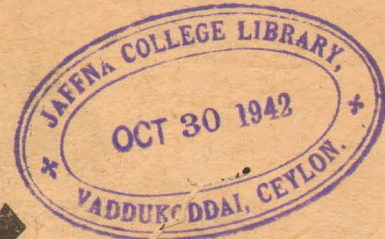


THE Hindu Organ.



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NEWS FROM FAR AND NEAR

No Second Front in Europe This Year

The opportunity for a synchronisation of operations in Europe has passed for 1942, declared the former War Minister, Mr. Leslie Hore-Belisha, at Devonport on Saturday. The most opportune moment to start a second front in West Europe could hardly be when active operations were about to be suspended along a great part of the Russian line.

Train Parcels for India

Certain restrictions with regard to the transport of parcels by train between India and Ceylon were brought into operation from Saturday with the object of relieving the congestion of parcels traffic between the two countries. The weight and the size of the packages conveyed by passenger train have now been reduced and the transport of certain commodities as parcels by passenger train has been entirely stopped.

Poison Gas Warning

Professor J. B. S. Haldane, addressing a civil defence workers' conference in London gave warning of a possible gas attack on Britain and said that the first raid would be a big one—probably against London, Birmingham, Glasgow or some other large city—possibly against invasion ports when a second front was opened. "Doubtless," he said, "Hitler has large reserves of poison gas. He will presumably use them and the most probable target is Britain."

Civilian Separation Allowance

A separation allowance is proposed, it is understood, to Government officers serving in Ceylon whose wives and families are out of the Island and cannot return owing to circumstances arising out of the war. Government has agreed that relief should be afforded to officers placed in such circumstances who draw salaries up to £450 or Rs. 6,750 a year by the grant of a separation allowance at the rate of 20 per cent. of their salaries subject to a maximum of Rs. 70 a month from April 1st. The number of officers who would be affected by this scheme is said to be about forty.

MY DEBT TO INDIA SOMETHING THAT ENGLISH CIVILISATION LACKS

BY MAJOR YEATS-BROWN

INDIA gave me a wonderful time when I was young and I owe much to her—those delightful, far-away days of sport and soldiering when I was a Bengal Lancer and able to pig-stick and play polo in spite of being a poor man. It was a pleasant life, but my real debt to India, as I see it, is for something much more substantial and enduring.

"Living Philosophy"

It does not consist of memories good as they are, but of the living friendships I have in India, and her living art and philosophy. By "living philosophy" I do not mean modern philosophy, in fact, "philosophy" is, perhaps too pompous a word for the view of life which I count as India's most characteristic gift to mankind. However, I will not attempt to define Yoga—let me tell you instead, about some Yogis I have met and hope to meet again.

There was a very old lady, for instance, whom I met five or six years ago at a holy place near Allahabad, where the Ganges and the Jumna meet; her age was then 109, but you would never have believed it if you had seen her sparkling eyes and her clear skin. She had one elderly disciple, a doctor of about 60. She could have hundreds of disciples if she had wanted them, but her aim in life was not teaching or mental healing, for which she was famous, but meditation.

Of course, India is not alone in this—there are many Christian mystics, doing the same thing, contemplating the eternal mysteries, all over the world. But in India the mystical approach to life is commoner.

Some of you may have read Kipling's story of the Prime Minister of an Indian State who suddenly left his high office and went off to the Himalayas with nothing but a bedding roll, and how he became a holy man and saved a village from a landslide. That is a

true story, and not at all an unusual one in India.

Value of Mystics

I firmly believe that mystics are of value to the world—the world has need of them and it will have an even greater need when the war is over, and I am grateful to India for having enabled me to meet such people. They come from all classes of Hindus, but they have one thing in common, the genuine ones I mean, and that they have no worldly possessions.

They take no thought for themselves, what they shall eat or how they shall clothe themselves, and yet some of them, in fact the majority, are people with great responsibilities. One Yogi I know, who is unfortunately dead now, had a flourishing colony near Agra of about 4,000 people—it was a sort of garden city factory. His work is being carried on by his successors.

Then there was another, who owns nothing but a couple of blankets, and yet he spends thousands of pounds a year, subscribed from all over India, in looking after the pilgrims who are going to the shrines in the high Himalayas. He is a splendid type of man, with a keen sense of humour and is devoted to animals.

Another of my friends also devoted to animals, keeps a full-grown tiger, which he feeds on bread and milk, and he is a famous teacher. My former teacher in Banares had a fox terrier bitch, from which he was never separated; and the old lady that I have mentioned had a pet elephant, whose baby died, so she adopted another she-elephant with a baby; so that first one could be consoled for her loss. The two elephant mothers took turns to suckle the baby and both were convinced that it was their child.

Of course, elephants are very expensive to keep—they want about a ton of grass every week and two pounds of sugar a day, though they can do with less; no doubt they are doing with less now. But the point is that whatever was eaten by the old

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SUPPLEMENTARY VOTES IN URBAN COUNCILS

PROMPT COLLECTION OF RATES STRESSED

That ten Urban Councils passed more than 40 supplementary votes each during the year 1940, and the worst cases in this respect were the Jaffna, Badulla, Moratuwa, Dehiwala-Mt. Lavinia and Kolonnawa Councils which had to obtain sanction for 83, 57, 52, 51 and 51 supplementary votes respectively, states the Annual Administration Report and Review of the Work and Expenditure of the Urban Councils for 1940.

Nineteen Councils, the report states, budgeted for surpluses ranging from Rs 15 to Rs. 10,873 but fourteen of these failed to keep to their estimate and the working for the year resulted in deficits.

Maternity and Child Welfare Work

This form of public health activity continued to increase in popularity as evidenced by the larger attendance at clinics, the enhanced contributions to local Leagues and Associations and the improvements effected at Health Centres, Nurseries and Maternity Homes.

In Jaffna five more Maternity Homes and three additional Clinics were opened.

The Water Supply Scheme prepared by the Public Works Department for Jaffna was estimated to cost Rs. 898,000. No decision was reached by the Council in the matter of proceeding with the project.

The Report, in conclusion states: It has become necessary year after year to impress upon the Councils their plain duty of taking prompt measures to collect their rates and taxes. In view of the present unsettled conditions which may react unfavourably on the revenues of local authorities too much emphasis cannot be laid on this important aspect of local administration.

A further setback occurred in the matter of providing pipe-borne water supplies to those towns inadequately served from wells. On account of the rise in price of materials and the difficulty of obtaining supplies several schemes had to be postponed indefinitely.

It is perhaps a sign of the times that Urban Councils

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DOMINION STATUS FOR CEYLON

AS WE STATED IN THESE columns, another prayer for the conferment of Dominion Status on this country has been lodged with the Secretary of State for the Colonies. The homogeneous Board of Ministers in 1941 sent in a memorandum for the attainment of this goal but that request was rejected on the ground that the minorities were not behind the demand. The present one, however, has the backing of the Board of Ministers which is now composed of six Sinhalese Ministers and one Tamil Minister—the latter being an acting officer for yet another Sinhalese Minister.

The problem of self determination for our country has to be determined and that done soon, but Dominion Status or independence would be for no purpose unless there is harmony and happiness in that goal amongst all communities that inhabit this isle. The Sinhalese form half the entire population whereas the rest composed of Tamils, Muslims, Burghers etc. form the rest, and it would no doubt be calamitous for the entire nation to see the ruling power vested in the hands of one community to the complete exclusion of the others. There is neither sense nor justice in this aspect of the situation. At the same time, there is another danger to be faced.

"Divide et impera was the old Roman motto and it should be ours" said Lord Elphinstone, the Governor of Bombay, in a minute dated 4th May, 1859. This appears to be the ruling motto in this country as well. Imperialism has been such and will be so at all times, but the times also will change with the end of this war. There can be no doubt about that transformation in the vision of nations and races. This dawn of a new era is echoed and re-echoed by statesmen and leaders of all nations at the present time. An amended Atlantic Charter would be the milestone in that happy era. As day follows night there can be not the slightest anxiety about the things that are to follow this war. India and, with her, this little island of ours will be free nations breathing the air of liberty. But the attainment of liberty should be the direct sequence to the development of complete harmony and accord amongst all the communities. The Sinhalese leaders, barring a few, appear to be staunch communalists. And

Sinhalese Communalism in turn gives rise to Tamil Jinnahism which in turn will not bring us liberty.

The sooner the Sinhalese political leaders realise that the one condition precedent to all success to their efforts in the goal of national freedom is the united demand of all communities, the better would be the future constitutional position. There is not a single thoughtful member of the Tamil Community who does not sincerely long for the dawn of freedom in our midst but everyone desires that situation in a fair and just scheme of things and not as some Sinhalese leaders dream in their weakest moments—Ceylon for the Sinhalese. The Tamils are an integral and indivisible portion of this nation as much as the Muslim or the Burgher or the Sinhalese. No one single community can be excluded from the scheme that is to be adumbrated for a political system. The Tamils cannot return to South India nor the Sinhalese to Orissa. Conditions being such, the vision of a single nation of different Communities has to be envisaged and set out in a practical manner. This question has to be solved by statesmen of broad outlook and leaders with a sympathetic understanding of human problems. We have before us the problem and its solution in India where the majority community, the mild Hindu, is prepared to go to any lengths for any adjustment with his Muslim brethren for the happiness and glory of the entire nation. Our leaders should take a lesson from India and particularly the leaders of our major community who are unreasonable and unjust in their treatment of the national question. The Donoughmore Constitution gave them power and authority and they have all these years under that constitution arrogated every power unto themselves, without for a moment considering the privileges or rights of the rest of the population. It is this crass denial of minority rights that has brought us to this pass of Jinnahism on the part of some leaders of the minority communities. Those minority leaders are not to be blamed for this circumstance—all the fault lies on the part of the Sinhalese leaders who had thought of pursuing a policy which in the end helps the third party to continue in his denial of our national demands.

Good government is no substitute for self-government. And no nation is good enough to govern another nation. "I insist" said Abraham Lincoln "that if there is anything which it is the duty of the whole people never to entrust to any hands but their own that thing is the preservation and perpetuity of their own liberties and institutions." The one and only question before us

today is one of national survival. National unity alone can solve that problem. The future lies in the hands of the present generation of our political leaders.

NOTES & COMMENTS

The Jaffna Hospital

IF what a correspondent states in another column is true we cannot find words strong enough to condemn the apathy of the authorities in regard to the Jaffna Hospital. The demand for the provision of paying maternity wards in the hospital has been made more than once, and that insistently, in view of the hardships suffered by expectant mothers who are in need of expert attention in hospitals. We are aware of memorials addressed to the authorities and of deputations, chiefly from the Jaffna Association, that waited on the Health Minister and the head of the Medical Department on this very subject, and of the assurances of early provision to supply this crying need. We are unable to appreciate the indifference that has failed to provide one of the most essential of hospital facilities, in spite of repeated requests from those really interested in the health of the people. We wonder if this indifference is born of the presumption that Jaffnese are clever smugglers and that, true to type, the expectant mothers here would be able, in a like silent manner, to smuggle babies into Jaffna. The premier hospital in the North, one is pained to note, is, in this respect, if not in others, a disgrace and an insult to the people who have themselves contributed substantially towards its establishment. This hospital, we should remind the authorities, is not meant merely to give employment to doctors, but to perform one of the most essential services to the community. Nor is it meant to measure the administrative capacity of doctors who would scrupulously follow, in letter and not in spirit, the rules laid down for hospital administration, regardless of public convenience. We are reminded here of a complaint that has reached us about diet regulations in this hospital. To insist on an orthodox vegetarian patient, for instance a Brahman, to partake of the same dishes as the generality of patients, is, to say the least, a bad rule that does not respect the religious scruples of men. To seek to enforce such a rule with an iron hand, shows a lack of imagination, not to speak of sympathy. Rules are made for man and not man for the rules. We would advise those in charge of the Hospital to treat the patients with greater sympathy and consideration and not to regard them as so many inmates in a prison-house. It is

time the authorities gave serious thought to the most crying need of the Jaffna Hospital—a maternity ward—and provided the same without further delay. An expectant mother in the North is in no way different from one in the South.

People's Depot for Jaffna

PEOPLE in Jaffna would welcome the announcement that the Marketing Department is expected to open a People's Depot at Grand Bazaar, Jaffna, early next month. The depot will be the first of its kind in the North, and will, we trust, be followed by others at important centres in the peninsula. There is a genuine demand for these depots which are likely to discourage profiteering in private shops. The rates quoted by the Marketing Department for some commodities is extremely low compared with the prices charged in the shops at Grand Bazaar and the next step is undoubtedly to open as many depots as are needed in various parts of the island. This would effectively eliminate the profiteer.

Blunt Weapons

IN a recent article Mr. Lin Yutang, the famous Chinese author, warned the British public against the belief that this war could be won 'with nineteenth century psychology and imperialistic politics. The war has gone ahead of us, let us catch up with it.' He urges the examination of the Indian case, not in the spirit of idle and shallow criticism, but in the spirit of active and intelligent participation in the war. At present, however, there is very little of this realistic outlook towards the war in the official attitude towards India.

Mr. Vernon Bartlett's Defence of Britain

We have every sympathy with those who defend Britain against the charge that she is fighting to hold the Empire together. It will be readily admitted by most critics of the British Government that there is something more in the present fight than a mere scramble on the part of the British people to keep what they have got. It is impossible, however, to agree with Mr. Bartlett that, in the case of India, the only obstacle to Indian freedom is the lack of agreement amongst the different communities. The best reply to this argument comes from a Britisher, Mr. Arthur Moore, former Editor of the "Statesman" who, in a recent interview with the press, asserted that a Government which is unable to tackle internal quarrels is no Government for India today. And while we argue about obvious truths and the British public is trying to make up its mind, time passes. That is the tragedy of the present situation,

COLONISATION SCHEMES

Minister Explains New Policy

Addressing the students of the Ibbagamuwa School, in the course of his tour in Kurunegala, the Minister of Agriculture, Mr. D. S. Senanayake, stressed the importance of encouraging food production drives. He explained his new policy of putting colonists on the land in areas where Government Colonization schemes were conducted. It was only after all the work necessary had been done, and suitable homes built, that the colonists would be sent to occupy the lands. In the future that work would not be left in the hands of individual colonists, but would be undertaken by the Government and the new schemes would give a good start to the colonists.

In the event of the colonists being unable to make good with all these facilities they would be replaced by others more deserving.

Mr. Senanayake also suggested the opening of Child Welfare Clinics where pure and good milk could be made available for the children of the colonists.

MORE INSPECTORS FOR PROVINCES

TO ENSURE PRICE CONTROL EFFICIENCY

The Minister of Agriculture and Lands proposes to increase the number of price control inspectors throughout the Island in order to make the price control scheme thoroughly effective.

It is understood that revenue officers have reported to the Food Controller the difficulties experienced by them in their areas in enforcing food and price control measures owing to inadequacy of staff at their disposal. They have asked for more field officers of a type that can operate away from headquarters for considerable spells without immediate supervision.

The present proposal is to place a price control inspector in each chief headman's division in every non-supporting district.

CHITTAGONG BOMBED

New Delhi, Monday.

An official communique today says that enemy aircraft yesterday attacked the aerodrome at Chittagong and some aerodromes in Northeast Assam near the Burma border.

From preliminary reports, the civil and military casualties are known to have been extremely low and the damage small.

MRS. GANDHI NOT DEAD

Bombay, Monday.

It is officially stated by the Government of Bombay that there is no truth in the rumour circulating in some quarters that Mrs. Gandhi is dead. The improvement in her health has been maintained and she is now well.

"WE CAN ROUSE PEOPLE'S IMAGINATION"

MR. RAJAGOPALACHARIAR'S PLEA FOR NATIONAL GOVERNMENT

"I feel that we ought to have our own Government by which only we can rouse the people's imagination. You cannot rouse our people unless you give them National Government. You can bring together all kinds of people, people with big names, but so long as there is no National Government, it is of no use", observed Mr. C. Rajagopalachariar in his address last week to a large and distinguished gathering at the Prince's Restaurant, Grand Hotel, Calcutta. The meeting was held under the auspices of the Conciliation Group.

Mr. Rajagopalachariar said that he did not like what was going on, or what was sought to be done. This was, in his opinion, not for the good of this country.

"India Would Be Free After the War"

They all felt the urge to be free but nobody seemed willing to free them and the people, therefore, were in a state of impatience and bitterness. Mr. Rajagopalachariar believed—he had no doubt in his mind—that at the end of this war the Indians could not be kept as a subject nation by the Britishers. He, however, warned the audience not to confuse this with trusting the Britishers might or might not be trustworthy but that the country would be free at the conclusion of the war, the speaker had no doubt that India would be free and would not remain a subject nation even though Britain continued to be ruled by people who did not want to give freedom to India. Whatever their intention or desire might be he had not a shadow of doubt in his mind that the country would be free and the nation would be a free nation. That was his conviction.

"If you share this conviction with me you will see why I object to this present programme. If you have the same faith why should we do anything destructive now? We do not propose to depend on Britain. We do not propose to wait on their pleasure—we shall be free on any account. And how long do you think this war will go on? Do not imagine that this war will go on for a very long time as it is going on. In this war attrition is so terrific and the net deficit balance every month between what is wasted and what is produced is so great that it cannot go on for a long time. It is bound to come to an end and it will end soon."

The Japanese Menace

Had the war remained confined to the Western Hemisphere or to a remote part of the world he would have counselled the people to wait till the end. But, literally the war had come upon them. If they were bound to be free, was it right to lose it in the interval and have to wait for another hundred years? If they lost their country to Japan they had to develop new technique, new methods against the new Government. It would take time and long trials

and tribulations would have to be gone through. If Japan came they stood to lose. They, therefore ought not to allow Japan to take hold of India. These acts of destruction, in the opinion of the speaker, were an invitation to Japan.

Proceeding, Mr. Rajagopalachariar exhorted his audience to compare the achievements in the sphere of law, culture and civilisation of the Axis Powers with those of the United Nations.

Even hundred per cent Congressmen, he asserted, had times without number emphatically declared that relatively speaking, the United Nations' side was the better from this point of view than that of the Axis. Since Allied side was the better one, if they were willing to help they must support not the Axis stand but the United Nations.

Confidence In Allied Victory

Looking at things from the standpoint of those who wanted to back the side which was likely to win, Mr. Rajagopalachariar thought that the Allies would win the war. There was no doubt that military organisation of the Axis was strong, their regimentation perfect, their discipline exemplary and they had the diabolical instinct to know exactly to do the right thing at the right moment. Yet, he believed, leaving aside the smaller nations, the resources of England and America, hoarders of wealth, were more lasting and in the war of attrition the resources would ultimately tell.

Undoubtedly, Mr. Rajagopalachariar went on, Indians nursed bitter memories but for that reason they should not do things like mad and foolish people.

The Congress Stand

They all wanted to defend their country. Congress shouted sincerely for it. Those who doubted their sincerity were themselves insincere. Congress shouted that they must have a share in the responsibility of defence not for the sake of luxury or splendour of it. They wanted the responsibility of defence, at least the association with defence, to be absolutely plain, concrete and tangible, because they wanted to improve the strength of this defence.

How they were going to do it? What was the weak point? It was plain to everybody that the civil population in this country was not interested in this war. It had been admitted by the British Government that the Congress was a strong body, very popular, dangerously popular. It was obvious that in order to win the war one should have wooed the Congress whether one liked it or not. But the Congress was not a difficult girl (laughter) She wanted it but she was refused. A very foolish attitude was taken towards the Congress. The Congress said, "We do not want to disturb the arrangement. You keep it to carry on, but enable us to tell the people that this is our own Government, our own war and our own troubles and tribulations." That was the issue on which they broke. The British Government

BOYS' TECHNICAL TRAINING CORPS

Supplementary Vote Sought

Supplementary provision in nearly four lakhs of rupees will be sought by the Minister of Communications and Works (Col. J. L. Kotelawala), when the State Council meets next week, for the Boys' Brigade which he proposes to establish.

It is understood that the Board of Ministers have approved of his scheme and authorised him to introduce a supplementary estimate.

The proposal is to recruit a few hundred lads between the ages of 16 years and 18 years and train them as skilled operators in the Engineering Production Department as more man-power is necessary for the maximum working of machine tools.

The unit will be called the Ceylon Boys' Technical Training Corps and its members will be given a short-term training in the Technical College rounded off in the workshop which is proposed to be established for the Corps.

Another big item that is likely to come before the State Council next week is a supplementary estimate for Rs. 117,000 to meet the expenses of the new Department of Textile Control. Of this amount personal emoluments total Rs. 99,000.

said, 'No' to that. They made all sorts of speeches to show that it was the Congress which made a settlement impossible but the Indians knew that it was not true. There were lots of people in England and America who did not know as much as the Indians knew. They knew very well that if the Congress had been helped a little by the British Government a settlement would have been completed in the beginning of this year and the Indians could have their own Government. In that event, instead of addressing a meeting of this nature, Mr. Rajagopalachariar would have asked the youth of the country to enlist in the Air Force, Army and the Navy. It was not done because there was suspicion and distrust.

Need for National Government

Proceeding Mr. Rajagopalachariar said that many well-meaning Englishmen had asked him why should they now struggle to get a National Government, if they were convinced of freedom after the war. Why they did not allow *status quo* to go on? They asked these questions because they did not understand the psychology of the people. Even Mahatma Gandhi and Pandit Jawaharlal, the speaker pointed out, and certainly other people working in the Congress and National parties, knew that they could not convince the people that this war was their own war unless there was some form of Government to reduce the racial bar, the discrimination, the arrogance, all the incidence of foreign domination, to reduce those to a minimum so that people could see what really was going on and feel that it was their own war, it was their own Government. They must feel like that. It was no exaggeration to say their Jawaharlalji almost went down on his

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SOME NOTES ON THE BHAGAVAT GITA

(BY A SCIENCE GRADUATE)

(Continued from our issue of 22-10-42)

Inappropriate Translations

It is inappropriate translations like the one we have noted above that give rise to confusion and mislead innocent readers. The misapprehension in this instance was obvious. But there are some other verses in the Gita which (as they appear translated) it is not equally easy to reconcile with Sri Krishna's line of thought. One such passage is verse 7 of this chapter, which appears translated as follows: A portion of Mine own Self, transformed in the world of life into an immortal spirit, draws round itself the senses of which the mind is the sixth, veiled in matter.—We do not know if the translation here is literally correct or not, but whatever that may be, it certainly does not conform to the spirit of Sri Krishna's teachings. The first point that strikes any thinking student is that we cannot speak of a portion of the Paramatma or God as if it were a substance having length and breadth and thickness and divisible into parts. This point may however be passed over as we cannot in our present limited state of existence form any idea of God who is beyond the reach of thought and word without forming some sort of mental or sensory picture of Him, and all pictures and images including even the most psychological ones have extension and are therefore divisible. But when it is said that this portion is transformed into a Jivatma we are set a thinking. Can it be that the blessed Lord who seems to be a protagonist of the Sankhyian doctrine of Sat Kariya Vadam, also subscribed to the transformation theory, Parinama Vadam which says that the changeless God gets changed into the world of sentient and insentient being?—It is clear that he did not promulgate what is called the illusion theory or Vivarta Vadam. Amongst much else of dissimilitude, the careful student will notice that the most familiar and favourite analogies of the snake in the rope, the silver in the mother-of-pearl, &c, of that school of thought are conspicuous by their absence in the Gita.—Can it be that Sri Krishna advocated the Parinama Vada theory? There are many passages in the Gita which say that once a man attains Brahmahood he does not return to the ocean of births and deaths. Look at the verse just preceding the one we are dealing with. Verse 6 reads: Nor does the Sun lighten there, nor moon, nor fire. Having gone thither they return not. That is my supreme abode.—If the liberated man does not return to the toil and moil of this life on earth, how much more impossible is it for the immaculate and ever-free God (or even for a portion of Him) to get entangled in the meshes of this worldly net? It cannot therefore be that the blessed Lord propounds the transformation theory. We have to look elsewhere in the Gita to solve this apparently inconsistent passage. In chapter IX we read: All beings enter my lower Prakriti at the end of a world Kalpam. At the beginning of a new Kalpam I emanate them again. Hidden in Prakriti which is mine own, I emanate again and again all this multitude of beings, helpless, by the force of Prakriti.

Nor do these works bind me, enthroned on high, unattached to actions. Under me as Supervisor, Prakriti sends forth the moving and the unmoving. Because of this, the world revolves (verses 7 to 10). Here then is the key to the solution of our problem. The world of sentient and insentient beings have their resting place, (—pardon for the use of the word 'place', we have no other way of expressing our thoughts in language in the present limited state of our being,—) they have their resting place in God at the time of dissolution (or involution) and they are shot out from where they got dissolved at the time of a fresh creation (or evolution). It is clear therefore that what Sri Krishna had in mind is exactly the same idea as what our Lord Meykandan gave expression to in the words: ஒருங்கி (யினின்றும்)..... உனதாம்; ஒருங்கிய சங்காரத்தினால் உற்பத்தி இவ்வை என்றது; and இவயித்த மன்னில் இவயித்த ஆம்.

We wish to reiterate here once more what we have often stated here and elsewhere *ad nauseam* that words have no cast iron significance and have to be interpreted according to the context and not too literally and parrot-like like the great goose (Paramahansa) of a certain oriental scholar. Otherwise we are sure to be landed in absurdities and apparent contradictions even in the most highly revered and authoritative treatises brought out by the most gifted and spiritually advanced saints. We have tried to understand the controversial verse referred to in the preceding paragraph in the original text with the aid of some students of Sanscrit. The original reads as follows:

Mama eva amsah jivatloke jivabrutah sanatanah Manah shastani indriani Prakritistani Karshati.

Even a cursory reading of this slogan shows that the second of the two offending words 'portion' and 'transformed' appearing in the translation does not appear in the original but has been introduced to fill an ellipsis. (—Lest we be misunderstood we hasten to remark here in justice to the translators that the genius of the Sanscrit language being quite different from that of English the filling in of gaps here and there is indispensable to make translations intelligible—All that we suggest here is that an inappropriate word has been introduced.—) With the disappearance of the word 'transformed' one-half of our difficulty vanishes. Now as regards the other word 'portion' we note that the corresponding word in the Sanscrit is 'Amsah'. Surely this word has more meanings than one. When, for instance, a man exhibits qualities generally associated with women, we say that he is or partakes of 'Stree-Amsam, or feminine nature, and a virile woman is spoken of as being or partaking of 'Purusha-amsam' or manly nature. An alternative translation of the above verse if it is to be in consonance with the general trend of Sri Krishna's teachings would therefore appear to be:

The Jivatma, immortal, of My nature verily, moves about in this world of life endued with the senses of which the mind is the sixth, rooted in Prakriti,

or something like this. Not only do

"WE CAN ROUSE PEOPLE'S IMAGINATION"

Continued from page 3

knees before the British agents on this point. He said, "I agree that the Axis should be defeated and I agree that we shall have freedom; but I tell you I cannot go to the people, ask them to suffer, burn their houses, destroy their lives unless you create a tangible form of national government which I can honestly tell them is our Government." Pandit Jawaharlal asked the British agents to relax their obstinacy and concede this point. The British Government, Rajaji continued, had got hold of the private proceedings of the Congress Working Committee and they only saw the confirmation of this point.

Mr. Rajagopalachariar would make bold to say that Lord Linlithgow had conspired with those who had started the present movement of the Congress (apart from the). "No claptrap, I say most sincerely. It is no mere rhetoric."

"I feel in my heart of hearts that the obstinacy of the British has ruined the fair prospect of the country, the fair prospect of war in this country. It is a conspiracy—deliberate and unthinking conspiracy. I feel that we ought to have our own Government on my by that we can rouse the people's imagination. You cannot rouse our people unless you give them National Government. You can bring together all kinds of people, people with big names, but so long as there is no National Government it is no use."

our difficulties disappear here but even the 'veiling in matter' is gone and becomes 'rooted in Prakriti', i.e. born of or evolved out of their material cause Prakriti. Predicates common to God and the soul are that they are both immortal, both of the nature of intelligence (chit), &c, though the latter are of a lower order of intelligence than God, as is most beautifully brought out in the following and other verses of Siddhiyar:

சிவன் சிவன் என்ற இரண்டும் சித்த ஒன்றும் என்றால், சிவன் அருட்சித்த, இவன் அருள்சீசேரும் சித்த, அவன் தான் பவம்கேடு புத்தி முத்தி பண்ணும் சித்த, அவற்றில் படியும் சித்த அறிவிக்கப்படும் சித்தம் இவன் தான், அவன் தான் அறியும் சித்த, ஆதலினால், இரண்டும் அணைந்தாலும் ஒன்றாக த அகலியமாய் இருக்கும், இவன் தானும் புத்தியும் சித்த, இவனானும் புத்தி, இது அசித்த என்றால், அவனுக்கு இவனும் அசித்த ஆமே.

If because God and soul are both of the nature of intelligence (chit) it is asserted that both are identical, (we deny this as) God is the Gracious chit while the soul is the chit that receives the Grace, God is the chit that brings about creation, dissolution, enjoyment and liberation while the soul is the chit that is subject to all these vicissitudes, God is the self-knowing chit while the soul is the chit that knows when taught. Hence even if the two coalesce they do not become absolutely one but remain Ananuiyam (literally non-foreign) or inseparable. (This is something like) the soul and its Buddhi-tatvam (mind) being both said to be intelligent. If it is said (that the analogy does not apply as) the mind is Achit (non-intelligent), the soul too is Achit in comparison to God.

(To be continued)

Letter to the Editor

MATERNITY SECTION IN JAFFNA HOSPITAL

Sir,—I wish to bring to your notice an extraordinary situation in the Civil Hospital, Jaffna, which I dare say you would not find in any Provincial Hospital throughout the Island. The state of the Maternity section of this Hospital is a disgrace to this Island. There is no accommodation for the number admitted and the poor women are herded like cattle and this at a time when what they need most is comfort and rest. There is another point I wish to bring to your notice and that is there is not room for a paying patient in the maternity section. At least this is what I was told when I inquired at the office some time ago. Surely this is a state of affairs which a self-respecting public should not tolerate. Everyone knows that only the very poor seek treatment in the non-paying sections in the Jaffna Hospital. The vast majority are accustomed to a certain comfort and somehow or other scrape the necessary money to enter the paying ward. Surely is the premier Hospital for the North to be debarred to the large majority of the mothers of Jaffna? And what has happened to the paying room that was available some time ago? These are days when cars are scarce and petrol scarcer till and I know the difficulty personally in trying to get a car when I had to rush my wife to Inuvil Hospital when I was told that there was no paying room for confinement cases in the Jaffna Hospital.

Another matter I want to mention here. The period of confinement is the most trying time for a woman and it is then that she needs all the comfort and encouragement, and it is at this time that she should have some near relative—mother or sister—close at hand, during confinement and shortly after. But I understand no such concession is ever allowed. In fact a friend of mine tells me that once when he asked the Medical Superintendent permission for his mother to stay a day with his wife who was then in Hospital for confinement, he showed much genuine alarm and resentment. When would officers in responsible posts realise that rules are made for men and not men for rules and that rules should be interpreted with commonsense if not sympathy.

I have been a frequent visitor to the Hospital during his predecessor's tenure of office and I can say that he was more discriminating in applying the rules but I dare say the Hospital was not run less efficiently as the public can testify.

I hope, Sir, you will wield your powerful pen to see that at least four paying rooms are made available to expectant mothers in the Jaffna Hospital. You can rouse our somnolent Council Members to the needs of Jaffna. The authorities seem to consider that anything is good for Jaffna. See, for example, the miserable accommodation that is provided at the Jaffna Station. Such conditions would not be tolerated for a moment in the South, but anything is good for us and anything might be done in Jaffna because our leaders are Rip van Winkles.

Yours etc,
A TAX-PAYER.

AXIS SNARES FOR INDIA

A CAMPAIGN OF LIES

The Axis radios are never tired of parading what they call their sympathy for India and Indian 'independence.' They are talking of 'India for Indians' and India's 'Golden Opportunity,' in order to bring about the chaos and disruption so necessary for the achievement of their nefarious design.

Over a dozen transmitters in Europe and East Asia try their best to engineer, prolong and intensify internal disorders and sabotage in India. A constant ferment of unrest is the enemy's ideal and all efforts for compromise and settlement are derided.

Thus while Germany's stooge radio operating from Hamburg, but characteristically miscalled 'Azad Hind,' (Free India Radio) advises Indians to bring war production to a standstill, another German radio station the 'Indian National Congress' belittles the efforts of a handful of admirers of the British Government and obscure men who are striving to bring about a compromise between the British and the Indians.

Japan, of course, if she is to be believed, was always friendly to all Asiatic countries, particularly India.

"We would like to tell you," declared a Japanese commentary in Urdu, "Japan never had, nor will have, any evil designs on India."

But the meaning of Nippon's language becomes abundantly clear by recalling Tokyo's broadcast in Chinese. Said this Jap radio: "During the past five years of the incident Japan has not regarded the Chinese people as her enemy."

Jap Aims

Japan and her other Axis co-partners if crime may have plenty of sugar coated phrases for the Indians but these mean nothing.

Tokyo itself is our authority for this statement. In a most revealing broadcast from Tokyo the Japanese told their own people that a move for immediate independence in India sponsored by Japan 'will greatly weaken not only England but also America and Chungking.'

And what about India's place in Japan's exclusive "Prosperity Sphere?" This is what a Berlin broadcast told the Germans quoting directly from a Japanese newspaper.

"The conquest of India and Australia is an indispensable condition for the setting up of the New Order in Asia."

Admiral Hiraide further clarified the point in another paper: "We must bring India and Australia completely under our control."

Having discovered what the enemy really wants and what status India is designed to have in his "living space" it is instructive to study his method.

These are to spread confusion and work for civil war to prevent a settlement at all costs, and to sow seeds of dissension between India and her friends.

Not deterred by the fact that Indian recruiting figures during the months that the Axis hate-propaganda has been at full blast have established new records, Indian

audience are continually asked. "Can any sane and self-respecting man think of joining the British Army? Is it not an insult to yourself and your nation?"

And they hope to create confusion by spreading stories such as "Further troops have arrived from the United States. These include coloured detachments. So India's old civilization is to be outraged by the presence of these barbarians"

Threat Technique

Perhaps the most significant part of the Axis game is to see to it that there is no settlement between Britain and the Indian parties.

Whoever has worked for understanding between the two has fallen foul of the Axis. Sir Tej Bahadur Sapru and Dr. Jayakar habitually come in for abuse and lately Dr. Mukerjee has had his fair share.

Now that the Congress programme seems to fit in with the Axis plans, there is nothing but praise for Congress leaders. But this was not always so.

It was on January 5, 1942 that Rome in a Hindustani broadcast declared "Gandhi and some other Congress men are pleading for aid to Britain against the so-called aggressors.... Are they not ashamed of talking in this manner? Thousands of Mahatma Gandhi's can be sacrificed."

The threat technique was forcefully illustrated on April 6, 1942 when Tokyo feared that Sir Stafford Cripps was close to success.

So, simultaneously with the bombing of Vizagapatam and Cochinada, Tokyo exclaimed "Japan is anxiously waiting for your decision this way or that; she cannot afford to lose time..."

"Divide and Conquer"

The most sinister, and at the same time, the most discredited weapon in the Axis armoury is that of "Divide and Conquer."

Attempts to divide India from Britain and U.S.A. are pitifully common but the Axis does not stop there. She even hopes to sow seeds of discord between India and Chungking.

On July 20, 1942 Tokyo's English broadcast deliberately represented the Chungking paper "Ta Kung Pao" as saying "Britain will do well to give only nominal independence to India."

On the same day, however, German propaganda was engaged in the task of enlarging upon disagreement between Chungking and London.

The German people were therefore told "What leading Chungking circles thought about British Colonial policy is clearly proved by the 'leader' of the influential paper 'Ta Kung Pao' which advocates India's independence."

So the Axis has but one purpose: the subjugation and enslavement of India. When Saigon says "Refuse to co-operate with the Government in any way" and Singapore shouts "Follow your movement," India is aware that she is asked to commit suicide. (Ceylon Review)

NOTICE

I, Subramaniam Retnasingam of Pungudutivu, Jaffna, do hereby give notice that I intend applying to be admitted as a Notary Public to practise in the Tamil Language in the District of Jaffna.

Pungudutivu, S. RETNASINGAM, 21-10-42.

(Mis. 138, 29-10-42)

CO-OPERATION AMONG WOMEN

INCREASE IN SPECIAL SOCIETIES

There are women members in many credit societies, but special societies for women have also increased says the Registrar of Co-operative Societies in his latest Administration report. There were 71 such societies at the end of 1941-42. They include 50 Thrift societies, several Paddy Hullers societies, four Better Living societies, a Potters' society, two Poultry societies and a Weaving society. The time is becoming due for the appointment of sub-inspectresses or female supervisors to attend to the supervision and instruction of women's societies.

The Lanka Mahila Samiti Association too has asked for the assistance of the Co-operative Department in conducting the Mahila Samiti Movement. There is a representative of the Department on the Association and the Department has suggested to the Association that Mahila Samiti might be organized as Co-operative Better Living Societies. One Mahila Samitiya was converted into a Better Living Society last year.

The number of supervising Unions has increased to 59 (N. D. 15, C. D. 11, W. D. 19, S. D. 14). Several of them tended to remain inactive, but in general they did good work in looking after the movement within their respective areas and in assisting the Department in the organization of societies. The number of societies affiliated to the Unions is 868.

The Northern Division Co-operative Federation maintained its usual standards of efficiency. Its income from audit levies for 1941-42 was Rs. 5,777 (the general rate of levy was half per cent. of the working capital) and it received a grant of Rs. 4,800 from the Registrar. It maintained a staff of 11 sub-inspectors during the year.

A staff of 44 sub-inspectors was maintained during 1941-42 out of the contributions made to the Supervision and Audit Fund by the societies of the Sinhalese Divisions. The rate of levy was six per cent. of profits from all societies.

SUPPLEMENTARY VOTES IN URBAN COUNCILS

Continued from page 1

have evinced a keen desire to serve the local inhabitants so that the benefits may be direct and tangible. Maternity and Child Welfare work has made good progress in several towns. Slum Clearance and Housing could only go a little way on account of the cost involved. The provision of Radio music at Esplanades and in open spaces is on the increase. Parks and playgrounds have been improved and equipped with playing materials.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Held at Point Pedro

Testamentary Jurisdiction No. 185/P In the matter of the Estate of the late Annappakkiam wife of Thambiah Nallathambiy of Thondamanar Deceased. Veluppillai Thuraiyappah of Thondamanar Petitioner.

Vs.

- 1. Saraswathy daughter of T. Nallathambiy
- 2. Maheswary daughter of T. Nallathambiy both of do
- 3. Kadirgamar Ramaswamy of Thondamanar

The 1st and 2nd Respondents are minors appearing by their guardian ad-litem the 3rd Respondent

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Annappakkiam wife of Thambiah Nallathambiy coming on for disposal before L. W. de Silva, Esquire, Addl. District Judge, on the 23rd day of October 1942 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 23rd day of October 1942, having been read: It is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 20th day of November 1942 show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of October 1942.

Sgd. L. W. de Silva,

District Judge

(O. 67, 29 & 2-11-42)

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WRITE NOW FOR FULL PARTICULARS TO:

"INDRA VASA"

HOSPITAL ROAD, JAFFNA.

R. WIJAYA INDRA

AGENT.

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

MY DEBT TO INDIA

Continued from page 1

lady's elephants was provided for out of charity.

India's Generosity

India's generosity to the people or to the animals they love is boundless and I respect India for it. I like to remember, especially in these lean times, that if ever I was penniless myself I could go to places that I know all along the Ganges and down as far as Cape Comorin. Well; I certainly would not find any rich food or clothes, but I would get warm friendship and good conversation and sunshine and laughter and leisure to enjoy such things. Especially leisure—that is a great part of my debt to India, that I had time to think and the space to wonder as I pleased.

I lived my life more slowly and simply than we do in the west, and my life, by the way, lay chiefly amongst Moslems, not Hindus. Up north, in Peshawar, there are still some of the friends of my youth, such as Nain Shah and Akman from Peshawar—they are grey beards now, and fathers of families.

This world of the North is very, very different from that of the centre and the South of India, but I look forward just as much to seeing Peshawar again as I do Benares. Peshawar—the very word conjures up to me the good fellowship I knew in my regiment, and the hawks and the grey hounds and the jagged hills of the frontier, and those marvellous winter mornings in the Punjab, when it is so good to be alive!

Joy of Life

Looking back on those days I feel that our civilization in England lacks something which India still keeps in her secret heart—it is something precious, something that we are missing in our complicated hurried lives. In the clamour and confusion of our cities I often wonder whether our people can possibly understand the joy of life as well as the Indian peasant does, lifting his eyes from the plough to see the Himalayas or the dark clouds of the monsoons.

Of course, we have great art in Europe as they have in India, but to me, personally, because I spent my youth in the East, there are master-pieces of nature and of man there which have a special place in my heart. For instance, the view of the Himalayas at dawn—he who has once seen eternal snows, turning to pink and to crimson, will always want to see them again before he dies.

Then there are the human master-pieces; such as the Taj Mahal—that marble shrine of a Moghul Empress, into whose building went so much of love and skill and wealth from both Hindu and Moslem India. I saw the Taj Mahal first when I was young. Now it is an old friend, whom I have known for 30 years in my lights and moods.

When I see it again it will be a symbol of victory—of man's triumph over despair and disillusionment and evil. So I will end with the Taj—that is my chief

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 34.

In the matter of the estate and effects of Kanagammah wife of Sinnathamby Velautham of Urumpiray Deceased.
Sinnathamby Velautham of Urumpiray Vs. Petitioner.

1. Saraswathy daughter of Velautham
2. Velautham Nadarajah
3. Velautham Palasingham
4. Velautham Padmanathan
5. Velautham Palasubramaniam
6. Velluppillai Chelliah 1st to 5th Respondents are minors appearing by their proposed Guardian-ad-litem the 6th Respondent all of Urumpiray Respondents.

This matter of the Petition of Sinnathamby Velautham the abovenamed Petitioner praying for appointment of Guardian-ad-litem and for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. C. Thambyah, Esquire, District Judge, Jaffna on the 10th day of September 1942 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 13th day of July 1942 having been read. It is ordered that the abovenamed 6th Respondent be appointed as Guardian-ad-litem over the 1st to 5th minor Respondents for all the purpose of this action and that the abovenamed Petitioner be and he is hereby declared entitled as widower of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless the Respondents or any other person or persons shall appear in person on or before the 6th day of November 1942 and show sufficient cause to the contrary.

Jaffna, this 26th day of September 1942

Sgd. G. C. Thambyah
District Judge

(O. 66. 26 & 29-10-42.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 33

In the matter of the estate and effects of Annamah daughter of Chellappah of Navaly Deceased.
Chellappah Senathirajah of Navaly North presently of Brown & Co., Hatton Petitioner.

1. Nallamuthu widow of Chellappah
2. Kandiah Appathurai and wife
3. Thaialnayake all of Navaly North Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. C. Thambyah, Esquire, District Judge, Jaffna on the 4th day of September 1942 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 4th day of September 1942 having been read. It is declared that the Petitioner is the sister of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person or persons shall appear in person on or before the 6th day of November 1942 and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna This 26th day of September 1942

Sgd. G. C. Thambyah
District Judge

(O. 65. 26 & 29-10-42.)

debt to India. I look forward to standing before its white splendour again. I am grateful to the craftsman who built it and to the land in which it shines as a light from heaven, reminding one that one day beauty will redeem the world.

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