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NO. 76.

NAZI DEFENCES CRUMBLING.

Catastrophy In The East.

SOVIET VICTORY.

Old Polish Border Reached & Crossed.

By the time readers receive this issue of the Hindu Organ, the victorious armies of Soviet Russia will have reached and crossed the old Polish border at several points to judge from the rate of their advance as announced in the telegraphic news given below.

At Old Polish Border

London, Jan. 3.

While no official report has yet been received from Moscow after the capture of Olevsk was announced, it is not unlikely that the Russians have by now reached the old Polish border. —Reuter.

Germans on The Run

Moscow, Jan. 2.

The Red Army is still going forward in one of the war's most decisive battles. Marshal Fritz von Manstein's forces in the south are reported to be approaching a desperate stage faced as they are with really formidable Russian pressure which shows no signs of slackening.

Front-line reports reaching Moscow tonight say that the German army west of Zhitomir and Korosten has suffered a catastrophic defeat. These forces are fleeing in disorder under the blows of general Nikolai (lightning) Vatutin's army group and are losing tens of thousands in dead and prisoners.

Swift advances west and south of the Kiev Bulge are sweeping General Vatutin's offensive to a climax which even now cannot be foreseen.

The nearest Soviet column to the Polish border was reported a few hours ago to be less than eight miles away as it advanced on and captured Olevsk.

Other Soviet forces in General Vatutin's south-westerly sweep are swiftly bearing down on Vinnitsa, the biggest town between the Red Army and Zemerinka, a junction on the Odessa-to-Berlin railway. Two huge wedges are now being driven into the German armies from the original bulge—the one to the west is rolling back the Germans towards the southwestern fringe of the Pripiet marshes, while the other is pinning the Germans on the upper reaches of the River Bug and at the same time threatening to isolate big German groupings south and southwest of Bysla Tserko?. Both this town and Borsichev are under imminent threat, Borsichev being hemmed in from the east, south and northwest. The Germans are fighting hard and counter-attacking at some points, but they have not recovered from the original shock of the Soviet onslaught and are being thrown back day after day despite the fiercest resistance.

In some sectors, however, General von Manstein's troops have begun to

Reuter.

Saiva Siddhantha Conference.

500 Delegates at Madura.

Church in Temple Nandavanam?

The Saiva Siddhantha Conference was held at Madura on December 27, last at the Ka'lyana mantapam of Sri Minakshi temple in the presence of a large gathering. Mr. T. V. Kalyanasundara Mudaliar presided. Over 500 delegates attended the session.

The Conference was declared open by Dewan Bahadur T. M. Narayanaswami Pillai.

Srilaksi Gnanasambanda Dorika Pandara annadhi, welcoming the President and others, spoke of the value of religious faith and devotion for the spiritual and material happiness of man. He referred to the great contribution of Saiva Siddhantham for the well-being of humanity and spoke of the need of more interest being evinced in the study of the scriptures of the Saivaites.

The President in the course of his lengthy address in Tamil, explained how Saiva Siddhantham preached the need for worldly life and happiness as a prerequisite for the freedom of the soul. He believed that the present frightful war was the result of man's accumulated sin which it was in the power of the Almighty to get rid of and bring happiness to humanity if people turned to God at least now and appealed to Him in a spirit of true repentance. He appealed to all to turn to God to enable them to emerge safely from the present upheaval.

Youths' and Women's Conference.

Side by side with the Saiva Siddhantha Conference, which took place at Madura in connection with the 38th anniversary of the Saiva Siddhantha Mahasamajam, a conference of Saiva Youths and a conference of Saiva women were also held on December 27 and 28.

Mr. P. R. Swaminathan, who presided over the Youths' Conference, urged that religious instruction should be imparted to young men in schools as well as in their homes and referred to the need for popularising the Tamil scriptures. The Conference adopted resolutions, among others requesting the Government to prevent the move of certain Christian missionaries to erect a church in the temple Nandavanam at Obidambaram, and condemning the action of the Government in suspending Prohibition.

The Saiva Women's Conference was presided over by Srimathi E. T. Rajeswari Ammal of the Queen Mary's College, Madras, who spoke at length on the honoured place assigned to women in Saivism and on the valuable contribution made by women in the past for the growth and development of Saivism. She said that Saivism and Tamil were inseparably linked with each other. Srinathis C. D. Kanthimathi, Pusupam Natarajan and others also spoke.

WHO WILL BE CHAIRMAN?

Keen Contest For U. C. Office.

The election of the Chairman of the new Urban Council will take place on Saturday the 8th inst., at 9 a. m., the Government Agent, Mr. R. M. Davies, presiding.

Brisk canvassing is going on from day to day.

Three candidates are in the field. They are Messrs. C. Ponnambalam, Advocate, Sam. A. Sabapathy, Proctor and V. S. S. Coomaraswamy, Proctor.

Each candidate is confident of being elected—that is the humour of the situation.

The other members do not seem to be prepared to announce their leaning until the last moment.

The Position

Mr. C. Ponnambalam who, immediately after the election of the members, seemed to have the support of a majority, appears to have lost ground somewhat. Mr. Sam A. Sabapathy, who was slow to announce his candidature, is said to be gaining ground while Mr. V. S. S. Coomaraswamy's supporters believe that, as the contest between the other two candidates becomes keener and keener, the probability of members turning to him, as a safe man and as a means of escape will increase and that he may therefore be elected.

A fourth candidate, it is said, is not out of the question. He is watching the situation and may have his name proposed at the last moment.

The situation is in fact intriguing.

SRI RAMANA MAHARISHI

Jayanthi Celebration Next Week.

The birthday of Sri Ramana Maharishi, of Thiruvannamalai, which falls on Monday, 10th inst. will be celebrated at Nawalapitya and other places in Ceylon by his devotees in this island, on Sunday the 9th inst.

His devotees, among whom are some of the most eminent men and women in India, claim that Sri Ramana is a *Jivan Mukta*. His abode at Thiruvannamalai has become almost a place of pilgrimage in recent years.

BERLIN HIT AGAIN

London, Jan. 3.

An Air Ministry communique says: "Last night, aircraft of the Bomber Command made another heavy attack on Berlin. A pilot reconnoitring the city after the attack was over reported that there were two large concentrations of fire. Mosquitoes attacked objectives in Western Germany and in Northern France and other aircraft laid mines in enemy waters. Twenty-seven of our aircraft are missing."

BATTLE OF THE LANGUAGES.

Music and Its Medium.

Reaction To Tamil Isai Movement.

(From a Correspondent)

The Tamil Isai Movement, which was inaugurated in Madras during the last week of December last, has already given rise to much unfavourable reaction in South India.

At the Conference itself varying degrees of adherence to Tamil as the medium of music in the Tamil land were advocated. Some, Sir Shanmugam Chettyar, for example advocated that Tamil songs alone should be sung in preference to all others. Mr. C. Rajagopalachariar, the former Premier of the Presidency, who too joined in the Conference, sought to disabuse the minds of critics by saying that the object of the Movement was not the exclusion of any language but that of gaining for Tamil more recognition in music by encouraging Vidwans to sing and compose in Tamil.

Public Anxiety

That the movement was causing public anxiety was proved by the fact that even level-headed newspapers like the Madras "Hindu" and publicists of the standing of Sir S. Radhakrishnan and Sir O. P. Ramasamy Iyer were compelled to draw public attention to the danger to the growth of music in South India that may result from any extreme development of the Isai Movement.

A Resolution

A resolution was passed at the Isai Conference that in the radio programs of Trichy there should be 80 per cent songs in Tamil and that in Madras Radio there should be 40 per cent Tamil songs, 40 per cent Telugu songs and 20 per cent other songs.

The Experts' Committee of the Music Academy, of Madras, at a recent meeting considered the above resolution at the instance of the President, Vidwan P. Sanjiva Rao.

Experts' Opinion

The President said he disagreed with that resolution and wanted the Vidwans to express their opinion on the necessity to send their protest against such a demand by the Tamil Isai Conference. He suggested that a resolution in the following terms be adopted:

"This Conference is of opinion that, in the interests of classical music, it is not desirable to prescribe any percentage of songs in any language in the recitals in public concerts, radio programs or in University syllabus and the kritis of the classical composers should occupy a predominant place therein."

Gayaka Sikkhamani L. Muthiah Bhagavathar observed that Carnatic music has been gradually evolved as the result of the labours of several generations of masters of music. "I very much regret that at the present

(Continued on page 3.)



THURSDAY, JANUARY 6, 1944.

THE VIRTUE OF CONCILIATION

MANY have been the advocates of conciliation at times when the great majority of people seemed to have lost their balance and looked upon a fight to the finish as the only way out of their difficulties. The right and wrong of things is often lost sight of and, in the name of patriotism, in the name of honour, and of many other things which a country holds sacred, people plunge into a fight to uphold what they in their calmer moments would not care to defend. This has been so in every country. It was so when the British public enthusiastically supported the war with the American colonists. Historians say that this war was quite popular with the British people. Again, after these colonies had grown into a powerful and independent State, the North and the South fought one of the bloodiest wars in history over the question of slavery. Today few would care to dispute the fundamental morality of the demand for the abolition of slavery; few would subscribe to the proposition of the South that, where a number of States had entered into an indissoluble union in order to secure mutual advantages for themselves, the right to secede from the Union was also by implication, reserved to any of these States. And yet, curiously enough, it was the cause of the Southern States that evoked the sympathy of the British press and public at the time. The truth is, therefore, obvious that it is not the principles of morality, of right and wrong, that are at fault. What has been always faulty was the capacity of a country for correct judgment in the face of the temptations that assail it.

One can understand the temptation of men of the type of Mr. Amery to retrace their steps, and to place the governance of the Colonial Empire on the sole basis of force tempered by a patriarchal administration. All the more welcome are the words of men, them-

selves Englishmen, who are prepared to face facts and tell their countrymen whither their leaders are leading them. The Metropolitan of India, Dr Foss Wescott, in the course of a Christmas message to the *Hindu*, of Madras, tells the British people some home truths about the present situation in India. He says: "There can be few seriously minded persons in India of whatever race they may be who are not seriously concerned at the discontent and despair which is capturing the minds of those who have been regarded as the soundest and most responsible citizens of this country. This growing feeling of animosity and distrust can be productive of nothing but harm".

This feeling of animosity and distrust is the result of the conviction that the best minds among the British people are unable to shape the policy of their Government in regard to the government of their dependencies. The quibbles over the application of the Atlantic Charter to Eastern countries, the repressive policy adopted and relentlessly pursued towards Indian opinion, the repetition of the old excuses about the difficulties of a political settlement—these have brought home to the minds of thinking men and women the utter impotence of the Liberal elements in England to arrest the course of events.

Dr. Wescott rightly points out that there is still a way out. He says that the reconciliation, which ought to be effected between those who are now estranged, as a condition precedent to a settlement, cannot be accomplished by means of an "attempt to offer, convincing demonstration of the legality and justice of the measures which they have adopted in the past. We can only hope to achieve this by some act of wise and large-hearted generosity which will speak directly to the hearts of the men and women throughout the country and yill, in the fullest degree possible, translate the promises for the future into the realities of the present."

One sentence in the message contains a much needed reproof to Mr. Churchill and Mr. Amery: "Many of us believe that the days of imperialism are past and that it can best be replaced by a Commonwealth of Self-governing nations". The Prime Minister's "we are going to-keep-what-we-have-got" attitude savours too much of the old school imperialism to satisfy any reasonable being. Besides, such views are not, in times like these, likely to be helpful to the British people themselves. As Dr. Wescott says, Britain is fighting for freedom, and it would be very strange if this freedom, within the framework of the Empire, were denied to any part of that Empire.

Thiruvembavai

(Contributed)

The sun appears to have moved into that part of the heavens occupied by the constellation of Sagittarius, and the time has come when (towards dawn in Tamil Nad everyone is awakened by the singing of Thirupalli elluohi, Thiruvembavai and the blowing of conches. In the west it is customary to put up the bride and bridegroom from their sleep on the day of their wedding, before the nuptials, with sounds of soft music, which is considered the Food of Love. In the east, all love is considered lust other than love of God, and the music by which men and women are roused from their slumber is the music not of love songs but of Thiruvembavai sung to the Raga called Mohanam, and the sound of conches, all in praise of God.

The chapter of Thiruvembavai in Thiruvachakam consists of twenty songs sung by the saint, seer and poet Manickavachagar. In these songs the poet has immortalised in verse the custom of members of the fair sex getting up from their beds early in the morning and putting up others who are still sleeping and all bathing in the lotus pond and singing the praise of the Lord. The poem is said to have been composed at Thiruvannamalai in exaltation of Sakti. As in other poems of the Saint, there is a surface meaning and an inner and deeper meaning in these songs. Every one enjoys the lively conversation of lovely maidens amusing themselves by making jokes at each other. Philo-sophers however delights in pondering over the deeper meaning and realise the great spiritual significance of the poem. All the songs in this chapter have in common the words "என்னை நோம்பாவாய்" which literally mean, accept or listen (நல்) Reflect (ஓர்) O maid as dear to me as the pupil of my eye (எம்பாவாய்—கண்ணாம்போம்பாவாய்)

கேழி சிலம்பச் சிலர்பும் குறகெழும்
எழிலியம்படுபயம்பும்வெண்சங்கெக்தும்
சீழில் பாரஞ்சாதி கேழில் பரக்கருண்
கேழில் கிழுப்பொருச்சுள் பாடினோம்

சேழ்க்கையோ
வாழிசேகென்னஉறக்கமோவாய்திறவாய்
இழியான்னப்புடைகா ஆமாறுமவ்வாரே
கேழி புகல்வாய் நின்ற ஒருவனை
எல்லா பங்காளானபே பாடினோம்

"O, lovely maiden, the cocks crow the birds twitter everywhere, the singing of Thirupalli ellāzhi, and the sound of conches is heard. Open your lips and answer, have you not heard our singing; the peerless songs in praise of the peerless lord whose light and mercy knows no parallel? Long life to you. What is the nature of the stupor that makes you slumber? Is this the way or manner in which you are going to foster the love of our Ruler? O, sing in praise of the Lord who has been the origin and root-cause of everything and has for his beloved partner Umādevi".

No one will fail to realise the rhyme and rhythm in the love y ideas contained in the above song. The facts set out are true to nature, and the purpose lofty. Minon-muni, Sarvapoothathamani, Palapira-mithani, Palavikrany, Kalavy-karany, Kali, Kauthiri, Seddi. Vama-re the Navasaktis and the above song which is the 8th song in Thiruvem-bavai is the one sung by Seddi for awakening Vamai from sleep; the earlier songs are those sung by the 1st 2nd 3rd 4th 5th 6th and 7th saktis respectively. The ninth song:

தன்னையே பழம் வாராநாடும்
புண்ணியப் பழம் ரொதுகை
புண்ணியப் பழக்கம்க்கும்
பேததும் அப் பற்றியனை
உண்ணப் பிராணகப் பெருக
உண் சீரடி யோம்
உண்ணுதல் தான் பண்ணோம்
ஆங்கு வர்த்தக பாங்குதான்
தன்னையே எய்க்கணப் பாவார்
அவரே உதாது
சொன்ன டரித
தொழுது பாய்ப்பணிசெய்வோம்

(Continued on page 4.)

NATESAR ARDRA
DARSANAM

By Arul Tyagarajah, Colombo.

Symbols and forms and personal conceptions of the Divinity have played a great part in worship throughout the history of Hindu religion in India. Nataraja is a favourite symbol of Siva in the Tamil land of South India and Ceylon. The mystic dance of Sri Nataraja took place in the forest of Darukavanam in a remote age, after the defeat of a body of heretics, who, elated with the pride of learning and skill in ritualistic ceremonies regarded themselves independent of the authority of Lord Siva their creator. Patanjali and Vyaghrapadar (பதஞ்சலி வியாக்கிரபாத முனிவர்கள்) were two great devotees of Sri Nataraja. This dance was repeated for their benefit, at Chidambaram or Tillai, the most sacred place of the Saivites. It is also known as Koyil "The Temple", par excellence.

Dance Festival

The 'Koil Puranam' of Umapathi Sivachariyar, relates the story of the dance of Nataraja at Chidambaram and the inauguration of the commemoration festival, by King Hiranyavarman, which continues to be celebrated there every year in the sixth lunar asterism of Markali (December-January) for 10 days. Myriads of persons, from different parts of S. India and Ceylon, during this period make pilgrimage to Chidambaram, the most revered shrine in S. India, unique in combining the exoteric and esoteric aspects of Siva worship.

'பார்த்துப் பா திறைகளின் முனிவ
 ரெல்லாம்
 வந்ததடம் படித்துப்போது வணங்கி
 வாழ்த்திப்
 பார்த்துமா தொழுககன்றுர் முன்ன
 மென்று
 பன்னமுனி மன்னவனீர் பறிந்து
 மிந்தச்
 சிந்தகுமா திணமென்னத் தில்லை வாழ்ந்
 திருவுகடபத் தணரெந்தை நகு
 நா சொன்று
 சார்த்துமா சுவதிர்த்த நீதம் கொண்டு
 தஞ்சனபஞ் சனயிறியு தருகித் தாரகன்'
 (கோபித் புராணம் திருவிழாச் சிறுக்கம்)

The dance represents all the 'five-fold acts' of God (ஐத்தொழிவின்பக் கூத்து) God performs this dance in his infinite mercy, and love boundless, towards the welfare of all 'beings in the cosmos. It has been the tradition of the Saivaites in Tamil Nadu, to sing rapturously the Psalms in the 'Tiru-vachakam' of St. Manickavachagar, whose spiritual history was largely linked with this shrine.

St. Manicavachagar

Tiru-vachakam contains the outpourings of maddening love to God. It has been the fountain-head of all later devotional hymns in the Tamil Land. It sets forth in sublime poetry the various stages of the soul's progress from a life of ignorance and sin to the ultimate realisation of God. "A pilgrimage not confined within the brief span of one human life, but extending over countless lives and even embracing the evolution of man out of the primordial elements."

St. Manicka-Vachagar, has enshrined his experiences in sublime soul stirring verses. Their meaning is often beyond the apprehension of the learned; though couched in simple language I am giving below the translation of two hymns in Tiruvachagam, by

(Continued on page 4.)

TOPICS OF THE DAY

By T. Kathiravelu

Japan by her conquests, has acquired an enormous wealth of raw materials and each day in possession of them brings her to a position of incredible strength, writes Dorothy Cripps in *Sunday Dispatch*, London. Iron, rubber, sugar, quinine, corn, rice, are among the chief materials which may enable her to carry on warfare to the world's end. All the time Japan luxuriates in quantities she cannot use. She makes petrol out of rubber.

Never in the history of the world has a people been so underrated as the Japanese, yet never has a people given plainer proof of its ability to exploit a material situation to its own advantage. There is but one way to ensure our own material safety, and that is a quick return to the Far East.

G. B. Lal

India has provided fifty of the ablest scientific workers in the United States, including one of the great astronomers of the world, Gobind Behari Lal pointed out recently in an interview in New York City. Lal is science editor of *International News Service* and the *Hearst* chain of newspapers in the United States and is read by millions of people. He won America's Pulitzer Prize in 1937 for excellent journalism.

Pope for Peace

The European Press is agog with rumours of peace, in which the Pope is assigned the role of chief mediator. Chief points made by critics against Papal politics are:—An open hostility to Communism and the Soviet; the Vatican's support to General Franco during and after the Spanish civil war and the Lateran pact with Mussolini; and the 1933 Concordat with Hitler. Some Catholic prelates, too, have pro-Fascist leanings.

Mohenjo-Daro Marvels

The earliest yet known sites, where a scheme of town-planning and a highly organised state of society existed, are described by John, Prince Loewenstein, giving an account of Mohenjo-daro and Harappa, in the *Illustrated*, London. One of the biggest archaeological sensations of the last twenty years was the discovery of these two towns on the North-West Frontier of India.

Until the year 1922, Indian history was thought to have begun with the great Aryan invasion at about 1700 B. C. Now we know that 1,500 years before the advent of the Aryans, the Indus valley was the seat of a highly developed civilisation. Several reasons are given for the decay and disappearance of the Indus civilisation. Climatic fluctuation and the progressive desiccation of the lower Indus valley must have been one of the likely causes. The lack of means of defence and weapons might have been another. Who the invaders were we do not yet know.

Mae West Defined

Curvaceous cinema actress Mae West has given the publishers of the *Oxford Dictionary* permission to print the following definition of a "Mae West": "A device used by R. A. T. aviators to keep afloat a person in water. Derived from the American cinema actress, whose appearance suggested the rotund nature of these inflatable life-belts."

Mused she: "I'm glad the *Dictionary* isn't going to say a Mae West is something men fly around with at night."

Stop Tall Talk

Revealing light on the war aims of Britain and other Imperialist powers is thrown by Demaree Bess, well-known American writer, in an outspoken article in the *Saturday Evening Post*. Calling on the American people to "quit pretending" about the shape of the post-war world, the writer reveals that "all our European allies who possess em-

Battle Of The Languages.

(Continued from page 1)

day movements should be started for bringing down music", he added "I know Tamil songs in plenty. I have composed songs in Tamil; and I took a leading part in the Tamil Lovers' Conference in 1932. Let us not enslave our art to the dictation of others. My soul has been enraptured by classical music; and the great songs of the classical composers cannot be brushed aside. Let us not sell ourselves or our music."

"Democracy" in Music

Sangita Kalanidhi Musiri Subramania Aiyar stated that the sponsors of the Tamil Isai movement, when it was started, demanded that the first and last song should be in Tamil; now their demand is that 80 per cent should be in Tamil. There has been no opposition to singing good Tamil songs and he said that it was a pity that some of the persons who had sponsored the Tamil Isai Sangam resolution had no proper understanding of music. He deprecated linguistic restriction in programs and urged that Vidwans should be left full discretion to choose their pieces.

Vidwan Semmangudi Sridiyara Aiyar stated that the controversy over language in music was most undesirable. The Vidwans sang only good songs and that is why kritis of classical composers have been sung by successive generations. If the lay public begin to dictate in these matters, they cannot have good music, and democracy in music is an evil.

Vidwan Valadi Krishnair, Vidwan Seshayyengar, Sangita Kalanidhi T. V. Subha Rao, Bharatham Nayanaraswami Aiyar, and Mr. P. S. Sundaram Aiyar spoke against the Isai conference resolution.

The President winding up said that good music will suffer if musicians accepted the Tamil Isai Conference resolution. He then moved that the resolution proposed by him be adopted. This was agreed to unanimously.

Mr. Ariyakudi Ramanuja Iyengar's Views

To express his views on the subject Sangesta Ratnakara Ariyakudi Ramanuja Iyengar wrote: "I concur with what Gayakakhamani Muthiah Bhagavathar has said at the Experts' Committee meeting. It is a very just presentation of the case. In the interests of the art of music, it is very necessary to sing the compositions of the classical composers in a prominent degree. The question of language cannot and should not be allowed to interfere where the interests of good music are concerned. The aim should be to keep music on the highest level attainable and consistent with this aim compositions in whatever language should be sung."

pires, have made it clear before we entered the war that they expect to emerge from the war with their empires intact". Now that the existence of this secret understanding has become public, is it not time that Roosevelt and Churchill quit pretending about the Atlantic Charter and the Four Freedoms? Mulk Raj Anand, famous Indian author, said that he would join up for war service the moment Churchill announced in Parliament that the Atlantic Charter applied to India.

Tit Bits

The release of Gandhiji and the Congress High Command is possible only if Mahatma Gandhi agrees on sacrificing his guide, philosopher and friend, Sardar Vallabhai Patel, reports *Blitz*.

Within the last 4000 years, there have been but 268 years of peace despite more than 8,000 peace treaties, states the International Law Society, London.

THE NEED FOR VISION.

By A. Arulambalam, Proctor.

"O say what is the thing called Light which I must ne'er enjoy; What are the blessings of the sight, O tell your poor blind boy?"

Today, more than ever, the world needs men of vision and understanding. It is over four years since the war began and yet there appears no prospect of peace—no—not even a silver lining. The world has experienced the hard and cruel effects of a total war and still there is not much change of heart among the leaders and statesmen of the world. The Tory element in Great Britain wants to continue the unhappy trusteeship over India and the colonies. Men in the fore-front of international politics labour hard to preserve power, wealth and prestige acquired by dubious ways. General Smuts boasts that before peace is restored "Germany will be wiped off the slate"; and Hitler swears by his Gods, and retorts, that the allies will be completely vanquished before the end of the war. The great 'trio' discuss international problems and pronounce that the Atlantic Charter applies only to white races on whom Japanese militarists in turn vow vengeance. To punish the German war criminals we witness the conclusion of the spectacular Kharkov trials, the public hanging of the Germans, and the filming of the gallows scene! As a reprisal the German military courts are getting busy to try allied war prisoners. The combatants appear to vie with one another in the race for cruelty. They declare that severe punishment is meted out only to the "culprits" who have committed serious breaches of international law. But who are the "culprits"? The belligerents do not see eye to eye in this matter, and without vision they are not likely to see the truth.

War Aims

We are told from all corners of the globe that the war is being fought for the sake of freedom and in order to make the world we live in "better" and "safer". The question is "better" and "safer" for whom and from whose point of view? And again, which is the correct approach for securing these comparative standards and conditions of life? The world shall certainly be considered better if the four freedoms will be extended to every country, to every home, to every individual and to every living being. This is definitely the Hindu viewpoint and perhaps differs from the standpoint of materialistic men and women wherever they may live and whatever faith they may profess. Hinduism stands for equality for one and all and to every living creature and disapproves of injustice done not only to human beings but also to all other living creatures. Russia to which all great thinking men and women look up as an ideal or model state organization, has yet to learn something fundamentally important from Hinduism and re-assess the values she places on religion and bestow respect and kindness on the dumb friends of humanity and the millions of living beings. If she will she will have the blessings of the whole of mankind.

Forgetting the Creator

The world is fast advancing in scientific and materialistic progress. Man is definitely and certainly

growing intellectually. He has made marvellous discoveries and is pledged to reveal greater mysteries. In fact no limitation appears to be placed on the immense possibilities of his intellect. Almost daily we are acquainted with some discovery or other which would transform human life, and, if put to correct use, make a heaven of this world. But the question is are we utilising the gifts of our intellect to proper use? Very often we do not, and the reason for our failure is that we allow the baser human instincts to get the better of our reason and balanced judgment. The brains with which we produce life-giving ozone and oxygen, to help the sick and the stricken, are today used for the production of poison gas and the most destructive weapons of war which inflict endless torture and misery to humanity. Our vision is often clouded with false standards of patriotism and superiority of birth and race. We forget the creator and His laws and try to lead a life far beyond the scope of our mission on earth. We fail to have our desires under control and in our quest for better things heed not the means by which we endeavour to secure them. The aim of the war may be the securing of a lofty ideal, but the means is as important, if not more important, than the goal.

Peace Must be Just

Therefore if we should have a lasting peace on earth it should in the first place be just and secured by just means. There should be a change of heart and a retreat from the path of greed, hatred and wickedness. Religious leaders and virtuous men should lead an allied advance on the satanic towers of ignorance, avarice, greed and injustice, and put an end to wanton destruction and cruelty. The world needs men of vision and sympathetic understanding—men just and righteous—men who could catch a spark of the vision which our Hindu Saints had, and end this mad reign of barbarism and restore happiness and liberty to one and all. May Lord Siva, bring contentment and peace to this war sick world.

சூசகக்கோரளவில்லை யகிலமெல்லாம்
கட்டி
யானிலும் கடன் மீதினே
சூனை செல்வெ ளின்வ ராகேச
னிகராக
வம்பொன் மிசைவைத்த பேரும்
நெசிந்து ரசவாத வித்தைக் கெண்
திருவர்
நெடுநாளி ருந்த பேரும்
நீயாகவேயினும் காபகற்பத்தேடி
செஞ்சுபுன்னாவு தெல்லாம்
யோசிக்கு வேளையிற் பசிதீர வுன்பது
முறங்குவது மாக முடியு
முள்ளதே போதுறா னுனைனக்குளறியே
பொன்மைவிட்டு டொன்றுபற்றிப்
பாசக்கடந்துளே விழாமன் மனதற்ற
பரிசுத்த ின்யை யருள்வாய்
பார்க்குமிட மெங்குமொரு நீக்கமற
கிறைகென்ற
பரிபூரணனந்தமே."

NOTICE.

Distribution of Subsidiary Food
Stuffs in Jaffna District.

Arrangements have been made to distribute one oz 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.

N. P.

G. 27.

Thiruvembavai

(Continued from Page 2)

இன்ன வகையே பெயர்க்
கெஞ்சோன் நக்குதியேல்
என்னகுறையு மிலோ மேலோ
சொப்பாவாய்.

is the one sung by all the nine. The Lord is conceived of as the oldest of the oldest, the latest of the latest, and those who have the good fortune of attending or ministering to the wants of his servants are above all want. The tenth song contains a questionaire (ஏதவனார், ஏதவன் பேர், ஆற்றார் ஆரயலார் ஏதவனைப்பாரும் பரிசு—what is His native place, what is His name, who are His relatives, who are His neighbours, and how to sing His praise) addressed to the faultless maidens attached to His temple about Him, whose feet descend lower than the lowest levels of the seven nether worlds and surpass word comprehension, whose flower crown is the end of all things, who has Unai by his side, who has several forms or manifestations, who has pious devotees and whose praise it will never be possible for the Vedas the gods or those on earth to exhaust.

பாதாளம் ஏழினும் கீழ் சொற் கழிவு.
பாகமலர்
போதார் புனை முடியும்
எல்லப் பெருகும் முடியே
பேதை ஒருநால் திருமேனி
ஒன்றல்லன்—
வேதமுதல் விண்ணோரும்
மண்ணும் துதித்தாலும்
ஒத உலவா ஒருதேயுன்
தொண்ட குளன்
கோதல் குலத் தன்றன்
கோபிற் பிண்பிண்பினேசான்
ஏதவனார் ஏதவன் பேர்
ஆற்றார் ஆரயலார்
ஏதவனைப் பாரும் பரிசேலோ
சொப்பாவாய்

The philosophy contained in the above lines is as deep as deep can be; yet it is simple and can be comprehended by all without difficulty.

To appreciate the meaning of எழில் இயம்ப இயம்பும் வெண் சங்கெங்கும், one must picture to oneself the scene depicted by the poet in

இன்னிசை விணையர் யாழினர் ஒருநால்
இருக்கொந்தோத்திர மியம்பினர் ஒருநால்
துன்னிய பிண்பிண்பினேசான் ஒருநால்
வந்தாழகையர் அமுதகையர் துவன் கையர்
ஒருபயல்

சென்னியில் அஞ்சலி கூப்பினர் ஒருநால்
திருப்பெருந்துறையுறை சிவபெருமனே
என்னையுயர்ந்தகொண் டுன்னுந் துன்புரிபு
மெம்பெரு மான் பன்னி எழுந்தருளாய்.

Rise O Lord who enslaved me and endowed me with sweet bliss. O Siva, Lord of Thiruperumthurai, there are adept musicians striking the finest bars of music on the Veena and the Yal on one side, on another side are those reciting the Rig Veda and hymns, on another side those with finely woven garlands in their hand, on another side those who worship and those who in their ecstasy weep and writhe, and yet on another side those who worship with hands joined over their heads. It is to the sweet sounds of the Veena and the Yal, and the concord made therewith by pious devotees reciting Rig Veda and hymns, with hands joined over head or holding garlands etc. and the cock crowing, birds singing and and conches blowing, that people are awakened from their slumber.

**Sale of Toddy Rents March 1,
To September 36, 1944,
Vavuniya District.**

Sales of the rents of the undermentioned Toddy Taverns will be held on the 25th day of January, 1944 at the Mullaitivu Circuit Bungalow commencing at 10 a.m.

2. Prospective tenderers are referred for further particulars to the full notice published in Government Gazette No. 92 of 31-12-43.

C. B. P. PERERA,
The Kachcheri,
Vavuniya, December 28, 1943.

Taverns Referred to:—

No. 2 Valayanwadam
No. 6 Alampil
No. 9 Kurisuddakulam
No. 10 Kanagarayankulam

Natesar Ardra Darsanam

(Continued from page 2)

the late Sir Ponnambalam Aruna-chalam.

(தில்லையில் அருளிப் பதிவுபெற்ற 5)
"தேவனு கொன்றை சடைக்கணிக்க
சிவபெருமான்
வானுடி யாழகை துன்புருந்த லுலகர்
முன்னே
நானுடி யாழகைத் துன்புருந்த லுலகர்
முன்னே
வானுடிகே வுக்கே பூவல்லி
கொய்யாமோ"

'Lord Siva who weareth on his locks the Cassia over which the bees dance,
He came in the flesh, seeking me and within me entered,
That I might dance and dance and shout before all the world,
For Him, the eternal Dancer, King of the heavenly hosts, gather we lilies.'

கோயிற்றிருப்பதிகம் 1. ('The Holy Chapter of the House of God')
'மாறியின்றென்னை மயக்கிநம் வஞ்சப்
புலனைந்தின் வழியடைத் தழுதே
பூமி நின்றென்னு னெழு ராஞ்சோதி
யுள்ளவர் காணவந்தருளாய்
தேவலின் மெளரியே சிவபெருமானே
திருப்பெருந்துறையுறை சிவனே
மீறலாப் பதக்க ளியாவையுக் கட்டத்
தீன்பமே என்னுடை யன்பே'

'O Supreme Splendour that rises within me welling forth as ambrosia,
Having blocked the ways of the five traitor senses that ever delude me,
Graciously show Thyself to me as Thou art
Clearest of the clear, Lord Siva, Dweller in the great holy shrine
O Bliss transcending all states without end, O my Love.'

'Tiruk Kovaiya' was sung by St. Manicka-Vachagar and was written by the sacred lotus hands of Sri Nataraj. The translation of the hymn that follows is also by the same author.

(சுருக்கோவையார் 12)

மீரியுணர்ந்தல்

"சிந்தாமணி தென்கட லமீர்த் தில்லை
யா னருளால்
வந்தா லிகழப் படுமே மடமான் விழி
மகிலே
யந்தாமரை யன்னமே நின்னை யான்
கன் றுமறுவனே
சிந்தா குழமுற் றென்னே வென்னை
வாட்டத் திருத்துவதே

Hint of Parting

'Dear love with fawn's shy eyes if by the grace of the Lord of Tillai the Wishing-gem came and the pure ocean nectar, would I scorn them dear?

Lotus-dweller Lakshmi, lonely-swan, can I from thee part and live? Wherefore grievest thou, saddening me?'

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.)

PERSONAL.

Mr. A. Aiyampillai, of Vattapalai, has been appointed Store keeper, Mullaitivu.

Mr. V. Sanmugam, of Mulliyawalai, has been appointed Store keeper, Puliyankulam.

Mr. K. Vanniyasingam, Mullaitivu, of the Puttalam Kachcheri has been transferred to the Vavuniya Kachcheri.

Mr. K. Murugesu, of Mullaitivu, Assistant Postmaster Negombo has been transferred to Anuradhapura.

Mr. C. M. Thangadurai, of Mullaitivu has been appointed Manager of the Naffi Stores at Vavuniya.

Mr. K. T. Sampanthapillai has been confirmed in his appointment as Head Clerk of the Chief Headman's Office, Mullaitivu.

Messrs. V. Seavarutnam and C. Kanapathy Pillai have been appointed to the clerical staff of the Chief Headman's Office, Mullaitivu.

Mr. S. Ratnagopal has been appointed a clerk at the Vavuniya Military Office.

Mr. A. Rajasingam has been appointed Cultivation Officer at Mannar.

Mr. A. Sambasivam has been selected as a P. W. D. Engineering apprentice and is undergoing his training in Colombo.

ROYAL ARMY SERVICE CORPS

WANTED men for training as CLERKS, STORE-KEEPERS and DRIVERS in the R. A. S. C. Good pay and prospects and OPPORTUNITIES EXIST FOR PROMOTION TO COMMISSIONED RANK IN THE R. A. S. C. Candidates should be between 19 and 40 years of age, physically fit and willing to serve overseas. Those to be trained as Clerks and Storekeepers should be educated up to the 6th Standard in English while those wishing to become Drivers are only required to speak, read and write English.

Proof of age may be required by the Recruiting Officer. Family allowances will be issued only after marriage and birth certificates of children are produced.

RATES OF PAY AND ALLOWANCES

Daily rate of pay on enlistment is Rs. 2.00 per day.

Accommodation, food and uniform will be provided and in addition the following allowances will be paid.

	Rs. cts.
Wife only 36.90 per month of 31 days
Wife & 1 child 50.89
Wife & 2 children 63.45
Wife & 3 children 74.56
Wife & 4 children 85.56

Maternity Benefit will be paid in all cases of the birth of children to the wives of R. A. S. C. personnel who are enlisted for General Service.

Applicants should apply personally at the Central Recruiting Office, 399, Galle Road, Colpetty, between 8.30 and 10.30 a. m. prepared for immediate enlistment on any week day.

CHIEF RECRUITING OFFICER, CEYLON

(Mis, 92, 29-7-43—)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41—20-11-43.) (T's)

Shroff.