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JAFFNA, FRIDAY DECEMBER 14, 1956

NO. 36

HUMAN RIGHTS DAY HAS COME AGAIN

Pooling Knowledge In Peaceful Co-operation

December 10 was again celebrated this year as Human Rights Day.

It marks the eighth anniversary of the proclamation of the universal declaration of human rights by the United Nations General Assembly as a common standard of achievement for all nations and all peoples.

Men of intellect and conscience around the world have recognized the fundamental importance of the goals set forth in the declaration in our continuing effort to reach stable positions of peace and economic prosperity.

One of the most important figures in this regard is Dr. Charles Habib Malik of Lebanon, philosopher, educator, statesman.

As one of a host of diplomatic and world organization assignments Dr. Malik served on the United Nations Human Rights Commission and was one of a group of three drafting the United Nations Covenant on Human Rights.

Several months ago the Voice of America inaugurated an international radio symposium, the first of its kind, on the problems and prospects of the future. In the conviction that knowledge pooled in peaceful co-operation can benefit all mankind, leading international authorities—in science, in education, in religion, in other fields of human thought and endeavor—have been invited to look ahead with a world wide audience.

In recognition of his impressive achievements,

Dr. Malik was asked to speak on this symposium. His reflections, eminently relevant for consideration on Human Rights Day, are carried below:

The nation will remain as a basic political concept, but sovereignty is already undergoing fundamental transformation. In this transformation and sovereign nation will of course remain free to decide what it pleases, but the increasingly interdependent world will bring to bear upon national decisions many more limiting factors than it did in the past. Wise leadership will have to take these factors into account; the alternative is chronic instability.

Thus internationalism will be modulated among other things, by interculturalism. Already it is evident that there are six or seven cultures in the world which move and act each more or less as a bloc in international relations. The ultimate problem is not therefore political; it is rather how these distinct, and at times antagonistic, world views can live together in peace. The political is often the instrument, more or less disguised, of the cultural. Peaceful and productive international relations require an order of freedom, tolerance mutual respect. They also require clear separation of realms—namely, the natural, human, almost unlimited realm where common action is both possible and necessary, and the special realm of ultimate convictions where each must feel secure under the protection of the

order of freedom and respect. There should be a common, human, natural realm, or else there is utter despair of reason.

It is the historical duty of those who understand these things to press and work for this order of freedom. Considering that the world has had some history of a few thousand years in which its various parts developed more or less independently, a culturally pluralistic world becomes an absolute necessity in a physically unified world. Pluralistic freedom, then, is not the special philosophy of this or that nation or culture or group of nations or cultures; it is an absolute, immediate historical necessity. If it happens also to coincide with the basic idea of some cultures, then these cultures must be thankful that their ultimate principle has anticipated the present necessities of history. That is their deepest source of strength, to which they cannot prove unfaithful.

Nor is "co-existence" the invention of this or that ideology. It is a welcome, if perhaps also belated, recognition of the order of freedom. It is another term for the historical necessity of which we have spoken, whether or not communism had ever existed. Properly understood and genuinely held, it is a triumph for the idea of freedom. Freedom must exploit this triumph in its own interests, which, as we have seen, are the interests of peace.

But there are two senses to freedom: freedom of the group and

HORROR AGAIN IN HUNGARY

WORKERS STRIKE

What time the U. N. General Assembly is devising ways and means to obtain a peep inside Hungary without hurting the feelings of Russia, the workers of Hungary are waging an economic war against Soviet intervention in Hungary.

Southern Hungary has become the centre of resistance. Workers and miners are literally fighting the Kadar regime. The workers' underground radio was heard to say

"The Government has now shown that it does not

respect and never will respect our work. The workers and peasants must remain united. The other side wants an open struggle. We workers are not counter revolutionaries. We have fought to gain liberty.

Manivasaga Vila

Manivasaga Vila commences on Saturday 15-12-56 at 3 p. m. at the Sivan Temple, Karainagar and will go on for four days.

Srimath Manicavasaga Thambaran Swamigal of Tharmapura Adeenam will declare the Vila open. Several scholars including Sri Madura Vira Sivasubramaniam are expected to participate. Daily programme includes speeches, Thiruvagam Recitals and Thiruvembavai worship at the shrine. The Vila will terminate with a music Recital of devotional song by Urrikadu K. Nadarajah and party on Tuesday night (18-12-56) to enable pilgrims for Arudra Dharshan of Sri Nataraja to attend.

freedom of the individual. There is freedom of the group or culture or nation to be itself vis a vis other groups or nations or cultures; and there is freedom of the individual to seek and know and be in the truth. The latter alone is what is meant by freedom of thought and conscience. These two freedoms need not conflict with each other, and in a genuine order of

Though the Central Workers' Council has been dissolved by the dictatorial interference of the Kadar Government yet the leaders of the workers are determined to drive away Russian interlopers.

According to available reports from foreign newspaper service it can be easily assumed that Hungary though battered mercilessly by the Soviet Troops has not been humbled. The fact that transport has virtually come to a standstill despite the repeated appeals of the Government on the Radio indicates that the workers mean what they do.

Soviet military has virtually occupied Hungary. Russia has not been granted sovereign powers over any independent states. Hungary is a free nation. Yet the entire U. N. O. has been baffled by the Reds. What is the reason for all these slow moving resolutions of the U. N.? India has taken a philosophical stand and regards the U. N. as 'a centre for harmonising of conflicting interests.' But who can bring about harmony with a Big Power that freely uses the Big Stick of armed aggression notwithstanding the several resolutions of the peace-loving U. N.

(Continued on page 2)

NOTICE

The Saivaprakasa Press and the offices of the Hindu Organ and Intusathanam will be closed on Wednesday the 19th inst. on account of the Thiruvathirai Festival.

MANAGER.

WANTED

An experienced Foreman-Compositor who has a thorough knowledge in composing English and Tamil.

Technical knowledge in printing, using Cylinder machines or Treadle machines, will be an additional qualification.

Apply Manager, "Hindu Organ", Vannarponnai, not later than 17th December 1956. (M. 419. 23-14)



தமிழ்ச் சிவாயவே நானாளுந் கல்வியும் நமச்சிவாயவே நானறி விச்சையும் நமச்சிவாயவே நானென் நேத்துமே நமச்சிவாயவே நானென்றி காட்டுமே.

Hindu Organ

FRIDAY, DECEMBER 14, 1956

Treasure These Thoughts

Do not think that the remembrance of God, while doing your work, will in any way be a hindrance. On the other hand, you will see that those who work forgetting God cannot do it as efficiently as those who do it with Godthought.

DICTATOR DAHANAYAKE

It is to the undying discredit of parliamentary tradition of this country that Premier Bandaranaike has become unequal to the task of keeping his ministerial colleagues in check within the bounds of generally accepted democratic principles of government. Ministers vying with one another for creating communal sensation of an aggressive character with a view to impressing on the electorates the significance of their efforts to annihilate everything that is non-Sinhalese, have assumed extra-ministerial powers and have become each a

Prime Minister after the manner of the dictators of the Moscow make-up. The Minister of Education has forced the pace in unholy haste and has set in motion several administrative regulations over the heads of Departmental chiefs. Mr. Dahanaike has taken upon himself the entire burden of implementing the Sinhala Only Act and in his anxiety to fill this self appointed role has chosen the sacred sphere of education for his crusade of desecration. We do not want to refer here to the subtle attempts that have been made to set community against community among the minorities. It will be sufficient if we draw the attention of the Premier and the public to an item of news in the press that the Minister has directed the officers who are responsible for admitting trainees to training Colleges to reduce the quota of Tamil trainees and to increase that of Sinhalese trainees. In this act of deliberate discrimination that is designed to disregard all established conventions and traditions of the principles of recruitment to the teaching service, Minister Dahanayake also tries to be cynical by stating that the proposed step of reduction of quota is in the interests of Tamil trainees themselves as otherwise the absence of suitable vacancies would create a tantalising situation for the trained teachers who are awaiting employment. This method of reasoning is quite comparable with the general conception of the M. E. P. and the inner mind of the Ministers!

All that can be said in this connection is that the M. E. P. Ministers are setting the stage ready for the Tamil-speaking people to offer resistance to the Sinhala Only Act at every turn. It was generally presumed that Premier Bandaranaike did not want to go beyond placing the one clause one Language Act on the Statute Book and that there was every possibility of still allowing the continuance of parity of status of both Sinhalese and Tamil. The Tamil speaking people would not have refused to discuss with the Government, on the basis of parity, administrative details. But the Ministers of the M. E. P. have taken a very different attitude and have chosen an aggressive line of action that cannot but create a permanent rift between the Sinhalese speaking people and the rest.

RAMANATHAN REMEMBRANCE

At a time when pseudo-patriots are attempting to interpret the word 'Ceylonese' in a communal context, it is a relief to remember the doughty Champion of the Ceylonese, the Great Ramanathan. It is true that during the last lap of his political career, Sir Ramanathan was able to see a change of outlook in some of his colleagues. The shadow of shady communalism was cast by the then coming events of the Donoughmore Reforms. But worse vicissitudes have taken place since the departure of the revered leader. Today the situation in Sri Lanka is absolutely menacing. Only a leader of the intellectual calibre of Ramanathan can save the situation. Let us all Ceylonese remember the dignified leadership of Ramanathan, the Hero of 1915, at this hour of national crisis in order that the entire nation may be inspired with noble purposes and great ideals untroubled by the corroding influence of vicious communalism and vindictive cliques.

The Dahanayake Regulation on 'Mother Tongue Medium'

The Minister of Education has sought the approval of the House of Representatives for his amendment to the existing regulation under the Education Amendment Act regarding the medium of education in the mother tongue. The amendment reads thus: notwithstanding anything in the preceding paragraphs of this regulations, instruction shall be given, in a secondary college or school, to a Tamil pupil or to a pupil who is neither Sinhalese or Tamil, through the medium of Sinhalese Language if the parent of the pupil so requests and if there are in such school or college facilities for instruction to be given in Sinhalese Language.

Promotion

Mr. P. SriSkandaRajah; District Judge, Jaffna has been promoted to the Special Class of the Judicial Service.

HUMAN RIGHTS DAY.....

(Continued from page 1) freedom they would not; but in fact they do. In the majority of cases today, the quest or exercise of group freedom entails either as a matter of principle or as a matter of necessity, the curtailment of individual freedom. People want national or class or cultural freedom but they will not concede freedom to the individual to hold different views on fundamental matters from what the culture or the class or the nation does. They thus betray a static conception of the character of their group, not knowing that group character can change and, at times, must change—especially in a nonstatic age—provided human dignity is thereby either enhanced or at least undiminished. They subordinate the individual to the group, not knowing that the group has no eternal destiny whereas the individual human soul is immortal. Groups, all groups, exist in the service of this soul.

How to reconcile group freedom to individual freedom is one of the most important challenges facing the world in the second half of this century. The Universal Declaration of Rights is helpful in meeting this challenge. It works out in measured terms a balanced view of the rightful claims of both types of freedoms; it enjoys enormous prestige, having been most carefully elaborated by the United Nations and adopted without a single dissenting vote; and it has already been significantly energized throughout the world. But there will never be any genuine reconciliation in the idea of freedom, any real peace in the order of freedom, if believers in individual freedom are going, for any reason whatsoever, to falter or faint in their persuasion. Group freedom is a primitive, robust massive thing; it will always naturally assert itself; it hardly needs any special protection. It is individual freedom that is relatively new and fragile, and that therefore requires every possible tender care. The ultimate problem of the twentieth century is neither war nor peace, neither justice nor liberation, neither security nor the self-determination of people, neither Asia and Africa nor the place of America and Russia in the modern world; much as all these are real and insistent

issues. The ultimate problem with which we have to wrestle is whether under the pressure of group, nation, culture and the machine, some remnant of man, of the individual human person, can still be saved. It is man who is in peril and not the society of men. And should those who believe in man themselves succumb to these pressures, man will be lost.

This does not mean—it cannot mean—that the objective economic, social, cultural and political rights are not real and should not be promoted and observed. My point is that these are so conspicuous and vociferous today, so ably advocated and thunderously agitated for, that there can be no possibility that they will not be attended to. The real danger is that in the process man will be lost, leaving behind him only a drab, mechanical array of cultures and groups soullessly pitted against one another, without inner personal freedom and therefore without hope and without joy. Never was it more necessary to stress, to bring and point out, to insist upon, the human, the free, at the same time that the material and social and cultural clamor for attention, than it is today. Otherwise the latter could easily end by swallowing up and abolishing the former, and the most precious thing in man, the freedom of his mind and conscience, will have gone. And when freedom is gone and the joy and being of the spirit is choked, all the technology and "culture" and national glory and material well being in the world will avail man nothing.

Death of Dr. Ambedkar

We regret to record the death of Dr. B. R. Ambedkar, leader of the Scheduled Castes Federation of India. The death was sudden. Dr. Ambedkar recently embraced Buddhism.

Dr. Ambedkar was the stormy petrel of Indian politics in the context of the Harijan Reform movement, in the pre-independence days. He would not accept the services of Mahatma Gandhi in the Harijan cause though Harijans spontaneously acclaimed Gandhiji as their champion reformer,

Women In Ancient India

(Continued from last Issue)

Another lady of Upanishida fame is Maitreya who also joins in the debate with Yajnavalkya. She was a Brahmadhini (desirous of the knowledge of Brahman). She was described also as one of the wives of Yajnavalkya, the other being Katyayani, who was of worldly temperament. Yajnavalkya, who wanted to become a Sannyasin, agreed to divide between both the wives what he had. While Katyayani accepted the riches and things of enjoyment, Maitreya asked "Lord if this whole earth with all its treasures were mine, then can I obtain immortality through them?" Yajnavalkya replied, "Your life will be happy like that of the rich who are possessed of things of enjoyment but there is no hope of attaining immortality by riches or deeds that are done by riches." On hearing which Maitreya said "What should I do with that which cannot raise me above death? Give me what thought knowest beyond death." "Come and sit beside me" said Yajnavalkya "and I will tell thee what thou desirest." Then followed the discourse regarding the way to immortality after giving which as the legacy to Maitreya, the sage retired to the forest. Maitreya had preferred the wealth that lasteth for ever, the knowledge of Brahman, to the petty riches of the world.

Buddhism had also, as its fountain source, the Upanishads and we have many interesting references to Buddhist nuns, who lived about the same time as Gargi and Maitreya. Their utterances have survived and are known as *Therigatha*. *Theri* means one who grows old with knowledge and *Gatha* means a song. This is included in the Buddhist canon. It is in the second of the Tripitakas, the Sutta-Pitaka. One of the Theris was Mahapajapati—Gautami. Mahapajapati is the designation of the King's chief Queen. After the death of Lord Buddha's mother Maya Devi, Gautama Devi became the chief Queen of King Shuddhodhana. When all the members of Buddha's family embraced the new religion she also joined it. It was at her request that Lord Buddha established an independent Ashram for the Theris. She can thus be described

as the mother of the Sangha. The Theris came from all classes of society, from the palaces of Kings and from the hovels of untouchables. Anyone who was genuinely earnest about religious life was accepted by Buddha into the Sangha. The longest of these Gathas was composed by Samedha who was the daughter of the Chief Queen of the King of Kroncha. She was born in the city of Mantavati. Anikarta the King of Varanavati was attracted by her beauty and wanted to marry her. He himself came to woo her but she refused and according to her wishes, her parents had her admitted to the Sangha. She describes in the poem her birth, parentage and renunciation. She was brought up tenderly and well educated: a good orator and devoted to her religion. She said to her parents "There is no happiness in this transient life. The body is of flesh and blood subject to death: I would rather choose death than a worldly life". To her lover she said "I have no attraction for worldly life: one born must die; Kings surrounded by wealth have died; wealth and happiness brought by it are transitory. It brings sorrow and suffering. Go to your home O King, I want to follow the path of Truth". The princess joined the Sangha and attained Nirvana.

There are other touching stories like that of Ishidasi who had married in turn a merchant of high family, the son of a rich man and a young Bhikshu who gave up his robes to marry her. She had been a faithful and loyal wife serving all of them humbly but they had all left her for no fault of her own. Her goodness being only fault and ultimately she entered the Sangha and obtained peace of mind. There was Bhikshuni Jivakambavanika who was so named as she fell into the snares of a cunning man called Jivaka. As she was roaming about the mango grove of Jivaka, he obstructed her path and asked her to be his Queen. "You are like a full blown flower. It is spring, trees are in full bloom; fragrant is the air; Give up your robes and let us enjoy in this picturesque garden." She replied with disgust "Why all this talk. This body

is the abode of death. Why do you long for it?" Jivaka described her physical beauty, the charm of her eyes and his desire for her. She protested, described the transitoriness of her beauty and at the end plucked her eyes from their sockets, presented them to him saying, "Here are the eyes that you admired so much." The amorous villain being ashamed of himself, begs her pardon. She returns to Buddha and it is said, by his grace, she got back her eyesight.

The stories of these great women of Ancient India clearly indicate how they had reached a high standard of education and culture, were able to think and act independently and attained the highest goals of life, mankind can think of. These should give us a good idea of what our own aims of education should be and where we stand in life. Our position cannot better be stated than in the words of Saint Appar.

மெய்யுளே விளக்கை ஏற்றி
வேண்டா வயரத்தூண்டி.
உய்வதோர் உபாயம் பற்றி
உக்கின்றேன், உகவாவணம்
ஐவரை அகத்தே வைத்தீர்
அவர்களை வலியர் சாலச்
செய்வதொன்று
அறியாமட்டேன் திருப்புக
கூரனீரே

Those of you who are lucky in studying in this Hindu Institution have the yearning of God firmly implanted in your mind, like a bright lamp. But there are the five senses that are troubling you. They are powerful. Education should help you to control them.

Swami Vivekananda suggested that "Ideal characters must always be presented before the view of girls to imbue them with a devotion for lofty ideals of selflessness. The noble examples of great women like Sita, Savitri, Damayanti, Maitreyi and Mira should be brought home to their minds and they should be inspired to mould their lives after them. Lady students must be trained up in ethical and spiritual life. We must see to their growing up as ideal matrons of home, as equal partners in the religious life (Sahadharmini) of the householder."

As Carlyle has said, we have inherited great traditions from the glorious past. It is still with us and among all of us. It is the aim of your College to make you recognise it and to realise the truth and goodness, the heroines described above, had realised in their own way.

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(M. 428, 14-28)

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S. KANAGASABAI,
Safford.

As the *Mundakopanishad* states the two birds are both in you. The higher self, the Paramatma, the God-head in you, your capacity to be good and do good and dedicate yourself to God, is there with you always, possibly not recognised by you and realised only by those who yearn after the life spiritual. The lower self, the Jivatma the "You", the

(Continued on page 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 256

In the matter of the intestate estate of the late Markandu Suppiah of Vannarponnai Jaffna Deceased Iswariammah widow of Mr. Markandu Suppiah of Vannarponnai West Petitioner Vs

1. Suppiah Rasanayagam
2. Suppiah Kamaladevi
3. Suppiah Karunadevi
4. Suppiah Kanmani and
5. Suppiah Kugadas all of

Vannarponnai West minors by their Guardian-ad-litem 6. Ambalavanar Kandiah of Vaddukkoddi

Respondents This matter coming on for disposal before P. Sri Skanda Rajah Esqr; District Judge Jaffna on the 21st day of November 1956 in the presence of Mr. S. Canagasabai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the petitioner as widow of the above-named deceased be and is being declared entitled to have letters of administration issued to her and the sixth named respondent be appointed Guardian-ad-litem of the 1-5th named respondents above-named unless the respondents or any other person interested in the estate shall appear before this Court on or before the 21st day of December 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of November 1956

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. S. Canagasabai
Proctor for petitioner

(O 299 7 & 14)

Unfold Thy Divine Nature

Peaceful, auspicious and beautiful, radiant, ever-pure and immortal is the nature of the inner Consciousness, the Atman, that pervades all creation. It is on account of the wrong superimposition of multiple unreal traits upon himself that man becomes ensnared, miserable and imperfect. A little reflection, introspection and enquiry will reveal that in the heart of every human being there is an impulse for self-awareness, an urge to know, to be happy and to be deathless. This reveals that man's real nature is Satchidananda or existence, knowledge and bliss absolute. This is your birthright. If you deny yourself this, then you abrogate the very purpose of life.

All aspects of the human consciousness such as that of the race, parentage, intelligence and power are

not representative of what one really is. These aspects depend upon the factors that are not permanent. They change when things change. They also change when the individual alters his thoughts, mode of living, or his philosophy and view of life. One can easily see how the other layers of

By
SWAMI SIVANANADA

inhibitions, habits and aptitudes are shed and acquired from time to time in accordance with the changing circumstances and self-effort. But the Soul-Consciousness, however dormant it may be, cannot be tainted or shaken off by anyone, since it springs from the depth of one's real nature within.

To manifest this inner

Consciousness is the essence of spiritual life. This is the goal of every human being. The purpose of life is to eliminate all that is negative and evil in man's personality and to develop in himself all that is sublime, good, auspicious and noble. That is done through the means of self-discipline and righteous living.

Moral rectitude and ethical perfection form the universal basis of all spiritual endeavours. Be good, do good, be kind, be pure, be compassionate, be tolerant, serve, love, give, purify, introspect, reflect, meditate and realize God, constitute the essence of all religious teachings.

Cultivation of positive traits such as purity, truthfulness, nobility, unselfish love, forbearance, humility, absence of anger and greed and lust, spirit of brotherhood, self-sacrifice, integrity, composure of mind, and restraint of the

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDRO
Testamentary Jurisdiction
No. 575 Testy

In the matter of the intestate estate and effects of the late Kanapath pillai Thiyagarajah of Karanavai South
Deceased

Vethathai widow of Kanapathippillai of Karanavai South
Petitioner
Vs.

1. Eledhumippillai widow of V, Kathirgamu
2. Ponnachy widow of P. Kandiah both of do
Respondents

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge, Point Pedro on the 23rd day of November 1956 in the presence of Mr. P. Kanapathippillai Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as mother of the deceased be declared entitled to take out letters of Administration and that Letters of Administration be issued to her accordingly unless the Respondents or any other person shall appear and shew cause to the satisfaction of this court to the contrary on or before the 17th day of January 1957.

This 23rd day of November 1956

Sgd S. Thamby Durai
District Judge

(O 300 7 & 14)

senses, form the various disciplines in spiritual life. Renunciation of attachment, pride, egoism and all worldly desires are the basic requisites for Self-realization.

Recitation of the Lord's Name or Mantra, meditation on His Form and attributes, perception of God immanent in all beings and worship of God through service of His creatures form the main means for attaining Self-realization.

Blessed Self, resolve anew to lead the spiritual life with utmost sincerity and perseverance. You should ever endeavour to correct your defects and mistakes, not under the burden of shame or a guilty-complex, but with an earnest desire to evolve yourself ethically, morally and spiritually, so that you need no longer be tormented by mental conflicts, sorrow and suffering, but set upon a new vista of joyous experiences and spiritual fulfilment.

May there be peace, prosperity and well-being all around. May all be happy. May the blessings of Gods be upon all.

NOTICE

Wanted for Co-operative Hospital Society, Moolai 4 Female Pupil Nurses. Preference will be given to S.S.C. qualified candidates. Age, not below 18 years and not over 30 years. Should be unmarried. Particulars of salary and other remunerations can be had from the Society Office.

All appointments will be on 6 months' probation. Applications with copies (not originals) of school and birth certificates and of 2 recent testimonials of character should reach the Secretary, Co-operative Hospital Society Ltd., Moolai on or before 21-12-56.

(M. 424)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 250

In the matter of the intestate estate of the late Velupillai Seevaratnam of Vaddukodai west

Deceased.
Sinnammah widow of Kandappar Velupillai of Vaddukodai west
Petitioner.

Vs.
Velupillai Sabanayagam of Vaddukodai west.
Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge of Jaffna on the 5th day of November 1956 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as mother and heir of the deceased to have Letters of Administration to the estate of the deceased issued to her accordingly unless the Respondent abovenamed or any other person or persons interested shall on or before the 7th day of December 1956 show sufficient cause to the satisfaction of this court to the contrary.

The 5th day of November 1956
P. Sri Skanda Rajah
District Judge.
Order Nisi extended for 7-1-57
Intd P. S.
D. J.

(O. 301 14 & 21)

JAFFNA COLLEGE

New Admissions for
H. S. C.—1957

An Admission Examination for those seeking admission to our H. S. C. and University Prelim. classes will be held on the 28th and 29th inst. Applications should be made on forms available from the Senior Vice-Principal and returned to him before the 17th inst.

There are no vacancies in our Second Year classes.

PRINCIPAL

(M 426, 7 & 14)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 16-12-56 TO 22-12-56

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

Some of your personal problems will be solved. But yet there will be no mental peace. Be careful in all your undertakings. Clashes with superiors likely.

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

An unsettled week. There will be no mental peace. Troubles in the office likely. Health too will be far from satisfactory. But domestic troubles will lessen.

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

Work will be heavier than usual this week. Friends will tax you much specially those of the opposite sex. Gains through lands and landed properties promised.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be able to steer clear of some of the obstacles that you will have to face. Fame and financial gains promised. But beware of secret enemies week end.

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

Health upsets likely. Clashes with friends also shown. If you own a vehicle beware of accidents. But there will be no serious calamity.

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

A good week for new deals. Some of your personal problems will be solved. Financial gains also promised. Avoid clashes with relatives week end.

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

Financial tension will ease this week. New ventures will bring in some gains. Responsibilities will be heavier than usual. But you will be sufficiently remunerated. Spend the first two days with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Health will improve a bit. But domestic affairs continue to be a problem. Financially a good week. Friends will be very helpful. Tuesday and Wednesday must be spent with care.

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

Some changes in your domestic affairs likely this week. Health must be given particular care. New ventures need careful handling. Avoid clashes and beware of accidents Thursday and Friday.

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

Except for the last day this week will be fairly satisfactory. New ventures will bring in good results. But expenditure will be heavier than usual. Spend the last day with care.

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

You will gain some new friends this week. Financial success and fame also promised. Go ahead with your plans and you are bound to succeed.

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

You will be gaining more popularity. Financial gains and favours from friends promised. Some chances of a rise likely in the new future.

Wayside Whisper

Dahanayake Govt. and the Sangarapillai Press

The core of communal conception in the contest of educational reforms can be seen in the several attempts of the Minister of Education to resurrect racial theories in order to defend his unjustifiable efforts at total *Sinhalisation*. The cheapgibe of Mr Dahanayake at an English Daily in the course of his explanation in the House of Representatives, in reference to the forth right exposure in that Newspaper of the introduction of communal consideration in educational affairs of the Government, is characteristic of the M. P. for Galle. To attribute unworthy motives to the normal activities of a newspaper is not merely uncharitable but despicable

Physician Heal Thyself!

The G. M. C.A.—Minister of Health dispute has developed beyond remedy. The M. E. P. Cabinet themselves will have to run the medical institutions in the event of Government Doctors going on strike as outside intervention cannot be forthcoming. The medical profession cannot have in its ranks potential black legs. The patients will have to put up with this sudden plight with ample patience until the physicians find out a way of healing their wounds.

Fall From 'Polls'

The M. E. P. has fallen from grace. This is the suggestion that the all party graph of local election results is making M. E. P. 60 win out of 154 works at nearly 39 per centum; U. N. P. 33 out of 59; L.S.S.P. 21 out of 81 and the C. P. 5 out of 36. The M. E. P. captain has confessed the weakness of his party's batting on an 'urban' matting wicket. And tomorrow the city matting wicket will live up to the captain's misgivings. How far the M. E. P. will fare on 'Rural' turf wicket can be judged by political umpires even before the actual test begins!

A STUDY OF THE SVETASVATARA UPANISHAD

Readers of the "Hindu Organ" will remember reading a series of articles in its columns regarding the Svetasvatara Upanishad in the course of the past two years (1954—1955). These are now reprinted in book form with forewords by two eminent Saiva scholars of Tamil Nad and issued as Saiva Paripalana Sabha Publication No. 58. The forewords are reproduced below.

This forms a companion volume to another publication from the pen of the same writer entitled "Vedanta Moola Saram" or The Essence of the Upanishads, or rather it should be called a supplement thereto as it completes the study of a highly important Upanishad commenced therein and abruptly left off as a result of some physical disabilities. Thanks to Providence and the surgical skill of an eye-specialist of Tamil Nad, these disabilities were overcome, at least partially, and the author was enabled to resume his studies and present the results thereof to the Saiva World.

The author pleads senility for any shortcomings, but it is for the reader to judge if there are any signs thereof in this book. As well remarked by one of the preface-writers, the author has struck a new path, the straight and correct path, not trod by his predecessors. He has unearthed the more natural meanings of sacred texts in several cases which had been clouded and rendered obscure by previous writers and thus placed the Saiva World under a deep debt of gratitude.

As in the case of his previous publications, the author has not reserved to himself any rights in this book, pecuniary or otherwise, and any philanthropically inclined person or society is at full liberty to make reprints for free distribution or sale at nominal prices not exceeding cost price.

It is earnestly hoped that our co-religionists would read these books in large numbers and benefit thereby. This will be a source of great satisfaction to the author whose sole object in writing these articles was to share his ideas with and be of some little service to his compatriots.

Meykandan Day,
2-11-1956.

PROPAGANDA OFFICER
Saiva Paripalana Sabha.

FOREWORD

I feel honoured by the request of my esteemed friend Tiru M. Mylvaganam, Religious Propaganda Officer, Saiva Paripalana Sabha, Jaffna, to write a foreword to this valuable and informing work. As its title indicates, it is a critical study of the Upanishad, (Continued on page 6)

TRIBUTE TO TAMIL NAD

"If ancient India lives anywhere, it lives here; and if one must understand all that the past stood for he must come here to study and to learn. Tamil Nad has maintained all the great traditions of the older day in art and architecture, in music and song, in intellectual pursuits and spiritual aspirations; and while other parts of our land might have forgotten the ways of long ago, here they are living realities in every sense of the word. I have also been very greatly struck at the simple mode

of life of even the highest in the land, which has prevented that cleavage between man and man that is common elsewhere, and that is the greatest bane of modern life. Here also live a people who work hard, alike in the field and at the desk, in the factory and at the loom; who have a sense of responsibility to society and to themselves; and who continue to contribute to enrich life by their achievements in every department of human endeavour".

—Sri Sri Prakash

SHAIVAISM IN KASHMIR

Shaivism in Kashmir has certain peculiarities differentiating it from the faith as known and practised in other parts of India. It is generally known as Trika but is also spoken of sometimes as *Rahasya Sampradaya*, to distinguish it from the general type of Shaivism which is known as *Shaiva Sasana*. The differences between the two are so fundamental that in his famous *Sarva Darsana Sangraha*, *Madhavacharya* does not include the Trika under *Shaiva Darsanas*. He deals with it as *Pratyabignya Darsana*.

It is believed, to have made its first appearance in Kashmir towards the 9th

By
S. P. SHARMA

century A.D. Before that another form of Shaivism prevailed in the land, as is known by the existence of many *tantras*. These teach a dualistic or even a pluralistic doctrine. And it was to combat this philosophy and to teach *advaita* or monism that, it is said, the *Shiva Sutras* were revealed to the world. Indeed, they are deemed to be so important as to be alternatively known as *Shivopanisad*.

An examination of the Trika system of philosophy may well begin with a study of the important concept of *Atman*. It is the true and immanent self in all beings, a changeless reality, a purely experiencing principle. It is known by several names, as *Chaitanya*, *Parameswara*, *Paramashiva*, etc. It lies at the root of everything in the world and is one and the same in all, being undivided, indivisible and unlimited in time, space and form. Though it is immanent in creation, it is also transcendental, for it has no limits.

The manifested universe is nothing but the *Sakti*, the creative power of *Parameswara*. It is not separate from Him, nor independent. It is also known as His female aspect, though in truth, He is neither male nor female. In its true nature, *Sakti* has many aspects but in the process of creating the universe, only a few of them come into play. When *Sakti* opens herself out, the world comes to be, and when She closes herself up, the world ceases to exist. This process of manifestation and

Youth Front Resistance To Number Plate Innovation

The all parties protest meeting that was organised by the All Ceylon Youth Front strongly protested against the introduction of the Sinhala letter 'Sri' in the number plates of motor vehicles.

Messrs S J. V. Chelvanayakam, C Vanniasingam, M. Balasundaram, S. H. Periyanayakam, S. Shivapadasundaram, M. Karthigasan, A. Vaidialingam A. Thuraijasingam addressed the meeting which was held at the Jaffna Esplanade on Saturday last.

Mr. T. Thavajothy, President of the Youth Front, presided.

Notice

IN THE DISTRICT COURT OF JAFFNA

Action No. P. 143

- 1. Vaitilingam Subramaniam and wife
- 2. Thangapillai both of Vasavilan.

Plaintiffs-

Vs.

- 1. Sinnathangam daughter of Kanthapillai Sinnathamby of Vasavilan.
- 2. Kathirasipillai daughter of Ponnambalam Suppiah of Vasavilan.
- 3. Sinnachchipillai daughter of K. Sinnathamby of Vasavilan.

Defendants

It is hereby notified that Action No. P. 143 has been instituted in the District Court of Jaffna under Partition Act, No. 16 of 1951 for the partition or sale of the land called "Karampakkadavai" in extent 16, 5/8ths Lms. V. C. with its appurtenances, situated at Vasavilan, in the Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 18th day of December 1956, at 10 O'clock in the forenoon.

This 11th day of December 1956.

By Order of Court,
Sgd. P. Rajasingam
C. C.

(O. 303. 14 & 21.)

of dissolution of the Universe has always been going on and will go on endlessly, every subsequent manifestation being conditioned by the one prior to it. One *Srishti* and one *Pralaya*, one creation and one dissolution are together called a *Kalpa*.

(To be continued)

A Study of the Svetasvatara Upanishad

(Continued from page 5)

Svetasvatara, by a profound scholar of Saiva-Siddhanta, whose deep learning has made him remain humble without the desire for name and fame and to seek truth, experience it, and communicate it to his less fortunate fellow-beings.

The *Svetasvatara Upanishad* is very important from the point of view of Saiva-Siddhanta for it is here that the identity of the Absolute of philosophy and the God of religion is established and the distinction between God as the *parama adara nimitta karana* having control over *Maya*, and *Maya* as the enfitative material cause (*upadana karana*) is affirmed. According to this upanishad, the supreme is Rudra, the one, who is inseparable union with the universe. He transcends the universe, and is the *Maharshih*, the Eternal *Tapasvii*. He is the *Goṣṭa (paramapati)* who creates all the worlds, protects them and merges them together at the end of time. Again it is in this Upanishad we have the seven *vidya tatvas* (2nd verse) mentioned.

The learned author has bestowed deep thought and careful attention to the various passages of this Upanishad some of which have baffled great minds and has given us their correct interpretations. This work is the concluding part of the author's earlier publication under the title 'Vedanta Moola Saram' which also comprises a critical study and correct elucidation of about twenty of the well-known and important Upanishads. These two and another work entitled "The Elements of Saiva Siddhanta" are books in the real sense of the word and they are books for all time, for they are the life work of the author and by producing them the learned author has laid the Hindu public not only of Ceylon but also of India under a deep debt of gratitude. I have carefully perused all the three volumes and have great pleasure in recommending the study of these to any student of Indian philosophy to get himself enlightened and well informed.

The Upanishads are the very foundation of all Indian thought and all the various schools of philosophy that command the allegiance and homage of Hindu religious thinkers today bear the holy waters of inspiration which have come down from the mountain top of the Vedanta, the Upanishads. There are learned commentaries and careful translations of the Upanishads. But the justification for and the real value of the publications of our author lie in the fact that he has succeeded in arriving at a better and more intelligible evaluation of some very important expressions of the Upanishads in the light of Saiva Siddhanta. The second verse of the *Svetasvatara* and the expressions *Sambuti*, *Asambuti* and *vinasam* that occur in the 12th and the 14th verse of *Isavasyopanishad* are two instances where the author has cut new ground in throwing light on vedic expressions and bringing out their real significance. Saiva-Siddhanta is the philosophy of the Upanishads as expounded by the Agamanta and confirmed by tradition, revelation and *Svanubhuti* of the Saiva Saints and seers of the Tamil Nad. So it is always bound to be the key to the mysterious ancient utterances of the Upanishads. As our author has drunk deep at the foundation of Saiva Siddhanta, he has succeeded as no other person has ever so done—intellectual gladiators though some of them may be—to be a bearer of the torch of the harmony and synthesis of the Upanishadic truths. In fact he has paved the way for future aspirants to attempt at a publication of a series of Upanishads with their texts in Devanagari Script, a transliteration of the texts and a translation of them which would give a cogent and consistent summary of the ideas contained in the various Upanishads which is an absolute necessity if Saiva-Siddhanta is to reach the four corners of the world.

May I pay my humble homage to our learned author for the good he has done and close this im-

perfect foreword with the prayer—May Rudra protect us from ignorance with His auspicious face!

K. VAJRAVELU MUDALIAR

Kancheepuram,
22nd October 1956.

II

Saivism is the oldest religion in India and Ceylon. Its scriptures are the Vedas and Agamas in Sanskrit revealed by Siva. The Gnanakandam of the Vedas is divided into 108 Upanishads while the Agamas comprise 28 Tantras. Both lead the readers to the same goal as Vedantam is nothing but Agamanam or Saiva Siddhanta as stated by Thayumanavar in his couplet

“வேதாந்தஞ் சித்தாந்தம் வேறென்றர் கண்களிக்கும்
நாதாந்த மோன நலமே பராபரமே”

Some of these Upanishads which portray Saiva tenets were translated into English and published in the Siddhanta Deepaka (a monthly journal now defunct) by R. A. Sastry about 45 years ago. A Tamil version of these Upanishads was also published in the Siddhanta about the same time by Siddhanta Sarabam P. Kalyanasundara Mudaliar who was then the Editor of the journal. Portions of the *Svetasvatara Upanishad* which is considered to be an important one were translated into English and published in the Siddhanta Dipika some 50 years ago with notes and commentaries by the veteran Siddhanta Scholar J. M. Nallasami Pillai who was then the Editor of Siddhanta Deepika and a pioneer in translating Siddhanta Sastras into English. After a few years his thesis in English on this Upanishad was included in his valuable book 'Studies in Saiva Siddhanta', published in 1911 (now out of prints). In that thesis Nallasami Pillai also criticised the translations of foreigners like Max Muller and others as they led to much misconception.

Sometime afterwards a writer from Jaffna began to publish a translation of some of the Upanishads in the columns of the Hindu Organ under the garb of "A Science Graduate". Subsequently these articles were collected and published as a book "Vedanta Moola Saram". The present publication is a continuation of his several articles. In this book which comprises of 6 chapters the author identifies the srutis of this Upanishad profusely with Thevaram, Thiruvasagam, Sivagnana Siddhiar and other Tamil Sastras which are the essence of the Vedas and Sivagamas. In the light of this Upanishad as well as others the author emphasises that Vedantam leads to Siddhanta as such there is no difference between the two. In the appendix to the book the author has given a note on the life of St. Sundarar one of our Sivachariyas. As regards the Saint's marriages, it is pointed out that it was all of the nature of a Shadow now really more apparent, வாழ்வாவது மாயம் இது மண்ணாவது திண்ணம், துயர் மனை வாழ்க்கை and மடந்தையார் மதிக்கும் மிந்த மாணுட்பிறவி வாழ்வு வாழ்வதோர் வாழ்வு வேண்டேன் வித்தகத் தாய வாழ்வு வேண்டி நான் விரும்புகின்றேன், &c, are among the Saint's sayings.

It is needless for me to say that the present contribution of the revered author is an addition to his other books which have earned fame as treasurer trove of Saiva Sastras both Tamil and Sanskrit. The author's study in Tamil and Sanskrit on a par is praiseworthy. Though a Science Graduate his research in Hindu Sastras has been conducted in an aspect quite different from what is going on at present—an apt illustration of the author's considered opinion recorded elsewhere that science and religion properly understood do not really clash. I commend the book to all lovers of Saiva Religion.

ஆனந்திருமகம்
மாணிக்கவாசகர் நான் }

C. V. JAMBULINGAM,
Mylapore.

வாழ்க்கை வழுது பெய்க மலிவென்று சாக்கமன்னன்
கோணமுறையாக செய்க குறைவிடா துயர்கள் வாழ்க
நான் மறை யறக்க னோங்க நற்றவம் வேண்டி மலிக
மேன்மைகொள் சைவ சீதி விளங்குக வலக மெல்லாம்

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Editor: R. N. SIVAPRAKASAM.

Women In Ancient India

(Continued from page 4)

school girl that is controlled by your five senses and works as a pupil in the school, lives the life in the world and like the second bird, should eat the sweet fruits only, leading a life of high ideals. You should devote your attention to the highest goals in life and plan your activities and education along paths that take you to these goals. There is no surer path for these goals than the way of life of Saivism. May your College lead you on in these paths and may you all thereby win the grace of Ishwara.

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 564 T.

In the matter of the intestate estate of the late Parupathipillai wife of Subramaniam Sangarappillai of Puloly South.

Deceased.

Periatamby Subramaniam of Puloly South

Petitioner.

Vs.

1. Wallippillai wife of P. Subramaniam of do
2. Subramaniam Sangarappillai of do, presently Sanitary Asst. Kalliy, Batticaloa

Respondent.

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge, Point Pedro on the 8th day of June 1956 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner dated the 8th day of June 1956 having been read.

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration and that Letters of Administration be issued to the Petitioner as father and heir of the deceased Parupathipillai accordingly, unless the Respondent shall appear before this Court on or before the 30th day of August 1956 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of June 1956.

Sgd. S. ThambyDurai
District Judge.

Drawn by
Sgd. M. Esurapadham
Proctor for Petitioner.

Time to show cause extended for 20-12-1956.

Intld. S. T.
D. J.

(O. 302, 14 & 21.)