

THAT ARTICLE ON HINDUISM

Dr. T. Nallaiathan should be commended for his reasoned rejoinder to the article in the "Buddhist" by the Ven. Bhikk Shanti Bhadra. Karma Parana is not an authentic Hindu Book. Hinduism is the mother of religions and Buddhism is a branch of Hinduism.

Swami Vivakananda says in his book called "Lectures and Discourses", Buddha has only left revived the great Hindu Ideas by thoroughly practising in his life and principles as renunciation, non-attachment and so on. He was one of the greatest Hindu Sannyasins and his religion was fit for Sannyasins only. "Christian Cross" is nothing but Shivalingam converted into two across.

It is said in Ramayana that Lord Rama worshipped a Shivalingam at Sethukarai near Dhanuskody on his way to take back Sita from Ravana's Fortress. God Shiva appeared to him and blessed him over Ravana King of Lanka. The same Lingam is found at Rameshvaram temple where thousands of people go on pilgrimage annually. Mr. Albrecht Weber, German Theosophist author of Indian Literature says:

"From among the adherents of the Brahmins' views which came by degrees to be regarded as heterodox there arose as thought developed enemies still more dangerous to orthodoxy who although confined themselves into practical questions also, and eventually became the founders of the form of the belief known to us as Buddhism. The word Buddha,—awakened, enlightened—was originally a name of honour given to all sages including the orthodox. This is shown by the use of both the root Budh in the Brahmanas and the word Buddha itself in even the most recent of the Vedantic writings".

Sir Radha Krishnan in

his lectures at Oxford in 1926 says:-

"Hinduism insists on our working steadily upwards and improving our knowledge of God. The worshippers of the absolute are the highest in rank; second to them are the worshippers of personal God; then came the worshippers of the incarnations like Rama, Krishna, Buddha; below them are those who worship ancestors, deities, sages and so on."

Professor Clement Webb writes:-

"With Hindu tradition of periodically repeated incarnations of the Deity in the most diverse forms, its ready acceptance of

By P. Thambippillai

any and every local divinity or founder of a sect or ascetic devotee as a manifestation of God, its tolerance of symbols and legends of all kinds, however repulsive or obscene by the side of the most exalted flights of world renouncing mysticism; it could perhaps more easily than any other faith develop without loss of continuity with its past into a universal religion which would see every creed a form suited to some particular group or individual of the universal aspiration after one external reality to whose true being of the infinitely various shapes in which it reveals itself to or conceals itself from men are all alike indifferent."

Thiruvathavur-Purana is one of the eighteen puranas.

It is said that saint Manickavasagar who lived about the 5th century A.D. was appointed as Premier by the King of Pandya, when India was divided into three kingdoms. It is also recorded in the Purana that Ceylon Buddhist Bhikkus headed by the Sinhalese King of Ceylon went to South India and had a lively debate at Chidambaram. The Bhikkus were contemptuous in their refer-

ence to Shiva. Saint Manickavasagar by his Bhakti for God Siva, caused them become dumb. The Sinhalese King there upon invoked the Saint's Blessing on his daughter who was dumb from birth. The princess began not only to talk, but also to deliver a beautiful Tamil Sermon on Shiva. The King including Buddhist Bhikkus there-upon embraced Hinduism. A poem in Tamil in support of the above by Saint Manickavasagar is quoted here.

புன்மை வேடமகன்று நீறு
புனைந்துளார் கரு மன்னுந்
தொன்மையார் திருவாதவூரர்
தலங்கு பாதம் வணங்கியே
நன்மையார் மணி மன்றி நிறைஞ்சி
நயந்து நெஞ்சினில் வஞ்சுமாம்
வன்மையான தொழிந்துகிலைதா
மன்னு முரென வையகினர்.

These and similar incidents caused Buddhism fade away from India:

Further God Shiva appeared as a labourer and worked on the banks of Ganges to do service to a poor and helpless woman on her prayers; when the King of Pandya attempted to strike Him with a cane, He disappeared. Then only the King and the Premier realised that the labourer was none other than God Siva. The king wept in repentance and became a disciple of Saint Manickavasagar leaving his kingdom in charge of his son.

Hinduism is the living religion of the world which is suited to all grades of religious aspirations namely, Saria, Kitiya, Yoga and Gnanam.

The recent statement by the venerable Kasapa Thero that Lord Buddha did eat fish meat etc, cannot be considered correct from the following passage appearing in the book of the "Buddha and his religion". There lived at Rajaguba a Brahman even more celebrated than the brahman of Vaisali. His name was Udrats, son of Rama and he enjoyed an unrivalled reputation among the common people and even among the learned. Siddhartha went

Path To Perfection

External Purity Leads To Internal Purification

The attempt to achieve spiritual perfection starts with the consciousness and application of the immediate reality that is presented to the senses. That which is certainly known to be existent in the normal human state of consciousness is the body situated in a world of plurality. The maintenance of the body in proper balance in relation to the external world is the first empirical concern of man. It is, therefore a duty of the seeker of Self-realisation to see first of all, that his body is not in any way out of its balance at any time. The health of the body is of great importance in one's power in the quest

By
SWAMI SIVANANADA

of Truth. Long life is man's legitimate due. External purity and observance of the laws of hygiene should never be neglected if the body is to be maintained as one's friend and helper. Purity is the basic rule of sound health. This must include the system of participating in outdoor activities and recreations, partaking suitable diet, in a suitable quantity, at suitable intervals, sufficient and restful sleep, cultivating keen and alert thinking, healthy ambitions, interest in one's work and always seeking some new meaning, new purpose and new joy in life.

Mental Health

Mental health and physical health are, in humbly to him and asked to be his disciple. After some conversations Udraka raised his disciple to be his equal and established him in a teachers abode saying "Thou and I together will teach our doctrine to this multitude"

ordinary persons, interdependent. The practice of the moral law or ethical conduct will pave the way to the maintenance of a sound mind in a sound body. Passions and disturbing emotions disturb the system and ruin the health of a person. A mental disturbance means irrhythmic distribution of the vital energy and the disturbance of the nerves. This leads to illness of the body;

A good aspiration towards a non-selfish end is the pre-requisite of a good programme of life. The early stages of one's life should be spent in the pursuit of knowledge, service of elders, self-control and austerity. At this stage one should not concern oneself with politics or the business of the world which is likely to draw one's attention away from the primary duties which one is expected to fulfil at this time. The moral law which includes the canons of truthfulness, love and continence should become the guiding factors in the expression of one's thought, word and deed. Contentment, joy and devotion to the ideal of one's life confer good health of the mind as well as of the body. One's ideal of life should be that which never perishes in time and is never contradicted by anything else. To know what this ideal is one requires the aid of proper education at home and at school.

When one undergoes the process of education, no other factor in life should be allowed to interrupt or interfere with. The process of education should be such that it includes a balanced way of developing all the sides and layers of the human nature—physical, intellectual, moral and spiritual. Physical health, intellectual understanding, moral integrity and spiritual

(Continued on page 2)



தமிழ்நாடு.

தமிழ்நாடு திரைப்படத் துறை அமைச்சர்
தமிழ்நாடு திரைப்படத் துறை அமைச்சர்
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Hindu Organ

FRIDAY, SEPTEMBER 7, 1956

Treasure These Thoughts

Keep Gods Name ever
ringing in the heart by
constant repetition of it.
It purifies the heart and
illuminates it with divine
light and joy.

PARTY DICTATORSHIP

THE *modus operandi* that has been adopted by the Bandaranaike Cabinet to allay the fears of the Opposition has betrayed the real intentions of the M. E. P. Government. In the House of Representatives Mr. Pieter Keuneman's motion that the Holidays Ordinance of 1928 be amended to include May Day among the Public Holidays was defeated by twelve votes to thirty six after the Minister of Finance had assured the House that May Day would be declared a statutory holiday. Similarly Mr. Robert Goonewardene's motion requesting the Government that a Central School be established in his constituency suffered the same fate after the Minister of Education had promised to consider the M. P.'s request.

The M. E. P. wants to rule the country in a totalitarian manner but under the banner of democracy. Mr. Bandaranaike wishes to have the assistance, even co-operation of the Opposition in an advisory capacity only. Thus far and no further would the M. E. P. go in quest of co-operation. But any attempt by the Opposition to suggest legislation by means of Private Member's motion will not be tolerated by the Bandaranaike Cabinet. In effect this method of stifling the Opposition is but a determined effort of the M. E. P. to discredit the other parties in the eyes of the electors, and thus

induce them to strengthen the Government Party.

Again when Dr. N. M. Perera requested that a Commission should be appointed to inquire into the shooting incident at Lunuvila Estate, the Premier was unable to accede to it though he contended that his heart was as soft as that of Leader of the Opposition.

Now, what is the purpose of the M. E. P. in thwarting the Opposition at every turn even in affairs where the suggestions of the other parties do not come into conflict with the views of the Government. The M.E.P. wants the exclusive privilege to work for the people suppressing the efforts of the other parties in the same direction. This is party dictatorship pure and simple which no people with real democratic aspirations will ever tolerate.

IN A NUTSHELL

LUNUVILA INCIDENT— STILL SUB-JUDICE

The Premier evaded being drawn into making a statement on the Lunuvila shooting incident though Dr. N. M. Perera protested strongly against the activities of the Police in connection with the Lunuvila Estate strike.

SUEZ TALKS—STALEMATE!

The Five-man Menzies Mission has not seen any signs of a settlement being arrived at with President Nasser and has been searching for a fresh approach to the problem. In the meantime, the British Parliament is being recalled to discuss 'Suez' anew.

NATIONAL PLANNING COUNCIL BILL

The National Planning Council Bill was passed by the House of Representatives after the Leader of the Opposition had welcomed the Bill.

PERSONAL

Miss Saraswathy Ariacuddy (Yoges) of the Tutorial Staff of Zahira College, Gampola and Miss Sivayogam Kandasamy of Zahira College, Matale have secured the B. A. degree (Ceylon)

They are both old girls of Ramanathan College.

PATH TO PERFECTION

(Continued from page 1)

wisdom are what lead to ultimate happiness. The different intellectual sciences which are taught in the universities of today are a feeble apology for integral education which is necessary for the development of the human personality. No education which neglects certain important aspects of human life can be complete and worth its name. A well adjusted and balanced study of the essential human nature should constitute real education.

Right understanding

After one is well educated, one must direct one's consciousness and intelligence to the analysis of experience and knowledge of Truth. Understanding, willing and feeling are the three faculties in man which have to be taken as the means to the practice of the method of approach to Truth. Some make use of all these faculties in a certain proportion in their march towards God-head. Others take to an exclusive path.

The path of right understanding is the rational method of investigation of experience. Here the understanding and the will become one, the former having become another name for the movement of the force of the understanding. The experience of one's finitude implies the existence of the Infinite. The nature of Infinity is opposed to that of individuality. God is accepted not because the scriptures have made mention of Him or because the teachers believe in Him, but because one's own experience and understanding become self-contradictory in their expressions when the intelligent infinite is not accepted and also because

the infinite consciousness becomes the logical deduction of the inmost experience of the finite individual. The sense of the infinite and the ultimate reality is ingrained in the deepest experience of every one. The sense of the infinite is the indicator of and the guide to achieve perfection in the realisation of the infinite.

Contemplation on the idea of the infinite is the way to perfection. The objects of the universe are the phases of consciousness. The existence of the individual is on the same level of reality as that of the other individuals in the universe. The subject and the object are related to each other as complement, and one is not superior to the other in the grade of individual reality. Contemplation should therefore take the forms of an assertion of the conscious reality of the universe as a whole. The universe ceases to be a material presentation to one's consciousness, but discloses its true nature of consciousness. The knower and the known sink into a reality more profound than it had ever been. The individual becomes the specimen of what is systematically going on in the cosmic nature, the one purpose of contemplation and meditation being to attune the individual's processes with the Cosmic Process.

Attitude of the Mind

The attachment does not consist in any action of the body, but in the attitude of the mind. It is the intense affirmation in consciousness of the supreme validity of the indivisibility of the truth of the universe. This conscious affirmation of absoluteness should be continued until the actual realisation of perfection or

absoluteness is attained. The practice should be continuous and should be a method which transforms the other methods into itself or keeps them as subservient elements.

The method of feeling is faith. To some faith in God is the standard way of attaining Self-knowledge. Love of God and service of God through His manifestation is the principal path. Faith does not question and reason, but simply accepts the testimony of the apparent justifications of the omnipresent God being the only reality of the universe. This acceptance of the Cosmic Presence implies an attitude of reverence and love on the part of the devotee, not only towards God, but His creations as well. The human emotions are not destroyed here, but are sublimated and turned Godwards. God is loved as father, mother, son, daughter, friend, husband, wife, or master. The world becomes a pointer to God, and worldly love an indication of the love of God. The world is the body of God. Nothing is to be rejected. Everything is to be loved as a step to God-realisation.

Consummated Will

The path of the will is the austere method of determination and decision in regard to the way and the goal. The will bases itself either on faith or on understanding. The will based on faith is different from the will based on intellect, and the two wills constitute two different paths. The will that is based on faith concentrates itself on the Supreme Being which is accepted as an act of faith. As God is everywhere and the mind of man is characteristic of a behaviour which is contrary to the fullness of God, the mind should be disciplined and its modifications transformed and sublimated. Contrary modifications are opposed and replaced by others of a more beneficial nature, or the modifications of the mind are fixed on God and given a transcendental touch of the philosopher's stone of higher intuitional experience. Matter is separated from Spirit through contemplation on the essential distinction between the two and on the independence and absoluteness of the Spirit. The power of the will is such that it either completely excludes from consciousness all forms outside the infinitude or absorbs them into the consciousness of the infinitude. Thus consummated will is a means to Self-realisation.

Mr. M. R. Karalasingham J. P.,
PROCTOR & NOTARY

AND

Mrs. Karalasingham

will be pleased to have the company of their
friends and relations on the occasion of
the marriage of their daughter,

SRI RANJANI

with

Mr. K. POOLOGASUNDARAM,

Engineer, P. W. D.,

son of Mr. & Mrs. R. Kandaswamy of
Vaddukoddai East

ON

Friday, 14th September 1956 at 11-30 P. M.

NO INDIVIDUAL INVITATIONS

361. Kankasanturai Road,
Vannarponnai, Jaffna.

Everyone Is Indispensable In A Democratic State

Majority Decisions Must Be Acceptable To Minorities

(Continued from last Issue)

Equal Status : It is clear that everyone of us has to have a profession, some means of livelihood that would keep us and our families in conditions of life commensurate with our wishes, as far as is possible. If all men are equal, then all the professions that the follow, should also be regarded as equal. The unfortunate ideas that have come into existence, of high and low, both as regards individuals and their callings, have to go if true democracy is to be established. We are inclined to believe some professions as honourable, some persons as respectable, but others not so. The great problem of democratic society is to equalise the status of men as well as their means of livelihood. The only difference that can be made and should be made, is in the matter of anti-social individuals, and professions that also are such. Otherwise, we must be prepared to give an equal status to all the many professions that go to make it possible for our variegated society in all its facets, to exist and function.

In a few words, democracy is a system of human organisation in which every individual is regarded as important as everyone else; in which the professions of all unless they are anti-social, are esteemed as equally honourable and respectable; in which everyone chooses his own vocation in accordance with his taste and temperament, his inner urge and ambition, and is assured of proper competence and a suitable status; in which every individual is proud of his work and does it in a responsible manner so that all who have occasion to deal with him, can fully trust him; in which everyone gives his vote without fear or favour, for the selection of persons who should be put in supreme authority for the making of laws and the running of the government; in which people take detached views on all public questions, and do not look at such matters from the standpoint of their own personal interest or prestige; in which even though

majorities have the ultimate decisions in their hands, no minorities have the feeling that any injustice has been or can be done to them, or that they are in danger of wrong being committed on them with impunity; in which when decisions have been taken, both majorities and minorities agree to abide by them loyally, being sure that the majorities have not decided only in the interest of those they represent, but have honestly taken the interests of the minorities also into consideration; and in which there is no hankering after the arrival of some supermen to take the lead, but in which everyone feels that by his own contribution, he is ensuring the stability of the State, and is quite capable of doing so; and that as long as he lasts, he is as indispensable as any one can be.

NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO
No. 5376

Kandiah Kandavanam alias
Kanapathippillai of Karanavai North Plaintiff
Vs.

1. Veluppillai Kandiah
2. wife Theivanaipillai
3. Kanaganayagam Pararajasingam of Karanavai North presently of Assistant Accountant Irrigation Department Colombo
4. Madyaganam Kandiah
5. Sabaratnam Soorasangaram
6. Arumugam Chithamparappillai of Alvai South
7. Muthuthamby Shanmugam
8. wife Chellammah
9. Chinniah Kanagasabai
10. Murugupillai S. bramaniam
11. Murugupillai Kathirgamathamby
12. C. Chinnathamby
13. wife Sivakolundu
14. K. V. Caminiah
15. wife Chellammah all of Alvai South Defendants

To:
It is hereby notified that action No 5376 has been instituted in the District Court of Point Pedro under the partition act No 16 of 1951 for the partition/sale of the land/lands called Thalvalalai in Extent 3 Lms V C and 7 1/2 kls. and situated at Alvai Malavarayakurichy in Kaddaively.
The defendants in the afore said action are summoned to appear in Court on the 22nd day of August 1956 at 10 o'clock of the forenoon.
This 13th day of June 1956
By order of Court,
A. SRI ANMUGAM
Clerk of Court
Drawn by K. Rajah
Proctor for Plaintiff.
(O 2437 & 14)

GRAND MUSICAL RECITAL

IN AID OF

THE JAFFNA COLLEGE
BICKNELL MEMORIAL PAVILION
FUND

BY

Srimati

M. L. Vasantha Kumari & Party
(OF SOUTH INDIA FILM MUSIC FAME)

AT

VEMBADI GIRLS' ENGLISH SCHOOL
JAFFNA

ON

Wednesday, the 19th September, 1956
at 6-30 p. m.

Under the distinguished patronage of

Dr. S. SUBRAMANIAM, J.P., M.B.E.

RATES OF ADMISSION:

FIRST CLASS RS. 15-00
SECOND CLASS RS. 10-00
THIRD CLASS RS. 5-00

Tickets can be Purchased from:

The Jaffna Co-operative Stores Ltd.
150, Hospital Street, Jaffna.

The Premier Cafe,
Main Street, Jaffna.

Mis. 336. 7 & 14.

Educational Development in the Context of Democracy

(Views of Shri U. N. Dhebar, President of the
Indian National Congress)

The problem of education of children, was a challenge to the administrator as well as the educationist. They had met to consider their difficulties and to surmount them. They had to consider the integrated development of the child. For this they needed a sound system of education, efficient staff to carry it out, proper and efficient administrative machinery to regulate its tasks, proper social atmosphere both at home and outside and lastly, finance.

There must be consistency in the education provided. Parents, he said, should not consider that basic education was an inferior variety of education.

Teachers should be properly trained and should be in tune with the technique and objective of the new educational system. In this, he said society had as much responsibility as Government. The next

problem, was proper and efficient administration. The Education Department had to function differently from the other departments of State as its problems required deeper study and research into the responsibilities it involved.

There was great scope for the association of parents and other elements in society directly interested in the welfare of children. The responsibility of parents to build up the character of the child at home was very important.

"Young boys are led out of school by interested persons. Once out of school, they are led to disturb school, they are led to disturb other children. A strike in one school leads to a strike in another. And like a snowball, the thing grows in volume. Then they are led to the bazaars and ultimately prepared for a showdown. The authorities charged with the es-

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No 569

In the matter of the intestate Estate and effects of the late Theivanaipillai wife of Sithamparappillai Kathirgamu of Karaveddy West

Deceased

Sithamparappillai Kathirgamu of Karaveddy West
Petitioner

Vs

1. Sithamparappillai Sandirasegaram, 2. And wife Maheswary, 3. Sinnathamby Arumugam, 4. And wife Packiam, 5. Kathirgamu Navaratnam, 6. Kathirgamu Kanagaratnam, 7. Sithamparappillai Vettivelu all of Karaveddy West Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge, Point Pedro on the 30th day of July 1956 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the Petition and Affidavit of the petitioner dated the 30th day of July 1956 and 11th day of June 1956 having been read.

It is ordered that the 7th Respondent be and he is hereby appointed Guardian-ad-litem over the minor the 6th Respondent that the petitioner as husband of the deceased Theivanaipillai be declared entitled to obtain letters of administration and that letters of administration be issued to the petitioner accordingly unless the Respondents shall appear before this Court on or before the 13th day of September 1956 and shew sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of July 1956

Sgd. S. Thambydurai
District Judge

Drawn by
T. Ponnambalam
Proctor for Petitioners
(O 246 7 & 14)

possibility of enforcing law and order have to intervene at some stage or other. This results in casualties. Casualties provide food for the disruptionists and the vicious circle goes on. We have therefore, to train our children believing that their inner qualities can develop to the full only in the context of democracy."

SRI SIVAPATHASUNDARAM

His Place In The Saiva World

Sri Sivapathasundaram came of a family distinguished in Saiva learning for many generations. He was brought up in a very congenial atmosphere which is characteristic of a Saiva home. He was not meant for the mundane world which is enveloped in the lust for gold, passion and power. He had a great mission to perform in the Saivite world of Ceylon. That great celebrated and talented Reformer Arumuga Navalar dispelled to a great degree the poisonous mist that gathered over the Jaffna Peninsula as a result of the impact of Portuguese and Dutch rule. He did spade work in stemming the tide of foreign missionaries who moved

By

S. SINNADURAI, B. A.

heaven and earth in implanting a foreign faith and culture in the Jaffna Peninsula. By his inspiring books on Saivism by his captivating and charming lectures, by his Saivite practices and by his dynamic personality, Navalar sowed the seed for the permanent and inscrutable Saiva plant in the soil of Ceylon. The mantle of continuing the work done by the great Navalar fell on the shoulders of no less a person than Sri Sivapathasundaram who was qualified in every respect for the stupendous task. Sri Sivapathasundaram realised that the propagation of Saiva learning depended on the Saiva children who were to become the future citizens of their country. For their good he wrote the Saiva Potham Series and notes for Thiruvarpayan. These will always stand as a landmark for his profound knowledge in Saiva Siddhanta philosophy and his sound knowledge of Agamas and Vedas. The Saiva School of Hinduism written by him in English created an indelible impression in the minds of Western scholars. A New York lawyer wrote to Sri Sivapathasundaram in 1935 that though he had been studying every book on Philosophy, he found that they were unsatisfactory and that when he read the Saiva School of Hinduism he found in it the philosophy he was seeking. He was a great teacher in the strict sense of the term. He was a maker of men. The thousands of

pupils who had passed through his hands at Victoria and Parameshvara Colleges and other schools would bear testimony to the fact that he reformed the lives of many a youth and that he was instrumental to a great degree for their spiritual educational and material advancement. He was a glaring example of the proverb "Example is better than precept". He practised everything he preached.

We are living at a period of the parting of ways. Dark days are ahead of the Tamils. Tamil has been driven to the background by the present Government. If things are led to drift on like this, then there will come a time when religion also will be in grave danger. Buddhism may have State recognition to such an extent that non-Buddhists may discard their religion and become converts to Buddhism. During the rule of the Portuguese the Dutch and the British many became converts to Christianity. The ancestors of the present Tamil Christians were all Saivites. Such a state of affairs may be repeated at present. The fundamental principles of Saivism are built on rites. The rites performed daily at temples and at festival times and the rites performed in marriages and funerals and various observances have great significances which train a Saivite in the right line so that he may march towards the realisation of the Almighty. At this critical juncture we need a thorough religious renaissance. The knowledge of Saiva Sastras and the significance of religious rites becomes absolutely necessary. If we want to preserve our religion the men of light and learning should carry on torch of learning to every door. First and foremost the Brahmins must come to the rescue. They must be repositories of learning. They must be well-versed in Vedas and Agamas. Realising the importance of Saiva rites Sri Sivapathasundaram wrote a book on Saiva rites called "சைவக் கிரியை விளக்கம்". This book must be read by all Saivites. If we want to perpetuate the memory of the great Saivite Scholar and leader, we must take early steps to establish,

1. A school for Brah-

Symbol of International Spirituality and Synthesis of Yoga

Major-General A. N. Sharma
(Retired Director of Medical Services, Indian Army)

From early times many races and many religions met on this sacred soil and strove to reconcile their thoughts, their aims and their objects, in order to prove that the world consists of one people in different stages of development towards the common goal of God-realisation.

Swami Sivananda represents the conscience of the true religion of the world. He is the symbol of the message of Mother India for mankind, the message of love and peace, unity and reconciliation.

From a perusal of hundreds of books written by Sivananda the prolific writer, it would appear that the different peoples of the world are merely the branches of the one universal human race. This one thought has been given a visible embodiment in the life and writings of Sivananda. He represents, as it were, a self-realised Soul.

The sands of time are running fast. It is lucky for us to see such a great prophet of our age in flesh and blood and take counsel from his way of life, his talks and advice.

What we see in Sivananda's life is a confirmation by personal experience and testimony of the fundamental truth which has been handed down to us from times immemorial in our great land where metaphysical and spiritual truths have come out of the inner minds of a long line of prophets and sages. Religion to us has been a passionate participation in the mystery of the true Being. Sivananda has made the whole system of synthesis of Yoga so clear and so simple for us. We are lucky to be born in such stirring times when the inner

min priests, trained in Vedas and Agamas, emphasis being laid on religious rites.

2. A Devaram School—A school called Sivapathasundaram Devaram School should be established as early as possible. The Jaffna Saiva Paripalana Sabhai and men of Saiva learning must take an initiative in this matter.

path has been lighted by this Universal Teacher for all nations and all countries without any distinction of colour, or creed. Religion to Sivananda is a personal insight into Reality and clear experience of Truth.

Gandhiji said that truth is God and God is Truth. As naked eyes see the sky, sages like Sivananda see the Supreme Truth constantly. He feels that he knows God because he has experienced that Truth and that Reality, and he is ready to lead every one of us through the spiritual path if we are sincere and if we have the will to apply ourselves to this sacred and necessary task. This is the purpose of our human birth and it is time that we realize that we should no more waste our precious life. Sivananda is calling us from a high pedestal to come and be saved. Are we going to take time by the forelock and step on the gas a bit and reach his lotus feet in quick time?

Religion does not consist in the profession of a creed, in the subscription to formulae in the mechanical performance of rites, but it consists in entering into the very heart of Reality, the transformation of our own self from within, the renewal of our awareness, and the development of our sanity and intellect.

Sivananda calls us to develop that God-consciousness which the line of prophets and sages felt throughout the ages, and he is ready to lead us on through the right path towards our spiritual heritage.

Here is a Jivanmukta who has by his personal experience raised himself into universal consciousness of the Supreme and has united all types of Yogas and paths and simplified them for our benefit, free from dogmas, with absolute freedom of inter-relation, and freedom of expressing that mysterious Reality in any way which appeals to our mind and consciousness, knowing all the time that it is impossible to fathom the unfathomable in words.

He has constantly experienced this Reality

through his whole being and there are no words adequate enough to express this great Reality by any phrase. His forceful personality salutes all Bhaktas, all Jnanis, all Hatha Yogis, all Raja Yogis, and those sincere devotees who seek the Lord in various forms and as the formless one. He has combined all systems into one and has shown a new way to every human being whatever his religion and his belief in order that he may follow the path in all sincerity. Thus Sivananda has become a world teacher and the prophet of our age.

He has proved beyond any kind of doubt that if we are really religious, we shall never adopt any kind of exclusive attitude.

(Continued on page 6)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 205

In the matter of the estate of the late Visuvalingam Senathirajah of Vadukoddai East Jaffna Deceased

Ponnammah widow of Subramaniam Visuvalingam of Vadukoddai East Petitioner
Vs

Thangammah daughter of Subramaniam Visuvalingam of do Respondent

This matter of the petition of the above named petitioner coming on for disposal before P. Sri Skanda Rajah, Esqr District Judge, Jaffna on the 1st day of August 1956 in the presence of Mr V. Nagalingam, Proctor for petitioner and the affidavit and petition of the said petitioner having been read; it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the said deceased as his mother and an heir unless the said respondent or any others shall appear before this court on the 10th day of September 1956 and show cause to the satisfaction of the court to the contrary.

This 1st day of August
1956

Sgd. P. Sri Skanda Rajah
District Judge
(O 238 31 & 7)

ESSENCE OF DEVOTION

The Feeling Of Oneness

[Acharya Vinoba Bhave's frank talk to the people of Tamil Nad in India which is published below will afford useful reading to those parties and societies which purporting to work for the people in Tamilakam in Sri Lanka bring about disunity.]

I see that men and women in Tamilnad are full of devotion. But it has become stagnant. It is not flowing like the dancing stream of water. The devotion must flow freely like the mountain stream. Otherwise it becomes putrid. The essence of devotion is the feeling of oneness. A man of devotion has a sense of unity with society and the world. When he begins to be conscious of his separateness the flow of devotion begins to dry up. This is what has happened today. I was reading the Tamil classic Tiruvachakam. Therein I came across the following line. "We have not learnt to live in communion with all. To be one with God really means to be one with the universe. Society, Universe and God mean the same thing for the devotee."

Man is organically related with land and the world around him. He will not be able to live even for a moment if he really cuts himself away from the world. The light and air he needs, the food and shelter he gets compel him to accept his relationship with land and the universe around him. Life is lived in relationship. It is only when one is in complete harmony with the larger universe around that one is healthy and happy. Ill health and sorrow are the inevitable results of disharmony. Unfortunately we have forgotten this. We have lost that sense of belonging to society. We have lost the sense of organic unity with society. We have become separate entities. We have even lost the spontaneous feeling of neighbourliness.

Almost every villager borrows money when there is marriage in the family. All thus get into debt. Why should not every family contribute something to the marriage expense of the neighbour? No one then will borrow money. Unfortunately, even when there is death, neighbours do not come out and help. We have lost today ordinary sympathy and fellow-feeling. During the harvest season every peasant keeps awake at night to guard his standing crop. But they

never think of forming a union and doing the work collectively by turns. And we have the caste differences. So every thing today divides and separates. There is no sense of unity, no genuine goodwill and trust. Each is against all. How can such a society ever prosper and be happy?

How can there be God and devotion to him in such a society? Is it any wonder that every one is so full of envy, anger and lust? God is Love. In a society where God exists there will be Truth and Love. We have therefore to acquire the art of living in complete harmony with society, universe and God. Bhoodan is a humble attempt to restore the sense of unity, which modern man has lost.

There are in every village some who have land and some who are landless. But all have hunger and all have hands. If all have some land and if everyone has to work on it, it will conduce to the well being of all. But we refuse to understand this obvious proposition. As a result of this our villages are steeped in ill health, poverty and suffering. Let all the villagers come together and live as one family and their condition will change overnight. Bhoodan is a call to live as members of one family. If there is love in the heart one can realise God.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 203

In the matter of the intestate estate of the late Saravananthi Appucuddy of Kanderodai Jaffna who died at Kuala Lumpur in Malaya Deceased

Pooranam alias Nallammah widow of Saravananthi Appucuddy of Kanderodai Jaffna

Petitioner

Vs.

1. Tharmalingam Kandasamy and wife
2. Sivapackiam both of Kanderodai presently of Malaya
- Minor 3. Thavamalar daughter of Appucuddy
4. Selvamalar daughter of Appucuddy both of Kanderodai Jaffna. They both being minors by their

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 9-9-56 TO 15-9-56

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

The first half of this week will not be very favourable. Specially Monday Tuesday and Wednesday must be spent with care. Rest of the week will be favourable. Success in new undertakings promised.

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

New enterprising will not bring in the desired results. You will have to fall out with some of your nearest relatives or friends. Spend Wednesday evening Thursday and Friday with care. Last day of the week will be comparatively favourable.

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

Except for the last day this week promises to be favourable. You will be able to triumph over your enemies. Financial gains and social success also promised. Last day of the week must be spent with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Work will be heavier than usual this week. You will have to be careful in all your undertakings. Efforts will not bring in the desired results. Avoid clashes with superiors.

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

Health will be far from satisfactory this week. Quarrels and misunderstandings in the domestic field shown. Keep your temper under control. Financially too a difficult week.

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

Not a very favourable week. Work will be heavier and you will have no mental peace. Financial luck promised week end but you will not be able to save anything.

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

You will have to work hard for your success this week. New ventures should be handled with care. Friends will be very helpful. Some domestic upsets likely week end.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

Health should improve this week. You will be able to solve certain personal problems and gain popularity; social success also promised.

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

You will succeed in most of your undertakings this week. New ventures will bring in good results. Domestic harmony and triumph over enemies also promised.

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

Friends of the opposite sex will cause you some annoyance this week you will be quick to misunderstand others. Health too will be far from satisfactory.

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

A very favourable week. Triumph over enemies and financial gains promised. Personal problems will be solved and you will gain much fame and recognition.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

There will be constant troubles and misunderstanding in the domestic field this week Expenditure too will be heavy. There will be no peace of mind.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 57.

In the matter of the estate of the late Vairavey Chinnappah of Ketpoly Deceased. Karthikesu Sadasivam of Ketpoly

Vs.

1. Kandar Ponnambalam
2. Chinnacheli widow of Ambalavanar Kanapathipillai
3. Kasey Chinnatamby and wife
4. Chinnappillai
5. Sithamparam widow of Kanapathiar Chinnatamby
6. Namasivayam Murugesu
7. Vallipillai widow of Vairavan Chinniah
8. Namasivayam Sithamparapillai
9. Karthikesu Varitamby
10. Nagar Thamu and wife
11. Annamuttu
12. Karthikesu Chinnatamby
13. Karthikesu Rasarathinam
14. Kathiresu Sivanesan and
15. Eledohumy widow of Saravanan Kandiah all of

do. Respondents.

This matter of the petition of the petitioner praying that he be declared entitled to have letters of administration to the intestate estate of the abovenamed deceased and letters of administration issued to him accordingly coming on for disposal before S. Thambidurai Esq., District Judge on the 31st day of May 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 he is hereby declared entitled to have letters of administration to the intestate estate of the abovenamed deceased and letters issued to him accordingly unless the respondents or any others shall show sufficient cause to the contrary on or before the 26th day of June 1956 at 10 a. m. Or Nisi extended for 11 9 56. This 10th day of June, 1956

Sgd. S. THAMRIDURAI District Judge.

Dawn by Sgd. C. R. Tambiah Proctor for Petr. (O 245 7 & 14)

guardian - ad - litem 5. Veluappillai Veerasingam of Kanderodai Jaffna

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna, on the 30th day of July 1956 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 5th respondent be and he is hereby appointed guardian-ad-litem of the 3rd and 4th respondents who are minors for the purpose of these proceedings and that the petitioner be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration of the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 10th day of September 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of July 1956 Sgd. P. Sri Skanda Rajah District Judge (O. 244 31 & 7)

Symbol Of.....

(Continued from page 4)

What is unique is universal also. We should never repudiate anybody as a useless sinner or beyond hope of redemption as everyone has a chance of rising to the full stature of life and of Godhead

You have only to see to believe that Sivananda is kind to all, has a good word for all and has hopes for all. Are we determined to come to his expectations or are we going to fail? Are we going to lose this golden chance of meeting the prophet of the age or are we to go stagnant? We must make our choice if we are determined to let him lead us on to the goal of Truth and Reality

His love is the Light of the Eternal. He sheds his rays of magnetism on all alike. Love is unity. Such a love has no boundaries. It enters, vitalizes and animates without let or hindrance all things in the Universe. Such is the nature of the love that emanates from his heart

He has said again and again that we must have first the knowledge of the truths, principles, powers and processes that lead to God realization-next comes a patient but persistent application of the knowledge in our day-to-day effort. If our effort is sincere, his influence, his suggestion, his personal example and his assistance will always be available for us in order to lead us quickly to the goal.

Let us, therefore, hurry up to Sivananda and solve all our problems once and for all by following his simple instructions such as these:

"1. Renunciation of attachment to work and its fruit is the beginning of a wide movement towards an absolute harmony in the mind and soul which must become all-enveloping, if we are to be perfect in the spirit.

"2. The Lord is there equally in all beings; we have no distinction between ourselves and others; the wise and the ignorant, friend and enemy, man and animal, saint and sinner. We must hate none, for in all we have to see the one disguised or manifested at His Will".

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 208

In the matter of the intestate estate of the late Ponnupillai alias Pannammah widow of V. S. Kanagasabai of Tellippalai East. Deceased

S. Kandiah Balasubramaniam of Vannarponnai, Jaffna. Petitioner.

Saraswathy daughter of Kanagasabai of Tellippalai East presently of Vannarponnai Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 2nd day of August 1956 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased as next of kin and that the same be issued to the Petitioner unless the respondent or any other person interested shall on or before the 17th day of September 1956 and show cause to the satisfaction of this Court to the contrary.

This 2nd day of August 1956
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
M. Sithambaranathan (Sgd)
Proctor for Petitioner.
(O. 249, 7 & 14.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 209

In the matter of the intestate estate of the late Periar Suppiah alias Sivaraman of Changanai West. Deceased.

Eladachumy alias Rasamani widow of Periar Suppiah of Changanai West. Petitioner.

Vs.
Minor 1. Ampikadevi daughter of P. Suppiah, and
2. Vyraavan Velupillai of Changanai West. Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire Addl. District Judge of Jaffna on the 7th day of August 1956 in the presence of Messrs Subramaniam and Somasundram proctors on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the 2nd respondent abovenamed be appointed guardian-ad-litem over the 1st respondent abovenamed minor for the purpose of representing her in the above proceedings and that Letters of administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed as the widow of the deceased unless the respondents or any other person or persons interested in the above estate shall appear before this Court on or before the 17th day of September 1956 and show sufficient cause to the contrary.

The 7th day of August 1956
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by,
Subramaniam & Somasundram
Proctors for Petitioner.
(O 247 7 & 14)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 204

Sinnammah widow of Sithambarapillai Velupillai of Karanvay South.

Vs. Petitioner.
1. Sivapakkiam wife of Murugesu Nagamuttu
2. Murugesu Nagamuttu
3. Velupillai Krishnasamy
Minor 4. Velupillai Subramaniam
5. Sithambarapillai Kandiah all of Karanvay South Respondents.

In the matter of the Estate of the late Sithambarapillai Velupillai deceased of Karanvay South.

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 1st day of August 1956 in the presence of Mr. V. S. Somasundaram Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 1st August 1956 having been read.

It is ordered that the said 5th respondent be appointed guardian ad litem over the minor 4th respondent and that the said Petitioner be declared entitled to have Letters of Administration to the Estate of the said intestate as his widow and as the respondents or others interested shall on or before the 10th day of September 1956 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the minor before this Court on the said date.

1st August 1956.
(Sgd.) P. Sri Skanda Rajah,
District Judge,
Jaffna.

(O 242 31 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 206T

In the matter of the intestate Estate of the late Kanagasabai Chellappah of Navatkuli who died at Wellawatte North. Deceased.

Annammah widow of Kanagasabai Chellappah of Navatkuli. Petitioner.

Vs.
1. Sivapragasam Sornalingam and wife
2. Umathevi both of Navatkuli presently at Valachenai

3. Chellappah Nadarajah of Navatkuli presently at No 8 Mumtaz Mahal Road, Colombo. Respondents.

This matter of the petition of the petitioner abovenamed praying that Letters of Administration to the Estate of the deceased abovenamed be granted to her coming on for determination before P. Sri Skanda Rajah District Judge, Jaffna, on the 15th day of August 1956 in the presence of Mr S. Siva Rajah Proctor on the part of the Petitioner and her affidavit and petition having been read.

It is ordered that Letters of administration to the Estate of this deceased be granted to the petitioner as widow of the deceased unless the Respondents shall appear before this Court on or before the 2th day of September 1956 and show cause to the satisfaction of this Court to the contrary.

The 15th day of August 1956
Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
Sgd. S. Siva Rajah
Proctor for Petitioner.
(O 240 31 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 207 T.

In the matter of the Last Will and Testament of the late S. Ramu Kandiah of Alvai North. Deceased

Thangammah widow of S. Ramu Kandiah of Alvai North. Petitioner

Vs
Wallippillai widow of Chellappah of do Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 1st day of August 1956 in the presence of Mr. C. Krishnapillai, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner and that of the Notary and witnesses dated 29th of June 1956 having been read:

It is ordered that the Last Will and Testament No. 13372 dated 2nd January 1954 attested by C. Krishnapillai Notary Public the original of which has been produced and the same is hereby declared proved and it is ordered that the Petitioner abovenamed is the Executrix in the said Will and she is hereby declared entitled to have probate unless the Respondent abovenamed or any other person or persons interested shall on or before the 17th day of September 1956 show sufficient cause to the satisfaction of this Court to the contrary.

On the 1st day of August 1956
Sd. P. Sri Skanda Rajah
District Judge

Drawn by
Sd. C. Krishnapillai
Proctor for Petitioner.
(O 241 31 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 210

In the matter of the intestate estate of the late Vyramuttu Selvadurai of Tholpuram. Deceased.

Selvadurai Pathmanathan of Tholpuram Vs. Petitioner.

1. Sivakamam widow of Selvadurai
Minor 2. Selvadurai Paramanathan
3. Yokaladechumy daughter of Selvadurai
4. Thanaladechumy daughter of Selvadurai all of Tholpuram Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire Addl. District Judge, Jaffna on the 7th day of August 1956 in the presence of Messrs Subramaniam and Semasundaram Proctors on the part of the petitioner and the affidavit of the petitioner having been read;

It is ordered that the 1st respondent abovenamed be appointed guardian-ad-litem over the 2nd, 3rd and 4th respondents abovenamed minors for the purpose of representing them in the above proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed as an heir to the estate of the abovenamed deceased unless the respondent or any other person or persons interested in the above estate shall appear before this Court on or before the 17th day of September 1956 and show sufficient cause to the contrary.

The 7th day of August 1956
Sgd. P. Sri Skanda Rajah
District Judge.
(O. 248. 7 & 14)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

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

வாங்குநீதி வழங்கு பெய்க் மலிகைஞ் சர்க்கமன்னை
கோனமுறை யரசு செய்யக் குறைவினா துயர்க்கை வாழ்க
காண்மறை யநங்கு னோங்கு கற்றவம் வேண்டி மலிகை
மேன்மைகொன் னைவ ரீதி வினங்கு வகை மேல்வாம்.

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road, Vannarponnai, Jaffna, on Friday, September 7, 1956.
Editor: R. N. SIVAPRAKASAM.