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SRI AUROBINDO AS WORLD PHILOSOPHER

Product of Spiritual Experience

FIVE cardinal characteristics of Sri Aurobindo's philosophy mark him out as a world-philosopher of an unprecedented stature. The first is the fact that his philosophy is a comprehensive and coherent product of his integral spiritual experience of Reality and its manifold self-representation, and not of intellectual thought and speculation. The second is that it is an organic growth and extension of the most vital elements of the ancient and modern philosophical achievements, and a synthesis of their essential truths. The third is that it embodies the Time-Spirit of the modern age and is athrob with the highest aspirations and noblest dreams of the modern man. The fourth is that it is the first systematic and elaborate exposition of the evangel of Spiritual Realism, which makes short work of Nihilism and Illusionism, and exalts, completes and fulfils the fundamental modernist concepts of the philosophies of Alexander and Whitehead. The fifth is that it shoots a ray of revealing light upon the dis-

tant, developing contours of the future, towards which it gives a definite and dynamic lead out of the present crisis in human culture and civilisation. If philosophy is principally concerned with wisdom, if it is a study and knowledge of Reality and if its function is to enlighten and guide, not only the mind of man which is not always in command of his whole nature, but also his heart and will and body towards an increasing light and harmony and happiness and an eventual fulfilment of the deepest urges of his manifold being,—and this was precisely the the ancient ideal,—Sri Aurobindo's philosophy

[From the Modern Review
—April 1952]

answers to this description and shines like a beacon before us, illumining our path to divine perfection. In spite of Dialectical Materialism and Logical Positivism, man is turning from the surface facts to the deeper values of life and aching for a glimpse or a touch of the Truth which will give him a sense of permanence in the midst of this dizzy whirl, a perception of purposiveness in this chaotic drift, and a promise of freedom and perfection when all his ideals are crumbling to the dust and the chains of contingency are biting into his flesh. Man's destiny is to surpass himself and not to sink on the way-side, battered and broken by the blind forces of his ignorant nature.

Higher Values of Life

Let us touch upon the five characteristics one by one in order to see if they justify our faith in the power of Sri Aurobindo's philosophy to reinstate the higher values in the life of humanity and lead it to a future of harmonious perfection.

Journalist—The Educator Of The Adult

The newspaper, was the educator of men. A teacher at school or college taught only forty or fifty pupils, but the newspaper reached hundreds and thousands. Most persons in the world were far too busy with their daily work to think of anything beyond their immediate ken and naturally they turned to newspapers for not only news but also views. Most men found, after starting reading newspapers, that their views got attuned to the views of the paper they read. Thus, the responsibility of journalists was very great, because he was the educator of the adult,—the man who mattered most in the world. While the professor at college specialised only in one subject, the journalist took in his comprehensive vision almost all subjects that one could think of. Reading a big newspaper was thus an education in itself. Personally speaking, he did not like his responsibility of educating the people to be turned into a trade. While it was right that journalists must have a fair deal from society, which they served, they must find out some other method by which their purpose could be achieved.

—The Governor of Madras

which he has formulated and propounded his philosophy, Sri Aurobindo says in words which remind one of St. Teresa and Blake:

"I have made no endeavour in writing. I have simply left the higher Power to work, and when it did not work, I made no effort at all."

He had practised early in his Yogic life to live in an inner atmosphere of absolute peace and silence, with the mind lulled into a tranquil and receptive repose, and let himself be moved by the divine Power. Describing this stage he writes in one of his letters to his disciples:

Reliance of Divine Power

"When I wrote in the *Arya*, I was setting forth an

ASIAN AWAKENING AGAINST RACIALISM

MALAN GOVT. MUST FACE FACTS

THERE can be neither peace nor progress in the world if the extension of human liberties in one sphere is counter-balanced by their eclipse in another" said Mr. A. R. Sen, the Indian Ambassador to U. S. in the course of an address before the American Academy of Political and Social Science in Philadelphia.

"There is no danger from nationalism in Asia", he continued. "That some Colonial Powers still see danger in Asian nationalism is because they will not read the clear writing on the wall. The danger which affects the whole world to-day is to be found in South Africa where a fantastic racialism is trying to crush the elementary rights and liberties of man." **West Is Being Watched**

All eyes in Asia are now watching the outcome of this issue. Everybody is anxious to know how the great democracies of the West, nurtured on the principles of the American and the French Revolutions are going to throw their weight in the solution of this momentous question".

At the outset, Mr. Sen traced the course of national movements in India and neighbouring Asian countries and said: "It may not be fanciful to suggest that the present turmoil for political and economic liberation in the Middle East and North Africa is not entirely independent of the forces which had been set in motion by India."

"Mr Justice William O' Douglas has said that spirit motivating the Middle East and India 'is pretty much the same as the spirit that inspired the French and the American Revolutions', the Ambassador said.

Creative Nationalism

The present role of nationalism in Asia, Mr. Sen continued, was "dynamic and creative in the best sense of the term: to set right the wrongs of centuries of predatory European nationalism, to catch up with the technological progress, the fruits

of which form the basis of life in the West."

Mr. Sen said in conclusion.

It is a pleasure to record that America, which was the first nation in the world to oppose colonialism has once again assumed the championship of the underdeveloped nations of the world by sharing technological skills with them. Mr. Truman's Point Four programme will go down in history as one of the greatest acts of statesmanship of this century... perhaps this is the only way in which one of the most difficult political problems of the world can be solved namely holding together in one international organisation and without any trace of imperialism, nations which are equal in law but unequal economically and militarily."

Special Police Officers

Mr. Wambeek, the Supdt. of Police, N. P. has brought Jaffna in line with the rest of the Island by establishing a Special Police Reserve consisting of picked men of inability for service in Jaffna District

On the 22nd inst., these men were Sworn in as Special Police Officers and their uniforms were supplied to them. It is understood that these officers will be put through a course of training in various types of Police work during the course of a month or two, at the end of which period they will become potential Police Officers.

These officers include the following:-

- Dr. C. Gurusamy, Messers. H. A. C. Retnesar, E. P. Rasiab, A. Arulambalam, M. M. Abdul Cader, Alfred Thuraiappa, A. Rajadurai, S. Ganerasingam, S. Chelliah, A. Arumugam.

Hindu New Year Celebrations at the Jaffna Prisons

The Hindu New Year Celebrations were conducted as usual at the Jaffna prison under the auspices of the Jaffna Saivaparipalana Sabha on Sunday, the 13th instant, commencing from 10 a. m. Special poojabs were performed and devotional hymns were sung. About 250 prisoners participated in the celebrations in which they evinced great enthusiasm. Refreshments and tea were served to them. Messrs P. Appucuddy and V. Sangarappillai delivered religious discourses on 'The significance of Hindu Ceremonies' and on 'Good Conduct' respectively.

The celebrations ended with a musical entertainment

Referring to the way in

(Continued on page 2)



Hindu Organ

FRIDAY, APRIL 25, 1952

Treasure These Thoughts

*Pain, deep and continuous
knocks of this world*

*Satsang, discrimination
and enquiry,*

At last open their eyes.

ELECTIONEERING CODE OF CONDUCT

THE voter who has been suddenly called upon to choose his representative in Parliament is in an unprepared state of mind for making a decision on which depends the future of the country. In the last general elections, on him was thrust the responsibility of bringing into shape the first Parliament of Sri Lanka. Today he has his responsibility increased several fold for he has to make the correct move and take the proper decision in order that his own creation—the Parliament, may be maintained as it ought to be.

In this stupendous task he has not obtained the necessary assistance from those who bestride the land with the self-assumed authority of leadership. Party propaganda has not risen above the personal level and has often misled the voter if it has not posted him with the necessary information with regard to the various groupings in politics. It is at this juncture that the voter has to be educated according to a short-term syllabus of political science in the fundamentals necessary for a correct choice of representative to be made. This instruction should have the negative side of it emphasized as much as the positive aspect.

The voter has to be instructed on what he ought not to do. True it is that corrupt practice in elections has been banned by legislation but this legal prohibition cannot be successfully maintained unless the moral aspect of it is sufficiently explained to the people. The sins of election agents and unscrupulous workers have to be answered for by the candidates themselves who in nine cases out of ten may be blissfully ignorant

of these unauthorised happenings. It, therefore, behoves the candidate to train his agents and workers in the art of campaigning for votes without breaking the accepted rules of ethical conduct and contravening regulations and above all without coming into conflict with those of the opposite number in a manner calculated to arouse the base passions of man in the worst state of self-importance.

Electioneering then has to be made a sacred privilege and duty obeying the dictates of conscience and conforming to the normal conventions of good conduct and human behaviour. To achieve this purpose the candidates, election agents, workers and the voters all have to submit themselves to a keen and strict code of discipline first agreeing among themselves to refrain from doing what would constitute an incentive to unruliness, defiance of authority and then by launching a constructive propaganda in order to place before the people facts and figures with regard to policies of parties, and particulars of the record of service of the candidates in the cause of the country.

Ahimsa And Not Atom

Pacifists Adopt Gandhian Method

A demonstration described as "Operation Gandhi" was carried out by a group of pacifists at the Atomic Plant at Aldermaston Berkshire in England.

About 35 men and women picketed the plant, with posters urging non violent resistance as practised by Mahatma Gandhi as the right method of defending Britain and declared their opposition to the manufacture and use of atomic weapons.

They later marched from the plant to the village green, where an open air meeting was held.

The speaker was Mr. Stuart Morret, General Secretary of the Peace Pledge Union, who told villagers who had gathered to hear him that the group advocated the use of Mahatma Gandhi's methods in the event of Britain's disarming and the country being invaded. He argued that a disarmed country would not necessarily be attacked. Aggression, he said, was caused by fear, and fear was created by the piling up of armaments.

Ceylon Tamils' Association, Singapore

Annual Meeting

At the Annual General Meeting of the Ceylon Tamils' Association held at No. 11 Handy Road, Singapore on 5th April, 1952, the election of office bearers resulted as follows.

President: Dr. P. Thilainathan, Vice President: Mr. C. Kartigesu, Hon. General Secretary: Mr. S. Ratnasabapathy, Hon. Treasurer: Mr. A. Markandoo, Literary Secretary: Mr. A. Sachithanathan, Sports Secretary: Mr. K. S. Moorty.

Committee Members: Messrs: R. W. Emerson, A. Elankayar, S. C. Somasundram, N. Rajalingam, T. Kandasamy, V. Dana, S. M. Vasagar, V. Rajaretnam and S. Muthukumar.

Hon. Auditors: Messrs A. Velloppillai and S. Thangathurai.

Temple Committee

Management Committee of the Sri Sempaga Vinayagar Temple:-

Chairman: Dr. P. Thilainathan, Hon. Secretary: Mr. P. Velloppillai, Hon. Treasurer: Mr. P. Nadarajah.

Committee Members: Messrs. M. Namsivayam, S. C. Somasundram, K. Velloppillai, V. Sinnathamby, C. Rasamayagam, T. Rajaretnam, V. Kanagasabai, K. Vyravanathan and A. Rajah.

Third Candidate For Kankasanturai Seat

Mr. Seenivasagam Chelliah of Alaveddy, Retired Administrative Officer of the Govt. Service Federated Malaya States is said to be the Independent Candidate for the Kankasanturai Seat. Mr. Chelliah is the elder brother of Mr. S. Karalasingam Chief Health and Sanitary Inspector Kuala Lumpur and Mr. S. Ilayathambi, Proctor.

Satayagraha To Obtain Suffrage

The Ceylon Indian Congress has decided to launch a Satayagraha movement to obtain enfranchisement of the disfranchised Indian voters.

This move has been made necessary by the Ministry of External Affairs declining to recommend to the Governor-General the summoning of the dissolved Parliament as an Emergency measure to consider the question of disfranchised Indians who have applied for citizenship rights and whose applications have not been considered for want of time.

SRI AUROBINDO AS WORLD PHILOSOPHER

(Continued from page 1)

overmind view of things to the mind and putting it in mental terms; that was why I had sometimes to use logic. For in such a work—mediating between the intellect and the supra-intellectual—logic has a place, though it cannot have the chief place it occupies in purely mental philosophies.... To reach Nirvana was the first radical result of my own Yoga. It threw me suddenly into a condition above and without thought, unstained by any mental or vital movement; there was no ego, no real world—only when one looked through the immobile senses, something perceived or bore upon its sheer silence a world of empty forms, materialised shadows without true substance. There was no One or many even, only just absolutely. That featureless, relationless, sheer, indescribable, unthinkable, absolute, yet supremely real and solely real. This was no mental realisation nor something glimpsed somewhere above,—no abstraction,—it was positive, the only positive reality..... I cannot say there was anything exhilarating or rapturous in the experience as it then came to me (the ineffable Ananda I had years afterwards), but what it brought was an inexpressible Peace, a stupendous silence, an infinity of release and freedom. I lived in that Nirvana day and night before it began to admit other things into itself at all, and the inner heart of experience, a constant memory of it and its power to return remained, until at the end it began to disappear into a greater Superconsciousness from above. But meanwhile realisation added itself to realisation and fused itself with this original experience. At an early stage the aspect of an illusionary world gave place to one in which illusion is only a small surface phenomenon with an immense Divine Reality behind it and a supreme Divine Reality above it and an intense Divine Reality in the heart of everything that had seemed at first only a cinematic shape or shadow. And this was no imprisonment in the senses, no diminution or fall from supreme experience; it came rather as a constant heightening and widening of the Truth; it was the spirit that saw objects, not the senses and the Peace, the Silence, the freedom in Infinity remained always, with the world or all worlds only as a continuous incident in the timeless eternity of the Divine."

Sri Aurobindo does not believe that the human mind however developed it may be, can, by itself, discover the ultimate Truth, which is a truth of the infinite consciousness, or find the solutions of the problems of life, which derive from it.

Limited Human Reason

"It is impossible," says he, "for the limited human reason

to judge the way or purpose of the Divine,—which is the way of the Infinite dealing with the finite'".

There is an infinite Existence, self-conscious, self-luminous and blissfully self-expressive behind the fret and foam of our surface life, and there are faculties and powers in our being which, once awakened, can bridge the gulf between our life and that eternal Existence. These faculties, of which intuition, the means of knowledge by identity, is the most fruitfully important, are the agents of our self-transcendence; and the way to self-transcendence is the sure way to knowledge. It is only by a union and identification with the Infinite—the Infinite status upholding the infinite creative dynamism—that we can know the essential reality and the changing modalities of God and Nature and Man. True knowledge is always knowledge by identity, and so long as there is a chasm between the knower and the object of knowledge, true knowledge is impossible, what one can have is at best a more or less precise observation of appearances and an imaginative or conjectural reconstruction of reality on the shifting sands of that observation. It is only when we get behind the frontal aspects of things and enter into the deeper regions of consciousness and being, that we come to realise how misleading and falsifying, sometimes even how fantastic and fanciful, are the speculative structures we raise in honour of Truth in the strenuous egotism of our overweening reason. If there is any eternal Truth or substance behind the fleeting forms of life, it is the Truth or substance of the Infinite; and we must break beyond our finiteness, in order to realise it in its essence. There can be no true knowledge without an identification between the knower and the object of knowledge. And this identification is possible, because there is an essential identity in the heart of all things.

2399 Million People In The World

The United Nations Statistical Office has estimated the world's population at about 2,399,99,00,000, half of it in Asia.

The details for the period 1950-51 are: Africa 198 million, North America 21,68,00,000, South America 11,14,00,000, Asia (without U. S. S. R.) 1,272 million, Europe (without U. S. S. R.) 39,63,00,000, Oceania 1,29,00,000, Soviet Union (1946 estimate) 191 million.

Hindu Shrine At Hendala Leprosy Asylum

A meeting of the Hindu inmates of Leprosy Asylum at Hendala with the object of establishing a Hindu Temple for their worship with Dr. Manickavasagar, Acting Medical Superintendent in the Chair took place on Sunday 20 4-52.

Dr. Manickavasagar, Mr. S. Sivasubramaniam, Proctor, Colombo, Mr. S. Sivapalan former M. P. of Trincomalee participated in the proceedings and explained details connected with the object of the meeting. Representatives of the inmates also spoke. It was mentioned that all other denominations had permanent places of worship and that it was desirable to construct a permanent building for the Hindus in place of the temporary adjan structure. The Acting Medical Superintendent mentioned that a sum of Rs. 500 (Rupees five hundred) collected by the inmates has been specially set apart to make a start for the fund. It was decided to call for public subscriptions and to construct at an early date a temple in honour of Lord Murugan. Sri Sellakanan Stapatthiar the well known Indian Architect assisted by his son-in-law surveyed the land and has already the drawing of the plan for the Shrine. An Organization was formed with the Medical Superintendent as Ex Officio President and Mr. M. Supramaniam as Vice President Messrs. S. Sivasubramaniam and S. Sivapalan were elected as members of the Advisory Board. It was unanimously decided to invite Messrs. Peri Sundaram, and S. R. M. Valliappa Chettiar to be in the Advisory Board.

It was resolved to deposit the fund in the Bank of Ceylon. It was arranged to collect materials for laying the foundation at an early auspicious date.

The meeting commenced and ended with the singing of Thevaram There was also pooja in the temporary shrine invoking the blessings of Providence for the success of the undertaking.

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 7 1/2 miles 75 chains (Railway mileage) Northern Line on the Hiripitiya - Wariyapola Road will be closed for vehicular traffic as follows for effecting repairs:—

Totally from 6 0 a. m. to 12 0 noon on Tuesday, 29 4-52, Partially from 12 0 noon to 5 0 p. m. on Tuesday, 29 4 52.

Traffic will be assisted over the crossing

During the period of total closure traffic between Hiripitiya, Genuwatta to Wariyapola may proceed through Wellawa and Gariyagama.

E. C. WIJEYESEKERA
for General Manager,
C. G. R.

P. O. Box No. 355,
Colombo, 25. 4 52.

(G. 2 25)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 27-4-52 TO 3-5-52

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

It would be advisable for you to stop all important financial transactions this week. There will be no mental peace and domestic troubles also likely. Week end may bring in some important news.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will have to spend a lot on frivolities this week Domestic conditions also will not be very satisfactory. Some troubles through secret enemies shown. But they will not be able to triumph over you.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Except for petty official troubles this is likely to be a good week. Domestic condition should improve after Tuesday. A romantic week. Friends of the opposite sex must help you a good deal.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Home conditions will not be very pleasant. Misunderstandings with friends also likely. You will have to work very hard for your success. Avoid argumentative disposition at office.

LEO Maha, Poorai, Uttira 1, [Singha Rasi]

You will find this week very satisfactory. Triumph over competitors and fame promised. Financial gains and mental harmony also shown. If unmarried chances of receiving proposals or settlements.

VIRGO Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

Your boss may not be favourably disposed towards you this week. There will be no mental peace. Ill health to wife or children also indicated.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Domestic harmony and mental peace will be far away from you Sunday and Monday morning. But you will find a sudden change for the better after Tuesday. Go ahead with your ventures.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Sunday and Monday morning favourable for personal affairs. Monday afternoon Tuesday and Wednesday likely to cause you much annoyance. Improvement promised from Thursday but there will be no domestic harmony.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thamir Rasi]

The first half of the week favourable for business deals. A spot of romance also likely. Thursday Friday and Saturday morning likely to land you into some difficulties unless you are careful. Saturday afternoon turns favourable again.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Except for the last day this week is favourable for trade and business deals. Domestic conditions also will be quite favourable. You will be able to make use of your friends to further your ends in professional affairs.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

You may lose the peace of your mind over domestic troubles. Misunderstanding with friends also likely. End of week likely to bring in some favourable news.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Professionally a very favourable time. Domestic happiness and prosperity also promised. Recognition of your merit by your superiors and triumph over competitors shown week end.

Kandy Saiva Maha Sabha

The Central Province Saiva Maha Sabhai conducts religious classes once a week to the Hindu prisoners at the Kandy Prisons, according to a syllabus prepared by the Sabhai with a view to hold an examination annually and award prizes. on the Hindu New Year Day-13 4 52. the Members of the Managing Committee of the Sabhai contributed donations and performed a special pooja at the Hindu Shrine in the prisons preached on the principles of Hinduism, emphasising on Ahimsa Dharma and persuaded the prisoners to pass a New Year resolution that every one of them would study religious lessons devotionally and adhere to religious principles in all their doings. After prayers and wishing the prisoners they were served with prasatham and entertained in the Shrine premises.

Dr. S. Radhakrishnan India's Vice-President

Dr. S. Radhakrishnan being the only person nominated for the Vice-Presidency of India, it is reported that his uncontested election will be declared on May 25.

The North Ceylon Tennis Tournament 1952

The results of the North Ceylon Tennis Tournament, held at Jaffna between the 14th and 20th instaat under the auspices of the Jaffna United Club are as follows:—

Open Singles

Winner: C. M. Joseph
Runner-up: K. C. Praesoody

Open Doubles

Winner: C. Raguathan & C. Rajasingam
Runner-up: N. Praesoody & C. M. Joseph

Handicap Singles

Winner: N. Praesoody
Runner-up: C. Rajasingam

Handicap Doubles


Winners: C. Raguathan & C. Rajasingam
Runners-up: E. P. Rasiah & K. C. Praesoody

Handicap Singles B Division

Winner: Mas. S. Kathirgam
Runner-up: Mas. R. Praesoody

Dr. K. Rajah, who deputised for Mr. R. R. Nalliah the President congratulated the winners and thanked the large gathering of ladies and gentlemen for their presence and their encouragement. Mrs. R. R. Nalliah gave away the prizes.

Mr. E. Sabalingam the acting Secretary thanked the donors of prizes and all those who helped to make the meet the success that it was.



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and Glare

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Dental Laboratory & Optical Works
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Branches at
(KURUNEGALA, 22, Kandy Road and
COLOMBO, 111, First Division, Maradana.

(G. 17 25-4-52 to 20-5-52)

PRAYER IN THE INTEREST OF COMMON GOOD

From Party Spirit To People's Democracy

ADDRESSING a mammoth gathering at the Triplicane Beach, Mr. C. Rajagopalachari, Madras Premier, said that he saw, beyond the present complex political situation in the State, the vision of a bright future in which party spirit and narrow party mentality would yield place to true people's democracy.

Dealing with a reference made to rain by some of the speakers, Mr. Rajagopalachari said that his appeal to the people made over the air to pray for rain was not an empty formality. He made the appeal realising its full significance. Scientific knowledge and human ingenuity had taken them very far and enabled them to achieve several things including the discovery of deadly weapons of destruction. But human ingenuity was incapable of inducing rain to fall on earth. For that, they must have divine grace. He had complete faith in the efficacy of prayers and had no doubt whatsoever that what could not be achieved otherwise could be achieved by prayers. It was only this faith and the confidence in the outcome of prayer that had helped to keep up the moral standards of society. Otherwise men would have become more debased than animals. If they prayed in the interest of the common good and not for individual advantage, those prayers would surely be heard and answered. That was the reason behind his appeal to the people to pray for rain.

Fight Without Bitterness

When the struggle for freedom was on, Mr. Rajagopalachari continued the people of the land stood together as a single party and fought the foreigner. They got freedom and when the British rulers left India, thousands of British officers who administered the country retired and left. But this event had a feature unparalleled in the history of the world. Britishers left India as friends and continued to wish well by India. No bitterness was left behind and the people of this country also entertained nothing but goodwill and friendship for the Britisher. Transfer of power

in such a spirit had never occurred before and would not occur again. This was due to the unique method adopted by them in their struggle for freedom under the guidance of Mahatma Gandhi.

South Indian Example

When freedom was achieved, Mahatma Gandhi advised the Congress to liquidate itself, in the manner of a tree shedding its flowers when beginning to bear fruit. Trees obeyed natural laws and shed their flowers without pain or regret. Being members of a human organisation, Congress men could not readily agree to this course. They thought that the process of voluntary liquidation would be a painful one and wanted to avoid it. But South India, as usual, led the way and set an example for the rest of the country.

Real Democracy

That was how he would interpret the reverses suffered in the elections by the Congress in Madras, Mr. Rajagopalachari continued. Beyond the complex political situation created by the elections, he saw a bright vision of a good future. They might not understand him now; but he was sure that time would enable them to understand him better. For the establishment of real democracy, the people shook the Congress tree and made it shed its flowers, which it was unwilling to do voluntarily. If the Congress had gone on succeeding at the polls every time, people would not have learnt the lesson in true democracy. There would have been only flowers and no fruits. The rest of India wondered why such a thing had happened in the intelligent South. He would say that the present state of things was a direct evidence of their intelligence. A difficult situation was created so that South Indian intellect might find a solution for it and show the way to the rest of India. He saw in the present state of affairs elements favourable for the disappearance of party mentality and party spirit and the emergence of a people's democracy.

That was the vision he saw.

Removing Cobwebs

Proceeding, Mr. Rajagopalachari said that the 152 members of the Congress party had decided to use him as an instrument to sweep and remove cobwebs from their house and to clean their drain. He was one of those who believed that there was no such a thing as high job or low job. He believed that the spirit of a mother who did not shirk from doing what might be called a scavenger's work, should animate all of them in the discharge of their duties. Their only consideration should be whether the work they undertook was good and not an evil. The one message of congratulations to which he had replied was a telegram from a Scavengers' Union. He replied to them stating that their message had given him satisfaction because he considered himself one of them. Every good work was noble and if they were called upon to do a job which would contribute to the common good of the community, they must accept it unhesitatingly. It was in that spirit that he accepted the Governorship of Bengal. Governorship was an office without power. As Chief Minister he could dismiss a village munsiff or transfer an officer whose wife was expecting to become a mother at any moment! But he could do nothing of that sort as Governor.

Internal Conflict

Continuing, Mr. Rajagopalachari said the situation in Bengal was difficult when he accepted the Governorship because of the prevailing Hindu-Muslim tension. The situation here was still more difficult because the conflict was internal. He could have avoided his present predicament if he had listened to the advice of Mr. Nehru and agreed to remain in his Cabinet till April. He regarded his present plight as a punishment for coming away from Mr. Nehru. That was his view of the situation so far as he was personally concerned. If he could make them shed the flowers of party mentality and produce the fruits of non-party or people's democracy he would not mind his troubles and would be happy in the feeling that he was able to achieve something.

Guidance of God

Proceeding, Mr. Rajagopalachari said that a reference had been made that in the notice of the

meeting it was announced that he would participate in it and that it was not clear whether he would speak or not. He would assure them that he was prepared, as it were, to merge in them, as salt dissolved in water, if only they would resolve to spare no efforts to change their outlook and save the country. Then his heart and their hearts would beat in unison. Party and communal feelings were already beginning to disappear. If at all they showed their heads, such manifestations might be regarded as the last struggles of a dying man. He felt everything would end in good and there was the guiding hand of the Great Power in everything they saw around them. It was that Power that designed the pattern and fitted every piece into that pattern. He also saw the hand of that Power working when he was once again drawn out of his seclusion. If they agreed that everything happened under His direction, then there was room for the faith that the end would be happy. "Let them all, therefore, strive for a change-over from party spirit to evolving a people's democracy. Let that change come quickly and let true democracy blossom forth in all its glory," Mr. Rajagopalachari concluded.

—The Madras Hindu.

WANTED

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Apply to the General Manager of Schools, Hindu Board of Education, Jaffna. (M 14, 25 29 & 2)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1408

In the matter of the estate of the late Manomany daughter of Appapillai Kandiah of Tellipalai West Deceased

Kandiah Sivarajah of Tellipalai West Petitioner

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna, on the 23rd day of January 1952 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit of the petitioner dated the 23rd December 1951 having been read: it is ordered that the petitioner is the sole heir of said deceased and is entitled to have letters of administration over the estate of the said deceased issued to him unless any person shall on or before the 14th day of March 1952 show sufficient cause to the satisfaction of the court to the contrary.

This 23rd day of January 1952

Sgd. K. D. de Silva District Judge

14-3-52

Time to show cause is extended to 12-5-52

Sgd. K. D. de Silva D. J.

Drawn by Sgd. T. Vannianathan Proctor for Petitioner (O 5, 25 & 29)



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