

## AYURVEDA BOTH ART AND SCIENCE

Though Ancient Ever New

The President of the Sri Lanka Board of Indigenous Medicine has stated recently that the daily average attendances at the Cotta Road Ayurvedic Hospital is 1200. The attendance at the O. P. D. for the last six months are: January 24,000, February 22,842, March 18,525, April 16,067, May 17,824, June 19,683, July 33,233. This picture and the following article that appeared in the Madras Sunday Times prove the fact that Ayurveda though ancient is ever new.]

AS a science, Ayurveda is the most perfect of all sciences. Susruta, the author of a great text-book on surgery assures us that the whole text would stand all the four proofs of knowledge, namely, (1) Testimony of accepted authorities (*Aapta Waakya*), (2) Direct perception (*Pratyaksha*), (3) Inference (*Anu-mana*), and Analogy (*Upa-mana*). Whatever is contrary to reason is to be rejected. Other sciences based on observation and experiment, the deductions of which have been tested as sound by competent judges are accepted, if they are not contrary to known experience and if they are for the benefit of humanity.

The spirit of Ayurveda is thus strictly the spirit of science and what is more, it combines philosophy with science, so that the subtle processes of life with which science cannot deal, may be understood by utilising human wisdom through philosophy. Ayurveda may therefore be said to be the top science which deals with the very de-

By

DR. A. LAKSHMIPATHI,  
B. A., M. B. & C. M.

licate details relating to the life of all living creatures. The science of Ayurveda is endless. It admits into it all that is true and useful and it ever grows with advancement of knowledge. Although ancient, it is ever new.

The word Ayurveda literally means the science of life, *ayuh*—life, *vid*—to know. Ayurveda deals with whatever makes a life happy or unhappy, with whatever is beneficial or injurious to life and with the estimation and prolongation of life.

According to Ayurveda, a life which is not beneficial to

others (*Parahitam*) is not worth living, nor is an unhappy life.

### The Spiritual Aspect

Thus, the scope of Ayurveda is very vast. It does not merely confine itself to the material body. It also deals with the progress of the spirit.

The object of the study of Ayurveda is not merely preservation of health or cure of disease. It is the satisfactory attainment of the four aspirations of life (1) Dharma (Virtue or performance of duty towards society), (2) Artha (Acquisition of power and wealth), (3) Kama (Satisfaction of desires), (4) Moksha (Liberation from bondage or salvation). These are the four values for which every human being should aspire.

Treatment of diseases becomes incidentally necessary because diseases are a hindrance to human effort in reaching these four aspirations of life. Moksha or liberation consists of turning away the mind from all desires and fixing it in the self. Moksha can be obtained in this life. This is a state of perfect peace. In this state, there is complete destruction of all unhappiness and pain. It is called *Dukkhha Dhwansa*. This is also called the samadhi state or the state of bliss. The attainment of this state is ultimate object of the teaching of Ayurveda.

### Contains Modern Methods

Modern scientists cannot understand the samadhi state, because this state is not perceivable by the five senses of man. The most delicate instrument discovered so far are unable to measure the delicate processes of life, without disturbing them. It is however known by direct perception (*Pratyaksha*) by

(Continued on page 4)

## Establish Your-self In Your True Self

Lust, anger, greed, untruth, jealousy, envy, malice, pride, godlessness and similar evils are no integral part of your nature. They are extraneous impulses, which due to your self-forgetfulness have found lodging in your heart. They are like thieves and robbers, malevolent; they are your enemies. They appear to you as friendly forces, but actually lead you to damnation. It is by casting a spell of delusion over you that they have made you regard them as part of yourself, and think that they must abide in you. But the truth is far from it. You should, therefore, wake up and recognize your true self.

You belong essentially to the same category as the Lord Himself; you are an eternal part of Him—devoid of evils and passion, an embodiment of force and strength. Know that these evils are your ene-

### [SIVATHONDAN]

mies; exercise your strength against them, and drive them out permanently from your mind.

Be convinced once for all that in essence you are the purest of the pure; that it is impossible for lust or anger to enter your heart. And if you find them lurking in some corner of it give them the threat of complete annihilation and drive them out by inspiring terror into them. Know it for certain that they persist only till you have not revealed your strength. The moment they know what you are, they will show a clean pair of heels.

You are by nature Self-contented, therefore, gross desire can find no place in you. You have no enemy; therefore you cannot entertain anger against anybody. You are free from worldly thirst, an embodiment of bliss; greed, therefore, cannot exist in you. You are an embodiment of

(Continued on page 4)

## DISCIPLINE AS PURPOSE OF EDUCATION

Developing Spiritual Dimensions

THE following observations made by Dr. S. Radhakrishnan, Vice President of India, while declaring open the new building of Jai Hind College in Bombay give an idea of the Philosopher's view on the purpose of Education.

"It was necessary that our people should be given education in what might be regarded as discipline courage, fortitude, intelligence and wisdom. These are not things which we can get from books; but these are things to be acquired in our day-to-day life.

"We may not practise the great ideals set forth in our scriptures but it is our duty to strive to live up to those ideals. That is any man who pretends to be wise should do this work in a spirit of detachment without getting involved in passing controversies.

### Need for True Leadership

"I would like to say that in a sense we are all displaced persons. We are all culturally uprooted. We have no definite purpose, no definite policies. Nothing is clear before our vision. We are stumbling in the dark. We want some people with vision to give us qualities of true leadership. That is what we are waiting for.

"The crisis in education to-day is not so much the crisis with regard to the declining standards, deplorable as it is, but the crisis is due to the lack of any kind of purpose. The question of purpose is lacking there. We look upon human beings as machines. This approach is wrong and we should recognise human beings as a complex "mystic entity."

### Lack of Integration

"The definite aims of life are to be harnessed to the ideals which govern all our actions. Philosophy is the basic science of all things. It integrates all aspects into one so that the result may be a unique one. Therefore, the crisis

in our education is the lack of integration and its failure to view life as a whole. The purposes of literature, art, religion are to be integrated in the widest possible terms. Religion has to be integrated as the awareness of the spirit of the inward qualities in perfect love which extends to the creation outside. We try to bring back our displaced persons into their cultural setting. In order to do that, it is essential that we teach the classics of our land. Although there is a perpetual conflict between right and wrong as mentioned in religious texts, it is necessary to distinguish between right and wrong. Many of us have knowledge of what is right but do not have strength to do what is right."

Dr. Radhakrishnan pointed out to the moving wheel in the National Flag and declared that the rotating wheel showed that everything was moving. "But do not imagine that everything is moving. It is moving against the white radiance of strength. It is essential that we train ourselves physically and also make ourselves intellectually useful. We should also develop other dimensions which I may call spiritual dimensions. That is the dimension against which all other things rest."

### Co-operative Conference 1952

The Northern Division Co-operative Conference 1952 is to begin at 9.30 a.m. on 5-9-52 at the Regal Theatre Jaffna.

Sir Oliver Goonetilleke is expected to open the Conference.



## Hindu Organ

TUESDAY SEPTEMBER 2, 1952

Treasure These Thoughts

'Man-making education which would make men physically strong, mentally bold and economically self-dependent is the need of the day'—

### THE CULTIVATOR COLONIST

PRODUCE OR PERISH! That is a simple slogan with a suggestion made in all seriousness. But it may remain a slogan and that a simple one unless the Minister of Agriculture and Food and the Minister of Lands and Land Development devise ways and means to enable the common man who has the common sense to realise the gravity of the food situation produce grains and cereals. Year in and year out the people are being preached a grand-fatherly sermon about the several advantages that they would get if they would only cultivate waste lands and colonise them. We do not think that there breathes a man so bereft of understanding as not to appreciate the advantages of tilling the soil. But if agricultural colonies spring and remain barren of produce it is not because the colonists lose faith in the whole-someness of the potentiality of the plough but that those who provide the back-ground music disappear un-noticed.

The Mathagal Co-operative Colonists' Society has given notice of a resolution to be moved at the forthcoming Northern Division Co-operative Conference requesting the Minister of Lands and Development to assist the members of Co-operative Colonising Societies by granting them long-term loans to enable them to cultivate waste lands and for other preliminary requirements. According to a accepted practice the resolution will be adopted and the fact will be communicated to the respective Ministries for consideration and action. Consideration to be carefully given will take a long time!

Admittedly, Co-operative Colonisation Schemes have proved to be the only device for making the people agriculturists—minded particularly at a time where the preliminary arrangements for turning waste lands into cultivable

areas cost prohibitively. These Co-operative Colonies depend on Governmental assistance in the form of loans and materials for making any headway in the matter of Agricultural production.

In Sri Lanka it has been freely said and admitted that the Co-operative movement has taken root firmly and fruitfully. Why then should there be such a slow progress in the development of co-operative colonisation in this Island? The whole scheme must be made workable and feasible by easing the governmental regulations that make it impossible for Co-operative Societies to observe them and by providing the Co-operative Colonists with the necessary equipment both financial and technical.

### RED RICE

The political horizon may assume a partiality for the scarlet hue and statesmen may begin to see red in everything. But is there the danger of the starchy grain that is the staple food of the South-East-Asian countries acquiring the political colour of the areas where it is grown and being supplied only to people of identical complexion of concepts. That the land of the Yellow Race has become overshadowed by the Red ideology may be an irony of fate; but the rice Communist China produces can well serve to satisfy the appetite of the peace-loving people of non-revolutionary countries.

Let ideologies clash in the conference hall of the U. N. O., in the world press and on the political platform. But let not trade and cultural contacts be confined to watertight compartments improvised in circumstances of political thought. Rubber for rice, may be a catch-phrase for opening trade talks with China. If Sri Lanka is so advanced in ideological conception as to prohibit the export of commodities to Communist countries on the ground that such articles tend to prolong the Korean struggle if not to provoke a Third World War, then the people of this island will have to keep their body and soul together by eating rubber and drinking tea with coconuts for a third course. It should not be said that Sri Lanka in a state of starvation went to Red China for rice. It should be that this new nation has wide vision and worthy ideals of administration.

## Mayor Opens Yarl Vinotha Carnival

### In Aid Of Free Central Library

Mr. Sam. A. Sabapathy the Mayor of Jaffna in declaring open the Carnival said:

I am sure, you will all join with me in conveying our gratitude to the Organising Committee for its determined effort to bring nearer achievement our dream of a fully equipped and adequately housed 'Free Library' for this town.

The functions of such a Library in contemporary society need no elaborate formulation. Knowledge has extended its territories; men's hunger and thirst after knowledge has been sharpened; new avenues like radio and television have become available for satisfying this hunger and thirst; but none of these, however useful & convenient, can take the place of a library. Men and women will continue to love a quiet nook to which they may retire with their favourite volume. To many of us a library is a refuge or if you prefer a means of escape from the stress and turmoil of life. Even men of action and those glorified for many virtues would become more humane if they spent an occasional hour in the company of some Master Mind of a by-gone age. Libraries, I repeat, will never be superseded in human civilization. In fact when universal education becomes an accomplished fact, libraries would be as common as markets and other public utility services. The Library is the common man's University. A Library completes for him the education which parents and teachers commence.

### Functions Of A Library

But let us not in our legitimate enthusiasm for the common man forget the uncommon man to afford facilities for research specialists to pursue pursuance of their chosen avocation, and bring to life from hidden depths facts and conclusions that sometimes yield only intellectual satisfaction but at other times lead to unforeseen developments. In any generation, those who devote themselves to this form of study are numerically negligible; but they are the salt of the earth.

So much for the library of our dreams. What of our own library. We owe a debt of gratitude to all those who have made a free Library possible, such as it is. The heirs of the late Dr. Issac Tambiah have gifted to us his valuable collection of books dealing largely with matters religious and theological. The Jaffna branch of the Ceylon Indian Congress has given us a number of volumes dealing with the life and teachings of Mahatma Gandhi. Many

others have rendered assistance. To all those good friends we say thank you. To all of you I would say please have a look at your Library and see for yourself whether it is worthy of you.

### The Books And The Building

It is my dream and the dream of the Jaffna Municipal Council and of the enthusiastic members of the public committee who have organised this Carnival and Exhibition that before long this chief city of the Tamils of Ceylon will have a large and beautiful building housing a comprehensive selection of books on a variety of subjects serving the needs of the common man and the uncommon man. Its chief glory would be a section devoted to books dealing with the achievements and speculations of Ceylon and India. Hindu and Buddhist; thought, architecture, sculpture, painting, iconography would all find a place. It is my fervent hope that this our dream will soon be realised. I look upon this Carnival and Exhibition as an earnest of the fulfilment of this dream. I have pleasure in declaring it open.

### Need For More Tamil Collections

Earlier Mr. P. J. Hudson, Government Agent, Northern Province, the President of the Carnival Committee, in calling upon the Mayor to declare the Carnival open said the need of a well equipped Tamil Library is great. I do not think anyone present will deny it. Tamil is a language with a literature and traditions going back thousands of years, and I believe the North Ceylon Tamils claim that they use and speak a pure form of it as any in India. They may even claim more than that. I believe that the Scots sometimes claim to speak the purest form of English. As a Welshman I am inclined to resent that claim. At any rate in recent times Ceylonese scholars have been well to the forefront in the study of Tamil literature. To take an example, I understand that when the Christian Bible was translated into Tamil it was the version of a Jaffna scholar that was chosen as the best from a large number of other excellent versions. It would be a strange thing if the Jaffna District and the chief city of the Ceylon Tamils were to remain much longer without a library worthy of their record of scholarship. It is in an endeavour to wipe out this reproach that this Carnival has been organised.

## Cattle, The Farmer's Friend

(BY E. P. RASIAH)

Hindus, all over the East, deify the cow with Poojas and Pongals. Farmers who treat cattle as their friends look up to them for their success in cultivation. Besides supplying valuable manure, cattle help him to plough his land, transport man and material for him. Cows supply him with milk and milk foods which form an important ingredient of the balanced diet that a cultivator now takes—particularly the vegetarian. Many people make a living by the sale of milk, ghee, and curd.

Most dairymen and milk-vendors in our towns and villages seem to inadequately feed their cows, for, most of them seem to keep inferior breeds, which yield so little milk that their income is so poor, that they cannot buy enough fodder for the cows.

In India, finer breeds such as the Ongole, the Hallikar, Umbdacheri and Sindhi are to be found. It is said that Ongole cows at the Guntur live-stock Research Station were in milk from 342 to 369 days yielding 9 to 11.2 lbs of milk daily or 3609 to 3845 lbs during the period of each lactation. Murrah buffaloes had produced each 5310 lbs of milk in 430 to 500 days. Sindhi cows in Hosur had a still better performance with 5000 to 8000 lbs of milk each for a lactation period extending from 318 to 390 days'.

True, these yields are below those of superior British milch cattle such as Friesian cows, some of which have reached prodigious records of 20,000 to 30,000 lbs in a year. But these pure English breeds generally can be acclimatised only in limited areas such as Nuwara-Eliya, where the climate is as cool and salubrious as in England.

In the quarterly "Endeavour" Mr. J. P. Maule discussing the breeding of dairy cattle for hot climate, refers to the possibility of creating a tropical dairy breed combining the high yield of the European Cattle with the hardiness and heat-tolerance of the local breeds. He points out that in the tropical Islands of Fiji and Jamaica famous European breeds such as Short horns, Friesians and Jerseys have thriven and that "there is some evidence to suggest that a cross-bred Jersey-Sindhi cow may be developed with advantage." In South Africa, we are told, the cross-breeding of European and Superior Indian and other tropical cattle has been so successful that it had produced very valuable types there. Could we not attempt at cross-breeding such types here?

The problem of importing cattle for breeding and of feeding and managing them, is very largely solved by the

(Continued on page 3)

# TO BEHAVE BETTER

## WOMEN MUST TEACH MEN

Dr. S. Radhakrishnan, the Philosopher Vice-President of India in a talk given in Bombay declared that the salvation of mankind depended more on women than on men and said:

"The stability of civilisation is based more on the character of women who are able to preserve their ideals. The challenge before mankind today is creation or destruction. There is the threat of war with atomic weapons, which will crush civilisation. Is it not time that women who are famous for that greater virtue of love, stepped in and taught men how to behave better?"

Dr. Radhakrishnan advised women "not to imitate men in everything, but remain as women and have qualities for which you are famous." He said he had seen women dressing like men, smoking like men and cutting their hair like men, with the result that "I find it some times difficult to distinguish men and women"

Criticising this tendency of "trying to improve on creation by imitating and by not being one's own self", he said, "because men and women are different, there is such a thing as love in this world".

"Man is partly savage and partly babe. It is woman's duty to tame the savage and train the babe" he added.

### PERSONAL

Mr. V. M. Cumaraswamy, Advocate, of Mallakam has been appointed Magistrate of Gampola with effect from 1st September.

Mr. S. N. Rajadurai, Gampola Magistrate has been Transferred to Avissawella.

### Cattle, The Farmer's Friend

(Continued from page 2)

adaptation of artificial insemination. The popular prejudice against this method has died out in most parts of India, so that we could have recourse to it here, without fear.

With the present air service, it would now be possible, for anyone so minded, to obtain in a few days, the best seed for their cows from any part of the world. It is the duty of the state to popularise this economical method for the improvement of the local stock.

To grade up and make more productive the common milch-cow here, should be the object of all agriculturists and food-producers. As a preliminary to this, all scrub bulls here should be sterilised.

Then the question of feeding adequately all useful cattle would arise. To overcome, to some extent, this difficulty, it is necessary to eliminate useless scrub animals, which now consume the greater part of the available fodder without giving proportionate returns.

The State should take steps to open up extensive pasture lands, wherever possible.

The same arguments hold good in respect of our goat farming. Selected milk and other strains should be imported by Government and made available to the farmer. Already the Jamnapari is a popular strain to be found in Jaffna.

Places like Delft Pooneryn, Keraitivu, Vallai and Punnalai afford facilities for experiments in the direction of opening up pasture lands and goat farming.

It is hoped that Mr. V. Kumaraswamy, as an understudy of the fast-moving Sir Oliver Goonetilleke, would be able to dispense with the slow-moving Red-Tapism, and act speedily if he feels the suggestions made above are worthy of a trial here.

### Apartheid In South Africa

Under the heading "Gandhi's African Heirs", The SPECTATOR says: "South Africa, thanks to the activities of Mr. Gandhi in the early years of this century, has become the home of passive resistance as a political technique. In the end Mr. Gandhi's non-violent campaign was successful, but more than once it came near to defeat or to lapsing into violence which Mr. Gandhi would have regarded as the greatest defeat of all. If in the end Mr. Gandhi won his struggle it was partly because the publicity his cause gained brought him the support of world public opinion, and partly because he had eventually to deal with General Smuts, a statesman whose mind was open to reason. Today a campaign of passive resistance has once more been set in motion in South Africa, but the circumstances are not the same as they were fifty years ago. World public opinion, it is true, is again on the side of the resisters, but most of them have no philosophical reason for preferring non-violence to violence, nor does Dr. Malan approach the breadth of vision of General Smuts.

The theoretical object of the native Africans who are breaking the law and going to gaol for their offence is to protest against what they consider the unconstitutional way in which the Nationalist Government of S Africa is taking away their constitutional rights. In this protest they join with the Union Party, the Torch Commando, the trade unions and the Indians. But it is hard to believe that, even if Dr. Malan went out of power tomorrow and the policy of Apartheid was dropped, relations between Black and White could ever again be the same as before."

### WARS—RESULT OF MISUNDERSTANDING

"Wars are not fought due to hatred but due to misunderstanding and universal fear. We must try to develop understanding on healthier lines. If you want to prevent disease, you must improve the general health of the community. So also, you must improve the general friendliness and understanding among the nations."

Dr. S. Radhakrishnan

### Resolutions Before The Co-operative Conference

This Conference requests the Hon. the Minister of Lands and Land Development to assist the members of Co-operative Colonising Societies by granting them long-term loans—repayable within 20 years—to enable them to cultivate waste lands and for other preliminary requirements.

This Conference resolves that women be appointed as Co-operative Officers to be in charge of Societies run by women Co-operators.

Owing to the high cost of imported yarn the marketing of Ceylon made textiles do not compare favourably in price with imported textiles. This Conference therefore requests the Government to make imported yarn available at lower cost to Co-operative Textile Societies to enable them to sell their finished products at competitive prices.

This Conference resolves that the Conservator of Forests be requested to make it possible for the Co-operative Industrial Societies to obtain delivery of the timber applied for by them from the nearest Railway Station, thereby eliminating unnecessary expenditure and inconvenience presently experienced by these Societies in the purchase of timber.

This Conference requests the Director of Food Production to increase the guaranteed price of onion paid to cultivators to Rs. 36/- per cwt. so as to encourage them to patronise the C. A. & S. Societies.

As Co-operative Store Societies in undeveloped areas find it difficult to obtain suitable buildings for running their Stores and as they are too poor to construct such buildings, this Conference requests the Government to construct suitable buildings for the use of Co-operative Store Societies in such areas and rent them out to Co-op. Stores.

### NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 8779

Kanapathipillai Kumaraswamy of Thampalai

Vs. Plaintiff.

1. Murugesu Sinniah of Van-East
2. Kandiah Kumaraswamy of do
3. Kandiah Rasiyah of do

Defendants.

It is hereby notified that action No. 8779 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition of the land called "Aththiady" in extent 6 lms. and situated in the village of Vannarponnai East in the Jaffna District.

The defendants in the said action are summoned to appear in Court on the 25th day of September 1952 at 10 o'clock of the forenoon.

This 26th day of August 1952

By order of Court,  
A. SABARATNAM,

Drawn by for Secretary.

T. Gunaretnam  
Proctor for Pefi.

(M, 103. 2)

Jaffna Malayalam Tobacco Co-op. Sale Society Ltd.  
WANTED

An assistant Clerk with S. S. C. or equivalent qualification. Knowledge of accounts and typing essential. Salary Rs. 60/- 7/50—200/- per mensem. Allowance at Government rates will be paid. Successful candidate will be required to deposit a cash security of Rs. 500/- Applications in applicants, two-hand writing with two copies of recent testimonials should reach the undersigned before 10-9-52.

K. NADARAJAH,  
Hony. Secretary

Jaffna, J.M.T.C. S. S. Ltd.  
29-8-52.  
(M. 109, 2 & 5)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI  
Shroff.

### LIGHT OF TRUTH!

O King, Father to me that am the servant of those that love Thee,

Light of Truth that, entering body and soul, path melted all faults and driven away the false darkness,

Full, waveless, clear ocean of ambrosia, Siva, Dweller in the great Holy Shrine,

O Knowledge, known there where speech and knowledge are dead

Make known unto me, how shall I speak of Thee?

Sri Manickavasaga Swamigal.

(English Rendering  
Sir P. Arunachalam)

(அரசனே யன்பர்க் கடியனே னுண்டாய அப்பனே)

# ANOTHER VIEW OF RUSSIAN ECONOMY

## Further From Gandhian Ideology

Shri M. P. T. Acharya who has lived and worked in Russia and has kept in touch with the factual conditions there writes in the current issue of the *Harijan*:

Shri J. C. Kumarappa, in explaining his appreciation of Russian economy, says: So far as State's one care is the welfare of the common man, it is far in advance of Imperialisms, and nearer to Gandhian ideology... "even if the Russian economy may be termed State Capitalism that is far away from true Communism."

Shri Kumarappa thinks from these statements: There is welfare of the common man even under State Capitalism. His objection is that it has not been achieved without State and without violence. If it were done without State and without violence, it would be Communism.

But the question is not whether Communism in Russia is really State Capitalism or whether it is established with State and violence but whether welfare of the common man has been secured in Russia. As this appears to be a widely spread belief, I wish to dispel this illusion.

Shri Kumarappa told his audience at Wardha that it cost 1 (or 3?) rouble per cup of cocoa with a slice of bread minus butter and the wage of a sweeper or teacher is 100 roubles a month. It means the sweeper or teacher cannot buy a cup of cocoa and a slice of bread without butter. The price is too exorbitant at least so far as the sweeper or teacher is concerned.

There are many grades of wages and salaries in U. S. S. R. The higher the posts, the greater the salaries — although the higher posts contribute nothing to production. There are special shops (so-called 'free shops') where the highly paid men are allowed to buy at a higher price as much as they can afford. But ordinary workers can get only in ration shops where fixed quantities are sold. All this belongs to common man welfare.

Perhaps it will be alleged that there is free

medical treatment, creches for infants in factories and free school facilities for all. They are not really so free. The workers contribute out of their meagre wages by compulsion a part of the expenses. The management of these services take a large part of the contributions forcibly deducted from the wages.

Since the end of the Second World War, there is no more free secondary education. Hence most workers cannot give higher education to their children. The State wants only skilled workers. Higher education is reserved only for highly paid officials. As regards the abolition of illiteracy, it is only good for reading official propaganda. The quality of medical care is poor.

In Russia where all people are able to live if only they sell labour to the State, it is impossible to say how many are really employed, for statistics are kept secret. However a report seems to have betrayed when it described how much wages were distributed among so many million persons. It was about 40 million persons who were really employed — "all workers". What of the rest of the 200 million population?

Among the 40 million employed, a vast majority are Government servants, army and police who are maintained out of Government revenues. These revenues are taken in the form of profits, rent, taxes and interest on sums advanced by Government to various bodies. That means this vast horde of parasites are maintained out of the wages of producing workers—who have to eat so much less to maintain them. For most "economists" production and parasitism seem to be alike "work" equally essential. I hope no economist influenced by Gandhiji will fall into the same mistake.

Then let us remember the concentration camps (forced labour camps), where the labourers are not paid anything at all for work but a meagre ration. These camps are estimated to contain 20 million persons of all ages and sexes. Sentencing people to hard labour is a form of getting free labour

## Establish Your-self

(Continued from page 1)

Truth; therefore, untruth cannot cross your shadow. Jealousy, envy, malice or enmity can be entertained against one who may be separate from you. When it is the one Self that permeates us all, there is no scope for them. One generally prides over some possession, whatever be its nature; but, when you possess nothing, what will you pride on and godlessness how can it exist when you know and feel that Self is in eternal entity? Therefore, reflect and ponder, and establish yourself in your true Self, taking the earliest steps to eradicate the evils mentioned above.

for the State and hence these inmates are increasing.

All this goes as welfare of the common man. Can it be said that these are nearer to Gandhian ideology? These are the hard facts of State Capitalism, which so many people think, takes care of the common man "although violently."

We know other imperialisms; but Russian State Capitalism is just a new variety of it. It has brought so many countries of East Europe (100 million people) under its sway. The colonies are on the periphery of the mother country.

The Bolshevik party itself is an imperialist body within Russia making all to submit to its will with the economic monopoly of the State which it wields exclusively.

"All I have done is to appreciate the self-denying spirit, the zeal, devotion to the cause of the masses, the steadfastness and earnestness of purpose and the doggedness with which they set about resolving their problems," says Shri Kumarappa. If all this were done in the service of the common man, we could appreciate that. But it is fanaticism in a bad cause. Today the Bolsheviks are much better placed than their slaves, and there is no self-denying but shooting and imprisoning of them and keeping them in terror. There is only wage slavery or concentration camp slavery for all others. God save us from this kind of self-denial, zeal, steadfastness and earnestness of purpose with which they set about in solving their problems.

# Ayurveda Both Art and Science

(Continued from page 1)

yogis as a supersensory state. It may be said that all that is known to modern medicine can be included in Ayurveda, which literally means the science of life, but the whole of Ayurveda cannot be included in modern science, because there is no room for spiritual matters to be dealt with in allopathic medicine. If western medical science and Bhagavat Geeta are combined together, the resultant combination may be comparable to Ayurveda. There is no place for God or for spiritual matter in western medical science. On the other hand, Charakaacharya, the famous author of the text book on Ayurveda, says that Ayurveda shall not be taught to one, who does not believe in God.

According to Ayurveda man is constituted of four constituent parts, namely, the body, the senses, the mind and the soul (*atma*).

The chief properties by which the existence of *atma* is known are *jnana sakti* (the power to know), *iccha sakti*, (the power to desire) and *kriyaa sakti* (the power to act). These are found even in the amoeba. The *atma* supports the body in the living state by replacing the waste by assimilation of new matter. *Atma* is the master, designer and ruler of the body.

### Link Between Soul and Body

The mind acting, through the senses forms the connecting link between the soul and the body and through it with the outside world. The mind which is associated with desire is the cause of bondage or liberation. The mind is like the clutch which puts the soul in contact with the emotions. Therefore, if you can hold the clutch, and disconnect the soul from the emotions, you succeed in breaking off the bondage by bringing about the desireless state.

The mind is the cause of bondage or freedom. To be entangled in desires is the cause of bondage. Desirelessness is the cause of freedom from worry, decess and distress. This is *moksha* (liberation).

Mind has three constituents, which are called its attributes or qualities.

Physically	Mentally
(1) Satwa-	Intelligence
Equilibrium	

(2) Rajas-	Emotion
Activity	
(3) Tamas-	Ignorance
Inertia	

The predominance of the one or the other attributes determines the instincts, capacities, qualities and actions of an individual.

These are called the *trigunas*. They are born with the individual. The predominance of *satwa* is responsible for intelligence, the predominance of *rajas* for emotion and the predominance of *tamas* for ignorance. When the constituent of *satwa* is developed to the highest degree, there is complete peace of mind. This is called the *samadhi* state. On the other hand, when, the constituent of *rajas* increases, avarice, over-inclination towards action, dissatisfaction and intense desire are exhibited. Conversely when the constituent of *tamas* increases, darkness or ignorance, a desire not to do anything, forgetfulness of one's duties and confusion are exhibited.

### Causes of Trigunas

These trigunas, *satwa*, *rajas* and *tamas* are affected by our food and habits.

A *satwika* person likes *satwika* food and conversely, the inherent nature of a person also gradually becomes pure or *satwika* by eating *satwika* food. The food liked by a *satwika* person is that which promotes longevity, goodness, strength, health, happiness and love.

The *satwika* food is juicy, nourishing and agreeable. Everyone knows that Hinduism has made elaborate regulations about food. The nature of food we eat affects us not merely physically but also morally, and mentally, as well.

The foods dear to the *rajasa* are pungent, saltish, very hot, dry and burning, penetrating and producing pain, grief and disease.

The food dear to *satwika*, it was stated, promotes health, pleasure and happiness. In contrast, we are told here that the *rajasa* type of food tends to produce pain, grief and ill health.

Food, which is not fresh, which has lost its taste, which is putrid and stale, which is of the leavings and unholy is dear to *tamasas*. The food dear to *tamasas* is not merely unwholesome, but unclean and foul as well.

The point to note is that all kinds of stale and fermented food are condemned as *tamasa*.