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## Pillars of Spiritual Culture

Ramakrishna, Saviour of the Future

Goal of Man's Process

BY SWAMI NIKHILANANDA

EVERYWHERE in the universe one sees unceasing activity. All objects, animate and inanimate are active. Even such apparently inert things as stones and rocks are in reality arenas of activity. Space itself, according to science, is vibrating

Man is restless. Whether awake or asleep, he is never inactive. The action of the heart and lungs does not stop in sleep. The mind functions in dreams. The restless mind of man is always on the trail of new discoveries. Constant research is going on in the fields of art, science, medicine, religion politics and all branches of knowledge. A belief in progress sustains the workers in their fields of research. We flatter ourselves with the notion that we are creating a better and newer civilization. It is our objective to eliminate evil and multiply good. Some imaginative mind-foresee a future when evil will be entirely eliminated and nothing but good will remain. We are told of the immense progress made in medicine. Surgery and drugs have minimized the chances of death and men who a few years ago had no chance of survival are now given the joy of prolonging useless lives. The war hospitals are being filled with 'baker' cases. An idiot living in a backwoods district suffers from a brain ailment. He is flown to a big city and attended by the best surgeon. A brain tumor is located. By a successful operation he is saved from the jaws of death. We feel so proud of science. But with the help of the same science a bomb is dropped on a college campus and dozens of promising young men are blown to bits. Man is bewildered and asks himself whether the clock of progress really moves forward or backward.

### Is it Progress?

Sometimes we wonder whether what is called progress is not, after all, like the figures one sees in the rotation of a kaleidoscope. To be sure, there is a change. The pattern produced may be new. But the number of glass pieces is fixed. Some thoughtful people believe that all the major improvements in human society in the fields of art, literature, ethics, music, mysticism and even in what is known as the scientific method of thinking, were made twenty-five hundred years ago. Since then nothing of fundamental value has been added to human knowledge. Paul Deussen remarked that the last word in religion and

philosophy had been uttered when the Hindu sages proclaimed, 'Tat tvam asi' or 'That thou art,' and that the efforts of subsequent philosophers and mystics had been confined to the restatement of that eternal truth in the language of their own times.

### Is Life Meaningless

Eastern sages tell us that the sum total of world's suffering and happiness always remains constant, though they may change positions. One thousand years ago Asia held high the torch of light and culture. Five hundred years ago the leadership changed hands and it was taken up by Europe. Now, again, it is changing position. Darkness seems to be settling over the once illumined countries of Europe.

Some of the great scientists of the nineteenth century gave a mechanistic interpretation of the universe and thought that there was no purpose behind evolution or the cosmic process. Lifeless particles of matter, operated by non intelligent force or energy, created the various objects of the world. A Christ or an Alexander, a Beethoven or a gangster, a Plato or a common man, were only chance productions of atoms by the action and reaction of energy. To try to find out a purpose or goal of evolution was wishful thinking. It was a projection of our pet fancies. If that is so, then life is meaningless and so also is all human effort. If everything passes away leaving nothing behind if the universe itself will one day explode and disappear into a vast nothingness, then all our talk of culture, philosophy, science, and civilization is no more meaningful and significant than the braying of a donkey, and the Creator, if there be any, is the most eternal jester.

### Goal of Science

Yet the professed goal of science is the discovery of truth; of ethics, happiness; of aesthetics beauty; and of religion, life everlasting. The actions of thoughtful men everywhere are characterized by the desire to promote brotherhood, fellowship, freedom and the all-round happiness of all. Without such incentives life remains meaningless. The contemplation of these ideals and the striving to realize them, distinguish rational men from animals who are guided by instinct.

### Man and Evil

Frequent wars and other manifestations of man's greed, passion,

(Continued on page 5)

Smuts and U.N.O.

### Soviet Paper's Disclosure

The allegation that General Jan Smuts, South Africa's Premier, 'renounced' the United Nations because it was not possible to 'make the United Nations an instrument of domination over persecuted peoples', is made in the Soviet newspaper 'Izvestia', which refers to the question of the Indian minority in South Africa and that of South-West Africa.

The 'Izvestia' says: 'General Smuts is disappointed in the United Nations. The last session of the General Assembly had nothing but disappointments in store for him. He thought that as after the last war in the days of the League of Nations, fine speeches about the rights of nations and justice would prevent the South African Union from annexing neighbouring territories.'

## Appeal For Unity

Minister on British Parallel

Col. J. L. Kotelawala cut the first sod of the Suthumalai Channel at a public meeting held at Suthumalai last week.

In January, 1947, a memorandum was presented to Col. Kotelawala as the result of which the Board of Ministers approved a vote of Rs. 30,000 to deepen the Suthumalai pond and Rs. 60,000 to cut the channel.

Mr. C. N. Devarajan, who welcomed Col. Kotelawala explained what the construction of the channel meant to the people of Suthumalai. Floods, he said, had devastated the people's crops so much in the past that much sufferings and losses had been entailed.

Col. Kotelawala said: 'I appeal to you Tamils to view problems affecting the Government of this country as Ceylonese. We have a parallel of the Scottish the Welsh and the English all welded into one British nation. It is, therefore, imperative that we in Ceylon—the Sinhalese, the Tamils and the Muslims—should all weld ourselves into one Ceylonese nation.'

## THE NEXT MOVE

Constituent Assembly Will Carry on Work

The Muslim League has decided to boycott the Constituent Assembly. Commenting on it a Congress spokesman said that according to independent constitutional observers, initial refusal by a few provinces to accept a constitution framed by the Constituent Assembly or to enter the future Indian Union need not be taken tragically. Such dissent would be no more than a reproduction of the pattern of constitutional evolution in other countries like Canada and U. S. A. where a number of constituent units acceded after the Union was formed with the consenting units.

Both Congress circles and some impartial critics of the Congress agree that the attitude of the League and Indian Princes is inter-related and that the earlier decision of the Princes Chamber, criticising Congress pronouncements, has had the effect of stiffening League opposition to the Constituent Assembly. The suggestion has been made by an important spokesman of Indian States that Congress policy and strategy should hereafter be re-oriented to secure the full support of the Princes.

### Baroda will Co-operate

In spite of the Chamber of Princes' unfriendly and unhelpful atti-

tude, there are signs, that some important princes are anxious to co-operate with the nationalist elements in the country for the attainment of India's freedom.

It is learnt that Pandit Nehru and some of his colleagues on the Constituent Assembly Negotiating Committee informally met some important Princes and their Prime Ministers last week. The result of these discussions is considered extremely fruitful and helpful and may pave the way for a general understanding between the Constituent Assembly and a large number of States.

Baroda has already decided not to accept the service of the States Negotiating Committee, but to deal directly with the Constituent Assembly. A number of Rajputana States may take a similar line later, should the States Committee's negotiations next week prove unsuccessful.

'We cannot afford,' declared one leading representative of the States, 'to create the impression that we intend to sabotage the Constituent Assembly.'

### Vacancy for the Post of a Qualified Accountant

Applications will be received by the undersigned for the post of Accountant for the Jaffna Co-operative Central Bank Ltd.

Applicants should have passed some recognised examination in Accountancy. Preference would be given to those having experience. Selected candidate would be required to furnish cash security in a sum not less than Rs. 2,500/- and assume duty on 1-4-47. Salary according to qualifications on the following incremental scale 1800/- — 120/- — 3600/- Applications close on 28-2-47.

A. ARULAMBALAM

Hony. Secretary.

J. C. C. Bank Ltd.

Miss 320, 7 & 14



## Hindu Organ

FRIDAY, FEBRUARY 7, 1947.

### RELIGION AND THE MODERN WORLD

AS MORE THAN ONE SPEAKER remarked at the Ramakrishna Jubilee celebrations held the other day at Wellawatte, the modern world needs religion more than anything else and it is religion that can remove the causes of human strife and harmonise the life of this world with its greatest ideals. Hinduism, in all its aspects, has always stressed the fundamental unity of human society and human ideals. It has sought to make mankind understand the great truth that God is essentially one in whatever form he may be worshipped. This is why, in a world of warring ideals, the Hindu religion still preaches the great ideal of tolerance.

To Sri Ramakrishna and his great disciple, Swami Vivekananda, we owe a good deal of the insight obtained by the present generation into the essentials of Hinduism. At a time when even Hindus did not fully understand the message of their religion, when the Western world firmly believed that there was nothing to learn from any country or people on this side of Suez, Swami Vivekananda taught Hindus and Westerners alike the great truths of Hindu religion and philosophy. He ushered in an era of religious awakening which has gained in strength and purposefulness with the passing years.

The great majority of Tamils profess the Saiva religion, and the Tamil saints, philosophers and poets have always preached the ideal of human unity and harmony. From the saintly authors of the *Thevarams* to Thayumanavar the same message has been repea-

ted in words of undying beauty. To the Saivite Hindu religion means nothing unless it means peace, harmony, and an understanding of the correlation of apparently contradictory phenomena. It is by the patient observation of the facts of human life, by a careful and strict watch over the trends of one's own thoughts that one can understand what these things really mean. Thayumanavar, who has, so to speak, summed up the great points in Saiva religious philosophy, questions the utility of words and nothing but words to help men and women to understand religion. Religion can become real, not by talking about it the whole time, not by preaching it at street-corners, not by praying in public like the Pharisees of old, but by living, as fully as possible, the life that forms the core and foundation of religion.

Today the world is called upon by the stress of circumstances to try and understand these great truths of the Hindu religion in their relation to the lives of nations, great as well as small. But international society will rapidly drift into anarchy and destroy itself if it lacks the means to enforce these truths, and it is here that Hindus will do well to consider the lead taken by the West in trying to enforce law and order amongst the nations of the world. Without law and order religion will be lost. Hinduism existed when Somnath was sacked, but it had lost its potency. Christianity was said to be flourishing when Hitler and Mussolini tried to show humanity how life ought to be lived. Religion can, therefore, achieve its greatest triumph only by the triumph of its institutions. From this point of view the founders of the Ramakrishna Mission have done well. Their example deserves to be followed.

### Trade Union Rights

#### Govt. Clerks Plan Campaign

The General Clerical Service Union at a meeting of its Committee of Management held on Tuesday last decided to organise an island-wide campaign to secure trade union rights for Government employees without any further delay.

A resolution passed at this meeting condemned the excuse given by the authorities that the question of granting trade union rights to Public Servants should await the inauguration of the new Constitution in view of its "magnitude and complexity".

It says: "The Government is only anxious to perpetuate at any cost the mediaeval and restrictive attitude towards its employees which underlie the present Public Service Regulations".

The demand for trade union rights the Committee explains, is not a recent one, but has been repeatedly made for a long time by the Union and other bodies,

## VIVEKANANDA'S VISIT TO JAFFNA

(Continued from page 4)

Our ancestors settled here from South India more than two thousand years ago, and brought with them their religion, which was patronized by the Tamil Kings of Jaffna, but when their Government was displaced by that of the Portuguese and Dutch, the observance of our religious rites was interfered with, public religious worship was prohibited and the sacred temples, including two of the most far-famed shrines, were razed to the ground by the cruel hand of persecution. In spite of the persistent attempts of these nations to force upon our forefathers the Christian religion, they clung to their old faith firmly, and have transmitted it to us as the noblest of our heritages. Now, under the rule of Great Britain, not only has there been a great and intelligent revival but the sacred edifices have been, and are being restored.

We take this opportunity to express our deep-felt gratitude for your noble and disinterested labours in the cause of our religion in carrying the light of truth as revealed in the Vedas, to the Parliament of Religions, in disseminating the truths of the divine Philosophy of India in America and England, and in making the western world acquainted with the truths of Hinduism, and there by bringing the West in closer touch with the East. We also express our thankfulness to you for initiating a movement for the renaissance of our ancient religion in this materialistic age when there is a decadence of faith and a disregard for search after spiritual truth.

We cannot adequately express our indebtedness to you for making the people of the West know the catholicity of our religion, and for impressing upon the minds of the savants of the West, the truth that there are more things in the Philosophy of the Hindus than are dreamt of in the philosophy of the West.

We need hardly assure you that we have been carefully watching the progress of your Mission in the West, always heartily rejoicing at your and devotedness and successful labour in the field of religion. The appreciative references made by the press, in the great centres of intellectual activity, moral growth and religious inquiry in the West, to you and to your valuable contributions to our religious literature, bear eloquent testimony to your noble and magnificent efforts.

We beg to express our heart-felt gratification at your visit to our land and to hope that we who in common with you look to the Vedas as the fountain of all true spiritual knowledge may have more occasions of seeing you in our midst.

May God, who has hitherto crowned your noble work with conspicuous success spare you long, giving you vigour and strength to continue your noble mission.

We remain, Reverend Sir,

Yours faithfully

for and on behalf of the Hindus of Jaffna,

S NAGALINGAM,

Chairman of the Reception Meeting.

A. SABAPATHY, Secretary.

The Swamy made a stirring and eloquent reply which lasted about an hour. The audience was electrified by the Swami's address. Mr. Advocate Kanagasabai then moved a vote of thanks to the Swami for his visit to Jaffna and for the address which he delivered and Mr. A. Mylvaganam seconding, the motion was carried with great applause. This brought the proceedings of that night to a close.

The Swami lectured again at the Hindu College the next day at 7 p. m. on Religion, before a large and appreciative audience. Mr. Chellappah Pillai presided and introduced the lecturer in appropriate

words. There were about four thousand persons composed of the elite of the Jaffna Society, Hindu and Christian. Among the Christians we noticed the following gentlemen, Advocate: Allagakoen. Proctors: Changaraipillai, Santhiago Pillai, Sathurukasingam S. P., Lawton, Carpenter, Arnold and Cook, Dr. Paul, Rev. Mr. Appapillai, Messrs. M. S. Rajakariar, Mr. Kingsbury of Jaffna College, J. P. Cook and others too numerous to mention. As regards the Hindus present it may be said that everybody who is anybody in the District was there. The Swamy commenced his lecture at 7 and spoke for one hour and forty minutes. Although the uproar and noise were very great owing to hundreds of persons standing on all sides for want of accommodations within the Pandal, yet dead silence prevailed when the Swami began to speak and his words were distinctly heard even at the remotest part of the large and commodious Pandal. We hope to publish a full report of this lecture in our next issue.

Captain Sevier followed the Swami in an interesting little speech and explained the reason of his wife and himself being there in the company of the Swami. He said that having found no consolation in their own religion they had been searching after truth in other religions for several years, but without success. About nine months ago, having heard that Swami Vivekananda was preaching on the Hindu religion in London they came under the influence of his teaching, and being convinced of the truths preached by him they have accompanied him to the lands of the Vedas to do all they could practically in furtherance of their belief.

Mr. Chellappah Pillai spoke with sincere feeling on the great mission of the Swami and on the necessity of Vedanta schools being established in all important centres in India and Ceylon under the control and direction of the Swamy.

Mr. Advocate Nagalingam in an eloquent speech moved a vote of thanks to the Swamy for his very learned and interesting lecture. Mr. Advocate Kanagasabai who was visibly moved, spoke also eloquently in seconding the motion. The Swamy and party left here the same night for Panbamban by a sailing vessel en-route to Ramnad.

### Rice Position

The political situation in Burma makes it rather uncertain whether Ceylon will get her quota of rice from that source for March this year.

The Burma allocation of rice for Ceylon in March this year is 15,000 tons.

Mr. K. Alvappillai, Director of Food Supplies, told a Press Representative that in case the rice from Burma fails to arrive in March, arrangements had been made to get our rice supplies from Brazil and Egypt.

No Egyptian rice has come into the local market this year.

"The flour situation is very satisfactory", said Mr. Alvappillai. Though the International Emergency Food Control has not yet given Ceylon her flour allocation for 1947, shipments of flour continue to arrive regularly.

### Drop in Tea Prices

At the last tea auction, the average price realised was approximately Rs. 1.45 per lb. The attendance of buyers was also very poor. A broker said: "If there are no buyers and the price of tea drops, many tea estates will have to close down."

# Ramakrishna's Great Services

## His Re-discovery of God

### Tributes at Jubilee Celebrations

THE great significance and importance of the Ramakrishna-Vivekananda movement for mankind, particularly at the present time, was the universal harmony through which human civilisation could hope for salvation, said Mr. S. W. R. D. Bandaranaike, the Minister of Local Administration, who presided at the public meeting in connection with the Ramakrishna Mission jubilee celebrations held on Monday at the Ashram Hall at 44th Lane, Wellawatte.

The proceedings began with the usual devotional prayer; and the presidential address was broadcast.

At a time when the gods of the world were dead or dying and the living stream of religion was choked with the dust and sand of the arid desert of dogma and ritual, the great missionary Sri Ramakrishna gave to the world the re-discovery of God, said Mr. Bandaranaike. He discovered, in various forms manifestations of the universal mother. That re-discovery of God by Sri Ramakrishna was given a new direction, organisation and inspire interpretation by his great discipline, Swami Vivekananda, and that movement has a great significance in the world of today.

#### Humanity's Need

In the world today—the aftermath of the great convulsion of the war—one great need of humanity was to remove the human disunity as far as possible and to come near universal harmony; and without exception human civilisation could hope for salvation. If that was not possible the next convulsion would lay human civilisation in ruins.

They should secure for all men a decent standard of living. Try and harmonise human endeavour in religion and science. It was through that very effort at harmonisation that Sri Ramakrishna made the vast discovery that God after all was one in whatever form. He was worshipped.

The Ramakrishna Mission had been endeavouring to achieve that high ideal, which the world, particularly to-day, was in such sore need.

Srimath Swami Ranganatha Mandaji, the head of the Ramakrishna Mission, Kanchi, then

spoke on the subject of "Fifty Years of the Ramakrishna-Vivekananda Movement."

He said that Swami Vivekananda voiced the opinion of the great Ramakrishna when he said that all religions were true, and hence tolerance and acceptance must prevail between different religions if peace, harmony and good will were to exist. The great King Asoka, he said, tried his utmost to bring about toleration for other religions in India. There were, he said, more enemies within a religion than outside it.

He explained the effects of the Ramakrishna movement in India, and said that India's greatest political

leaders were imbued with the ideologies of the movement.

"India," he said, "is taught to be the servant, and not the master of humanity. Not only in India, but in America and Europe we have established institutions for cultural and social benefit," he said.



## EXTENDED

### Life of the State Council

The Board of Ministers at a meeting held on Wednesday last have recommended to the Governor

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#### Warriors of God

"Sri Ramakrishna came and gave his life for the world. I will also sacrifice my life; you also, every-one of you, should do the same. All these works and so forth are only a beginning. Believe me, for the shedding of our life-blood, will arise gigantic heroic workers and Warriors of God who will Revolutionise the Whole World."

—Swami Vivekananda

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that the life of the State Council should be extended for four months from March 10.

The Governor has agreed to the recommendation.

### Provident Fund Scheme for Employees

The Social Services Commission, in their report now before the Board of Ministers, have recommended the creation of a National Provident Fund under Government control to which all employees will contribute in proportion to their earnings. Employers themselves are required to contribute to it.

Each employee will contribute 5 per cent. of his salary or wages and his employer its equivalent.

"This together with an additional 5 per cent. contribution would give an annuity on retirement roughly equivalent to the pensions paid by the Government to its own (superior) employees," states the report.

### Vivekananda Day in Jaffna

The fiftieth anniversary of Swami Vivekananda's visit to Jaffna will be celebrated on Saturday, the 8th instant, at 6 p. m. at the Jaffna Hindu College. Srimath Swami Ranganathanandaji head of the Ramakrishna Mission, Kanchi will deliver a lecture on Vedanta Philosophy & Harmony of Religions.

Mr. K. Vaitthianathan Food Commissioner (Supplies) will assume duties as Government Agent Central Province, about Feb. 18.

#### Letters to the Editor

## WHAT IS AVATHARAM?

Sir,—In the letter appearing in your issue of 21-1-47 under the above caption, the writer appears to be of the opinion that Saivites should not use the word *Avatharam* in speaking or writing about the birth of a great man because it violates the fundamental principle of Saivism that the Supreme Deity is never subject to births or deaths.

Now, the word *Avatharam* occurs in both Saiva as well as Vaishnava literature and popular belief in the *dasavatharam* of Vishnu is current among not only Vaishnavites but also among Saivites. *Avatharam* is the Tamil variation of the Sanskrit word *Avatar*. *Ava* means 'away' or 'down' and *tar* means 'to pass over'. There is nothing to indicate in the meaning of the word *Avatar* that the incarnation of only the Supreme Deity is meant. Any Hindu Deity descending into the world and appearing in visible form will be an *Avatar*. Such an *Avatar* need not be born of a woman. For example *Narasimha-avatar* is said to have just appeared from a pillar.

Saivites, who accept the teachings of the *Bhagavad Gita* believe that the Lord appears in the world whenever there is a decline of Dharma and rise of Adharma, for in the *Gita*, Sri Krishna Bhagawan (Mayavan) says:

"Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My Prakriti I come into being by My own Maya".

"Whenever there is decline of Dharma, and the rise of Adharma, then I body Myself forth."

"For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age."

The above is the reason, perhaps, why even Saivites compare the birth of a great teacher or a religious reformer to that of an *Avatar*. The use of *Avatar* in such connections is complementary or figurative.

Even in the English language, the word *Avatar* does mean not only the descent of a Deity in a visible form, but also figuratively 'the supreme glorification of any principle.'

According to Vedanta, however the Jivatman is of the very essence of the Paramatman. Not only the great ones, but even the commonest human beings are Gods—Incarnate. "Thou art That" says the Vedantin. That is how he explains the *Advaita* relationship. Yours truly,

M. S. R. SINGHE,  
English High School,  
Pandateruppu,

### Bhikkus and Politics

Sir,—The proposal to exclude Bhikkus from participation in politics should convey an ominous significance. Buddhist principles or Sinhalese history should fail to support the present move.

Asoka the Great, who was quite immersed in Buddhist religion extended his empire through religious penetration. The dominance of Moriyas in the government of the Island in the earlier part of the Sinhalese history was effected through Buddhism. Since then, the constitutional supports of Sinhalese government were (1) the clergy, (2) Maha Jana and (3) the army. "By and with the consent" of the clergy, Kings ruled. In a stone inscription which can be seen at Pollunaruwa, Wijaya Bahu the King, proclaims his accession to the throne on the consent of the Sangha. He only followed the constitutional custom of the land. Instances may be quoted from the Sinhalese history of Monarchs falling at the feet of Bhikkus asking their forgiveness.

Precedents and history apart, are we not imitating the British parliamentary practices? Are the clergy excluded from politics there? Parliamentary proceedings there commence with Christian prayer. Is not man an ethical animal? Are not ethics and religion mutually co-operative? Has not politics been defined as a branch of ethics? Would not politics need humanisation with the spirit of religion? Why aim to exclude the influence of the priesthood?

What is the object of the proposed exclusion of the Bhikkus from politics? Is it to continue an autocratic government with public opinion suppressed? Yours truly,  
Jaffna,  
R. C. P.

## TOURING SERVICE

We have great pleasure in announcing that we have recently organised a touring motor bus service.

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(Mts. 306, 21.1 to 20.4.47.)

# Vivekananda's Visit to Jaffna

## Royal Welcome to Avatara Purusha Reception of 50 Years ago Recalled

IT was 50 years ago this day that Swami Vivekananda of blessed memory visited this island of ours. A right royal welcome was extended to him when he came to Jaffna in the course of his visit to Ceylon. The following extract from the report of the "Hindu Organ" of 3-2-1897 describing the reception according to the occasion of the Golden Jubilee of Ramakrishna-Vivekananda Mission in Ceylon. The Swami visited Jaffna on the 24th of February 1897.

Sunday the 24th ultimo will be ever remembered by the Hindus of Jaffna as the day of Swami Vivekananda's arrival here from Colombo by land. It was arranged by the Reception Committee that the Swami was to be received privately at Upparu on Sunday morning by a deputation of seven members and taken to the residence prepared for him in the town, and that the public demonstration in his honour should be reserved for the evening. But it was found that about one hundred persons composed of the elite of the Hindu Society were collected at Upar anxiously awaiting the arrival of Swami Vivekananda on Sunday Morning; till 9 a. m. the coach with the Swami and Party did not make its appearance. It was then resolved to go ahead another five miles and wait at Chavakachcheri. No sooner had that place been reached than the Swami and party consisting of Swami Nirtjanananda, Captain and Mrs. Sevier, Mr. Goodwin and Mr. Harrison arrived by the mail coach. A procession was there formed to go to the town, with Swami Vivekananda, Swami Nirtjanananda and Mr. Advocate Nagalingam in the first carriage—a landau—drawn by a pair and the rest following in twenty carriages. There were among those who received the Swami at Chavakachcheri and escorted to the town, Advocates Nagalingam and Kanagasabai Proctors Casipillai, Ponnambalam and Kadiravelu, Messrs. A. Mailvaganam, Ilankainayaka Mudaliyar, R. Kandyah, Renter Vaidyalingam, I Mudr, Thillainadar, T. Karasapillai, K. Muthuthamby Pillai, A. Sabapathy, K. Mudr. Navaratnam, K. Sabapathy Chettiar, S. Naganathan, A. Muthayah R. M. A. R. A. R. Subramaniam Chetty, L. P. Ramasamy Chetty and Mr. Coimnapah.

It was 11-30 a. m. when the procession reached the town by the central road. The Swami and Party were accommodated there at a decent house which is the residence of Mr. Proctor Ponnambalam, but which was lent by him for the occasion.

In spite of the short time at the disposal of the committee grand preparations were made to accord the Swami a fitting reception at the Hindu College. A magnificent Pandal was put up in front of it and tastefully decorated. The whole way from the town to the College—a distance of about two miles—was decorated and illuminated—more especially that part of the route from the Grand Bazaar. Hundreds of plantain trees were planted on both sides of the roads, and bunting and flags adorned the



route. The scene was picturesque in the extreme, and great enthusiasm prevailed among the people. Thousands of them from all parts of the Peninsula assembled along the route to get a glimpse of the renowned Swami. From 6 p. m. to 12 p. m. the Jaffna-Kankasanturai road, as far as the Hindu College was impassable for carts and carriages, which had to find their way by other roads.

The torchlight procession with native music from the Town to the Hindu College which started at 8-30 p. m. was unprecedentedly imposing. It is estimated that more than fifteen thousand persons took part in it—all on foot except the Swami and party who went in two carriages, one of which with the Swami was drawn by a pair. The whole distance of two miles looked like a sea of heads, and it speaks well of the Hindu crowds that no mishap did take place, and that perfect order prevailed from start to finish. At the gate of almost every house on both sides of the roads from the Grand Bazaar to the Hindu College—a distance of one mile and a half there were placed niraikudam and lamps—the highest honour which could be done according to the Hindu idea. It should be remarked in this connection that along the whole route there is but one Christian house which is the station of the Wesleyan Mission at Vannarponnai, all the rest being Hindu ones. The Swami alighted from the carriage and worshipped at the Sivan and Kabbiran Temples and was garlanded by the Temple authorities. He was also garlanded at the gate of some houses on the way, and when he reached the College at 10 p. m., on his neck he had more than half a dozen beautiful garlands. Four hours before the arrival of the Swami the Pandal was crammed to its utmost capacity. There were also a large number of Christians who had come to hear the Swami speak, his reputation as an eloquent speaker

and preacher having preceded him. He was received at the entrance by Mr. T. Chellappah Pillai, retired Chief Justice of Travancore, who conducted him to the raised dais and garlanded the Swami. The following address was then read by Mr. A. Sabapathy secretary of the reception committee:—

To.  
SRIMAT VIVEKANANDA SWAMI  
Revered Sir,

We, the inhabitants of Jaffna professing the Hindu religion, desire,

### Swamiji's Words

"I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero!"

—Romain Rolland on Swami Vivekananda.

to offer you a most hearty welcome to our land, the chief centre of Hinduism in Ceylon, and to express our thankfulness for your kind acceptance of our invitation to visit this part of Lanka.

(Continued on page 2)

## The Colombo Vivekananda Society Its Service to Hindu Public

THE Vivekananda Society, Colombo has now completed 44 years of service to the Hindu public. It was founded in memory of Swami Vivekananda who brought about a great revival among the Hindus.

On January 15 1897, the Swami came to Colombo after his triumphal tour of the West and a great reception was accorded to him by the Hindus in Ceylon. On 13th July, 1902 shortly after his death several Hindus of Colombo assembled at No. 63, Wolfendhal street and expressed their grief at the loss the Hindu Community sustained by the sudden and unexpected demise of the great Swami.

### Society Formed

They also considered the desirability of organising a Society for promotion of religious study among the Hindus and founded the Vivekananda Society, Colombo. Mr. V. Karalapillai was the first President and Mr. S. Vythianathan, the first Secretary of the Society. Sir P. Aranachalam, C. C. S. was its next President and later become its Patron till his death in 1924.

In addition to its program of holding meetings for religious discussions and discourses the Society started a library towards the end of 1903: books on religion, philosophy and Tamil and Sanskrit literature were purchased and kept there for the use of members.

### Permanent Home

The need for a permanent home for the Society was greatly felt and funds were collected to acquire a permanent land and buildings. In June 1919 the present premises at Hill Street were acquired. The inspiration of Srimate Swami Saravananda of the Ramakrishna Mis-

sion was greatly instrumental in persuading the members of the Society to acquire a permanent home. Several members were of assistance to the Society in the acquisition of its present buildings.

### Educational Activities

In 1925 the Society opened a school for imparting education on Hindu lines and for two years it was managed by voluntary contributions from members. In 1928, the Vivekananda Society Vidyalayam was able to obtain grant from Government and became an assisted school. From small beginnings the school had grown into an institution with over 200 children, and the problem of accommodation became difficult.

With public assistance a new building was erected for the school in 1934. There are more than 450 children in the school at present and it continues to expand and do useful work. The Hon'ble Mr. A. Mahadeva continues to be the Manager of the Vidyalayam. It has become necessary to put up a building to accommodate 500 children.

From its very inception the Society had been arranging lectures on religious and cultural topics periodically.

Among the distinguished persons who delivered addresses at the Society may be mentioned Mahatma Gandhi on the occasion of his visit to Ceylon in 1928.

The President of the Society is Mr. N. Nadarajah, K. C. Advocate and the Secretary Mr. P. S. Thuraiappah, J. P. Telecommunication Engineer.

The Society needs more funds in order to expand its activities. A membership campaign has been started to this end.

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(Nos. 304, 17-1 to 31-15-47)

# RIGHTS OF THE CULTIVATOR

## Equitable Return From Land

"Only those who toil should have a share in the output", said Mahatma Gandhi giving his blessings to a movement aimed at securing for the cultivator an equitable return from the land cultivated by him.

Mahatma Gandhi had been asked what he thought of a movement known as the "Tebhaga" movement, by which the cultivator was claiming two-thirds of the land produce. Mahatma Gandhi said that he welcomed the move. The land belonged not to the landlord but to the Lord of us all and, therefore, to the workers who tilled it. Mahatma Gandhi, however, warned the people against the use of compulsion or violence. Mahatma Gandhi implicitly believed in the aphorism, "As is the end, so is the means." In

Mahatma Gandhi's opinion, it was pernicious to hold that so long as the end was good, any means, however violent or unjust, was justified.

"Life's wheel is like that and you should not despair even if you have lost everything," said Mahatma Gandhi to an old man who fell at his feet and told him that he had lost everything except his house. Mahatma Gandhi stayed at the old man's house during his halt at Nabagram, A village in East Bengal.

Replying to a question put to him by a woman, Mahatma Gandhi said that one would not be a human being unless one was prepared to die for one's religion. One should not wait for an answer even from one's own self if compulsion was involved in the matter of one's religion.

# Pillars Of Spiritual Culture

(Continued from page 1)

selfishness and cruelty make one feel that the average man of today is no nearer to the realization of high ideals than his forbears of three thousand years ago. The sum total of good and evil seems to remain a fixed quantity; so also the sum total of happiness and unhappiness. Evil has aptly been compared to chronic rheumatism, which only shifts its position in a patient's body, but never leaves the victim.

### Only Shadows

Plato often spoke of an ideal world, in contrast to this sense-perceived one, which he described as a world of shadow. He gave the vivid illustration of a cave in which a man is seated with his back to the door. His hands, feet, and the rest of his body are firmly fastened with chains, and he cannot move even in the slightest manner. A fire burns behind him outside the cave. The prisoner is constrained to keep looking ahead at a blank wall on which constantly flit the shadows cast by moving objects on the high-road passing by his subterranean room. He sees only the shadows, and never the real objects on the road. This is his fate from birth to death. Naturally he regards shadows alone to be real and never suspects the existence of the real things. It is the only world he lives in, and he has no way of knowing of existence of any other world as long as he remains shackled to his seat and cannot turn around. Plato pointed out that our life on earth may be compared to that of the man imprisoned in the cave. The beauty, peace, freedom, love, happiness, and truth that we cherish in this phenomenal world are only so many shadows. We are shackled to the earth by the chains of ignorance. We are constrained to look only in one direction. The true counterparts of these shadows exist only in an ideal world which remains unknown to us as long as we dwell enchained in the cave. They can be realized in that ideal world alone.

### Kingdom of Heaven Where?

Christ preached the kingdom of heaven, which alone is the abode of pure happiness, peace, and blessedness. He contrasted this kingdom with the kingdom of Rome, the only kingdom that seemed real to the people of that time. He further pointed out that the kingdom of heaven is within every man. He was as sure of its existence as we are of our sense-perceived world.

### Ultimate Reality

The Hindu philosophers speak of Satchidananda as the goal of human life. But that Absolute Reality, Knowledge and Bliss cannot be related to our universe of time, space, and causation. It is a supra-conscious experience attainable by man while living in a physical body. The Upanishads say that if a man knows this Reality here in this life, then alone does he abide in the saving Truth. Otherwise there awaits him great destruction. Further, we learn from the Upanishads that whatever is here is there also, and whatever is there is here also. He who sees a difference between here and there goes from death to death. The Hindu philosopher emphatically declares that the Ultimate Reality, which is of the nature of peace, blessedness,

# The Next Move

## Did Britain Warn Egypt?

Egypt has decided to appeal to the U. N. O. regarding its dispute with Britain over Sudan. This has enraged Britain according to *Al Balagh*, the Wafdist Party Organ which in its issue of last week said that the British Ambassador in Egypt had informed the Egyptian Premier that the British Government would consider Egypt's submission of her case to the U. N. O. as an "unfriendly move" liable to affect good relations between the two nations and "destroy them". No confirmation or denial of this statement is available.

## Special Representative of the Indian Govt.

Mr. Krishna Menon has been appointed Special Representative of the Indian Government to conduct informal talks regarding the establishment of diplomatic relations between India and various European countries.

When Mr. Krishna Menon visited Denmark on this mission, he went as Mr. Nehru's Special Representative, but when more recently he visited Belgium and Holland he carried the designation now officially accorded him by the India House.

Mr. Krishna Menon, who is shortly visiting Sweden, is at present engaged at the India League offices preparing the campaign he is to launch against South Africa regarding the Union's Indian "Ghetto" legislation.

## No More English In School's

The Government of Bihar (India) have decided to abolish teaching of English altogether at the middle school stage. A beginning is being made this year in this connection by teaching only in vernacular in the fourth and fifth standards in the middle schools. The Government further contemplate to abolish compulsory teaching of English in High Schools as well and keep it only as an optional subject. It is proposed to appoint a committee to examine the question in detail.

## Vacancy: Education Department

Applications are invited for one post of Training Mistress (English) Thirunelvely (Women's) Government Training College.

Applicants should be Graduates or First Class English Trained Certificated Teachers with good qualifications in Tamil.

The scale of salary is Rs. 2400 - 10 of 120 & 5 of 180 - 4500.

Applications close on 10-2-47. For further particulars please read Government Gazette of 31-1-47.

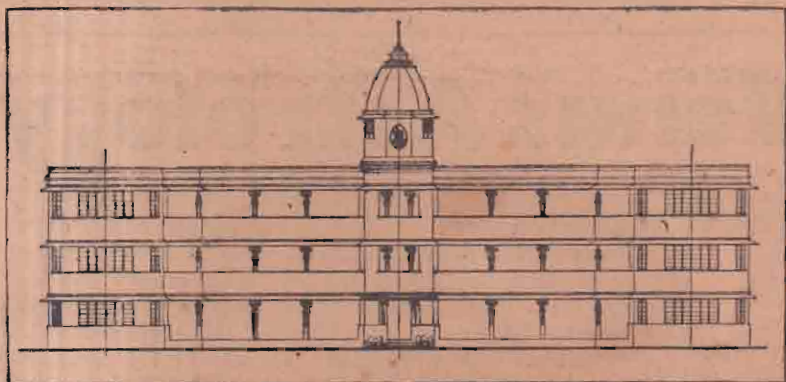
IAN SANDEMAN,

Director of Education,

Education Office,  
Colombo: January 27, 1947.  
(G. 135-4 & 7)

and infinity is the inmost essence of man and can be attained through a mind endowed with self-control and contemplation. The clam soul is blessed with the supersensuous vision of this Reality.

(To be continued)



# Saiva Mangaiyar Vidhyalayam Building Fund AN APPEAL

The Saiva Mangaiyar Kalagam (Hindu Women's Society Ltd.) which was inaugurated in 1930 with the object, amongst others, of fostering Saiva Religious Education, Tamil and Hindu devotional music, Tamil Literature, etc., established the above Vidyalayam in 1932 with the help of four Honorary Teachers. By the Grace of Lord Silva, it grew rapidly and was recognised by Government as a Grant-in-aid School in 1935.

As the present building became inadequate to accommodate all the children who sought admission, the site where it is now proposed to put up the new block was purchased in 1939 at a cost of Rs. 20,000 but the outbreak of war made it impossible to start building operations. Therefore, it became necessary to purchase the house opposite the present premises for Rs. 28,000; even this is not sufficient to house all those who are seeking admission to the school.

Further, it has also become necessary to meet the persistent demand for higher education on Hindu lines and for Hostel accommodation for students from outstations who are applying for admission.

The Society has already spent over Rs. 45,000 on lands and buildings which are now worth more than two lacs of rupees.

The present Vidhyalayam teaching staff consist of a Graduate of the Madras University, 3 Trained Teachers, 2 certificated teachers and one provisionally certificated teacher. As the number of students has now risen to 230, we are now entitled under the Government Regulations to engage the services of three additional Teachers and we are arranging to recruit two additional Graduates and a Trained Teacher. It will thus be seen that our teaching staff compare more favourably than those of most other schools of the same class.

The wisdom of the policy followed by the Vidhyalayam since its inception in 1932 in making the mother tongue the basis has been now recognised by Government. We may be pardoned when we claim that the Vidhyalayam is almost the only school of its kind in Colombo where chaste Tamil is taught to Tamil children.

The Vidyalayam is fortunate in being situated in the midst of the most thickly populated Hindu centre in Colombo and it is, therefore, assured of a much greater future provided, of course, we Hindus do our DUTY which we owe to our Sanatana Dharma and to our children.

The Hindu community is the second largest community in the Island but, we regret to state, the Vidhyalayam is the only institution of its kind in the Metropolis of the Island while smaller communities run a number of schools and colleges in Colombo (the nerve-centre of Ceylon) mostly with Hindu patronage.

We need not stress the desirability for imparting education on Hindu lines to Hindu children from the Kindergarten up to the University. The Vidhyalayam now imparts such education to Hindu girls—the future mothers and, therefore, the mainstay of our religion—only up to the S. S. C. and to Hindu Boys up to their tenth year, i. e. during only a part of their most impressionable period in life. We are, therefore, not doing all what we should and could, if we co-operate wholeheartedly.

We appeal most fervently to all Hindus resident in Ceylon and to those in Colombo in particular to contribute liberally even at some sacrifice towards this VIDHYA DHANA (வித்யா தானம்) and earn the blessings of LORD SIVA and the gratitude of the present and future Hindu children.

R. Sathasivam, (Manager)

S. Nallainathan, (Secretary)

M. Sabaratnam, (Treasurer)

34th Lane, Wellawatte.

(Mis 321. 7)

**Notice of Application**

IN THE DISTRICT COURT OF JAFFNA  
No. 658 T.

Notice is hereby given that after the expiry of fifteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Rescoring) Ordinance for the sealing of Probate of the will in respect of the estate of Supper Saravanamuthu late of Klang in the F. M. S. deceased, granted by the Supreme Court at Kuala Lumpur on the 24th day of August 1946.

S. T. Nadarajah.

Proctor for S. Annappillai  
attorney of M. Kanagasabai

Jaffna, (Applicant.)

This 21st day of January 1947.

(Mis. 318, 4 & 7)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 643

In the matter of the estate of the late  
Thamar Nag many of Atchuvevely  
Deceased.

Sinnathangam widow of Thamar  
Nag many of Atchuvevely  
Vs. Petitioner.

Kanapathy Thamar of Atchuvevely  
Respondent.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge Jaffna on the 18th day of December 1946 in the presence of Mr. R. Kanagaratnam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 18 December 1946 having been read.

It is declared that the said Sinnathangam widow of Thamar Nag many the petitioner is declared entitled to have letters of administration over the estate of the said intestate and the same issued to her accordingly unless the respondent or others shall on or before the 27th day of January 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 18 day of Dec. 1946.  
Sgd. R. R. Selvadurai  
District Judge Jaffna.

Time to show cause is extended  
to 24 February 1947.

Intld. R. R. S.  
D. J.

O. 141, 7, & 11)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 655 T

In the matter of the Estate of  
Kamadchiamma widow of Soma  
sundarakkurukkal of Kopay North  
Deceased

Som sundarakkurukkal Thangamy  
kurukkal of Kopay North  
Petitioner.

and

Som sundarakkurukkal Ratnasaba-  
pathy Iyer of Kopay North  
Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 15th day of January 1947 in the presence of Mr. M. Ehm arathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 15th January 1947 having been read:

It is ordered that Som sundarakkurukkal Thangamykurukkal of Kopay North the Petitioner abovenamed is declared as heir entitled to have letters of administration to the estate of the abovenamed deceased issued to him unless the abovenamed Respondent or any other person shall on or before the 10th day of February 1947 show sufficient cause to the satisfaction of this Court to the contrary.

15th January 1947.

Sgd. R. R. Selvadurai  
District Judge.

(O. 140, 4 & 7)

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[Mis. 248, 15-3-46 to 14-3-47.]

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**Pandit T. V. Jayarama Sastri,**

DIRECTOR,

VENUS ASTROLOGICAL BUREAU,

TEPPAKULAM P. O. (S. INDIA)

(Mis. 258, 3-12 to 28-2-47)

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