

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

Editor:  
A. V. Kulasingham, Advocate.

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## NEWS FROM FAR AND NEAR

### Officer To Attend to Food Transport

A Government officer has been sent to India to make all the necessary arrangements, from time to time, for the transport of food supplies intended for Ceylon. The officer will remain in India more or less permanently.

### Meeting Island's Quinine Demands

With a view to making the Island self-sufficient in quinine, the authorities have decided to cultivate cinchona on a large scale.

Already a site of 200 acres has been selected at Balangoda and the preliminary work in connection with the cultivation of cinchona will be started immediately.

### Safeguards for Teachers

A draft bill to enable special provision to be made during the period of the present emergency in relation to the payment of grants from state funds in respect of assisted schools and of the salaries of teachers in such schools has been published in the Government Gazette.

According to the provisions of the bill schools and teachers are safeguarded against financial loss. Those teachers for whom no teaching posts are available will be given emergency work on the same pay; if such work is not available the salaries will in any case be paid; but no salary will be paid to a teacher who refuses such work.

### New Anaesthetiser

The "Oxford Vaporiser," the latest emergency anaesthetiser, is a streamlined apparatus in a vermin-proof case about the size of a portable gramophone which will take the place of the cumbersome gas cylinders which have been used for many years. A medical officer carrying this case, weighing only 30 pounds, together with a small bottle of liquid ether, will have all the anaesthetic equipment he needs. The first 200 of these machines, which will simplify enormously emergency operations in the field and in air raids, was presented to the R.A.F. by Lord Nuffield, states the Air Ministry news service.

## THE STATE AND SOCIAL STRATIFICATION

### THE PURPOSE OF THE STATE AS CONCEIVED BY HINDUS AND GREEKS

BY PANDIT JAWANT RAM

WHEN we study Plato's Republic side by side with Hindu Dharmashastra the first thing that strikes us is the striking similarity between the thoughts of the two in regard to the problem of the structure of society and the purpose for which the State should exist. It has been observed, times out of number, by the European writers that the caste-system is a social institution peculiar to India. But casting aside for the time being the practical phase of the question, the social structure recommended by Plato is fundamentally the same as promulgated by the Hindu law givers; and if practical shape might have been given to the tenets proclaimed by Plato a social system would have emerged not very different from our caste-system. In the case of the Greeks, however, the whole thing remained a theoretical proposition on the same level with the splendid utopias of the world; with the Hindus it became a practical institution which has for better, for worse, rigorously determined the course of their lives up till the present times. With both, the fundamental conception on which the whole superstructure is raised is based on an analogy; with the Hindu writers the analogue is the limbs of a human being, with Plato, the constituents of the mental and spiritual nature of man. But the difference is not vital. The conclusions derived by both are similar. Both emphasize the interdependence of one part on the other; both declare that there are some parts performing higher functions and others comparatively lower ones and that the baser parts should be controlled by the nobler parts; and both stress the avoidance of encroachment of one on the sphere of the other.

#### The End Of The State

Turning now to the still more important question as to the end for which the State should exist and for the realisation of which society was

split into diverse strata on the analogy of human limbs we find that, despite the employment of words which have apparently unidentical and dissimilar connotations, the ideal aimed at by the Greek and Hindu philosophers remains, to all intents and purposes, the same. While Plato declares justice to be the end of the State, the Hindu law givers make Dharma the end and justification of the State. But by justice Plato does not mean the dispensation of what is strictly due to an individual or a body of individuals composing the State, as the word is, at present, ordinarily understood to mean; but he probes into the deeper problem as to what constitutes his due in a well-organized State. And he arrives at the conclusion that justice consists not only in an individual's performing the work peculiar and congenial to his nature but also in his abstaining from performing the work properly belonging to an individual of a different type. And by Dharma Hindu philosophers mean not merely the performance of duty as ordinarily understood, but like the Greek philosopher their very conception of duty involves the doing of actions by individuals dictated by their very nature. The words individual nature, duties as determined by that nature, and actions flowing therefrom, occur frequently in Hindu religious and secular literature and correctly sum up the Hindu angle of vision with regard to the mutual interdependence of society and individual and the end to which this harmonious cohesion ought to lead. And Adharma (negation of Dharma) consists in the individual's performing the Dharma belonging to a different type. This confusion of the Dharma of one type with that of another is as emphatically deprecated by the Hindu thinkers

Continued on page 6

## JAFFNA U. C. CRISIS

### VAIN WAIT FOR QUORUM

The crisis in the Jaffna Urban Council took a new turn when a special meeting was held on Friday to consider a resolution for the removal of the Chairman. Two members, Messrs. Aboobucker and Ramathan, and the Chairman, Mr. R. Sivagurunathar, were absent, while six members (five elected and one nominated) who had signed a requisition to convene the meeting, were present.

The Chairman was in the office till a quarter of an hour before the time of the meeting, and left.

When the six members assembled in the Council chamber, the Secretary showed them a minute addressed to him by the Chairman stating that it was against his principles to participate in the discussion of a motion affecting his conduct, and that the motion was animated by personal and selfish motives, and suggesting that a Chairman pro tem be elected and the meeting carried on.

The members waited 10 minutes for a seventh member and, before dispersing, handed over to the Secretary notice of a motion signed by all six that they would move at the next monthly meeting, to be held on May 8th, that the Chairman be removed from office.

## RIFT IN INDIAN CONGRESS

Allahabad, April 30.

Mr. C. Rajagopalachariar, former Prime Minister of Madras, has resigned from the Congress Working Committee, the Congress President, Maulana Abul Kalam Azad, announced today.

The seriousness of the conflict which has arisen between Mr. Rajagopalachariar and the other members of the Congress Working Committee is being freely discussed by the members of the All India Congress Committee, which meets here this evening. Although the extent of the support which Mr. Rajagopalachariar may obtain in the A. I. C. C. cannot yet be gauged, present indications are that will be wider than has so far appeared possible.





## Hindu Organ.

MONDAY, MAY 4, 1942.

### THE WAR IN BURMA

THE END OF THE FIGHTING in Burma seems to be in sight. Once more the Allies are facing the possibility of a reverse which is likely to have far-reaching consequences. It would be idle to pretend that the loss of Burma would be other than a serious blow to the British and their allies. That the result of the resistance so far offered to the Japanese thrust leaves the British and Chinese forces in a precarious situation is obvious from the latest messages to hand. In Burma the Japanese victories were by no means the result of a *blitzkrieg*. The Japanese attempt to obtain a quick and smashing victory was frustrated by the dogged and determined resistance of the British and Chinese armies. Compared with Malaya, the speed of the Japanese advance has been very slow indeed, the enemy being made to pay dearly for every inch of ground gained. The fighting on the part of the Allied forces in Burma has been tenacious in spite of the obvious fact that, with the occupation of Kedah and Siam by the Japanese, the southern strip of Burmese territory would sooner or later fall an easy prey to the enemy. As it is, though the Japanese occupation of Burma was slow, it has proved effective enough. The fall of Rangoon was as serious, from the military point of view, as the fall of Singapore. It has given Japan a point of vantage from which an attack on the next objective could be launched without any difficulty. Japan's possession of Rangoon, coupled with the fact that Singapore and Penang are in Japanese hands, enables the Japanese to command the Bay of Bengal. At one time it was thought that the strategic advantage gained by the Japanese by the occupation of Rangoon would enable them to launch a sea-borne attack on India. But the Japanese have been content to blast their way through Northern Burma, with the result that Lashio, the starting point of the Burma road, has been occupied, and Mandalay itself is seriously threatened. Besides, the Allied forces are in danger of encirclement. With the fall of Mandalay, the Japanese forces would be within striking distance of the Indian frontier. Opinion seems to be divided as to whether, after crushing all resistance in Burma, the Japanese will turn their attention to India immediately or pause in their advance to consolidate their gains. It is quite

possible that, after occupying Mandalay and securing control of the territory further west, the Japanese may pause to regroup their forces before attempting to invade India, but the halt is bound to be temporary, and it would be nothing but wishful thinking to assume that the Japanese, having achieved a spectacular though costly progress through Southern and Northern Burma, are likely to rest on their laurels for an indefinite period just on the threshold of India. In any event, the occupation of Burma by the enemy constitutes a grave and direct threat to India.

It would be useless to speculate on the causes that have led to this, the latest British defeat. It seems to us that, in spite of assurances to the contrary, the British and Chinese troops in Burma have been outnumbered, and that the enemy has once more managed to bring to bear on the fighting a degree of superiority in the air which has proved decisive. These are the two factors that sealed the fate of Malaya and the Dutch East Indies, and rendered British resistance in Burma ineffective. These are again the factors that will continue to determine the result of future resistance to the Japanese invasion, unless and until those at the head of affairs see that, unless the enemy is fought with his own weapons, his advance must continue. Apart from the fact that the possession of Burma is indispensable for the defence of India, Burmese territory provides the only spring-board for a British attack on enemy bases in Siam, Indo-China and Malaya. The defence of territory so vital to the prosecution of the war should have been undertaken with all the resources of the Allies in men and material. Why was this not done? Why, if it was found difficult to secure reinforcements from India, were the Chinese troops not used in larger numbers? It seems to us that those who have been entrusted with the direction of the war will find it difficult to account to the British public for all that has happened and is still happening in Burma. After the fall of Singapore it was thought that a determined effort would be made to remedy the defects that brought about the loss of Malaya and the Dutch East Indies. There is not the slightest doubt that the British Prime Minister will find it difficult to convince the British people that everything possible has been done, and that the loss of valuable British territory and the emergence of an immediate threat to India and Ceylon are matters that can be glossed over with explanations and excuses. We understand very well the need for making Britain herself safe from invasion, but this does not mean that nothing can be

done to save the British Empire in Asia from destruction at the hands of an enemy numerically and in every other respect inferior to the Allied Powers, and that on every vital occasion the same excuses about the numerical inferiority of the British troops and lack of air support should be trotted out with a degree of complacency which is truly staggering. We shall not be surprised if public opinion in Britain, which has only now begun to realise the full extent of the Singapore disaster, tells Mr Churchill it is now time that the Japanese began to complain of the superiority of the Allied forces in numbers and in the air.

### EFFORT TO STOP PROFITEERING

#### CHECK STORES TO BE OPENED

A Press Note issued by the Government states:—

The Government fully realises that there has been a temporary dislocation in the wholesale and retail distribution of foodstuffs and other essential commodities. They are taking all possible steps to remove these difficulties. Particularly they are arranging for the setting up by local authorities of Check Stores at which certain foodstuffs will be sold at controlled prices.

The co-operation of the public is essential if the effort to stop profiteering is to succeed. It is their duty to make complaints to the nearest Police Station and give evidence against the delinquents when prosecutions are instituted. They should refuse to buy articles at more than the controlled price and by informing the Police will prevent others being victimised by the same trader.

Two regulations have been framed recently in order to assist the public in performing their duty. One makes it an offence for a trader to make the supply of an article which is demanded conditional on the purchaser buying another article. The other gives priority to the hearing in Court of profiteering among other cases and makes provision for the speedy release of witnesses.

Traders too are warned that they should not sell goods at more than controlled prices, hoard stocks and create an artificial scarcity. Profiteering is punishable with severe penalties. It is in their own interest to comply with regulations and thereby avoid prosecution.

The authorities sincerely hope that with the co-operation of the public and the measures which have already been adopted, profiteering will be checked, and raising of controlled prices avoided. If these expectations are not realised and no marked improvement in the situation is noticeable, they will be compelled regrettably to take more drastic steps to deal with the situation.

### REQUISITIONING OF RICE

The Director of Food Supply and Control has been authorised by H.E. the Governor under the Defence (Miscellaneous) Regulations, as a competent authority for the purpose of requisitioning rice or other foodstuffs lying in any Customs warehouse or Customs premises in Ceylon.

### ATTACK ON S. AFRICA LIKELY

#### GENERAL SMUTS' WARNING

Johannesburg, Saturday.

A warning that the Japanese would attempt to attack South Africa and an urgent call for an all-out effort for defence were made by General Smuts the South African Prime Minister, in Johannesburg yesterday.

"Danger was not far from our borders three years ago, but see how our men pushed the enemy," he said, adding:

"But we have now to be prepared for the menace of Japan. If we have done our full bit, if we have gone all out to deal with the enemy on land, I am sure we are prepared to go still further to deal with the enemy on sea" he declared.

The Prime Minister said that if the Japanese came to South Africa, no pen could describe what awaited the country. "Rather than expose South Africa to that final degradation we should be prepared, and I am prepared, to go the whole hog and use all the forces of South Africa in order to repel that menace. God forbid that it should become necessary!"

"Ceylon today is in danger. The danger might come to South Africa's very shores and the time has, therefore, come for the Union to make even greater efforts. I want to increase our defences on a basis which will make South Africa secure against any menace.

"We are nothing as strong in this country as Singapore, but it was taken by the enemy. Let us hold life and everything else cheap in order that we may win that pearl of greatest price—the safety and security of South Africa and the future of its people."

General Smuts was speaking at the opening of a fair in aid of the Governor General's Fund.

### THE SAIVAPRAKASA PRESS

At the meeting of the Executive Committee of the Jaffna Saiva Paripalana Sabha held on the 2nd instant Mr. S. Pasupathi Chettiyar was appointed acting Manager of the Saivaprakasa Press, the 'Hindu Organ' and the 'Inthasathanam' in addition to his office as the Honorary Treasurer. He is authorised by the Sabha to attend to the duties of the Manager.

Mr. V. T. Sambandham will function as Printer and Publisher for both the papers.

### MATRIMONIAL

SIVASU PRAMANTHAM—  
THIAGABAJAR

The marriage took place at "Arul-Vasa," Vannarponnai, on Friday, the 1st instant, at 8.30 a.m. of Mr. V. Sivasubramaniam, Magistrate, Mannar, and Manomayam, daughter of Dr. and Mrs. Thirumajab, of Horton Place, Colombo.

There was a large and distinguished gathering present. The new couple left for Colombo yesterday evening.



# PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

BY "VYASA"

VIII

## Religion of the Puranas

PURANAS have contributed a good deal towards the building up of modern Hinduism. It may, with certainty, be said that modern Hinduism is a mixture of Puranic and Agamic doctrines and dogmas. Ancient India saw the rise of various religious movements which may be grouped as Vedic, Semi Vedic and Anti-Vedic. Sruta and Smarta Doctrines of the Vedas, Brahmanas, Upanishads and the Dharma Shastras belong to the Vedic group. Saivism, Vaishnavism and Saktism are Semi-Vedic groups. Jainism and Buddhism are Anti-Vedic groups. Hinduism as a system of religious beliefs is generally divided into Vedic, Puranic and Agamic.

## Vedic Religion

The Vedic religion was throughout a worship of the powers of nature personified as Indra, Varuna, Agni, Surya, Rudra, the Maruts and the Aswins. Although, the sages of the Upanishads developed the monistic conception of the Supreme Being and discovered the ways of realising Him, nevertheless, sacrifices also played a very important part in the daily lives of the people during this period. It was a religion of sacrifice to the Fire. Whatever was offered to the Gods was offered into the Fire. Life in the homes was centred round the father who was the head of the family and was guided by the laws of the Grihya Sutras. The social life was guided by the laws of the Dharma Sutras and the performance of important and special sacrifices was guided by the Sruta Sutras. This form of religious and social life continued till the rise of Buddhism and Jainism. From the time of Asoka to the beginning of the Gupta rule, India was under the firm grip of the Buddhists and Jains. These religions completely changed the Vedic form of belief and worship and brought into existence many new doctrines, forms of worship and dogmas which were foreign to the Vedic Dharma.

## Puranic Religion

During the rule of the Guptas, Vedic Dharma was resuscitated not in its old form but in a new garb. The scriptures which co-ordinated the existing Vedic and Non-Vedic forms of worship and gave a vitalising power to the ancient religion of the country were the Puranas. The distinctive feature of Puranic Hinduism in the matter of observance was temple worship and the use of images as aids for such worship. The Puranic religion reduced all the Vedic Gods as deities obeying the commands of the Supreme Being who functions in his triple aspect as Brahma, the creator, Vishnu, the preserver, and Rudra or Siva as destroyer. This Supreme Being was glorified and adored in some Puranas as Siva, in some as Vishnu and in others as Brahma, etc.,

## Saivism and Vaishnavism

The earliest forms of Saivism and Vaishnavism may be said to be as old as the Vedas, if not earlier. Their beginnings are lost in hoary antiquity. The earliest records of Vaishnavism and Saivism are found in the Mahabharata. It is the considered opi-

nion of scholars that there are many non-Vedic elements in these two systems of religious thought. These elements grew up independent of Vedic Dharma and after the downfall of Buddhism and Jainism they found such a permanent place in the social and religious life of the country, that the leaders of thought, priests and kings were compelled to recognise them. The modern puranas came into existence to organise these non-Vedic elements and connect them to the Vedic Dharma. The Mahapuranas which took the place of the Vedic Puranas, narrated the traditional stories, legends and myths relating to the Puranic Deities as Siva, Vishnu, Brahma, Ganesha, Durga, Kartikeya, Virabhadra, Lakshmi, Krishna, Rama and the genealogies of the sectarian Rishis and Kings. In addition to these they also contained, as we have shown in the previous articles, sections dealing on Varnashrama Dharma, Sectarian Vratas, Funeral Ceremonies, Purificatory Rites Image-making and Temple-building, Gifts, etc., arranged and planned in such a way as to connect the old with the new.

When the Vedic Dharma declined and the early Saiva and Vaishnava forms of worship spread in the country, the Brahmins who were the custodians of the Vedic Dharma, gradually gave it up and embraced the new forms of worship. Among those who came over to the new religions, some retained their connection with the Vedic forms of worship and life but others completely renounced them. Those who looked upon the Vedas as authorities and attached great importance to the Varnashrama Dharma and the Smriti Rules, in spite of their new faiths, were called Smarta Saivas and Smarta Vaishnavas. Those who gave up completely the connection with the Vedic Dharma and took up to the new forms of worship and life were called Agama Saivas or Tantrics. The Puranas must have been compiled by the Smarta Saivas and Vaishnavas who retained their respect for the Vedic Dharma, Agamic or Tantric doctrines which are found in the Puranas were later additions made by the followers of the Agamas and the Tantras. The Mahapuranas are more Vedic than Agamic in character and scope.

## Teachings of the Puranas

The Puranas devote many sections to preach against the heretical doctrines of the Buddhists and Jains. These portions definitely preach against the indiscriminate acceptance of Sannyasa by men and women, which was purely a Buddhist institution. The life of a Grabasta is very much praised in the Puranas. The Matsya Purana says, "The holy places are said to be in the houses of those who abide by the rules of the castes and stages of life." The Kurma Purana says, "The householder is the source of the other three stages of life. Others live on him. Therefore, the householder is the best of all. As it is found in the Vedas that, of the four stages of life, the householders' is the only stage that is best, so the stage of the householder should be known as the only means of attaining Dharma,"

The numerous chapters on the duties of devoted wives and the glories of the same, were perhaps, meant for checking women from accepting asceticism. The Puranas glorified the services rendered to one's parents and relatives. Stories are narrated as to how one can attain all kinds of pleasures in this life and in the next by serving them. In the Markandeya Purana it is said "A wife is a potent cause of righteousness, wealth and love among and men, and in particular, one who forsakes her has in sooth abandoned righteousness. For as women must not forsake their husbands so men must not forsake their wives."

The means adopted by the authors of the Puranas to establish and popularise the Varnashrama Dharma are various. Often sages, gods and goddesses are made to extol the Varnashrama Dharma as the means of attaining the sectarian Moksha. Though early Saivism and Vaishnavism were casteless religious movements, the Brahminical followers of these systems who compiled the Puranas, have made them caste-ridden. The observance of the Varnashrama Dharma is said to be elevating and productive of happiness in this world and in the next. In order to warn the people against violating the rules of the Varnashrama Dharma numerous stories have been fabricated to show the evil results of such violation.

During the Vedic Period Brahmins as priests played a very important part in the performance of the Sacrifices. When Hindu Dharma was revived after the decline of Buddhism and Jainism, sectarian vratas, pujas, vows and utsavas took the place of the Vedic observances. Daily temple worship took the place of daily sacrifice. Consecration of Images and Temples, daily Pujas in the Temples, Sradha Ceremonies and the observance of sectarian religious Vratas and vows were so framed as to require the assistance and services of Brahmins and Priests and as such they became indispensable in the new order of things also. Great attempts were made to popularise gifts (Mahadanas) to Brahmins. It is preached that making gifts to the Brahmins is the only piety in the Kali Yuga; that gifts to Brahmins would bestow on the donor health, wealth, a beautiful wife and children on earth, and after death help him to attain without the least difficulty, the highly desired regions named Sivaloka, Vishnuloka etc., The Puranas say that the people fail to get those things in the next world which they do not give to the Brahmins in this world. The Varaha Purana says, "The man who makes gifts, the man who sees them, the man who hears about them, and the Vipra who accepts them, all become free from sins. The murderer of a Brahmin or the father, and the man who has killed a cow drunk wine or violated the bed of a superior person, get rid of all sins and attain the abode of Vishnu." The Kurma Purana says, "A man should feed a pious and learned Brahmin even if the latter has already got a full meal, but never an illiterate and undutiful one who has been fasting for ten nights." This Purana in another place says that the King should drive out of his land the man who does not give food to a Brahmin. For expiation of sins, for fulfilment of vows, for the observance of Vratas, for purificatory ceremonies at births and deaths, for

the performance of Sradha etc., Mahadanas are prescribed. They are made indispensable and compulsory. Materials used for gifts range from grains to precious metals. From what has been enumerated above, it is clear to what extent the Puranas have gone to safe-guard the economic interests of Brahmins even in the new order of things.

The authors of the Puranas knew that unless the authority of the Vedas was established among the people, the popularisation of the Varnashrama Dharma and the Brahminical observances and gifts was impossible. Hence, they adopted all devices to extol the Vedas and invoked them as final and supreme authority for all their dogmas and rules. The Mahapuranas were recast as often as necessary to add new rules, new forms of worship and to make room for new deities of the communities which came into the main Hindu fold. Whenever a new temple was erected or a new saint appeared, immediately an Upa-Purana or a Mahatmya was created to connect the event to the already existing Vedic Tradition. In this manner new ideas, new doctrines, new personalities and institutions were sanctified and absorbed into the religion proper of the country. Innumerable are the Mahatmyas, Upa-Puranas and Stapuranas which have been compiled during and after the revival of Hindu Dharma. The Puranas by their repeated recastings were made the repository of all rules and regulations relating to Modern Hinduism. The thoughts and ideas of the Puranas permeated the whole of the Hindu Society of today. The religion that is preached to the masses today by the priests and the religious leaders are more Puranic than philosophic. Very few care to study the Upanishads and the Dharsanas for the elucidation of religious and philosophic doctrines. Modern Saivism and Vaishnavism are more based on the Agamas than on the Vedas. But, yet the philosophical parts of the Agamas are not cared for by the majority. Puranic observances and festivals are the prevailing elements found in Modern Hinduism. Religious reformers and saints, no doubt, appear at intervals and proclaim the greatness of Spiritual Truths and the necessity to practise and realise them in the daily lives of the people and exhort them to seek for the truths of religion in the Upanishads and other Sruties. But after a time, the mass mind again relapses into legend, myths and ceremonies and even go to the extent of surrounding the lives of the very same saints and Reformers with myths. Puranic legends and ceremonies, perhaps, may be said to be necessary at a certain stage in life as kindergarten training is necessary for children in the early years of their school career. But religion should not begin and end with Puranas only.

The Puranas are a lasting monument to the wonderful power of adaptability that has been exhibited in the past by the Hindu Society. Everything of value and of lasting benefit to the community was brought into the Vedic fold by means of these books, and Hindu Dharma was made all comprehensive and tolerant in outlook. Adaptability to the changing conditions of the environments is the only test of the vitality of an organism. This law holds good not only in the case of individual

Continued on page 4



## PURANAS: THEIR PLACE AS RELIGIOUS SCRIPTURES

Continued from page 3

organisms but also in the case of groups and communities. Hindu Society has survived the vicissitudes of time and is showing signs of regeneration because of this vital power. May modern Hindus follow in the footsteps of their great thinkers and leaders of the past, and adapt themselves to the changing conditions of the times in which they are living, in such a way, so that they may enrich their national ideals and traditions by absorbing new elements which are essential and indispensable for a healthy growth.

(Concluded)

## EMERGENCY CASES IN COURTS

Emergency cases are to be given priority over all other business in any Court, so far as may be practicable, according to certain amendments to the Defence Regulations published in last Monday's "Gazette" Extraordinary. An emergency case means, according to the resolution, a prosecution for a war offence, an offence under the Food Control Ordinance or an offence under the Control of Prices Ordinance.

## REFUSAL TO SUPPLY ARTICLES

A trader shall be deemed to have refused to supply an article on demand made by any person if he proposes to supply the article subject to a condition, according to a "Gazette" announcement published last Monday.

The condition may mean the buying of any other article or the making of any payment in respect of any services.

## NON-CONSUMERS OF RICE

Persons who do not ordinarily consume rice as part of their daily food are required under the Defence (Surrender of Rice Ration Books) Regulations to surrender their rice-ration books immediately to the Deputy Food Controller of the area in which they reside. Those who fail to comply with this requirement will render themselves liable to prosecution.

## JAFFNA COLLEGE

Reopens next term at 8.40 a.m. on the 11th of May. The Intermediate Entrance Examination commences on the 18th of May. For further particulars apply to the Principal.

K. A. SELLIAN,  
Ag. Principal.

(Mis. 19. 4-5-42)

## RECRUITS WANTED FOR LOCAL FIGHTING SERVICES

An intensive and Island wide Campaign to enlist men for the Ceylon Garrison Artillery, Ceylon Engineers and Ceylon Light Infantry.

Every able bodied man between 18 and 30 is wanted for the country's service.

Each recruit must have minimum chest measurement of 32 inches normal and a minimum height of 5ft. 3 inches.

The Recruiting Officers will be in Jaffna from the 4th to 9th May, 1942, to receive applications for enlistment.

MERYN JOSEPH,  
Major,

Chief Recruiting Officer, Ceylan,  
No. 399, Galle Road,  
Colpetty,  
Colombo.

(Mis. 22. 4-5-42.)

## MATRIMONIAL

### Candiah—Arulanathan

The marriage according to Hindu rites of **Maheswary Candiah** daughter of Mr. R. Candiah (Proprietary Planter, Upper Balangoda Estate, Balangoda) and Mrs. R. Candiah to **Mr. T. Arulanathan B. Sc., (Hons) (Lond)** son of Mr. and Mrs. K. Thamotheerampillai of Puloly West will be solemnised on Wednesday May 6 at 8 A. M.

All friends and relations are cordially invited.

Katpaga Villa,

Kopay.

(Mis. 20. 4-5-42)

## ORDER NISI

### IN THE DISTRICT COURT OF JAFFNA

(Held at Point Pedro)  
Testamentary Jurisdiction  
No. 176 P.T.

In the matter of the Estate of **Philippupillai Antonippillai of Karaveddi West** Deceased  
**Anthippillai Thevasahayam of Karaveddi West** Petitioner.

- Vs.
1. **Neekilappillai Swakkinpillai and wife**
  2. **Gnanappu of Karaveddi North,** presently, of the Convent, Batticaloa Respondents.

This action coming for disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna on the 18th day of April 1942 in the presence of Mr. C. Krishnapillai Proctor on the part of the petitioner and the petition and the affidavit of the petitioner having been read.

It is ordered that the petitioner as the son of the deceased be entitled to take letters of administration and that letters of administration be issued to him accordingly unless the respondents or any other person shall appear before this court on or about the 14th day of May 1942 and shew sufficient cause to the satisfaction of this court to the contrary.

Sd. L. W. de Silva,

Additional District Judge.

(O. S. 4 & 7-5-42)

## AUCTION SALE

### IN THE DISTRICT COURT OF JAFFNA

Case No. 16115

**Ponniiah Rajasundaram of Chulipuram** Plaintiff.

Vs.

1. **Kanagaratnamudaliar Chellappab of do**
2. **Sinnacuddy Arumugam of do**

Defendants.

Under and by Virtue of the Commission issued to me in the above case by the District Court of Jaffna, I shall put up for sale by public auction on Monday the 18th May 1942 commencing at 10 a.m. at the premises, of the lands mentioned one and two respectively in the property Schedule referred to below, to recover the full amount interest etc. mentioned in the Commission.

### SCHEDULE OF PROPERTY

1. All the piece of land situated at Chulipuram in the Division of Walgamam West called "Kaluva" in extent 1 1/2 lms. V. C. with old and young palmyrah trees and bounded on the East by the properties of **Urnada Bai widow of Marivaganam and Murugasu Nattucumara,** North by road, West by the property of **Murugasu Subramaniam** and South by the property of **Sinnathambay Somasundaram.**

2. An undivided one half share out of all that piece of land situated at do called "Kampalai and Iyakkadappai" in extent 1 1/2 lms. V. C. with stone built house, well and palmyrahs and bounded on the East by the properties of **Kanapathiar Arumugam and Theivanaipillai wife of Kamkannathan,** North by the property of the said **Theivanaipillai and lane,** West by lane and South by the property of **Murugasu Sittampalam and wife Batneswari and shareholders.**

M. K. SURYAR  
Commissioner

Chulipuram,  
1st May 1942

(Mis. 24. 4-5-42)

## A.R.P.—MANIPAY PARISH

A Public meeting under the auspices of the Manipay Parish Social Service League was held at the outskirts of the Vyravar Kovil, Anaicottai, on the 22nd ultimo at 5 p.m. The meeting was largely attended. Mr. C. Thiagarajah, Head Warden and President of the League, presided and explained the urgent necessity of adopting immediate measures to protect people and property against air raids with which Ceylon is now threatened. Mr. Lewis Subramaniam Manager of the Central Co-operative Bank, Dr. K. Cathiravelu, Casualty Officer, Mr. C. N. Devarajan Secretary of the League appealed to the audience to interest themselves in enrolling a large number of A.R.P. workers in that area.

With a vote of thanks by Mr M. Thanikasalam the meeting terminated. At the close of the meeting several men offered their services and were enrolled by the Head Warden. (Cor.)

## ORDER NISI

### IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction No. 77.

In the matter of the estate of the late **Thangamma wife of Arumugam Thiagarajah of Neervely Jaffna**

Deceased,

**Dead. Arumugam Thiagarajah of Neervely** Petitioner.

Vs.

1. **Annaledchumy amma** daughter of **Thiagarajah**
2. **Thiagarajah Sachchithanandan**
3. **Thiagarajah Balasubramaniam**
4. **Thiagarajah Kathirgamat ambey**
5. **Ramalingam Kandiah** all of **Puloly West**

Respondents.

In the matter of an application for appointment of a fresh Guardian-ad-litem over the minors the 1st, 2nd, 3rd and 4th Respondents and for Letters of Administration de bonis non to the estate of the deceased **Thangamma** wife of **Thiagarajah of Neervely.**

1. **Ramalingam Kandiah** of **Puloly East** Petitioner.

Vs.

1. **Annaledchumi Amma** daughter of **Thiagarajah**
2. **Thiagarajah Sachchithanandan**
3. **Thiagarajah Balasubramaniam**
4. **Thiagarajah Kathirgamathambey** all of **Puloly East**
5. **Meenadchippillai** widow of **Kumaravelu of Neervely**

Respondents.

This matter coming on for disposal before E. V. R. Samarawickrama Esquire Additional District Judge Jaffna on the 19th day of April 1940 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the petitioner be removed from the office of guardian ad litem over the minors 1-4 Respondents, that the petitioner be declared entitled to take letters of Administration de bonis non to the Estate of the above deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person shall appear before this court on or before the 10th day of May 1940 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of April 1942.

Sgd. E. V. R. Samarawickrama,  
Addl. District Judge.

Extended and reissued for 3-5-42

Sgd. L. W. de Silva,

A. D. J.

(O. 7 4 & 7-5-42)

## OBITUARY

### MR. S. G. ARUDPRAGASAM

The remains of Mr. Samuel Guna atnam Arudpragasam, Retired Chief Clerk, High Commissioner's Office, Singapore, were interred at the St. James' Burial Grounds, Nallur, Jaffna, on Sunday, April 19th. The late Mr. Arudpragasam was ill in the General Hospital for about a month, underwent an operation and died on the 17th

## ORDER NISI

### IN THE DISTRICT COURT OF JAFFNA (held at Point Pedro)

Testamentary Jurisdiction  
No. 171 PT

In the matter of the Last Will and Testament of the late **Kanapathippillai Arambu of Thunnalai South** Deceased.  
**Kanapathippillai Veluppillai of Thunnalai South**

Petitioner.

- Vs.
1. **Ponnammah widow of Chelliah of Thunnalai South**
  2. **Sinnathambu Kasinathapillai of do**
  3. **Sinnathambu Subramaniam of do**
  4. **Subramaniam Kanagasabai of do**
  5. **and wife Muttamma of do.**

Respondents.

This matter coming on for disposal before L. W. de Silva Esquire Additional District Judge, Jaffna on the 13th day of December 1941 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read;

It is ordered that the Last Will be declared proved, that the petitioner be declared entitled to take out Letters of Administration and that the Letters of Administration be issued to the Petitioner accordingly with Copy of the Last Will annexed thereto unless the respondents shall appear before this Court on or before the 15th day of January 1942 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of December 1941.

Sgd. L. W. de Silva

26-3-42 Addl District Judge

Extended and reissued for 14-3-42

Intld. L. W. de S.

A. D. J.

O. 6. 4 & 7-5-42

## ORDER NISI

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1083

In the matter of the intestate estate of the late **Poomapathy wife of Ramaswami Ambalavaser of Chulipuram, Jaffna, Ceylon,** who died at Seremban F. M. S.

Deceased.

**Sittampalam Kanapathippillai of Chulipuram, Jaffna**

Petitioner.

- Vs.
1. **Ramaswami Ambalavaser of Chulipuram** presently of **Seremban F. M. S.**
  2. **Marimuthupillai wife of Sittampalam Kanapathippillai of Chulipuram**

Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 3rd day of November 1941 in the presence of Mr. T. Sagarapillai, Proctor for Petitioner and the affidavit of the petitioner having been read.

It is ordered that letters of administration to the estate of the above-named deceased be issued to the petitioner as the father and one of the heirs of the said deceased unless the Respondents shew sufficient cause to the satisfaction of this Court to the contrary on the 16th day of January 1942.

This 3rd day of November 1941.

Sgd. C. Coomaraswamy

24-4-42 District Judge

Time to shew cause extended to

29-5-42

Intld. C. C.

D. J.

O. 5. 4 & 7-5-42



# THE ELEMENTS OF SAIVA SIDDHANTAM

## SIDDHIYAR—AN INTRODUCTION

(By a Science Graduate)

### XIV. 'Supaksham' (Continued): The Means and the End ('Sadanai' and 'Payan')

Sadanai Iyal commences with a brief exposition of that peculiar characteristic of the Atma which enables it to profit by instruction and by the practice of Sadanas, to wit: its capacity of assimilating the qualities of whatever it is attached to, even as a crystal assumes the colours of adjacent objects, (யாதொன்று யட்டின் அதன் இயல்பாய் கிற்கும் பளிங்கு அனைய சித்த) or அது அது ஆகல் in the words of our Lord Meykandan, which we discussed at some length in a previous article. It is essential that this distinguishing nature of the soul should be clearly understood at the very beginning before one is instructed to start with Sadanas or religious practices and thus attempt to reach the Goal (or Payan) of Moksham as, if the Sadakan (சாடகன், practiser) were Brahman or God Himself as some Purvapakshins assert, there would be no need to practise Sadanas or attempt to attain Brahmanhood. If on the other hand the Sadakan were identical with insentient matter or merely the product of various forms of such matter mingling together in different proportions of permutations and combinations as some other Purvapakshins assert, then too the practice of Sadanas becomes meaningless. Too far west they say is east, and it is nothing to be wondered at if these two extreme views meet on common ground as the logical conclusion in either case is that the prescription of even the most elementary Sadanas like abstention from evil-doing and adherence to righteousness is purposeless, let alone the more advanced forms of Sadana like the contemplation of the Mahavakyas 'Aham-Brahm-Asmi', &c, or Sivobambhavanai.

The view taken by the Siddhanti is the middle path, the judicious and balanced view that the soul occupies a middle position being neither God who is Sat-Chit-Anandam, pure Existence, Intelligence and Bliss, nor impure inert matter which too is existence but of a lower order (அசத்த, Asat) and is bliss too but here again of a lower transitory nature (சிறின்பம், limited pleasure) in which pleasure and pain are mingled together. Though it is neither God nor matter, the soul's distinguishing feature is its assimilative character. In the temporal plane it is so much immersed in worldly affairs that it practically identifies itself with the world and the various Sadanas prescribed to be practised by the seeker after truth are intended to wean it of its worldly tendencies and make it to acquire godly qualities and ultimately attain Brahmanhood or pure unalloyed Bliss. We have said all this and more before, but the point we wish to drive home into the minds of our readers is so important that it has to be alluded to in every possible context.

The seventh Sutra contains three propositions told in four verses only in Siddhiyar, but the whole of Umai Atikaram teems with reverberations of this central doctrine of Saiva Siddhantam which, by the way, seems to be purposely placed here towards the middle of the book in the same manner that the Sri Panchakshiram is placed in the centre of the central Veda. These propositions are:

- (1) யாவையும் குணியம் சத்து எதிர் ஆகலின் சத்தே அறியாது, (2) அசத்து இலது அறியாது, (3) இருதிறன் அறிவுளது இரண்டு அலா ஆன்றா.

(Siva Gnana Bodham)

- (1) அனைத்தும் சத்து என்னில் ஒன்றை அறிந்திடாது அசத்தால் என்னில் முனைத்திடாது அசத்தாக் சத்தின்முன் இருள் இரவிமுன் போல்,
- (2) கிளைப்பது இங்கு அசத்தே என்னில் சத்தின்முன் நிலாமையானும் தனைக்கொடு ஒன்று உணர்நலானும் தான் அசத்து உணராநன்றே.

(Siddhiyar)

(1) Sat (Sivam) does not know (objectively) and enjoy Asat (Pasam), because the latter cannot protrude itself before the former even as darkness cannot stand before light.

(2) Asat which is insentient and non-apparent in the presence of Sat cannot know or enjoy Sat.

(3) Atma which is neither the one nor the other identifies itself with Sat and Asat and enjoys them and is hence called Satasat (சதசத்து).

Our readers may notice that the third proposition here is not expressly stated in the Siddhiyar verse quoted above, but it is implied there and follows as a sort of corollary to the first two propositions which are expressly stated therein and is so deduced by the method of reasoning called Olipu (ஒழிப்பு) or Parisesham (பாரிசேடம்) or residue. And our author expands it in subsequent verses. We should also caution our readers against interpreting the words குணியம் (Suniyam) and அசத்து (Asat) here as nothingness or non-existence, complete negation of all existence. As we have often stated and as our readers are aware, words have more than one meaning more often than not and they have to be understood according to the context. Here these words merely mean non-apparent or non-undable or non-luminous (அப்பிரகாசமாய் கிற்கல்), and Aralaandhi Devar makes this quite clear when he uses the words முனைத்திடாது அசத்துக் சத்தின்முன் (Asat cannot protrude itself before Sat). Yet another word regarding whose use we should caution our readers is the word Ariyu (அறிவு) or knowledge. The word as used here refers to heartfelt knowledge or knowledge by enjoyment or actual experience or realization (அனுபவ அறிவு) and not to mere intellection or intellectual knowledge.

—(To be Continued)

### THE LATE MR. K. KANAGASABAI

Reference to the death of Mr. K. Kanagasabai, J. P., retired Crown Proctor, Jaffna, was made at the District Court by Mr. A. V. Kulasingam, Crown Advocate, when Mr. C. Coomaraswamy, District Judge, came on the Bench with Mr. L. W. de Silva, Additional District Judge.

Mr. Kulasingam said that Mr. Kanagasabai was a landmark in the legal history of Jaffna. He belonged to a highly intellectual family. His brother, the late Rao Bahadur K. Chinnathambipillai, was the Principal of the Pachayappa's College, Madras, and another brother, Mr. K. Arulambalam, was a proctor in Jaffna. Mr. Kanagasabai had practised as a lawyer for 44 years and acted a number of years as District Judge with great acceptance and dignity.

Mr. Coomaraswamy said that Mr. Kanagasabai belonged to a generation of proctors which was held in the highest regard and respect by the public. As a judge the orders he made were marked by a high sense of impartiality.

Similar references were made at the Jaffna Magistrate's Court and at the Point Pedro Courts.

### JAPAN'S ADVANCE IN BURMA

#### BRITISH TROOPS RETIRING TOWARDS INDIA?

London, Friday.

The news from Burma is still grave. Tonight's Chinese war communique states that the Japanese, after capturing Lashio, are continuing to advance northwards and have reached Hsenwai, while on the Mandalay front, the Japanese forces advancing along the railway have reached Kuoykse, 20 miles South of Mandalay.

The Japanese are endeavouring to trap the British and the Chinese troops in and around Mandalay between two fires and though the capture of Lashio undoubtedly places all the Allied forces to the south and west of it in a grave position, they are not necessarily trapped.

Unconfirmed reports from Axis sources say that the British troops are retiring towards the Indian frontier.

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# THE STATE AND SOCIAL STRATIFICATION

Continued from page 1

as by the Greek thinkers. Thus justice as conceived by Plato, and Dharma as understood by the Hindu law givers are not only the same thing in essence but—and this is very striking—both have deduced the same practical inferences from them.

This is a very brief resume of the points of comparison between the Greek and the Hindu conception of the State and its end. If in the light of these observations we take a panoramic view of the development of political thought in Europe since the *Republic* was written and make a brief collateral study of the Hindu and Greek thought with the later political philosophies, not only will the comparative value of their contribution become clearer but it may also provide useful food for further investigation.

## Brilliant Attempts

If, for the time being, we omit the political speculations of Aristotle, who, discarding the political theories of Plato as visionary, takes his stand on more realistic basis for the obvious reason that no State akin to the one recommended in the *Republic* existed, the scientific study of politics after Plato, became extinct. It was a sleep of many centuries that followed, broken only by half-conscious stirrings in the middle ages. There were brilliant attempts and notable precursors. But there was no serious revival of interest in the theory of politics until the Renaissance; and the definite new birth of political thinking and its consecutive growth in forms adapted to the civilization of modern Europe, may fairly be dated from Hobbes, and at most cannot be put back earlier than Machiavelli.

To take a stock of the political thought from Hobbes downward, and to institute comparison between it and the Greek and Hindu conception of politics with a view to evaluating it in the light of later development, is a task far beyond the scope of a short article like the present one. This article purports to effect that evaluation by circumscribing its scope to a few definite items and even then it does not pretend to an exhaustive treatment of the theme.

We shall limit the proposed investigation to the following three heads: (1) An examination of the analogy adopted. (2) The question of the end for which the State should exist. (3) The problem of the structure of society.

It has been stated that the centuries following the appearance of the *Republic* and closing with the publication of Hobbes's *Leviathan*, were, as far as any original contribution to the science of politics was concerned, practically barren. Turning to India we find a poverty of political thought staring us in the face since the time that great encyclopaedic epic, the *Mahabharata*, was composed. The smouldering embers thereafter blazed into a strong flame with the advent of that monumental work, Kautilya's

*Arthashastra*, illuminating the whole political firmament of India and for some time letting strong empires spring and flourish in its wake. After this, the caste-system continued to be reckoned a purely sacrosanct and religious institution. It never struck the later Indian thinkers to consider it in any other light, political or economic, right up to the present times.

## Individual & Society

Plato and Manu are not the only political philosophers who have adopted an analogy as a convenient basis for a rational explanation of the nature of interdependence that should subsist between an individual and a society in a well-organized State. During comparatively recent times Herbert Spencer and Bluntschli, after a careful investigation into the different approaches from which the question of interdependence of the individual and society has been studied by other writers, have not only adopted it as a corner-stone of their political speculation but forestalling some later writers have even declared it as the most apposite instrument capable of correctly representing the proper relationship between the individual and society. 'The organic doctrine of society', observes Mc Kechnie, 'rightly understood in all its bearings, is in itself a complete theoretical solution of the problem of the sphere of Government; and it contains also the practical key to the thousand and one forms into which the problem splits itself in the world of politics. All hard and fast rules inconsistent with the fluidity or elasticity of an organic whole, all mechanical contrivances likely to crush or trammel the growing organs or to interrupt the free union of part with part, must be discarded.'

To the Hindu and Greek thinkers, therefore, belongs the credit of being the first not only to point out that the mutual interdependence of individuals and society can best be understood with the aid of analogy, but also to provide that analogy itself, which, all considered, has no parallel in the simplicity of its conception and the practically limitless field of its application.

## Purpose Of The State

This in itself is a great contribution. But this is not all. We must now turn our attention to the more important question of the end or purpose of the State. There is no conception under the sun which has not been held out as the aim of the State; the good of mankind, order, progress, democracy, liberty, equality, fraternity, utility, the greatest happiness of the greatest number, have all been at one time or other put forward as the ultimate end of the State. Some of them (e.g., progress and good of mankind) when put to the touchstone of practical application will be found to be vague; others like order, equality, utility, and liberty, it may be readily conceded, are more in the nature of means facilitating the achievement of the end rather than to be reckoned as themselves an end. The greatest happiness of the greatest

number, the formula propounded by Bentham, is comprehensive enough; but what constitutes the happiness of an individual remains a moot point. The one great contribution of modern psychology, the significance of which is theoretically recognized, though its adoption in the practical field is still a desideratum rather than an established fact, is the recognition of individual differences.

## New Problems

This emphasis on the individual differences has, besides creating new problems in education, done away once and for all with the half-baked unpsychological and extreme conception, which some thinkers, advocated in the first flush of reaction caused by the intolerant attitude of the middle ages, that all individuals are equal. The characteristic personality of the individual and its peculiarity were minimized. But the new discoveries in the science of psychology, particularly revealed in its application to education, have made the pendulum swing to the other side. They set a great store by the individual peculiarities. The new psychology looks forward to a time when the individual differences will be discerned and made a basis of new education, when as a result thereof the contribution of each individual to society will be much richer in content and value, and when by obviating the conflict between the inherent tendencies of an individual and the social environment it will make the life of the individual contented and happy. That the happiness of an individual does not depend on something wholly outside him, but in an inner harmony between his inborn tendencies and the external stimulation, is an idea the truth of which is being widely recognised every day.

To make, then, the actualization of potential and inherent tendencies of an individual the keystone of social structure and an ideal to be aimed at by the State, is to lift the ideal at once from all narrow, one-sided, and partisan conceptions as to the end of the State. It preclude the ideal from being purely spiritual or purely material; it gives free scope to the real happiness of the individual without dragging it down to a merely animal level; it minimizes friction between the individual and society; it saves the individual from frittering away his energies in unprofitable channels; and it invests the individual's life with a purpose the scope of which expands and deepens as he rises in the scale of development.

## Structure of Society

Lastly, the Hindu law givers in particular, and Plato in general, were the first to stress the fact that for the realisation of the end adumbrated above, the question of the structure of society was as

important as, if not more important than, the question of the form of Government.

Centuries rolled by in Europe after Plato, and the problem of problems was relegated to the limbo of oblivion. It was only in the post-war Europe, that the attention of the political thinkers was drawn to the great significance of the question. Acute economic and political situation almost drove them to tackle this neglected side. The reforms executed under this head are yet of a tentative nature and it is premature to make any comment on them. What matters is that the question has begun to receive attention and bids fair to gain in momentum every day. Writes Mr. Coleman of the Oxford University: 'The political controversies of the Twentieth Century will turn not on the Nineteenth Century issues of the extension of suffrage, vote by ballot, initiative referendum and recall, the powers, merits, and demerits of second chambers, or of constitutional monarchies and republics, but rather on far more fundamental problems of the very structure of society. The main question will be, not how we are to organize the machinery of Government but how we are to organize the entire political and economic life of the community, and of one community in relation to others. Politics and economics will cease to be thought about as mainly separate problems, and present themselves as one and the same problem.' We thus see without the shadow of a doubt that all the factors which must constitute the warp and woof of the science of politics and which must be vital to any theory of State, have been, so to say, intuitively hit upon by the ancient thinkers, and the nail, as it were, has been hit upon the head. While among the Greeks a solitary philosopher inaugurated this scheme, which a practically-minded nation failed to give effect to, to the idealist Hindus, true to their genius of effecting the marriage of ideal with the practical, belongs the eternal credit of boldly launching their scheme which has continued through various cataclysmic vicissitudes to sway one fifth of the human population of the world. And the caste-system has not become an effete institution. Its dark side and its drawbacks have been sufficiently and even deservedly exposed; but the study of its bright side awaits the advent of a dispassionate student. The caste-system has so far been chiefly viewed as a religious institution in a narrow sense, and this great mistake has given rise to religious rancour and a spirit of partisan bias. Its economic and political potentialities lie untapped. If Fascism, Bolshevism, Communism deserve careful investigation as means of social amelioration, only a defeatist mentality obsessed with European thought can say that the study of this institution has no useful contribution to make.

(Prabuddha Bharata)

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