

## "THE BUDDHIST' BUDDHISM AND HINDUISM

"The Buddhist" is a publication of the Colombo Y. M. B. A. Its editor is Dr. G. P. Malalasekere. In the Jayanthi number of this magazine there is an article by the Ven. Bikku Shanti Bhadra on "A glimpse of Buddhist India to-day." It deals with among other matters the origin of the worship of Shivalinga.

The author quotes "Karma Purana" and gives us a species of unparalleled pornographic description of Hinduism. I thought the Bauddha Mandalaya is very keen to ban the unhealthy films that are defiling the entire fabric of our society; but I find that Hinduism is made a tool by a writer to satisfy his sensual appetite and that of his readers and the worst of it all is that the learned Editor who is also the President of the World Buddhist Congress has given sanction to such a publication.

To begin with, this so called Karma Purana which he quotes is not part of Hinduism. There are eighteen authenticated Puranas and another eighteen Upa-puranas. The very name Karma Purana is not found among this list of thirty-six and why on earth does this Bhikku foist on Hinduism a book that is not part of its literature and disgrace this oldest world religion in this scandalous way? The word "Purana" literally means old book. Therefore any one has the freedom to write a book and to give it a hallowed name and call it a purana. That seems to be the origin of "Karma Purana". I have made many enquiries and no Hindu in Ceylon is aware of the existence of this peculiar book. However, the reference to Hinduism forms a very important chapter in this great religion and therefore requires a proper statement as recorded in its authenticated books.

The question of the existence of God is as old as man. Ages before Gautama there lived in Tharuhavanam, a forest in the Himalayas, a Hindu religious sect of Rishis who did not believe in the existence of God. Shiva knew that no amount of discussion will benefit them and there-

By  
Dr. T. NALLAINATHAN

fore took a practical step of bringing home to these Rishis the eternal truth that there is a God who presides over man's destinies, and that man is not as powerful as God. That it is impossible for man to control sex completely under all emergencies was not accepted by these Rishis. Incidentally I may mention that Mahatma Gandhi in his auto-biography has made it clear that without God's grace man cannot be a master of sex. To bring home this truth Shiva attired himself as a very handsome hermit and Vishnu as a pretty damsel and went to the abode of these rishis. The rishis went mad after the damsel and the wives of these Rishis without an exception left their huts and ran after the handsome lad offering themselves and their all to him. The Rishis got disgusted with their own conduct and that of their wives and sought to have their revenge on Shiva. (Every truthful human being must acknowledge that at some time or other in his or her sexual life events have taken place of which he or she cannot be proud). Therefore these Rishis prepared a great Yagna or Yagam in order to kill Shiva. In this Yagam as was usual a great pit was dug and a big fire lit; all the rishis sat by and invoked mantras many days and

(Continued on page 3)

### Northern Province Principals' Assn.

#### Annual Conference

The following resolutions were unanimously adopted at the Annual Conference of the Northern Province Principals' Association held recently.

1. "The Northern Province Principals' Association requests the Director of Education to place on the new Scale of Salaries for Principals those Heads of Assisted Schools who have been nominated to their posts by their Managers, in accordance with the Director's Circular No. ASC. 3153 of 11-11-55".

2. "That the Northern Province Principals' Association requests the Hon'ble the Minister of Education that fuller provision be made for the supervision of work in the Post Primary Departments of Schools on the following basis: (1) That in a school with 300 pupils or less, the Principal be required to do actual teaching for minimum of 10 hours per week and

that the Vice Principal, where the number exceeds 300 but is under 500, and a Senior Assistant for every additional unit of 200 pupils or part thereof, be also assigned to supervisory duties and that they be expected to do actual teaching for a minimum of 15 hours per week."

3. "The Northern Province Principals' Association protests strongly against the arbitrary discontinuance of Special Posts by Departmental decision, since such discontinuance is illegal and detrimental to the teaching profession, and calls upon the Hon'ble the Minister of Education to take early and appropriate action in the matter."

Mr. S. H. Perinbanayagam, Principal Kokuvil Hindu College was elected President, Mr. T. T. Jayaratnam, Principal Mahajana College was elected Secretary and Treasurer,

## WHAT NEXT?

(Continued from our issue of 13-7-56)

THE Cabinet is busy working out schemes for the implementation of the Sinhala Only Act and framing the necessary regulations under it. The Minister of Justice said in the Senate that provision for the reasonable use of Tamil would be made only after 1960. The Tamils as good boys should be thankful to the Sinhalese Cabinet for any mercies they are pleased to grant. Mr. Dahanayake occupies a key position in the whole process. Of one thing we may be certain. If the process of switch over ever comes to be slowed down, it will not be for any consideration of the interests of the Tamil speaking communities or for the deterioration of administrative standards, but for internal resistance among the Sinhalese public servants. Already Mr. Dahanayake has posed a problem for the Cabinet, to get its nominal sanction for his policy. He proposes that 14000 children who at

N. SANGARAPILLAI,  
B. A. (Lond)

present receive education in the English medium in 5 schools should be switched over to the Sinhalese medium. These cannot be Tamil children, but probably Burghers and Muslims. We are not told to what race they belong. There is an additional poser; What about Tamil? The right of every parent to choose the home language medium was conceded by the Government and has been in operation. Why should this right be taken away? What if the parents choose the Tamil medium? Will not a sudden switch over prove a serious setback to the children's education? Should the Language Act be a Law of the Medes? Mr. Dahanayake also wants that no new assisted schools should be recognised.

This too is a Fascist move and a denial of a fundamental right. Every community linguistic or religious should have a right to establish its own school. At Hatton for instance a projected building for a Hindu school was pulled down during the recent disturbances. The people there will not be allowed to set up the building again.

Mr. Dahanayake will not consciously do any injustice to any individual teacher or employee. But the exigencies of political power have forced him to turn back on his dearest instincts and become a strange bedfellow of rank communalists. Nothing can now turn him from his purpose of establishing the supremacy of the Sinhalese language and race.

The language crisis has awakened the Tamil people to the gravity of the crisis that confronts the race, as nothing else has done. It is possible that a few may in course of time adopt a defeatist attitude and may be disposed to accept the Sinhala Act as a fait accompli. For any one to take this attitude would mean a humiliating betrayal of his race and culture. Besides what the Sinhalese leaders envisage for their language is a more dominant position than that English enjoyed under British rule till now. It is only after twelve years of intensive study of English that a Ceylonese qualified himself for the Civil Service or the professions. All the time he neglected his mother tongue. In 1961 onwards all public examinations will be held in the Sinhalese medium with Tamil, perhaps as an optional second language. What chance can a Tamil candidate have against a Sinhalese in such a test by taking seriously the study of Sinhalese? Besides the

(Continued on page 4)





தமிழ்நாடு.  
நமச்சிவாயவே ஞானமுந் கல்வியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறிந் தேந்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.  
சுருதிநாடு.

## Hindu Organ

FRIDAY, JULY 27, 1956

### Treasure These Thoughts

*Every man admits his own existence and does not need a mirror to prove it to him. Existence is awareness, which is the negation of ignorance. Then why does he suffer? Because he imagines himself other than what he in reality is.*

### ONE-EYED VIEW! EX PARTE HEARING!!

THOUGH it is true that rash reports made at random by those who occupy positions of responsibility have become a regular feature in this Island, yet it must be admitted that it is a little too early to expect the members of that election-eve assortment—the M.E.P. to understand the implications of irresponsible statements. Even the Premier has had occasion to call the attention of his party men to the need for refraining from care-less talks. This situation is not so serious as that created by the Prime Minister himself by his one-sided utterances on the happenings at Gal Oya. The fact that the Premier could not find the time till last week to pay a visit to the 'trouble' spots is itself proof of the concern he had for those who suffered there. Even that apathetic view of the 'Amparai affair' could have been dismissed as a pardonable lapse of a political aspirant who had just reached the goal of Premiership and who was over-enthusiastic about participating in an international Conference in far-away London. But his sharp summing up of the impressions of his tour of Gal Oya makes his approach to the entire question inexplicable. A Premier who belatedly set about a fact-finding journey must have arranged for the necessary contacts with those who could enable him gather the full facts. But the protest meetings of the Tamil speaking people of Batticaloa

## IN PARLIAMENT

# BUDGET DEBATE BEGINS

## L. S. S. P. LEADS THE ATTACK

Dr. Colvin R. de Silva opened the attack on the first M. E. P. Budget but not in his accustomed manner of hostile outburst. The criticism was of mixed content; perhaps the L. S. S. P. is still under the impression that there is much in common between the Leftists and the M. E. P. Full nationalisation was the way out suggested by Dr. de Silva if deficits were to be eliminated. He wanted the wealthy to be taxed more and more and regretted the new Government's failure to reduce the price of rice as promised during the General Election.

The general trend of the earlier speeches was to define Socialism and Marx-

caloa that were held after the Premier's visit convey the impression that the version of the disturbances that was placed before Mr. Bandaranaike was one-sided and that his hearing was *ex parte*. It is disquietingly surprising that Mr. Bandaranaike should have conclusively expressed his opinion of the grievances of Sinhalese Colonists when the whole question remains to be investigated by a duly appointed Commission.

### A GREAT PATRIOT

On this significant occasion of the centenary of Lokamanya Bal Gangadhar Tilak, it would be a fitting homage to the great patriot if those who revere his memory should resolve to translate into action the noble ideals that were preached and practised by him. Resistance to evil can be successfully offered only where the resisters are capable of drawing abiding inspiration from a clear conscience, a lofty mind and a worthy heritage. Lokamanya belongs to the illustrious band of noble patriots whose achievements claim universal recognition and attention for all time. The present day politicians would do well to emulate the laudable example of Tilak, the practical politician; whose achievements are the heritage of all freedom loving peoples.

ism in relation to Budget-making.

Mr. T. B. Subasinghe, M.P. for Bingiriya, who was once in the forefront of Leftist agitation, however refuted the idea of revolution being a *sine qua non* of the M. E. P. brand of mixed Socialism. He thought that a properly planned economic development would bring about a better standard of living.

The Communist Chief saw no difference between the present Government and its predecessor in the matter of budgeting. Working on a colonial economy must be changed said Dr. Wickremasinghe in conclusion and advised the M. E. P. to obtain technical aid from the Communist countries if development projects should succeed.

Mr. M. M. Mustappa M. P. for Pottuvil regretted that Gal Oya Scheme which was hailed as something that would bring peace and plenty had suddenly turned to be a nest of unrest.

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clearly transgressed this high principle enunciated by Lord Buddha. The situation is not irretrievable and we can yet revert to *Buddhistic principles*.

Mr. Bandaranaike states that the language problem has been solved. This statement is somewhat reminiscent of Mr. D. S. Senanayake who at times used to try to ignore the most patent difficulties which were not to his liking by claiming that they did not exist and that they were solved, whereas they remained actually unsolved. This method may be deemed by some politicians as one way of solving problems. Let us however, hope that, somehow or other, with the aid of *goodwill and good sense* which have generally characterized the people of Ceylon in the past, *things will be finally solved in a just and statesmanlike manner, for only in such solution the entire future of the country lies.*

Yours etc.,  
S. SIVASUBRAMANIAM

## Letter to the Editor.

# The Unsolved Problem

The practice of holding periodical Press Conferences initiated by the present Prime Minister is a step in the right direction and is likely to accelerate the political education of the people of the country. By taking into his confidence the people through the press in this manner, the Prime Minister has established a precedent, which many of us trust would be followed for all times by his successors in office.

In the course of his last Press Conference, the Prime Minister has stated that the most important post in the Public Service is the appointment of a Director to implement the Official Languages Bill. Mr. Bandaranaike mentioned that the officer at the head of the new Language Department would hold the most important post in the country. This observation confirms the view which the Prime Minister rightly holds about the *Official Languages Bill and of the pre-eminent and foremost place it is occupying in the scheme of things in Ceylon at the present juncture*. The matter being so important according to all concerned including the Prime Minister, it is to be noted with regret that the Bill itself was conceived and passed in great hurry without due thought and consideration. All the elements necessary for a careful and dispassionate consideration of the subject were brushed aside and an unsuitable and unwise piece of legislation pushed through.

The Prime Minister rightly appears to hold the view that *matters which would bring drastic and revolutionary changes require time, preparation and mature consideration*. In the course of the Press Conference he has adverted to the matter of *Regional Councils* and has stated that the introduction of such Councils would take time, as they would bring about drastic and revolutionary changes in the system of Local Government.

Some weeks ago, again in the course of an earlier Press Conference, the Prime Minister stated that once *Regional Councils* come into operation, the Tamils would get practically what they want with regard to the Tamil language through the working of such bodies.

In view of the above statement of the Prime Minister, it was suggested to him that both the Official Languages Bill and the Legislation relating to *Regional Councils* could be brought before Parliament for concurrent consideration. This *salutary procedure*, as we know, *was not followed*.

It is thus to be regretted that the Prime Minister is applying different procedure to similar set of circumstances, resulting in incalculable harm to the country.

Almost about the time of the last Press Conference, the report of a speech made by the Prime Minister at a Buddhist religious function was published. He has stated that on his last visit to the United Kingdom he found that there was great esteem for Ceylon among other nations. He has also added that he ought to give *top priority* for Sinhalese culture and language. He has been pleased to remark that the question of giving other communities also a *certain place* merits consideration. The Prime Minister's utterance is a clear statement enunciating a *policy of differentiation and discrimination and is not acceptable*. His opinion is against all principles of equity and democracy. The following passage from a foreword to a book relating to Sir Ponnambalam Arunachalam from a friend of Ceylon the late Colonel J. C. Wedgwood ought to prove helpful perhaps:—

"To my colleagues in liberty, the Low Country Sinhalese, the team with which Arunachalam rode abreast, to them I would say, take care to *preserve the liberties* you won. For this, *sacrifice and unselfishness is still needed, and the understanding that liberty and justice are for all.*"

There is the *classic requirement* of the Lord Buddha that kindness which one human being should show another, would be like that of the mother who shows equal kindness to the children of other mothers as her own.

In handling the language problem, the Prime Minister and his Government appear to have

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# "THE BUDDHIST" BUDDHISM AND HINDUISM

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nights over the fire. Various powerful forces emerged as forms from this Yaham and these forces were sent to kill Shiva. For example the "Soolam" (a three-pronged weapon) was sent. Shiva just took hold of it and bore it in his hand as an ornament instead of letting it kill him. This is why in every picture of Shiva he is depicted with a "Soolam" in one of his hands. In the same way cobras that emerged from the Yaham were sent to bite him. Instead he took them all and put them over his neck, hands and body to adorn himself. (The black magic of to-day i. e. Pelly Suniam is based on this kind of yaham) Many such forces were sent to kill him, but all of them proved futile. The Rishis at last came to their senses and for the first time prayed for help and enlightenment. So Shiva blessed them all and taught them about God. This is a skeleton story of this great episode as given in all the authenticated Hindu Puranas. But the Karma Purana quoted by this misguided Bhikku gives an entirely different version meant and written obviously to disgrace Hinduism. According to this, only the sons and daughters of the Rishis went mad over the disguised forms of Shiva and Vishnu. So, the fathers got hold of Shiva and cut his genital organ, which, after it was chopped off, grew into dimensions that filled the entire universe. Shiva is alleged to have ever since ordered every one to worship this phallic symbol, which the Bhikku is pleased to call "Shivalingam." It is clear that the author of this alleged Karma Purana was perverted and the writer of the article in the Buddhist Magazine a worthy disciple of his. Since the latter is living I trust Dr. Malalesekere will be charitable enough to advise him to go to a psychiatrist and in future be careful not to be a party to besmirching the religious magazine, of which he is the editor. I do not blame a Buddhist's ignorance of Hinduism. For example at the Congress of Indian Philosophers held at the Ceylon University, Dr. Malalesekere, who was then acting Vice-chancellor, said that he was not aware of the word "Brahman" (Para-Brahman or Supreme God)

but he was only aware of Brahma the creator. I might take this opportunity to inform this learned professor that there is a very ancient book called "Brahma Sutras" which deals only with Para-Brahman and that there are many voluminous commentaries on it. The learned author of "Revolt in the Temple" is another instance of a great Buddhist writer, who does not know Hinduism. I, as a Hindu, blame a Buddhist only when in his ignorance he attacks Hinduism on false premises. Dr. Malalesekere and I have lived under the same roof while studying in London, and my first knowledge of the great Buddhist scriptures was from the books I borrowed from him. Many a time he had consulted me professionally and it would have been so easy for him to have contacted me or any of his Hindu colleagues in the University before being a party to this scurrilous publication. Dr. Malalesekere laid the entire Tamil community under a great debt when he appealed to the Buddhists to fast for their misdeeds in June. This is the proper spirit of Buddhism and I earnestly appeal to him and the other Buddhist leaders to maintain good relationship between these two great world-religions; otherwise we sow ugly karmic seeds, which may kill more human beings in the Buddha Jayanthi year than the heads of cattle and sheep that were saved from slaughter during the Jayanthi week.

### Shiva Lingam

What is the Shivalingam, as understood by the Hindus? What I give below is in the terminology of Saiva Siddhantha, of which most Tamils are followers. The supreme God is invisible and unmanifest. His first manifestation is Natham. This is a sound which every devout Hindu (and in my opinion every devout human being) should hear, if he ardently practises his sadhanas. If the Hindus with whom Buddha discussed about God did not testify to this Natham, is it the fault of Hinduism? Since it is heard with the ears closed also, it is clear that this Natham is not of this physical world. It belongs to the

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## NOTICE

We hereby give notice that we have on the 5th of July 1956 applied to the Government Agent Jaffna for the licences shown in the schedule hereto annexed for the licensing period ending September 30, 1957.

### Schedule referred to:

Name and address of applicant:- S. F. X. Annasampillai & Son.

2. Description of licence applied for:- Foreign liquor retail off.

3. State whether application is for renewal of existing or for a new licence: Renewal of existing licence.

4. Situation of premises to be licensed:- 31 Main Street, Jaffna.

S. F. X. Annasampillai & Son,  
S. F. X. Annasampillai.  
Signature of Applicant.  
(M. 338. 27),

## Northern Province Science Teachers' Association

The Second Annual General Meeting of the Northern Province Science Teachers' Association was held at Jaffna Central College on Tuesday 19th July.

The Report of the Council and the statement of Accounts for 1955-56 were adopted. The House passed a resolution authorising the promotion of a Schools' Science Institute and to utilize the profits of the Schools Science Exhibition, held recently for this purpose.

The following were elected office-bearers for 1956-57.

President: Mr. A. E. Tamber, Jaffna Central College (re-elected).  
Vice-President: Mr. T. K. Rajasekaram, Para-

meshvara College (re-elected).

General Secretary: Mr. M. C. Francis. St. John's College.

Treasurer: Mr. J. S. Ariaratnam, Jaffna Central College,

Auditor: Mr. T. Seeni-vasagam, Vaidyeshvara Vidyalaya.

Asst. Secretary: Mr. V. K. Nalliah, A. M. College; Udupidy, (re-elected).

Committee: Mr. V. Mahadeva, Jaffna Hindu College; Mr. C. Ponnampalam, Jaffna Hindu College, Mr. E. Sabalingam, Kukulil Hindu College, Mr. P. Sabaratnam, Puloly Boys' English School, Mr. R. Ambikaipakan, Union College.

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 29-7-56 TO 4-8-56

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

Work will be heavier than usual this week. Health too will not be satisfactory. Financially a good week but expenditure also will be on the rise.

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

Some worries that you had earlier will be cleared. You will be able to steer clear of obstacles. Social success and fame also promised. But domestic upsets shown.

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

A good week. You will be able to succeed in most of your undertakings. You will gain popularity. Opposition will melt away. Go ahead with your plans.

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

You will find it difficult to carry out your plans this week. There will be many obstacles and misunderstandings. New ventures will not bring in the desired results.

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

The first day of the week will be very upsetting. You will have to be careful in your deals. Health too will not be very satisfactory. Avoid arguments. Financially a good week.

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

Generally a good week. But spend Monday and Tuesday with care. Rest of the week will be very favourable. Financial gains success and triumph over enemies promised.

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

A fairly good week except for Wednesday and Thursday. You will be able to negotiate your deals with much ease. Financial gains and fame promised.

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

You will find it difficult to negotiate your deals with ease this week. You will be confronted with oppositions and criticisms. Friday and Saturday the worst out of the lot.

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

Your friends will misunderstand most of your actions this week. You will have no mental peace. Avoid quarrels. Financially a good week. Social success also promised.

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

You will have to shoulder heavy responsibilities this week. Troubles through secret enemies also shown. Avoid quarrels. Domestic conditions also will be far from satisfactory.

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

A good week. You will be able to steer clear of obstacles. Social success also promised. Go ahead with your plans.

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

There will be no mental peace this week. You will find it difficult to succeed in your undertaking. Beware of secret enemies. Scandals also will upset you.



# INDIA'S GREAT HERO

## LOKAMANIYA TILAK

THE centenary of the birth of Bal Gangadhar Tilak known with reverence and affection as *Lokamaniya Tilak* (the world respected Tilak) brings to our mind memories of *one of the most heroic personalities* in the annals of the Indian people from the dawn of history. His services, sacrifices and personality were such that they entitle him to be placed *as one among the greatest of patriots whom the world has produced from time to time.*

India has produced a large number of patriots. Among the moderns, Swami Vivekananda, Lokamaniya Tilak, Sri Arambinda Ghose, Mahatma Gandhi and Jawaharlal Nehru occupy unique positions. This statement would not detract from the magnificent services rendered by other noble patriots and their worth; but these five names in my humble opinion occupy unique places.

The greatest personality of contemporary times is *Shri Jawaharlal Nehru*, India's Prime Minister, whom Mahatma Gandhi named as his political heir and successor. Today Shri Nehru is India and India is Shri Nehru. India and Shri Nehru voice the sentiments and aspirations of a distracted and distraught mankind towards higher and nobler rungs in the ladder of civilization which has for its ideals the virtues of service, unselfishness, peace and spirituality.

One of the most striking tribute paid by any great person to another great personality and recorded in the writings and speeches of the entire literature of mankind is implicit in a statement made last week by Shri Jawaharlal Nehru when he unveiled the photo of Lokamaniya Tilak at India House in London. Shri Jawaharlal Nehru said that his veneration for Lokamaniya Tilak, his personality and services were so profound, deep and overwhelming that he did not have the courage to go near Lokamaniya during his younger days and to speak to him. Such was the mould of the heroic figure whose centenary we are privileged to celebrate and whom India's Prime Minister has hailed as the *Father of the Indian Revolution*. We are well aware of the

heights which Shri Jawaharlal Nehru's mind, intellect, outlook and temperament have attained. If a person of Shri Jawaharlal Nehru's calibre could make a revealing statement like the one referred to above, we can well gauge the supreme grandeur of Lokamaniya Tilak's personality and services.

In the words of Mahatma Gandhi the Lokamaniya "served India with un-

By  
S. SIVASUBRAMANIAM

paralleled sacrifice, service and scholarship all rolled together into one".

He gave a dynamic turn to the demand for self Government for India and a new orientation to the national movement of

### His Life—An Inspiring Message of National Freedom

"Profoundly simple in all his modes of living, profoundly subtle in all his modes of thought. Tilak was, in all the essential and intricate qualities of his intellect and vision, humour and wisdom, fortitude and sacrifice, the incarnate spirit of Maharashtra. His entire life was an august and inspiring message of national freedom, but a message delivered with all the characteristic idiom and gesture of his own virile and militant race."

—Mrs. Sarojini Naidu  
on Tilak

the great sub-continent. He it was who first said:

"*Swaraj is my birth right and I will have it*".

His whole life time was one career devoted to the achievement of this great objective.

*Unswerving faith in God and in the ultimate great destiny of India and indomitable courage* were some of the characteristics of the Lokamaniya. When he was sentenced to imprisonment and when asked by the Judge, what he had to say, the reply

which he gave and which resounded throughout the length and breadth of India and Ceylon was as follows:-

"There are Higher Powers that rule the destinies of men and nations and it may be their wish that the cause I represent may prosper more by my suffering than by my remaining free".

This utterance became a classic in the annals of Indian nationalism and was a source of perpetual inspiration to millions of people in their struggle for freedom.

As we are aware Lokamaniya Tilak was a *Great Scholar and Savant*. His commentary on the Bhagavat Gita has been considered a standard book opening new vistas of thought.

His devotion to the Gita and his religion was so deep and inextricably bound up with his life that many of us in distant Ceylon read in the newspapers that his end was nearing and death was approaching and that when he became partly unconscious he was heard to be repeating again and again one of the most moving and inspiring messages which Lord Krishna vouchsafed to mankind through the Gita.

"*Whenever good subsides and evil lifts its head, I will appear on this world again and again to save mankind*".

The Lokamaniya blessed Ceylon by visiting our country three times. His last visit was I believe in the year 1918 during the first world war. He delivered a learned lecture on the subject entitled "Buddhism in Hinduism" at a public meeting presided over by Sir Ponnambalam Arunachalam who told the audience "that Ceylon was privileged to see in flesh and blood and welcome one of India's noblest sons".

The lecture which was in English was attended by a distinguished gathering including learned Buddhist priests. It was delivered with the greatest ease without notes and the audience felt that a Great Master was speaking on a subject of which he was very familiar. Quota-

## WHAT NEXT?

(Continued from page 1)

Tamils will have to be satisfied with the crumbs that fall from their master's table. No material gain however great can compensate the betrayal of one's culture and race. But if the Tamil speaking peoples do not mind a temporary set-back and offer a stout and sustained resistance then the sensible elements among the Singhalese may be in a position, when the present heat and dust of racial conflict has subsided, to assert themselves and do justice to Tamil. What is imperative for the Tamils is to keep up the spirit of resistance till justice is done. After all the Tamils in Government service do not form even one-tenth per cent of the population. The policy of the Singhalese Cabinet is a direct challenge to the self-respect of every Tamil and will surely be taken up by the community till the communal die-hards realise their

own folly.

The people that are directly affected are the men in the Public Services. They must all resist the implementation as one man and refuse to study Singhalese. The study of Singhalese is no part of their contract with the Government and they cannot all be dismissed. No school managed by the Tamils should provide instruction in Singhalese and no local bodies should reply to correspondence sent in the Singhalese language.

One result of the language crisis is the awakening of the social conscience of the Tamils. Untouchability is the most serious blot on Hindu society. Already a few temples have been opened to the harijans. The member for Trincomalee has given notice of a bill for the abolition of untouchability. It must follow, the lines of the Indian Act and penalise the observance of untouchability in any form in all public places, in temples, hotels, eating-houses, wells and bathing places.

No people can live on agitation for any length of time. The upsurge of nationalism that the language crisis has released must be utilised by our leaders for constructive work on a big scale. The outlook of the Tamils is very narrow and they lack initiative and enterprise. Outside the beaten track of Government service, the professions and petty trade they have achieved nothing. Big scale joint stock companies should be promoted to carry on import and export business, plantations and start engineering firms. These can provide new avenues of employment to the educated youth. There should be an educational and cultural organisation for writing text books and new literature and the encouragement of the arts. Young men must be directed to turn their minds to new fields such as technical skill and industry and commercial career and banking. They must feel that whenever a single Tamil man lives nobly there is Tamil Nadu. The greatness of a nation depends on the enterprise and the physical and intellectual vigour of each individual and not on Government patronage.

(Continued on page 5)



# "THE BUDDHIST" BUDDHISM AND HINDUISM

(Continued from page 3)

realm of "Suddha Maya." This fact must be grasped fully in order to understand that the real Shivalingam, to which I shall soon refer, is not of the physical plane, much less man's generative organ; The next manifestation is "Bindu", which as if it were, forms the womb for the whole of creation. The third manifestation relates to Shivalingam. It is called Sathasivam. It is only now that the manifestation takes for the first time a form which is technically called Rupa-Arupa i. e. it has a form and yet formless. It has the form of the Shivalingam that Hindus worship in the temples and hence given the epithet Rupa; it is called arupa or formless for the reason that features like eyes, ears, nose, face and the organs including the genital are not yet developed and therefore the epithet arupa is attached to it. Sathasim is formed from Natham and Bindhu. The erect portion depicts Natham while the lower basal part depicts Bindu. To Sathasivam is assigned the function of the creation of the entire universe, its maintenance and its dissolution. It must be clearly remembered that this manifestation of Sathasivam, whom we worship in the form of Shivalingam in the temples, belongs to Suddha Maya. The word Suddha signifies purity as opposed to Asuddha or impure maya, out of which our body is formed. Shiva's manifestation is in this Suddha maya as Shivalingam or Sathasivam. There is nothing of the human element in it. It is all divine. There is no sex. The manifestation of the human tathva occurs much later in the Asuddha Maya and it is not the purpose of this article to go into it. I believe I have made it crystal clear that there cannot be any kind of relationship between the Shivalingam and the human generative organs and also that they belong to entirely different planes viz. suddha maya and asuddha maya. European Scholars with no desire to understand Hinduism have called Shivalingam a phallic symbol and unfortunately their Indian students had repeated what they were taught in their colleges thoughtlessly. I had occasion last year to publicly denounce a reference to Shivalingam by a Bengali writer as a phallic

symbol! In temples the Shivalingam is constructed of solid stone. It is only a physical symbol of Sathasivam of Suddha Maya. The average human being cannot possibly conceive in his mind without this aid this third manifestation of God, which has a form and yet formless; and hence is the need of this physical structure kept as the Deity in the sanctum sanctorum. It has an erect part representing Natham and a base representing Bindu. It is said in the Puranas that Shiva appeared on the Shivaratri night before Brahma and Vishnu as a great Jothi or light; neither Brahma nor Vishnu could find the limits of this great light. It was infinite in its height. This is a real manifestation of Sathasivam or Shivalingam.

As recently as the early part of the 6th century A. D. Saint Sambandar lived in South India. His passing away was most sublime. A great Jothi or light appeared in a temple on his wedding day going up to the heavens. He and all his followers including his bride entered the Jothi and attained nirvana or mukthi. This light gives us a concrete idea of Sathasivam or Shivalingam in its true perspective. A possible cause for miscreants calling it a phallic symbol is the fact that Shivalingam has as a function the generation or creation of this universe. The erect portion of the Shivalingam resembles the genital organs of man and woman respectively and since the human being creates his offspring by contact of these two organs an erotic man had called it a phallic symbol and the thoughtless followers repeat this in their writings!!

### Shiva as man

I have referred earlier to Shiva appearing in the guise of a hand some hermit. This Shiva is an individual soul and not the supreme God Himself; but he is a highly evolved soul, who has realised God. His name is Sree-Kanda-Rudrar. He is vested with all power and authority by God. This high office can be aspired to by any Hindu. He is in charge of our evolution. In our real initiation ceremony it is he who works through our ordinary mundane

Guru. It is literally testified to by those who had the blessedness of a high initiation in Saiva Siddhantha.

Saint Sambandar lived in a period when the Tamil Buddhists were very aggressive. Buddha Nandhi, a teacher of the then Buddhists, was very rude to all Hindus. When Sambandar's followers complained of his uppishness he just sang a Devaran, which caused a thunderbolt to fall on Nandi's neck and severed his head from the trunk! Later at a public debate between the Buddhists and Sambandar the latter won and all the Buddhists became Saivites.

Saint Manickavasagar lived probably a few centuries before Sambandar. He was, before he renounced, the Premier of the Pandyan King at Madura. The Ceylon Buddhist Bikhus headed by a Sinhalese king went to India and had a violent debate with this saint. The Bikhus were so disrespectful and abusive in their reference to Shiva that Saint Manickavasagar caused them all to become literally dumb. The Sinhalese king thereupon invoked the saint's blessings on his daughter who was dumb from birth. The child began not only to talk, but also to deliver a beautiful Tamil sermon on Shiva. The king thereupon embraced Hinduism. It was these and similar incidents that caused Buddhism to fade away from India. If the Bhikkhus were less obstreperous, I am sure, the philosophy of this great religion would have continued to flourish in the land of its birth. Sinhalese Buddhists will be wise to take this lesson from their forbears in India.

Sambandar refers to Ravana innumerable times in his Devarams with great veneration. Ravana was the first Saivite King of Ceylon. He was a Raksha. This word is synonymous with Yakha and Yakka. When Vijaya landed in Ceylon, according to Ceylon History, it was inhabited by Yakkas and Nagas. Both these peoples were Hindus. It is therefore reasonable to infer that Hindus were the original inhabitants of Ceylon. Vijaya married first Kuveni, a Yakka princess, later he took a spouse from the Hindu Royalty of South India. Many a later Buddhist King of Ceylon followed this. Vijaya's followers obviously would have married Yakka women and therefore the Sinhalese race all of whom became Buddhists had Hindu or

## Records Tumble At The Jaffna Inter-Club Athletic Meet

### One Ceylon Record Bettered

At the Eighth Annual Inter-club Amateur Athletic Championship Meet which was concluded last Saturday at the Jaffna Central College six new records were set up and two records were equalled. One of the new records beats the Ceylon record for the 100 yards by a tenth of a second.

T. Ganeshalingam of Jaffna Central College created three records in the 100 yards, 220 yards, and 440 yards by running these distances in 10 seconds, 23.6 secs. and 52.2 secs., respectively. His time for the 100 yards betters the All Ceylon Record held by W. de Silva, U. S. Gunaratne and B. C. Henricus by a tenth of a second. Ganeshalingam was awarded the challenge cup for the best performance at the meet for his splendid achievement in the 100 yards.

S. Selvarajah of Jaffna Central College cleared 11 ft in the Pole Vault while M. A. Thiagarajah of the Patricians Sports Club hurled the Discus over a distance of 96 ft 7 ins to set up two other records. Arialai United Club established a new record in the Relay 4x440 yards with a time of 3 mts. 46.4 secs. A. Sebastianpillai of the Arialai United S. C. equalled the Half Mile record by covering the distance in 2 mts. 10 secs. while Jaffna Central College equalled the record in the Relay 4x110 yds. with a time of 46.6 seconds.

Arialai United Sports Club won the championship for the second year in succession with 47 points. Jaffna Central College were runners-up with 28 points while Jolly Stars Sports Club came third with 20 points. Arialai United S.C. also annexed the Relay challenge cup.

Owing to the unavoidable absence of Mr. N. Sivagnanasunderam, the President of the Jaffna

Sports Association, Dr. G. Chelvadorai, a Vice-President and Chairman of the J. S. A. Athletic Committee welcomed the Patron of the meet Mr. S. Thambithurai, District Judge, Point Pedro. Mr. Thambithurai in his speech referred to T. Ganeshalingam as "the fastest man of Jaffna" and expressed the hope that he might soon become "the fastest man of Ceylon". He thanked the J. S. A. for keeping alive healthy rivalry in the field of sport, and congratulated Methodist Girls' High School, Pt. Pedro on their performance in the women's events. Mrs Thambithurai distributed the trophies and certificates.

### Jaffna Inter-Collegiate Athletic Meet

The Annual Jaffna Inter-Collegiate Athletic Meet organised by the Jaffna Schools Sports Association will be held on Thursday 2nd August, Friday 3rd August and Saturday 4th August at Jaffna Central College grounds.

### Notice M. C. Jaffna

Tenders are hereby invited for the supply of requirements of Petrol, Oil, Diesoline, Kerosene Oil and Grease for the period ending December 31, 1957.

Tenders should be received by the undersigned before 12 noon on 3.7.56 under sealed cover marked "Tender for supplying oils for ferries" on the top hand corner of the envelope.

A. V. CHINNIAR  
Municipal Commissioner  
Jaffna.

Municipal Office,  
Jaffna. 21-7-56.  
(G. 61 27).

### India's Great Hero

(Continued from page 4)

public of Ceylon and will for ever remain an abiding source of inspiration.

The life, utterances and writings of the Lokamaniya were potent contributory causes to the growth and onward march of Ceylonese Nationalism; and if Ceylon has regained its independence today, it could be boldly and fairly asserted that Shri Balgangathar Tilak had also his share in our country's achievements for which we shall ever remain grateful.

Tamil blood, and therefore why should there be all this turmoil between Sinhalese and Tamils?

The teachings of the Buddha with special reference to the sublimation of the sexual instinct of man are unparalleled. It is the duty of the Bhikkhus to spread far and wide these precious teachings and not to perpetrate religious crimes as the Rev. Bhikku Shanti Bhadra has done on Hinduism.



Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 190

In the matter of the Last Will and Testament of the late Arumugam Veluppillai of Vannarponnai East, Jaffna. Deceased.

Sivapaekiyam widow of Arumugam Veluppillai of Vannarponnai east, Jaffna. Petitioner.

Vs

Minor 1. Nagulampikai daughter of Arumugam Veluppillai of Vannarponnai East.

2. Velupillai Ariyaratnam of do

3. Arumugam Nallathamby of Vannarponnai East. Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire, District Judge, Jaffna on the 27th day of June 1956 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner and of the witnesses to the Last Will.

It is ordered that the abovenamed 3rd respondent be appointed guardian-ad-litem over the minors the abovenamed 1st and 2nd respondents and that the Last Will and Testament of the abovenamed deceased dated the 22nd day of April 1956 be declared proved and probate there of issued to the petitioner as the executrix named in the said will and as the lawful widow of the abovenamed deceased unless the respondents abovenamed appear before this court on or before the 3rd day of August 1956 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said minors should be produced in court on the said date.

This 27th June 1956.

Sgd. P. Sri SkanthaRajah District Judge.

Drawn by C. C. Somasegaram Proctor for petitioner (O. 224. 20 & 27.)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 192/T

In the matter of the Last Will and Testament of the late Suppiah Ponnambalam of Nallur, Jaffna. Deceased.

Thirumanjanam widow of Ponnambalam of Nallur, Jaffna. Petitioner.

Vs.

1 S. Sivasithamparam of Mart Place, Colombo.

2 S. Naganathar, G. P. O, Colombo.

3 Mrs. Visaladchi Somasundaram of Nallur, Jaffna.

4 Achchimuttu Suppiah of Nallur, Jaffna. Respondents.

This matter coming on for final disposal before P. Sri Skanda Rajah, Esquire,

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 58

In the matter of the intestate estate of the late Karthikesu Manikkam of Kaithady Deceased Muttupillai widow of Karthikesu Manikkam of Kaithady

Petitioner

1. Manikkam Karthikesapillai of do and presently Dept. of Exchange Control Central Bank, Colombo, 2. Manikkam Tirugnanamoorthy of Kaithady and presently of 5th Anthony's Road, Mt. Lavinia Colombo Respondents

This matter of the petition of the petitioner praying that she be declared entitled to have letters of administration to the estate of her husband the deceased abovenamed and that letters of administration be issued to her accordingly, coming on for disposal before S. Thambidurai Esq., District Judge, on the 18th day of June 1956 in the presence of Mr. C. R. Tambiah Proctor for the Petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the petitioner be and she is hereby declared entitled to have letters of administration to the estate of her deceased husband abovenamed and that letters be issued to her accordingly, unless the respondents or any others, shall show sufficient cause to the contrary on or before the 31st day of July 1956 at 10 a. m.

This 3rd day of July, 1956,

Sgd. S. Thambidurai District Judge,

Drawn by Sgd. C. R. Tambiah Proctor for Petr. (O 219 20 & 27)

District Judge on the 5th day of July, 1956 in the presence of Mr. S. Visuvalingam Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated 2nd day of July, 1956 and the Affidavit of the Notary and Witnesses of the Last Will and Testament dated 2nd July, 1956 having been read,

It is ordered that the Last Will and Testament of the abovenamed deceased Suppiah Ponnambalam dated 21st day of December, 1949 attested by S. Visuvalingam, Notary Public under No. 1227 and now deposited in Court be and the same is hereby declared proved and probate of the said Last Will be issued to the Petitioner who is the Executrix named in the said Will accordingly.

This Order Absolute is made returnable on or before the 13th day of August, 1956,

This 5th day of July, 1956

Sgd. P. Sri SkandaRajah District Judge, Jaffna

Drawn by Sgd. S. Visuvalingam. Proctor for Petitioner, (O. 222. 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 189.

In the matter of the intestate estate of the late Arumugam Nadarajah of Karainagar West Deceased

Saraswathy widow of Arumugam Nadarajah of Karainagar West. Petitioner.

Vs.

Minor I. Nadarajah Gopalakrishnan and

2. Chellamma widow of Sinnaouddy Arumugam of Karainagar West. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 25th day of June 1956 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th June 1956 having been read;

It is ordered that the abovenamed 2nd respondent be appointed guardian ad litem of the minor the 1st respondent for the purpose of this case and that the petitioner be declared entitled to have letters of administration of the estate of the said intestate and that the same issued to her accordingly unless the respondents or others interested shall on or before the 30th day of July 1956 show sufficient cause to the satisfaction of this court to the contrary.

And it is ordered that the petitioner do produce the said minor respondent in court on the said date.

This 25th day of June 1956

Sgd. P. SRI SKANDA RAJAH District Judge.

(O 221 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 187

In the matter of the intestate estate of the late Sinnachippillai wife of Kandiah Vairamuthu of Chulipuram Deceased.

1 Saravanamuthu Ampalavarnar and wife

2. Theivanaippillai both of Chulipuram Petitioners

And,

Kandiah Vairamuthu of Chulipuram Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 21st. day of June 1956 in the presence of Messrs. Subramaniam and Somasundram Proctors on the part of the petitioners and the affidavit and petition of the

petitioners having been read;

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the 1st, petitioner abovenamed as heir to the estate of the deceased unless the respondent or any other person interested in the above estate shall appear before this Court on or before the 30th day of July 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 21st. day of June 1956.

Sgd. P. Sri SkandaRajah District Judge.

(O. 223. 20 & 27).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 167 T.

In the matter of the intestate estate and effects of the late Muttukumaru Kulanthaivelu Arulaiah of Pungudutive west late of No. 10 Malay Street, Kuala Lumpur. Deceased.

And

In the matter of the British Courts Probate Re-sealing Ord Chapter 84.

Nageswari Devi widow of Muttukumaru Kulanthaivelu Arulaiah of Pungudutive west. Petitioner.

Vs.

Minors 1. Arulaiah chelvam Thiru.

2. Arulaiah Arulchelvi or do.  
3. Muttukumaru Kulanthaivelu Kathiravelu of Navalar Road, Jaffna. Respondents.

This matter of the petition of the petitioner praying that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents and that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased and that letters of administration issued to her accordingly coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 10th day of July 1956 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 3rd respondent be appointed guardian-ad litem over the 1st and 2nd respondents, that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased and that letters of administration issued to the petitioner accordingly, unless the respondents or any others shall show sufficient cause, if any, to the contrary on or before the 6th day of August 1956 at 10 a. m.

And it is further ordered that the 3rd respondent do produce the said minors 1st and 2nd respondents in court on the said date.

This 10th day of June, 1956.

Sgd. A. Thanabalasingam Additional District Judge  
Drawn by, Sgd. A. Thanabalasingam Proctor for Petr (O. 220 27 & 3).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares or 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 times.

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

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

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

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

FOR FURTHER PARTICULARS APPLY TO:  
S. KANAGASABAI, Shroff.

வாணிகரிக் வழாது பெய்க மலினக்கு சாக்மகண்கண்  
கோணுறையாக செய்க குறைவிலா துயர்ண் வாழ்க  
காண்மறை யறகக கோங்க கற்றகம் கேண்வி மகக்  
மேண்மைகொண் சைக நீதி வினக்கு வலக மெககரம்