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NEWS FROM FAR AND NEAR

Tighter Allied Blockade

The Allied blockade of Axis and Axis-occupied Europe is tightening. Emergency measures resorted to by the enemy for running small quantities of vital supplies through the blockade are being countered. No fewer than three German blockade-runners have been intercepted by Allied forces during the past five weeks.

Indian Papers Protest

Nearly 150 Indian-owned news papers published in the English as well as the Indian languages did not appear on the 6th instant as a silent protest against the Government's ban on the publication of news of certain happenings in Chinur.

Technical Terms in Sinhalese

Four thousand technical terms and expressions in English, for which there are no adequate Sinhalese equivalents or which are expressed differently by different writers, are now to be standardised in the Sinhalese language by the Education Department.

Russian Church Gift Of Tank Column

The text of a telegram from the acting Patriarch Sergei to Premier Stalin has been published in Moscow. Congratulating him in the name of the Russian Church and wishing him health and success in all his undertakings for the welfare of the land, it announces the opening of a fund among the priests and their congregations for the building of a tank column to be named after the Russian patriot Dmitrii Donskoi.

Nehru to Continue as President-Elect

Mr. Jawaharlal Nehru will continue as President-elect of the next session of the Indian Science Congress. This announcement was made at the meeting of the General Committee of the Indian Science Congress. If the Executive Committee of the Association does not receive any information by 1st July, 1943, regarding the services of Pandit Jawaharlal being available Professor S. N. Bose, Head of the Department of Physics, University of Dacca, will be appointed President of the 31st session.

Indian Representative in Ceylon

Replying to a question, at a Press Conference, Mr. Aney, Overseas Member, said that the Government were considering the question of raising the status of the Indian Representative in Ceylon to the same position as that of Sir Baron Jayatilaka in India. At present, there was only a Civilian to carry on the work in Ceylon. Mr. Aney added that the Ceylon Government would have no objection if the Government of India appointed a person with the same status as that of Sir Baron Jayatilaka in India.

WITHDRAWAL OF PRESS FACILITIES IN MADRAS

PERMIT TO VISIT SCENES OF AIR RAIDS CANCELLED

Madras, Jan. 4

FOR not publishing the New Year Honours List, in addition to the withdrawal of Press facilities to them at the Secretariat, the Madras Government have cancelled the identification cards issued to the representatives of the newspapers concerned for visiting scenes of air raids.

Disapproval in Bombay

Bombay, Dec. 4

The newspaper world is surprised at the retaliatory action taken by the Madras Government against newspapers there for their refusal to publish the New Year Honours list. There is no disposition on the part of the Government here to imitate the Madras example.

Mr. T. T. Krishnamachari's Criticism

Madras, Jan. 4

Mr. T. T. Krishnamachari, M. L. A., writes:—

The new turn that has been given to the relations between the Government and the Press of this country by the Madras Government's withdrawal of facilities from the Press pertaining to furnishing information of Government's activities, compels public attention. The public has been following with sympathy and interest for the last two years the attempts of the Press in India to maintain decent journalistic standards, an obviously difficult position in the present state of relations between the Government and the governed in this country. Whatever might be the views on the advisability or otherwise of the decisions of the Editors' Conference held recently in Bombay, it cannot be denied that the situation was entirely of the making of the Government of India and the Provincial Governments concerned, leading to a position which necessitated the Conference registering some form of protest that will put them right with the public. It is not yet too late for the Government of India to act and restore the cordial relations that had existed between the Government and the Press since the inauguration of the All-India Editors' organisation.

The gap between the Government and the people is growing wider and the strained relations between the European and the Indian communities are worsening daily. Further acts of assertion of authority on the

part of the Government, even if it were intended to restore or maintain its prestige, can only add to the irritation that exists. In the circumstances the latest letter of the Madras Government to the Press is singularly ill-timed. The offence of the Press is their refusal to publish the New Year's honours list. In fact, newspapers are under no obligation to publish honours lists. It cannot even be said that the bulk of the newspaper readers are now interested in this somewhat obsolete method of exhibition of Government patronage. So long as the publication of the honours list was a matter of courtesy on the part of the newspapers they are entitled to withdraw this signal of courtesy as a protest against a particular action on the part of the Government resulting in a grievance which calls for redress. The question has to be examined on its merits.

Provincial Governments may have ceased to be responsible, but they are not adding to their prestige by ceasing to be responsive also. If the Central Government chooses to sit tight on this matter it is the duty of the Provincial Government to urge it to act so that its (the Provincial Government's) own friendly relations with the provincial Press and the public might be maintained. Instead of adopting this procedure, the Madras Government has turned its attention to reprisals on an unfortunate and unpopular issue. It seems to have forgotten that it is no favour to the Press to be given information on matters of Government's policy and about Government's decisions. In this matter, the Press acts merely as a vehicle of information to the public, who even when Section 93 of the Government of India Act is functioning are entitled to know what the Government is doing through the channels from which they are accustomed to get the information. With all respect to those who are in authority in this Province, I would entreat them to go slow in a matter in which they are not directly or immediately concerned, but rather to act to bring pressure to bear on the Central Government to deal with and settle the matter quickly. Provoking a deadlock in yet another sphere in the life of this country will do no good to the already embittered relations between the people and Government of this country, and I hope that the Madras Government will not persist in taking the initiative in bringing about this highly undesirable result.

KARACHCHI CULTIVATORS' ASSOCIATION

IMPOSSIBLE TO CULTIVATE PADDY AT RS. 3/25 PER BUSHEL

The price of 3/25 per bushel of paddy fixed by Government was considered too low and a request has therefore been made by the Karachchi cultivators to fix Rs. 5/ as the minimum price per bushel for paddy taken over by Government.

This decision was reached at a meeting of Karachchi cultivators in Jaffna.

The Karachchi cultivators assembled at the Jaffna Central College Hall at 4 p.m. on Saturday, January 2nd 1943, for the inaugural meeting of the Karachchi Cultivators' Association. A printed notice indicating their purpose was previously circulated to all cultivators. A fairly large number of cultivators were present in spite of the bad weather.

Dr. S. Subramaniam J. P. was elected Chairman of the Meeting. Mr. R. T. Chelliah was elected Secretary.

The Chairman briefly stated the purpose of the gathering. Mr. A. S. Kanagaretnam, of the Drieberg Farm, Paranthan, proposed that this Association be called "The Karachchi Cultivators Association", and this was seconded by Mr. V. Cumarasamy, President, Tennaradehy Farmers Union. This proposal was unanimously accepted.

Objects

The Chairman called upon Mr. Lewis Subramaniam, the Manager and Secretary of the Jaffna Co-operative Central Bank to explain the objects of the Association. Mr. Subramaniam invited the attention of all the cultivators to the urgent need of co-operation for effecting further improvements in Karachchi cultivation and briefly explained the main objects of this Association. He proposed the following nine objects to be adopted and Mr. K. V. Rasiah, Proctor, Jaffna, seconded:—

1. To work for better facilities in travelling, transport, irrigation etc.
2. To market the produce to the best advantage of the members.
3. To modernise methods of cultivation and increase the production of paddy in Karachchi.
4. To acquire and lease out among members modern labour-saving machinery.
5. To encourage the colonisation of Karachchi.
6. To press for protection for paddy.
7. To collect statistics on cultivation in Karachchi.
8. To work for a healthier and more sanitary Karachchi.
9. To promote co-operation, goodwill, and mutual help among the members.

Difficulties of Cultivators

Mr. R. T. Chelliah in explaining the difficulties of cultivating paddy

Continued on page 3

MANAGER'S NOTICE

The Offices of the "Hindu Organ" and the Saivaprasada Press will be closed on Thursday, the 14th instant, for *Thai Pongal*, and there will be no issue of the paper of that date.

11-1-42.

MANAGER.



Hindu Organ.

MONDAY, JANUARY 11, 1943.

PRICE OF PADDY

WE PUBLISH ELSEWHERE A report of the proceedings of the newly formed Karachchi Farmers' Association. A body like this is urgently needed to guide, and safeguard the interests of, farmers under the Karachchi Irrigation Scheme. Everything points to the necessity for such guidance and protection. While we have always expressed our sympathy with the aims of the Minister of Agriculture and Lands, certain details of his policy require careful watching. The Minister has dealt with the intricate problems of land and agriculture in a series of headlong rushes, as pointed out by the writer of a special article appearing today. There is grave danger that the prolongation of the life of the present State Council may enable the Minister to repeat his mistakes without any fear of retaliation by the public at election time.

We notice that the new Association has passed a resolution regarding the control price of Rs. 3-25 fixed for paddy. When the price was announced officially some time ago, we supported it, on the ground that the price of an essential commodity like paddy should not be so excessive as to make it impossible for the poorest man to buy it. While this should always be an important consideration in fixing the price of paddy and rice, it would nevertheless be wrong to ignore an equally important factor like the cost of production. It seems to us that the Minister did not take this into account when he announced the price and told the farmers that the price would not be increased in the near future. We know that the Minister's *fiats* are as irrevocable as the laws of the Medes and Persians, but it is for the farmers, not only under the Karachchi Scheme but also throughout the island, to consider what should be done in view of the fact that these Ministerial decrees have failed to keep down the cost of production which is rising by leaps and bounds. What is needed is an all-Ceylon movement to protect the interests of the farmers and ensure for them a reasonable price for their produce.

NOTES & COMMENTS

An Apostle of Truth

TRUTH is a rather elusive thing, even as Pilate discovered to the great scandal of posterity. The Political Correspondent of the "Ceylon Daily News" would have done better to follow the example of the great man and ask, "What is Truth" and then wash his hands of the matter instead of indulging in his tirade against those perfidious Indians and Ceylonese who persist in misrepresenting the real attitude of the Ceylonese Board of Ministers towards India. This attitude is no longer a secret, but for the present it concerns the public of Ceylon and India only to the extent of its relevance to the question of importing more Indian labourers for Ceylon. The other day we urged in these columns that the need for additional labour is imperative and that it cannot await the examination of the grievances of any party. This is the real position. The "Daily News" is only drawing a red herring across the trail by talking piously of misrepresentations. The plain truth of the matter is that there have been misrepresentations—and bungles—on both sides. Let us be done with these and get on with the task before us.

The State as Merchant

WE had our misgivings when the Government of Ceylon decided to take over the trader's business. The change was perhaps unavoidable in the circumstances but those who have had ample experience of the Government's way of doing business were doubtful of the success of the experiment even in times like the present. We have before us two samples of the Government's enterprise in trading obtained from the People's Depot at Jaffna.—half a measure of black gram and one pound of dried chillies. The samples are in every way rotten specimens of the farmer's produce. It is quite possible that the authorities are not to blame for the condition of these articles at the time of sale, but what would happen in normal times to a trader who did business in this fashion? And the State seems to have insured itself against any breach of contract by the purchaser even after the latter discovers the sort of articles he is going to buy, for, at the People's Depot, the intending purchaser is asked what he wants, and when the required information is given, the price is paid before the purchaser sets his eyes on the things he is going to buy. According to the technique followed at the Depot, it is then too late to cancel the bargain. The practice is highly reprehensible and we trust that the authorities will look into the matter. Let them by all means sell anything they like, but the right of a purchaser to examine the articles before the purchase is completed must be respected. Otherwise, the People's Depots throughout Ceylon will fail to be of any assistance to the people beyond employing a few hands.

OUR SYSTEM OF EDUCATION
IN THE LIGHT OF THE WORLD WAR

BY S. A. NATHAN

XI

"Wretches (to virtue, peace and nature, foes)
To these soft minds, their wicked trash expose."

India has through long centuries been the seedplot of the noblest thoughts of mankind. When most other parts of the world were pre-disposed, in the words of Humboldt, to a ceaseless struggle for mere animal existence, in that one tribe or race sought to secure its safety by destroying the other, and each member of the tribe or race tried to dominate the other, all for the sake of satisfying the animal needs, India was trying to solve problems of ethics and morality of peace inward and outward, of spiritual plenitude leading to the beatitude of oneness with God and His creations of manifold beauty.

Hindu Influence

The thought wealth of ancient Greece and Rome and the summation of the Sumnerian civilisation in the appearance of Christ Jesus, which all influenced the evolution of western races from the rank animal level of life to something removed therefrom, bear, according to profound scholarship, traces of Hindu origin and influence. The Christ of the Gospels received the training and the perfection of his evangel in the shrines and ashrams of South India. Not only later researches but the findings of Prof. Renan after extensive exploration and study in western Asia support the theory that the great Nazarine was finally equipped in India for his mission.

India's Mission

If India had thus played her part in the remote past in elevating brute man to the conception of his higher destiny, she has yet to play and plays her part in holding aloft the standard of high thinking and noble living. If America is described as the arsenal of democracy with the back of the statue of liberty turned to her, India can be with greater justification described as the shrine and sanctuary of all that is best in human thought and conduct.

European scholars of long past dreamed utopias but they failed to plan out a method of achieving the ideal world. Those European scholars borrowed their ideas of ideal world from the gospel of Christ which is Indian in origin but the background of the stratified past of the European peoples was, and has been, a granite rock on which the message of Christ split and failed to permeate the life of the people; but only expressed itself in the dead forms of dogmas and doctrines which not only defeat the purpose of the Christ ideal but are used as engines of persecution by those who put on the cloak of Christian profession.

Failure of Western Education

The early monastic homes in Europe which have evolved into universities impart an education which though professedly humanistic has signally failed to inculcate that spirit of self-abandonment, the lack of which in the world leaders and administrators of the affairs of peoples and nations has been the root cause of the wars in history and is the sole ultimate cause for the conflagration that

consumes the world today. Aldous Huxley supports this view. It is more than clear then that religion, and education have failed in their purposes in the West. This failure is recognised in England and America and attempts are afoot to give education a larger place in the New order which, they say, the close of the war will bring about, and to re-order educational effort itself so that it shall be the most effective agency to facilitate that new order of larger and humaner life of the world.

Wrong Ideals

What should be the dominant notes of the New Education which the West longs for? So long the European education emphasised the aspects of "good animal," the combative spirit for domination and for what are called "rights," rights to have the most to eat, dress and drink ignoring the rights of the other man, or people or nation to such plenty. Two terrible wars have demonstrated with unparalleled bitterness and misery that these ideals of education and national life are fundamentally wrong. In the face of the European tragedy India has continued to think and thinks again as to how human life may be best ordered. At the close of every year Indians gather in various conferences & proclaim to the world India's hoary message of self-surrender and abandonment as the surest way to human peace and fellowship.

Indian ideal of life and education has no place for "good hats and lousy flag wavers." It is the competitive ideal of life which Europe has created and maintained through centuries that has turned man into brute. The Christian message has not only failed to exercise a sobering influence but it has promoted the competitive ideal. When we say that, we don't mean that the Christ ideal is competitive, but we mean that those who have taken upon themselves the spread of that ideal, have introduced competition into it and defeated its purpose.

The New Education

The new Education that India offers is that which aims at "the freedom of the individual all round, freedom to think and believe, freedom to meditate and adore, freedom for self-evolution, and self-expression against all the tyrannies; prevention of extreme economic and political nationalisms which are the fertile sources of strife and war; promotion of objectives, methods and standards of performance which will have relation to facts of economic, social and cultural life of the people of all classes; creation of a conception of citizenship which is broad-based on "Love thy neighbour as thyself" but not on "Hats I win and tails you lose" which is the dominant note today in the life of the individual of the sect and of the race; and the discouragement of excessive intellectualism which leads to conceit, intolerance and bigotry". The new Education should demand and create "calm judgment, impartiality of outlook and action and beneficent leadership." It should flout and flay out "distinctions of nationality and creed, all group egotism, class outlook and racial superiority."

These have been the ideals of Indian life and education right through the ages. The need for the practice of these ideals in order to create the world of peace and harmony has never been greater. Indians are once again holding aloft the standard of right conduct and life, though India herself is today a victim to un-Indian forces,

FURTHER CHECK TO PROFITEERS

POWERS EXTENDED TO LOCAL AUTHORITIES

All chairmen of municipal and urban councils have now been appointed authorised officers (under the Control of Prices Regulations) to enter any premises in which, and to seize any article in respect of which, a contravention of a price order or regulation is suspected to have occurred.

The fact that a responsible local authority in each urban area is now empowered to take immediate action in cases of suspected profiteering without the help of the police or an officer of the Food Control Department should have a deterrent effect on offending traders.

KARACHCHI CULTIVATORS' ASSOCIATION

Continued from page 1

said that it was impossible to cultivate paddy at Rs. 3.25 per bushel. If the authorities insisted on the price of Rs. 3.25 per bushel he was sure the entire land of paddy area of eight to ten thousand acres under cultivation at Kilinochchi and Paranthan would soon become a jungle. No one in any part of the world would do things at a loss. The speaker further said that if the Government was not prepared to pay Rs. 5 per bushel they were prepared to give their lands to the Government on lease for cultivation until the duration of the war. They were prepared to increase in a large scale the food production specially these days, but they too should have enough encouragement from the Government. So far every cultivator in the Karachchi area had drained out his wealth and health at a great loss without any support from any one in the shape of loans in cash, tools or animals and ploughs. It was their desire to cooperate with the Government and they wanted the full support of the Government.

The price of paddy fixed by the Government was discussed and considered too low. Some of the cultivators who were present produced an estimate of cost of present day cultivation at Karachchi and it was decided that Rs. 5 per bushel of paddy should be the minimum price. Then Mr. Clough Balasingam proposed the following resolutions:—

(1) "This Association brings to the notice of Government that it is impossible to cultivate paddy in Karachchi area except at loss if the paddy growers are compelled to sell the paddy to Government at Rs. 3.25 per bushel."

(2) "This Association after full deliberation and after going through statistics supplied by members who are experienced cultivators request Government to fix Rs. 5 as the minimum price per bushel for paddy taken over by Government."

This was seconded by Mr. K. V. Rasiyah proctor, Jaffna and unanimously passed.

The election of office-bearers of the Association resulted as follows:—
President, Dr. S. Subramaniam J.P.
Vice-Presidents: Messrs. K. V. Rasiyah Proctor, and Clough Balasingam J. P.

Joint Secretaries: Messrs. R. T. Chetriah and K. Vayethingam.

Treasurer: Mr. J. Lewis Subramaniam. Other members of the Committee: Messrs. A. S. Kanagaratnam, V. Cumarasamy, P. Ambikai-pagan, V. V. Karunanithy, H. R. Ariacuddy, A. Manicam, K. Rutherasingam, C. Ramanathan, E. J. Jayarajah, E. R. Williams, S. Saravanamuthu and Kandiah.

THE PLIGHT OF OUR AGRICULTURE

VI

With resources of modern Science, on intensive cultivation and by artificial means, it may be possible to cultivate brinjals on top of Ben Nevis, but can production of that kind ever reach the point of practicality of being available to the people? The starving tax payer asks: "What is the net result on the expenditure of 110 million rupees in the last 10 years? Who had a good time on the agricultural policy? Would not some member of the State Council ask for a detailed account of expenditure and the return so far on it? Should not the public mind be alarmed? How long should this policy continue?" The demand for an enquiry is insistent.

Consider, for example, the way the Parakrama Samudra scheme was pushed and the monies wasted on it. The Ministry of Agriculture was insistent on the restoration of the Parakrama Bahu bund. The bund had a wide & deep gap and it was known as Eramadai gap. Any Tamil boy would tell that by Eramadai is meant a tract to which water will not rise. The Eramadai gap on the bund probably occurred on the ineffectual attempt of the Engineers (Yodaiyas) of King Parakrama Bahu's time to irrigate Eramadai (tract to which water cannot be raised). A Tamil agricultural proverb epitomises huge efforts attended by scant results in the words, "Eramadaikku neer pachchukiratu pol". The restoration of the Samudra was ordered. There were no detailed description or detailed measurements. Yet from the loan fund a sum of Rs. 1,740,000 was voted or set apart for the project, and expenditure commenced even before a site for storage of water was fixed or even a site to take earth from for the filling up of the gaps has been inspected or selected. Then followed a tragedy of errors. A Kandyan gentleman, Mr. Aluwibave who happened to act for the Minister (Mr. Senanayake) for a short time, creditably to his agricultural tradition, elected to get down two yodaiyas, from South India in the manner of his forbears when in trouble; and accordingly got down two Engineers, Ramalinga Aiyer and Narasinga Iyenger to look into the matter. The Engineers inspected the site, examined the files and discussed knotty points with the late Director of Irrigation, Mr. Kennedy and submitted their report (Sessional paper XXI—1938). The report affords a pathetic reading. Poor Kennedy appears to have been subject to extraordinary harassment by the Ministry, for the Indian Engineers say: "there have been insistent demands from the Ministry to start the construction of the aicut immediately. We consider that the Director of Irrigation would have been well advised to have brought to the notice of the Minister the difficulties involved in starting such a work right away without a careful detailed examination of the possibilities of the various sites and the contingency that may have to be faced later of a failure or of an inefficient work in case of such rushing through

By
R. C. Proctor.

one of the most important items of the project." As a warning that there is danger in the high-speed "drive" on the part of the Minister the Engineers said: "the delay in starting the work should not be considered reprehensive, but treated as a factor that would go to ensure the stability of the structure and the soundness of the design. Mr. Kennedy appears to have been questioned as to why he had not submitted detailed description and measurements and other particulars which he himself had insisted to be given in support of an estimate in a paper read by him before the Engineers' Association and his reply was as frank as it was modest. "these details will not interest the Ministry." In the concluding para of their report, the Indian Engineers left the following warning "in the words of Mr. Stranger (an Engineer-Expert) an Irrigation Scheme should never be rushed through, or else, there is a chance that financial disaster may attend it, which would be a set-back to further development of irrigation elsewhere." The upshot of ignorant impulsive haste over this Scheme and other Schemes of the Minister on the egoistic ambition to emulate the example of Parakrama Bahu the Great is that the Island has become poorer of resources and resources are left on half measure of rice per week per adult! What a pathetic story the future historian continuing the Mahavamsa slokas would have to tell as to how, on 70 this self-government granted to the Island by the Britisher, the indigenous Ministry starved the self-respecting high-souled peasantry and wasted the resources collected by taxation on wild-goose chase after evanescent self-glory. It would seem that Parakrama Bahu the Great had the "wide flow of waters" of Karaganga turned to form the tank, Parakrama Sigra, more for aesthetic and royal purposes of defence of his imperial capital and less for irrigation purposes. Describing the tank, the private author of the Mahavamsa states: "Wherein was water perpetually, and an island shining with a royal palace of great splendour." The Hindu Sastras lay it down that a royal palace should have on one side of it a water course, river, or a wide expanse of water "bestirred by the movements of boats up to the seas". On the mistaken notion of the Ministry that the Sakarabahu Samudra was designed solely for irrigation purposes, the late Director of Irrigation was commissioned to apply his "criteria of development" (Vide page 16 a, appendix 1) one of which was to assemble "reliable evidence of the extent to which a real live demand for more paddy land exists or would in the immediate future arise, amongst the potential beneficiaries under the Scheme, and of their attitude towards development". He could not do the impossible. He was a British officer and was bound to maintain the traditions of the service. He meekly answered, but meekness cannot cope with bluntness. We lost a great Irrigation Engineer.

BAN ON PUBLIC MEETINGS

SEVEN CLASSES EXCLUDED FROM BAN

Seven classes of meetings have been excluded from the operation of the order made by H. E. the Governor under regulation 3 of the Defence (miscellaneous No. 3) Regulations of Aug. 29, 1942. No special permission is now needed for:—

Convocations of the University of Ceylon.

Public meetings held for purely educational or cultural purposes on the premises of the University of Ceylon.

Public meetings held by University societies with the consent of the Vice-Chancellor on the premises of the University of Ceylon.

Public meetings convened or authorised by a Government Agent or an Assistant Government Agent for the promotion of any public charity or for the furtherance of any object connected with the war.

Public meetings authorised or approved by the Minister for Labour, Industry and Commerce, the Controller of Labour or the Deputy Controller of Labour.

Public meetings organized by the Publicity and Propaganda Officers at the instance of the Information Officer and authorised by a Government Agent or an Assistant Government Agent or an Assistant Government Agent (Emergency)

Public meetings held solely for the purpose of discussing religious matters for the observance of religious ceremonies or the celebration of religious festivals.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 41

In the matter of the Intestate Estate of the late Arunasalam Subramaniam of Mahiappiddi Deceased. Valliachi widow of Subramaniam of Mahiappiddi Vs. Petitioner,
1. Subramaniam Arumugam
2. Subramaniam Gnammah
3. Subramaniam Rajapopathi
4. Subramaniam Rajathamalar
5. Subramaniam Ramanathan.
6. Aiyadurai Ponnudurai
7. Aiyadurai Rajadurai. The above 1st to 7th Respondents are Minors appearing by their Guardian-ad-Litem
8. Subramaniam Kanagaratnam and
9. Subramaniam Ambikaiyager all of Mahiappiddi

This matter coming on for disposal before G. C. Thambiah Esquire District Judge, Jaffna on the 6th day of October 1942 in the presence of Mr. S. T. Nadarajah, Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner dated 5th October 1942 and 23rd September 1942 having been read, it is hereby ordered that the abovesaid 8th Respondent be and hereby appointed as the Guardian-ad-Litem over the 1st to 7th Respondents who are Minors for the purpose of representing them in these proceedings.

And that letters of Administration be issued to the Petitioner abovesaid as the widow of the deceased, unless the Respondents or any other persons shall show cause to the contrary to the satisfaction of the Court on or before 20-11-42.

And it is further ordered that the abovesaid Minor Respondents shall be produced before this court on 20-11-42.

(Sgd.) G. C. Thambiah
District Judge Jaffna.

This Order Nisi is extended till 29-1-43

(Sgd.) G. C. Thambiah
District Judge, Jaffna.

Drawn by Mr. S. T. Nadarajah
Proctor for Petitioner.

(O. 87. 11 & 18-1-43)

GITA AND SAIVA SIDDHANTA

BY K. NAVARATNAM

A distinguished student of Saiva Siddhanta who writes under the pen-name of "A Science Graduate" contributed a series of articles on the Gita to the "Hindu Organ" with a view to showing that the teachings of the Gita are in complete harmony with the doctrines of Saiva Siddhanta. This attempt is, no doubt, praiseworthy because of the fact that this is the first time, as far as we are aware, that a serious attempt was made to reconcile the doctrines of the Gita with the philosophy of Saiva Siddhanta. The Santanacharyas who followed Meikanda definitely treated the Gita as a scripture foreign to the tenets of Saiva Siddhanta.

The "Science Graduate," in his desire to reconcile the Saiva Siddhanta view of Soul with that of the Gita, finds fault with the English translators of the Gita for using the word "Portion" for the Sanskrit word "Amsa," occurring in Verse 7 of Chapter XV. In the verse referred to, Soul is said to be an "Amsa" of Brahman. All translators of this word, true to the philosophic implications of the teachings of the Gita, have used "Part" or "Portion" as the English equivalent. This appears to be incorrect to the "Science Graduate" simply because in Saiva Siddhanta souls are considered absolutely different from God and exist by themselves independent of Him.

Pundit A. Mahadeva Sastri, B. A., who translated the Sankara Bhasya of the Gita into English uses the phrase "A ray—an integral portion of the Supreme Self" for the word "Amsa." The translator of the Ramnuja Bhasya uses the word "Part" for "Amsa." Sri Aurobindo Ghose, Swami Swarup nanda and Prof. D. S. Sarma translate the word as "Portion." Sri Aurobindo, commenting on the word "Portion" writes as follows: "This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality is the very Divine, however partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn undying power of the one Existence. We call this manifesting spirit the Jiva. ... This eternal individual is not other than or in any way really separate from the Divine Purusha."

In the "Vedanta Sutra" Chapter Two, Section Three, Sutras 42 to 46, the word "Amsa" is used in the sense of "Part". This section deals with "The Relation of the Individual Soul to Brahman". In support of the statement that the Soul is a part of Brahman the author of the Sutra cites the authority of the Srutis (Upanishads) and the Smriti. According to Sankara and Ramnuja, the Smriti referred to is the Bhagavad Gita, and they quote the Verse 7 of Chapter XV of the Gita in their Bhasyas. Mr. B. C. Tilak in his "Gita Rahasya", states that the meaning of the word "Amsa" found in the Gita and the "Vedanta Sutra" is identical. But the "Science Graduate", with the assistance of local students of Sanskrit, prefers to translate the word "Amsa" into English as "Nature". The reason which he gives for doing so is: "Surely this word has more meanings than one. When, for instance, a man exhibits qualities generally associated with women, we say that he is or partakes of 'Stree-Amsam', or feminine nature, and a virile woman is spoken of as being or partaking of 'Purusha-Amsam' or manly nature." On the authority of the local usage of the word Amsa he translates the word into "Nature."

The "Science Graduate" again in another place states "Whatsoever else the Gita may teach, it certainly does not preach the absolute oneness of

God and man or God and matter, etc." The idea in the above sentence is so vaguely stated that we are unable to relate it to any system of philosophy. We are at a loss to know whether he refers to Qualified Monism or Absolute Monism. Therefore, we shall answer him from the points of view of both. The Gita very emphatically preaches the oneness of God and man and matter. The Purushottama of the Gita is the Reality without a second. The whole universe is a manifestation of His Divine Fragment. "I am the origin of all", from Me everything evolves. "I am the beginning, the middle, and also the end of all beings," "An eternal portion of Myself having become a living soul in the world of life," and other singular statements in the Gita very clearly prove the oneness of God and man and matter. Visishtadvaita or Qualified Monism of Ramanuja, Bhedabhedha of Nimbarka and Suddhadvaita of Vallabha believe in the real modification of God as the souls and matter. They all base their theories on the teachings of the Gita. They are all Vaishnava Schools of Thought and give a very important place to the Gita.

If on the contrary, the statement refers to Absolute Monism of Sankara, we would like to point out that it carries no meaning at all. In Absolute Monism or Kevaladvaita there are no three things as God, man and matter. Absolute Brahman is the only Reality, man and matter are non-existent illusions superimposed on the Reality. Therefore, there is no purpose served in relating God, the Reality, to things which are nothing but illusions. Everything is Brahman and the transformation is unreal—illusory. According to Ramanuja, Nimbarka and Vallabha, everything is Brahman and the transformation also is real.

What we would like to point out is that the Gita does not at all preach a doctrine of absolute difference between God, Souls and Matter as is found in Saiva Siddhanta, and Dvaita of Madhva. According to Saiva Siddhanta, Pati, Pasu and Pasam are three absolutely separate eternal entities. They have nothing in common nor are they inter-related. The souls are not only different from God but they are different among themselves. The pluralism which Saiva Siddhanta maintains in its conception of ultimate entities has a closer resemblance to the Dvaita Philosophy of Madhva, may even identical with it, than to other systems which are Monistic. Though there is an apparent pluralism in the teachings of the Gita and the Qualified Monism of Ramanuja, it is only a condition of the manifested state of Brahman. In the causal state the multiplicity is reduced to a unity where Chit and Achit become qualities or attributes inseparably related to Purushottama. Whereas, in Saiva Siddhanta, God, Souls and Matter are absolutely different entities having no connection whatsoever to one another, either in the causal state or in the manifested state.

The religion of the Bhagavad Gita, like that of the Upanishads, is based on the philosophy of Monism. The Upanishads learn more towards Absolute Monism but the Gita more towards qualified monism. An endeavour to read any other system of philosophy into its teachings, is not likely to be successful.

DETENU CHARGED

Mr. Edmund Samarakkody, the Sama Samajist who had been detained under the Defence Regulations, was produced before the Kandy Magistrate and charged with escaping from lawful custody in April last.

The accused pleaded not guilty and trial was fixed for January 19.

MUSLIM MANDATE

The Working Committee of the Ceylon Muslim League, Colombo (Mr. T. B. Jayah, M. S. C. presiding) reviewed the political situation arising from the recent memorandum by the Board of Ministers to the Secretary of State for the Colonies, and gave a mandate to Mr. Jayah, M. S. C. for Colombo Central to take all necessary steps to safeguard Muslim interests.

ORDER NISI IN THE DISTRICT COURT OF JAFFNA (Held at Point Pedro) No. 190/PT

In the matter of the Last-Will and Testament of the late Abiramipillai widow of Rasiyah of Point Pedro Deceased
Chanthirasagaram MuttuRajah of Point Pedro

Vs. Petitioner.

1. Candappoo Mailvaganam Candappoo of Point Pedro
2. Wife Ramadchiammah of Do
3. Sellamuttu daughter of Rasiyah of Do
4. Mailvaganam Cumaraswamy of Do

The 3rd Respondent a minor by her Guardian-ad-litem the 4th Respondent Respondents.

This matter of the petition of the petitioner abovenamed praying that the Last will and Testament of the late Abiramipillai widow of Rasiyah be declared proved and that the petitioner be declared Executor of the said Last-will and Probate be issued to him accordingly coming on for disposal before L. W. de Silva Esquire Additional District Judge, Jaffna on the 18th day of December 1942 in the presence of Messrs. Kandaiya and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the said Last-will and Testament be ordered proved and that the petitioner be and he is hereby declared Executor of the said Last-will and Probate issued to him accordingly unless the respondents or any other person shall on or before the 22nd day of January 1943 show sufficient cause to the satisfaction of this court to the contrary.

This 18th day of December 1942
Sgd. L. W. de Silva
Additional District Judge.
(O. 86. 11 & 18-1-43)

WANTED

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V. Veerasingham,
President, Co-operative Stores,
MANIPAY.

(Mis. 177, 7 & 11-1-43.)

ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 63
In the matter of the Intestate of the late Ponnambalam son of Sinnacuddy Arumugasamy of Changanai in Jaffna Deceased.
Vettivelu Chinniah of Changanai in Jaffna Vs Petitioner.

1. Sinniah Thiyagarajah of Changanai
2. Sinniah Saththiamoorthy of do.
3. Sinniah Sothinathan of do
4. Vaitialingam Vallipuram of Changanai Respondents.

This matter coming on for disposal before G. C. Thambyah Esquire, District Judge Jaffna on the 27th day of November 1942 in the presence of Mr. T. Sangarappillai Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad-litem over the minors the abovenamed 1st to 3rd Respondents for the purpose of this Testamentary Proceedings 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 or any other person shall on or before the 15th day of January 1943 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of December 1942
Sgd. G. C. Thambyah,
District Judge.
(O. 85. 7 & 11-1-43)

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HOSPITAL ROAD, JAFFNA.

R. WIJAYA INDRA
AGENT.

(Mis. 15. 27-4-42-26-4-43.)

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