

## COMMUNITY — THE BASIS OF MAN'S SURVIVAL

The *Samooga Thondan* Special Number, published by the Jaffna District Community Centres Union carries an instructive article on 'Community' by Mr. N Sivagnanasundaram, B A (Lond.), Additional District Judge of Jaffna. The article is reproduced below.

If Unity is the basis of community is the basis of man's survival. The sociability displayed by man in his behaviour right through the history of his species on this planet has been the most potent factor for the growth and supremacy of the human race. The best chances of survival have been to those who best support each other in the struggle of life. The higher stages of civilisation as they are called, are full of conflicts and wars dividing men into separate states, ready to wage war on each other, but it would be false to conclude that hostility and predatoriness are the very essence of human nature, and that the strong authority of a supreme state is essential to compel man to live in peace and order. It is a misfortune that historians of the past, like the proverbial vultures, have delighted in feeding on the carnage and woes of mankind more than in humanity's bright moods of sunshine and peace. The ancient chronicles, epics, and monuments deal with wars and calamities of the race with breaches of peace, seldom with peace, and mutual support and friendliness of man to man. If the victories of peace are the victories for life and its preservation, those of war have been the conquests for death and destruction.

The growth of man from the crude animal to the radiant stature of moral and spiritual worth is a process of "becoming", a process made possible by the institutions of the family Unit and the clan.

Clan unions based upon a real or supposed common origin kept together men in early times till the growth of separate families within the clan accumulating wealth and power and imposing their authority over others. Dynasties and chieftainships are examples of the family growing large. Most clans disintegrated and perished, but the more vigorous clans survived in the new organisation of the village community which kept men together by the bond of a common territory maintained and protected by common effort. The basis of union was common territory, not common descent. The village community recognised the independence of the family, did not interfere with its internal affairs, gave much more freedom to personal initiative and maintained the necessary cohesion of action and thought, at the same time weeding out the dominative tendencies of small groups within. If the family is man's device for the procreation and the preservation of the species, the community is his device for its protection and maintenance.

Competition is not the rule either in the animal world or mankind. Better conditions are created by the elimination of competition by means of mutual aid and support. In this struggle for life the avoidance of competition means the least waste of energy and the least injury to the species. Darwin saw in man's social qualities the chief factor for his further evolution and wrote 'The strength and speed of man, his want of natural

weapons are more than counterbalanced, firstly by his intellectual faculties, which have been chiefly or exclusively gained for the benefit of the Community, and secondly, by his social qualities which led him to give and receive aid from his fellow men". Primitive folk identified their lives so much with the tribe that each of their acts is considered as a tribal affair. Their whole behaviour is regulated by a system of unwritten rules of propriety that is beneficial or detrimental to the tribe. Within the tribe the rule "each for all" is supreme so long as the separate family has not yet broken up the tribal unity. The appearance within the clan of a separate family seeking property and wealth for itself disturbs the established unity which the common people have endeavoured from time to time to restore by means of institutions like the village communities, guilds and unions.

The village community was not only a union for guaranteeing for each one of his fair share in the common land, but also a union for common culture, for mutual aid and protection, and for the development of knowledge, national bonds and moral ideals. The judicial procedure was imbued with the same spirit. Every dispute was first brought before the arbiters, but if the case was a serious one, it came up before the 'folk mote' which gave compensation if the wrong was proved. The feeling of union was kept alive by the common interests of the community, their folknotes and their festivities. New forms of culture developed, agriculture prospered, domestic industries were perfected, the wilderness was transformed into pastures and fields intersected by roads, markets and forts, and places of public worship were erected. The progress which the community had won for mankind was taken over by the

## TAMIL AS OFFICIAL LANGUAGE OF MADRAS

### Bill Published

A Bill to implement the Government's decision to adopt Tamil as the Official Language of the Madras State has been published by the Madras Government.

#### The Bill says

Whereas the Constitution enables the Legislature of a State by law to adopt any one or more of the languages in use in the State as the language to be used for all or any of the official purposes of that State and to prescribe any language other than the English language for use in Bills, Acts, Ordinances, Orders, rules, regulations and bye-laws.

Be it enacted in the seventh year of the Republic of India as follows;

1. (1) This Act may be called the Madras Official Language Act, 1956. (2) It extends to the whole of the State of Madras.

State when it came into existence. The State began to gather to itself all the authority, securing victory over the people in community by the sword, the fire and the rack, and suppressing all institutions of mutual aid like the village communities, guilds and cities and placing them under the control, the caprice and the bribery of the State officials. The usurpation of power by the State led to wars, decay and the development of an unbridled and grasping individualism. The result was that the theory that holds that men must seek their own happiness with an utter disregard of other people's wants reigned in all fields of thought and action.

It will be seen, however, that mutual aid is the real foundation of our moral ideals, reaffirmed

(Continued from page 3)

2 The official language of the State of Madras shall be Tamil.

3. Notwithstanding anything in Section 2 and without prejudice to the provisions of Articles 346 and 347 of the Constitution, the English language shall continue to be used for all the official purposes of the State for which it was being used before the commencement of this Act until the State Government, by notification under Section 4 otherwise direct in respect of any official purpose specified in such notification.

4. The State Government may, by notification issued from time to time, direct that Tamil shall be used in respect of such official purposes as may be specified in the notification.

5. The language to be used—

(1) in Bills introduced in, or amendments thereto to be moved in, or Acts passed by, the Legislature of the State of Madras.

(ii) in Ordinances promulgated under Article 213 of the Constitution.

(iii) in Orders, rules, regulations and bye-laws issued by the State Government under the Constitution or under any law made by Parliament or the Legislature of the State, shall be Tamil on and from such date as the State Government may, by notification, specify.

Provided that the State Government may appoint different dates in respect of the different items referred to in Clauses (i) to (iii).



இருசிறப்புகள்.

தமச்சிவாயவே நானமுங் கல்வியும்  
தமச்சிவாயவே நானறி விச்சையும்  
தமச்சிவாயவே நானறிந் தேத்துமே  
தமச்சிவாயவே நன்னெறி காட்டுமே.  
இருசிறப்புகள்.

# Hindu Organ

FRIDAY, DECEMBER 28, 1956

Treasure These Thoughts

*Gods Name is simply wonderful in its potency. It can purify, elevate and enlighten you thoroughly. Repeat the Name constantly with all faith. Do not use its powers for worldly ends. It is the key that opens the portals of heaven wherein God—absolute splendour, joy and peace—dwells.*

## CHALLENGE TO PUBLIC OPINION

THE statement that the Five M. E. P. City Fathers would control the affairs of the City of Colombo, overriding the decisions of twenty six others was attributed to the Premier as having been made by him in the course of his speech at Borella. This was last week. Now Mr. S. W. R. D. Bandaranaike denies the truth and correctness of the report and regrets that his speech was not faithfully and fully reported. Further the Premier has directed his wrath against Mr. J. R. Jayawardene. We are at a loss to understand how the M. E. P. minority's attempt at (in the Colombo Municipal Council) asserting itself in the teeth of a mighty opposition can be a matter purely between the M. E. P. and the U. N. P. We are compelled to comment upon that 'Borella speech' making all allowances for exaggerations, fabrications and omissions. Mr. Bandaranaike cannot deny the inference that any ordinary man can reasonably draw from both the earlier reports and the subsequent explanation that the U. N. P. majority group of eighteen would not be allowed to have its own way. The Premier will do well to remember that when the Tamil speaking minority group in Parliament state that they will oppose the undemocratic activities of the M. E. P. majority, they mean the same thing

that Mr. Bandaranaike wants the public to do as far as his Borella warnings are concerned.

However, we are unable to withhold our opinion on the general effect of the Premier's outburst at Borella. Notwithstanding the laboured explanation of the Premier, it cannot be denied that there had been an ominous indication in that 'Borella challenge' that the M. E. P. stood committed to the policy of absolute rule or, in other words, the utter suppression of public opinion. And this disregard for democratic rule was openly expressed by Mr. Bandaranaike even before he had recovered from the exhaustion of a long trip to the United Nations Assembly where the World Organisation was promised his competent contribution towards the vigorous defence of the principles of democracy and the suppression of totalitarian despotism.

It may be that Premier Bandaranaike is unwittingly assuming a totalitarian outlook merely to take the U. N. P. bull by the horns. But in this fight for prestige of party politics, the M. E. P. Leader makes the mistake of grouping his party with the 'progressives', for it is well known that the two parties that have moved away from the 'Progressives' to the opposite direction are the U. N. P. and the M. E. P. It is idle for Premier Bandaranaike to find satisfaction in attacking the U. N. P. when it is clear that the 'Progressives' are campaigning against both the M. E. P. and the U. N. P. However, whether in the disgrace of defeat or in the vanity of victory, public opinion requires to be respected. The decisive defeat of the M. E. P. at the Local Government Elections clearly indicates how public opinion is shaping at present. It cannot be easily challenged.

## Vivekananda Society Anuradhapura

The 31st Annual General Meeting of the Anuradhapura Vivekananda Society was held last week at the Vivekananda School Hall

The following office-bearers were elected

- President; Mr. S. Nataraja.
- Vice-Presidents: Messrs T. Sivaramalingam; A. Sivaguru, E. Sivaramalingam and S. Kandasamy.
- Secretary; Mr. V. S.

# RELIGION NURTURES SENSE OF TRUE VALUES

(Continued from page 4)

form the basis for re-shaping our educational policy, because our hope lies in the up-bringing of the young and we should search at once for the means to realise this hope. If this is not done, it amounts to accepting an important truth affecting the nation and doing nothing about it and drifting.

"In all countries and in all periods of history, if we sift matters without a biased mind, we can see that, with all its drawbacks and defects, it was religion that nurtured a sense of true values and fortified men against temptations of all kinds and gave them courage to live and work or die for good causes. We can see this in the social and economic history of all the peoples of the world that led vigorous co-operative life. All civilisation is rooted in religion. If we debar religion in schools, we discard what has proved effective throughout the ages for the development of character.

"We consider it safe policy to be negative about it in school instruction in order that we may avoid some difficulties but the result is far from being safe for the nation. We sedulously spread a doctrine that condemns the prevailing customs relating to religion as superstition and thereby we help gradually to banish religion even from the home life of the pupils. Even the routine of school life makes family observances in regard to religion next to impossible. Apart from the physical difficulties, the ideas inculcated in school render sincere participation in family observances im-

- Kandapoo.
- Asst. Secretary: Mr. K. Chelliah
- Treasurer: Mr. A. Sabaratnam.
- Asst. Treasurer: Mr. P. Swaminathapillai.
- Librarian: Mr. A. Kumaresu.
- School Manager: Mr. P. N. Pathmanathan.
- Auditor: Mr. P. Navaratnam.
- Committee: Messrs. S. Krishnapillai, T. Thirunavukarasu, K. Cumarasamy, K. S. Krishnapillai, P. Ramalingam and T. Sabaratnam.

possible. They are thus dying out. We are effectively creating a complete void in respect of religion for all the people that come under education and this is a progressively growing body. We must inevitably drift from bad to worse as the days pass and as the momentum of old forces steadily decreases and disappears."

"I am convinced, that religious instruction is an absolutely necessary item in the school curriculum. In Britain which surely has not lagged behind in the great march of scientific discovery or in the battles against superstition or fanaticism, all children in schools wholly or partly financed by local authorities are to-day given religious instruction. A daily corporate act of worship is prescribed.

"We in India suffer from a fear complex about religion. This attitude is the consequence of post Hindu-Muslim conflicts and controversies. We have developed an unreasoning faith in negative parity. We are right in placing impartiality on a high level of importance but we are wrong in seeking to execute that impartiality by the negative process of banning all religion. It is time to shed fear and adopt a positive policy of confidence. We were taught by the Father of the Nation that all religions are equally worthy of reverence. And this was not an invention of his for political ends. He based this teaching on common sense and irrefutable Hindu religious texts of the highest authority. Let us not interpret this to be mere tolerance and satisfy ourselves by giving to all people the liberty if they like to practise their respective religions. We should give positive facilities in schools for the religious up-bringing of our boys and girls each in the religion of his or her family, and this should be done specially in the lowest forms of pupils of the impressionable age group.

"As all religions and all denominations insist on rectitude, piety and reverence, the course that I suggest will foster among all a general sense of the higher values of life. If this is done, what is indeed the most important part of the edu-

cation, viz., the cultivation of a sense of spiritual values and the sense of duty, will not have been neglected as is done now. The young should be brought up to detest vulgarity and improper conduct, to abhor base thoughts and move away from them automatically, as we move away from unclean food.

"All our national plans depend for true and efficient fulfilment on character, a sense of true values, a firm adherence to the obligations of duty and a horror of dishonesty and meanness. The loans we take from foreign Governments carry simple interest but the deterioration of character goes on with compound interest. The essential foundation of all the structures we design is being undermined at an accelerating pace as we feed the hunger for material goods without supplying the correctives of spirit.

"We seek to make schooling universal. Alongside of it we should make religious up-bringing universal. This cannot be done in these days unless we introduce religious instruction in every variety to suit the composition of the pupils in each school. Attempts are made to apologise for religious practices by converting all tradition and all religion into fable and figure of speech. Allegory is not faith, in fact it is the contrary of it. This compromise or adjustment of religion to the materialist view of life is, in my view, fatal though alluring. Would there be any Christianity left if Jesus and his life and death become a mere fascinating allegory? Would any inspiration be left in Buddhism if Buddha is not conceived as a divine person? Could any power for good be left in Islam if the Prophet is not conceived as inspired by God? Moral teachings have no vital force unless the teaching is associated with a divinely inspired personality. Morality can run for some time on a previously acquired momentum. When the momentum is spent it will cease to move and only the selfish urges will remain. Religious upbringing in the tender and impressionable period of life is, in my opinion, essential for national progress and prosperity. Without it, we shall be the mere descendants of Darwinian origin, not ascending to the state of man, but

(Continued on page 5)

# NEHRU PORTRAYS NEW INDIA TO AMERICA

## SERVING THE LARGER CAUSE OF PEACE

(Speech delivered by Premier Nehru in America)

"Nine years ago we won our independence through a bloodless revolution in conditions of honour and dignity both to ourselves and to the erstwhile rulers of our country. We in India to-day are children of this revolution and have been conditioned by it.

"Although your revolution in America took place long ago and the conditions were different here, you will appreciate the revolutionary spirit which we have inherited and which still governs our activities.

"Having attained political freedom we are earnestly desirous of removing the many ills that our country suffers from or eliminating poverty and raising the standards of our people and giving them full and equal opportunities of growth and advancement. India is supposed to be given to contemplation and the American people have shown by their history that they possess great energy, dynamism and the passion to march ahead. Something of that contemplative spirit still remains in India. But, at the same time the new India of to-day has also developed a certain dynamism and a passionate desire to raise the standards of her people. But, with that desire, is blended the wish to adhere to the moral and spiritual aspects of life.

"We are now engaged in a gigantic and exciting task of achieving rapid and large-scale economic development of our country. Such development in an ancient and underdeveloped country such as India is only possible with purposive planning. True to our democratic principles and traditions, we seek in free discussion and consultation as well as in implementation the enthusiasm and the willing and active co-operation of our people.

"We completed our First Five-Year Plan eight months ago and now we have begun on a more

ambitious scale our Second Five-Year Plan which seeks a planned development in agriculture and industry, town and country and between factory and small-scale and cottage production.

"I speak of India because it is my country and I have some right to speak for her. But many other countries in Asia tell the same story, for Asia to day is resurgent and these countries which for long lay under the foreign yoke have won back their independence and are fired by a new spirit and strive towards new ideals.

"To them as to us, independence is as vital as the breath they take to sustain life and colonialism in any form or anywhere is abhorrent. The vast strides that technology has made have brought a new age of which the United States of America is the leader.

"To-day the whole world is our neighbour and the old divisions of continents and countries matter less and less. Peace and freedom have become indivisible and the world cannot continue for long partly free and partly subject. In this atomic age, peace has also become a test of human survival.

"Recently, we have witnessed two tragedies which have powerfully affected men and women all over the world. These are the tragedies of Egypt and Hungary. Our deeply felt sympathies must go out to those who have suffered or are suffering and all of us must do our utmost to help them and to assist in solving these problems in a peaceful and constructive way. But these tragedies have one hopeful aspect for they have demonstrated that the most powerful countries cannot revert to old colonial methods or impose their domination over weak countries.

"World opinion has shown that it can organise itself to resist such out-

rages. Perhaps as an outcome of these tragedies, freedom will be enlarged and will have a more assured basis. The preservation of peace forms the central aim of India's policy. It is in the pursuit of this policy that we have chosen the path of non-alignment in any military or like pact or alliance. Non-alignment does not mean passivity of mind or action, lack of faith, or conviction.

"It does not mean submission to what we consider evil. It is a positive and dynamic approach to such problems that confronts us. We believe that each country has not only the right to freedom, but also to decide its own policy and way of life. Only thus can true freedom flourish and a people grow according to their own genius. We believe, therefore, in non-aggression and non-interference by one country in the affairs of another and the growth of tolerance between them and the capacity for peaceful co-existence.

"We think that by the free exchange of ideas and trade and other contacts between nations, each will learn from the other and truth will prevail. We, therefore, endeavour to maintain friendly relations with all countries even though we may disagree with them in their policies or structure of Government. We think that by this approach, we can serve not only our country, but also the larger causes of peace and good fellowship in the world.

"Between the United States and India there had existed friendly and cordial relations even before India gained her independence. No Indian can forget that in the days of our struggle for freedom, we received from your country a full measure of sympathy and support. Our two Republics share a common faith in democratic institutions and democratic way of life and are dedicated to the cause of peace and freedom. We admire the many qualities that have made this country great and more especially the humanity and dynamism of its people and the great principles to which the Fathers of the American Revolution gave utterance.

"We wish to learn from your country and plead for friendship and your co-operation and sympathy in the great task that we have undertaken in our own country."

### Yoga Prasnotthari Community — The

(Philosophical Questions and Answers)

Q. Who is a poor man?

A. He who is discontented.

Q. What is the best profit?

A. The attainment of Brahma-Jnana or wisdom of Brahman of the Supreme Soul.

Q. Who is the biggest fool?

A. He who identifies himself with the body.

Q. What is shyness?

A. The abhorrence of evil deeds.

Q. Who is a beggar?

A. He who is not a master of his senses.

By

SWAMI SIVANANADA

Q. What is heaven?

A. The rise of Sattwa or purity in the mind.

Q. Which is the right way?

A. That which leads to Self-realisation.

Q. Which is the wrong way?

A. That which makes a man worldly-minded.

Q. Who is a scholar?

A. One who can distinguish between bondage and liberation and who has knowledge of Brahman.

Q. What is learning?

A. The realisation of unity in diversity.

Q. What is misery?

A. Hankering after sense pleasures.

Q. What is beauty?

A. Beauty consists in virtues such as courage, humility, tolerance, compassion, kindness, truthfulness, purity.

Q. What is the best property of man?

A. Knowledge of Atma.

Q. What is the sweetest of sweet things?

A. Self realization.

Q. Which is the most terrible disease here?

A. Birth and death.

### Basis Of Man's Survival

(Continued from page 1)

from time to time by all religions. Each time, after sad reverses, man made the attempt to return to the principle of mutual aid and co-operation, the idea was widened and extended from the community to the nation, and finally to the whole of mankind in one fraternity. For the progress of mankind to loftier levels, man must fall back on the ideal of community which has helped the race to survive through the ages.

In modern times the ideal of the Welfare State has gained round. The ideal that the State must exist for the welfare of the subject and that all its affairs within and without should have the aim and object of the welfare of the community. Great stress is laid on developing the co-operative and mutual-aid tendencies of man by establishing and promoting institutions to foster and nurture the community ideal in man. Most States practising the ideal of democracy promote Co-operative movements, Community Centres, Rural Development movements and the like. A strong public opinion is indispensable to the existence of a healthy democracy, so that citizens may not be the playthings of cracy politicians. The future of men lies in the development of the community ideal.

### BOOK REVIEW

#### Srimad Bhagavat Gita

(Text, Transliteration and Translation)

By Jagadguru Sri Swami Sivananda.

Published by Sri Swami Chiddananda for the Yoga Vedanta Forest University, Anandakutir, Sivanandanagar, Rishikesh, Himalayas.

Price per Copy Re. 1/-

Though there are others in circulation, this publication we are sure would be much appreciated by the Swamiji's followers who are almost in every part of the world.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 30-12-56 TO 5-1-57

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

An unsettled week. The first day itself will upset you much. Health must be given particular care. But domestic problems will be solved during second half of the week.

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

First day favourable for new deals. Monday, Tuesday and Wednesday morning must be spent with care. You will be blamed unnecessarily. Rest of the week will be comparatively favourable.

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

First half of the week will be favourable for new ventures. Financial gains also promised. But Wednesday, Thursday and Friday must be spent with care. Week end will turn favourable again.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will succeed in your ventures after initial difficulties. Expenditure will be unusually heavy. You may have to get into debts. Spend the last day of the week with care.

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

A good week for professional deals. Your health will be far from satisfactory. Clashes with relatives likely. Yet you will be able to clear some long-standing conflicts.

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

You will find it difficult to make both ends meet this week. Investments in lands and landed properties promised in the near future. Friends will be very helpful.

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

You will be quick to pick up quarrels. Misunderstandings with friends likely. Expenditure will be on the rise. Gains and favours from strangers promised week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Health will continue to be unsatisfactory. Your personal problems will yet remain unsolved but they will not be aggravated. Financial gains promised week end.

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

You will be busy with other peoples' affairs this week. Many obstacles will be in your way when you undertake new works. But as success is assured go ahead with your plans.

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

A good week. Except for minor health upsets. You will find vast improvements in your personal as well as professional deals. Financial gains also promised.

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

Some upheavals likely this week. But you are sure to come out of them unscathed. Control your temper if you want to succeed in your own way.

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

A good week for new deals. Fame and social success promised. Some clashes with paternal relatives likely. But there will be no serious calamities.

Religion Nurtures Sense Of True Values

Educational Policy Must Be Re-Shaped

CHARACTER is an essential equipment for the bulk of the people who have to work in daily co-operation with one another in order to make national progress and prosperity', said Shri C Rajagopalachari the veteran Indian leader in the course of the convocation address of the Agra University. The address was a call to the youth to appreciate spiritual values.

The Speech

'In all countries and in all periods of history, if we sift matters without a biased mind, we can see that with all its drawbacks and defects, it was religion that nurtured a sense of true values and fortified men against temptations of all kinds and gave them courage to live and work or die for good causes

'National security and progress are bound up with good character as much as with sound intellect and bodily vigour. This will be admitted by all as a pious proposition. But I want sustained thought to be bestowed on this truth as a thing of immediate practical importance as the foundation for national progress. Character is even more important than vigour of body and keenness of intellect. While it may be enough if a sufficient number among the population possess bodily and intellectual strength to run the civil and military departments to enable them to govern to preserve internal order and to protect the State from external attacks, character is an essential equip-

ment for the bulk of the people who have to work in daily co-operation with one another in order to make national progress and prosperity. Character is the humus, the soil on which all else must grow. If that be defective, nothing can come to fruition. Men must be faithful to their word, respect mutual obligations, be kind to one another and value spiritual good above personal gains. Otherwise, the community as a whole cannot progress, whatever learning some of us may possess and whatever be the percentage of literacy in our population.

'Every thinking person must agree that for the success of our national plans, for progress and prosperity the need is great for a keener and more widespread sense of true values as distinguished from material and selfish values is the basic requirement for an improvement of the national condition. If this proposition is accepted—not merely as an academic truth but in all seriousness as a question of life and death—it should

(Continued on page 2)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No 573

In the matter of the estate and effects of the late Wallipillai wife of Kanagasabai of Alvay South Deceased

- 1. Eiyar Velupillai of Alvay South
2. wite Sinnapillai of do

Vs Petitioners

Satupathy Pillai Kanagasabai of do Respondent

This matter of the Petition of the abovenamed Petitioners praying that Letters of Administration to the estate of the late Wallipillai wife of Kanagasabai be issued to the Petitioners coming on for disposal before S. Thamby Durai Esquire District Judge Point Pedro on the 9th day of November 1956 in the presence of Mr. K. Subramaniam Proctor for Petitioners and on reading the Petition and affidavit of the Petitioners dated 7th November 1956.

If is ordered that Letters of Administration to the estate of the late Wallipillai wife of

Kanagasabai be and the same is hereby issued to the Petitioners unless the Respondents or any other person interested shall on or before the 17th day of January 1957 show sufficient cause to the satisfaction of the Court to the contrary.

The 9th day of November 1956

Sgd. S. Thamby Durai District Judge

Drawn by Sgd. K. Subramaniam Proctor for Petitioner (O 308 28 & 5)

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

No. 572 T.

Ledchumy widow of M. Kandappu alias Velauthan of Thunnalai South.

Petitioner.

- 1. Kandappu Veeravagu
2. Parupathy daughter of Kandappu
3. Kandappu Vigneswaran
4. Kandappu Ganesan
5. Kandappu Sivasubramaniam
6. Velupillai Kandappu
7. And wife Thangammah

all of Thunnalai South Respondents

This matter coming on for disposal before S. Thamby Durai Esquire District Judge Point Pedro on the 11th day of October 1956 in the presence of Mr. S. Sabapathipillai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 1st Respondent be and he is hereby appointed Guardian Ad-Litem over the minors the 2-6 Respondents and that the petitioner as widow of the deceased be declared entitled to have letters of administration and that letters of administration be issued to the petitioner accordingly unless the respondents shall appear before this court on or before the 29th day of November 1956 and shew sufficient cause to the satisfaction of this court to the contrary.

This 11th day of October 1956.

Sgd. S. Thamby Durai District Judge.

Drawn by Sgd. S. Sabapathipillai Proctor for petitioner.

Time to shew cause extended for 10.1.57

Intld. S. T. D. J.

(O. 307 28 & 5)

FORT BRAND DOUBLE GROOVED BASEL MISSION ROOFING TILES

BETTER THAN THE BEST

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, Sole Agents, JAFFNA.

### Greater Emphasis On Religion

Speaking from the chair at the Parents' Day Celebrations of the Nallur Mankayakkarasi Vidyalalai, Mr. S. U. Somasegaram, Education Officer, Northern Division, stated that the Education Department was laying greater emphasis on religion as it was felt that education based on religion and culture was essential for the progress of the people.

Continuing Mr. Somasegaram said that the Department had in contemplation a change in the educational system, particular attention being paid to religion and culture.

In conclusion Mr. Somasegaram said that the Hindus should remember that materialistic bias should not be allowed to hinder their progress as such an outlook was entirely foreign to Hindu culture.

### Religion Nurtures Sense of True Values

(Continued from page 2)

descending to the inevitable struggle of the jungle.

'Next to religion and epic tradition, good literature depicting heroism, chivalry and martyrdom are of first rate importance in the development of character. The replacement of the fine old books of Sir Walter Scott Robert Louis Stevenson, Rider Haggard and other noble literature of that type by present day fiction which, I may say, is specially written for the sophisticated, is not a thing over which we can be happy. Realistic fiction has its value, but for the purpose of the education of emotions, realism is of no use. The young should be nourished on narratives of chivalry and heroism which do not often discover themselves in daily life. There is time enough to read and digest interesting and instructive pictures of unfortunate reality—life as it is. That has its own uses, but it does not make character or develop the emotions of boys and girls in the desired direction. We must give to the young the best romantic literature we can find, wherein is depicted the glory of facing danger, of championship of the weak, of

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 231 Testy Jurisdiction

In the matter of the Last Will and Testament of the late Subramaniam Sanmugam of Alaveddy South Deceased.

Thangammah widow of Subramaniam Sanmugam of Alaveddy South Petitioner.

Vs.

1. Subramaniam Sinnadurai of Sandilipay North
2. Anammah widow of Seenivasagam Ponnudurai of No. 18, Moor Road, Wellawatte Respondents.

This matter coming on for disposal before P. Sri SkandaRajah Esqr. District Judge, Jaffna on the 1st day of October 1956 in the presence of Mr. M. Somasunderam Proctor for petitioner and the affidavit of the petitioner and of the notary and the petition of the petitioner having been read.

It is ordered that the Probate in respect of the Last Will of the deceased Subramaniam Sanmugam be issued to the petitioner unless the said respondent or any other persons interested shall appear before this Court on the 19th of November 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of November 1956.

Sgd. P. SRI SKANDARAJAH, District Judge, Jaffna.

Time to show cause extended till 7-1-57.

Sgd. N. Sivagnanasunderam Acting District Judge, Jaffna.

(O. 309. 28 & 4)

the protection of woman-kind from insult and injury and all else that makes chivalry and heroism. We know that such literature is greatly enjoyed by the young, unless we warp their tastes by feeding them on the wrong sort of literature'.

'Religious instruction to each according to his requirements must be an integral part of school life. Then our boys and girls will grow like the early Romans and the Spartans to be a sturdy race of men and women of character, which is the firm pile-driven foundation of all our national plans for progress and prosperity and peace'.

### Late Vidwan T. N. Rajaratnampillai

At a public meeting held at the Maviddapuram Temple *Veethi* under the auspices of the Isaiyalar Co-operative Society, the death of Shri T. N. Rajaratnampillai the foremost Nagaswara Vidwan of recent times was mourned.

Mr V. Thiagarajah presided. Speakers included Pandit. V. Sangarapillai and Messrs. S. R. Gnanesundaram, S. Ampikaipakan and R. N. Sivaprakasam.

Another public meeting is being held today at the Vaideshwara Vidyalaya Hall Vannarponnai with Mr. M. Srikantha, G.A., Jaffna in the chair.

Arrangements have been made for the picture of the departed Vidwan to be taken in procession.

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction

No. 569/T

In the matter of the intestate estate and effects of the late Theivanaippillai wife of Sidamparappillai Kadirgamu of Karaveddy West Deceased

Sidamparappillai Kadirgamu of Karaveddy West

Vs. Petitioner

1. Sithamparappillai Sandirasegaram
2. and wife Maheswary
3. Sinnathamby Arumugam
4. and wife Paackiam
5. Kadirgamu Navaratnam
6. Kadirgamu Kanagaratnam
7. Sidamparappillai Vettivelu all of Karaveddy West Respondents

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

It is ordered that the 7th Respondent be and he is hereby appointed Guardian-ad-Litem over the minor the 6th Respondent, that the Petitioner as husband of the deceased Theivanaippillai be declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the Petitioner accordingly, unless the Respondents shall appear before this Court on or before the 13th day of September 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of July 1956 Sgd. S. Thamby Durai District Judge

Drawn by Sgd. T. Ponnambalam Proctor for Petitioner

Time to show cause extended to 25-10-56

Intld. S. T. D. J.

Time to show cause extended to 10-1-57

Intld. S. T. D. J.

(O. 274 28 & 4)

### Srimat Swami Avinasanandaji Passes Away

It is with a deep sense of sorrow that we announce the sudden passing away of Srimat Swami Avinasanandaji Maharaj of the Ramakrishna Mission on Sunday, the 16th December, 1956, after a brief period of illness at the Visakhapatnam Hospital.

Swami Avinasanandaji had been connected with the activities of the Ceylon Branch of the Ramakrishna Mission ever since 1926, and it was he who was mainly responsible for the providing of a constitution for the Ceylon Branch and giving it a legal status. It was mainly due to his untiring efforts that the Ordinance incorporating the Ramakrishna Mission (Ceylon Branch) was passed by the Legislative Council and came into operation on July 17, 1929. The Swami was also closely connected with the starting of the Colombo Branch of the Mission. He was the first Vice-President of the Ceylon Branch.

The Swami joined the Ramakrishna Mission in 1924 and was initiated into the Holy Order of Sannyas by Srimat Swami Shivanandaji Maharaj in 1926. After serving in various centres of the Mission in different places, he took up the charge of the publication of the Cultural Heritage of India in 1936. After completion of the work in 1937, at the earnest request of a few devotees he visited the Fiji Islands and was mainly instrumental in starting the educational and other cultural activities of the Ramakrishna Mission there. In 1953-54 the 'Great Women of India' was published directly under the supervision of the Swami.

The Swami had a very amiable and sweet personality and attracted towards himself spontaneously a large number of devotees and friends in Ceylon as also elsewhere wherever he went, whom he has left in deep mourning by his sudden passing away. He was a deep scholar both in English as well as Tamil and his book in Tamil, "Tiru Arul Moli", an anthology of the songs and sayings of the Tamil Saints and Sages with very useful explanations, is a unique and only one of its kind. The Swami was also a linguist and was conversant with almost all the major

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 574 T.

In the matter of the Last Will and Testament of the late Kumarasamikkurukkal Nadarajah of Puloly West-Deceased

Nadarajah Ratnasabapathy of Puloly South

Vs. Petitioner

1. Kumarasamy Ponnambalam
2. and wife Paripooranam
3. Vaitilingam Thanganapathy
4. and wife Annapooranam
5. Sivaloganayagi daughter of Nadarajah
6. Nadarajah Mahadevan
7. Sivanandavalli daughter of Nadarajah
8. Manonmani widow of Kumarasamikkurukkal of Puloly South Respondents.

This matter coming on for disposal before S. Thamby Durai, Esquire, District Judge, Point Pedro on the 14th day of November 1956 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the Last Will No. 14491 dated the 3rd day of September 1956 and attested by V. Senathirajasekaram Notary Public and the Petition and affidavit of the Petitioner dated the 13th day of November 1956 and 31st day of October 1956 and the affidavit of the notary who attested to the Last Will and of the witnesses attesting thereto dated the 29th day of October 1956 respectively having been read:

It is ordered that the 8th Respondent be and she is hereby appointed Guardian-ad-Litem over the minors the 5, 6 and 7 Respondents for the purpose of defending them in the Testamentary proceedings, that the Last Will be declared proved, that the Petitioner be declared entitled to obtain probate thereof as the Executor appointed thereunder and that Probate thereof be accordingly issued to the petitioner, unless the Respondents shall appear before this Court on or before the 17th day of January 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 8th Respondent do produce the minors the 5, 6 and 7 Respondents before this on the said date.

This 14th day of November 1956

Sgd. V. M. Cumarasamy Addl. District Judge

Drawn by Sgd. T. Ponnambalam Proctor for Petitioner. (O. 310. 28 & 4.)

languages of India. He was also a fine and forceful speaker and an attractive conversationalist. A wide void has been created in the hearts of all his devotees and admirers by his sudden passing away.

May his soul rest in peace

# ACHARYA VINOBA ON 'RAMAYANA'

(Continued from last issue)

The Ramayana creates an idyllic world round the devotee. Our country has been enslaved many a time in her long history. But she has regained again and again. Her history is still being written. But if India had lost the Ramayana it would have long ago perished. The Ramayana has helped us to survive. The Western theory and interpretation of Ramayana is absolutely untenable and untrue.

Then it is said that the life of Sri Rama, the hero of this great epic, is not without some blemish. He is not the ideal man. He has not been able to maintain the ideal conduct all through the story. He is guilty of some serious lapses. To this I would say that it is possible to rewrite the Ramayana and depict the hero as a perfect man. After all, it is not a book of history. So any one can have the freedom to use his imagination and depict the hero wholly after his own heart. Genius can have full scope here.

I have mentioned Tulsi Ramayana above. In U. P. and Bihar it is read in every house. But it is not repetition or translation of the original which is supposed to have been written by the great Valmiki. There are many differences in the version of the two books. For instance, Tulsi Ramayana nowhere mentions that Rama discarded Sita because there was some whispering criticism against her. The hero of Tulsi Ramayana could never do such a thing. For Tulsi, Sita and Rama are inseparable. Like Shankar and Parvati, Rama and Sita are like the two parts of the same body. There is also no mention of Rama attaining heaven in Tulsi's story. Tulsi wants to create a feeling of the ever-present Rama in the heart of the listener. He is ever incarnating in our hearts. Every generous feeling that rises within one's heart is the incarnation of Rama. And where there is Rama, there is Sita also. Sita means devotion. For Tulsi, Sita is the personification of devotion. Even the incident of the elopement of Sita by Ravana finds no place in Tulsi Ramayana. He says that the real Sita was hidden away and only a

shadow image of hers was taken away by Ravana. Tulsi Ramayana is a poem of devotion. Every line goes to the heart. So Ramayana is a subject in which creative genius has unlimited scope. It is not a book of history.

The heroes of Ramayana and the Bhagavata are the personification of the divine being. Valmiki has tried to depict Rama as a human being. Everyone therefore has the right to criticise Valmiki's hero. Was he just and fair to Vali? Was it right to discard one's wife? We raised these questions even when we were little boys. I think they are legitimate questions. No one can claim perfection for Rama when the poet wanted to depict him as a human incarnation. How could he make Rama perfect? Rama's imperfection is his glory. And then; Ravana has obtained a boon that no god would defeat him. If Rama was perfect he could not kill Ravana, because, then he would have been a god. That is why he had to incarnate as an ordinary human being. It was inevitable that he should have some failings as a human being. Every man has some failings. Gandhiji admitted that he sometimes committed 'Himalayan' blunders. There is nothing surprising in this. If he had great achievements to his credit he was bound to commit also a few great mistakes. We have to overlook the shortcomings and emulate the good points of great men. Sri Rama, in the eyes of an average Hindu is a mythological figure of divine incarnation. So his shortcomings are generally overlooked. They are not to be imitated by ordinary human beings.

The Bhagavata is also read in every home. There are stories of Sri Krishna's as a child. But that does mean that stealing of butter when he not mothers would allow their children to practise thieving in their homes. If any child tries to do anything like Sri Krishna of the Bhagavata, the mother would also imitate Yashoda and give a good hiding to the child. No one interprets such stories too literally. We have complete freedom to criticise such stories. We may point out the shortcomings, or we might enjoy the flight of imagination

which is seen in the allegory.

The Hindu religion is eclectic. It has no particular book. It gives you complete freedom to discard the Ramayana if you dislike it. You are welcome to read another book which you may like it. This is the characteristic of Hinduism. One will not find such breadth of outlook in any other religion. No Christian will ever tell you to leave the Bible and choose another book. You are not a Christian if you do not accept the Bible. The same is true of Islam. But Hinduism gives you complete freedom. When our religion gives us such complete freedom for petty rivalry and quarrels. All that is necessary is that man should earnestly strive and realise himself fully. What book he reads, and what symbols he accepts is immaterial. Purification of the heart and mind is the essence of religion. We read the Ramayana because it helps us to purify our hearts. It is only a means. If any other book helps us to purify ourselves we should certainly read it. There is absolutely no reason for us to fight over it. If we use it as a means of spreading hatred we shall weaken our country.

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 576

In the matter of the Last Will and Testament of Santhirasekarar Murugesapillai Ramaswamy of Puloly East  
Deceased

Sinnammah widow of S. M. Ramaswamy of Puloly East

Vs. Petitioner

1. Ramaswamy Mahadeva of Trincomalee
2. Ramaswamy Sathanathan of Wellawatte
3. Ramaswamy Ruthiran of Puloly East Respondents

This matter coming on for disposal before S. Thamydurai Esquire District Judge Point Pedro on the 26th day of November 1956 in the presence of Mr. V. S. Sivagurunathan Proctor on the part of the Petitioner and the Last Will dated 27-7-1931 and attested by V. Senathirajasegarum 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. Senathirajasegarum Notary Public be declared proved, that the Petitioner as Executrix appointed under the said Last Will be declared entitled to obtain Probate thereof and that Probate thereof be accordingly issued to the Petitioner unless the Respondents or any other person appear before 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. Thamydurai  
District Judge  
(O. 304 21 & 28)

## 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 Arula-

3. Kumarasamy Vijayanandam,
  4. Kumarasamy Ganaesandam,
  5. Anandarane daughter of Kumarasamy,
  - Minor. 6. Kumarasamy Selvaratnam all of Alvai North.
- Respondents.

This matter coming on for disposal before S. Thanby 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. O' 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. Thamydurai  
District Judge.

Drawn by  
N. A. Rajaratnam  
Proctor for Petitioner.  
(O. 305 21 & 28)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குமுகில் வழாது பெய்க மலிவனஞ் சரக்கமன்னன்  
கோன்முறை யாக செய்க குறைவிடா துயிர்கள் வாழ்க  
சரக்கமறை யற்றவக கோங்கு நற்றவம் வேள்வி மல்க  
மேன்மைகொள் சைவ வீதி வினாருக வலக பெய்கவாம்.

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road, Vannarponnai, Jaffna, on Friday, December 28, 1956.  
Editor: E. N. SIVAPRAKASAM.