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NO 87

TOLERANCE OF THE HINDU MIND

A CULTURE THAT LEADS TO HIGHER IDEALS

The philosophy of Indian culture is the corrective to the ills of our age and hence its message is topical. It is a failure of perspective to listen to the voices of the Greek masters Plato and Aristotle, and of European thinkers like Spinoza, Kant, and Hegel, and not to the sages and seers of India. Indian culture is essentially spiritual in its objective. The greatest intuition of the spiritual seers of India is the unity of all life and existence in the ultimate Reality, the Brahman or Atman, which is the truth of all existence, its ground and goal, and the core of man's inmost being. The *Svetasvatara Upanisad* says:

'The one God, hidden in all beings,
All-pervading, the Inner Soul
of all things.
The Overseer of deeds in all things abiding,
The Witness, the sole Thinker, devoid of qualities'.
Attaining it, is the highest good, the uttermost freedom, and the manifest destiny of man. It is the end of man's evolution, the purpose of his life—(*purusat na param kin-cit sa katha sa paragatih*).

Matter of Experience

Spiritual realization is a matter of experience and its truth is self-certifying (*svatah-siddha* or *svatah-pramana*). We cannot have it at second hand for it is intuitive and not intellectually realised. Religion is a matter of personal experience (*svanubhuti*). Creeds, dogmas, scripture, symbols, and institutions of religion are merely its instruments. The experience of spiritual seers is explained in intellectual terms to us. The different creeds are the several intellectual formulations according to different temperaments and expressed in the psychological idiom of the author and the age. The voice is one, the echoes are many. Spiritual experience is progressive and open to all who make a ceaseless effort. The Spirit being conceived under different names, its ultimate nature is not rigidly defined as in dogmatic religions, but stated in clear, non-dogmatic terms.

Universal Acceptance

The sages of India have declared, 'The Real is one,

but men call it by many names, imagine it in many ways (*Ekam sat, viprah bahudha vadanti*). Also: *Ekam santam bahudha kalpayanti* and *Ekam jyotih bahudha vibhati*. Such a broad formulation of the religious ideal has been responsible for the characteristic of the tolerance and universal acceptance of the Hindu mind. India has been the home of all religions. This attitude of tolerance and acceptance is not anything artificial but is bound up with Hindu religion; it is an article of its faith. It is this attitude that makes for the progressive, scientific, and rational nature of Hinduism and its universalism. The Hindu mind admits of a 'graduated scale' of interpretation from the most impersonal to the most personal. It does not condemn in harsh terms the religion of the average man and his conceptions, but leads him on to higher ideals and deepens and vitalizes his faith. The Indian mind is conscious of the complexity of human nature. Men differing in their psychological dispositions of the Deity. The *Siva-Mahimna Stotra* says.

'As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

Absence of Totalitarianism

The Hindu mind recognizes a plurality of the manifestations of one and the same Spirit. The entire absence of spiritual 'totalitarianism' is responsible for this rich variety in the Hindu pantheon.

The seers of India did not reduce the rich content of religious life into an empty single formula in the name of philosophical reason. They purified religion by making it subserve the Spirit. They held the opinion that rites, vows, ceremonies, modes of worship, ways of sacrifice, and various institutions are as instruments helping us in attaining spiritual realization. According to Hindu sages, religion becomes a reality when it

Anaicoddai Community Centre

At a general meeting of the above society held at the Anaicoddai A. M. School Hall on Thursday the 7th February 1952 with Mr. C. Chundharampillai in the chair resolutions requesting the provision of a dispensary, a maternity home, industrial school, a central market and a stud farm for Anaicoddai were passed unanimously.

Mr. M. R. M. Jabaratnam spoke on the need for agricultural education and expressed his readiness to be of assistance to the society in all social activities. Mr. P. Ambalavanar Ayurvedic Physician speaking next dwelt on the benefits of a balanced diet.

Mr. T. Markandu proposed a vote of thanks.

answers to the complete spiritual needs of men, not if it intellectuals of society. It must have a hope for all and respond to the needs of the entire man.

The Supreme Law

Freedom is the supreme law of spiritual life. Not only 'all things that have been rightly said by all prophets are ours' but all roads lead to Rome. Indian culture looks upon other faiths as the fellow-seekers of Truth and hence is not for aggressive propaganda or conversion. The Hindu is not for active proselytism but for the deepening of others' religion. Hence we do not have in India the religious wars characteristic of dogmatic theologies.

Broadly three methods of God realization are indicated—the way of knowledge, the way of devotion, and the way of work—depending on temperament, but all leading to the same goal. Each individual is given a definite way of life suited to his temperament and abilities, but all are expected to keep up a general morality which insists on the following virtues: non-killing, truthfulness, non-stealing, continence, and non-receiving (of gifts etc.). The *Yoga-Sutras* of Patanjali lay down these as the universal great vows (*saru-bhauma-maha-vratam*) that are to be practised by all irrespective of time, place, purpose, and caste rules. Besides this, every individual is assigned to a caste which is determined by not his birth but his qualities and tendencies. He has to observe the laws and duties of his caste. The fourfold caste

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THE POTENTIALITIES OF THE GAL OYA SCHEME

(BY E. P. RASIAH)

INSCRIPTIONS here and there deciphered by Epigraphists disclose the fact that as early as the 3rd century B. C., people here had knowledge of conserving water in reservoirs or tanks and of the cultivation of paddy by means of irrigation. During the time of Tamil and Singalese Kings, Ceylon was reputed to have possessed such an advanced system of Irrigation that Ceylon was known to have been self-supporting in the matter of food. Evidence of this could be found in the *Mahavamsa* where reference has been made to tanks such as Mahakandiya, Diga-Vapi, Pallang-oya, and artificial lakes like Kondavattavan Kulam, Amparai and Irakkamam Kulam, in and around the Gal Oya area. These indicate the methods, though feeble yet practical, employed by our ancestors in the ceaseless battle they waged against drought and famine. They had in their own antiquated way attempted to harness Nature and store whatever quantity of rain-water they could, for purposes of irrigation and cultivation, and forcing unkind Earth to yield in plenty their needs. Later, however, expert agriculturists called Vanniaks had come down from India and introduced such new methods of irrigation and cultivation that the lands yielded several-folds and the Gal-Oya-Valley had, as early as the 6th century A. D. earned the appellation of "Granary of Eastern Ceylon" yet we have to look to foreign countries now for our food!

With frequent internecine quarrels and foreign invasions, these tanks came to be neglected and the then irrigation system went into a state of dis-repair if not disuse; but, with the advent of the Dutch and then the English, "piece meal attempts had been made to repair the tanks and remedy the conditions but none had permanently succeeded."

About 1935, a Director of Irrigation had the foresight to visualise in what was known as the Pattipola-Aar Scheme, the possibility of damming up the Gal-Oya about the present spot and bringing in to being "Ceylon's biggest Tank". He also hoped, by so doing, devastating floods could be checked if not prevented, large quantity of water could be stored and

supplied to cultivators during drought and thereby more acres of land brought under food production.

Accordingly in 1937, reconnaissance and exploratory Surveys were made of this inhospitable and inscrutable Inginiyagala under very trying conditions and useful data in the form of levels and contours jotted. There the activities came to a standstill, as it were.

It was however left to Independent Lanka's Free Government, undisturbed by outside interference, to push forward this scheme pregnant with unlimited potentialities for land development, colonisation and food production. In November 1947, under an Act of Parliament, the Hon. the Minister of agriculture set up "The Gal Oya Development Board" with authority to establish within its area of operation—that portion where lie the tea estates of Dehigala, Roberry, Ele-mana and Dunedin reaching Eastward almost up to Batticaloa on the East coast and as far south as the Heads of Komari—the maximum number of families of Ceylon Citizens that the area can carry, at a reasonable standard of good and comfortable living conditions and generally to promote agricultural and industrial development and the economic and cultural progress of these citizens."

Dam

Accordingly this Board went into action. Messrs: Morrison Knudsen of San Francisco, an American firm of Engineering contractors came in and acting under the direction of this Board, has nearly completed this stupendous job, one year ahead of schedule. The 62 miles long river, Gal Oya, has been harnessed by building up a dam right across the valley lying between Inginiyagala and Wadinagala Rocks, to hold up in a reservoir, the rain water which had been hitherto wasted in floods.

"The colossal Earthen Dam is 3600 ft. long, 154 ft. high and 800 ft. wide at the base and 30 ft. at the crest". It is so wide that two lorries could go abreast in ease on this crest. "About 5000 million cubic yards of earth were needed for this purpose. A thousand men working

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Hindu Organ

TUESDAY, FEBRUARY 26, '52

Treasure These Thoughts

O Sweet Harmony! Dwell
in the hearts of all workers
O Peace! Pervade and
permeate all hearts
O Dictators, O Premiers,
O Secretaries
Unite, co-operate, enquire,
know the source,
Disseminate Peace, stop
all conflicts.

FIGHTING SHY OF PROHIBITION!

TIME WAS WHEN POLITICAL apprentices had to do temperance work as their prescribed job. Advocacy of abstinence from alcohol enabled many a politician come to the lime light. More than that, in the dark days of forgotten 1915 the youthful campaigners against the demon of drink came into unpleasant conflict with the then Imperial Government. However, the event had proved to be a blessing in disguise judging by subsequent developments. For the freedom movement made its formal appearance soon afterwards.

Decades have fast disappeared but *drink* has not lost, even by an infinitesimal fraction, its demoniac nature. In inverse proportion to the speedy springing up of political parties and the awakening of the sense of self-dignity, the temperance movement has lost its tempo and has become nothing more than a pastime of the idealist. In the North the old order of the tavern system had yielded place to the new order of 'toddy at the tree side' with the result that where one toddy tavern existed in the good old days, a hundred exist today but unhampered by governmental regulations and in an undefined manner. What is worse is that where the old order paid scrupulous attention to the location of taverns, today these improvised taverns spring up anywhere and everywhere there are palmyrah palms be they in the neighbourhood of places of worship or in close proximity to halls of learning.

Political leaders dare not preach prohibition for according to them a de-

UNSHAKEN FAITH IN THE ETERNAL TRUTH

Elimination Of The Ego-Sense

ATMAN is ever identical with Brahman. So there is no difference between self-knowledge or Atma-Jnana and Brahma Gnana. Bliss is the very nature of the Self. To forget the Self and to think 'I am ignorant' or 'I do not know' is Ajnana. When such thoughts arise, one should question to oneself: "Who is it that thinks 'I am ignorant'?" It must have a source and that is the heart. So the right way is to look within oneself and concentrate, purify and melt the mind in the heart by constant repetition and meditation on the Word of God:—"Om, Soham, Rama, Krishna, Hari or Hara Hara Mahadev" which-

mocratic conception of government must respect the wishes of all. According to them the tree tax system had been democratically designed but the effect of which is that what had been segregated in specified places has been released all over the land.

Of those who day in and day out shed crocodile tears for the common man we ask whether the welfare state they seek to establish is not aiming at both temporal destruction and spiritual deterioration? Which political party has made total prohibition, nay temperance, an election issue? In this connection we have to express our admiration for the President of the Ceylon Labour Party. Mr. A. E. Goonesinghe for his spirited campaign for total prohibition—perhaps the lone parliamentary voice heard against the evil of drink.

In Jaffna it has been said that a particular class of people earn their livelihood by tapping toddy. It is true, but do not the political leaders and social workers of the North know that the palmyrah palm can yield another drink,—harmless, delicious and invigorating—that can provide that very class of people with the same means of livelihood? Have those who have taken upon themselves the responsibility of working for the welfare of the people ever given serious thought to the evil tendencies the tree tax system has brought about in its train? What remedy have they suggested? The people wait for a reply.

ever appeals best to oneself.

Avarana or the veiling power causes doubts in the mind such as: "There is no God: if He exists, why is He not visible?" These doubts should be removed by counter-thoughts; "Is He not visible in countless names, forms and bodies in the universe? Who else is the Great Creator, Preserver and Destroyer, Controller and Transmuter of the worlds of bodies, senses and the egos, and yet the eternal and immutable Seer and Knower? How can the Knower be known? The argument that there is another knower beyond the Knower will only lead to Mithya-vada and regressus ad infinitum." Ve-

(by BALAJI)

danta does not preach pessimism, nor Mithya and Shunya-vada but directly reveals the immediate presence of the immutable Atman latent in the hearts of all.

Question: "If pure consciousness is itself knowledge and bliss absolute, why am I not aware of it during deep sleep?"

Immutable Consciousness

Answer: Consciousness is eternal and immutable. It does exist in deep sleep also. The mind identifies itself with the senses and objects in the waking state; in a dream also, it sees visions and objects which arise from the casual or subtle bodies, from memories or Vasanas latent within yourself. When they subside or dissolve within yourself, you get deep sleep. But then it does not mean that the consciousness itself is extinct. Only your mind is then absent, completely forgetting all thoughts of objects and senses. Even in expressions such as: 'I am aware of nothing; I do not know; I deny God', you do not deny the basic self-evident truth of 'I-consciousness' which is absolute knowledge and bliss, but only the reflections, attributes or qualities which are superimposed on it. Constant changes, reflections, and transmutations of the body, mind and ego are caused by the Gunas of Prakriti or nature. In the presence of this Consciousness which is by itself changeless, and that is the true significance of the immutable

(Continued on page 3)

THE POTENTIALITIES OF THE GAL OYA SCHEME

(Continued from page 1)

every day using mammoth and baskets would have normally taken 13 years to move this content of earth." But with the aid of modern mechanical devices known as Loaders, Dredgers, Tractors, Dumpers, Tandem sheep's foot rollers, Bull-dozers etc. working unceasingly round the clock, in 8 hours shifts—a hive of human and mechanical activity—the contractors have managed to complete this gigantic project, one year ahead of schedule.

Two of my friends and myself, through the courtesy of an official employed at Gal-Oya, had the privilege of climbing this Dam on a powerful car and motoring over its crest. Before us, there lay a panoramic view of the whole venture in progress, reflecting the marvel of modern mechanical excellence—a rare sight indeed!!

Reservoir

The storage capacity of the reservoir that has come into being, is about 770,000 acre feet with a water spread of 30 sq. miles and at its highest point the depth of the water will be about 125 feet; perhaps this will be the largest tank in Ceylon—11 miles long and 7½ miles broad. "In the entire field of irrigation engineering in Ceylon, ancient or modern, the first place for immensity of undertaking, will be claimed by this valley of Gal-Oya."

A tall "Surge-chamber" (something like a big chimney) about 150 feet in height has been built with an electrically controlled door, weighing about 12 tons, to let the water out to feed four turbines which will produce about 10,000/- Kilowatts of electric current. This water later discharged from the power-plants added to that which passes through 2 irrigation outlets, will be diverted into two main channels and utilised for irrigation purposes. Thereby Nature has been securely harnessed to serve man on his march to economic freedom.

More people from North-Ceylon should interest themselves in this project and go and see for themselves what man with the might of modern machines has done—the course of a river has been changed and waste-lands made to smile with agricultural plenty.

Cost

Though originally Rs. 53,000,000 were earmarked for this undertaking as a target-estimate-form-of-contract, yet with certain alterations and additions to the original plan, the work of this reservoir is expected to be concluded with an expenditure of about Rs. 70,000,000.

The fact that people are constructing a dam cannot

give benefit immediately to the peasants except by way of some temporary employment. The construction of channels and the development of jungle and highland around Gal-Oya, however tremendous it may be, had to be done, if long-term benefits were to be obtained for the people. Accordingly two settlements complete with water, sewage, electric lights and other modern conveniences are taking shape at Ambarai and Inginiyagala for prospective colonists. These are expected to cost a further sum of Rs. 30,000,000.

Colonisation

It is the intention of Government to settle here about 20,000 families who could produce extra food for 18 families, and 1.5 extra people could be gainfully employed. Thereby Rs. 100,00,000 is likely to be added to the National Income of Sri Lanka!

"Analysing the population position here, the upper and mid-valley of Gal-Oya contain 4000 persons—scions of Veddah clans and ancient Sinhalese stock...nearer the coast there are 79,000 people (28,000 Tamils and 51,000 moors) over half of whom congregate on a narrow strip 12 sq. miles." These uneducated primitive people, steeped in superstition attributing good and evil visitations to the influence of Devil or Deity have to be weaned of their ancient habits and methods of cultivation, settled in this area, and trained so that they may help to swell the production of food by taking to modern mechanical methods of cultivation and the use of electric Power.

This task will perhaps devolve mostly on Ceylonese officials. Will they be able to rise up to the occasion and discharge this trust, unaffected by communal bias, or political-pulls to the lasting benefit of Sri Lanka?

Public Reception to Mr. R Sivagurunathar O. B. E.

In pursuance to a notice, signed by Dr. K. Rajah, Mr. S. P. Kaudiah, Mr. K. Ponniah and Mr. A. Rajaratnam, a public meeting was held at The Jaffna Hindu College Vernacular School Hall on Sunday, the 24th, instant at 4-45 p. m.

A representative Committee (with power to Co-opt) of the Jaffna Public with Dr. K. Rajah as Chairman was elected to work out the details of the function, which will be held at an early date.

S. P. RASIAH,
Secy. to the Reception
Committee.

The Jaffna Hindu College.
Vannarponnai,
25-2-52.

EXPERIMENT IN CO-OPERATIVE SELF HELP

Example Of Gandhidham—A New Township

ON the melancholy Friday, January 30, 1948, a few hours before Gandhiji fell to an assassin's bullets, a telegram was placed in his hands. It was from Kutch, and contained good news on a matter in which the Mahatma had taken personal interest.

About a month earlier, at a meeting with Acharya Kripalani and the then Dewan of Kutch, Gandhiji had expressed anxiety about the future of displaced persons from Sind—whose dispersal throughout the country spelt their disintegration—and had asked the Dewan to do his best to help in their resettlement in Kutch. The telegram brought the Mahatma news that negotiations to settle Sindhi Hindus near Kandla in a new model town for them had been satisfactorily concluded, and that the Maharao of Kutch had for this purpose agreed to make a free grant of 15,529 acres of land with several other concessions.

Gandhiji did not live to see his wishes fulfilled, but the dream of 1948 is today already an accomplished reality in brick and mortar. A new township for Sindhis stands on what was once barren land donated by the late Maharao of Kutch. Fittingly, it has been named Gandhidham—the abode of Gandhi. Already 10,000 displaced persons have moved into it.

Gandhidham is a bold experiment in co-operative self-help, initiated by displaced persons themselves. The ultimate purpose of the scheme is to create a new township which will take the place of Karachi. Immediately, the object of the scheme is to effectively rehabilitate displaced persons from Sind. Speaking in Parliament on February 2, 1950, the late Sardar Patel declared: "Our object is to put in a population of five lakhs more in Kutch, largely refugees from Sind and some from the Punjab also".

Over 8,000 middle class families are at present co-operating in the scheme. No individual can own more than 25 shares of the Sindhu Resettlement Corporation. The Corporation cannot declare a divi-

dend higher than six per cent. Its Board of Directors includes prominent Sindhis and Kutchis. Twentyfive percent of the Directors are nominated by the Central Ministry of Rehabilitation, which is subscribing 25 per cent of the Corporation's share capital of Rs. 2,50,00,000. Out of Government's contribution, Rs. 5,00,000 have already been paid.

The Corporation in addition, received from the Central Rehabilitation Ministry, a loan of Rs. 1,10,00,000 for house-building. Four thousand houses are ready. For advancing loans to displaced persons who wish to build their own houses, the Ministry has agreed to give further loan of Rs. 25 lakhs to the Corporation. This would result in the building of another 2,500 houses. All that a displaced person need have in the beginning is a couple of hundred rupees for building a house. The rest would be advanced by the Corporation, to be repaid in instalments spread over 25 years.

The water supply schemes are estimated to cost Rs. 60 lakhs out of which Rs. 20 lakhs have already been spent.

Eight hundred students at present receive education in two primary and one secondary schools in Gandhidham. Kindergarten schools are also conducted. There are literacy classes for adult men and women.

Social and cultural activity is looked after by separate organisations. Gandhidham has a bank of its own—the Gandhidham Co-operative Bank.

Gandhidham represents a new hope and a fresh rallying point to the homeless Sindhi refugees, now scattered in numerous towns and cities of the Indian Union. It will give them an opportunity to preserve and expand their social, cultural and linguistic heritage.

Those connected with Gandhidham scheme had originally planned to persuade Gandhiji to lay the foundation stone. Instead, on February 11, 1948, Acharya Kripalani arrived from Delhi in Kutch with a portion of Gandhiji's holy "ashra". With reverence and due ceremony this was immersed in the Kandla creek on February 12, 1948. This act would for ever and ever make Kandla and Gandhidham a place of pilgrimage for Indians of the future generations in general, and for Sindhi Hindus in particular.

Tolerance Of The Hindu Mind

(Continued from page 1)

System was not the rigid and unmeaningful thing that is today, stiffened into fixed hierarchy without purity and utility, unintended by the originators of this great educational formula. What obtains today is a mere parody of the original. Many are inclined to describe it as an economic adjustment or a sort of guild system for the maintenance of society. But its intention is to help each individual to develop to the full in his own place by doing his duties with a spiritual attitude. As the *Gita* puts it: 'From whom is the evolution of all beings, by whom all this (universe) is pervaded, worshipping Him with his own duty, a man attains perfection.'

Organic Scheme

The Hindu scheme of society is organic, co-ordinating all activity, helping man to realize the Highest, not only for the good of himself but that of society also. To awaken the spiritual in man and to humanize him are its objectives. Ill-informed critics are of the opinion that Indian culture is ascetic and other-worldly. They hold that Indian culture is world negating, life-denying, and static. This is all a one-sided picture and not true to facts. Hinduism, the culture of India, is not other-worldly. It does say that this life is good if you know enough to understand the purpose of life. It maintains that this life is good, but it is only a means to an end. Hinduism is a dynamic, pragmatic, and spiritual power which inspires man to rise higher and enlarge his vision. It has taken note of the natural motives, passions, and instincts of man and regulated them. It aims at evolving a civilization which is 'naturally productive, socially just, aesthetically beautiful, and spiritually integral'. The arts and architecture, drama and poetry, and institutions and ways of life of the Hindus are all integrated and their civilization is progressive, rational, and humane. It is a great mistake for some of our youth, particularly the intellectuals, to despair of India and say that she is played out. It is a fallacious generalization to judge India from recent history, for it is a very ancient civilization which has a message for all times and is not without one for our age. Lord Acton has remarked somewhere that to emphasize the three hundred years' failure of a nation, ignoring its three thousand years' success, is to study history from a wrong perspective. Indian culture is not a country without a capital, nor is it a formless lump of creeds and sects with no central doctrine to hold them. It is a citadel with no central doctrine to hold them. It is a citadel with a ring of outworks, intricate but inter-related. The outworks are being added to and altered from time to time.

—A. B. Patrika

Letter to the Editor

Publishing The Amended Hindu Temporalities Bill

Sir,—The Hindu public is grateful to you for the editorials in the Hindu Organ and the Intusathanam offering comments on the proposed Hindu Temples and Religious Trusts Bill.

Many of us are gratified at the right lead given by you through the last Editorials in both the papers at a very critical juncture in the history of the Hindus in Ceylon.

There is one point relating to the procedure before submission of the Bill to the Senate for the third reading.

It is highly desirable in the interests of the public for the *Select Committee to cause publication of the Bill as amended by it to be given before the third reading is taken up in the Senate*. The circumstances under which and the procedure by which this Bill is dealt with are different from the usual circumstances attendant on the disposal of bills in the Senate. The Select Committee comprises almost all the Senators interested in the subject and as such, once the Committee makes its recommendations and the bill is introduced in the Senate, there would be no further opportunity for expression of opinions on the amended bill, unlike in other cases where bills of general All Ceylon interest are introduced. Even a short time for consideration of the amended bill by the public before the introduction of the third reading would be very valuable. It would be useful to the Hindu public and to the Senate as well, as the *Select Committee would have the benefit of the views of the public on the amendments the Committee proposes*. Now the Select Committee knows the views of the public on the original bill but not on the amendments the Select Committee intends to embody. Nothing is lost by following the procedure suggested. On the other hand, if this suggestion is accepted, a complete bill will emerge from the Senate and it would be to the latter's credit, worthy of its high place in the public life of the country. Publication in the Gazette of the Bill as amended by the Select Committee would suffice.

The Select Committee could publish the *proposed amended Bill* as an *interim step* before submitting the same for third reading at the Senate, elicit public opinion on its amendments, and after consideration of comments offered by the public make the *final amendments* and thereafter submit the Bill to the Senate. This procedure would be very reasonable and useful.

S. Sivasubramaniam

The Birthday of Sri Ramakrishna will be celebrated at the Vaidyeshwara Vidyalya on Wednesday the 27th inst. at 5 p. m.

Mr. V. Nagalingam J. P. Proctor S. C. will deliver a lecture, and there will be a music performance by Mr. N. Shanmugaratnam and Party.

Unshaken Faith in the Eternal Truth

(Continued from page 2)

Self, Atman or 'I', and not the mutable body-mind-ego-sense.

It is due to sheer delusion that we identify ourselves with the objects of knowledge without being aware of the Self which is ever distinct from them, like the ignorant man in the following story. Ten people swam across a river. One of them counted their number and found there were only nine on the shore, forgetting himself by identifying with the other nine. However, he came to know that he was himself the tenth person when he was reminded about it. So real effort is not to seek for this self-evident truth, but to persist in liberating the mind from all deluding, doubtful or opposing thoughts which cast veils on the light of the Self, like the planets which eclipse the sun and moon. We become intensely alert, alive and active, naturally and spontaneously, only after the mind is cleaned of all dross of opposing forces, obsessions and possessions which cause frustration or stagnation of life and action. True liberation is to keep the consciousness ever clear and free from all thoughts and memories of the past, and from dualities such as gain and loss, virtue and sin, love and hate, honour and dishonour; and live and act in the Ever Present.

There is no darkness other than that of the false and deceptive nature of the mind and ego. The heart has to be purged of all string of jealousy and hatred. True love is to behold the self in everything, in men and women alike. Satwic qualities such as patience, humility, love and service are equally inherent in women also. They are also creations from the same source from which men are born. True victory or self control should be over one's own mind and ego. Without intense aspiration and self-effort, Satsung, constant meditation on the ever-enriching spirit of divine love and wisdom, a pliable mind and a soft and charitable heart, it is not possible to root out the ego-sense. He alone is truly blissful who is deprived of all ego-sense, powers and possessions by God's Grace, and is made pure and humble in mind and spirit. It is better to have no ego sense of 'I and mine'. If however it persists, let it develop into the cosmic vision of 'I am the universe'. Let us not confuse the worldly problems (Vyavaharic) with the spiritual (Paramarthik) nor Sakama worship with Nishkama spirit of love and grace. The former is solved by worldly means and efforts, and the latter by equipping oneself with a purely Satwic or divine nature.

—Prabuddha Bharata

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1406

In the matter of the intestate estate of the late Nesammah widow of Veluppillai Kathiravelu of 33, Vaverset Place, Wellawatte Deceased. Sellathurai Rasaretnam of Vannarponnai presently of Colombo Petitioner,

Vs.
Minor 1 Kathiravelu Tharmannandarajah
" 2 Kathiravelu Shanmugarajah both are minors appearing by their Guardian-ad-Litem
3 S. Sathasivampillai Gunaretnam all of Vannarponnai East Jaffna.

Respondents
This matter of the Petition of the Petitioner abovenamed coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 21st day of January 1952 in the presence of Mr. V. Venasitamby, Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner abovenamed having been read.

It is ordered that the 3rd

EARN

Rs. 100/- to 300/- p.m.
in spare hours without
investment. Details free:-

Girson Knitting Works,
LUDHIANA 9.

(M. 195. 1 to 29).

Respondent abovenamed be appointed Guardian-ad-litem over the minors the 1st and 2nd Respondents and that Letters of Administration to the intestate estate of the abovenamed deceased be issued to the Petitioner unless the Respondents or others interested shall before this Court on or before the 10th day of March 1952 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 21st day of
January 1952.

Sgd. Wm Gunam Spencer
District Judge

Drawn by
Sgd. V Venasitamby
Proctor for Petitioner.
(O 138. 22 & 26).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)
BANKERS.

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NAVALAR ASHRAM

**About The Earth's
Rotation****Professor Maniam's
Theory**

News were published in the "Daily News of Ceylon", February 21st. 1952 (Page 1 Column 7), that "A Russian Scientist Alexander Isotov, has elaborated his new theory that the earth rotates on three axes i. e. polar and two equatorial, instead of one, the news paper "The Evening Moscow" reported last week.

The biaxial rotation at the equator is explained by the fact that the poles oscillate in an ellipse not a circle, the report said. Last week Moscow radio reported that Professor Isotov had established that contrary to the opinion of Western scientists, the equator was not a circle but an ellipsoid.

Prof. K. S. Maniam, elaborated his own scientific theory much earlier than 1947 according to the "Indian Daily Mail" dated March 5, 1947:-

"Earth Rotates, Revolves Under Sun says Prof Maniam, Royal Diary contains

remarkable information.

Prof. K.S. Maniam, T.R.O., Scientist, Philosopher, has produced a unique diary which contains many useful and new informations regarding the rotations and revolutions of the earth. His contention is that the earth does not rotate round the SUN but that it rotates and revolves under the SUN which is the natural axis to the earth. The Professor further explains that there are only 354 days in a year and not 365 days and six days in a week. The fullmoon months are 30 days and newmoon months are 29 days only. He gives the degrees and dates and months of the eclipses, the dates and times of Full moons and New moons, and inter-communal dates Viz: English, Chinese, Indian and Muslims...

Natural Axis

According to the Professor, the earth rotates, oscillates, and revolves on its natural orbit under the direct cosmic radiation of the SUN which is the earth's natural axis. The North pole and the South Pole are diagonally opposite each other and are at right angles to the SUN and the equator of the earth. In other words the Sun is above the Equatorial regions. Prof. Maniam's contention is that a year of 12 months

(each consists of 29½ days) are only 354 days. There are no leap years. Every month begins with a full-moon. Every year begins with an Annual Lunar eclipse in the month of March. The year ends with an annual solar eclipse in the month of February. The annual solar eclipse of 1951 occurs on Feb. 25 (1952). This eclipse will not be visible either in Ceylon, South India, Siam, Malaya, or Sarawak. It will be clearly seen in the continent of Africa.

The sun is the natural magnetic axis of the earth. The cosmic radiation of the sun, naturally rotates, oscillates and revolves the earth on its natural orbit which is under the SUN.

The Vernal equinox is always in the month of March, when the North Pole points directly to the East, while the south pole is directly towards the West, thereby causing an equal day and equal night throughout the world. The Sun is at 0 degree.

Another equal day and equal night occurs throughout the world during the Autumnal equinox, when the north pole points directly towards the west, While the south pole towards the East. This happens in September when the Sun is at 180 degree.