

THE Hindu Organ.

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NO. 9.

ARE THE CEYLON TAMILS TIME-CONSCIOUS?

By S. A. Nathan

(Continued from last issue)

The Ceylon Tamil Hindus are a highly disorganised body. They are split into several incompatible and irreconcilable sects, sub-sects and shades. Their social divisions have invaded their political outlook too. Hence there is no central and authoritative organisation that can act as the social polity to lay down the law and give the lead in all those matters intimately affecting the very existence and welfare of the race. The Ceylon Tamils are a minor fry in comparison with the multi millions in South India. The South Indian Tamils have shed most of their orthodox ritualism under the guidance of the National Congress which has often amiably induced a changed outlook in the wide-spread strongholds of orthodoxy without radically altering the genre of the race. The Congress is indeed a great national organisation that can provide the alternative government of the country. The result has been that one time punctiliously orthodox Hindus including Brahmins are now engaged in economic activities which would be banned by the old time orthodoxy. Various are the trades and industries that have sprung up in South India in which Hindus and non-Hindus participate most cordially. This change over in the very home of Tamil Hindu orthodoxy has been lost sight of by the Tamil Hindus of Ceylon who occasionally simulate homage to the Indian Congress and who fret and fidget to revive decadent features which ought to be best left in peace to die. How many industrial and commercial corporations either on capitalistic or on socialistic basis are run by the Ceylon Tamils? Are there Ceylon Tamils in the firm industry? In aeronautics? We don't even produce so simple a thing as match. There are many other lines of industry, in which we see other races engage, but we look on and seek clerical jobs. Not that there is no talent but that we are under our own social and religious inhibitions which not only divide us into mutually antagonistic groups but stifle ability and initiative. There is no organisation to enthuse Tamil youth and finance it.

Old Tamil literature, canonical and other, is good very good. Whoever denied it? Whoever said, don't study it? If the study of it makes a frog-in-the-well of a person a stinking purist, who does not draw materials from it and weave them into new patterns to inhale in a new world vastly different from

that which gave rise to it, it has only a museum value. The past to be of any use must live in the present. The noisy crowd of apologists for crushed codes and customs ignore, or are not aware of the gigantic currents of world thought. The emphasis on Tamil and literature must not be exclusive. Modern Indian literature in the various languages of the country has a universality of appeal. It is not narrow. It is not provincial and parochial, for it has drawn largely from modern European literature. The stress must be more on the creative works of art and new shape and dress for the old valuables.

The conference served a purpose so far as it went. If it is an annual holiday affair, it can't go beyond the stage of entertainment. But it can make itself an effective instrument of racial regeneration and renaissance. It should not aim at mere revival. It should legislate so to speak, for a new outlook related to other races in Ceylon and world affairs at large. But as we are today, the Ceylon Tamils are not in a definite and determined mood for anything as a collective body. We are individual heroes and heroines playing for the individual lone hand but not for the party, for the collective security and advancement. Let the Tamil realise the need for unity, for a United Central Organisation to shape their racial life for the new age that is assuredly dawning today.

Volley Ball in the North

Valvettithurai Dynamos Win Thuraiappah Challenge Shield

One of the most interesting volley ball matches in the Thuraiappah Challenge Shield six-a-side volley ball competition was witnessed by a huge crowd on April 24 in the Police Grounds when the Valvettithurai Dynamos S.C. defeated the Orients S.C. by 12-5 games. The game was so well contested that no one knew as to who would win the match. In fact the Orients appeared to be the winners till the end, 15 minutes before the end, in the third game, Orients were leading by 12-5 points.

The Valvettithurai Dynamos will now meet the provincial champions from Colombo Trincomalee and Negombo for the All-Ceylon six-a-side Volley Ball Championship.

—Cor.

Letters To The Editor

JAFFNA URBAN COUNCIL

Sir,—Your excellent and plain-spoken editorial of the 26th April on the above subject has correctly voiced the feelings of many residents of the Jaffna town and given expression to their indignation. The public have a right to know why the Jaffna Council has lost its credit with long established and reputed firms of Colombo. My information is that the mess in which the Council finds itself has been a chronic ailment of the Council for a number of years. It appears the firm which did some work for the Council was not paid for the last six years just because the Council is unable to render to the Department of Electrical Undertakings a statement of the works done and the amount paid on that account and get the Department's certificate required by the law, to make the final settlement. The amount involved is said to be Rs. 5,000.00. For that reason the firm is said to have refused to have anything to do with the Jaffna Council when asked to send some mechanics to attend to the present break-down of the engines. Whereupon the Chairman is reported to have remitted the money now, after years of delay, on his own responsibility without the Government Engineer's certificate, and asked for the mechanics. Then the firm seems to have said that they had no mechanics to spare now. There is a proverb 'Once bitten, twice shy'. This is a case in which the firm has been bitten twice, for I understand that on a previous occasion also the very same firm had to obtain payment of about Rs. 6,000 from the Jaffna Council six years after the completion of work and after prolonged correspondence, threats etc.

I am subject to correction. If what I say is wrong I should thank the Chairman or any member of the Council to acquaint the public with the correct version. Now who was responsible for this kind of muddle and bad administration? The Chairman complains that in spite of repeated advertisements no mechanic could be appointed for a pretty long time. How could any good mechanic come to work under such a Council, especially when mechanics are in such great demand now? If the officers of the Council are incompetent to keep systematic accounts, why did not the Council, with its previous experience replace them or appoint an efficient accountant who knows his work? After all it is the accountant who is the key to any business. The Council can at best lay down the policy and the Chairman must see that his officers do their work efficiently. If the Chairman and the Council cannot see that matters are set right, then, of course, they deserve the charge of

inefficiency you have brought against them, and the public have to suffer for it. Just see the dirty condition of our streets and drains. Just step into some of the tea-boutiques in the town. You will be fortunate if you come out without vomiting. Please step in and see the condition of public latrines in the town. Added to all these now all houses and streets are kept in darkness at nights for the convenience of thieves and burglars. Yet, we pay our taxes without a murmur and enjoy local self-government! Long live our city fathers. A Municipality is coming down on our heads to increase our sufferings and multiply our indignation!

Jaffna,
1-5-46

Yours etc.,
Citizen.

A Correction

Sir,—With reference to the news paras concerning the Malayan repatriates which appeared in your issues of 2nd, and 27th instant, you referred to the All Ceylon Malayan Relief Committees established in Colombo and Jaffna as being Committees of the All Ceylon Tamil Congress.

As one of the Honorary Joint Secretaries of both the All Ceylon Tamil Congress and The All Ceylon Malayan Relief Committee I write to state that the All Ceylon Malayan Relief Committee is a non-political organisation and some of its Office bearers and active workers are not members of the All Ceylon Tamil Congress. The misconception is probably due to the fact that the initiative was taken by the All Ceylon Tamil Congress (both in Colombo and Jaffna) in appealing for Malayan Relief.

This late Mr. B. W. Fernando whose sudden death on Monday before last is deeply regretted by us all, was my co secretary and an enthusiastic worker in the cause of the All Ceylon Malayan Relief activities.

Yours etc.,
Dr. E. M. V. Naganathan,
for Hon'y Joint Secretaries
All-Ceylon Malayan Relief Committee,
Colombo
29th April 1946.

Farewell to Government Agent, Anuradhapura

On the eve of his departure from Anuradhapura to Kandy as G. A. C. P. Mr. R. Aluwihare was given a farewell by the general public of Anuradhapura of whom about 2000 were present.

Mr. S. Ramaswamy, J. P., U.M., presided and addressed in Tamil. Mr. Aluwihare replied suitably.



Hindu Organ

TUESDAY, MAY 7, 1946.

SPURIOUS NATIONALISM

MORE THAN ONE SPEAKER at the recent meeting at the Jaffna Town Hall referred to the editorial which appeared in the "Hindu Organ" of April 30. Mr. Molamure contented that the criticism levelled against the new party by the "Hindu Organ" was unfair. He repudiated our suggestion that the United National Party was formed for the purpose of backing Mr. Senanayake. According to Mr. Molamure, the programme of the new party was the amelioration of the masses. The composition of the party was non-communal and non-sectarian, and it would pay due regard to minority interests. We need hardly say that we welcome these assurances from Mr. Molamure, but it is necessary to point out that his outline throws little light on the policy and programme of the new party. The fact that it is non-communal and non-sectarian is by no means a notable qualification, for the simple reason that, in working the new Constitution, no party can be formed either in the North or in the South with a communal or sectarian complexion. Further, the amelioration of the masses referred to by Mr. Molamure cannot be regarded as an objective peculiar to the new party. Every party which emerges in the near future is bound to profess that its greatest ambition is to improve the condition of the masses. The whole thing depends on the policies that are going to be supported by a particular party with a view to the attainment of its declared objects. It is unfortunate that some of the sponsors of the new party should have thought it fit to appear before the electors of the Jaffna district with such a vague and misleading outline of its future programme. We do not for a moment doubt Mr. Molamure's sincerity or that of some of those who are interested in the formation of the new party, but who ever heard of the formation of a new party with a programme so thinly outlined? It is because we fully agree with the contention that the formation of communal groups should be avoided that we urge on the people of the North the wisdom of ascertaining the programme of a party before they ally themselves with it. To suggest that this is destructive criticism is absurd. We are not certainly frightened by the fact, referred to by one of speakers, that the

new party is being sponsored by eminent Ceylonese leaders. If the spurious nationalism which has reared its head of late in a corner of Jaffna Town has no better argument to urge in support of the new party, we can only say that the views expressed by us in our editorial on the new party must be regarded as correct.

The same speaker assures us that Mr. Mahadeva has sufficient political sagacity and judgment to examine the aims and objects of political parties and to advise the Tamil people. The speaker has not evidently realised that Mr. Mahadeva has never pretended to be the sole custodian of the conscience of the Jaffna electors, that it would be regarded as an affront to the intelligence of these same electors for Mr. Mahadeva or anybody else to proffer advice on the subject of political parties whose programme has not been placed before the public, and that it is nothing short of ridiculous for a mission engaged on an exploratory visit to the Jaffna Peninsula to ask the astounded people of Jaffna to state the policy and programme to which they would prefer to ally themselves. We agree with the speaker that the Tamil people are well-known for their shrewd commonsense and their sturdy independence, and we assure him that they are not likely to go down on their knees and worship every party for the sole reason that it is "sponsored by eminent Ceylonese", nor can they be duped for long by those who pay lip service to the ideal of nationalism and democracy but who are nevertheless prepared to throw their professed faith to the winds on material which will fail to carry conviction even to the commonest mind.

As we said in our editorial, the "Hindu Organ" is neither for Mr. Senanayake nor against him. The sole duty of this paper is to advise the Tamil public on its future course of action regardless of personal considerations. It is our considered opinion that the Jaffna Tamils, as citizens of Ceylon desiring to co-operate for the common good with their fellowmen in other parts of the Island would be guilty of a serious error of judgment if they attached themselves to this party of that unless such alignment could be founded on grounds which would be understood and appreciated by all reasonable men. The nebulous policy and programme outlined by Mr. Molamure leaves us profoundly unconvinced as to the claim of the new party to obtain the support of all good citizens. At a time when the country is definitely committed to the working of the new Constitution on strictly non-communal and non-sectarian lines, it is strange to find political leaders still obsessed with the idea that the Sinhalese are on one side and the Tamils are on the other. It is our duty to point out to

U. C. POWERLESS OVER ELECTRICAL DEPARTMENT!

Disclosure of Grave Irregularities SABOTAGE OF ELECTRIC PLANT?

"The Jaffna Urban Council has lost complete control over the Electrical Department; it (Elect. Dept.) is running wild. The Urban Council is unable to manage the affairs of the Electrical Department", said Mr. Sam A. Sabapathy, Proctor, Member, Urban Council, Jaffna, at a Committee meeting of the Jaffna Ratepayers' Association held on Thursday last.

"I myself wished to resign from the Council, because it had begun to assume a playful mood. Nobody knows what happens within the Council. The press does not care to keep the public informed of what happens there. Even if they do so, it will be only distorted versions of the proceedings. The Ratepayers themselves should in future keep an eye on the proceedings of every meeting of the Council. Without doing that, it is useless to complain."

The trouble in the Electrical Department started when some time back an engine went out of order and the Town was without lights. It appears that a pump attached to the engine for the purpose of cooling it had gone out of order. A certain Engineer from Colombo came over and he worked the engine by using a hand pump. The engine, which was running very smoothly, suddenly broke down. On disassembling a pad of waste cotton was found inside it. Nobody knows how it entered the engine. But the Electrical Superintendent said the breakdown was due to the faulty cooling system employed by the engineer from Colombo. How can the presence of the pad of cotton waste be accounted for? The circumstances under which the engine broke down are highly suspicious.

"Now, when lights are found necessary for a Carnival, the engine has again gone out of order. We do not know why. We are as ignorant as you are. However, when lights are wanted by friends or by others for a Santosam or anything else, there is no restriction to the supply of current."

Answering to the allegation made by Mr. W. M. Coomaraswamy that subjects not on the agenda of the

Council were discussed and that they were noted in the minutes as having been discussed, Mr. Sabapathy said it was quite true. Many things were done by merely signing papers.

Mr. C. Manmatharayan, Member U. C., denied that such an irregular procedure was adopted by the Council. It was not fair, he said, to shoulder the Council with the entire blame for the failure of the supply of electricity. The Electrical Department was to blame in a greater measure. They won all their cases by hiding important papers.

Mr. S. P. N. N. N. You cannot deny that subjects not on the agenda were discussed in Council and that they were found in the minutes. Members merely signed papers and presented to the Chairman.

Mr. M. How many did you sign?

Mr. S. P. N. None.

Mr. M. What about that "Bioscope"?

Mr. S. P. N. Certainly not.

Continuing Mr. Manmatharayan said that if eight members voted for the discontinuance of the Electrical Superintendent, it could be easily done.

Mr. Sam A. Sabapathy observed that a two-thirds majority was sufficient. "But Mr. Manmatharayan does not seem to know that the seven pairs of hands are in one member's pockets. With regard to the granting of a license to the Kamala Circus the contract between the Council and the Circus involved a sum well over Rs. 500. According to law, the Chairman cannot enter into a contract involving sums over Rs. 500 without the sanction of the Council. But in this instance where a sum of Rs. 1,500 was involved, the Chairman has granted a license without consulting the Council, and what is more, without the subject being discussed in Council, the minutes say that it has been approved by the Council."

"Another instance where there was doubt as to the integrity of the Council was the application for a supply of current for the first show by the Wellington Theatre. On the day the application was being considered by the Council, notices printed at the Caxton Press in Colombo were being distributed by the theatre people to the effect that there would be a first show on that very day. How could the theatre authorities assume that the Council will sanction the supply of current for the first show?"

Mr. M. Jacob: What is the use of attending the meetings of the council when there are dummies to say 'yes' to the Chairman.

Mr. S. M. Aboobucker, Proctor, vice-president of the Association, who presided said: "The Urban Council and its Electrical Department are a positive disgrace to the public of Jaffna. The people of the Jaffna urban area are governed by two men. One is Mr. C. Ponambalam, the Chairman, and the other the Electrical Superintendent. In addition to the black-out of lights there also a black-out of news. They are trampling fifty thousand people under foot. If we do not take proper action we are traitors to the country."

The following resolutions were passed unanimously: (1) As we

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THE food situation of our Island is grave. The conditions portend further deterioration. The situation must be retrieved. The factors that have tended to produce the situation must be studied and remedial steps taken.

A sixty percent of the population of the Island belong to the ancient community of peasants and arable lands are plentiful. Agriculture has been from time immemorial the chief industry of the Island. There is no question that the peasantry possess a large fund of practical knowledge in agriculture. They were the 'Statesmen' and defenders of our Island during times of peril which frequently visited her in times of yore...Our predecessors were not known to have been in so grave a peril with respect to food supply as we are today.

It should be quite feasible for the Island to be self-dependent with respect to its food supply. How is it, then, that we have been reduced to the present chaotic state? Diagnosis is the first step towards cure. What is the nature of our ills? How are they to be treated and, that speedily, for their eradication. During the last 15 years, the Hon'ble Mr. Senanayake has held the helm of affairs in food production. He has spent hundreds of million rupees on, what he said, his food drives. As his expenditure mounted, so did the food position deteriorate. The rationed quantity of food fell so short that people got 1/7th of the quantity they consumed in normal times. Malnutrition exposed the people to attacks of diseases and they perished in large numbers. There was a war on, and sacrifice of personal comforts was felt a moral obligation.

OUR FOOD SITUATION

BY SENEX

The times were dangerous. Defence regulations fell heavily on people who attempted to get their needs satisfied by hook or by crook. Numerous recruits were drafted into the Public Service to enforce the drastic new regulations. Inefficiency, nepotism and speculation became rife. The moral temperature sank low. Contempt of authority prevailed.

The Government resorted to the expediency of having its term of office extended from time to time. The extensions broke loose all safeguards of good government. Jails filled in and fines crushed the starvelings. The officers had a good time of the situation. It was all sunshine to most of them and they made hay.

Now that the war is over, the call for an organised effort to get rid of the incubus which has afflicted the country is becoming clamant. The essential need is a change of the agricultural policy pursued by Mr. Senanayake. Fifteen years' trial has proved its absolute futility. The expenditure of millions would seem to have been directed more for the entrenchment in power of the oligarchy which got into power on the Donoughmore Constitution and less for the advancement of agriculture. How else could one view the efforts of the Minister in the matter of his agricultural colonies? Strategic points in the various parts of the Island were selected, houses built, lights, mosquito

curtains, play grounds, medical facilities etc. provided and hand-picked recruits from the highways and byways of the Low-Country, who have had no experience of agriculture, induced to take up quarters with public monies advanced to them. The so-called colonists carried with them the ideological yeast of the political Cabal, the "homogeneous" Ministry, with which to leaven the countryside. The outturn of products by the colonists was little, but they were there to do the fell work of teaching the unsophisticated villagers roguery, hooliganism, drunkenness and what not. Village temples were desecrated and sacred utensils and ornaments robbed.

The condition of the ancient peasantry was little alleviated. They lived in villages of their own construction. The villages were either composite or unitary. The village tanks, the *elas*, channels, paddy fields, jung'e reservation, high land for cultivation of subsidiary products, and village temple, all within the domains of the village attest to the ancient civilisation of the village communities. That civilisation had disrupted with foreign invasions. Yet the village communities have carried on. At present most of the village tanks remain silted with silt carried down from capitalistic plantations. The channels and drains remain choked with obstructions. Catchment areas, village paths and channels have been encroached on

by outsiders. Irrigation laws enjoin the government to attend to the village cultivators' wants as also to have encroachments and obstructions removed. Had Mr. Senanayake the advancement of cultivation of food products as the main objective of this Ministry, he should have concentrated his attention first and foremost on the villages. But the villages were neglected. They were the reservoirs of man-power. They were and are the recruiting ground for urban contents. The experience and knowledge in the art of agriculture of the villagers are an accumulation of ages. Yet they were estranged. New land laws were enacted which were to rob them of their traditional privileges and reduce them to the position of serfs. The villages were designated as "tiny republics" by European scholars who made a study of the constitution and arrangements for the government of villages. The present state of the villagers needs to be looked into.

The village tanks should, on closer examination of their design and situations, appear a practical demonstration of the *dictum* of Prakrama Bahu the Great, that not a drop should be allowed to pass on to the sea without first having made use of in cultivation. The village tanks were links in a chain of amplified water carrying schemes. They were all executed by villagers themselves on plans of mutual aid and co-operation. The reason for not aiding the village irrigation under our *Swaraj* is succinctly stated by the Director of Irrigation in his Administration Report for 1939, thus: "Minor irrigation pro-

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VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 9-4-46)

XXV

VI. THE KALAGNI-RUDRA UPANISHAD (Concluded)

The chief modes of wearing the sacred ashes are: What is called Utthulanam (உத்தலாணம்), besmearing the body with the ashes, and Tripundram (திரிபுண்டரம்), wearing it in three lines on the head, forehead, &c, after making it into a paste by mixing with a little water. The first method is prescribed in the Isa Upanishad, which we have already studied, and elsewhere, while the second method is prescribed in the Kalagni-Rudra Upanishad which we have now taken up for study. Both methods are prescribed in the Brihat Jabala and other Upanishads which we shall study later on. Other modes described in the Periya Puranam and elsewhere are the forms of a circle, a semi circle and a triangle. Says Umapathiyar:

சம்பம் அனுசந்தம் உபகந்தம் என்று இக்கடனணைந்த திருநீறும் கனற்கண்ணீறும்,
பொற்புடைய அரன் ஆசான் அந்தி ஆறு பொல்காத பூமி எதிர்புனைதல் ஆகா,
அற்புதமாம் திரிபுண்டம் மதியின்பாதி அகிலாங்கம் தீபம்மிதும் அழகார் வட்டம்
முற்பொலியுடைய துணியும் முறைபுரார் அன்றே முழுநீறு பூசுவல்ல முனிவர்தாமே.

Holy ashes (are) obtained by the methods called Katpam, Anukapam and Upakatpam, also from the (perpetual house-hold) fire. These should not be worn facing the Deity, the (religious) teacher and the (sacred) fire, neither (should they be worn while in the act of passing) along the road or on unclean ground. The great ones who adorn their bodies with them in abundance do so by besmearing them on the whole body (utthulanam) and also in the forms of wondrous Tripundram (three lines), half-moon (semi-circle), burning flame (triangle) and highly beautiful circle (like the full Moon).

We refrain from taxing the patience of the reader by dilating on the different methods of preparation of the holy ash. But since the words Katpam, &c, have been used in the verse just quoted, we would explain briefly that for Katpam (சம்பம்) the dung used is collected in the ordinary cattle shed and for Anukapam (அனுசந்தம்) the dried dung collected in the forest or grazing ground is used, while the ashes of the dung caused by forest fires, &c, are used in Upakatpam (உபகந்தம்).

The Kalagni-Rudra Upanishad commences with the following introductory sruti: Om! Next (comes) the Kalagni Rudrapanishad, for which the seer is Samvartaka Agni, the metre Anushtup and the presiding Deity Sri Kalagni Rudran. This (Upanishad) is to be used while besmearing the body with holy ashes in three lines for the purpose of propitiating the Lord Rudran—The next sruti contains the Rishi Sanatkumara's questions addressed to the Lord asking for instructions regarding the canons of Tripundram, &c. Then follow the Lord's answers: The material it is made of is ashes produced by fire. Chant the Pancha Brahma Mantras while taking them in the hand. Invoke the following Mantras on them, viz: "Agni is Bhasmam (Fire is the holy ashes), Vayu (air) is Bhasmam, Vyoman (Akas) is Bhasmam, Jalam (water) is Bhasmam and Sthulam (earth) is Bhasmam." (—Cf verse 17 of the Isa Upanishad and corresponding verses of the Brihad Aranyaka, Atharva Sira and other Upanishads.—) Lift them up reciting..... mix them with water reciting....., and apply them on the scalp of the head, forehead, chest and shoulders, chanting....., in three lines drawn across. This ritual (vratam) called Sambhavam is proclaimed in the Vedas by the Seers thereof. Therefore one desirous of liberation should practise this to avoid rebirth (sruties 3 and 4)—Here we have omitted details of the Pancha Brahma and other Mantras, as they should be learnt from the Guru after due initiation in the prescribed manner.

We may note here however before proceeding further that what is described as Sambhava Vratam here and in the Jabali Upanishad (sruties 18 to 20) is also known by the names of Pasupata Vratam (Vide Atharva-Sira Upanishad, verse 74, Vayu Samhita, &c), Siro-Vratam (Mundaka Up. III-2-10), Atyasrama Vratam (Svet. Up. VI-21, Kaiv. Up. I-7), &c. 'Vratam' (விரதம்) ordinarily means fasting, either starving the whole day or sipping a little water, &c, or eating other food abstemiously not more than once a day. It is generally the result of a vow, oath or other determination and is a sort of self-inflicted austerity or penance, an act of devotion to God. The Vratas we are dealing with refer to the wearing of holy ashes accompanied by the chanting of certain Mantras as obligatory religious duties every morning, &c. They are acts of devotion to the Lord and the devotee takes no food without first performing these duties. 'Sambhavam' means pertaining to or connected with or of the nature of Sambhu (the Bliss-Giver). The idea is that those who get initiated into the truth and perform the Sambhava Diksha observances (அனுட்டானம், Anushtanam) regularly would attain Bliss in due course.

What the three lines represent is explained as follows: The first line represents Garhapatyam (or perpetual household fire), the letter A (in Omkaram), Rajasa Gunam (activity), Bhulokam (earth), Atma (soul), Kriya Sakti (power of action), Rig-Vedam, the morning ritual (devotion) and the Deity Mahesvaran. The second line represents Dakshinagni (the southern fire in which offerings are made to the manes), the letter U (in Omkaram), Satva Gunam (tranquility), Antariksham (the inter-space between heaven and earth), the Antaratman (Inner Soul or Soul of souls), Ichha Sakti (power of volition), Yajur-Vedam, the mid-day ritual (or devotion) and the Deity Sadasivan. The third line represents Ahavaniya fire (the fire in the east where oblations are made to the Devas), the letter M (in Omkaram), Tamasa Gunam (dullness), Dyu Lokam (heaven), Paramatman (the all-

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(Continued from page 3)

jects have seldom been endowed by nature with more than a limited scope for irrigation development, and the problems their design present make very much heavier demands on the time of the technical staff than the amount finally spent on them would otherwise justify". This is the Key to understand the agricultural mind of Senanayake regime. It also reveals how the megalomaniacal mind operates to the detriment of our well-being and why villages were neglected.

The chaotic position today is undoubtedly due to the estrangement of the Village Communities. Their co-operation is almost lost. The internal paddy purchase scheme has been confessedly a failure.

Let us turn aside from the morbid tale of inefficiency, incompetence, waste, speculation and oppression in years gone by and consider what should be done to rehabilitate the food production industry of the Island. I suggest that (1) the Minister for Agriculture should be asked to submit a report to the State Council as to his stewardship in the period of the present Council i.e. the last 11 years with a statement of accounts of expenditure under various heads of his activity and incomes derived on outlays. The Minister's report should be made available for the consideration of the new Parliament with an estimate of the value of assets and stocks in hand.

(2) Order a land survey with the objective of grouping villages on the fertility basis. The survey should demarcate the areas of paddy fields and extent of land, if any, available for extension of paddy culture, appurtenant high land, crofts and tofts, the area of the village tank and the extent of woodland that could be reserved for catchment area. The surveyor should note the man-power available for agriculture in each village. Palugamas too (abandoned villages) should receive similar attention.

(3) Each group of villages (see 2) should have an irrigation committee constituted of senior inhabitants

of the grouped area, not more than 5 in number appointed with an Irrigation Officer as Secretary not holding a higher rank in the department, than that of a junior assistant engineer. It shall be the duty of the Secretary to receive instructions of the Committee with respect to tracing of old irrigation outlets, channels *elas* etc. and take such steps according to law to have obstructions and encroachments removed. (If the secretary would make himself "one with village people" shedding his superiority complex induced by theoretical learning, he should find his work highly interesting and useful).

(4) Improve the village conditions with supply of facilities to start cottage industries and cultivate subsidiary products e.g. cotton, tobacco, chillies etc.

(5) Remembering that the traditional standard of honour of the indigenous food producing communities is self-dependence, don't attempt spoon-feeding; such efforts have ended in waste.

(6) Don't attempt to sacrifice the interests of the village producers in order to add to the comforts of the townsmen. If you do so, the mendicancy of Ceylon for food will become a settled fact. The imposition by law that village paddy should be sold to Government at Rs. 6/- per bushel was as cruel as the money spent on the collection was wasteful. Act on the principle that "the labourer is worthy of his hire."

(7) Don't introduce the truck system which had been discarded in Europe long ago in the guise of co-operation.

(8) Act on free trade principles if the country is to prosper.

(9) Bearing in mind, that the staple food of a people measures the values of things all round, take all necessary measures to reduce the cost of living. This can be done only by allowing to the food producers free conditions of life and labour.

(10) Don't impose factory conditions of Europe to operate on the rural life of Ceylon.

transcending God), Gnana Sakti (Knowledge-power), Sama-Vedam, the third (or evening) ritual (or devotion) and the Deity Mahadevan (sruties 7 to 9).—We have added explanatory notes within brackets to enable the reader to form a rough idea as to what the sruti teaches. Further elucidation will of course have to be sought from the Guru in the prescribed manner. We would note here however that other Upanishads (the Jabali for instance) mention Prajapati (Brahma) and Vishnu, respectively, in place of the Deities Mahesvaran and Sadasivan mentioned herein as represented by the first and second lines.

The Upanishad concludes by detailing the benefits derived by wearing the Tripundram and the epilogic mantiram adds that whoever studies this (Upanishad) obtains the same results.

உலகு கலங்கினும் வழுதிதிரியினும் உள்ஒருகால்
வினாதுதல் இல்லா விதியதுபெற்ற கல்வித்தகர்கான்
அகிலப் பெரும்புணர்ந்து ஆளுநர்அமர்ந்த அரன் அழகீழ்
இலகுவெண்ணீறு தம்மேவிரிந்து அணியும் இறைவர்களை.

(Eleventh TiruMurai)

Even if the world should tremble and its terminal time change, their minds swerve not (from the Truth), such is the boon bestowed on the wise, the great ones who besmear their bodies with ashes, white and glistening, by the Grace of the Lord of Arur of infinite glory.

சத்திரத் சடையினைவந்த சங்கரன் சாமவேதி
அந்தரத் தமார்பெம்மான் ஆனல்வெள் ளுர்வியான்தன்
மத்திரம் சமச்சுவாய ஆகந் தணியப்பெற்றால்
வெந்ததும் வினையுந்நோயும் வெவ்வழி விநிபிட்டன்றே

(Devaram)

Sankaran with braided locks moon-decked, God of the Sama Vedam, Lord of the celestials on high, who rides the bull snowy white, —chanting His Namasivaya Mantiram if people wear the holy ash, their sins and diseases will get burnt and destroyed like fuel placed in burning fire.

United National Party's Message To the Tamils

'Have Confidence In Us'

"Trust us Sinhalese: have confidence in us. We will not let you down", said Mr. A. F. Molamure, M. S. C., at a meeting of the Tamil Nationalist Committee, held at the Jaffna Town Hall on Saturday last.

"I am not a leader of party. I do not profess to have a large following. I am not a Minister of the Crown. Though I dabble in the dirty game of politics, my politics has never been dishonest. I claim it as a right to speak to you. I speak with a sincerity of purpose. I ask you to extend your hand of friendship to those who intend to make politics pure".

Referring to a recent editorial in the "Hindu Organ", the speaker said that he repudiated the suggestion that the United National Party was formed for the purpose of backing Mr. Senanayake or any one person in particular. The criticism levelled against it was unfair. "We are not forming a party for the purpose which the 'Hindu Organ' represents it to be, but for the amelioration of the masses".

His party, the speaker said, was non-communal and non-sectarian. It was open to all, irrespective of community, caste or creed, who are registered as voters for the next parliamentary elections. We are not going to stand out for the pound of flesh. But we will pay due regard to minority interest".

In conclusion the speaker said: Trust us, Sinhalese; have confidence in us. We will not let you down".

Mr. S. R. Kanaganayagam who presided welcoming Mr. Molamure said earlier: "The Nationalist Tamils are anxious to quicken the pace for the attainment of National Freedom. It is impossible to achieve National Freedom and its benefits if any community adopts either an isolationist or an obstructionist policy. We have always advocated the necessity for Tamils to align themselves with National Political parties as opposed to communal groups. The lessons of the recent past have shown that following the communal path will relegate the Tamils into a political wilderness".

Referring to the criticism of the new party by the "Hindu Organ" he said: "It is therefore regrettable that a section of the local press should have deemed it prudent to indulge in destructive criticism on the reported formation of a United Nationalist Party. It is not merely ill-timed, but most ill-advised to seek to put the Tamils in opposition to a party which is being sponsored by eminent Ceylonese leaders, even before the Tamils have had an opportunity to acquaint themselves with the Policy of the party. No responsible person would play the combined role of an oracle and an astrologer. We are also amused to find that an attempt is being made to proffer advice to Mr. Mahadeva on his association with the new party. Mr. Mahadeva has sufficient political sagacity and judgment to examine the aims and objects of political parties and to advise the Tamil people. These false prophets do not appear to have benefited by the lessons of the recent past, when Tamils lost heavily by not heeding the caution given by the elder statesman Mr. Mahadeva".

In conclusion he said: "The Tamil people are well-known for their shrewd common sense and their sturdy independence and they cannot be duped for long by panic mongers and false prophets. The Tamils would soon be in a position to examine the policy, programme and personnel of the leading political parties of the country and take a decision that will ensure them of an adequate share of political power and not follow discredited leaders who will lead us into the blind alley

of opposition and frustration".

Mr. A. Mahadeva speaking next said that he and Mr. Molamure could not hope to occupy the stage long. But they were in the best position to give them advice. He warned them that it was against the best interests of the Tamils to form a separate political entity.

Referring to the criticism by the "Hindu Organ" of his action in joining the new party, Mr. Mahadeva said that he has been warned against associating himself with it. He hoped that a time would come when his action would be justified.

"I want you to follow a course of action which will bring the Tamils the pride of place in the future Parliament", concluded Mr. Mahadeva.

Meeting at Chunnakam

"We Kandyans have a good deal of Tamil blood in us. For, it was inevitable that there was some mixing when we were governed by Tamil Kings. Some of us are ashamed to own that we have Tamil blood in us, but, I for one am very proud of it", said Mr. Molamure speaking at a public meeting held at Chunnakam on Sunday last.

"Tolerance is due to those who have committed any mistakes in the past. You are people far-seeing and patient; a people who will not rush into things without thinking and a people who are not impulsive. I appeal to you to join hands with us for the good government and safety of this country which some are out to destroy", concluded Mr. Molamure.

Mr. A. Mahadeva supporting Mr. Molamure's appeal for greater unity and co-operation said: "I tell you that it is my firm belief that it is to our best interests to work with the Sinhalese who are prepared to work with us. I also appeal to you to send as your representatives men who will be amenable to wisdom and reason and fairplay".

"I have every right to speak to you", continued Mr. Mahadeva, "because I am the son of the late Sir P. Arunachalam and nephew of the late Sir P. Ramanathan whose lives have always been indissolubly linked up with the future of the Tamil race".

Mr. S. Natesan speaking next said that the reason for his disagreement with Mr. G. G. Ponnambalam was that Mr. Ponnambalam had fifty-fifty as the irreducible minimum of Tamil demands. He, the speaker, felt that it was not fair to jeopardise the future of the Tamil race by such obstinacy. The reason for his becoming an ardent supporter of the Tamil Congress was that those in power would not comply with certain requests made to them by him for the benefit of those in the North.

"But now", continued Mr. Natesan, "the Sinhalese are offering their hand of friendship. I do see no reason why we should spurn it aside. Because they are promising that minority interests will be safeguarded, that they will make no differentiation between the Tamils and the Sinhalese or any one else, let us listen. Let us co-operate with the Sinhalese irrespective of the party they may belong to. The safety of the future generation of the Tamils lies in co-operation".

Mr. S. R. Kanaganayagam, Advocate presided. Mr. N. Ponniah, Editor, "Eelakesari," proposed a vote of thanks.

U. C. Powerless Over Electrical Department!

(Continued from page 2)

have no confidence in the administration of the Jaffna Urban Council's Electrical Department, the entire plant be taken over by the Central Government. Proposed by S. S. K. Varlarasan, seconded by K. Shanmugam. (2) As we have no confidence in the entire staff of the Electrical Department, they be transferred forthwith. Proposed by V. R. Rasanayagam, seconded by M. Balasingham. (3) That the Secretary or Asst. Secretary of the Association or any nominee should regularly attend the meetings of the Urban Council and keep the Association informed of the proceedings of the Council. Proposed by K. Shanmugam, seconded by M. Balasingham. (4) In view of the maladministration of the Urban Council's affairs, we do respectfully request the Chairman to resign from office forthwith. Proposed by K. Shanmugam, seconded by Mr. M. Jacob.

Then Mr. W. M. Coomaraswamy wanted an assurance from the five Urban Council members present at the meeting that they would vote in favour of a "no confidence" motion against the Chairman of the Urban Council if it were moved in Council. The five members would not commit themselves on the matter.

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(Mis. 6, 7 & 10.)

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By the good offices of Mr. Osmond de Silva, Superintendent of Police, Jaffna, a serious clash between the Nalava community and caste-Hindus of Jaffna has been averted, for the second time during the past nineteen months since the Villoondi shooting tragedy.

Early morning, on the 1st of May, a Nalava woman died near Ariakulam, Jaffna, and her relatives insisted on burying her body at the Villoondi crematorium at the spot where the caste-Hindus usually bury or cremate their dead bodies. Anticipating trouble the Police did not grant permission and the relatives of the deceased, leaving the body embalmed, proceeded to Colombo to interview higher authorities. Matters were referred to the Government Agent, Jaffna, who again left them to the Chairman of the Urban Council. The Chairman refused to grant permission and the Superintendent of Police persuaded the representatives, viz: The Jaffna United League and the Toddy Tappers' Union, to bury the corpse near the Beach Road at a spot adjoining the Roman Catholic cemetery at about 8 p. m. on the 3rd inst.

FOOD PRODUCTION OVERSEERS

Wanted Food Production Overseers, salary Rs. 1/26 per diem plus allowances. Applications close at 12 noon on 10-5-46. For details please see Govt. Gazette of the 3rd instant.

M. SRIKHANTA,
Asst. Govt. Agent (Emergency).
Emergency Kachcheri,
Jaffna, 1st May, 1946.
(G. 15 7-5-46)

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(Mis. 37, 7)

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W. A. Guthrie
for Director of Irrigation.
Office of the
Director of Irrigation,
Colombo, 1st May, 1946.

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[Mis. 248, 15-5-46 to 14-5-47]

AUCTION SALE

Testamentary Jurisdiction No. 1114
D. C. J.

In the matter of the estate of the
late Ponniah Kumaraswamy of
Chavakachcheri Deceased.

Sivayogam widow of Ponniah
Kumaraswamy of Chavakachcheri.
Administratrix.

In pursuance of the commission
issued to me by the District Court
of Jaffna, in the above case, I shall
sell the below mentioned properties
by Public Auction on Wednesday
the 5th June 1946 commencing at
10 a.m. at the spot.

Properties Referred to:

(1) Land situated at Chavakachcheri North called Kolvelaikudiyiruntha valavu in extent 8½ lms. V. C. and bounded on the East by the property of Arunasalam Muthu and shareholders, North by the property of Savunthary wife of Ambalavanar and shareholders and West by the property of the heirs of Muthar Saravanai and shareholders and South by the property of Savunthary wife of Ambalavanar.

(2) Land situated at Chavakachcheri North called Navalodai and other parcels, Nerane and Neranivalavu in extent 4½ lms. V. C. and bounded on the East by the deceased Ponniah Kumaraswamy's property, North by the property of Sinnathamby Appukuddy, West by the property of Sinnathamby Appukuddy and others and on the South by the property of Pillaiyinar Ponniah.

(3) Land situated at Chavakachcheri North called "Neranivalavu" in extent 4½ lms. V. C. and bounded on the East by the property of Ammakuddy wife of Selliah, North by the property of the deceased Ponniah Kumaraswamy, West by the property of Kanapathy Vairavan and South by Lane.

Of this undivided one half share.

(4) Land situated at Chavakachcheri North called 'Kutcham Valavu' in extent 4 lms. V. C. according to survey in extent 3 lms. V. C. and 10 kls. and bounded on the East and South by Sankarapillai Kandiah North and West by Lane.

Out of the whole of the land contained within these boundaries a plantation share is excluded and out of the remainder of the land and palmyrah trees an undivided half share.

Lands described under items 1-3 will be sold en bloc as all the said lands now form one bloc.

S. MUTTUKUMARASWAMY,
Commissioner of Sales.

Manipay,
29-3-46.
(Mis. 29. 7.)

VALI-WEST ELECTORATE

I, hereby announce my decision to
contest the above seat.

My policy would be to support the
national "Anti-Senanayake Party"
and to co-operate with Britain to
strengthen the U.N.O.

An election manifesto would be
issued in due course.

I request my friends to do the
needful.

My professional address is:—
Teacher, Sandilipay Hindu
English School, Manipay.

The term carries no personal disrepute

V. SANMUGANATHAN, B. A.
Moonamalai, (Lond.)
Manipay,
2-4-46.

(Mis. 260. 2-4 to 7-5-46)



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(Mis. 185. 31-12-31-12-46)

ISLANDS ELECTORATE

I have decided to seek election to
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in the Legislature under
the New Constitution.

My policy will be the same as
that advocated by me as Editor of
The "Hindu Organ"

A. V. Kulasingham.

(Mis. 11. 9 to 30-4-46.)

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(Misc. 196. 7/1-7/7-46.) M

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