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A. V. Kulasingham, Advocate.

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NO. 75.

THE PRIME MINISTER.

Going To "Unknown"
Destination.

To Convalesce In
The Sunshine.

London, Dec. 29.

It is officially stated that the Prime Minister, Mr. Winston Churchill, is leaving the place where he has been staying for an "unknown destination" to spend a few weeks convalescing in the sunshine.

Mr. Churchill has issued the following personal message:

"Now that I am leaving the place where I have been staying for an unknown destination after more than a fortnight's illness, I wish to express my deep gratitude to all who have sent me messages or otherwise helped me.

"I had planned to visit the Italian front as soon as the conferences were over, but on December 17, I felt so tired out that I had to ask General Eisenhower, for a few days' rest before proceeding. This was accorded me in a most generous manner. Next day came the fever and the day after, when photographs showed that there was a shadow on one of my lungs, I found everything had been foreseen by Lord Moran. Excellent nurses and the highest medical authorities in the Mediterranean arrived from all quarters as if by magic.

"This admirable M and B, from which I did not suffer any inconvenience, was used at the earliest moment and after one week's fever the intruders were repulsed. I hope that all our battles will be equally well conducted.

"A Good Deal Better"

"I feel a good deal better than at any time since leaving England, though, of course, a few weeks in the sunshine are needed to restore my physical strength. I did not feel so ill in this attack as I did last February.

"M and B, which I may also call Moran and Bedford, did their work most effectively. There is no doubt pneumonia is a very different illness from what it was before this marvelous drug was discovered.

"I did not at any time have to relinquish my part in the direction of affairs and there has not been the slightest delay in giving decisions which were required from me. I am now able to transact business fully. I have a highly efficient nucleus staff and am in full daily correspondence with London, and, though I shall be resting for a few weeks I shall not be idle, provided, of course, that we do not have any set-backs.

"I thought that some of those who have been so kind as to enquire or express themselves in friendly terms about me would like to have this personal note from me which they will please take as conveying my sincere thanks."

—Reuter.

NEW YEAR MESSAGE

By His Excellency
The Governor.

The Governor, Sir Andrew Caldecott writes:—

Victory will depend on work not talk, and the year ahead calls for culminating effort. The presence in our midst of men of the Fighting Services of the Allied Nations demands of us civilians not only generous contributions to S. W. O. C. and personal hospitality but also effective comradeship with them in winning the war by maximum production of war supplies and food, expedition of war-time business and perfection of Civil Defence. Nobody's daily task, however humble, is unconnected with winning the war.

Similarly our debt to the men of the Merchant Navy for bringing at the risk of their own lives the where-withal for us to live our demands of us not merely generous subscriptions to the Merchant Services Club and the provision of port amenities but a cheerful foregoing of luxury goods and honest collaboration with the rationing and price-control authorities in securing a fair and economic distribution of essential imports.

We can, in short, qualify ourselves to deserve victory only by:

- (1) working all out;
 - (2) honourably implementing war-time controls;
 - (3) giving all we can to War Funds and War Charities; and
 - (4) saving all we can to invest in War Loans.
- To state this fourfold duty is easy and short; to do it will be hard and long. Let us then get down to it.

DEATH OF LADY CALDECOTT.

FELL FROM
WINDOW.

We regret to have to record the sudden death on Friday morning last, at Nuwara Eliya, of Her Excellency Lady Caldecott.

The cause of the death was a fall from a window during a state of temporary mental depression due to insomnia and neurosis.

An inquest was held and the funeral took place the same evening at Nuwara Eliya.

The only daughter of Mr. J. R. Jones, G. M. G. formerly a Judicial Commissioner in the Federated Malay States, and of the late Mrs. Innes, Lady Caldecott married Sir Andrew Caldecott in 1918. She leaves a daughter, Mrs. O'Regan, wife of Mr. J. W. R. O'Regan, C. C. S. and a son who is in England.

Lady Caldecott won universal admiration in Ceylon. She identified herself with many charitable and social organizations.

SECOND FRONT INVASION.

German Official
Expectation.

Military Signs.

British Naval
Victory.

Stockholm, Dec. 29.

A Wilhelmstrasse official declared yesterday that an invasion of the Continent could be expected in 14 days, reports the Berlin correspondent of "Dagens Nyheter". He added that there were also many military signs of the coming invasion, among which were the Commando raid on Sark and the French coast and the Bay of Biscay battle which were all intended to test Germany's strength and to lead her about the real point of the attack—Reuter.

BATTLE OF BAY OF BISCAY.

(By Reuter's Naval Correspondent)
London, Dec. 29.

The German Navy had a superiority equivalent to five cruisers to two in the Battle of the Bay of Biscay. Yet the result was that three of their destroyers were sunk and only minor damage done to the two British cruisers, the Glasgow and the Enterprise. The German destroyers engaged numbered eleven—five of the Narvik class and six of the Elbing class. The Narvik class are the latest models. They are fast and formidable—more like miniature cruisers. In good weather it may be reckoned that two Narviks are more than a match for one light cruiser of the class which took part in the battle.

A communique describing the sinking of a blockade runner by Coastal Command aircraft and of three German destroyers by the Royal Navy with the co-operation of aircraft of the Coastal Command and the United States Navy, says that the blockade runner was first sighted on Monday morning by a Sunderland flying boat, about 500 miles west-north west of Cape Finisterre.

The communique tells how, soon after dawn on Tuesday, a United States Navy Liberator, operating with the Coastal Command, sighted eleven German destroyers about 200 miles from the scene of the previous day's action. The force consisted of five modern Narvik class destroyers, each mounting five 5.9-inch guns, and six of the Elbing class, each mounting four 4.1-inch guns, and was proceeding in a westerly direction probably to keep a rendezvous with a homeward bound blockade runner.

Running Fight

"The aircraft signalled the enemy's position, and the Glasgow and Enterprise, who were between the destroyers and their bases in Southern France, made full speed to make contact. His Majesty's cruisers sighted the enemy early in the afternoon at a distance of about

A RATNAIKE BEACON!

Island-Wide Adult
Education.

Acting Minister's
Enthusiasm.

The Acting Minister of Education, Mr. A. Ratnaike, is determined to make a mark. He has planned an island-wide literacy "drive".

The "drive" will be launched shortly. It is intended that all adults who do not read or write and younger persons in the same predicament should be assembled in suitable units and taught the mother tongue.

Adult Education

Essentially the scheme is one of adult education.

Mr. Ratnaike proposes to make an appeal to all literate persons in the island to help in a campaign to make every illiterate person able to read the newspaper in his own mother tongue.

Schools as well as literary associations will be utilised for the purpose of the scheme.

School-masters and senior pupils will be asked to co-operate in the plan.

Every literate person will be asked to resolve to make at least one illiterate person able to read and write.

CIVIL SERVICE CHANGES.

The Governor has made the following transfers in the Ceylon Civil Service with effect from about January 10th next:

Mr. A. C. M. Hingley, Assistant Chief Secretary, to be Assistant Government Agent (E) Kalmunai;

Mr. A. M. A. Azeez, Assistant Government Agent (E) Kalmunai, to be a Deputy Food Controller;

Mr. A. R. Macdonald, Deputy Food Controller, to be an Assistant Chief Secretary.

twelve miles to the south westward. Both cruisers opened fire on the enemy, who replied. For an hour a running fight to the south eastward ensued. A number of hits were scored on several of the enemy ships.

The German destroyers showed no eagerness to fight, and split into two or three groups, and later into smaller units in an endeavour to escape.

German Account

The German News Agency announced today that running fights have been going on for several days between light German and British Naval formations in the Bay of Biscay area.

"Air forces are co-operating on both sides in long-drawn operations. There has been damage to units on both sides," the report stated.—(Reuter.)



Hindu Organ.

MONDAY, JANUARY 3, 1944.

OLIGARCHY IN POWER.

THE resignation of Mr. D. S. Senanayake from the Ceylon National Congress serves to emphasise one disquieting feature of public life in this island: the inability of public men to control the forces that placed them in the seat of authority, and the tendency on the part of these very men to slight and disregard these forces. We wish to say at once that it is not our purpose to defend the Congress. We have even pointed out in these columns that the Congress is far from being national, and that it can never be what it claims as long as the minority communities are out of it. Mr. Senanayake, however, was one of the founders of the Congress, and until the date of his resignation closely identified himself with its activities. The immediate cause of the resignation appears to be the capture of the Congress machinery by the Communist Party. Membership of a Communist National Congress would, of course, be inconsistent with Mr. Senanayake's position as a Minister of the Crown. Not that communism is going to spread and take root any more than the spurious democracy preached by the Congress leaders or the "nationalism" which they loudly invoked on the platform. Both have been weighed in the balance and found wanting. There is, however, one aspect of the matter that would repay investigation. It is the fact that Mr. Senanayake and some of his colleagues have themselves toyed with the communist idea till they found that it would not pay. We refer in particular to Mr. Senanayake's diatribes against capital, with particular reference to the capital invested by the planters, his successful attempt to divert the taxpayer's money for the redemption of lands mortgaged by the improvident members of his own class, and other instances in which he hardly sought to veil his hostility towards capital. In other words, Mr. Senanayake sowed the wind, and he is now reaping the whirlwind.

The position created by the resignation is certainly intriguing, in spite of the attempt of the "Ceylon Daily News" to give a decent burial to the Congress. If the Congress has disqualified itself for

the task of controlling its own creatures, is there any other body of men, representative of the political sentiments of their own community, entitled to do so? We see none. The Ministers themselves are divided. The State Council has ceased to represent public opinion by reason of the indefinite postponement of a general election. In the result, Mr. Senanayake and those of his colleagues who are prepared to follow him are responsible to none but themselves for the due performance of the duties entrusted to them. They have become an oligarchy which threatens to be a law unto itself.

One remedy is to have a general election and let the country decide afresh, on the experience of the last decade, the vital question of leadership. Though democracy in Ceylon is a new growth, the last thing the people of this island would have wished to see, as the result of years of agitation, is the emergence of an oligarchy hostile to the authority of the people. Any attempt to impose or justify an authoritarian regime is bound to be opposed.

In this connection it would be interesting to note the causes that led to the gradual degeneration of the Congress leadership into a perverse and self-willed political caucus. The first and foremost was undoubtedly the unstatesmanlike attitude of these leaders towards the minorities who were thereby compelled to dissociate themselves from the Congress. Deserted by the Tamils and others who inspired and led the reform movement, the Congress kept itself alive on the ideals of a racial oligarchy which boded ill for the future of the island. As long as the communal split continued, the Southern leaders were sure that they would be backed by a racial bloc which was in an overwhelming majority. They went merrily on their way indulging in one questionable experiment after another. There was no public opinion to restrain them. There was only racial opinion founded on racial passions and prejudices which these leaders themselves never tried to allay. Now, that the Congress has damned itself by admitting the Communists, they feel they are free to do what they wish.

We are afraid that the present situation is one that cannot and ought not to be allowed to continue if the interests of the people as a whole are not to suffer by it. This is why we have repeatedly urged in these columns a prompt settlement of the communal question. As long as the country remains disunited, divided into communities and functions, there can be no party government in the proper sense of the term. And party government is what is needed to enable Ceylon to steer clear of the mistakes of the past decade.

MAN: HIS NATURE AND DESTINY.

Considered In The Light Of Saiva Siddhanta.

1. THE TENETS OF SAIVAISM

BY K. NAVARATNAM,

The most important schools of Saiva Thought in Hinduism today are: the Pratyabhijñana Dharsana of the Saivism of Kashmir, the Virasaivism or the Lingayatism of Mysore and other adjoining districts, and the Saiva Siddhanta of Tamil India and Ceylon. Saiva Siddhanta is also known as "Buddha Advaita Saiva Siddhanta." Saiva Siddhanta means the "true or the accomplished end of Saivism."

Saiva Siddhanta Scriptures

Saint Meikanda Deva is the chief exponent of the Saiva Siddhanta School of Hinduism in Tamil. He is said to have lived in the 13th Century A.D. Although this School accepts the Vedas, its authoritative scriptures are the Saiva Agamas which are 28 in number. The essence of the teachings of Saiva Agamas is embodied in the text known as "Sivagnana Bodham." Sivagnana Bodham, according to the orthodox view is a portion of the Raurava Agama. But there are now scholars who refuse to accept this view and maintain that Meikanda Deva was the original author of Sivagnana Bodham in Tamil, and that it was later translated into Sanskrit. Those who accept the Vedas and the Agamic Tradition, maintain that Meikanda Deva only translated into Tamil what was already in the Sanskrit Raurava Agama and therefore, trace the doctrines of Saiva Siddhanta to the Vedas and the Agamas. Saivaites in Ceylon accept the Veda-Agama Tradition.

St. Meikanda Deva translated the 12 Sutras into Tamil and added a short explanatory commentary outlining the philosophy of the Religion of Saiva Siddhanta as found in the Agamas. The Tamil Sivagnana Bodham with the commentary of Meikanda is the most authoritative scripture in the Tamil Language on Saiva Siddhanta, and St. Meikanda is the first of the Sūtanacharyas (Theologians). St. Aruleandhy Sivachariar, the foremost disciple of Meikanda Deva, wrote an elaborate treatise in Tamil known as "Sivagnana Siddhiyar", based on Sivagnana Bodham. This is the *Magnum Opus* of Saiva Siddhanta in Tamil. Excluding Sivagnana Bodham and Sivagnana Siddhiyar, there are 12 other scriptures. All the 14 are collectively known as "Meikanda Sastras".

In addition to Meikanda Sastras, there are 12 other collections known as "Panniru Thirumurai." Of these, the first seven collections comprise the Devatams of Saint Thiruvannasampanthar, Saint Thiruvalluvar, Saint Sundaranoorthy. The eighth collection comprises the Thiruvasakam and Thirukkavaiyar of Saint Manickavasakar. The 12th volume is the Peria-Puranan of St. Sekkilar wherein are narrated the lives and deeds of the 63 canonised Saiva Saints. The contents of the 13 Thirumurai are of a mystic nature and embody the religious experiences of the Saiva Mystics. Though, the collections are earlier in date to the Meikanda Sastras, yet they can only be understood in the light of the teachings of the 14 Sastras referred to above.

The Three Entities: God, Soul and Matter

Saiva Siddhanta believes in three eternal entities known as Pati (God), Pasu (Soul) and Pasam (principle of ignorance and Matter). Siva, the Ultimate Reality is Omnipotent, Omnipresent, Omniscient, Eternally free from bonds and absolutely differ-

ent from the Souls and the world. He is Nishkala (beyond attributes) and Sakala (possessed of attributes). He is beyond all attributes and qualities and is incomprehensible by the human mind. He assumes forms because of His Infinite Love and performs functions for the sole benefit and redemption of Souls. "In regard to the question of form or no form, the Siddhanta is positive that God is neither Rupi nor Arupi, neither Intelligent nor Matter." It recognises that all Rupa and Arupa are forms only of matter which is objective to our senses, and God can never be objective to us, and cannot possess any of these material forms or bodies. The nature of matter is to limit, and God is the illimitable and can never be bound by any material forms." If it is pointed out that Saiva Siddhanta recognises forms of God and acts of God, it should be borne in mind that the forms and appearances so spoken of are not physical or material but are purely spiritual ones assumed by God because of His Infinite Love to Souls, and these forms can be perceived not by the physical eye but only with the aid of the Divine Grace. His Grace as our eye. This eye is said to be the Eye of Innana or the Internal Eye. Saiva Siddhanta defines God in two ways. One is the Svarupa Lakshanam—the Ontological definition, where God is defined as Pure Being. The other is the Tadatva Lakshanam or the relative, where He is defined in relation to Souls and Matter. Siva is neither Rupi (having form) nor an Arupi (formless). He is neither Chit (intelligence) nor Achit (matter). He does not create or sustain or perform other functions. Though present in and pervading all these inseparably, yet, He is of a nature different from all these. This is the Svarupa Lakshanam of God. But, when he is considered in relation to Souls and Matter, He becomes the efficient cause of the Universe. His Sakti or Power which is inseparable from Him, is the instrumental cause. His functions are said to be: Creation (Sristi), Preservation (Thithi), Destruction (Sankramam), Concealment (Thirobhavam) and the Bestowal of Grace (Anugraham). God provides bodies and objects of enjoyments out of Maya, the principle of Matter, for the Souls to enable them to get rid of ignorance or Anava Mala, and realise their true nature and become devoted to Him.

Pasam or The Principle of Ignorance And Matter

The principle of ignorance which is inherent in the Soul and the principle of Matter, out of which the material universe is evolved, are called Mala in Saiva Siddhanta. The principle of ignorance is known as Anava Mala and the principle of Matter is known as Maya Mala. In addition to the above two there is a third one known as Karma Mala the cause of pleasure and pain. It is because of the principle of ignorance which is inherent in the Soul that the pervasive, and intelligent Soul cognises itself as finite, ignorant and atomic. The material universe is evolved out of the principle of Matter (Maya) by the action of God's Sakti on it.

Karma Mala

The term Karma is used in Hinduism to denote 1) the activities of the Souls in its embodied state, (2) the

(Continued on Page 4)

ON DOMINATION.

[By "A Citizen"]

In the Hindu Organ of the 20th December there appears a statement by Mr. A. Mahadeva that "it is not sufficient for us to ask that the Sinhalese should not dominate; but we minorities should equally be careful not to attempt to dominate the Sinhalese". It is not clear what meaning the Minister attaches to the term 'Sinhalese'—If by this term, as he apparently means to convey, the up-country Sinhalese are also included in its connotation, he is sadly mistaken. For when the Ministers, who are drafting a memorandum on the Reform of the constitution, were pressed to hear the views of the minorities did they not accord an interview to the section of the Sinhalese known as the up-country Sinhalese to ventilate their views through their representatives in Council, as they heard the views of the other minorities—the Europeans, the Burghers, the Muslims, the Indian Tamils, and lastly the Northern and Eastern Province Ceylon Tamils. It is not clear whether the Ceylon Tamils divided themselves into Northern and Eastern by themselves, or it was the Board of Ministers in their anxiety to cause cleavage among the Ceylon Tamils that divided them in this manner.

So that according to the Board of Ministers, the majority community is the low-country Sinhalese, the minorities being the rest. On the analogy of the Mahabharata story, Mr. Mahadeva pleads for justice, fairplay, and righteousness for all. He can take it for granted that none of the minority communities is actuated by a desire to dominate the low-country Sinhalese. What they severally demand is that they should be treated justly and fairly, and that ministerial appointments and plums of the Service should be justly divided among all, and not as at present solely among the low country Sinhalese, and on their sufferance and magnanimity to any other. What the minorities demand, as of right, is that they must have a legitimate voice in the government of the country, and that no single section of the community should domineer over the rest. We are all loyal citizens of the state, and there should be no discrimination in the allotment of the principal portfolios.

The population of Ceylon according to communities is known, and unless weightage is allowed to certain communities by reason of their importance or for any other reason, the number of representatives of the several communities must be strictly according to the population. In my opinion it is a wholesome arrangement if the communities are represented by members of the same community, so that an Indian Tamil may not represent an up-country district, or a Ceylon Tamil an electorate in the Southern Province. It will give general satisfaction if a Kandyan is elected to an up-country constituency, and a low-country Sinhalese to a low country constituency. For the Burghers, Muslims and Europeans, and Indians constituencies must be so formed that members of those communities are returned to represent their own section.

This arrangement may sound ridiculous in the eyes of some, as what is advocated is communal representation in a modified form. Stripped of all camouflage, no one will be so bold as to say that he has shed all communal taint, and that he is now a full-fledged Ceylonese

THE DEADLOCK IN INDIA.

Govt. Attitude Condemned.

LIBERALS ON MR. CASEY'S APPOINTMENT.

Bombay, Dec. 30.

A p'enary session of the Liberal Federation adopted unanimously all the resolutions submitted.

The speakers condemned the Government's non possumus attitude towards the Indian deadlock.

Mr. V. S. Srinivasa Sastri, moving the resolution said: "I do not know how a Government ruling over four hundred million people armed to the teeth with all the powers possible and conceivable, can tell the world and hope to be believed that it is not their function to interfere—that their duty is to watch benevolently, perhaps complacently, perhaps gleefully, while the leaders are unable to come to a mutual understanding. A Government of that kind, repeating this absurd proposition day after day, seems to be condemning itself out of its own lips, and I should be pitying the world if it believes it; but I am sure the sensible part of the world does not believe."

Sir Raghunath Paranjpye, former Member of the India Council and Sir Vitta Chandavarkar, the Bombay Liberal leader characterised the appointment of Mr. Casey as Governor of Bengal as "an insult to the self-respect of Indians."

NEWS FROM MULLAIVIVU.

An "Askari" was sentenced to pay a fine of rupees one hundred by Mr. M. M. S. Kariapper, Magistrate Mullaivivu for having used criminal force on a woman of Thanniyathu.

Transfers: Mr. S. M. Duff, C. S. Assistant Government Agent Vavuniya is transferred and Mr. C. B. P. Perera, C. C. S. has succeeded him.

Dr. H. P. Chelliah D. M. O. Mullaivivu is transferred to Polgahawela in the same capacity and Dr. T. Kulanyagam until recently Acting D. M. O. Jaffna succeeds him.

Mr. T. Chelliah Ist Apothecary of the Civil Hospital, Jaffna is transferred to Mulliyawalai as Apothecary in charge in place of Mr. S. Kanapathippillai who has retired from service.

neither Sinhalese, Tamil, nor Burgher nor Muslim. Of the members forming the Board of Ministers. Mr. D. S. Senanayake and Mr. S. W. R. D. Bandaranayake are shining examples of the present ruling caste with unalloyed communal bias in them. It is as plain as day light that most of the revenue of the country is squandered in improving the condition of the Sinhalese. Districts, and only grudgingly small sums are apportioned to other districts. However much they may protest to the contrary and these are matters that cannot be hidden under a bushel, the communal bias in them is patent to those who have eyes to see. Wherefore the minorities severally plead that they may not be dominated by the low-country Sinhalese, under the constitution in the making, and that the seats of government be thrown open to all communities justly, fairly, honestly and righteously and without fear or favour.

NEW YEAR HONOURS

Knighthoods for Two.

Ceylon's share of the New Year Honours includes a K. B. E. for Mr. O. E. Goonetilleke, Civil Defence Commissioner and a knighthood for Mr. R. H. Drayton, Chief Secretary.

To be a Knight Commander of the Most Excellent Order of the British Empire:—Mr. Oliver Ernest Goonetilleke, C. M. G.

To be a Knight Bachelor:—Mr. Robert Harry Drayton, C. M. G.

To be a Companion of the Most Distinguished Order of Saint Michael and Saint George:—Mr. Cyril Leonard Wickremasinghe.

To be an Officer of the Military Division of the Most Excellent Order of the British Empire:—Lieutenant-Colonel Christopher Allan Hector Perera Jayawardana, M. B. E., E. D.

To be an Officer of the Civil Division of the Most Excellent Order of the British Empire:—Colonel Justin Gerhard Vandersmagt, V. D.

To be Members of the Civil Division of the Most Excellent Order of the British Empire:—Mr. John Kitching, B. Sc., A. M. Inst. E., and Mrs. Elizabeth Sa'ten-stall Wright.

Sir Oliver Goonetilleke, the Civil Defence Commissioner, who has the unique distinction of being conferred a K. B. E. while yet in service and at a comparatively early age began his career in banking business after graduating. Later he was Manager of the Ceylon Daily News for a time and got his first Government appointment when the Secretary of State appointed him Assistant Colonial Auditor in 1921. Ten years later he became the Auditor General, as the office was renamed by the Donoughmore Commission. In 1933 he went to the International Railway Congress at Cairo as a Ceylon Government delegate. In 1938 he was appointed Chairman of the Retrenchment Commission.

With the inauguration of the Department of Civil Defence the Governor's choice for the post of Commissioner fell on Mr. O. E. Goonetilleke (as he then was) and when as a result of the bungling up that was discovered in the arrangements for the procurement and distribution of food-supplies the work was transferred from the Ministry of Labour to the Ministry of Agriculture Sir Oliver was the obvious choice for the headship of the Department. He was at the same time appointed a Member of the War Council.

Sir Robert Drayton, the Chief Secretary, came to Ceylon in 1940 from Tanganyika as Legal Secretary succeeding Sir John Howard on his becoming Chief Justice. 1942 Sir Robert was appointed Chief Secretary when Mr. G. S. Wodehouse left the service. He was made a Deputy to the Governor last year—an appointment to be filled only in exceptional circumstances.

Mr. C. L. Wickremasinghe, who retired on Friday last from service as Land Commissioner, was the first Ceylonese Civil Servant to be appointed an assistant Government Agent and later a Government Agent. He became Land Commissioner in 1935.

Sri Somaskanda School.

FAREWELL TO FORMER HEADMASTER.

Mr. S. Thanikasalam, B. Sc. (Lond), Headmaster of the Sri Somaskanda English Free School, Puttur, was accorded a public farewell on his departure as Inspector of Schools, Kegalle.

Mr. S. H. Perinpanayagam, B. A. Vice-President of the All-Ceylon Union of Teachers, who presided, commented on the wise selection of inspectors. This selection, he said, was the best made for some time and had robbed the teaching profession of some excellent schoolmasters. He stressed that this system of recruitment should continue even if it meant readjustment to the staffs of schools from which the inspectors were drawn.

Speeches were also made by Messrs. C. Chellappah, V. K. Subramaniam, N. Sivagnanam, T. Manicavasagar, K. Muttuvelu, C. Saravanapavan, Pandit K. Mylvaganam and two students Mr. T. Kathiravelu presented the address. Mr. Thanikasalam replied suitably and Mr. S. Sinnappu proposed the vote of thanks. After tea, a group photo was taken.

Old Boys' Association

At the inaugural meeting of the Sri Somaskanda English School O. B. A. held at the School Hall on Saturday, the following were elected office-bearers for 1944:—

Patrons: Messrs. S. Ponnampalam and S. Thanikasalam; President: The Headmaster (ex-officio); Vice-Presidents: Messrs. T. Manicavasagar, B. A. and V. K. Subramaniam; Secretary: Mr. S. Nadarajah; Asst. Secretary: Mr. K. Senathirab; Treasurer: Mr. A. Cumaraswamy; Committee: Messrs. K. M. Chellappah, A. K. Muttucumar, S. Thamootherampillai, T. Kathiravelu, V. Kanagasabai, C. Saravanapavan, S. Sinnappu and K. Viswalingam.

NOTICE.

Distribution of Subsidiary Food-Stuffs in Jaffna District.

Arrangements have been made to distribute one or Mysore Dhal per head to consumers through their Authorised Distributors from 3-1-44 to 9-1-44 (both days inclusive).

2. Consumers are advised to draw their ration along with their ration of other commodities.

E. B. TISSEVERASINGHE,
For Deputy Food Controller,
Jaffna, 31-12-43. No. P.
G. 27.

Col. S. P. Jayawardene is the senior Assistant Conservator of Forests. Recently he relinquished command of a battalion of the C. L. I. and was one of the most popular officers of the unit.

Col. J. G. Vandersmagt, V. D., is the Colombo Auctioneer and Broker. He is proprietor of Messrs. A. Y. Daniell & Sons, Auctioneers. He is the Chief Air Raid Warden of Colombo.

Mr. John Kitching is a Divisional Irrigation Engineer.

Mrs. E. S. Wright is the wife of Col. T. Y. Wright. She has been prominently connected with social service work in Colombo.

U. S. TEXTILES.

15 MILLION YARDS

It is understood that the allotment of 15,000,000 yards of textiles from the United States to Ceylon for next year, intimated by the Secretary of State for the Colonies, has been confirmed.

From India

It is also anticipated that there may be an increase of the Indian quota of textiles for next year.

Negotiations between the Ministry of Labour, Industry and Commerce and the Government of India asking the latter to control the export price of cloth to Ceylon in order to fix ceiling prices in Ceylon are expected shortly to come to a conclusion.

VILLAGE COMMITTEES' ASSOCIATION.

A Conference of Chairmen of V. C.'s of the Jaffna District was held at the Sales Bungalow Kachcheri recently. Mr. C. Thiagarajah, Chairman of the Jaffna District V. C.'s Association presided.

Mr. R. M. Davies, G. A. stressed the importance of Chairmen taking the initiative in matters like war savings, food production, industries, maternity homes etc.

Mr. C. V. Jayasuriya, Deputy Commissioner of Local Government in introducing to the Chairmen the re-organisation officer said that he was to be a friend of the Committees to guide them in their work.

Dr. S. C. Thuraiyajah, M. O. H. and Mr. S. Thiagarajah, Inspector of War Savings also spoke.

MATRIMONIAL

SANGARAPILLAI—

CATHIRAVELU

The registration of the marriage of Dr. V. S. Sangarapillai with Miss. Thangarani Sannugasundari Cathiravelu daughter of Dr. and Mrs. K. Cathiravelu took place on Wednesday 15th January at "Sri Rama Manthiram" Manipay, residence of the bride. Mr. R. M. Davies, Government Agent, N. P. registered the marriage, the attesting witnesses being the Revd. Father S. Gnanaprasagar O. M. I. (grand uncle of the bride) and Mr. K. Nagalingam (uncle of the bride-groom).

A social followed and was largely attended.

GOVERNMENT OF CEYLON WAR PURPOSES FUND.

Contributions Up To 16th December.

Since 2nd December, 1943, a sum of Rs. 7,391.02 has been received.

Notable Contributions:—The Associated Newspapers of Ceylon, Ltd., Rs. 2,500; Hill Club, N'Elia, Rs. 1,174.33; Prince's Club, Colombo, Rs. 1,000. **Previously Acknowledged:**—Rs. 5,715,451.90; **General Public:**—Rs. 2,984.49; **Social and Sports Clubs:**—Rs. 3,734.50; **Tea and Rubber Producers:**—Honiton Rubber Company Rs. 500.00; **Public Service and Government Pensioners:**—Rs. 172.03. **Total:** Rs. 5,722,842.92; **Less payments to various local Funds:**—Rs. 1,539,692.91; **Nett Total:**—Rs. 4,183,150.01.

From the above total of Rs. 4,183,150.01, Rs. 3,873,666.66 have so far been remitted to the United Kingdom and further remittances will follow.

Man: His Nature And Destiny.

(Continued from page 2)

accumulated tendencies (samskaras) of past actions which influence future actions and (3) the Law which regulates the experience of pleasure and pain. The Karma Mala spoken of in Saiva Siddhanta refers to the accumulated tendencies: these tendencies are governed by the Law of Karma. Every action of the Soul, whether good or bad, leaves behind a tendency (samskara) which forms the seed for future activities. The Karmic tendencies which are potentially embedded in Karma Mala can only be exhausted by actions which result in pleasure and pain. Karmic tendencies are of three kinds: Sanchita, Prarabdha and Agamia. Sanchita are the accumulated tendencies which are stored up and are awaiting to be exhausted. Prarabdha is the portion to exhaust which, the Soul has taken the human body. Agamia are the new tendencies which are created by the Soul while exhausting the Prarabdha. Unlike Anava Mala and Maya Mala, the Karma Mala can be destroyed.

The Malas enumerated above are inter-related. They are in beginningless union with the Soul as the husk, the bran and the shoot exist in paddy. Anava Mala is the cause of delusion, ignorance and finiteness. Maya Mala helps the Soul to get knowledge and Karma Mala to gain experience.

Souls

Souls are infinite in number and are eternally in contact with Anava Mala. In the course of repeated births, the Soul realises the utter futility of worldly-life, and with the help of Divine Grace (Arul) begins to thirst after the Lord. Then God reveals Himself in the form of a Guru and enlightens it. Moksha or Liberation does not mean complete emergence of being in God. The individuality of the Soul is preserved in Moksha, but it identifies with Siva in the same way it identified itself with Anava Mala while in the world.

Souls are divided into three groups: Vijnana-Kalar, Pralaya-Kalar and Sakalar. Vijnana-kalar have only Anava Mala; Pralaya-Kalar have Anava and Karma Malas; Sakalar have the three Malas—Anava, Karma and Maya. The first two attain Moksha without coming into the world; but the Sakalar will have to go through the cycle of births and deaths and after exhausting their Karma, attain Moksha.

Saiva Siddhanta as a System of Thought

Saiva Siddhanta is not pure philosophy nor is it a religion without philosophy. It may be said to be a philosophy of religion. It is not interested in speculating on the nature of the Ultimate Reality; its speculation has on practical religion. It is concerned only with the way of life one should lead for the purpose of final emancipation from ignorance, and therefore, emphasizes more the practical aspect of religion than the speculative aspect of philosophy. Mere academic speculation is the result of intellectual curiosity and cannot foster the true spirit of religion.

Saiva Siddhanta as a Philosophy of Religion, may be classified under Schools of Thought which belong to Realism as opposed to Idealism. It is not monistic in form and structure. It is more correct to call it a Pluralistic-Realism. It believes in the existence of Eternal Entities which are separate from one another and accepts the categories of life as fundamental. By life I mean, not the imaginary or the ideal life; but the temporal, operative life of animals and men, the life of instinct and desire, of adaptation and environment, of civilisation and progress—in Saiva Siddhanta terminology, the world of He, She,

and It. To understand and appreciate the philosophy of religion expounded in Saiva Siddhanta, one should accept this fundamental position. Siddhanta Theologians take for granted certain postulates and on them build their superstructure of philosophic thought in such a way as not to violate the needs of everyday religion, ethics and a belief in God. Therefore, in evaluating the theories and doctrines of Saiva Siddhanta, a student of Comparative Religion and Philosophy, should not attempt to understand them or to criticize them from a point of view which is fundamentally foreign to it. An evaluation of Saiva Siddhanta from the standpoint of Idealism is wrong and unfair by it.

Religion vs Philosophy

Why should Man reach God? If the Soul is eternally and inseparably bound in Anava Mala, why should it endeavour to free itself? Can an eternal bondage cease at any time? If there are three Eternal Entities, how can God be Absolute and be Infinite without being limited by the other eternal entities—Souls and Matter. Such questions do rise in the minds of thinking men and women. But, they are problems of Philosophy and not of Religion. As far as I am aware, no two Systems of Philosophy agree as to their conceptions of Ultimate Things.

Philosophy of Religion is based on the Pragmatic Theory of Knowledge. The sole aim of Religion is to point the way out of misery and ignorance and to unite Man with God, and therefore, it is not concerned with Philosophy as such. The attitude of Lord Buddha towards the problems of Metaphysics is the correct one which all those who are earnest about a true spiritual life should follow. Buddha ignored Metaphysical questions because they served no useful purpose. A starving man requires only food. He does not and need not worry himself about the Botanical or the Agricultural aspect of paddy or wheat. Saiva Siddhanta as a practical religion, has not wasted time and labour over metaphysical problems which are of no practical value.

Saiva Siddhanta is a Religion and not a Philosophical System; and the Siddhanta Theologians have succeeded in evolving a System of Religious Philosophy within the limits of their postulates. One cannot but admire the ability and the logical acumen with which they have formulated a philosophy of religion that could satisfy the demands of the truly religious and the emotional needs of the masses who require a religion of everyday utility. Saiva Siddhanta as a religion, is rigorous and exacting in its discipline, methodical and rational in its practices. This is not the place nor the occasion for me to elaborate in detail, the principles and philosophy of Saiva Sadhanas, or to show the important place Saiva Siddhanta occupies in the History of Religious Thought in the world. I shall, however, quote a few opinions of Western Scholars who have made a careful study of Saiva Siddhanta in Tamil.

Rev. G. U. Pope, M. A., D.D., remarks "It is the choicest product of the Dravidian Intellect. The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all religions of India."

Rev. H. Goodwill comments on the above as follows: "Those who have studied the system unanimously agree that this endogamy is not a whit too enthusiastic or free-worded. That the system is eclectic is at once apparent."

Rev. W. F. Goudie writes, "There is no school of thought and no system of faith or worship that comes to us with anything like the claims of Saiva Siddhanta. This system possesses the merits of a great antiquity. In the religious world, the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 193.
In the matter of the estate of the late Sivapackiam wife of Velupillai Sannugampillai of Oddumadam, Vannarpannai West, Jaffna. Deceased.
Velupillai Sannugampillai of Oddumadam, Vannarpannai West Jaffna. Petitioner.
Vs.
Minor, 1. Sannugampillai Thiagarajah of Oddumadam, Vannarpannai West and
2. Sannathamby Kandiahpillai of do Respondents.

This matter coming on for disposal before James Joseph, Esquire, District Judge, Jaffna on the 3rd day of December 1943 in the presence of Mr. R. R. Nalliah, Proctor, on the part of the petitioner and on reading the affidavit and petition of the Petitioner:

It is ordered that the abovenamed 2nd Respondent be appointed guardian-ad-litem over the minor the abovenamed 1st Respondent for the purpose of representing him and acting on his behalf in this action and that the Petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and that the same be issued to him accordingly unless the abovenamed Respondents shall appear before this Court on or before the 10th day of January 1944 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd, James Joseph

District Judge

This 21st day of December 1943

O. 65.

NOTICE.

Paper Control Department.

In view of serious difficulties in obtaining the Island's future supplies of paper it is necessary that the greatest economy should be observed in the use of all types of paper.

Henceforth no paper will be issued for the following purposes:—

Wrapping and packing of soaps, locally made sweets, dates, wedding cake, decorative purposes, etc., and no boards for the manufacture of boxes for talcum and face powder, textiles, thread, shoes and similar items.

Further restrictions will be made in the issue of paper for publications of the "magazine type" which from January 1914 must not exceed demy 8vo in page size.

Sgd: A. C. RICHARDS,

Controller of paper.

Paper Control Department,
47, Ward Place,
Colombo, 29th December, 1943.
G. 35.

DENTAL SURGERY, JAFFNA

Mr. S. Chas. Pathirana, Licensed Dentist and Optician will be at the Dental Surgery, 43, Main Street, Jaffna, from the 3rd to the 15th of every month.

KURUNEGALA BRANCH

From the 20th to the 30th he will be at his branch Dental Surgery, opposite Courts, Kurunegala.

His Jaffna Patients are advised to make prior appointments, if possible, by writing to his Kurunegala address.

(Mis 98, 5-8—31-12-43.)

Saiva system is heir to all that is most ancient in South India, it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be rash to include the whole of India, and to maintain that, judged by its intrinsic merits, the Saiva Siddhanta represents the high watermark of Indian Thought and Indian Life.

[The above is a part of a paper on the subject read by the writer at the Second Theological Conference, held at Kandy on the 20th 21st and 22nd December last. Other parts will be published in subsequent issues.—Ed. H. O.]