now to one socket and afterwards to the other socket. Even so, the Yogi has double consciousness.

Wise Guidance For Sure Success.

The practice of Yoga should be gradual and step by step. Extremes are to be avoided. No sudden and violent methods should be employ-

ed. Commonsense is an essential part of Yoga. Boldness is also equally essential.

Fickle mindedness will not do on the path of Yoga. Vacillation and oscillation will retard progress and result in stagnation.

Reflect gradually and choose a method; choose a method and stick to it and persevere in it continuously. This Nishtha is necessary.

A man who digs a well should not dig a foot here, a feet there, a few feet in another place and then a fourth. If he does, he will not find water even after digging in fifty places. Once a spot is chosen, he must dig on and on in the same place and lo, he will reach the water. Even so in Yoga, one teacher, one path, one method, one master, one idea and one pointed faith and devotion—all the above make up the secret of success in spiritual life.

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN
VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

★

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APPLY TO:

S. KANAGASABAI,
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சொன்னுறையாசு செய்க குறைவிலா துயர்கள் வாழ்க
நான்மறை யறங்கு சொங்க நற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ நீதி வினங்குக வகை மெல்லாம்.

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