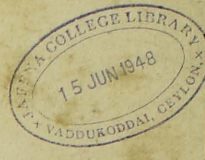


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Supplement to the "INTHUSATHANAM"



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VOL. LX.

JAFFNA FRIDAY JUNE 11, 1948

NO. 18

Sri Ramakrishna And Saivaism



The Master

He Traced The Four Paths Of Saiva Shastras

STRIKING RESEMBLANCE TO SAIVA ACHCHARYAS

It is now well understood that no one particular religious label can adequately or accurately express the life and thought of the illustrious Paramahansa of Dakshinewar. He is a Samarasa Sammarga Jnani. His is a universal religion based on direct personal realisation of the Supreme. Still, it will be interesting and useful for genuine seekers after Truth to know in what respects he resembles the great masters of their own respective faiths. The aim of this article is to notice briefly some of the salient features of his life and of his thought and experience which are strikingly similar to those of the great Saiva saints and seers of South India.

By

S. Satchidanandam Pillai

TO begin with, a passing reference may be made to a misconception which occurred at the time of Sri Ramakrishna's birth. As soon as the babe was born, in a humble thatched shed, it slipped into an oven therein, and it was found with its body besmeared with ashes. Saivism lays great stress on wearing the holy ashes to which a profound symbolic meaning is attached. Lord Siva—the Lord of ascetics and yogins and the Supreme Guru—is always described in the Hindu scriptures as wearing the sacred bhasma, bearing of course in mind that what appears as bhasma, on His effulgent non-material form is not the bhasma made of burnt cowdung that men put on. It seems appropriate that the bhasma, yasin, yogin and acharya of Dakshinewar should first be covered with the holy ashes—the symbols of purity, renunciation and wisdom.

We may notice next the appearance of the young Gadadhar—a lad of but nine years—in a village-drama, appropriately dressed to enact the part of Lord Siva. We learned that the lad would be actor ceased to be a mere actor and that Lord Siva possessed him, with the result that the lad forgot himself and stayed in a state of self-absorption for about three days. After Sri Ramakrishna took up service as a priest of Dakshineswar, he never failed to worship Lord Siva along with the special object of his devotion, namely the Bhavatarini (Mother Kali) who is the presiding deity of the place.

The means which Sri Ramakrishna adopted for obtaining a vision of Mother Kali before any preceptor was sent to him to initiate him in established religious practices was to cry out in anguish for her darsan—both in the presence of the image of the Mother in the temple and in the frightful solitude of the cremation-ground outside. In other words his untutored mind pursued the path of love or intense bhakti. The same path is stressed in Saivism also even yoga and gnana are regarded as but two higher stages in the fourfold Path of Love, the two lower stages being bharya and kriya. The instance of Saint Manicka Vachakar—one of the four Saiva Acharyas—may be quoted: In one of his heart-melting hymns he asks "Oh Lord of the Kanaka Sabha! What can I do (to attain Thee) except to cry out (for Thee)". In another hymn he chastises his own mind thus: "Oh! thou helpless mind of mine! thou hast no love for him who moves thee to action. Thou dancest not in ecstasy, nor singest His praise with all the bones melting. Thou dost not quiver before Him, nor place thy lotus feet on thy head, nor

decorate His Holy feet with garlands. Thou dost not search for him, nor cry out in anguish when thy search for Him street by street proved fruitless. I know

At the appropriate stages in the spiritual evolution of Sri Ramakrishna, the Universal Mother who had ever been with him sent adepts in various schools of spiritual discipline to initiate him in their respective s.dhanas. This plan of the Lord to help qualified souls thirsting for His vision may be compared with what Sivagnanabodham—the most authoritative treatise on Saiva Siddhanta says in its 8th Sutra. It states that the Lord who has ever been the indweller and helper of the soul all along. He Himself appears as Guru when the human soul has advanced sufficiently in tapas (virtue and knowledge) and initiates it and draws it to Himself. Whether the Lord Himself so appears or whether He sends an illumined soul in human frame who is in constant union with Him, might not appear to make any vital difference. Sri Ramakrishna has by his priestly worship, meditation and other spiritual exercises trodden all the four paths—rather the four stages in the same path described elaborately in Saiva shastras. He attained several siddhis while he was passing through the yoga stage and his physical frame shone like gold. But he spurned all the eight-fold siddhis even as the Saiva Acharyas had done before him. It is interesting to note that these Acharyas address Lord Siva more than once as the One whose form shines like gold, fire and coral.

Those who are interested in comparing notes of the spiritual experiences of the great seers—in so far, that is, as they admit of such comparison or description—will find it profitable to compare the accounts we have of Sri Ramakrishna's attainment of nirvikalpa samadhi with corresponding descriptions of the experience of several Saiva seers. The Saiva shastras speak of Dasa bhayas—the ten activities or stages of active realisation by the advanced soul in its progress towards final deliverance from bond-

age and immersion in the Lord's Ananda. These are (1) tatwa rupam (2) tatwa darsanam (3) tatwa suddhi 4) atwa rupam (5) atwa darsanam (6) atwa suddhi (7) siva rupam (8) siva darsanam (9) siva yoga and (10) siva bhogam. These may be translated literally as (1) tatwa form (2) tatva-vision, (3) tatva purification, (4) soul form, (5) soul-vision, (6) soul purification, (7) God-form (8) God-vision, (9) God-union and (10) God-enjoyment respectively. An important verse in the Sivagnana Siddhar describing the process of union



His spiritual counterpart

with God has been translated thus: "Removing your ignorance born of understanding (with the bodily senses), and perceiving, without perception (by the lower manas), by the grace of God, the Supreme Intelligence in his higher self and seeing Him without seeing and without the conjunction of the antahkardanas and avastas, if you melt yourself in God, then will the Supreme Siva, who is inseparable from everything, appear to you separately, and as one and different from all the world, and as niradivara". There is another unique work known as Oleiv Odukkam treating of gnanachara and distinguished from karmachara, in spiritual evolution, and it is replete with original similes suggested by personal realisation of the eternal mysteries.

Sri Ramakrishna's special devotion to Mother Kali is also worthy of appreciation by a student. (Continued on page 3)

Nehru To Visit London

It is reported that the Prime Minister of India, Pandit Jawaharlal Nehru, has provisionally accepted an invitation from the Prime Minister of Britain, Mr. Clement Attlee, to visit London. This may be in connection with the Commonwealth Conference.

Whether the Conference will be a gathering of all Dominion Prime Ministers or will consist of a series of informal talks between individual Commonwealth Prime Ministers and the United Kingdom Government is still to be dictated by circumstances, according to London quarters.

Nothing is said to be more welcome to British Government than the visit, either in their official or unofficial capacity of the Prime Ministers of India and Pakistan. Mr. Attlee's desire to welcome the Prime Ministers of India and Pakistan is of long standing.

Will Mr. Senanayake Also Go

A spokesman at Downing Street in London "Daily Mail" report that Mr. D. S. Senanayake had intimated to the U. K. Government that he would be coming to the Commonwealth Premiers' talks. "Anything as definite as this," he said, "is news to me."

Co-op Store Manager gets jail sentence

Mr. R. R. Selvadurai, District Judge, Jaffna, sentenced Meera Sabib Naina Mohamed, a co-operative store manager, to six months' rigorous imprisonment on his being found guilty of having made false entries in the stores' books.

In passing sentence the Judge observed that the offence had been committed from day to day, and as such had been difficult to detect.

National Flag Committee Meets On Saturday

The National Flag sub-committee, appointed by the Prime Minister, Mr. D. S. Senanayake, to report on a suitable design for national flag for Ceylon will meet on Saturday at the office of the Minister for Health and Local Government Mr. S.W.R.D. Bandaranaike, who is chairman of the sub-committee.

The sub-committee was appointed on January 27 and consists of Mr. S. W. R. D. Bandaranaike (Chairman), Mr. G. G. Ponnambalam, Mr. T. B. Jayah, Col J. L. Kotelawala, Mr. J. R. Jayawardene, Dr. L. A. Pajapakse and Mr. S. Nadesan, Dr. S. Paracavittane, Commissioner of Archaeology, is the Secretary.

IN PLENTY

Rice Issue Above Ration

Rice in any quantity over and above the present basic ration of 1 1/2 measures will be available to consumers at their Co-operative Stores or with registered dealers from next week.

This extra rice will be available to consumers at the unsubsidised price of 65 cents per measure.

The present position is that consumers are entitled to purchase their basic ration at the subsidised price of 36 cents per measure while an extra quarter measure per individual may be purchased if the consumer so desires at the unsubsidised price.

The purchase of rice at the unsubsidised price is entirely optional, and it is stressed by the Food Authorities that consumers are under no compulsion whatsoever to buy this unsubsidised rice.

The impression in the minds of a section of the public that the basic ration is sold on the condition that extra rice as bought at the unsubsidised price is entirely without foundation.

Sugar too will be available in unlimited quantities to consumers from next week.

Brown sugar will be sold at 45 cents per pound and white or "luxury" sugar at 50 cents per pound.

Grave Of Raja Sinha I

An interesting archaeological discovery—the grave site of Raja Sinha I—has been made in the village of Valivitiya, Atulugam Korale in the Kegalle District.

The Archaeological Department has applied to the Ministry of Education to acquire the site as an archaeological reserve.

In close proximity to the grave site is the "Bavendi Kovil" where the "redoubtable warrior" is said to have worshipped and the site of his palace, both of which are already Archaeological reserves.

No Indians in Honours List

For the first time in many years no Indian names will be included in the King's Birthday Honours List which has been issued in London.

The final honours were bestowed in the last New Year's Honours List and were backdated August 14, 1947, the day before the transfer of power to India and Pakistan.

Three orders are now expected to lapse. They are the Star of India, (instituted by Queen Victoria in 1851), the Order of the Indian Empire, (created in 1877, when Queen Victoria became Empress of India), and the Order of the Crown of India, inaugurated one year later.

"G-G" WARNS GOVERNMENT SERVANTS

"Don't Be Pawns"

Explains T. C. Attitude

THERE seems to be a great deal of misconception in the minds of a section of public servants regarding the provisions of the Trade Union Bill that has received its second reading, and as to our attitude thereon," said Mr. G. G. Ponnambalam, M. P., leader of the Tamil Congress, which voted for the Bill at the recent debate, in the course of an interview with a Press representative. Mr. Ponnambalam said he thought it would be in the public interest if the true facts were made clear.

Mr. Ponnambalam felt that the public servants as a body of relatively educated and responsible men would come to their own conclusions without allowing themselves to become pawns in the political game in which they were not directly involved. Public servants as a body had in the past held their appointments during the King's pleasure. That might in course of time become a legal fiction. But in so far as they were employees directly responsible to the Administration and as their emoluments represented a fair, if not a large proportion, of the expenditure of the country, the large body of tax-payers who contributed to the revenue had a direct interest and concern in them. It must also be remembered that they enjoyed a security of tenure unknown in any other occupation and benefited from a non-contributory pension scheme which, he believed was not to be found in any other occupation.

Right to Strike

The question that loomed large in the imagination of public servants was what was termed the right to strike, continued Mr. Ponnambalam. This was a matter about which there was a great deal of misconception.

A careful perusal of the Bill, and particularly of article 18, would show that this right had definitely been conceded, and was only prohibited where the object was to overawe the Government on any political issue, not affecting the Public Service as such. The last portion of that section made it clear that one or more unions of Government Servants could call for and promote sympathetic strikes in support of other unions of Government Servants in furtherance of a trade dispute. Thus it would be seen that the full content of the trade union rights that anybody could ask for was conceded in the bill, except the right of Federation, which should be amended on principle, and also the further right to strike to coerce the Government.

He sincerely refused to believe that there was to be found in Ceylon anybody who, having the recent lessons of Czechoslovakia and Finland, would want a strike to determine what in any democratic country was expressed by the ballot box as the free will of the people.

Appeal to Public Servants

It would have been eminently desirable, Mr. Ponnambalam went on, in a matter involving delicate human relationships for the Government to have conferred with accredited representatives of Government Servants

before introducing the Bill. That way lay conciliation and good relationship. On the other hand he appealed to Government servants to try and raise what their long-term interests were and not to succumb to long-term appeals. There should be complete unity on the economic front and individual freedom in the political sphere. They must organise strong unions and attempt to settle down to an ordered and orderly existence. They must not forget that there was a depression ahead of them. They must be in a position to negotiate settlements of urgent questions which would otherwise tend to become state and insoluble. Five years hence a nearly departed Government would be unable to respond to their pressure.

Illusory Weapon

Unions would grow in strength only if they showed results, and this could only be through the machinery of conciliation and arbitration in their relationships with Government. They must always see that a conciliation officer was the one who was wanted and not a policeman, and the venue of their strife must be the arbitration tribunal and not the assize court.

The weapon of strike might prove illusory said Mr. Ponnambalam in conclusion. They must not forget the lessons of the strike of non-gazetted officers in the Madras Presidency and the strike of officers in Bengal, which had to be handled by a liberal and national government.

Disqualified

Twelve students, one of them a girl, have been disqualified from the Senior School (English) Examination held last November. These disqualified have been found guilty of bringing notes into the examination hall or resorting to dishonest practices at the examination.

Of those thus disqualified, seven have been further debarred from taking any Examination conducted by the Education Department for a period of two years as from January 1, 1948. Four candidates have been debarred from sitting for any further examination during 1948.

The majority of those who have been disqualified had presented themselves for examination in centres in the Southern Provinces, and the other candidates are from a centre in the Jaffna Peninsula.

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FRIDAY, JUNE 11, 1948

HOSPITALS

THE SENATE HAS TAKEN the initiative in voting for a commission to report on the administration and working of hospitals in the Island. Col. T. Y. Wright who moved that the Government be requested to appoint the Commission pointed out how in one big hospital he found recently 16 beds in the expectant mothers' ward and 109 expectant mothers, 264 beds in a male ward and 473 patients; 213 beds in a female ward and 439 patients. The essential drugs were in short supply and had to be obtained from the shops; water service was inadequate and there was only one barber for 473 male patients. In the tuberculosis ward there were 20 beds with 54 patients. That hospital was originally meant for about 500 to 600 at the most and there were today about 1000 patients. Col. Wright's remarks about the particular hospital he referred to are equally applicable to all big hospitals in the different provinces. We published statistics regarding the Jaffna Civil Hospital in one of our earlier issues. The Government spokesman said that government was fully aware of the situation and there was no need for a Commission.

The cars of expectant mothers deserves special consideration. How can sixteen beds in the expectant mother's ward cater for 109 expectant mothers? If the present state of affairs continues the problem of infant mortality can never be satisfactorily solved. The wealth of a nation, to a great extent, depends on the health of its people. Expectant mothers have to be looked after and attended to by expert gynaecologists. The treatment will not be complete with the experts' prescriptions after individual examination; nursing is equally important. In some hospitals one medical officer is expected to attend to about 200 expectant mothers housed in a ward with less than 100 beds. It will be impossible for the Medical Officer to do justice to his patients, nor for the expectant mothers to receive satisfactory attention. Something must be done at once to remedy this state of affairs. The wards should be so enlarged as to furnish the required accommodation and the number of medical officers and attendants increased.

Government's plea of dearth of doctors and dearth of drugs cannot be accepted. The Ceylon Medical College now amalgamated with the University of Ceylon and the

College of Indigenous Medicine are the two institutions which have taken upon themselves the responsibility of imparting instruction in Medicine. The College of Indigenous Medicine is still in its infancy and the scheme to employ those trained in that College is still incomplete. The training given at the Ceylon Medical College takes one about six years after one passes the University Entrance Examination. Such a training may be perhaps ideal from a theoretical point of view, but from a practical point of view we think that a training for four years after one passes the S. S. C. examination with subjects such as Physiology and Hygiene, Botany, Physics and Chemistry must be sufficient. Those who want to specialise in particular subjects may be given facilities for further studies which may be either immediately after their four years' training or some years later after they have been in practice. There is much talk about Free Education but the time one has to spend at school and in professional colleges in Ceylon before one passes out as a medical officer is not at all justifiable. Schools which prepare students for the S. S. C. at the end of one year after the J. S. C. have again begun taking two years over the S. S. C. course, and after one passes the S. S. C. about two years are wasted over the H. S. C. We are inclined to think that the present system should be changed and as we have stated earlier it should be possible for one to be trained as a doctor within four years of one passing the S. S. C.

Col. Wright's motion was the result of complaints about hospitals, such as accommodation, overcrowding, shortage of doctors and nurses, drugs, water, etc. etc. The motion has been passed by the Senate by the casting vote of the President. Whether the Government will implement the decision of the Senate or not has yet to be seen. The need for action to improve the organisation staffing and operative methods of Government hospitals is urgent.

Huge Queues at Money Order Offices

Indians anxious to send Money Home

The money order counters of the various Post Offices in Colombo and outside were being invaded by Indians in an effort to send out money to their people. This rush began shortly before and immediately after the Currency Regulations were brought into force in Ceylon. Large queues in two lines, several feet long, were seen in the various Post Offices. A high Postal Department officer in an interview with a press representative of the said that he was not in a position to say whether the rush to remit money orders to India is more than what it originally was. At present it was possible for a person to remit only Rs. 50/- per day, and if Rs. 250/- was to be remitted to India, a person could get five persons to do so. In view of that fact, it was not possible at the moment, looking at the crowds at the various Post Offices, to say that more money than usual was being remitted. The situation was however being watched.

Divinity In Man Appeal For Recognition

THAT the political freedom which Ceylon has attained would not be of any use unless the divinity in each man and woman, of whatever status in life, is recognised and all are given opportunity to raise their spiritual and intellectual standards was emphasised by Mr. E. W. Ariyanayakam, an illustrious son of Jaffna who is today at Wardha, in the course of his speech at the Old Boys Day Celebrations of the Vaddukoddai Hindu English School on the 5th instant.

The Vaddukoddai Hindu English School hall was venue of a large, distinguished and representative gathering on the occasion of the Stone-laying Ceremony and the Old Boys' Day Celebrations of the School on the 5th instant.

Early in the day the Old Boys joined together at tea. This was followed by the business meeting of the Old Boys when they resolved unanimously to organise the celebrations for the Golden Jubilee of the school in May, 1949. This was followed by the stone-laying ceremony which was to have been performed by V. Coomaraswamy Esq., C. M. G., C. C. S. Penam: Secretary to the Ministry of Home Affairs and Rural Development; Mr. Coomaraswamy was however, unable to be present in person owing to sudden illness and the stone was laid on his behalf by Mr. Hudson, the Government Agent of Northern Province.

The G. A. was welcomed at the approaches to the school by the Principal and Mr. K. Kanagaratnam M. P., Vaddukoddai. The G. A. was introduced to the staff. Mr. Kanagaratnam in a speech inviting the G. A. to lay the stone referred to Mr. Hudson's abilities as an administrator and said that he was the next best person to lay the stone. Mr. Hudson then laid the stone and said that he was glad to perform the ceremony on behalf of Mr. Coomaraswamy and expressed his wish for the speedy completion of the building.

This was followed by the Public Meeting in the School Hall presided over by the Principal, Mr. S. Sivakurunathapillai. The Hall and the premises were gaily decorated. Besides the Principal there were Messrs. Hudson, K. Kanagaratnam, T. Muttuswamy Pillai and E. W. Ariyanayakam accommodated on the platform.

Proceedings began with the singing of the Veyaram which was followed by a welcome song. Then the Principal, after extending the usual welcome to the distinguished guests of the day, dwelt at length on the new scheme of Education and paid tribute not only to Dr. C. W. W. Kannangara as the pioneer of Free Education, but also to Mr. E. A. Nugawella, the present Minister of Education, who not only fosters the scheme of his predecessor but also tries to stabilise it by trying to get adequate subsidy to the Equipment Grant. The Principal in his report lamented over the loss of Dr. C. Chelliah, who had been a tower of strength to the school and who had spared no energy to raise funds in Malaya to complete the unfinished building.

The Principal then read a message sent by Mr. V. Coomaraswamy. He felt sorry for the disappointment unavoidably caused by his sudden illness. He expressed his profound regret and promised to go over to the school not at a very late date. He added that he was bound by his alma mater to do so as it was at this school that he shaped himself up under the able guidance of the late Mr. V. Sinnadurai, who was then his Head Master.

Mr. Hudson, the G. A., N. P., rising amidst applause said that he was glad to be present and speak on the occasion, though it was at a very short notice. He thanked for the welcome accorded to him and for the kind words spoken of him. He said that it gave him great pleasure to be a substitute for a worthy son of Jaffna. It gave him great pleasure to see that Mr. V. Coomaraswamy was not only a worthy son of Jaffna, but also one of Vaddukoddai in Jaffna, and above all a distinguished old boy of this school; he was glad to see Mr. K. Kanagaratnam, M. P. on the platform as another Old Boy. The congratulatory principal and staff for the good results produced by the school.

HYDERABAD ONE THING AND ANOTHER

Hyderabad is an Indian State west of the Telugu country with a population of 80% Hindus and 20% Mohamedans and is ruled by the Nizam of Hyderabad Muslim.

In the early history of India even the name Hyderabad is not to be found. What is then its history. It came to existence a few centuries ago.

In the Telegu country near the town of Vijayanagar there was a city by the name of Kalinga. This was the capital of an Empire known as the Kalinga Empire. This was in existence even during the time of Sri Rama and was very powerful too. This Empire became an ally of Sri Rama when he fought against Emperor Ravana of Lanka. Its greatest Generals Hanuman, Valy, and Sukripal led their invincible armies from Kalinga against Lanka. Its fleet of navy and merchantships covered the whole Bay of Bengal and its sway extended over Indo-Chinese Peninsula, Sumatra, Java, Borneo &c. Even now the Island of Bali a part of Java is a Saivite Island. The Chinese fought against them for the Supremacy and still the Chinese call them "Killings" a corruption of "Kalinga".

Even at the time of Emperor Asoka it was a powerful Empire with a standing army of more than one hundred thousand soldiers. The Emperor Asoka's army fought against them and subdued them. The Emperor's General wept over the number of soldiers who lay dead in the battle ground.

After a few centuries this Kalinga Empire though in power, but was in a declining state. The Mohamedan raiders and bandits were roaming about in Hindustan and elsewhere in search of prey. They came to know about the glory of Kalinga Empire. They knew they were too weak to attack an Empire. However they gathered an army and stationed them on this side of River Godavery. It was by some strategy that they hoped to be successful. A few hundred soldiers in disguise crossed the river Godavery and managed to enter the City of Kalinga. All the citizens were making merry. This helped the disguised soldiers to enter the Palace. They immediately put to the sword all the members of the Royal Family and other inmates of the Palace. When they informed this to the army they crossed the river Godavery and captured the city. The treasures accumulated by the Empire for great many ages, fell into their hands. All these treasures they removed to the other side of the river Godavery and established the state of Hyderabad. The treasures accumulated by the Kalinga Empire for many ages are now in the hands of the Nizam of Hyderabad and as such he is known as the richest man of the world.

Mr. K. Kanagaratnam, M. P. speaking next in Tamil said that he had a special right to speak on that occasion as he is an old boy and one much interested in the progress of the school. He spoke of his early days at this school and said that in the hall were present his then colleagues at this school, their children and their grand-children. He also appealed to the residents of Vaddukoddai to help this only Hindu English School of their village by not waiting for another 36 years for completing the buildings.

Mr. E. W. Ariyanayakam explained the Wardha Scheme of Education and congratulated the school for teaching Sinhalese as it was the only way of bringing inter-communal amity. He regretted that the people in Ceylon had no sense of value of things and related how even the refuse which was neglected could be converted into something useful for the people. He also emphasised that the political freedom which Ceylon has obtained would not be of any use unless the divinity in each man and woman, of whatever status in life is recognised and all are given their opportunity to raise their moral, spiritual and intellectual standards.

Currency Control Tightened

The concession under the new currency regulations for the remittance of Rs. 50 per day, per person outside Ceylon, ceased from yesterday according to a notification by the Controller of Exchange. From yesterday remittances outside Ceylon can be made only on permits issued by the Controller, who states that such permits will not be issued until July 1, except "in cases of grave hardship".

BIRTHDAY-HONOURS LIST

KOTELAWALA TO BE A KNIGHT

Ceylon's share of the imperial honours on the occasion of the King's Birthday include two knighthoods, a C. M. G., three C. B. Es., ten O. B. Es. (civil and military) and 12 O. B. Es. (civil and military) apart from an I. S. O., a Police Medal and a British Empire Medal. The full list of imperial honours is as follows:

- Two New Knights
- Sir Lionel Kotelawala, Knight Commander of the British Empire.
  - Sir Richard Aluwihare, Knight Bachelor.
- C. M. G.
- Mr. Theodore Duncan Perera.
  - C. B. E. (Civil Division) Colonel Frank Gunasekera, Mr. S. G. Taylor, Mr. J. A. D. Victoria.
  - O. B. E. (Military Division) Col. R. J. F. Mendis
  - Commander G. Royce M de Mel
  - O. B. E. (Civil Division) Prof. W. A. E. Karunaratna
  - Mr. G. de Soya
  - Mr. K. Alvapillai
  - Mr. B. E. Weerasinghe
  - Mr. A. I. Perera
  - Dr. J. R. Blaze
  - Mr. S. Somasundaram
  - Mr. A. R. A. Razik
- I. S. O.
- Mr. A. L. B. Ferdinand
  - M. B. E. (Military Division) Mr. H. E. Wittebroon
  - Mr. W. S. Abrahm
  - M. B. E. (Civil Division) Mr. G. H. Robins
  - Mr. E. A. Koelmeyer
  - Mr. J. G. S. de Saram
  - Mr. N. W. Atukorala
  - Mr. A. W. R. Joachim
  - Mr. H. T. S. D'Alwis
  - Mr. Homi F. Billimoria
  - Mr. R. S. L. P. Deraniyagala
  - Mr. R. Doreasamy
  - Mr. S. A. I. Elapata
  - King's Police Medal: Mr. M. A. de Silva
  - Empire Medal (Civil) Mr. Marc South

List of Local Honours

His Excellency the Governor-General has appointed the following to be a Justice of the Peace for the Northern Province: Dr. C. Agasaby Candiah.

To be Gate Mudaliyar (Tamil): Mudaliyar K. Chinna Tamby.

To be Mudaliyars (Tamil): Muhandiram C. Thiagarajah, and Kandiah Thiruchittampalam.

Muhanirams (Tamil): Ponnambalam Thirugana Sampantar, Eliyatham Chellarajah; Alagaratnam Edwin Emerson; Sinnambalam Kanagaratnam; and Ponnambalam Vythilingam.

HYDERABAD WILL NOT ACCEDE

Laik Ali's Talk

MIR Laik Ali, the Hyderabad Premier, in an informal talk with Pressmen on Tuesday said that accession of Hyderabad to the Indian Dominion was out of the question.

Responsible Government he added, was a domestic issue which concerned the Nizam and his subjects and Hyderabad would not allow itself to be dictated by any outside authority in the matter. However plans were afoot to broaden the present Government in the state and secure the maximum co-operation of all elements in the population. He said the State would take every care to ensure a free plebiscite. At the same time the Hyderabad Government was also agreeable to the holding of a plebiscite under the supervision of an impartial outside organisation. The Hyderabad Premier also disclosed that the current talks were being pursued with the object of removing misunderstandings and bringing about an amicable settlement of the question. Another message from New Delhi states that the so-called "firm proposals" which were attributed to the Government of India had not emanated from the Government of India.

# GRATITUDE

By PRINCIPAL N. B. BUTANI, M. A.  
in the "Vision"

"I feel very grateful to you" — and — "I shall feel very grateful to you if you do for me" — these expressions are very common. But what is the inner, emotional, condition of the person when he uses the one or the other?

That is to say—what does gratitude imply?

In the most external life, it implies nothing. The expression itself constitutes an immediate payment in words for what has been done in action. Or it is a polite way of stating, "You do this for me now; I shall do an equivalent for you hereafter"—a sort of a promissory note, with hardly anything emotional in it. Money, and, therefore, the cash payment for all the services received, while it has removed all the joy that can and still, occasionally, does—accompany services rendered and received, has at least relieved humanity of all the burden it would have had to carry otherwise. And these promissory notes are not of the legal kind; besides, no need might arise to encash them.

Then, why do the poets grow eloquent over gratitude, and missing it normally in the modern world, why do they get into raptures over its occasional—and, as they say, its rare—exhibition?

A little consideration of what we do for one another shows that whatever gratitude may mean, there is hardly any place for it in human relation—ship; it ought really not to be due to anybody, for anything done by him for another. For, in the first place, all true service is essentially joy-giving; it must give joy to the person to whom it is rendered, or else it would be no service at all. But then—secondly—something done by me for you can give you joy only if the doing of it has given me joy also. No process I go through can communicate any joy to another; if it has not been joy-full to me. My letter can convey joy to you only if the writing of it has given joy to me. And only when the teaching has been full of thrills for the teacher himself, does his teaching carry conviction and joy to his pupils. That joy-giving and joy-receiving go always together is true of all service rendered and received. The result, then, is that if I have rendered any service to you, the joy-receiving, that has accompanied it, has already been my compensation for that service, and so nothing more need be added to it. No gratitude is therefore due to me.

I was present, when a Muslim gentleman asked a very intimate Hindu friend of mine if the latter would take his son, who was about to join his institution into his family and look after him as his own. My Hindu friend appeared overwhelmed... He hardly said a word in reply. His eyes showed that they were moist. The Muslim friend probably knew his nature and asked no more questions. When we left the place, I asked the Hindu friend what the matter was... why such an emotional disturbance... He said, "I couldn't help it, Butani. That this Muslim friend, who had been told, and had believed, till we met, that I was anti-Muslim, could now trust me so much! So he believes, I can keep a Muslim boy with me, as a member of my family, and asked me if I would! That the Hindus and the Muslims were alike to me—and that he, a Muslim should think so... Humanity is indeed one, Butani, I am so happy and so grateful! Grateful indeed, but to whom? I asked myself that question and began to think...."

## C. R.'s Successor

It seems fairly settled that when Mr. C. Rajagopalachari leaves West Bengal for Delhi to succeed Lord Mountbatten as Governor-General, Dr. K. N. Katju, Governor of Orissa, will succeed him as Governor of West Bengal.

Mr. Asaf Ali, till recently Ambassador in Washington, is expected to take over as Governorship of Orissa. An official announcement is expected shortly.

So far as external service is concerned it was the Hindu

friend who was about to render it—and still it was he who was grateful... For what? On the other hand, it had been obvious to me that he had some real joy in the transaction. Whatever the Muslim friend might have felt, the Hindu friend was certainly overwhelmed by the intensity of his joyful emotion.

It soon became clear that true joy, of the inexpressible kind, fills us only when we are carried back into ourselves and given a contact with our inner life, which is the universal life—and if, in that condition of intense joy, our attitude becomes that of gratefulness. Gratitude, like Love, was thus not a relation between one individual and another but a condition of intense joy due to our contact with ourselves, accompanied by the tuning of our gaze towards Him, when the only words that can escape the lips would be—"How wonderful, how great!" And this "being thrown into Life" need not be brought about necessarily, by a human being. Circumstances arranged, apparently automatically, lead, like a miracle, to a very desirable end, would do it as well.

No explanation of anything human can be satisfactory, except when that human experience is lived by the person seeking it. It is not like something mechanical, that can be explained, satisfactory, in terms of time and space. I have no doubt many of us have had this experience of real gratitude. Cease to pain, cure the mind of its inherent disease—that of seeing "causes and effects"—and you will see a miracle at every step, and get into a fit of gratitude. Also, there is no distance, in universal Life—neither geographical, nor any other—of religion, of culture, of nationality, or of age and sex, so, if any of these distances is ignored by anybody in his or her dealings with you, it is a signal of the approach of Life unto you, and "you" will be finished; and then there will be the rapture of gratitude. The ecstasy of Gratitude, like that of Love, is an end in itself. Rightly has it been said, "Grant me the gift of a grateful heart."

## Will India Leave Commonwealth

Mr. Chakravarti Rajagopalachari who succeeds Lord Mountbatten as Governor-General of India on June 28—said on Wednesday it was not for any foreign State—or party interests in that State—to "intimidate" India into separation from Britain.

Mr. Rajagopalachari now Governor of West Bengal, speaking at a farewell function said: "It is for India to decide and she will not decide at the dictation of others or to please others, but in her own interests and when it suits her."

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# "NO RESULTS"

## Hyderabad Talks End

Talks between representatives of the Government of India and the Hyderabad delegation on Indo-Hyderabad relations ended on Wednesday according to a Press note issued by the Indian Government.

The Press note continues: "It was made clear to the Hyderabad delegation that accession to India in respect of defence, external affairs and communications and the grant of responsible Government must be recognised as fundamental bases for an agreement between the two parties."

"If this was accepted there could be provision for a satisfactory interim arrangement anticipating and facilitating the attainment of these objectives. It was in any case essential to bring about conditions of peace and security and it was therefore necessary to disband private armies like the Razakars and set up an interim government representative of the people."

"The Government of India take a serious view of border incidents and continued violation of Indian territory and have made it clear that in future their police and troops will pursue raiders into Hyderabad and demand full compensation for damage done."

## Further Instructions

The States Secretary, Mr. V. P. Menon, told pressmen that talks with the Hyderabad delegation had yielded no results and that they were going back for further instructions.

Mr. Menon declined to reveal the nature of the discussions he had had with the Hyderabad delegation on Wednesday but pointed out that certain new proposals put forward by the Hyderabad delegation were found unacceptable to the Government of India who continued to insist on the twin demands of accession and responsible government.

Official reaction to the latest phase of the Indo-Hyderabad negotiations is scanty but informed quarters believe that there will be further talks in the near future.

The Hyderabad delegation is understood to have advanced the plebiscite issue but this, it is pointed out, would be acceptable to India only if (1) the question of responsible government was resolved to mutual satisfaction and (2) if "the substance of accession was agreed to" by the Nizam's Government between now and the period when the plebiscite might be held.

Three factors emerge from the current discussions: (1) The Indian Dominion have stretched a point in favour of Hyderabad to the utmost limit to solve the problem by affording the Nizam preferential treatment; (2) the basic demand of the Government of India cannot be considered unreasonable especially as what is now sought is "the substance of accession and responsible government for the interim period" during which steps would be taken to accommodate the special

# The Jaffna Ry. Station

## Resolution in U. C

That this Council again requests the Hon the Minister for Transport and Works to effect improvements to the Jaffna Railway Station and make it an up-to-date one with double platforms so that it may afford maximum possible comfort and conveniences to passengers is one of the resolutions to be moved by Mr. R. C. Manmatharayan at the meeting of the Jaffna Urban Council today at 5 p. m.

Another resolution that will be moved by Mr. Manmatharayan is as follows:

As there is great dissatisfaction among petty traders regarding the exorbitant annual licence fee on certain articles, this council do take immediate steps to revise same in respect of the following: Oil, Straw, Hand Press and Welding Workshop.

## A Farewell

A farewell was accorded to Mr. A. K. Subramaniam, Asst. Editor "Hindu Organ" and "Intusathanam" by the staff of the Hindu Organ and the Saiva Prakasa Press yesterday. The function was presided over by Mr. T. Muttuswamy Pillai, Crown Advocate, Jaffna and Chief Editor "Hindu Organ". After Tea, speeches were made by Pandit V. T. Sambandhan and other members of the staff felicitating Mr. Subramaniam on his new appointment and wishing him success in his new career under Government. Mr. Subramaniam replied suitably.

## S. Council considers Nehru's letter

The Security Council of the U.N.O met on Tuesday to consider what reply to make to that part of Pandit Jawaharlal Nehru's letter which asked to know in advance on what points the Kashmir Commission intended to confer with the Indian Government.

## Dr. T. F. Tsing (China) said:

"I would regret it if the letter called for a heated debate. All we need is for the President of the Council to inform the Indian Prime Minister that the Security Council has not come to any decision on the three questions of Junagadh, genocide and the implementation of agreements."

The Council, after some discussion, decided to leave to the President the task of writing a letter to the Prime Minister of India on the lines suggested.

position of Hyderabad; and (3) if there is no alternative to the various approaches made then the result could be a break.

It is understood that India made it plain to Hyderabad that under no circumstances would they ever consider suggestions of a parity in the proposed new interim government.

# Sri Ramakrishna & Saivism

(Continued from page 1)

dent of Saivism. In Saiva Siddhanta, Siva and Sakti are one and indivisible, like the sun and its rays, the flower and its fragrance, and the bell and its sound. He does not take His forms in impure matter, either in *asuddhi maya* or *prakriti maya*. It is His forms solely out of His Sakti or Grace and sometimes that He may take them from *suddha maya*. We are warned against dogmatism on this point. We read in the *Sivaqna Siddhar* "He is not one of those objects which are bound or are free. He is beginningless and endless. He is immeasurable. Therefore, it cannot be postulated that my Supreme Father is only this or that and that He cannot become this or that". Saint Gnanasambandh, the Divine Child, who has seen the Lord and His Sakti, in their resplendent forms, exclaims in one of his hymns: "Who can say of what nature (or form) is my Father!" But it is stated for certain that whatever aspect Her Lord manifests Himself in, in that She manifests He self also. Other statements which may appear to be mystical are also made, e.g. "Siva begets Sakti and Sakti begets Siva". Both in their happy union produce the worlds and their *svas*. Still Bhava (Siva) is a *brahma-charin* and the sweet-speeched Sakti remains a virgin. Sages only comprehend this secret and St. Manika Vachakar sings of Siva being the Husband, Son, Father and Elder Brother of Uma. Siva is formless and actionless when it is viewed by itself. But in union with its own Sakti, it assumes form and energies and governs everything. Witness the glorious sign of the *Pancha Kritis Tandava* of Lord Nataraja under the eye of his Sakti—the loving mother of the universe.

"All these ideas accord with the following statement of Swami Nirvedanda: "She (Divine Mother Kali) was the primordial Divine Energy, Sakti; and She could not be distinguished from the supreme Brahman, the Absolute, any more than the power of burning things could be separated from fire". Again Sri Ramakrishna's conception of the universe as "a mysterious and majestic expression of Divinity" tallies with the Saiva conception of the universe as the body of the supreme Lord. The *Sivagnani* sees in all things and beings the One Indweller as their very soul. To Sri Ramakrishna to the mysterious garb of names and forms appeared to be but a perfectly transparent sheath through which he saw like daylight the glory and splendour of the Divine Immanence. Again like him the saiva Acharyas do not despise the world, but revere it as the body of the Lord, though they do not hesitate to condemn misplaced attachment to the senses. And one of them in particular, St. Gnanasambandha-revels in giving glowing and meaningful descriptions of natural scenery. We may note also that Sage Tirumular speaks of the bodies of devotees as walking-temples.

Sri Ramakrishna's attitude towards his wedded wife was something unique and uplifting. In reply to her question as to what he thought of her he is reported to have said, "The Divine Mother who is worshipped in the temple verily the mother who has given birth of this body... and again it is she who is massaging my feet at the present moment; verily I look upon you as a representative of the Blissful Mother in human flesh". Now of the four saiva Acharyas two do not seem to have entered the married life. The other, St. Gnanasambandha entered the *Sivayogi* along with his wife and devotees immediately after the *panigraha* ceremony was performed. In all his hymns he is tender and respectful in his references to the fair sex though he did not choose to live

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# Bribery Probe Begins

## Immunity For Witnesses:

WHEN the House of Representatives Resumes on Tuesday, A bill to supplement the Provisions of the Commissions of Inquiry Ordinance, for the purpose of facilitating the work of the Bribery Commission public servants) will come up for the sanction of Parliament.

While the Bill provides immunity from prosecution to witnesses who will give evidence before the Commission, it also statutorily imposes penalties for perjury.

The Bill which is called the Bribery Commission (Auxiliary Provisions) Act confers immunity to witnesses subject to the provisions of section 10 which categorically states that nothing in the Auxiliary Provisions Act would affect or abridge the penalties prescribed in section 4 of the parent Ordinance (namely, the Commissions of Inquiry Ordinance) in regard to the commission of perjury before the Commission.

Subject to this restriction, witnesses will be immunised in terms of the new Bill to the extent of no person being liable to any action, prosecution or other proceedings in any civil or criminal Court in respect of any evidence written or oral that may be given before the Commission. The new Bill also provides for proceedings of the Commission to be held in camera at the discretion of the Commissioner.

The terms of reference of the Commission are:—

To inquire into and report on the questions:—

- (1) Whether, during the period commencing on September 1, 1939 and ending on January 23, 1948, gratifications by way of gift, loan, fee, reward or otherwise have been offered, promised, given or made to members of the Public Service (either on the permanent establishment of the Government or temporarily employed) with the object or for the purpose of influencing their judgment or conduct in respect of any matter or transaction in which they in their capacity as members of the Public Service have been or may be concerned.
- (2) Whether during the period aforesaid such gratifications have been solicited, demanded, received or accepted by members of the Public Service as reward or recompense for any service rendered to any person or cause or for any action taken for the advantage or disadvantage of any person or cause, or in consideration of any promise or agreement to render any such services or to take any such action, in their capacity as members of the Public Service.
- (3) Whether members of the Public Service and in particular these members in departments responsible for the administration of control schemes and the distribution of food-stuffs, textiles and other essential commodities, have, during the period aforesaid, whether in their own names, or in the names of their wives, dependants relatives or any other persons on their behalf accumulated any money or purchased any securities or other property, moveable or immovable in such circumstances that the only reasonable presumption is that such accumulations or purchases were made or effected as a result of bribery or corruption.
- (4) Whether, during the period aforesaid, any tenders for the performance of contracts have been accepted or contracts otherwise given, by any department or person or body of persons in any improper manner or for any corrupt or improper purpose or motive or upon any terms and conditions intended or likely to allow any undue profit or other advantage to any such person or family.

It has been allocated the room of the Leader of the Opposition in the House of Representatives, who has consented to its use by the Commission.

It is expected that most of the Commission's work will be in camera but it is possible that some of its sessions will be thrown open to the public.

The Commission is estimated to take a few months to complete its work, and its Secretary Mr. Peries, has been released from his substantive post in the Ministry of Labour and Social Services to officiate as Secretary to the Bribery Commission.

## Rs. 1,255,000-More For Poor Relief

The increased cost of living has had its repercussions in the granting of relief and the amount has now spiraled up for Rs. 3,495,000, necessitating a supplementary estimate of Rs. 1,255,000.

Mr. T. B. Jayab, Minister for Labour and Social Services will seek the approval of the Parliament for the release of this amount to enable the maximum to be raised to Rs. 10 per month in the case of individuals and Rs. 20 per month in the case of families.

The amount asked for will cover relief for the four months from June to September 1948.

The number of aged who now receive monthly allowances amounts to 6,000. This is considered to be a small percentage of the total number of aged in the country.

## OBITUARY

### T. Maheswari

We regret to record the premature death of Srimathy Maheswari wife of Mr. E. Thambiah of the Fiscal's Department, Jaffna, eldest daughter of Mr. T. Chelliah of the "Hindu Organ", and sister of Messrs. C. Balasingham (of the Hindu Organ Press) and C. Thillainathan teacher, Saiva Vidyasalai at the age of 26. The deceased leaves behind three children.

The funeral rites were performed at Kalviyangu in the presence of a large gathering of friends and relations. The whole staff of the "Hindu Organ" was present at the funeral and conveyed their condolence to the bereaved family.

**SRI RAMAKRISHNA & SAIVAISM**

(Continued from page 3)

the life of a householder. One other Acharya, St. Sundara lived with his two preordained consorts at different places. But he saw in them the grace and bliss of the Lord and Master whom he had never for a moment forgotten. To all of them God is their all. In one of his matchless hymns St. Appar sings thus: 'Thus art my father. Thou art my mother. Thou art my loving father-in-law and mother-in-law. Thou art my partner in life with kindred spirit. Thou art my place of abode band of relatives and my family lineage. Thou art the giver of all things that I enjoy and give. Thou art the Helper who has cleansed my heart of all worldly attachments. Thou art this gold, this precious stone, this pearl. Thou art the Omnipresent Lord of all-even thou who ridest on the bull.'

Like Sri Ramakrishna who was in the world but not of the world, the Saiva Acharyas also insist on true renunciation as necessary for attaining God. Seeing the Lord in everything and respecting all of them on this account is quite different from trying to serve both God and mammon alike. All the Acharyas are very careful in pointing out the fleeting nature of things worldly, and beckoning them to the life of the spirit. There is a striking hymn of St. Appar, that only to those who renounce all (earthly) aids, all relations and attachments, and yearning for women, and who control their mind and the senses and fix their thought on the Supreme Lord to the exclusion of everything else does he appear as the great Helper. This is very true of Sri Ramakrishna.

Again Sri Ramakrishna's great idea that service to man is service to God is expressed in many Siva sastras. One of their commands is this: 'Be kind and loving to all living beings for the reason that Siva dwells in separably in everyone of them.' Another verse says, 'Every soul is a sannidhi of the Supreme One and the five bodies are His temples'. And it is a matter of history that all the Saiva Acharyas who appeared at a time of spiritual crisis worked ceaselessly for public good to the end of their period of sojourn in this world. They recognised no superiority or inferiority, on the mere ground of caste by birth. They honoured saintly souls if they happened to come from the untouchable castes of their times. It is well known how Sri Ramakrishna too eradicated all ideas of caste from his own life.

In conclusion, we may notice only one other point of striking resemblance between Sri Ramakrishna and the Saiva saints. This is their universality in religious outlook. Like our ancient seers, they too looked upon the several religions as so many paths leading to the same goal, and respected all of them as necessary and useful in God's plan for the uplift of souls. Some of the Saiva Acharyas had at times entered into controversy with leaders of other faiths. But this was done only when the latter overstepped their bounds and out of their conceit abused others and picked up quarrels with them in order to spread their own non-theistic faiths and to establish their own supremacy. St. Tirumular says, 'The Great city is One. It has six roads leading to it. Three who say, "this path is good and that evil" are like the dog which barks at a hill.' St. Appar says that 'Even if people with narrow outlook owing to their limited knowledge introduce a new religion and Obowmy Lord in their anger, He will accept them.' St. Gnanambandha goes so far as to say that 'the modes of bestowing His grace of the ripe souls and His own greatness are infinite' and he commands us not to be dogmatic and wordy about these matters. St. Yoganavara says, 'Effulgent and Supreme. Lord! If one gets into and examines all religions one sees that all of them are due to Thy sport, and that there is no antagonism

among them. They are seen in the end as so many rivers entering into the Ocean of Silence (Mouna). Swami Ramalinga, a great contemporary of Sri Ramakrishna has also restated this truth in his own poetic way. Placing himself in the position of the beloved and the supreme Lord (Nataraja) in that of the lover, he calls Him Buddha, Arha, Brahma, Vishnu, Hara, Adi Siva, Sada Siva, Sakti Sivam, Paraman, Brahma; Pa a Brahman, Suddha Prahnna, Turya Purnam, and Suddha Sivam. All the world knows now how Sri Ramakrishna Paramahansa had illustrated in his own life this ancient principle of religion understanding and tolerance. He even stepped beyond the limit of Hindu theism to practise the best in the alien faiths of Islam and Christianity, temporarily erasing from his mind and heart all memories of his life and practice as a Hindu devotee. He found that those new paths too led him to the same goal.

An attempt has been made to present only some of the points of similarity between the thought and life of Sri Ramakrishna and those of some of the Saiva Saints of South India. Some distinctions too may perhaps be found by the logician and philosopher; but these will only serve to emphasise the fundamental unity in outlook and experience of this Brotherhood of saints and seers. Without true religious life man is but a walking corpse, nothing better than a skilful animal at the most. But the true religious spirit has often been smothered by the dead weight of scriptures, dogmas, ceremonies, buildings and organisations which are originally meant to serve as aids to the reign of the spirit for the betterment of men. Great ones have been appearing time and again to rescue this spirit from under the load of decaying debris—of dogmas, forms and ceremonies which have ceased to carry men Godward. In Sri Ramakrishna we have the last of such great seers we have had so far. Men recognise now the need for a world-government, a world army and a world-court. It is high time that they realise the need for a world-religion, rather a federation of world religions which will embrace in its folds all the existing faiths in their purest form and effectively promote the reign of love and righteousness, spiritual progress, mutual understanding, respect and harmony and loving service, laying aside all old and outworn ideas of aggression and proselytisation as carried on hitherto. The goal of internationalism which thoughtful men all over the world have set before themselves can never be reached until a spirit of universalism is pursued in matters of religions as well. Otherwise religion will become more a curse than a blessing. In Saivism as in Sri Ramakrishna's teaching we see this spirit. It has to spread, no matter what label is given to it. Let us hope that the unique life and the true teachings of Sri Ramakrishna and his inseparable spiritual counterpart the great Swami Vivekananda will be able ere long to usher in that era of universal harmony into the world of religion.

**REFERENDUM SOON IN FRENCH INDIA**

The population of French India would itself decide its future relations with France, the French Minister of Overseas Territories, M. Paul Costes Floret, said in the French National Assembly. The French Government declares solemnly that it intends leaving to the population of French India the right to decide its future status. In each of the five towns (in French India) a free vote will take place and each town will separately decide its future fate. The date of this "referendum" will be fixed soon.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 885.

In the matter of the Intestate Estate of the late Namasiyayam Somaskandan of Navally Deceased

Vallipuram Namasiyayam Navally Petitioner.

Vs.  
Ispary widow of Namasiyayam Somaskandan of Valvetty. Val vettiturai Respondents.

This matter of the Petition of the Petitioner coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 25th day of May 1948 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as father and heir unless the Respondent or any other person appear before this Court on the 25th day of June 1948 and state objections to the contrary.

This 25th day of May 1948.

Sgd. R. R. Selvadurai, District Judge.

Drawn by S. Rajendran, Proctor for Petitioner. (O. 23, 8 & 11)

**ORDER NISI**

IN THE DISTRICT COURT OF POINT PEDRO  
Testamentary Jurisdiction No. 884.

In the matter of the last will and Testament of the late Thilliamath Subramaniam of Vaddukoddi east Deceased

Peruminsar Kumarasamy of Vaddukoddi west Petitioner

Vs.  
Minors 1 Subramaniam Sivagamansundary  
2 Subramaniam Kamadchiammai both of Vaddukoddi east, appearing by their guardian ad-litem the 3rd respondent  
3 A Mudr. Saravanamuttu, Registrar of Marriages, Births, and Deaths of do Respondents

This matter of the petition of the petitioner praying that the 3rd respondent abovenamed be appointed guardian ad-litem over the 1st and 2nd respondents for the purpose of representing them in this case that the last will filed of record be declared proved and that the petitioner be as executor named therein declared entitled to letters of probate, coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 21st day of May 1948 in the presence of Mr. S. Kumarasamy proctor on the part of the petitioner and the petition and affidavit of the petitioner and of the witnesses and notary to the said will having been read:

It is ordered that the 3rd respondent be appointed guardian ad-litem over the 1st and 2nd respondents for the purpose of representing them in this case that the last will filed of record be declared proved and that the petitioner be as executor named therein declared entitled to letters of probate, unless the abovenamed respondent or any others shall show sufficient cause to the satisfaction of this court to the contrary on or before the 24th day of June 1948 at 10 a. m.

This 28th day of May 1948.

Sgd. R. R. Selvadurai, District Judge.

Drawn by Sgd. S. Kumarasamy Proctor for Petr. (O. 24, 8 & 11)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 882

In the matter of the intestate estate of the late Kandapillai Kumaraswamy of Changanai East- Deceased

Kandapillai Viswalingam of Changanai East- Petitioner

Vs.  
Minor 1. Kumaraswamy Varatharajah  
2. Kumaraswamy Sivasubramaniam  
3. Kumaraswamy Kasilingam minors appearing by their proposed Guardian ad-litem, their mother  
4. Thangalechumy widow of Kumaraswamy all of Changanai East- Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 21st day of May 1948 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 17th day of May 1948 having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad-litem over the minors the 1st to 3rd Respondents and that Letters of Administration be issued to the Petitioner to the intestate estate of the abovenamed deceased unless the Respondents or any other person interested shall on or before the 17th day of June 1948 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 21st day of May 1948.

(Sgd) R. R. Selvadurai, District Judge.

Drawn by, M. R. Karalasingham, Proctor for Petitioner. (O. 28, 11 & 15)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 888

In the matter of the intestate estate and effects of the late Kandapper Subramaniam of Karainagar East Deceased.

Valliammai widow of Kandapper Subramaniam Karainagar East Petitioner

Vs.  
1. Paramoo Kandiah Karainagar East  
2. Suntharam widow of Karthikesu of do  
3. Ramanath Velupillai of do  
4. Sinnachchippilai daughter of Ramanath of do Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna on the 1st day of June 1948 in the presence of Mr. P. Sabaranam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 26th May 1948 having been read:

It is ordered that the petitioner be and she is hereby declared entitled to apply for Letters of Administration over the estate of the late Kandapper Subramaniam as the lawful widow of the deceased and that Letters of Administration be issued to her accordingly unless the respondent or any other person interested shall on or before the 1st day of July 1948 show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of June 1948

Sgd. R. R. Selvadurai, District Judge.

Drawn by Sgd. R. R. Selvadurai, District Judge Jaffna. (O. 29, 11 & 15)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 893

Suntharam widow of Karthikesu of Karainagar East Petitioner

Vs.  
Paramo Kandiah of Karainagar East Respondent

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna on the 7th day of June 1948 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 5th June 1948 having been read:

It is ordered that the petitioner be declared entitled to take out letters of administration to the estate of the deceased as one of the heirs and that such letters of administration be issued to her accordingly unless the respondent or others interested shall on or before the 30th day of June 1948 show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of June 1948.

Sgd. R. R. Selvadurai, District Judge.

(O. 27, 11 & 15)

**Order Absolute In The First Instance Declaring Will Proved**

IN THE DISTRICT COURT OF JAFFNA  
No: 877 Testy

In the matter of the Last Will and Testament of the late Thilliamampalam Canagasabai of Kokuvil East Deceased

Sothipillai widow of Thilliamampalam Canagasabai of Kokuvil East Petitioner

This matter coming on for final determination before R. R. Selvadurai Esq. District Judge, Jaffna on the 12th day of May 1948 in the presence of Mr. V. Navaratna Rajah proctor on the part of the petitioner and the affidavit of the said petitioner and the affidavit of the Notary who attested the said will and the witnesses having been read:

It is ordered that the Last Will of the abovenamed Thilliamampalam Canagasabai the original of which has been produced and are now deposited in this court be and the same is hereby declared that the said Sothipillai widow of Thilliamampalam Canagasabai the executrix named in the said will is entitled to have probate issued to her accordingly.

This 29th day of May 1948

Sgd. R. R. Selvadurai, District Judge.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 850

In the matter of the intestate estate of the late Sankara Iyer Ponnusamy Kurukkal of Suthumalai Deceased

Ponnusamy Kurukkal Thiagarajah Iyer of Suthumalai Petitioner

Vs.  
Valambikaiammah widow of S. Ponnusamy Kurukkal of Suthumalai Respondent.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 2nd day of March 1948 in the presence of Mr. V. Vinaythambi Proctor on the part of the petitioner and the affidavit of the petitioner dated 27th February 1948 having been read:

It is ordered that the petitioner abovenamed as the son of the deceased declared entitled to have letters of administration over the estate of the abovenamed deceased and the same issued to him accordingly unless the respondent or others shall on or before the 9th day of April 1948 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

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