

# Hindu Organ

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FUTURE

CONSULT  
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C/o. HINDU ORGAN

## P. M's Interference During Colombo Polls

### Vehement Protest by C. M. C

AN emergency motion was permitted to be moved at the special meeting of the Colombo Municipal Council on Wednesday last, condemning the part played by the Premier and his M. E. P. colleagues in the Municipal Elections.

Mr. M. H. Mohammed M. M. C. moved "This council requests the Prime Minister to appoint a Commission to investigate and report on the undue interference and threats carried out by some Ministers of State to minor government employees in Colombo during the recent Municipal elections thus preventing and making efforts to prevent the free use of the vote.

Mr. T. Rudra, however, moved an amendment stating that Commissions of Investigations served no useful purpose. The amendment which read: "Vehemently disapproves the conduct of the Prime Minister and some of the Cabinet Ministers in the recent Municipal elections," was passed without a division being called.

## PRIVILEGE AND HONOUR TO WELCOME NEHRU

### U. S. President's Tribute

Indian Prime Minister Nehru, arriving at Washington for a four-day visit with President Eisenhower, pledged India to continued independence, 'whatever else may befall us'.

President Eisenhower in welcoming the Prime Minister and his daughter, Mrs. Indra Gandhi at the White House said:

'Mr. Prime Minister, this is an event to which I have long looked forward. It is a privilege and an honour to welcome you to this land—to this house.

"I speak for the American people and the government when I say that we hope you will find your trip here most enjoyable—and you and your daughter will have a visit that is full of interest.

"We thank you for com-

ing." To reply, Mr. Nehru said:

Mr. President, I am deeply grateful to you for the gracious invitation which has brought me here, and for kind words I have been looking to this visit for a long time, and now that I am here I feel happy to be not only your guest, Mr. President, but among the American people who are so very friendly and hospitable.

"I look forward to these few days here. I am only sorry that my visit is a short one. Thank you sir."

The Indian Leader, who arrived at the Washington airport shortly after noon was accorded full military honors with a

(Continued on page 6)

## Wayside Whisper

### More Pay for M. P's—M. E. P. Patriotism

Perhaps the depressing defeat in the Battle for Colombo has been the decisive factor in the Government Group declining to push further the proposal for more pay for M. P's. The M. P. for Galle and the recent recruit to the party from Kalmunai being old stagers must have realised what further damage a demand for higher salary would cause to the prestige of the M. E. P.

### Improve 'Sravasti' or Increase Salary!

The Soulbury Commissioners would not have given the remotest thought to the question of finding fully furnished accommodation and lodging luxuries for the patriots of Sri Lanka who happen to find seats in the Parliament. Nor would have the constitution-makers suspected that the fixing of an attractive allowance of Rs. 600 would eventually become an inducement to the M. P.s of the Government Party to vote for themselves an attractive increase of sixty six per centum. The 'Sravasti' project was not one of the Soulbury proposals. Now that 'Sravasti' has become an issue for parliamentary discussions, will it not be a fit subject for a mandate to be obtained from voters who incidentally have to sustain Sravasti or provide sufficient allowances for M. P's.

### Uninvited Guest!

The M. P. for Welimada cannot forgive Premier Bandaranaike nor can he forget him. With vulture-like vigilance Mr. K. M. P. Rajaratna has been scanning the speeches and deeds of the Premier. And how pungently the Welimada M. P. put it to the Premier, his version of the Ike-Bandaranaike contact. That the Premier of Sri Lanka should have gate-crashed into White House is, in Mr. Rajaratna's opinion, unbecoming of an Eastern Nation that holds the Western Big Power in contemptible ridicule.

## U. N. Resolution On Soviet Repression

Following is the text of the U. N. resolution that was supported by 55 Nations in the U. N. General Assembly.

The General Assembly, "Recalling also those provisions of the resolutions of the General Assembly of 4 and 21 November 1956 calling for permission for United Nations observers to enter the territory of Hungary, to travel freely therein, and to report their findings to the Secretary-General, "Having received the report of the Secretary General (A/3403) of 30 November 1956 stating that 'no information is available to the Secretary

(Continued on page 6)

## The Metropolis Gives The Lie Direct To The M. E. P.

### Decisive Defeat in Battle for Colombo

THE General Election started a surprise in ballot decisions. Deservedly the U. N. P. was ruthlessly routed. The sensational victory of the M. E. P. made the party haughtier than even the U. N. P. The common man—the vigilant voter—soon discovered the lurking danger and set about to teach the erring politicians painful lessons. The Municipal Elections in Colombo thus acquired a rare importance and similarly significant was the voters' verdict.

Premier Bandaranaike perhaps draws his consolation from the fact that the leader of the opposition was unseated, an event that has caused regret in all quarters save the M. E. P. Dr. N. M. Perera himself has acknowledged defeat in

true democratic spirit. But how was the M. E. P. victory at Borella achieved? The two front thrust on the

(By Our  
Political Prefect)

Worse still! that the contact whether uninvited or uninspired should have been made seemingly insignificant by its ridiculously stunted duration. But Premier Bandaranaike would not accept the conversation as a ten minute TAMASHA but a thirty minute talk at legislators' level. Here is a fit dispute for a Commission now that the Gal Oya Commission has become out-moded by willing passage of time—

L. S. S. P. leader was carefully planned & skillfully executed. However much the worth of this Borella victory may be exaggerated it cannot be conceded that the debacle of the M. E. P. as a whole in the Colombo Municipal Elections can be easily explained away.

The M. E. P. like every other defeated party has laboured to find easy excuses for the 'downfall'.  
(Continued on page 2)





இருக்கிறதற்கு:  
நமச்சிவாயவே ஞானமுக் கல்வியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறித் தேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.  
இருக்கிறதற்கு.

## Hindu Organ

FRIDAY, DECEMBER 21, 1956

Treasure These Thoughts

*'By knowing Him alone  
one transcends mortality,  
there is no other way to go.'*

VISA OFFICE IN JAFFNA  
—EFFORTS STILL IN VAIN?

ON assuming the great responsibility of governing this country, the M. E. P. announced from the house-tops that for the first time a people's Government had come into existence. Beyond this hurried trumpeting nothing has been achieved by the Government to justify its claims.

Even the man in the street knows that any government must necessarily be a People's Government in as much as the duty of the State is to provide all the facilities that are essential for the good life of the citizens. Ironically enough the administration that has made a solemn declaration of its superior status as a genuine People's Government has signally failed to justify its untenable claims.

We do not propose to enumerate here the several occasions on which the Bandaranaike Government have refused to respect the wishes of the people. Such instances had been commented upon in these columns on various occasions. Here we are compelled to refer once again to the utter indifference of the Government to the request of a substantial section of the people for the establishment of a Visa office in Jaffna. It is amusing to note that in the Upper House when Senator S. R. Kanaganayakam enquired whether the Government would permit the establishment of an Indian Government Visa Office in Jaffna the Leader of the Senate could not give, in reply, anything more than the routine answer—the consideration that suggests

casual disposal of unwelcome business.

The Municipal Council, Jaffna has on its agenda paper, notice of a motion given by Mr. C. Muttumby urging the early establishment of a Visa office in Jaffna. The cumbersome procedure that entails attention to several details makes it a difficult affair for a person who has to travel to India suddenly under urgent circumstances to obtain the necessary documents that would enable him undertake the journey. We do not suggest that these regulations should be withdrawn. All that the people want is the establishment of a Visa Office in a place from where a large number of persons have to travel to India daily. Only the Government of this country has to permit the Indian Government the establishment of this office. We are confident that Senator Kanaganayakam will take up the matter further with the Government.

## Retiring Principal Feted

### Tributes to Mrs. N. P. Pillai

'She was a very able organiser who had given the girls of Ramanathan College not merely a scholastic education but had imparted broader education in Hindu Culture and fine arts' said Mr. N. Sivagnanasunderam, Additional District Judge, Jaffna in the course of his speech at the public meeting held at the Jaffna Town Hall to bid farewell to Mrs. N. P. Pillai, Principal of Ramanathan College, Chunnakam.

Mrs. M. SriKantha speaking from the Chair said that Mrs. Pillai had made Ramanathan College a model institution for Hindu women.

Miss Hudson Paramasamy Principal of Uduvil Girls College said that Ramanathan College had made a phenomenal progress under the guidance of Mrs. Pillai.

An address was read and presented by Mrs. Jayalaxmy Navaratnarajah, Secretary of the Farewell Committee.

Mrs. Pillai replied thanking the public for the expression of appreciation of her work during her stay in Jaffna.

## What's on The World Over!

### U. N. Seat for Japan

'It was a great day' for Japan though the great day has been coming for several years! And U. N. decided finally but with full accord—Soviet Russia not dissenting—to accommodate Japan in the comity of nations.

### Unseat Nationalist China

The silent acquiescence of Soviet Russia in the move for voting Japan into U. N. may now inspire confidence, in the Red countries, for voting in Communist China and unseating Nationalist China. But the American Secretary of State is reported to have re-iterated U. S. opposition to the admission of People's China to the U. N.

### Pakistan Premier's If?

Mr. H. S. Sukrawardy, the Premier of Pakistan, could not have chosen a better occasion than the Nehru-Ike meeting to say something spicy about American aid to Pakistan. The Pakistan Premier chose to make public two important aspects about the aid, one the understanding of U. S. with Pakistan on conditions with reference to India, and the other dealing with the worth of the pledged word of Pakistan. However, Mr. Sukrawardy would throw the pledge to the wild winds should India become the aggressor! Why all these unusual thoughts have occurred to the Pakistan Premier one cannot understand unless the 'emergency' imagination of Mr. Sukrawardy had something to do with the unprecedented significance of Nehru-Ike talks.

## The Metropolis Gives The Lie .....

(Continued from page 1)

It will be remembered that the hand of authority moved freely to put off the Election for a period of two weeks.

The UNP defeat at the General Election was attributed to the influence of political Bhikkus. Minister Dahanayake has traced the cause of the MBP Municipal rout to the defection of Christian votes! The mote in another's eye!

IN PARLIAMENT

## ADOPTION OF CHILDREN (AMENDMENT) BILL REJECTED

### FIT OF TEMPER OF FALLEN OUT FRIENDS

In the Upper House once again a Bill failed to receive support. This time it was the Adoption of Children (Amendment) Bill. Senator S. Nadesan vigorously opposed the Bill and wondered why the Government was so keen on passing that type of barbarous and inhuman legislation. Despite the laboured defence of Senator Jayasuriya that the Amendment was only a safeguard against future law breakers who might try to evade the Citizenship Act, the Bill was rejected by 12 votes to 8.

In the House of Representatives, the Premier was taken unawares by his former party colleague, Mr. K. M. P. Rajaratna. The attack was sudden, spirited and spicy. The Premier and the Welimada M. P. were engaged in a wordy duel which had scanty respect for accepted parliamentary decorum.

The high light of the day's proceedings was the compliment paid to the Premier by the First Member for Colombo Central, Mr. Pieter Keuneman was also seen struggling hard to justify Russian atrocities in Hungary.

## COMMUNITY CENTRES RALLY

The Rally of Community Centres was declared open by Mr. V. C. Jayasuriya the Commissioner of Local Govern-

ment in the morning of the 17th inst. at the Jaffna Town Hall, where competitions in various cultural items were gone through.

At noon Mr. Jayasuriya was entertained to lunch at the Rest House where about 50 guests including the Mayor, Local Heads of Govt. Departments, V. C. Chairmen and Presidents of Community Centres sat.

In the evening those who had secured first places in Dance, Drama, Debate, Songs, Music and Yoga Asanas gave exhibition items.

Challenge cups, medals and certificates were awarded to the finalists by the C. L. G. and the Govt. Agent, Jaffna.

Mr. Jayasuriya highly commended the Office-bearers of the Union for 'the fine job of work they are doing in the sphere of cultural and recreational activities and expressed his appreciation of the variety of items of a high standard' and concluded by congratulating Jaffna for having at the helm of this movement men of the calibre of Gate Mudaliar C. Thiagarajah, Mudaliar V. Mahesan, Muhandiram E. P. Rasiah and Mr. K. P. Muttiah to spearhead the cultural revival of Jaffna."

## Jaffna Conference Wants Renewal Of Tobacco Pact

At a conference convened by Mr. A. W. Nadarajah, President of the Jaffna Malayalam Tobacco Co-operative Sales Society, all M. P.s and Senators who were present were agreed that a joint delegation should meet all the Ministers and request that the Indo Ceylon Tobacco Pact should be renewed when it ceases to be effective in August 1957.

Messrs. S. J. V. Chelvanayakam, C. Vanniasingam, P. Kandiah, A. Amirthalingam and Senator S. R. Kanaganayakam attended the conference. Mr. R. C. S. Cooke, Registrar of Co-operative Development, Messrs V. Nadarajah and S. Ponnusamy, Asst. Commissioners were also present.



# SHAIVAISM IN KASHMIR

(Continued from last issue)

When Paramashiva creates the Universe, He is not affected in the least. He remains undiminished and unchanged. The process is compared to the mental activity of a man who gives out many ideas in daily life. It is also said to resemble the seed which the parent provides without his own vitality being diminished to any extent. In the Trika, the technical term used for creation is *Abhasana* or simply *Abhasa* (shining out) while the Vedanta calls it *Vivarta* (enrolling). The process of manifestation is the same in both the systems but some difference exists which should be noted. The Vedanta holds that appearances are unreal and illusory, and that the one reality is what lies behind them all, the Brahman. Their presence is only due to *Maya* and will continue only till *Moksha* (salvation is attained). They then cease to exist. On the other hand the Trika holds that appearances are real, in the sense they are aspects of Real and emanate from it. Nothing can exist outside *Paramashiva* and appearances thus cannot be unreal. They cannot be merely the creations of *Maya* or illusion.

Another point of difference between the Trika and the Vedanta arises in respect of creation. The Trika says that creation may be pure and universal or impure and limited to the individual. The Vedanta however knows nothing of two creations. Rather, it believes that creation itself is unreal and does not exist, the question never thus arising of types of creation. According to the Trika, universal creation involves the operation of five principles or *tatvas*. At the outset exists *Paramashiva*, self-sufficient and all-pervading. When creation is about to commence, first comes, into being, the *Shaiva tatva*, which is the pure light of intelligence (*Chinmatra*) without anything to shine upon. It is only when a second factor, the *Sakti tatva* enters the field that *Shiva tatva* manifests itself. In fact both the *tatvas* come into play at the same time. Both the *tatvas* remain united together in the realisation of the profoundest bliss. The manifestation of *Shaiva tatva* is the very first flutter of creation and the *Sakti tatva* is what checks, con-

trols and regulates that movement of life, which gradually becomes more and more distinct. At this stage comes in the *Shadakhya* or *Sadashiva tatva* which represents the will to act and forms the *Ichha* aspect of *Sakti*. It is now that life comes into being while in the fourth stage when *Iswara tatva* comes into play the full variety of the universe comes out. In the thought 'I am this' the full connotation of 'this' is realised according to the last *tatva*, the *Sad Vidya tatva*, when the two aspects of experience, the 'I' and the 'This' come into equal prominence. It is also now that the principle of *Bheda-Abheda*, Unity in Diversity, is at work. This process of universal creation contemplates the world as it ought to be, as Pure and Perfect. Knowledge of it is accordingly known as *Suddha Vidya*.

In limited creation, the individual entities are all exclusive of one another. It involves the limited process and knowledge of it is known as *Asuddha Vidya*. At the very threshold of this creation appears *Maya* or the process of obscuration. Its chief function is to limit experience both in respect of what is experienced and in that of the experiencer. On account of its operation, the eternal aspects of *Paramashiva* are limited to the categories of knowledge as we know them. These are time, space and very restricted ability to take interest, to be aware of and to do only one thing at a time. *Maya* is also responsible for the numberless *Purushas* and *Prakritis* in the universe. At first *Prakriti* does not produce any feelings in the experiencer whether of *Sukha* or of *Dukha* or of *Moha*. This is because it is in a state of perfect equipoise in itself. But when it comes into contact with a *Purusha*, it is disturbed in accordance with the predominant *guna* that it comes across. A *purusha* may be of the *Satvic* type, or of the *Rajasic* type or of the *Tamasic* type. In this way comes about the variety of experience, of the experiencer and of the experienced that we witness around us. The Trika and the Sankhya thus evolve the world of variety in quite the same way but the Sankhya does not re-

cognise two creations as the Trika does.

In composition, both the Sankhya and the Trika hold that the universe comprises *tatvas*, twenty three of which are common to both the systems, the Trika having an additional thirteen. Incidentally it is interesting to note that the Shiva school of the Tamil land has also thirty-six *tatvas*. The common among them are the following: (1) the five *Bhutas* (things that were and not that are), viz., earth, water, fire, wind and space, (2) the five *gnanendriyas* or organs of sense viz., hearing, touch, sight, smell and taste, (3) the five *Karmendriyas* or organs of action, viz., speech, feet, hands, generation and excretion (4) the five *tanmatras* or the qualities of being known, viz., touch, sight, hearing, taste and smell. In addition are the three *Antahkaranas* or the inner organs i. e., *Manas*, the capacity of consecration and imagination, *Buddhi*, the capacity of judgment and *Akankara*, the quality of self-arrogation. This makes twenty-three *tatvas*. To this number, the Trika adds two more i. e., *Prakriti* or the world of difference which has the quality of being affected and *Purusha* or the limited individual. The Sankhya also recognises *Purusha* and *Prakriti*, but not as just *Tatvas* as the Trika does but as the final realities of the universe. Of the remaining eleven *tatvas* of the Trika, six are known as *kanchukas* i. e., *Sheaths*. They are the limitations on the individual in respect of time, space, interest, knowledge and authorship. On account of them man senses things only in a point of time or space and he can interest himself in, or be aware of or create, only one thing at a time. Another *kanchuka* is sometimes added *Maya* or the very finiteness of the individual which involves his power to forget and differentiate. Now five more *tatvas* remain to be explained. They are the principles of the universal subject-object relation of the experiencer and the experienced. Five types of such relations are conceived. The experiencer may exist as the pure 'I' with all experience being negated or suppressed. Or he may establish close correlation with the experienced. Thirdly he

may identify himself with the object or give out a negative reaction. Lastly he may just assert his being and do no more. As a description of the Kashmir School of Shaivism this is no more than an outline but more cannot here be attempted.

To compare in conclusion the Trika with the Vedanta. Both are monistic as *Paramashiva* or *Paramatma* is the only Reality, one without a second, for them. But the Vedanta believes that the world is an illusion, being due to *Maya*. The Truth will shine out clearly as soon as the power of *Maya* is removed. In this manner, it disagrees with the theory of two creations one pure and the other impure which the Trika posits. For the Vedanta even the one creation around us is unreal. To turn to the Sankhya both the systems evolve the universe out of *tatvas*, only the Trika has thirty-six *tatvas* while the Sankhya has only twenty-three. Further, *Purusha* and *Prakriti* in the Trika are mere *tatvas* like the rest but in the Sankhya, they are the ultimate realities of which the Universe is composed. Besides, the Sankhya has only one creation. Lastly, may be taken up the Shaiva metaphysics of the south. The existence of only one Reality is the common ground between Trika and this school. Both alike hold that the world is real for while it emanates from the Supreme Reality, there can be no room for unreality in it. Similarly, individual souls are real and they maintain their individuality even after attaining salvation. They will be one in essence with *Paramashiva* but different in existence. All the three schools of thought, the Sankhya, the Shaiva and the Trika evolve the universe out of *tatvas*. But curiously enough the extreme North and the extreme South agree on the existence of thirty-six *tatvas* as against the twenty-three of the Sankhya. But all the thirty-six are not the same in them. It thus appears that the Trika and the Sankhya schools of thought have more affinities than may be expected at first sight. And it is quite tempting to pursue this line of study. But historical evidence of the mutual contacts between the north and the south are not adequate at present to justify confident assertions. It is only known that *Thirumular*, one of the earliest teachers of

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 Pululy South.

Deceased.

Periatamby Subramaniam of  
Pululy 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. Thamby Durai  
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.)

Shaivism in the south — he is placed sometime between the first and the 9th centuries A. D. — came from the land of the *Pratyabignya* school i. e., Kashmir. It is also known that the Cholas of the 10th and 11th centuries A.D. imported many Shaivites from the north to come and teach Shaivism to their people. But not much more than stray facts like these are known. It may be hoped that time will remedy the defect and we shall have enough light on the subject at some time in the future.

Kashmir



Notice

IN THE DISTRICT COURT OF  
JAFNA

Action No. P. 143

1. Vaithilingam Subramaniam  
and wife

2. Thangapillai both of Vasa-  
vilan.

Plaintiffs

Vs.

1. Sinnathamang daughter of  
Kanthapillai Sinnathamby  
of Vasavilan.

2. Kathirasipillai daughter of  
Ponnambalam Suppiah of  
Vasavilan.

3. Sinnachchipillai daughter of  
K. Sinnathamby of Vasa-  
vilan.

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 parti-  
tion or sale of the land called  
"Karampakkadavai" in extent  
16, 5/8ths Lms. V. C. with its  
appurtenances, situated at  
Vasavilan, in the Jaffna Dis-  
trict,

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.)

ORDER NISI

IN THE DISTRICT COURT  
OF JAFNA

Testamentary Jurisdiction  
No. 250.

In the matter of the intestate  
estate of the late Velupillai  
Seevaratnam of Vaddu-  
koddai west

Deceased.

Sinnammah widow of Kan-  
dappar Velupillai of Vaddu-  
koddai west

Vs.

Petitioner.

Velupillai Sabanayagam of  
Vaddukoddai 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 pre-  
sence 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 Res-  
pondent abovenamed or any  
other person or persons inter-  
ested shall on or before the  
7th day of December 1956  
show sufficient cause to the  
satisfaction of this court to  
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)

Characteristics of  
A Jivanmukta

A Saint has no separate  
will of his own. He has  
merged his individuality  
in the Supreme Reality.

A Sage is not repelled  
by anything repellent,  
nor attracted by the  
attractive.

A Saint sees one life  
vibrant in every atom.

By

SWAMI SIVANANADA

He sees the indwelling  
Atman in all.

Everybody's happiness  
is his happiness. Every-  
body's misery is his mi-  
sery. Everybody's satis-  
faction is his satisfaction.  
He is one with all.

He whose craving is  
annihilated is a Sage.

He who is free from

anger, lust, greed, egoism  
and jealousy is indeed a  
Sage.

He who calls nothing in  
this world as his own, he  
who speaks wisely, he who  
is not elated by success  
or gain, he who is not de-  
pressed by failure or loss  
is a Sage.

He who is free from cove-  
tousness who does not  
grieve over what is no  
more, who has overcome  
desire is Sage.

He who does not crave  
for sensual pleasures, who  
has no attachment, who  
is independent is a Sage.

He who is free from  
avarice, deceit, conceit,  
misbehaviour, who is  
without desire for the fu-  
ture and who does not  
grieve for the past is a  
Sage.

He who is not displeas-  
ed with anything, who  
has no desire for pleasant  
things, who is calm un-  
der any condition or cir-  
cumstance is a Sage.

Thiruketheeswaram  
Temple Festivals

The first day of the sa-  
cred Thiruvemba cele-  
brations synchronised  
with the last Somavaram  
celebrations and both  
events were duly celebra-  
ted at Thiruketheeswa-  
ram temple. Arrange-  
ments for the celebra-  
tion of the Thiruvemba  
ceremony were made by  
the heirs of the late Dr.  
Rajendra, Director of the  
Anti Malarial Campaign  
and one of the former  
Vice Presidents of the  
Thiruketheeswaram Res-  
toration Society. The  
Somavaram Celebrations  
as hitherto were organis-  
ed by the devotees of  
Kondavil-Kokkuvil area  
under the guidance of  
Mr. C. Arulampalam,  
Chairman, Village Com-  
mittee, and Proctor. Spe-  
cial Pooja and Abishekam  
were performed by  
Brama Sri Indra Kuruk-  
kal, Chief Priest of the  
Thiruketheeswaram tem-  
ple, assisted by other

priests. Devotional songs  
were sung by devotees  
including students of the  
Hindu School at Thiru-  
ketheeswaram Temple.

A discourse on Thiru-  
ketheeswaram and the  
life of Saint Manikavasa  
Swamy was delivered by  
Pulavar T. Coomara-  
swamy Pillai with Sir  
K. Vaithianathan, the  
President of the Society,  
in the chair.

New members for the  
society were enlisted.  
Mango, flower and cocoa-  
nut plants were planted.  
The pilgrims were fed by  
the devotees of Kondavil-  
Kokkuvil area at Thiru-  
gnana Sambantha Swa-  
mikal Madam.

ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 576

In the matter of the Last  
Will and Testament of San-  
thirasekarar Murugesapillai  
Ramaswamy of Puloly East

Deceased

Sinnammah widow of S. M.  
Ramaswamy of Puloly East

Vs. Petitioner

1. Ramaswamy Mahadeva of  
Trincomalee

2. Ramaswamy Sathananthan  
of Wellawatte

3. Ramaswamy Ruthiran of  
Puloly East Respondents

This matter coming on for  
disposal before S. Thambydu-  
rai Esquire District Judge  
Point Pedro on the 26th day  
of November 1956 in the pre-  
sence of Mr. V. S. Sivaguru-  
nathan Proctor on the part of  
the Petitioner and the Last  
Will dated 27-7-1931 and  
attested by V. Senathirajase-  
garam Notary Public under  
No. 905 now produced and  
deposited in Court and the  
Petition dated 26.11.1956 and  
affidavits of the Petitioner  
and the Notary who attested  
the said Last Will both dated  
24.11.1956 having been read.

It is ordered that the said  
Last Will No. 905 dated  
27.7.1931 and attested by V.  
Senathirajasegaram Notary  
Public be declared proved,  
that the Petitioner as Execu-  
trix appointed under the said  
Last Will be declared entitled  
to obtain Probate thereof and  
that Probate thereof be ac-  
cordingly issued to the Peti-  
tioner unless the Respondents  
or any other person appear be-  
fore this Court on the 17th  
day of January 1957 at  
10 A. M. and shew sufficient  
cause to the satisfaction of the  
Court to the contrary.

This 26th day of November  
1956

(Sgd.) S. Thambydurai  
District Judge

(O. 304 21 & 28)

WEEKLY FORECASTS

'SRI PATHY'

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

ARIES Aswini, Barani, Kar-  
tikai 1st part [Medha Rasi]

Some more of your per-  
sonal problems will clear  
this week. Financial con-  
ditions too should improve.  
Health will not be very  
satisfactory. Eye troubles  
likely. Spend the last two  
days with care.

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

Domestic affairs will be  
far from satisfactory. You  
will have to work hard for  
your success. Health up-  
sets also possible. Do not  
begin anything new for  
some time.

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

You will find it difficult  
to have time for pleasure  
for some time to come.  
There will be no peace of  
mind and you will be  
over-worked. Constant  
misunderstandings with  
friends likely.

CANCER Punarpoosa 4,  
Poosa, Ayilya [Kataka Rasi]

Friends will not repay  
the trust you placed on  
them. Health too will  
not be satisfactory. New  
ventures must be handled  
with care. Avoid clashes  
with superiors.

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

A good week for finan-  
ces. You may go ahead  
with your ventures. Some  
clashes with relatives but  
you will have your own  
way. Social success also  
promised.

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

A good week. Some of  
your personal problems  
will be cleared. Fame  
and ruin to enemies pro-  
mised. Go ahead with  
your new ventures.

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

Financial difficulties  
will ease a bit this week.  
Gains through agricultural  
pursuits promised. You  
will see the downfall of  
your enemies. Health will  
not be satisfactory.

SCORPION Visaka 4, Anu-  
sha, Kettai [Vrischika Rasi]

Things will look muddled  
at the outset but you will  
be able to succeed after  
initial difficulties. Finan-  
cial gains promised. Do-  
mestic upsets likely week  
end.

SAGITTARIUS Moolam, Poo-  
radam, Uttiradam 1. [Thana-  
Rasi]

You will be shouldering  
new responsibilities and as  
a consequence you will  
have no mental peace. Ex-  
penditure will be on the  
rise. Some clashes with  
relatives likely.

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

Spend the first day of  
the week with care. Rest  
of the week will be quite  
favourable except for  
minor health upsets. Eye  
troubles likely.

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

First half of the week  
will be unsettled. Monday  
Tuesday and Wednesday  
morning must be spent  
with care. Rest of the  
week will be favourable.

PISCES Pooraddati 4, Ut-  
raddati, Revati. [Meena-  
Rasi]

First half of the week  
will be favourable for new  
deals. Settle important  
deals before Wednesday  
morning. Wednesday after-  
noon, Thursday and Fri-  
day must be spent with  
care. Rest of the week  
will turn favourable.



# MANIVASAGAR FESTIVAL

## AT KARAINAGAR

The 2nd Annual Celebrations of the Manivasagar Festival commenced on the 15th and continued on the 16th, 17th and 18th at the Karainagar Sivan Temple. In the unavoidable absence of Srimath Manickavasaga Thambiran of Tharmapura Atheenam, Madurai Atheena Vidwan Sri Veera Sivasubramaniam declared the festival open. Mr. V. A. Kandiah M. P. presided over the 1st day's sessions.

Mr. N. Sabaratnam, Chairman of the Reception Committee, welcomed the gathering. In the course of his address he pointed out the importance of such conferences and festivals today as the need for reorientation of the Tamil language and culture was never greater than today. Religion was not a strange or added thing but a vital factor in permeating man's life. Our language which was fostered by King's and scholars in olden times needed the loving care of the common man today. Religious intolerance threatened to poison the social life of the country. St. Manickavasagar who preached tolerance described the Supreme Being as the Nameless and Formless called by a thousand names by divine devotees the world over. Let his message be disseminated throughout the country in this hour of confusion."

Mr. V. A. Kandiah said that the psalms of true Saiva Saints were an eternal inspiration not only to the Hindus but to all devotees whatever their creed. As long as they were a living force there was no need to fear any harm to their language or culture. He appealed to the public to make the festival an annual event.

Pandit K.N. Velan deplored the lack of efficient preachers of the Saiva religion and condemned the compulsory indoctrination of religious precepts in the minds of the young during impressionable years. Such indoctrination led to distaste to Saiva Literature and

even completely sceptical or agnostic outlook in later years. Young minds must be slowly led into the charms of the psalms of the 'Saiva' Saints through literary works like Kamba Ramayanam and Silappadikaram. He warned the people to be eternally vigilant against false leaders who in the name of God and religion feathered their own nest.

Vidwan Veera Sivasubramaniam who presided over the second day's proceedings remarked that eternal virginity was the unique quality of Tamil. Unlike English whose Chaucerian form was so different from modern English, Tamil which was spoken and written a thousand years ago had preserved its pristine purity to this very day. It was sheer nonsense to speak of any possible threat to its existence or its development. Gandhian socialism was certainly superior to Marxian socialism in that Ghandi unlike Marx had been preaching a way of life and a kind of society which he had lived and experimented with. Pandits C. Kandanam and P. Krishnapillai spoke on the "Essence of the Pious Life of St. Manickavasagar."

Srimath S. Subramaniam Thesigar who presided over the 3rd day's sessions outlined his views of the Manickavasaga Era. He contended that intrinsic evidence was in favour of the belief that he was not of a later age than the other Saiva Saints. Appar, Sampanthar. He was a contemporary of his compeers. Pandit Saththiadevi Thuraisingham speaking on the Saint's life, referred to the excellence of the Bhakthi Marga. In a masterly address she exhorted the people, particularly the women to follow the true path of religion. She condemned the hollow lives of those who meaningly aped the externals in an alien civilisation. If the Tamils and Saivites stood steadfastly in the true path shown to them by their sages there was no per-

## ACHARYA VINOBA ON 'RAMAYANA'

The theory that the Ramayana is the story of the conquest of South India by the North is fantastic. It was first conceived and put forth by some Western historians. Intentionally or unintentionally, they have put forth some imaginary and untenable explanations about social development in India. They never understood that this subcontinent has been from time immemorial an 'ocean of humanity', and that it has welcomed and made an attempt to assimilate various racial groups who have come in wave after wave here. They have therefore emphasised differences and racial conflicts and thus displayed a lack of proper perspective. Therefore the picture they present is often out of focus.

Since my childhood I have heard day after day the story of Sri Ramachandra in our home. I could never think in terms of North and South whenever I read this epic. I had never any doubt in my mind since my childhood that the Ramayana was not a book of history. It was

an allegory. It depicted a war between the gods and the demons. This war is being waged in every human heart. It is on the battlefield of the human heart that gods and demons are waging a constant war. Ravana represents the Rajas principle in man, Kumbhakarna represents the Tamas, and Vibhishan, the Satvic. The ten-headed Ravana rules over the human heart. Man can get peace and happiness only when this hydra-headed demon is annihilated. I have heard it from my childhood that by repeating the name of Ramachandra and by reading the great epic again and again an individual gets the determination and strength to fight the demon in one's heart. I have never come across anyone in North India who interprets Ramayana as the story of the conquest of the South by the North. It is an allegory. It is a mythological story. It is read because it creates a feeling of real devotion and purifies the emotions.

Learned men and self-realised souls in the South have also read the Rama-

yana-with the same feeling of devotion and piety. Kambar, that great sage of Tamilnad, surely would not have bothered to rewrite the epic story of Ramayana if it was a historical account of a war of conquest of the South by the North. He has looked upon Ramachandra as the personification of a state of perfection which every human being must aspire to attain. Kambar was a genius. The same fact can be verified from the rendering of the Ramayana in Malayalam. If one is asked to name the best work of literature in Malayalam, one would say that it is the Ramayana of Ezhuthachan. That is one of the most populous books amongst the Malayali

## THE VISION

people. If it was a story of conquest, how could it ever have gained such universal popularity? Telugu and Kannada literature will also bear testimony to the universal devotion to the Ramayana.

I have not come across any other book which helped man to purify his mind and heart to such a degree as the Ramayana. I would go to the length of saying that as far as Hindustan is concerned even the Gita takes the second place. The Bhagavad Gita may be compared to butter, whereas the Ramayana is pure milk. Even a child can assimilate it easily. The work that Ramayana has done in helping millions of our countrymen to get religious consolation and peace of heart is incomparable. That is why the Ramayana has become immortal in India.

Gandhi used to say that no other book has helped men and women in feeling the presence of God as the Ramayana. It is par excellence a book of devotion. Tulsi Ramayana was one of his favourite books. It is read and repeated in every home in North India. The Rama it depicts is the Rama that abides in every human heart. It is the story of Atmaram. When the ten-headed Ravana, who has sway over the human heart, is annihilated, some ray of light will begin to illumine the human heart. Then it is a different world altogether. The heart is mellowed with devotion and there is no anger, rivalry and lust.

(To be continued)

## FORT BRAND DOUBLE GROOVED BASEL MISSION ROOFING TILES

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Unrivalled for strength and reliability. Absorbs the least quantity of water during heavy rains.

The design is such that any possibility of leakage during rains has been excluded.

Ask the numerous users of these tiles for their opinion.

BEST IS THE CHEAPEST IN THE LONG RUN

**William Mather & Sons,**  
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(M. 428, 14-28)

for them and their civilisation.

Vidwan Pon Muttucumar spoke on "The Divine Life of St. Manickavasagar". He said that Thiruvagasam was the result of the Divine Grace seeking untrammelled expression.

Vidwan Veera Sivam spoke on the inner meaning of "Thiruvembavai" and "Thirukovaiar."

The festival was brought to a close on the fourth day with a Recital of Devotional Songs by Urikkadu Sri K. Natarajah and Party."

## Ramanathan College, Chunnakam

Reopens on Thursday 3rd  
January, 1957

Vacancies exist in all classes up to the University Preliminary (Arts, Science and Medicine) and H. S. C. G. C. E. (Advanced Level) in Arts, Science and Economics for over-aged students.

There are vacancies in the Hostel.

Apply in forms obtainable at the College Office early.

(Mrs) T. Muttucumar  
Principal

(M. 436, 21.)



## King George V Silver Jubilee Memorial Society Ltd Jaffna

### Amounts paid in response to the recent Appeal up to 30-11-1956

	Rs	Cts.
1. Dr S. Subramaniam, Jaffna	1000	00
2. Srimathi Sivanandan Thambyah in memory of the late Murugesar Thambiah of Colombo	1000	00
3. Anonymous gift by a gentleman in Colombo	1000	00
4. Dr. A. Sinnathamby, Ward Place, Colombo	50	00
5. Mr. C. Gnanapiragasam, Colombo	50	00
6. Mr. John Chellappah, Colombo	250	00
7. Mr. C. Renganathan, Colombo	101	00
8. Mr. J. Thiagarajah, Colombo	50	00
9. Mr. K. Shanmugampillai, Kokuvil	50	00
10. Messrs. Vaithilingam & Co, Colombo	25	00
11. Muhandiram K. V. Renganathar Wattagama	10	00
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14. A Sympathiser in Colombo	10	00
15. The Colonial Motors Ltd, Colombo	150	00
16. Mr. S. Ambalavanar, Colombo	25	00
17. Mr. V. Sivasubramaniam, Colombo	25	00
18. Messrs Samuel & Sons Ltd, Colombo	106	00
19. Mr. C. Sivaguru, Colombo	10	00
20. Mr. P. Thambirajah, Kurunegalla	50	00
21. Muhandiram S A Vaithilingam & others, Mallakam	52	00
22. Dr. S. Rajasooriar, Tellipallai	40	00
23. Mr. Thangavadivelu, Colombo	5	00
24. Dr S A Vettivelu, Jaffna	50	00
25. Mr P. Kathiravelu Achary, Colombo	10	00
26. Mr V. Nadarajah, Badulla	25	00
27. Dr. S. W. C. Retnasar, Colombo	10	00
28. Mr. N. Sivasubramaniam, Bibile	10	00
29. Mr. S. Thilayar, Kalutara	10	00
<b>Total</b>	<b>4283</b>	<b>00</b>

### Amount subscribed to be paid shortly

1. Miss P. Candiah Navalar Road, Jaffna in memory of her beloved father Dr. C. Candiah	1000	00
2. Mrs. P. Mortimer in memory of her beloved husband Mr. P. Mortimer	1000	00
3. Mr. J. B. Thambapillai in memory of his son the late Dr. J. K. Thambapillai, Colombo	1000	00
4. Mr. S. Shanmugampillai, Kokuvil	450	00
<b>Total</b>	<b>3450</b>	<b>00</b>

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS.

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

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**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.

**LOANS** on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

## Privilege And Honour To.....

(Continued from page 1)

19-gun salute. He was welcomed to the United States by the top U. S. officials, led by Vice President Nixon, and Secretary of State Dulles.

In response to the Vice President's greeting, Mr. Nehru said it was "a privilege to meet President Eisenhower at this rather important and perhaps critical moment."

He emphasized that both India and the United States share in common the ideals of independence, and said:

"We are going to continue to adhere to these ideals whatever else may befall us."

As the Prime Minister left the presidential airplane, the Columbine, which Mr. Eisenhower had sent to London to bring him to the United States, Vice President Nixon declared, "This visit is of great significance. You represent the largest democracy in the world and the United States is the second largest. While we do not always agree, we share the same dedication to a world of freedom"

Mr. Nixon forecast that the Eisenhower - Nehru talks "will not only contribute to better understanding between our countries, but the cause of world peace."

Prime Minister Nehru expressed his "happiness" on visiting the United States for second time. He spent a month here in 1949 in a coast-to-coast tour.

"All of our 167 million people", Mr. Nixon told him, "are glad to have you with us. While you are here, we hope this will be your home."

Prime Minister Nehru, accompanied by his daughter Mrs. Indra Gandhi, went immediately to the White House where they lunched with President and Mrs. Eisenhower. On Monday the President and the Prime Minister motored to the Eisenhower farm home in Gettysburg, Pennsylvania, for a day and evening of quiet, private conversations. Returning on Tuesday, Mr. Nehru delivered a nation-wide television address, and on Wednesday, he met the press at the National Press Club in Washington.

## U. N. Resolution...

(Continued from page 1)

General concerning steps taken in order to establish compliance with the decisions of the General Assembly which refer to a withdrawal of troops or related political matters, and the note of the Secretary General (A/3434) of 7 December, 1956,

"Noting with grave concern that there has not been a reply to the latest appeal of the General Assembly for the admission of United Nations observers to Hungary as contained in its resolution of 5 December, 1956."

"Considering that recent events have clearly demonstrated the will of the Hungarian people to recover their liberty and independence,

"Noting the overwhelming demand of the Hungarian people for the cessation of intervention of foreign armed forces and the withdrawal of foreign troops,

"1. Declares that, by using its armed force against the Hungarian people, the Government of the Union of Soviet Socialist Republics is violating the political independence of Hungary;

"2. Condemns the violation of the Charter by the Government of the Union of the Soviet Socialist Republics in depriving Hungary of its liberty and independence and the Hungarian people of the exercise of their fundamental rights,

"3. Reiterates its call upon the Government of the Union of Soviet Socialist Republics to desist forthwith from any form of intervention in the internal affairs of Hungary;

"4. Calls upon the Government of the Union of Soviet Socialist Republics to make immediate arrangements for the withdrawal, under United Nations observation, of its armed forces from Hungary and to permit the re-establishment of the

## Order Nisi

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 577

In the matter of the intestate Estate of C. Velupillai Kumarasamy of Alvai North. Deceased.

Kadirasipillai widow of Kumarasamy of Alvai North. Petitioner.

Vs.

1. Kumarasamy Vivekanandam,
2. Kumarasamy Arulanandam,
3. Kumarasamy Vijayanandam,
4. Kumarasamy Ganaesandam,
5. Anandaranee daughter of Kumarasamy,

Minor. 6. Kumarasamy Selvaratnam all of Alvai North. Respondents.

This matter coming on for disposal before S. Thamby Durai Esquire District Judge, Point Pedro, on the 4th day of December 1956 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:-

It is ordered (1) that Letters of Administration be issued to the Petitioner abovenamed as the widow of the deceased and (2) that the 1st Respondent be appointed Guardian-ad-litem over the minor the 6th Respondent for the purpose of watching his interest in these proceedings, unless the Respondents or any other persons appear before this Court on the 31st day of January 1957 at 10.00 clock in the forenoon and shew sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the said Minor 6th respondent be produced on the 31st day of January 1957.

This 4th day of December 1956

Sgd. S. Thamby Durai  
District Judge.

Drawn by  
N. A. Rajaratnam  
Proctor for Petitioner

(O. 305 21 & 28)

political independence of Hungary;

"5. Requests the Secretary-General to take any initiative that he deems helpful in relation to the Hungarian problem in conformity with the principles of the Charter and the Resolution of the General Assembly.

வாழ்வுக்கு வளமுடன் பெரிய மலிவானது காக்கமன்னை  
கோன்முறை யாசு செய்க குறைவிடா துயிர்க்க வளமுடன்  
நான்முறை யற்றக கோங்க நற்றவம் வேண்டி மக்க  
மேன்மைகொன்னை கீதி வினக்கு வக மெல்லாம்.

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Editor: R. N. SIVAPRAKASAM