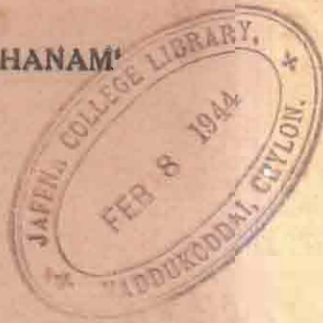


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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NO. 84.

Christians At It Again.

Joint Manifesto on Education Reform.

Denominational Schools The Acid Test.

Denominational Schools came into existence to meet a crying need of the country.

They form a vital part of the system of Education today.

They have an essential contribution to make to the future.

Any diminution of the liberty of conscience and of the right of the parent to send his child to a school of his own choice would be intolerable.

All detailed provisions that would tend to make the denominational schools unworkable in practice are to be deplored.

The above points are emphasised in a resolution passed at a Conference of Christian educationists.

The Conference was held recently at Bishop's House, Colombo, with the Bishop of Colombo in the chair.

The Rev. R. S. de Saram, the Rev. S. F. Pearce, the Rev. James S. Mathar and the Rev. Fr. Pater A. Pillai, O. M. I. were the joint Honorary Secretaries of the Conference.

Resolutions

Among the resolutions passed was one which welcomed the acceptance by the Special Committee on Education of the continuance of Denominational schools. This resolution included the clauses printed in italics above.

"The primary need of the country being universal elementary education we deplore the fact that in spite of the recommendations in the body of the Report quite insufficient provision has been made for it. Thus the financial estimates are based on a figure of 600,000 average attendance instead of a minimum of 1,000,000 as calculated on the actual number of children of school-going age", says another resolution.

Unacceptable Points

The Conference declares the following points are unacceptable and need revision:—

(a) The differentiation in salary scales between teachers of practical schools on the one hand and those of senior and secondary schools on the other is incompatible with the express intention of the Committee to accord parity of status to these schools. They state in paragraph 89 of their report that "we would state unequivocally that we intend that all types of schools shall be accorded parity of status in our scheme". If the salary scale is lower in practical schools, they will be considered inferior and the schools in which the majority of our children are to be educated will only attract less efficient teachers.

(b) The Equipment Grant is inadequate for efficiency in all types of schools. With particular reference to primary and practical schools, the salary scale is so low that the only well staffed and equipped schools will

MALIFAX SCHEME KILLED?

Canadian Premier's Opposition.

Churchill's Explanation in Parliament.

Westminster, Feb. 1.

Mr. Edgar Granville (independent), in the House of Commons, asked if the Prime Minister was satisfied that the present method of consultation between Dominion leaders was adequate for day-to-day co-operation on the Commonwealth policy and if the recent speech by Lord Halifax represented the Government's policy.

Mr. Churchill replied: "The proper occasion for the consideration of such issues is a meeting at an early date. Lord Halifax in his recent speech about co-operation in the British Commonwealth at Toronto was not making any pronouncement on behalf of the Government. His speech, like those of other distinguished figures on this subject was a valuable contribution to a study of the subject."

Ottawa, Jan. 31.

The Canadian Prime Minister, Mr. Mackenzie King, told the Canadian Commons today (Monday) that he favoured neither the proposal of General Smuts nor of Lord Halifax for the British Empire to form a solid group of nations. He favoured collaboration with all nations seeking peace.

Mr. Mackenzie King said the Canadians looked for "close collaboration" not only inside the British Commonwealth, but amongst all nations great and small. He said he could not attempt to interpret Lord Halifax's views as expressed in his Toronto speech a week ago. "I may say, I think, he was speaking only for himself. I have been informed he was not making any pronouncement on behalf of the British Government."

—Reuter.

MRS. GANDHI'S ILLNESS.

Has Severe Heart-Attack

Bombay Feb. 1.

"Mrs. Gandhi had a severe heart-attack yesterday. Her condition is very weak", says a Bombay Government communique.—A. P. I.

have to be private schools.

(c) The equipment fee (para. 174) might perhaps be sufficient for senior schools, but is not sufficient for secondary schools.

The provision for the adequate staffing of schools to meet the requirement of instruction in the "mother tongue" must be strengthened to avoid the necessity for a school having to refuse admission to a pupil on racial grounds.

As far as we understand the Draft Ordinance (as set out in Appendix 5) it appears to be thoroughly objectionable.

We welcome the decision to continue denominational training colleges, but we think that the conditions are too stringent; in particular the minimum number of students should be 100, and not 150.

Whole Front On The Move.

From North To Crimea.

Russians Fighting In Estonia.

BIG U. S. ARMADA AT KWAJALEIN.

London, Feb. 3.

It is officially announced in Moscow that Russian troops are now fighting inside Estonia.

Gen. Govorov's forces are now almost at the gates of Narva, six miles west of the Estonian—Soviet border.

The clearing of the coast up to the mouth of the river Narva has radically altered the position of the Soviet Baltic Fleet in the Gulf of Finland. It has gained considerable freedom of manoeuvre and can now seriously threaten sea communications between Germany and Finland.

—Reuter.

TRAPPED NAZIS DOOMED

Moscow, Feb. 5.

Ten German divisions trapped in the Karely "pocket" have lost considerable ground and are now headed towards final disaster.

General Vatutin and General Koniev are pressing in from the north, west and south and are simultaneously driving along the Dniester bank, only about ten to 15 miles of which now remains in German hands.

The threat to the other German army group in danger of encirclement in the North is increasing.

The German-controlled Scandinavian Telegram Bureau stated today that the whole front from the north to the Crimea is now moving.

Once the trapped army in the Karely "pocket" is liquidated there will be nothing to halt a Soviet drive of unprecedented power on the Black Sea port of Odessa.

—Reuter.

IN ITALY

Cassino About To Fall

London, Feb. 4.

The Cairo Radio said tonight: "Allied all-calibre guns are putting up a terrific barrage, blasting the Germans out of their defences. Heavy tank engagements are taking place in the Nettuno bridgehead. Marshal von Kessellring is resigning some of his best troops from the Gustav Line to the bridgehead battle."

Marshal Rommel is reported to have returned to Italy and to be directing German strategy there.

Cassino Doomed

Cassino—the lynch-pin of the Gustav Line—is about to fall to the Fifth Army. In the northern suburbs of the town, the Americans are using tanks to force a way through the German house-to-house defences.

On the Eighth Army front, the mountain village of Torricella has been captured.

French and Dutch warships continued the bombardment of the coastal targets around Formia.

The Germans have launched their

MAHAYAHAM AT DELHI.

VEDIC OBLATION TO THE FIRES.

To Invoke Divine Protection.

A Mahayaham in which hundreds of Brahmin Vedic scholars are participating is now taking place on the banks of the river Jumna.

Hundreds of priests are sitting round 100 homakundas and chanting vedic hymns and mantras and offering oblation to the fires.

Four Shankaracharyas are attending the Yaham.

This Yaham is performed in times of great calamities to invoke divine protection for suffering humanity.

A similar Yaham, it is stated, was performed about a 100-years ago.

The holy fire producing ceremony for the Yaham was performed by over a thousand pundits and scholars from different parts of India on the 31st of January last.

The Yaham, called in Sanskrit "Shatkuh-koti-Mahayagna", commenced on the following day and will continue for ten days.

PRIME MINISTER OF KASHMIR

SIR B. N. RAU APPOINTED

Jammu Feb. 1.

H. H. the Maharaja Bahadur of Jammu and Kashmir has been pleased to appoint Sir B. Narasingh Rau, C. I. E., I. C. S., as Prime Minister of Jammu and Kashmir State, announces a press communique issued today. Sir B. N. Rau will assume charge of his office on or about February 8, 1944. [Sir B. N. Rau is a brother of Mr. B. Hanjiva Rau, formerly Principal of the Jaffna Hindu College. Before taking up this appointment he was a Judge of the High Court of Calcutta.]

expected counter offensive against the Allied forces in the Nettuno bridgehead, south of Rome. The Germans have also launched another counter-attack against the Americans west of Osterna, on the Littoria-Rome highway. All the counter-attacks were repulsed with heavy losses to the Germans. —Reuter.

In The Pacific

Washington, Feb. 4

A great American Armada is now riding in Kwajalein lagoon, a wide triangular stretch of water enclosed by the island's atolls and one of the largest anchorages in the world.

Japanese resistance on Kwajalein Island, one of the primary objectives in the invasion of the Marshalls, is crumbling swiftly. It is expected in Washington that the complete conquest of the island will be announced within a few hours. —Reuter.



Hindu Organ.

MONDAY, FEBRUARY 7, 1944

ANOTHER RUSSIAN EXPERIMENT

THE YOUNGEST FEDERAL state in the world, the Union of Soviet Socialist Republics, has given effect to a fundamental constitutional reform. The Supreme Soviet (as the national parliament is called in that country) unanimously approved on Feb. 1 the proposal of M. Molotov, the Commissar for Foreign Affairs, that the Republics of the Union should be enabled to establish autonomous relations with foreign countries and have their own independent battle units for defence against aggression. This decision of the Soviet adds another interesting feature to the constitution of that state. Added to the already existing right of the units—which too was perhaps unique—freely to secede from the Union the present rights in regard to foreign relations and defence make the Soviet Federal Units doubly unique. No other federal state has given its constituent units such far-reaching powers. That the leaders of the Soviet could make up their minds to effect such a fundamental reform of the constitution so quietly, almost secretly, in the most war-scarred country of the world, where hour after hour millions of fighting men are facing death and destruction in an attempt finally to eject the German aggressor from Russian soil, is indeed remarkable. It is in lurid contrast with the prevaricating excuses given by British statesmen for not being prepared to grant the demands of the peoples of India and Ceylon.

It is not clear, however, whether the reform has been effected in response to the demand of the units or *suo moto* by the centre for the achievement of some immediate objective in the international field. To the student of forms of government the present reform of the Soviet constitution may appear to be puzzling. How can a country which aims at keeping—as between the units and the centre—centrifugal and centripetal forces in equilibrium and at progressively achieving complete unity grant the component units such powers as are likely to induce in them more and more desire for independence and create other loyalties?

The problem will be made clear if it is remembered that in the Soviet today there is absolute consensus of opinion regarding fundamental objec-

tives; and that the leaders of the country are in a position to take any and every step, calculated to strengthen the present position of the country and the possibilities of future development, depending upon the understanding and loyal support of all parties. More completely than the head of any other state M. Stalin is sure of his ground. The problem of the planet states—to adopt Bryce's metaphor—flying off into space or of the sun of the central government drawing them into its consuming fires may be said not to exist in the case of the Soviet. It must be borne in mind that the Soviet is not developing haphazard. The leaders of the country are working to a plan. That is the tradition they have inherited from the Revolution; and the present leaders particularly M. Stalin, have often publicly expressed the view that the Federation of Soviet Republics is only a stepping stone to complete unity. In effecting the present reform therefore the leaders must have satisfied themselves that there was no danger of centrifugal tendencies arising calculated to strike at the fundamental objective of ultimate unity. The factors in the situation being human it cannot however be asserted with any degree of certitude that the step is not fraught with danger. Why then have the Soviet leaders, when there was no impelling internal need for it, taken such a course? The reason must be looked for in the international field—both with reference to the immediate war aims of the Soviet and the future peace aims and their achievement at the peace table.

In the course of his speech to the Soviet national parliament the foreign minister, M. Molotov, said: "Every effort must now be made rapidly to liberate Lithuania, Latvia, Estonia, Moldavia, and the Karelo-Finnish Republic. Russian armies are now fighting inside Estonia. If the Estonians and the inhabitants of the other Baltic states, believing in the bona fides of Soviet declarations, are persuaded to aid the Soviet armies the work of the Soviet fighting forces will certainly be considerably eased; and it cannot be doubted that the present rights granted to the existing units of the Republic will carry much weight with opinion in the Baltic states. The spirit of the reform will influence the final decision in regard to the Russo-Polish boundary line dispute; and at the peace talks the Soviet will have—if not 16 voices and votes, one for each constituent unit—more representation than as a single Federal state; and that will be of considerable advantage. Russia has no illusions regarding the enthusiasm of her new-found allies, Britain and the U. S. A. Stalin is supremely a realist. He has proved

THEISM OF MADHVA.

A CHALLENGE TO CIVILIZATION.

By
Dr. R. Naga Raja Sarma

On this year's anniversary of the Sri Madhvacharya-Day (which was celebrated on Wednesday, the 2nd February, 1944, corresponding to *Megha-sukla-navami*), attention may be focussed on two foundational essentials of the Theism of The Acharya which constitute a crisp and compelling challenge to contemporary civilization which is witnessing a steady disintegration of the values and conditions that make up for the full normal life of mankind lived in peace, calm and security.

The first essential constituent of Madhva's Theism as systematically developed in his advanced works and as embodied in his minor devotional works intended for the benefit of the uninitiated ordinary man in the street is the firm faith in the control of the cosmos and cosmic evolution being in the hands of the Supreme Power—Lord Nityana—the highest Reality of the philosophical system. (Hariteva-parah-Dvadasastotra).

Scriptural Authority

This conclusion is first established on the basis of scriptural authority on which all Acharyas—Sankara, Ramanuja, Madhva and others have relied for final sanction and support. A philosophical truth or doctrine was never intended to be forced down the throat of an audience. Ancient system-builders believed in carrying conviction to those whom they addressed. The cardinal conclusion was also shown to be grounded on strict reason and laws of thought. Cosmos and cosmic evolution are directly to be traced to the Authorship of the Supreme under whose control occurs the gradual progressive unfolding of the entire Universe of matter and spirit—organized and un-organized. An irresistible inference proves that the Supreme Reality is the author, guide, controller, preserver and destroyer of the Universe. Should He not be supreme, how did He happen to possess and exercise such absolute control over the cosmos? (*Yadinama-jaro-nabhavet...Kathamava-vaso-jagadeta-abhho?*)

To-day Versailles is being freely blamed for the second which is strictly a world-war. But Versailles does not stand alone. In Philosophic evaluation, Versailles points to many preceding landmarks, the cause of which will have to be investigated. In final analysis, the investigation inevitably lapses into philosophical domain.

Second Essential Element

The second essential element of Madhva's Theism is the truth that individuals, communities, and nations have their destinies determined and regulated not on the basis of historical, economic, and scientific principles of progress, but on a mysterious mass of tendencies, dispositions, and kindred considerations that retrospectively point to count-

himself a master-strategist not only on the field of battle but in diplomacy. He knows full well the devices employed at the peace table at Versailles—how Lloyd-George and Clemenceau had all their own way—and he is perhaps arming himself in advance not to be cheated in the end, of achieving the ideological and material gains legitimately to be expected from winning the war.

less previous births in the apparently endless time-space-series or continuum. Madhva has posed practically a permanent problem and suggested his own theistic solution. Why should not mankind enjoy ever-lasting happiness if the destinies of individuals and groups be in their own hands? (*Yadinama-natsya - vase...kathamasyatu-nitya-sukham-ra-bhavet?*)

A Challenge

Thus, Madhva's Theism constitutes a direct challenge to civilization. Would any rational individual or group voluntarily choose evil apostrophizing it—Be Thou my Good? No rational, sensible individual can deny that civilization as found now has not made for happiness, peace, and security. The quest for happiness is instinctive. But the quest, conducted even under the most efficient and favourable auspices, would often seem to end in the very negation of the happiness sought. It should be taken for granted or postulated that thinkers in pure science and practical workers in applied sciences aim at happiness as the goal of life. When the goal is not reached it must be evident even to the dullest understanding, the value and power of good of the civilization stand challenged. It is Theism that throws out the challenge.

Two Interpretations

The challenge of Theism of Madhva has to be interpreted in two ways. It contains a direct frontal attack of the deeds and achievements of man and a blind glorification of the plans, programmes, claims and construction in the domains of thought and action. At the same time, it offers a substitute. That is evident in the second interpretation. Transactions of civilized life have all along been conducted with the conviction that man is the final arbiter of his own desires. The result has been a civilization that lies crushed by the dead-weight of its own achievements and that is revealing steady disintegration. The Theistic challenge demands altered conviction. If the plans and programmes of mankind be conceived and executed with the altered conviction that the deeds of the Supreme Overlord of the cosmos be glorified instead of the deeds of man, civilization may be directed to the achievement of the desired end. The point of the theistic challenge is this. Civilization as it is to-day indicates success or failure, according to commonly accepted standards of evaluation. If civilization has actually succeeded, it would not have brought in its train such colossal misery as is actually found in the different social and political organizations. Senses of success and misery would ill-assort with one another. If it has failed, it should not exercise the terrible and dangerous fascination that it still does. The theistic challenge should thus be accepted and civilization readjusted. Do your bit. Dedicate all to the Lord. That alone would give peace. (*Kuru...Hari-padavinamra-dhya...*) That is Madhva's message containing a challenge to civilization and a call to readjust it on the basis of Theism.

Hindu.

INDIA & THE RIGHT TO SECEDE.

London, Feb. 2.

The Prime Minister, Mr. Churchill, told the House of Commons today that Lord Halifax's speech in Washington on January 28 that the British Government would not overrule any decision taken by India not to remain in the British Commonwealth after the war, if the people of India had established an agreed constitution, involved no new pronouncement on the part of British Government.

Sir Archibald Southby (Conservative) asked whether such an undertaking was given and if so by whom. Mr. Churchill: All declarations on this subject have been made in the House.—Reuter.

MYSTERY MOVE OF STALIN.

Soviet Units To Have Free Foreign Policy.

Significant Reform.

Voicing Strength At Peace Table & Propaganda Value.

London, Jan. 31.
Changes in the Russian Commissariats of Defence and Foreign Affairs are under discussion at the Supreme Soviet meeting at Moscow. Informed observers in London believe that what is contemplated is the creation of separate foreign offices and foreign commissars in each of the sixteen "Union Republics" of the Soviet Union and that the most important ones will be represented abroad by their own envoys. In their relations with foreign states the Soviet Union would formally no longer act as a single power. Diplomatically there will be created a Soviet Commonwealth of Nations with 16 separate voices and votes. Although the creation of separate Commissariats for Defence as well as separate army units are also foreshadowed, decentralisation of the Defence machinery cannot be expected in war time. In any event the republics' own military units may remain as integral parts of the Red Army, writes the Special Correspondent of the *Hindu*.

The projected reforms are particularly significant in view of the approach of the Red Army to the Estonian frontier. It is anticipated that the reforms will reassure the Baltic peoples of the degree of independence enjoyable within the framework of the Soviet system. It will also influence the course of Russo-Polish relations. The Ukrainian and Byelo-Russian Governments are now likely to make their claims through their own foreign commissars alongside the central Foreign Office at Moscow.

According to a *New York Times* message, these developments are being closely studied in London and Washington. It is suggested that the plan is aimed at peace table control as it might give the Soviet Union preponderant vote.

Moscow, Feb. 1.
The Moscow radio tonight said that M. Vichslaw Molotov proposed that the Republics of the Soviet Union should be able to establish autonomous relations with foreign countries when he addressed the Supreme Soviet this afternoon. M. Molotov also proposed independent army units for each Soviet republic. M. Molotov said: "Before the Supreme Soviet is raised the question of the transformation of two Peoples' Commissariats—the Peoples' Commissariat of Defence and the Peoples' Commissariat of Foreign Affairs. It is now proposed to give full powers to the Soviet republics to enter into relations with foreign states and make treaties with them. This makes it necessary to set up Foreign Commissariats of the Soviet republics and, in addition, a Foreign Commissariat of the Union of the Republics."

M. Molotov also said that there could be no doubt that the formation of independent battle units of different nationalities would strengthen the structure of the army and increase its might. Every effort must now be made rapidly to liberate Lithuania, Latvia, Estonia, Moldavia and the Karelo-Finnish republic," he declared. "The enemies of the Soviet Union need not doubt that the outcome of this measure will be a further strengthening of our state."

Times Have Changed

Turning to foreign relations, M. Molotov said: "The time has long passed when some foreign states

A. S. P. FOUND NOT GUILTY

Sergeant Guilty On Two Counts

District Judge Reserves Sentence & Reasons

The District Judge of Jaffna, Mr. James Joseph, today acquitted and discharged Mr. S. G. de Zoysa, A. S. P., formerly head of the P. I. C. in Jaffna, of all the seven counts in the case in which he and Sergeant Arulappah, also of the Jaffna police were charged with conspiring to cause hurt to two brahmins, fabricating false evidence &c.

Sergeant Arulappah, who was the first accused, was found guilty on two counts, namely:

1. Wrongfully confining two brahmins (Siva Sarma Iyer and Ponnudurai Iyer) between the 12th and 18th of June 1942 at Neervely for extorting information regarding the burglary at the Neervely Kandaswamy Temple.

2. Abetting constable Muttiah on the 18th June at Jaffna and Chavakachcheri intentionally to fabricate false evidence, to wit caused the introduction of silver leg ornaments and a gold pottu on the person of the said Iyers.

The Judge stated that he will pass sentence on the first accused (Sergeant Arulappah) on the 9th inst., when he will state reasons for his order.

At the District Court hearing several witnesses, including the Additional District Judge (Mr. L. W. de Silva) and Messrs. A. Homer Vanniasingham, President, Village Tribunal, T. C. Rajaratnam, Proctor and C. Kulaveerasingham, Proctor gave evidence for the defence.

Temple Burglary

A gang of burglars had burgled the Neervely Kandaswamy Temple on June 3, 1942. Sivasarma Iyer was taken into custody and he was alleged to have made a confession which led to a few more arrests. The police made every effort to arrest the alleged leader of the gang Ponnudurai Iyer, of Thunna'ai.

Sivasarma Iyer who had been admitted to bail was again detained at the Kopay Police Station, the prosecution alleged. On 12-6-42 Ponnudurai Iyer surrendered to court and was informed by the Magistrate that the police did not want him. Immediately Ponnudurai Iyer left court, he was arrested by the police along with Siva Sarma Iyer who happened to come into court at that time. They were both locked up.

It was alleged that the second accused accompanied by the 1st accused and constable Muttiah took Ponnudurai Iyer by car to Kallundai where Ponnudurai Iyer was alleged to have been assaulted and then taken to the tidal well at Puttave into which the 2nd accused was alleged to have threatened to throw the Iyer. It was further alleged that both the Iyers were later taken to Neervely and kept confined till the 18th June, during which confinement the Brahmins were alleged to have been assaulted by the 1st accused, constable Muttiah and some Neervely people.

On the night of 18th June, it was alleged the Brahmins were taken to Chavakachcheri where the silver leg ornament and the gold pottu were introduced.

In this case 63 documents were produced consisting mainly of police information books.

Mr. M. Balasundaram, with Mr. P. Rajagopal, instructed by Mr. C. Channabalaungan appeared for the 1st accused. Mr. R. L. Pereira, K.C., with Messrs. S. Thambidurai and Stanley de Zoysa appeared for the 2nd accused Mr. S. G. de Zoysa, A. S. P.

LETTERS TO THE EDITOR.

MAN: HIS NATURE AND DESTINY

Sir,—The article on the above subject would in many respects be illuminating to readers who use English as the medium to read Hindu religious literature. Its usefulness is enhanced by its condensed form.

On reading the first two out of the six parts some doubts arose in my mind. One of them has been cleared in the fifth part. There still remain some points which require elucidation. It is hoped that such elucidation would mean added usefulness to the original article.

Individuality

"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 Ma'a while in the world." In this I could not find what is conveyed by

தந்திரை அடைந்தோர் முத்தியைப் போகாது வித்தகமாம் வினை இறையிற் சிவம்—
ஆத்ம இராமணம் வெம்மைமையில் காசம் போல விசுவலிங்கே நுதல்விதி" (விண்ணம் 45)
"...அப்பினைத்த உப்பேபோலினைத்த முத்தியினிற் கலந்தே" (சி. இ. கு. 12)

But the necessary amplification comes, in the fifth part reading: "The attainment of One-ness with Siva is called Mukti or Liberation. In Mukti there is an identity of essence. The individuality of the Soul is not annihilated but it completely identifies itself with God and appears as one."

The portions which are in need of elucidation are as follows:—

Karma Mala

"Unlike Anava Mala and Maya Mala the Karma Mala can be destroyed. Malas enumerated above are inter related. They are in beginningless union with the soul."

...சகல சூழல்களில் சிவ மலமாயை தன்னை வல்லினை சிவந்தே" (சி. இ. கு. 10)
"...ஆத்ம இறையினை மலமுடன் கன்மம் கசாதிவிட்டே சிவமும் கலவ சிவமுத்தி சிவகட் பெத்தாண்டாவை கணுசிறீருமா கலவ் காசமு சிவந்தே" (சி. இ. கு. 11 செ. 6)

are some of the portions which refer to the subject. They explain the point. If it is accepted that things which are beginningless are endless and that the three Malas are in beginningless union with the soul the statement that one, out of the three Malas viz Karma Mala alone, can be destroyed while the others cannot be cannot be reconciled. If the above references are taken as correct it has to be conceded that in Mukti all the three Malas are destroyed in effect.

Guru

"In the course of repeated births the Soul realises the utter futility of worldly life and with the help of Divine Grace begins to thirst after the Lord. The Lord reveals himself in the form of a Guru". A portion of a verse which refers to this is

முதலிகுவருக்கு சிவாதாமகித்-கரையிவ அருட்பாச துவிதாசத்தி சிவத்தால் சிறிப்பன் மலம் சகலர்க்குக்கன்ம வெரப் பிடைதரயிவ துபாச முத்தி சூராம கித்தசரிசிறிதாழிப்பன் மலம்" (சி. இ. கு. 8 செ. 2).

On consideration of this it has to be taken that the intention of the writer is to explain how God reveals himself to Sakalar only and not to the other two classes.

Free-Will

The question as to whether the Soul has free-will or not is one that often provokes much discussion among pundits. The writer says "They have no doubt Free Will but it is conditioned by the association they have with God or Mala or Karma." In another place he says: "Their qualities of Willing, Thinking and Acting can only be manifested by the Grace of God". If it is accepted that the quality of willing can only be manifested by the Grace of God young heads like mine should prefer to take it that there is no such thing that is worth being called Free-Will and that the will of the Soul is governed by the Grace of God under all circumstances.

Origin of Sivagnana Bodham

The different views held as to the origin of Sivagnana Bodham would not in any way alter the truths presented by it. In the first part of the article the writer says "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 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. Saivites in Ceylon accept Veda—Agama tradition."

The last sentence is unsafe and unnecessary. It cannot be established that the different schools of thought in India do not have their followers in Ceylon as well unless a pebbiscite is taken.

I have stated what I feel as a student. I shall await correction and elucidation on any or all the points touched by me. Such correction and elucidation would automatically serve those like me.

REPLY

Sir—The elucidation of the points raised by your correspondent is not possible in a letter. A fuller discussion of the points will have to be continued in many issues. However, I shall briefly touch on them.

Karma Mala

In Saiva Siddhanta, although Karma is treated as a Mala, its status is not equal to that of Maya and Anava. Maya Mala is the substance out of which God creates the Universe of Tanu, Karana and Bhuvana. This Maya, as it is, has nothing to do with the Souls. God brings Maya and the souls together in order that they may destroy their Karma. As soon as Karma is exhausted, the Soul has no need for Maya. In Mukti the Soul exists as Pure Being divested of Mind and Matter (Maya) in any form.

Karma Mala is said to be in beginningless union with the Soul only in the sense that it existed before the Soul took its body. Karma Mala exists in Pralaya as a result of the Soul's actions in the previous cycle of births and deaths. Unless Karma Mala is destroyed, Mukti is not attainable. A Jivan Mukta

(Continued on page 4)

TOPICS FROM PERIODICALS

To Act for the King

Although she is a minor, Princess Elizabeth is to be appointed to act as a Counsellor of State in the event of the King's absence from the country.

Septuplets

Reports from Mexico city assert that Senora Brigida Gutierrez Lopen, of Zamora has given birth to septuplets, six boys and a girl! All are stated to be well.

Viceroy Censures Governors?

On the total omission of the Governors from the Honours List hangs a tale! Lord Linlithgow has held these Governors responsible for the economic collapse that overtook the country at the end of his regime.

Will Moustaches be a Fashion Again?

Will the appointment of Mr. Richard Casey as Governor of Bengal see the revival of the Curzonian vogue the sporting of the manly moustache? Mr. J. N. Sahn, writing in the Forum says:

Richard Casey, like Lord Curzon, is well dressed, dapper and handsome. He decorates the upper lips not with such apology of manly grace as the butterfly of Hitler or Charlie Chaplin, the thin lines of Ronald Colman or the random growth of Marshal Stalin, but with a neatly cropped full-width pair of whiskers spread end to end over the upper lip.

The feminine mind is already sick of seeing the masculine face turned into a poor imitation of herself and I should not wonder if Richard Casey succeeds in introducing a revival where many hitherto before him have failed. Men may become men again.

Another War

Will world war II be followed by other wars? In the opinion of the majority of Americans, this is inevitable. This was revealed in a survey of American public opinion undertaken by the National Opinion Research Centre of Denver.

Death Casts its Shadow again on Anand Bhavan

Mrs. Vijay Lakshmi Pandita. "In November 1920, I met for the first time the man whose wife I now am. The day stands out in my life. My children sometimes ask me what chance brought a man from far Kashmir to marry a daughter of Kashmir. To this question I have no answer save that the chance was a lucky one."

Letters to the Editor.

(Continued from page 3.)

will have to continue to live in the body even after Rea'isation, till the Prarabdha Karma is exhausted. Sanchita Karma is destroyed by the Gracious Look of the Guru; Agamia by Jnana and Prarabdha by actual experience.

எல்லியல் பிரவி கல்கு மிருவினை யெரி சேர் வித்தின்
கல்வினைகளு மேன்ற வுடற் பழ வினை களுடிக்
தொல்லியின் வருகல் போலத் தேன்
பிறி வினையு ண்டேல்
மல்லொளி புராய ஞானத் தழுவற்
வழிக்கு ராமே.

சுவ-89.

Karma Mala is not eternal in the sense other Malas are. What is Karma? It is the Samskaras (tendencies) of past actions. How can then the Karmic tendencies be eternal when they are the result of actions? Actions are performed by the Souls. Therefore, that which is created by the Souls cannot be said to be co eternal with the Souls. If actions originate from the Souls, they cannot precede them but they can only succeed them. That which comes into existence in the middle can also go out of existence. Then, the question may be certainly asked in what sense is Karma Mala eternal? It is only eternal in the sense that it existed prior to creation as a result of the activities of the Souls in the previous cycle of births and deaths.

Guru

God appears only to the Sakalar in the form of Gurn.

Free-Will

The question of Free-Will is too big a subject to be discussed in a letter to the press. Saiva Siddhanta maintains that Souls are finite in nature and that God is Infinite. Therefore, the will of the finite being is necessarily limited and controlled by the Infinite Being. It posits free-will to Souls because they are not dead matter but intelligent beings. Matter cannot move by itself, but Souls can. The movements of the Souls are not of an absolute nature. They are subject to God's Nature and Will.

Sivagnana-Bodham

It is true that my statement is not true from a statistical point of view. Statistical accuracy was immaterial to my purpose. I only presented the fundamentals of Saiva Siddhanta as the majority of Saivaites in Ceylon believe them to be.

K NAVARATNAM

"Santinetan"
Vannarpannai,
1-2-44

SOVIET FOREIGN POLICY.

(Continued from Page 3)

attempted to ignore the existence of the U S S R. Now, there is a desire among foreign states to establish and develop relations with us. But even during the war, the foreign relations of the U. S. S. R. have been steadily developing. It was during the war that we established for the first time not only friendly relations, but even formed alliances with Great Britain and the United States. A powerful anti-Hitler coalition has been formed headed by the Soviet Union, Great Britain and the United States; and what this means to freedom-loving countries is difficult to exaggerate. The recently-concluded Soviet-Czechoslovak treaty may serve as an example of the strengthening of friendly relations between the Soviet Union and European countries.

After a discussion in which delegates from several republics took part both Houses of the Supreme Soviet unanimously approved the proposals. —Reuter.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 192
In the matter of the last will and testament of the late Visuvanathar Sellathurai of Manipay
Deceased
Sellathurai Rameswaram of Manipay now of Poliyagodai Petitioner.
Vs.
Sellachchy widow of Visuvanathar Sellathurai of Manipay Respondent.

This matter of the petition of the petitioner praying that the last will and testament of the deceased be declared proved and the petitioner be declared as the executor named therein coming on for disposal before James Joseph, Esquire, District Judge, on 7th December 1943 in the presence of Mr. E. M. Mathiapattanam, Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the said last will and testament of the deceased above-named be declared proved and that the petitioner be declared as the executor named therein and Letters of Probate be issued to the petitioner unless the respondent above-named shall appear before this Court on the 10th day of January 1944 and state objection to the contrary.

The 9th day of December 1943.
Sd, James Joseph,
District Judge.
Time to show cause
Extended to 28-2-44.
Sd, James Joseph,
10-1-44 District Judge.
O 77.

NOTICE

Wanted for the Jaffna Hindu Ladies' College a lady Science Graduate—Apply to the Secretary, Jaffna Hindu College Board of Directors before 15-2-14. (Mis. 270)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
[held at Point Pedro]
Testamentary Jurisdiction No. 211 P.T.
In the matter of the Intestate Estate of the late Maheswariammah wife of Chellappah Ratnasabapathy of Thunnalai South
Deceased.
Subramaniam Periyathambay of Thunnalai South
Petitioner,

Vs.
Nagaledchumiammal daughter of Ratnasabapathy of do Respondent.
This matter of the Petition of the Petitioner praying for Letters of Administration to the estate of the above-named deceased Maheswariammah wife of Chellappah Ratnasabapathy of Thunnalai South coming on for disposal before L. W. du Silva, Esquire, Additional District Judge on the 30th day of July 1943 in the presence of Mr. C. Thanabalingham, Proctor, on the part of the petitioner and the affidavit and affidavit of the petitioner having been read, it is ordered that the petitioner be declared entitled to take out Letters of Administration as the father of the said deceased and that Letters of Administration be accordingly issued to the Petitioner unless the respondent or any other person shall on or before the 7th day of August 1943 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. L. W. d. Silva,
Add. District Judge.
The 6th day of August 1943.
21-1-44 Extended for 18-2-44.
Sgd. L. W. de Silva,
A. D. J.
(O. 70)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 205.
In the matter of the estate of the late Pennampalam Karthigesar of Tellippalai West
Deceased,
Nagumuttarupillai widow of Pennampalam Karthigesar of Tellippalai West
Petitioner.

1. Sivanesammah and
2. Puvaneswary Mrs Sathiamamah daughters of Karthigesar
3. Arumugam Pennampalam all of Tellippalai West Respondents.

This matter coming on for disposal before James Joseph, Esquire, District Judge Jaffna on the 10th day of January 1944 in the presence of Mr. M. Sivanarayanan Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the above-named 3rd respondent be appointed guardian-ad-litem over the minors the above-named 1st and 2nd respondents to represent them in this action and that the petitioner be declared entitled to Letters of Administration to the estate of the above-named deceased and that the same be issued to her accordingly unless the above-named respondents or any other person shall on or before the 14th day of February 1944 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

[Sgd.] James Joseph
District Judge.
This 28th day of January 1944
O. 72-7 & 10

NOTICE.

Distribution of Subsidiary Foodstuffs in Jaffna District.

Arrangements have been made to distribute the undermentioned articles to consumers through their authorised distributors from 7-12-44 to 13-2-44 (both days inclusive).

- 1. Red onions 6 oz per head.
2. Corriander 1/2 oz per head.
3. Cummin seed or, Fenel seed or, Maths seed 1/2 per head.

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

E. B. TISSEVERASINGHE,
Asst. Govt. Agent,
for Deputy Food Controller,
Jaffna.
The Kachcheri Jaffna 3, February 1944.
G 46

ZENITH OPTICAL CO.,
11 MAIN STREET, JAFFNA
FOR EVERYTHING
OPTICAL
Mis. 199.