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BIDDING AND BARGAINING IN BETROTHALS CANKEROUS DOWRY SYSTEM

(BY E. P. RASIAH)

WHATEVER its merits and demerits, the Institution of the Dowry dates back to antiquity. In ancient Rome, it was the duty of the father to maintain his daughters even after their marriage. This duty being practically impossible to perform day by day and week by week, people found it convenient to give their sons-in-law once and for all a dowry in cash or kind at the time of marriage. "By Lex Julia every father was compelled on the marriage of his daughter to give her husband a DOS (dowry). Justinian made a law by which the husband was bound to return the dowry in case of dissolution of marriage... Justinian forbade the alienation and mortgaging of lands constituting the DOS—the husband was entitled only to the fruits and income from them".

In India

It is interesting to note that the dowry problem had attracted the attentions of two great Royal personalities of medieval India—Firoze Taghlak actually set up a Dowry Department. Any needy father could apply to this department if he required monetary help to provide the dowry for his daughter. Noor Jehan, the illustrious wife of Jehangir also gave away a lot of money in providing dowries to poor girls in certain parts of India to get married.

It would therefore be seen that this Institution of Dowry was in existence both in the East and West.

An Exception

But in some parts of South India the order remains reversed. It is the groom who has to pay a tidy sum to the bride's parents.

In America

This world in which about 2,000,000,000 people live, appears to possess a big and growing surplus of marriageable young women. In America, most of them are self-supporting or are capable of finding husbands themselves without Dad having to dip in his old-age account or sell his property to meet the dowry; but not so in some parts of Europe and most parts of Africa and Asia.

In Europe

In matters of romance leading towards marriage, Portugal is probably still in the dark ages or it resembles some of the orthodox countries in the East. It is said that there, no suitor would dare try to spend so much as five minutes in private with his fiancée. Many thousands of young Portuguese marry without so much as a pre-nuptial kiss. Duenas or chaperones are career women in Portugal, whose duty it is to see that each bride approaches the

altar in vestal purity—but well-endowed. This endowment in cash, lands and buildings etc., is often a matter of year-long haggling by parents, go-between lawyers and friends of the parties. The idea is to extract from Dad more than he can pay.

In Africa

In Central and West Africa a father has to usually pledge the equivalent of two years of his gross income, to get his daughter wed.

In Nigeria, the Cameroons, Mozambique and Togo land to get one's Lulu Belle settled in marriage in proper style, the father has to provide her husband-to-be with about six years' of his total pay, with no deductions to his (father's) personal expenses.

In those latitudes, to those fathers with 2 or more daughters and who cannot afford to pay such a penalty, certain agents or brokers go for rescue. They arrange to take the girls off papa's hands for no dowry or better still offer them marriage to a King or Paramount Chief, who will give rather than receive. Mr. Gordon Sjalair appears to have seen in Gold coast, harems of 1000 or more women in the semi-civilised Central plateau deep inland; in the zones of Voodoo and black magic, there are bigger Zenanas. He affirms "that this is not an atrocious yarn of faraway places and forgotten times. It is a true report of 1949 conditions in many parts of Africa. It must be clear to all, that these dusky belles are not wives in the sense that we understand wives. They share little, if any, of domestic interests with their so-called husband. Only a few of them see the king more than two or three times a year. For the balance of the time they are field slaves and bored slaves at that".

In Germany

Of all countries Germany and the beauty Island of Bali are said to be the most aggressively feminine today. It is said that handsome, healthy German girls with good education freely and frankly advertise:-

"I want a man (a solid German). I am 32 and well-built with chestnut hair & a good voice. Have cosy well-furnished apartments and good position, no triflers please."

In Bali

Bali, once the exotic pleasure-island of oriental tourists and potentates, it is said, has seven women to every three men. So, "these tawny temptresses, upon reaching 10, which is old for an oriental bride, draw lots like

Continued on page 4)

Indian Girl Prodigy Astounds British Audience

Nineteen year old Miss Shakuntala Devi of Bangalore astounded television audiences in Britain last night when she appeared in a special programme to demonstrate her abilities as a lightning mathematician.

Miss Devi gave quick answers to problems set her by the British Broadcasting Corporation, ranging from the fifth roots of nine digit figures to what day of the week it will be of any given date. She answered every problem without a pause.

But when further problems were set to her Miss Devi challenged the figures and

Self-Serve Groceries

Self-serve groceries are the next innovation slated for the Poles. In the town of Skawin, near Krakow, an experimental store of this kind has been operating with great success. But there's a novel feature. Customers not only pay the charges indicated on a sales slip, but when store personnel are busy, even make their own charge. During the experiment, the authorities say, no case of dishonesty was found.

said they were wrong.

The British Broadcasting Corporation's programme sponsor Leslie Mitchell did some checking and confessed that "she was right and B. B. C wrong!"

COMMUNALISM A DANGER TANDON'S WARNING

MR. PURSHOTTAMDAS TANDON, Indian Congress President addressing a public meeting at Allahabad warned the people not to be swayed by the dangerous slogan of HinduRaj. He wanted them to keep aloof from unsocial elements, which were trying hard to mislead the masses.

No government, Mr. Tandon said, could ever be successful if it was based on a particular religion or scripture. They were not to follow the ways of Pakistan. Pakistan had committed the greatest blunder by declaring her intention of forming an Islamic Government based on religious scriptures.

It was the duty of every Hindu in India, Mr. Tandon said, to see that their Muslim brethren lived in this country without any fear or molestation. Muslims of this country he said, should regard India as their own motherland and work for its prosperity.

Reasoned Action Needed

He had always advocated, Mr. Tandon said, that the future of the country should be shaped in accordance with Indian culture and traditions. But this did not mean that they should blindly follow old books written thousands of years ago under different environments. The tradition of this country had always been "to apply reason to whatever you do" No one, he observed, could act in a particular way, because it had been laid down in shastras

Mr. Tandon said that in

the changed circumstances, Indian culture had to be adopted by all people living in this country without any distinction of caste, creed or religion. Under that culture Hindus and Muslims would not be regarded as two separate communities but as part and parcel of an organic whole.

Referring to the partition of the country Mr. Tandon said that their leaders could not correctly forecast the after effects of the division of the country "I raised my lonely voice of protest against it. Nobody listened to it." He added it was a parting kick of the Britishers who inspired the Muslim League in order to create friction in the country.

The Congress he said committed the first blunder in 1916 when it accepted the principle of separate electorate. The second blunder was the acceptance of partition of the country. "I cannot agree with some of the leaders who now say that they accepted partition due to political circumstances."

He did not doubt their integrity. They accepted partition because they thought, though wrongly, that it would put an end to all troubles. It might be, he said but partition had brought in its wake numerous complicated problems.

The partition, Mr. Tandon said resulted in uprooting lakhs of people from their homes.

THE SRI NATARAJA DANCE

The Delight Of Sakthi

THE composition under translation relates to Sri Nataraja's Dance in all the four quarters of Kailasa, as detailed in the thirty-third chapter of *Shiva-Rahasya*.

Shiva Rahasya is not a Purana though it relates Shiva's eminence through the lips of his son Kumara and resembles the *Mahabharata*, which has made some savants claim the place of a Purana for it. The want of classical restraint and easy flow of diction coupled with the absence especially of descriptions of creation, cosmogony, etc. confirm more its epical than its Puranic nature. At best it could be an addendum to either *Shiva Purana* or *Linga Purana*

The author has not been traced nor the exact date of this work fixed beyond dispute. The internal evidence of the text such as the Dravidian style of the temple architecture described and the mention of ornaments like the 'Chintaka' point to the author being a Dravidian roughly of the Vijayanagar times. On this basis he may belong to the early decades of the fifteenth century. He seems to have been a great Advaitin well versed in music and other fine arts.

So far only two manuscripts seem to have been discovered: one of the Mysore Oriental Library, and the other recently published by some Pandits of Madras. This translation follows the text of the Mysore edition, published in Kannada in 1946 in the Sri Jaya Chamarajendra Series.

The Hymns

The author is poetic, though always he does not conform strictly to rules of Sanskrit poetics. There are, of course, some ecstatic hymns such as the 'Chintamani-Stuti', addressed to the Lord, which have been rendered here, though quite meagrely.

The verses setting out the Lord's 'divine dance' in each of His great Pavilions—the Golden, the Bejewelled, the Silvery, and the Chit—contain refrains like *Nrtyamtam rajatadri-hemasadast Dharjatim bhacaye*, which easily admit of being rendered into song. Skanda relates to Jaigisha and others,—

In the joyous assembly of Sanatana, Sanandana, and others, Maheshwara, the Lord of Lords, the delight of

Parvati's heart, sits blissful, imparting bliss to them all.

Maheshwara, the Lord of all assemblies, is blissful; He is attended upon by all the celestial hordes. I also serve him along with Nandi, Brhingi, Ritishwara, Ganapati, and others.

Tandu, Hunda, Tuhunda, Bana, Ravana, Chandika, and others also serve the Lord. Amidst this assembly of celestials and directly in the presence of His Devi, the Lord begins to dance.

This Lord of Uma, the Lord of every assembly and the great Master of Dance, dances without fail during every evening twilight.

Clad in the elephant-hide and trampling Apasmara, the demon of darkness, with one of His lotus-feet, He shines

(Continued on page 3)

Sub-Post Office at Myliddy

Minister at Opening Ceremony

"Plans and schemes put forward by him were immediately implemented by the P. M. G." said Mr. C. Sittambalam, Minister of Post and Telecommunications when he declared open the Sub-Post Office at Myliddy on Monday last.

The Minister referred to a Housing Scheme for Fisherfolks prepared by a Special Committee in 1948 and regretted that nothing further had been heard about it and added that the Fisherfolk of Myliddy, Urani and Palali could stand to benefit if that scheme were put into operation.

Mr. S. J. V. Chelvanayakam K. C. M. P. presided at the public meeting that followed the opening ceremony.

Higher Social Standards

Mr. P. Savarimuttu, Principal, Palali Training College, speaking on behalf of the residents of Myliddy, stressed the need for a democratic Government to raise the social standards and cultural facilities of every backward area in Free Lanka. He pointed out that Myliddy was in great want of a housing scheme as 450 out of the 600 houses were but exposed to destruction both by sea and wind. He also demanded a junior school and a dispensary for the area. A motor launch stationed at Kankesantural would prove far more helpful to the sea faring community of that area than a launch kept at the Jaffna jetty, he concluded.

In A Broadcast Talk On 5th October, 1950 by SIR KANTHIAH VAITHIANATHAN, C. B. E.

FREEDOM OF THE SPIRIT

Spiritual Culture As Taught By A Modern Yogi

I wish to speak to you tonight about the Freedom of the Spirit, distilled from the Hindu Scriptures and exemplified in the life and teachings of Sri Swami Sivananda. Political and economic freedom as the goal of a nation has been and is being constantly dinned into us. It is something the whole of Asia is said to be struggling for. But the Freedom of the Spirit is the parent of political and economic freedom and transcends it by far; the heritage of Asia is spiritual. Freedom implies liberation or detachment from something which controls, inhibits and dominates. The hindrance to the Freedom of the Spirit is the dominating influence of the material world of jealousies, desires and passions. This freedom or liberation is something to be attained individually and then becomes automatically available for exercise for the common weal; when that is done all the old catch-words of liberty, equality, fraternity, social justice etc. take on a new meaning. "Look at the condition", says Swami Sivananda, "in which we find the present-day society! How badly humanity needs today leaders who would radiate Peace and Even-mindedness!" He admonishes that only those who have won the Freedom of the Spirit, i.e. found peace and tranquility within, can call themselves leaders. This may be a high standard for politicians, but leaders of nations must rise above the work-a-day political necessity. The Swami quotes Gandhiji as a true Leader and attributes his success to his spiritual outlook.

Modernity

The above introduction serves also to explain how

they might attack S. Korea as soon as they feel strong enough to do so; that a unified Korea would be only a dream unless they (the N. Koreans) are defeated; and that it is therefore necessary to cross over into N. Korea and fight to victory. On the contrary it can be stated that such action might turn out to be dangerous by drawing China and Soviet Russia into the fray. When the Korean Campaign started there was almost a consensus of opinion that the fighting should be confined to Korea and not allowed to spread. The military operations are still confined to Korean territory. Whether the decision of the U. N. that their forces should cross the 38th Parallel, pursue the N. Koreans into N. Korea, and carry on the campaign till the N. Koreans surrender is wise will have to be tested by world events which will follow.

Swami Sivananda is a modern, even though he preaches a religion and practices a system of the greatest antiquity. You may ask, "What is modern?" The reply is easy by an illustration in the field of ladies' fashions: it is commonplace that the Queens of the pharaohs of Egypt, several millenniums before Christ were more modern in their fashions than the Victorian ladies. Modernity is thus a quality not of age but of outlook. Swami Sivananda as a Yogi is not a cave-dweller lost in the meditative contemplation of the Unknown and the Absolute but a leader of the people, who feels intensely that at the present time of strife and bitterness he has a message of spirituality to all mankind and a mission to transform the outlook of the masses from the material to the spiritual. He is no founder of a new religion or sect. He applies the ancient system of spiritual culture of Hinduism to modern life and shows how modern problems can be solved in the same old way. To him democracy is love of mankind and a realisation of the unity of mankind is a condition precedent to attainment of the one world ideal. The liberated soul is not indifferent to the welfare of the world. It is said of the Buddha that at the threshold of Nirvana he turned back to relieve human beings of their sorrows and sufferings. Hindu itihāsas and purānas are full of anecdotes of perfected Souls labouring for the uplift of humanity.

Effort and Discipline

The Kingdom of God the Swami directs us to see within us. It is nothing external; nor can it be bestowed as a gift; it has to be realised by effort and discipline by the cultivation of the growth of a consciousness of cosmic Unity in the depths of one's soul. It is a process which Dean Inge seems to get a glimpse of in his book "The Platonic Tradition in English Religious Thought" when he says:

"The centre of gravity in religion has shifted from authority to experience.... The fundamental principles of mystical religion are now very widely accepted, and are, especially with educated people, avowedly the main ground of belief".

This is a sphere in which the mystics of all religions seem to meet. More of this, cast in a western mould, may be gathered by those interested from Aldous Huxley's "The Perennial Philosophy".

What is Yoga?

We have all heard about Yoga and have our own ideas

about it. To some a Yogi is one who performs stunts: stands on his head or sits on spikes, eats poison or goes without food for days, lies buried underground or floats in the air. All this may be amusing or amazing but have no relation to true Yoga which is a spiritual process of liberation of the SELF from bondage and the realisation of the Absolute, the Ultimate Truth. There are many systems of Yoga and many diverse practices allied to it and purporting to lead to the same goal. A signal service Swami Sivananda has done to the world at large and to Indian philosophical systems in particular is his teaching what he calls "Yoga of Synthesis". In the Hindu religious systems there is a din of controversial discord as to the relative merits of the various God-heads, paths to salvation or enlightenment and even as regards the essentials of Moksha or beatitude. The Swami has resolved these discords into harmony explaining, in proper perspective, the very authorities which others quoted to support the discord. As to the four recognised systems of Yoga, viz. Karma Yoga, Bakti Yoga, Raja Yoga and Jnana Yoga, he says,

"To behold the one self in all beings is Gnana, wisdom; to love the self is Bhakti, devotion; to serve the self is Karma, action. The three paths are in fact one, in which the three different temperaments emphasise one or other of its inseparable constituents. The Yoga of Synthesis alone is suitable for this modern age. The Yogas are inseparable. Service purifies, expands the heart. Service unifies, love unifies. Without service and love you cannot dream of attaining Advaitic realisation even in crores of lives. Bhakti Yoga is the fulfilment of Karma Yoga. Raja Yoga is the fulfilment of Karma Yoga and Bhakti Yoga. Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga".

Swami's Simplicity

Another characteristic of Swami Sivananda, which all those who know him personally praise as his quality No. 1, is his simplicity and humanity and the personal care and attention he gives to all who seek his guidance. This is notable because of the peculiar examples of egoism and aloofness which are found among certain classes of spiritually advanced personages. The Swami is, on the other hand, a case of love conquering self.

"Love took up the harp of life
Smote on all the chords
with might,
Smote the chord of self which
trembling
Passed in silence out of sight".

The explanation is that when one individual completes this purpose, he develops a universality of outlook characteristic of perfection, but retains his individuality as a centre of action, from which stand the Liberated Soul uplifts struggling humanity. In this sense, Swami Sivananda is a Supreme Guru.

What manner of man is this? Born of a wealthy Brahmin family in South India, he received the best possible religious as well as

(Continued on page 3)

PREMIER'S VISIT TO JAFFNA

PROGRAM

16-10-50 (Monday)

6 15	a m	—	Arrive Navatkuli
8 30	"		Arrive Jaffna Station
9 00	"		Arrive Town Hall Civic Reception
10 00	"		Leave Town Hall
10 05	"		Arrive Karaiyur Inspections of Scheme & Water [Tower
10 25	"		Karaiyur Esplanade Presentation of address by P M John on behalf of constituents of his ward
10 35	"		Leave Karaiyur Esplanade
10 45	"		Forest Department Timber Depot
11 10	to 4 00		Reserved for Prime Minister's private engagements
4 10	p m		Leave King's House
5 00	"		Arrive at Mubandiram Arunasalam's School Public Reception
6 00	"		Entertainment
6 45	"		Prime Minister leaves
7 00	"		Arrives King's House
8 00	"		Mayoral banquet at Town Hall

17-10-50 (Tuesday)

8 00	a m		Leave King's House
8 15	"		Karaiyur Water supply Headworks, Trinaveli
8 30	"		Trinaveli Farm
9 30	"		Leave Trinaveli Farm
9 50	"		Tondaimanar Barrage
10 15	"		Leave Tondaimanar Barrage
10 30	"		Puttur
10 45	"		Leave
11 15	"		Return to King's House [ments
11 15	to 3 30		Reserved for Prime Minister's private engagements
3 30	p m.		Leave King's House
4 15	"		Arrive Manippay Hospital
5 15	"		Leave Manippay Hospital
5 30	"		Arrive Moolai Hospital
5 50	"		Leave Moolai Hospital
6 00	"		Arrive Jaffna College—Public Reception
7 15	"		Retire to Rest Room provided at Jaffna College
8 00	"		Dinner at Jaffna College

18-10-50 (Wednesday)

8 30	to 8 40	a m	Visit Jaffna School of Dancing
9 00	"		Arrive Uduvil School
9 30	"		Leave Uduvil School
9 35	"		Arrive Ramanathan College
10 35	"		Leave Ramanathan College
10 50	"		Arrive King's House
1 00	p m		Lunch N D C F
2 00	to 3 30		Rest
3 30	"		Leave King's House
4 15	"		Arrive Nelliady—Public reception
5 10	to 5 15		Visit Thevaraiyali School
5 30	"		Leave Thevaraiyali School for Valvettiturai
5 45	"		Reception at Valvettiturai
6 30	"		Leave Valvettiturai
6 45	"		Pt Pedro public reception and Dinner

19-10-50 (Thursday)

8 50	a m		Leave for St Patrick's College
9 00	"		Arrive at do
10 00	"		Leave do
10 45	"		Arrive Karainagar Jetty received by M P, introductions cross ferry
11 15	"		Arrive Kayts jetty Public Reception
1 00	p m		Lunch
2 00	"	to	3 00 Rest
3 15	"		Return Kayts jetty for harbour regatta
4 15	"		To Fort Hammenheil (Tea at Hammenheil)
5 00	"		Leave do
6 00	"		Arrive Chavakcheri (Half at Kaitbady junction Public Reception)
7 15	"		Leave
8 00	"		King's House
8 30	"		Rotary Club Dinner

20-10-50 (Friday)

	a m		Reserved for Prime Minister's private engagements
12 30	p m		V C Chairmen's Lunch
2 00	"	to	4 00 Rest
4 20	"		Arrive Kokuvil Hindu College junction and join procession along K K S Road
5 20	"		Arrive in procession at Town Hall Esplanade for all District Public Reception and Public Meeting
7 15	"		Leave public meeting
8 00	"		Arrive King's House
8 30	"		Jaffna Malayalam Co-op Tobacco Sales Society Dinner

21-10-50 (Saturday)

8 00	a m.		Leave King's House
8 05	to 9 10		Co-operative Rally at Town Hall
9 15	"		Visit Sinhalese School
10 00	to 10 30		Meet Lawyers
12 30	p m		Lunch by North Ceylon Teachers Association
2 45	p m.		Leave King's House
3 00	"		Mallakam Junction
3 15	"		Public reception (Mallakam)
4 15	"		Leave for Cement Factory
4 45	to 5 00		Arrive Cement Factory—Opening Cement Factory
7 00	"		Retire to Guest House—Alfredo Dinner
9 30	"		Leaves for Colombo by train



Hindu Organ

FRIDAY, OCTOBER 13, 1950

Treasure These Thoughts

O Divine Mother, Thine energy pervades this entire universe. Thou embodyest the powers of diverse presiding deities, Thou art the object of worship to all the gods and sages. Do thou bestow on us what is auspicious. We bow down to Thee in devotion.

—DEVIMAHATMYAM

THE 38th PARALLEL

THE UNITED NATIONS FORCES in Korea have crossed the 38th Parallel and are making rapid advances against the North Koreans in N. Korea. The crossing has been sanctioned by the United Nations. India has, however, expressed her dissent and voted against the resolution sanctioning such action, and has been supported by fifteen other countries while 23 others including the U. S. A. have voted for the crossing of the 38th Parallel. If the war be confined to Korea, it may be reasonably hoped that the campaign in that country would be brought to an end without much delay. Communist China has for the second time given the warning that she cannot idly watch events taking place in N. Korea, and Stalin has in a message to the N. Korean Prime Minister wished the N. Koreans success in the campaign. The warning by China and the message of Stalin are ominous; if their pious wishes be translated into action there is bound to be a World War with very dire consequences. No one wants war now but the course of events might compel certain countries to be drafted into it much against their will.

Hindus are celebrating Navarathri, the Festival of the Nine Nights as from yesterday. The moral underlying the festival teaches us that virtue will win and evil will be vanquished. The N. Koreans were the aggressors in crossing the 38th Parallel and attacking S. Korea; for a time they were victorious but the tide has turned and S. Koreans with the help of the U. N. forces are pursuing the N. Koreans into their territory. The U. N. decision to help S. Korea to resist the aggression is justifiable; and success has attended upon the forces which were sent to Korea to implement the decision. Whether the U. N. forces can be justified in crossing over into N. Korea is doubtful. It will be rather difficult to decide where one should stop when placed in such a situation. It may be argued that so long as N. Koreans are allowed to retreat into their territory and permitted to arm themselves,

THE SRI NATARAJA DANCE

(Continued from page 1)

During dance with the light-
flashes of His flowing
tresses.
A-swell with waves river
Ganga sways
In the dark cave of the Lord's
tresses,
Where lie ensconced lotuses
full-blown
Together with the sun who
has 'blown' them
The poison inside stains the
Lord's neck blue
Adishesha, the serpent, decks
His ears;
Lustrous is His face like the
full moon;
And His nose like the golden
Champaka frond
Is straight and tender and
very charming.
His eyes are more beautiful
than the full-oped
Lotus blossom; His body's
Blasna-covered
His forehead's Tripundra-
rayed; they're ashine.
The fingers of His left hand
have their nails
Painted red with Laksha-
rasa duly.
Arhanarishwara He is; on
His left side
The bejewelled garlands that
loosely hang
Decking Him, are sparkling
with delight
The Rudraksha - wreaths in-
terwoven with
Hira-ratnas shine around His
neck;
Set the garland strung of
Naga-ratnas
Lights up His neck too, only
to a side
The bejewelled garland around
His neck.
The wristlet bangles made of
purest gold,
And the jingling band strung
of tiny bells
Bound His waist are all
sweetly ashine.
In one of His hand He holds
the Damaru;
In 'nother the luminous seven-
tongued fire;
The be-splinted halo of the
Fire-god
Darts out in rays from His
coiffure-crest.
He bears one of His hands in
'protective pose'.
The begemmed rings on His
fingers glisten;
And the tiger-skin round His
loins simply glows.
The tuft of hair on the tail of
the skin
Is long and stresses its holy
beauty;
The wreath of demons' skulls,
with 'Arahma-skull'
Centred therein glows round
His tender neck.
The jewelled tiny bells that
deck His feet
Jingle sweet bending round
His waist in stunning dance
The Lord of Lords protects the
triune world.
During His dance the Lord

sends out a glance
From out of His half-oped
lotus eyes
To Maheshwrs His Beloved
ensconced
On Her bejewelled lustrous
throne.
Her pearl-set nose-screw is
brighter than
The new-born Venus star;
while the three lines
On her neck outshine the three
gemmed garlands, round.
The cloth of gold Devi wears
Is brighter than Antatriksha:
Champaka, Asoka, Punnaka,
And Saugandhika deck Her
tresses.
The Ratna-Simantini 'mid Her
tresses
Is lovely indeed! Pretty fore-
locks hang
O'er Her brow, whose beauty
is enhanced
By the Sindura crescent
placed thereon.
Her armlets are bejewelled
serpent-forms,
The begemmed bangles en-
circling Her wrists
Are flashy, and like garlands
dangle loose.
Bejewelled rings encircle with
light
Her fingers; and the An-
gulikas set
With slabs of rubies shine
athwart Her thumbs.
The earth resounds with the
melodious tinkle
Of the gem-set tiny bells
around Her feet:
Surfeit is the air with the
sweet perfume
Of Agar and Karpura, Chan-
dana and Kasturi.
In one of Her hands Saugan-
dhika She bears;
The other by Her side hangs
gracefully loose; Two of her
hands in 'beneficence'
and 'protection' are;
While the rest two, the 'An-
kusha and the Pasha hold;
Thus the lovely Mother of the
worlds stuns us all!
The Devi covers the Lord
with Her sweet glance;
And, He ever glancing back
tenderly at Her;
Does His dance in every pavil-
ion of His.
Mahakala, Ganapati, Skanda,
Bhringi, Nandi,
And a host of other celestials
ever attend
On the Lord, when He, to the
tune of music and Vedas,
Conducts in His pavilions
His inimitable dance.
Sometimes the Lord dances
with His divine spouse,
In His assemblies. O Ye peer-
less Rishis and gods,
Listen now to the great beauty
of His dance
Which I shall with immense
pleasure relate.
(Vedanta Kesari)

FREEDOM OF THE SPIRIT

(Continued from page 2)

secular education and eventually passed out as a fully qualified Doctor from the Madras University. He served in the Malayan Government Medical Service for seven years, resigned and entered private practice for three years. What a doctor he was? To his patients he was physician, nurse, friend and parent. He renounced even this noble work for a higher and nobler mission. He disappeared to the Himalayas. Some years pass in the life of a Sannyasin from the time of his renunciation till he re-emerges into the world as a Perfected Soul-years of trials and temptations, of experimentation in self-control and austerities, of wearisome progress through doubts and fears, of which ordinary mortals are told little and know less. Dr. Kuppasamy Iyer, M. B. B. S. (that was Sri Swami Sivananda's secular name) was no exception. The Swami, who is now 64, has laboured for over two decades ministering to the body and soul of men and women of all nationalities and religions of the world, who have been attracted to his Ashrama in Rishkikesh, Himalayas. He now comes out for the first time on an All-India tour (including Ceylon), which he calls "Jnana Yagna", for mass dissemination of spiritual wisdom.

How to Comprehend Hinduism

How does all this fit into the seemingly orthodox Hindu Code? Hinduism is hardly ever compre-

hended as a whole. It is often described diversely and in contradictory language, like the elephant which seven blind men described after touching seven different parts of the animal. Hinduism is named after a geographical region not after any single teacher, prophet or set dogmas. It is not a Faith; it enjoins no set ritual or form of worship. It is more a way of life than a form of thought. While it gives absolute liberty in the field of thought it enjoins strict code of practice. Theist and atheist, sceptic and agnostic may all be Hindus if they accept its system of ethical life and culture and are prepared to think steadily on life's mystery and reach, by a process of introspection, experimentation and contemplation, the highest Realisation. Hinduism is not one religion but a fellowship of many religions, within the moral law, — Vedana, Vaishnavism, Saivism, Saktism etc. It embodies Buddhism also within its fold, whether the Buddhists like it or not! It is wrong to think that Buddhism has disappeared from its land of birth Gautama Buddha was a Hindu reformer. To the Hindus he taught no new religion but gave new meaning to old texts and showed a new way to the old goal. He confounded the crusted creeds and putrid practices of false pundits of his day, who, in turn, like the Pharisees in another land, must have hated him. But

Hindus still venerate him as God Himself, as the Ninth Avatar (incarnation) of Lord Vishnu; and as such, they have sung his life and teachings in Baghavata Purana which chronicles all the ten incarnations of Lord Vishnu. Enlightened Hindus ought also to see unity with Christianity and Islam in a common quest, although not in a common creed. Recognising that religion is the practical aspect of realising the Ultimate Truth and attaining Perfection, Hinduism permits its adherents (and in fact all humanity) at different stages of spiritual development and different conditions of life to adopt different religious codes, faiths and practices,

The Four Stages

Every stage of development is necessary and in so far as it is necessary it is good. Life is divided into four stages—

- Brahmachariya—(Student period-period of training)
- Grahasthiya—(Period of performance of one's duty as a householder)
- Vanaprasthiya—(Period of loosening of social bonds)
- Sannyasiya—(Renunciation and state of expectation of Freedom of Spirit)

There is no clear cut demarcation between the stages until complete renunciation takes place. A Sannyasin is a revered member of society, nevertheless Hinduism does not regard the life of a householder as anything inferior in status. The aim of the Sannyasin is not to free him-

L. S. S. P. Secretary Fined

In the case arising out of a clash between the L.S.S.P. and the B. S. P. factions Mr. Philip Gunawardene, Secretary of the L. S. S. P. was convicted of causing hurt to Mr. P. B. Tampoe and was fined Rs 250/- in default six weeks rigorous imprisonment by Mr. V. Manickavasagar, Addl. District Judge, Colombo yesterday.

Sale of Land

IN THE DISTRICT COURT OF JAFFNA
515 Curatorship

By order of Court made in the above case tenders are invited from intending purchasers of the land fully described in the schedule hereto and belonging to Arumugam Ramanathan Minor. Tenders should reach me or the Secretary, District Court, Jaffna within two weeks of this publication stating the price for which the intending purchasers are prepared to buy the said land which will be sold at the discretion of the Court.

Schedule

An undivided 1/4 share of all that piece of land called Madathurthidhal 11 lms. V. C. but now forming a divided Lot in extent 2 lms. V. C. and 13 1/2 Kls. (under partition decree in case No. 6363 D. C. Jaffna) and bounded on the East by the property of V. Somasuntherm by that of A. Sivasupramaniam and shareholders North by that of Venasithamby Thuraipapp West by road and South by lane.

R. Sivasupramaniam,
Proctor for Guardian & Curator,
O. 12. 13 & 17)

Police Notice

Members of the public travelling to Kankesanurai by car on the afternoon of 21st October 1950 to attend the ceremonial opening of the Cement Factory by the Hon. the Prime Minister, are advised to use the route via Palali Air Port, V. V. T - K. K. S road to Kankesanurai Town and the Cement Factory.

The reason for this is that there will be large crowds, procession etc on the main Jaffna-Kankesanurai road at this time which may cause obstruction delay and inconvenience to motorists.

A. C. Fernando
Supdt. of Police, N. P.

Police Office
Jaffna, 12th Oct. 1950.
(G 47 13, 17)

self from the cares of the outward life, but to attain a state of spiritual freedom, when he is not tempted by riches or honour; is not elated by success or depressed by failure; possesses equanimity of mind, freed from desire, hatred or jealousy and immune to insult. The essence of renunciation is to surrender the notion of I or mine and not to give up one's duty or the work enjoined by the scriptures. The four Yogas (Karma, Bakti, Raja and Jnana) are appropriate to all the four stages of life (some more perhaps and some less). Finally, Freedom is won and peace follows.

Swami Sivananda come to us with the eternal message of the freedom of the spirit. His appeal is to all for perfection through the religion each belongs to, the prophet he follows or the idol he venerates. He has a simple practical formula for the four-fold Yoga of Synthesis:—Brahmacharya (Continence), Satya (truth) and Ahimsa (non-injury). First, learn self-control; second see God and Truth are one; third, practice Ahimsa which is love. First and last, in his own words, "There is no power greater than Ahimsa."

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 15TH OCTOBER TO 21ST OCTOBER 1950

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

This week shows a new and important phase in your affairs. Some long cherished plan will materialise. Only don't start anything new on the first two days and spend them with care.

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

The first half of the week likely to give you much trouble. You will be unsettled and will have no mental peace. Second half looks promising; success in new undertakings and ruin to enemies shown.

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

In spite of your professional success you will have no mental peace this week. Unnecessary worries and ill health shown. Your enemies may try their hand against you week end but they will not succeed.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Avoid tussles and arguments with friends first part of the week. Second half is favourable for business or profession. You will have to work hard for your success. New friends more helpful than old acquaintances.

LEO Maha, Pooza, Uttira 1, part—[Singha Rasi]

You will be able to clear some misunderstandings this week. Your boss will take a liking for you and you can be sure of a promotion or rise very soon. The first two days of the week not favourable for health.

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

There will be some relief in your worries after Monday. That also is nothing much. You will have to be careful for some more time. Exercise patience and give particular care to health.

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

Although you will be full of bright ideas to extend your business or profession you will find it difficult to operate them for some time. Avoid crossing swords with mighty opponents. Old ties and work done years ago will make you gain something.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

If only you could control your temper you are sure to succeed in your undertakings. Financial windfalls also likely. Your will have to make some family readjustments week-end.

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

You may have to take a new job within a short notice very soon. It may be a change from your present job or additional work. Re-shuffles indicated in family and personal affairs also.

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

Some radical change in your way of living indicated very soon. Professionally a good time but not favourable for speculation. You can go all out socially and make what friends you can.

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

Some relief in your worries promised after Tuesday. Socially a good week. You are likely to form some new friendships. Week end will cause you some heavy expenditure - probably through entertaining your friends.

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

Go slow in your new ventures for some time. Things look very unsettled. Domestic snarls also likely, resist tendency to fall out with friends and neighbours week end.

