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## Desires—How They Mould Life

### Knowledge of The Self

#### No Real Pleasure In Worldly Objects

(By HARANATH SAHAYA M. A.)

DESIREs play a prominent part in moulding man's life and his future destiny. The law underlying desires is that desires carry a man to the object of his desires. It is said in the *Brihadaranyaka Upanishad* (IV. iv), 'Man is made up of desires. As he desires, so he thinks; as he thinks, so he acts; and as he acts, so he reaps.' His rebirth too takes place in accordance with his desires and thoughts. It is stated in *Srimad Bhagavad Gita* (VII. 9), 'Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, in consequence of his constant thought of that object.' If a man is not disturbed by any desires or attains to a state of desirelessness, he gets peace and liberation from the pains and miseries of the world. This idea is contained in the *Gita* (II. 70). But it is difficult to be void of all desires. Everybody has got some desires. One man desires for health, another for wealth, a third for children and so on. A scrutiny into desires further reveals that in the background of desires of all individuals, the desire for mere existence is the keener of all desires and that it is common to all individuals. A man may be in extreme poverty, yet he desires to exist. A man may rot in deplorable diseases still he desires to exist.

#### Desire for Existence Innate

Under certain circumstances a man may commit suicide, yet he does not wish his annihilation but desires a happier existence. Thus the desire for existence is a common factor of desires of all individuals, and it is difficult, nay, impossible to get rid of this desire. 'The Individual Self, being a reflection of the Universal Self who is an eternal and self-conscious Being, always tries to express its inmost nature in eternal and conscious existence and herein lies the origin of common desire for combined existence latent in the hearts of all individuals. The desire for existence is innate and cannot be relinquished.

#### Self Awareness

Now the desire for existence being unrelinquishable, if we meditate upon our existence, understand its nature and cling to its reality with an unwavering attention our other desires will automatically grow weaker and weaker and they will ultimately come under our perfect subjection. So in order to attain success in overcoming our multifarious desires, the chief weapon in our hand is our one pointed attention to the nature of our exist-

ence which consists in nothing but the Self expressing itself in knowledge, for our existence is almost the same as self-awareness or consciousness of the Self. We can never imagine ourselves as existing without the least awareness that we are. This self-awareness varies in accordance with our objective attitude. The more we are concerned with the external objects, the less self-awareness we have for the time being. If we assume the self-knowing or self-realizing attitude, we shall be able to reach the stage of desirelessness (in so far as desires regarding mundane objects are concerned) and thereby realize peace and salvation. Philosophers inculcate abandonment of desires (i. e. desires for worldly objects) which abandonment can only be achieved through our ardent desire for the knowledge and the light of the self which dispels our ignorance and our illusory desires and finally leads us to peace and salvation.

It is necessary to bear in mind that all the objects of the world being ever changing and transitory, we cannot find any abiding pleasure in them. Our body too being subject to accident, disease, old age and death, cannot be a desirable thing—the Self being different from the five sheaths (i. e. the Annamaya Kosha, the Pranamaya Kosha, the Manomaya Kosha, the Vijnanamaya Kosha, and the Anandamaya Kosha) covering it. Real happiness or bliss lies within us in the knowledge of the Self which is the centre of bliss. No external circumstances and no forms of government in any age can give people real rest and contentment. It is only the government of the Self by the Self, the control of the Self by the Self and the self-realizing attitude of the Self which can give us real peace and freedom in all ages. The value of religion cannot be overestimated. All have, as their experience ripens, to take refuge in religion which treats of the knowledge of the Self which vanquishes all terrestrial desires, which enables us to keep ourselves in ourselves and consequently confers on us the desired tranquility and emancipation from the miseries of the world. The realization of the knowledge of the Self should hence be the aim and object of all human desires. Sri Shankaracharya, in the eleventh Sloka of his *Prashnottari* purports to say that there is no gain greater than the knowledge of the Self and that he conquers the world who conquers or subdues his own mind (i. e. controls his desires),

## British Debt To India

### Rumour of U. S. Offer

The British Foreign Office made a categorical denial of any knowledge of the rumour that the U. S. was considering an extension of the principle of Monroe Doctrine to cover the whole Globe except U. S. S. R.

The Foreign Office also denied any truth in the rumour that the U. S. might be prepared to take over the British debt to India after June, 1948.

It was however, admitted that Britain welcomed President Truman's statement as it would relieve the strain on British finance and also because Britain herself many times expressed abhorrence to the idea of an imposed Government on any country.

## Soviet Delegates To Asian Conference

Five Asian Republics of the Soviet Union have been invited to send delegates to the Conference. Acceptances from three Republics have already been announced. The remaining two, namely, Georgia and Armenia have also accepted the invitation to send delegates to the conference.

Information has been received that M. M. Jafri Ghalhi, member of the Egyptian Parliament, has been nominated by the Arab League as the third observer at the Conference.

The Royal Institute of International Affairs in London is sending two observers to the Inter-Asian Relations Conference being held under the auspices of the Indian Council of World Affairs to be held in Delhi beginning on March 23.

Those nominated are Dr. Nicholas Manisrgh, Professor of British Commonwealth Relations at Chatham House, London and Dr. W. W. Russell, Member of the Institute, resident in Bombay.

## A. I. EDUCATIONAL CONFERENCE

[Impressions of the All-India Educational Conference held at Trivandrum.]

By S. AMBIKAIPAKAN, B. A.

(Continued from our last issue)

### Resolutions

A large number of resolutions were placed before this conference and it is not possible to consider all of them. One resolution was about the introduction of Free Education in Ceylon. "This conference places on record its appreciation of the decision of the Government of Ceylon to make education free up to the highest University standard."

The resolutions which were placed before the conference were not carefully gone through by the Executive and this led to a lot of confusion. The following two resolutions on the Sargent Scheme came up for discussion and it will be found that one goes counter to the other.

(a) This conference emphatically affirms that bifurcation at 11+ should be made on the basis of psychological testing and that from 11+ to 14+ there should be enough elasticity in the frame work for transfer from one section to the other.

(b) In the opinion of this conference bifurcation at the end of the 5th year, as is proposed in the Sargent Scheme, is both unpsychological and anti-social.

The opposition to the Sargent Scheme was based on two reasons firstly, it advocated bifurcation at 11+, and secondly it was not a national scheme. There was a demand that the scheme prepared by

the Federation should be accepted in place of the Sargent Scheme. The President pointed out that as copies of the Federation Scheme were not available the matter could not be discussed. The Secretary to the Education Member, Government of India, Mr. Ashtutug Hussein, whose presence at the conference was not known to many then came forward and put in an able defence of the Sargent Scheme. He pointed out that what the Sargent Scheme had said about bifurcation was on the lines of resolution (a).

Then as to the point that it was not a national scheme, he said though the scheme was called the Sargent Scheme, it was actually the scheme of the Central Advisory Board on Education which consisted of some of the ablest and patriotic Indians. He appealed to the members to go through the scheme once again before criticising it.

### Religious Instruction in Schools

The resolutions on Religious Instruction read as follows:—

(i) This conference expresses its regret and disappointment at the decision arrived at by the special committee appointed by the Central Advisory Board that religious ins-

(Continued on page 5)





## Hindu Organ

FRIDAY, MARCH 21, 1947.

### A COSTLY EXPERIMENT

GOVERNMENT ACQUIRED KNAVESMERE, a tea and rubber estate for the ostensible purpose of settling villagers who lived in the vicinity and encouraging co-operative farming. Many Indian labourers who were employed in the estate were forced to quit the estate and make room for the local villagers. A large number of cases were filed against the Indian labourers who defied the order served on them to quit; two cases are pending before the Privy Council; an amicable settlement was finally arrived at by which the labourers against whom cases were still pending agreed to leave the estate on the promise that work will be found for them; and a general amnesty against those serving sentences of jail was granted. More than 100 local families were allotted each about 2 acres; there are at present only 71 families with a working population of 200, and there is room for 75 more families. According to Mr. A. G. Ranasinghe, Land Commissioner, "Knavesmere estate was acquired for settling certain villagers in the vicinity and it is being run as an estate which ultimately will be owned by a co-operative society, the members of which will be the villagers themselves; it is intended that an essential qualification for membership should be two years continuous labour in agricultural operation on the estate." Sinhalese villagers have found working condition exacting and irksome, and some of the original allottees have left the estate, and to select suitable allottees Land Kachcheries are at present being held.

The entire profit for last year is said to be only Rs 15,000. The Land Commissioner explains that there is bound to be a difference between an estate being worked by a private proprietor for profit and an estate being acquired by Government for village expansion and settlement. The experiment appears to be rather costly.

Whether the tax-payers' money could be expended on acquiring such estates and providing cottages and other social amenities to the colonists is questionable. There is also another aspect to consider. Most of the tea and rubber estates in Ceylon employ Indian labour; the acquisition of such estates for encouraging local villagers generally results in

## WHAT IS BASIC EDUCATION

By Dr. J. C. Kumarappah

THERE is a philosophy behind basic education and it is that philosophy that should be understood properly. The whole of basic education is founded on and wound round work for the young, work for the adult and work for the old. If we do not understand what work is we cannot understand what the system of basic education is.

This system of education as every system of education has a goal and the goal is to build up children into real citizens in a human society in which peace, good living and goodwill prevail. That is the end and aim of basic system of education. This is the reason why an apostle of peace like Mahatma Gandhi has approved this system of education as proper and conducive to human society.

Children are taken through spinning up to a level of education: in the second stage the system bifurcates into crafts; in the next it goes into occupational sections and in the last it takes the form of Post-Basic Education in which research will be made to build up children into real citizens.

Work develops human personality and when we neglect work we would go down stage by stage ultimately leading to violence. If food nourishes the physical body work nourishes the mental faculty of man. Action of work on man should be noted and how it reacted on another should also be noted and when there is co-ordination between one man and the other it gives culture.

## New Commissioner of Assize

Mr. N. Nadarajah K. C.

Mr. N. Nadarajah, K. C., who has been appointed Commissioner Assize, Colombo, took his oaths yesterday before the Chief Justice.

Mr. Nadarajah, who is fifty years of age, received his early education in Malaya and then at St. Joseph's College, Colombo. He passed out as an Advocate from the Law College and took his oaths in 1922. He first practised in the Court of Requests, Colombo, where he had a large practice. Subsequently he practised in the Colombo District Court where he and Mr. Justice Nagalingam were the leading practitioners. Soon after he became one of the leading Appeal Court lawyers and a few years ago he was made a King's Counsel. He was senior Crown Counsel.

Mr. Nadarajah was a member of the Special Committee on Education and was also a member of the Delimitation Commission. He was the one man Commission that enquired into the Matara police station tragedy. When the Colombo Municipality acquired the Tramways he was the Umpire in the arbitration proceedings. He was also a member of the Council of Legal Education and of the Bar Council.

## Coarse Textiles In Plenty

Nearly two million yards of coarse textiles mainly sarongs, camboys, sarees and Burma shirting will very soon be released for sale simultaneously.

This cloth was recently de-couped by the Textile Control Department, following representations by the trade. The cloth is being price-marked once more.

Plenty of Indian mill-made goods are available in the Pettah at the moment. But there is not much of a demand for this cloth from consumers, who show a preference for textiles from the United Kingdom, which are however in very short supply.

## PERSONAL

Mr. M. R. M. Jebaratnam Assistant Farm School Officer, Jaffna has been promoted as Assistant Agricultural Officer, (Propaganda) Peradeniya.

Mr. S. Balasingham, Assistant to Tobacco Officer, Kilinochchi is succeeding Mr. M. R. M. Jebaratnam as Assistant Farm School Officer, Jaffna.

Mr. A. V. Chelvanayagam Agricultural Instructor, Kilinochchi has been promoted as Senior Assistant to the Divisional Agricultural Officer, Kilinochchi.

## WANTED

Vacancy for an English Asst. Teacher

Wanted for the Vivekananda Vidyalayam Colombo, an English assistant Teacher. The vacancy is open to both male and female teachers. Only those who have passed the English S. S. C. Examination with Tamil need apply.

Applications with copies of testimonials should reach the undersigned on or before the 27th instant.

C. MANUNAYAGAM

Hony. Vidyalayam Secretary

34, Hill Street,

Colombo.

Mis. 360 21-3-47

## MANIPAY HINDU COLLEGE

OLD BOY'S ASSOCIATION

Old Boys' Day on Saturday

April 5th 1947

### PROGRAMME

3 p. m. Annual General Meeting

4.30 p. m. Tea

5.00 p. m. Football Match (Present Boys Vs old Boys)

8.00 p. m. Dinner (in the Hutchinson Hall)

All old boys are kindly requested to send their names, addresses and annual subscriptions to the Secretary.

R. SIVADASAN

Hony. Secy.

M. H. C. O. B. A.

M. 354 18 & 21.

Supply of Palmyrah Rafters and Reepers for N w Out Patient's Dept. Civil Hospital Jaffna

Quotations will be accepted for the above from likely Tenderers, for delivery at Site of Works. Tenders close on 8th April 1947, with Messrs. Terrazzo Tile Works Ltd. 314, Thimbirigasya Road, Bambalapitiya.

For forms of Tender and other particulars apply to the undersigned or the Company in Bambalapitiya.

N. S. SANDERS

Representative in Jaffna,

Terrazzo Tile Works Ltd,

Colombo.

New O. P. D. Site, Hospital Road, Jaffna,

15th March 1947.

(M. 157, 21)

## Notes and Comments

### The Punjab

More than once has the Punjab been the scene of dim tragedy within the last thirty years. April 13, 1919 has been immortalised in verse by the patriotic poet, Barathi in a Tamil song, 'பஞ்சப் படுகை' (Pancha Paduka). The song was proscribed and those who sang it on the stage or in public were sentenced to jail. General Dyer's conduct in ordering innocent Indians to be mercilessly massacred at Jalianwala Bagh was condemned in India, but applauded by Britain. Sardar Baldev Singh, Member for Defence in the Indian Interim Government states that Amritsar has put into the shade Noakhali and Tipperah. It is sad to reflect that the Muslim League should have been responsible for the present turmoil in the Punjab; Pandit Nehru after his recent visit to Lahore said: "I have seen ghastly sights and heard of the behaviour by human beings which would degrade brutes. Obviously all that had happened is intimately connected with political affairs. I propose to say nothing about that aspect, except this: that if politics are conducted in this way, then they cease to be politics and become some kind

Indian labourers being thrown out of employment and is liable to be misunderstood by India. Pandit Nehru's statement that any action regarding the treatment meted out to Indians in other countries will be taken up hereafter with the Governments concerned directly by the Indian Government should be borne in mind. The Ceylon Government ought to be in a position to give a satisfactory explanation for such action.

of jungle warfare". Our contemporary *Free In India* states that Vice-roy Wavell and Governor Jenkins have been responsible for the thoughtless action taken by the Muslim League. The All-India Congress Committee appears to be of the view that if the Muslim League fails to co-operate in constitution making the Punjab ought to be divided into Muslim and non-Muslim sections. But Mahatma Gandhi thinks otherwise. He is against the division of India into Pakistan, Hindustan, Sikhistan and Achutstan and states that the unity of India should be maintained and preserved at any cost.

### Entertainment Tax

Many theatre-goers in Colombo and other places were taken by surprise when they learned that they had to pay over and above their ordinary fares an additional entertainment tax. In Colombo purchasers of tickets of value cts. 50 have been exempted from the payment of such tax. But the levy on tickets of higher values has been graded. One who buys a three rupees ticket has to pay as much as 50 cents. But Jaffna has imposed an all round tax of 20 per cent on all tickets. The action taken by Colombo appears to be more reasonable. The labourer who out of his meagre savings has to pay for his entertainment should not be taxed, because he cannot afford to pay more.

There is also a difference in the mode of collection of tax between India and Ceylon. In India the amount due as tax is printed on each ticket; but in Ceylon the process is cumbersome and expensive as it involves the printing of tax labels and pasting them on taxable tickets. It will be better if the system followed in other countries as India is introduced into Ceylon.



# Will Mr. Jinnah Climb Down

Facing Realities of Situation

## Budget Debate Sequel

**W**ILL Mr. M. A. Jinnah now revise his policy of isolation and co-operate with the rest of India in the task of drafting the constitution of India? Writes the special correspondent of "Free India" from Bombay last week: The endorsement of the Labour Government's policy by Parliament in spite of the vigorous opposition of Mr. Winston Churchill and the statesmanlike attitude of the Indian National Congress in extending an invitation to the Muslim League for a talk on the situation arising out of the Attlee announcement have not failed to make a deep impression on Mr. Jinnah. He has been stubbornly refusing to be drawn into a discussion on the political situation. All attempts to draw him out during the last seven days have not met with any success. But his activities betray him. He is on the horns of a dilemma. "To be or not to be" is the question. He has been calmly thinking over the pros and cons of the question.

I gather on good authority that he sent a message the other day to his deputy Mr. Liaquat Ali Khan, Finance Member of the Government of India not to break with the Congress on the budget proposals; Mr. Jinnah has asked Mr. Liaquat not to be stubborn and unbending but accept the compromise suggested by the Congress.

It may be a forerunner of the new policy that Mr. Jinnah foresees that the League should follow in the immediate future. It may be a gesture to the Congress for obvious reasons. One cannot say why Mr. Jinnah sent such a message to his deputy.

There were also reports from Delhi that Sardar Vallabhai Patel is determined to get the new taxation proposals suitably altered so as not to affect industrialisation of India. It was stated that the Sardar was ready to force an issue and get the Finance Member's proposals thrown out and his amendment adopted by the House. Mr. Jinnah knew the consequences of such a development.

In the Central Legislature the League cannot get a single proposition carried against the opposition of the Congress, even if the League rallies all the anti-Congress elements in the House. The Congress party has a solid vote of 65. The nominated and the official block despite the defection of the League Members would contribute thirty votes. There are five independent Sikhs and Hindu landlords who would vote with the Congress thus raising the Congress Party's strength to one hundred in a House of 146. If the European group and the Leaguers combine, they could combine only forty votes, maximum. The Congress Party can any day carry a vote of no-confidence in the League Members but they are not adopting extreme steps with a view to bring the Muslim League to reason and co-operation.

All accounts that reach me tend to indicate that Mr. Jinnah is

furiously thinking and in all probability revise the policy. He might direct the League executive to appoint a sub-committee to meet the Congress leaders. He might try to score a debating point or two at that stage. He can no longer follow his isolation policy without any detrimental effect on the party.

It is becoming increasingly clear that the League cannot form a League Ministry in the Punjab where the mark had been over-shot by his "friends". After the recent riots, the settlement in the Punjab could be only on the basis of a coalition ministry comprising of Muslims, Sikhs and Hindus with adequate representation for the latter two. All plans of forming a purely League Ministry and then repeat the Sind example of dissolving the present assembly to score an absolute League majority in the new assembly are defeated. When law and order are established, the Governor will either have to summon Khizr Hyat Khan to form a coalition ministry or agree to the Congress proposal of division of the Punjab in which case the League would get only a few districts.

The recent riots have dashed out chances of achieving Pakistan of the type which Mr. Jinnah had been advocating. He might not be able to capture the Frontier too. Mr. Jinnah can save his party and improve his chances of rebuilding his Pakistan structure if he makes a gesture to the Congress. If he enters the Constituent Assembly he might get a chance of saving his groups B. & C., which is certainly better than attenuated and bankrupt Pakistan which he might get if he continues to pursue his isolation policy. An analysis of the League situation shows that Mr. Jinnah might slightly revise his policy and save the League as much as he could. The next few days will bear this forecast.

Mr. Jinnah is also awaiting the plans of the new Viceroy before he makes up his mind. The League would have to make its final choice before the end of this month.

### U. N. P. Meeting at Jaffna

A meeting in support of the United National Party will be held today (21-3-47) at the Sri Parvathy Vidyasalai, Ariyalai. Mr. C. Ponnambalam, Chairman Urban Council will preside.

### OBITUARY

#### C. NAVARATNAM

The death occurred on Saturday last (15-3-47) of Mr. Cuddithamby Navaratnam retired Krama Vidane of Navaly at his residence at the same place, after an attack of fever. The remains were cremated at the Navaly crematorium in the presence of a large number of relations and friends.

### Indian Labourers

#### Their Service to Ceylon

"No one has the right to ask the Indian labourers to quit this island since they had settled in Ceylon long long ago, and they turned wild jungles into smiling tea gardens" observed Mr. A. Aziz, president of the All-Ceylon Indian Congress in the course of his address at the inaugural meeting of the students' Union of Vadamarachy at Point Pedro on Tuesday last.

Mr. K. Jayakoddy, advocate presided.

Mr. Aziz continuing said:

"There are some among the ruling class in Ceylon who would have the British dominating this island than friendship with India."

Mr. Aziz added that, whether they liked it or not, the forces of geography and forces with Ceylon tended towards liquidation of British domination of this country.

Were they going to replace a white bureaucracy by a brown one? he asked.

It was rumoured in India, Mr. Aziz said, that the Indian Government might recall all the labourers from Ceylon. That was not done. No one had a right to ask the

### The Lion Flag?

#### Is it the National Emblem?

What is alleged to be Ceylon's National Flag has been taken by Mr. George E. de Silva, the Minister of Health on Tuesday last when he left for India to attend the Inter-Asian Conference to be held in New Delhi.

This flag will be hoisted with the flags of the other nations participating in the Conference at Delhi.

The flag, which purports to be the Ceylon Flag depicts a golden lion on a crimson background holding a sword in its paw. It is said by the bearers of this flag that this was widely used in ancient Ceylon.

labourers to quit since they had settled in Ceylon long ago and they turned wild jungles into smiling tea gardens. Therefore, the Indian labourer had to stay on and fight to the bitter end.

Earlier, Mr. Aziz addressing the Fish Workers' Association, urged them to unite and take advantage of the scheme of Free Education launched by the Government. He said that children should not be made to work in order to supplement the family income. Children, he said, were a trust in the hands of parents and they had to use that trust well. It was their duty to see that their children were educated.

## Independence of Mind

### Govt Service Offers Opportunities

"It seems to me that Government service offers far greater opportunities for independence of mind than any other situation," said Mr. K. Alvappillai C. C. S., Commissioner of Food Supplies, in the course of a lengthy address on "Freedom and Control" delivered by him on Saturday evening before the Educational Conference, Jaffna.

Mr. S. Natesan, Member of the State Council, presided.

Mr. Alvappillai said that as far as teachers were concerned, one of the most important, and by no means settled questions of the present day was how far education should consist in compelling the educator to do and to think what the teachers considered right. That was important in view of the extreme views held on both sides.

The days of totalitarian ideology were almost gone, and democracy had come to be accepted not only as the most desirable form of government but also as a way of life.

Dealing with independence of character and mind the speaker said it was a fact that only a small minority of people formed their own opinions and took important decisions. The majority took their opinion ready made from the other people. That was why they had all along had a few leaders and many followers.

A community in which there were no persons of independent mind was doomed to stagnation and decay.

It seemed to him that Government service offered far greater

opportunities for independence of mind to be maintained than any other situation. It was not his business to advertise Government service. In fact the less attractive Government service was, the better for the country as a whole. But he was bound to observe that it was not an offence for a Government servant to hold an opinion that diverged from the policy or action officially laid down for him. His private views were his own, and so long as he faithfully carried out the Government policy, he could cling to his views. In effect, it was his action and conduct that became subject to discipline, and not his ideas.

In regard to State Control of education, Mr. Alvappillai said that many people get into a fright at the mere mention of State control. A democratic state had seldom been found to encroach on the fundamental rights of man. It might be that due to slowness of action, inevitable in democratic decision, it had allowed remediable defects in the social system to continue for a long time.

With an autocratic State the position was different.

The criticism of State control generally came from the advocates of private enterprise. In fact they had lost no time said Mr. Alvappillai, in concluding a new freedom called the freedom of private enterprise. In every extension of State control to man's social and economic activity they imagined a danger to democratic freedom. But this fear arose from a confusion of ideas. The point he wished to make was that State control was not inconsistent with democracy.



## ASTHMA

G. KUMARASWAMI  
Trincomalee

(From the issue of 11-3-47)

In bad attacks the application to the chest of a flannel wrung out of boiling water, and sprinkled with a tea-spoonful or two of turpentine will be found useful; also a foot-bath of hot water with some mustard in it. In many cases, however, the most efficacious means for obtaining relief was considered to be by inhaling the fumes of Nitre Paper. It is a singular circumstance, affording a marked example of the 'Caprice' of the asthma, that a paper prepared of the nitre only will relieve one patient, yet it will utterly fail to relieve another. A compound liniment of belladonna, camphor, soap and opium applied by friction to the chest is said to be comforting.

Persons subject to asthma should always see that their bowels are kept open. Constipation is an enemy to this ailment. Asthmatic patients should take in the morning before sunrise the mixture of:—

- 1 dessert-spoonful honey
- 1 dessert-spoonful water
- 1 tea-spoonful pure castor oil.

By whisking properly, the mixture will appear a jelly which the patient should take almost daily or in alternate days while he is in the normal state of health for which the period described is (April—September) the dry or South West Monsoon season.

If an attack should come on soon after a full meal has been taken, it is better to clear the stomach out by an emetic of a dessert-spoonful of ipecacuanha wine. If there is constipation, an enema should be given or a seidlitz powder, or the artificial Carlsbad salts, or a dose of castor oil.

For nocturnal asthma in strong well-fed people, Sir William Broadbent recommends sipping a large tumbler of *very hot water* at bed time. A cup of *strong hot coffee* in many instances does good.

(To be Continued)

## Farewell to Supervisor Rural Development

A farewell function was accorded to Mr. K. Balasundaram, Divisional Supervisor Rural Development, Eastern Division on the eve of his transfer to the Northern Division, on the 11th inst. by the Rural Development Officers and other

## Minneriya Again!

1½ Million More Needed

A one-and-a-half million rupee scheme, which will take three years to complete, has been designed by the Irrigation Department to increase the present storage capacity of the Minneriya Tank, which is 444,000,000 gallons to 800,000,000 gallons. When completed, this will, it is learned, be the biggest man-made reservoir in Ceylon, at least until the Walawe Ganga and Gal Oya reservoirs are completed. The money for this scheme will be asked for in the State Council shortly.

### Encouraging Success

It is understood that the Irrigation Department was encouraged to plan this scheme as a result of complete success of the Minneriya Scheme which was launched in 1932. During the last thirteen years, with the water available from the Minneriya Tank, all the land under it that could be cultivated has been fully developed and produces 300,000 bushels of paddy a year.

The Irrigation Department now plans to increase the capacity of water, so that, apart from ensuring an ample supply of water to the existing lands, a further extent, almost equal to that already developed, may be served.

It is learned that this increase of the capacity of the Minneriya Tank, to almost double, has been made possible by the completion, towards the end of 1945, of the Elahera Minneri Yodha Ela, which is capable of diverting most of the flood waters of the Ambanganga.

## Ceylon's Woman Representative

Mrs. A. R. M. Nilam, of Colombo, who is at present in Delhi, will be one of Ceylon's representatives at the Inter-Asian Conference this month.

Mrs. Nilam, who is the Secretary of the All-Ceylon Women's Conference, has been asked by that organisation to represent it at the conference and she has consented.

Mrs. Nilam is at present at the Lady Irwin College undergoing training for the Diploma in Home Science.

Officers of the Department of Commerce and Industries of the Eastern Division.

The function started with a group photo and ended with a dinner.

—Cor.

## VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 14-3-47)

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### XIV. THE TAITTIRIYA UPANISHAD (Contd.)

#### II. Ananda Valli

'Om, Brahmaid Apnoti Param,' God-knowers reach the Supreme state, thus commences Brahmananda Valli, the most important chapter of the Taittiriya Upanishad. The first word here, Brahmaid (or Siva-Gnani or God-knower or the enlightened soul) connotes the existence of the two entities, Brahman (or Sivan or God) and the knower thereof, to wit: the soul, the enlightened soul, and it also implies the existence of unenlightened souls or souls under bondage which have not reached Param or the Supreme state. The reader will thus note that this very first sentence of the first lesson of the central and most important chapter of our Upanishad presupposes the existence of what we in Siddhantic parlance call Pati (God), Pasu (soul) and Pasam (bondage). In explanation of this well-known maxim, the Upanishad quotes the following verse, it is not known from where, we presume it is, (—and most of the subsequent quotations are, as we suggested earlier,—) from the long-lost Taittiriya Vedam of old: "God is Existence, Intelligence and Infinity (Satiyam Gnanam Anantam; whoever realizes Him dwelling in the highest Akas (Prana Vyomin) in the cave (of the heart) enjoys all blessings together (i. e., at one and the same time) with the Omniscient Brahman." This explanatory verse gives us a general idea, a brief definition, of what the Brahman (or God) of the opening sentence is, who the Brahmaids (or God-knowers) are and how they realize Him, and what the Supreme state is. The means of realization suggested here is the famous Dahara Upasana, contemplation of God as seated in the heart-lotus, taught in several Upanishads, particularly in the Chandogya and Kaivalya Upanishads, where the subject is dealt with in some detail.

The commencing words of the above-quoted verse "Satiyam Gnanam Anantam Brahman" remind us of that other succinct definition of God, Sat Chit Ananda Sivam (சத்திதானந்தசிவம்) as sung by Thayumanavar, *Sat* is *Satiyam* (சத்தியம், Truth, True Existence, Eternal Existence), *Chit* is *Gnanam* (ஞானம், Intelligence, wisdom, knowledge, all-embracing knowledge, Omniscience), and the only variation is *Anandam* (ஆனந்தம், Bliss) corresponding to the *Anantam* (அனந்தம், infinity, all-pervasiveness, Omnipresence) here. We need hardly explain that these two qualities of *Anandam* and *Anantam* are practically identical as no bliss is worth the name unless it is lasting, everlasting, infinite. This last definition of *Anantam* or infinite has given rise to a world of misunderstanding. It connotes endlessness, and hence endless bliss. It also implies all-pervasiveness or Omnipresence. We have discussed this point at some length elsewhere, in our "Elements" (pp 27-30), to which the attention of our readers is invited. It does not preclude the existence of the *Pasu* or soul, intrinsically different from Brahman but merged in It in Advaita (or non-dual) relation.—In his commentary on the Vedanta Sutras, the Apostle of Absolute Monism and "rank Illusionism" discusses the matter at great length, holding an imaginary disputation with (what he calls) argumentative philosophers, who postulate the existence of God (who is One only, eternal, omniscient, &c.), souls (which are also eternal and infinite in number) and primordial matter (which too is eternal and is the material cause of the multitudinous worlds); and he crowns his discourse by raising a conundrum as to whether the number of souls is known to the Lord or not. If it is known to Him, then, he argues, the number is limited and, when all the souls gradually get emancipated, the world would come to an end and we shall be "driven to the doctrine of a general void". If, on the other hand, it is said that the number of souls is not known to the Lord, "it would compel us to abandon a tenet granted at the outset, viz; that the Lord is Omniscient. For all these reasons, the doctrine of the argumentative philosophers...appears unacceptable."

It does not occur to our friend that his question is an improper one. Questions have sometimes to be met by counter-questions. What, we ask, is eternity? The ordinary commonsense reply is that it is Anadi (அனதி, beginningless) and Anantam (அனந்தம், endless). But, does the Brahman also not know its beginning and end? If He does not, then we can, following the line of argument adopted by our friend, say that He is not omniscient. If, on the other hand, He knows these, then eternity has a beginning and an end, in other words, the eternality of Brahman becomes non-eternal. The Omniscient Brahman of our present Sruti then is not eternal, i. e., He is not Satiyam (or true existence) as enunciated in the same Sruti. It, on the other hand, He is Satiyam (or eternally existing), He is not Omniscient, not Gnanam (or true intelligence). In either case the Sruti has to be rejected as being self-contradictory, leave alone the inferential and commonsense views on the subject. God's eternality and Omniscience are thus brought under a cloud and the readers' scepticism is thus aroused by such absurd questions. Other attributes generally assigned to God such as omnipotence, &c, fare no better. We shall put another question here. What is the total of six plus four? The child playing in the infant class at school answers 'ten'. But, is it not eleven? Can not God at least make it eleven? And, if He is incapable of doing so, does not His omnipotence suffer?—We refrain from pursuing this sort of mischievous argumentation further. The fact is that God's omniscience does not consist in His counting the countless, any more than in His attempting to probe into the beginning of the beginningless or into the end of the endless, neither does His Omnipotence lie in proving the correctness of the incorrect,

(To be Continued)

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(Mis. 396, 21-1 to 20-4-47.)



## A. I. Educational Conference

(Continued from page 1)

truction should not be included in the courses of studies.

(ii) This Conference reiterates its former resolutions that religious instruction should be made compulsory at all stages of education, elementary, secondary and university.

Before these resolutions were taken up for consideration, Sir C. P. who was a member of the special committee of the advisory board appointed to deal with this topic put in a spirited defence of the special committee. It may be remembered that Mahatma Gandhi had definitely laid down that no religious instruction should be given in the schools under the Wardha Scheme since religious instruction as given at present led to disharmony and intolerance.

Sir C. P. in the course of his speech pointed out that even Hindus belonging to the different sects could not agree among themselves as to what should be taught and therefore, it was almost impossible to have an agreed syllabus common to all religions. The special committee realised this in the course of its discussion and it was this fact that led the committee to decide against religious instruction in schools. Teachers who advocated religious instruction on the other hand thought that an agreed syllabus was an easy affair. The president Sir Lukmana Swami Mudaliar, gave his experience of what had happened at Pachyappa's College and advised the teachers not to be hasty. He also pointed out that it was when teachers produced an agreed syllabus, they could consider the matter seriously. Paudal Amarathilaka endorsed the views of the president and so the decision on this question was postponed.

### Entertainments

Excellent entertainments were provided free to the delegates in the nights. The chief feature was the exposition of the Art of Kathakali, which is native to the soil. As one of the programme books stated, in the art of Kathakali, there is a happy and mellifluous blending of Nritta (rhythmic movement of the body) Nritya (expressions including symbols or mudras), Sahitya (literature) and Sangeetha (music). Famous artists like Sankarankutty, Chandrasekaran and Balakrishnan took part in these entertainments. Under state patronage, there seems to be an all-round development of this art.

Motor buses and guides were freely placed at the disposal of the delegates who wished to visit places of interest. Dr. Cousins, the famous art critic, is the head of the Department of Fine Arts of the Travancore University, and has made Trivandrum, the chief centre of attraction for Students of Oriental Art. At the Chitr layam one comes across a very fine collection of oriental paintings and also the originals of Ravi Varma's pictures.

The other places visited were the Aquarium, the Beach (the Rubber Factory, and the Old Palace. Travancore is the chief producer of rubber in India and the factory has been established to produce such

## Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 661

In the matter of the Last Will and Testament of the late Marimuttu Thambimuttu of Irupalai.

Deceased  
Nazammah widow of Thambimuttu of Irupalai  
Petitioner  
This matter coming on for disposal before R. R. Selvadurai Esq. District Judge on Jaffna on the 6th day of February 1947 in the presence of Mr. D. Rajadurai Director on the part of the petitioner and the affidavit of the petitioner and that of the attesting witnesses and of the attesting Notary having been read:

It is ordered that the application of the petitioner be made absolute in the first instance and that probate of the Will of Marimuttu Thambimuttu of Irupalai be issued to the petitioner accordingly.

The 6th day of February 1947  
Sgd. R. R. Selvadurai  
District Judge  
(O. 160 11 & 21.)

rubber goods as cycle tyres, tubes and rubber soles.

## Travancore Educational Policy

This is a very controversial question and has attracted the attention of the whole of India. Whether one agrees with the policy of the Travancore Government or not, one cannot but admire the thoroughness with which the whole work has been carried out. It has a policy from the nursery school to the university and has published a consolidated syllabus for the whole school, primary, middle and secondary. The whole of school education is to be imparted through the Mother Tongue though English is to be made a compulsory second language from middle school. The same status is to be given to the Secondary and Technical school. Recruitment to the clerical service is to be from those who have passed the S.S.L.C. Examination and the age limit is to be so adjusted as to prevent graduates from competing for this service. There is to be a University Entrance class similar to the one we have here and the University course which now extends to four years is to be reduced to three.

It is not the educational aspect of this policy that has led to the controversy but the control and management of schools. The Travancore Govt. has decided to bring all primary schools under state management. And this has led to a bitter agitation by the Catholics who claim the right to conduct all types of schools with state aid. The Government has said that it would allow the conducting of schools by any denomination for their own children provided they maintained proper standards. What the Catholics demand is the right to conduct schools with grant-in-aid. They have conducted an all-India agitation with their characteristic thoroughness. All the Bishops in India met at Bangalore and passed a resolution protesting against the Travancore Educational Policy. They have also presented a memorial to the Maharajah signed by 75,000 adult Catholics of Travancore. But the Travancore Government seems to be adamant.

Ceylon is represented in the All-India University Board, in the Indian Science Congress, in the Indian Philosophical Congress and other bodies. It is time Ceylon was also represented in the All-India Educational Conference,

## NEWS IN BRIEF

The delegates from Ceylon to the Inter-Asian Conference will leave Ceylon for New Delhi today.

22 people have died as a result of the cholera epidemic at Polanaruwa.

Three typewriters and a mirror all valued at Rs. 1,080 have been stolen from the Colombo Kachcheri.

General Mc Arthur has decided to abolish the Japanese House of Peers with effect from May of this year.

Eleven people were killed when an aircraft crashed 2 miles north of the Katunayake (Negombo) Aerodrome on Wednesday last.

Three British cruisers, which won renown in the last war have been accepted by India for their use from the British Government.

Mahatma Gandhi is among a number of persons of various nationalities who have been proposed for the Nobel Peace Prize.

Tory posters in Birmingham reading "socialism, elected 1945 still going wrong" have been altered to "still going strong".

It is learnt that Mr. K. Vaithianathan at present Government Agent, Central Province will be appointed as Secretary to the Cabinet under the new Constitution.

A purse of Rs. 30,000 to the Congress fund was presented by the Maharajah of Cochin to Acharya Kripalani when the latter visited the State.

Military operations in French Indo-China involve 110,000 men and an expenditure of approximately £ 200,000 a day, it was disclosed in the French National Assembly.

## Britain to Aid Greece

The British Government has decided to grant £ 19,000,000 to help Greece.

The U. S. Government also has decided to aid Greece and Turkey 400 million dollars.

At least half of the proposed 250 million dollar loan to Greece is expected to be used to train and equip the Greek Army.

The loan to Turkey will be used to strengthen the Turkish Military organisation against any possible attack.

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Mis. 355, 18-28-3-47.

## Order "Nisi" Declaring Will Proved &c.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 672.

Sinnakuddy widow of Kandar Arumugam of Karainagar East

Vs. Petitioners.

1. Arumugam Kanigesai
2. Arumugam Kumaasamy
3. Ponnammah daughter of Arumugam
4. Arumugam Tharmalingam
5. Chellamm daughter of Arumugam and
6. Arumugam Balasingam all of Karainagar East, the 4, 5 and 6th Respondents a Minors appearing by their Guardian ad litem the 2nd Respondent.

In the matter of the Last Will and Testament of the late Kandar Arumugam of Karainagar East Deceased.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna on the 16th day of February, 1947, in the presence of Mr. A. Karagasabai, Prosecutor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 28 January 1947 and an affidavit of the Executors to the Last Will dated 23 February 1947, having been read.

It is ordered that the Will of the above-mentioned deceased dated 26 September 1916 and numbered 10508 and attested by A. Karagasabai Notary Public and the same is hereby declared proved and it is further declared that the 2nd respondent, be appointed guardian ad litem over the minors the 4, 5 and 6th respondents and that the said petitioner be declared entitled to have probate of the Last Will and testament of the deceased as Executor mentioned in the said will and probate be issued to her accordingly unless the respondents or other person or persons interested shall on or before the 28th day of March, 1947, show sufficient cause to the satisfaction of this court to the contrary.

The 26th day of February, 1947.  
Sgd. R. R. Selvadurai  
District Judge,  
(O. 163, 21 & 25.)

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(Mis. 304, 17-1 to 21-12-47.)



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[Mis 137 2-8 to 31-7-47]

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 664

In the matter of the Last Will and Testament of the late Murugesu Kandiah of Karainagar North late of Taiping in the State of Ipoh.

Deceased.  
Murugesu Velupillai of Karainagar East. Petitioner.

Vs

Minor 1. Sellammah daughter of of Kandiah  
" 2. Saraswathy daughter of of Kandiah  
" 3. Kandiah Mahadewan  
" 4. Kandiah Sahadevan  
" 5. Kandiah Gunasingham  
" 6. Kandiah Amirthasingham  
" Kandiah Tarmalingam and  
" Tangamuttu widow of Murugesu Kandiah of Karainagar North. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 5th day of February 1947 in the presence of M. T. Arumainayagam Proctor on the part of the petitioner and the affidavit of the petitioner and his petition, and Certified Copy of Last Will dated 20th April 1945 executed at Taiping. Probate thereof granted by the Supreme Court of Ipoh dated 28th August 1946 under Petition No. 34 of 1946, writing by Thangamuttu widow of Murugesu Kandiah of Karainagar North one of the Executors named in the said Will, bearing date 17th January 1947 and Supreme Court Order dated 24th January 1947 conferring sole Testamentary jurisdiction on the District Court of Jaffna having been read:

It is ordered that the abovesaid 8th Respondent be and she is hereby appointed Guardian ad litem over the minors the abovesaid 1st to 7th Respondents for the purpose of watching their interests in the testamentary proceedings unless the Respondents or any other person or persons interested in the subject matter shall appear before this Court on or before the 24th day of March 1947 and show cause to the satisfaction of this Court to the contrary.

And it is further ordered that Let of Administration with copy of

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 648

In the matter of the estate of the late Chellappah David Singaretnam of Koyay, Jaffna Deceased.  
K. S. C. Thirairatnam of Koyay, Jaffna Vs. Petitioner.

1. C. R. Wardsworth and  
2. wife Mercy Thangaretnam  
3. K. Gunaretnam and  
4. wife Mangalanayagam and  
5. C. S. Ariyaretnam all of Koyay, Jaffna Respondents.

This matter of the petition coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 7th day of February 1947 in the presence of Mr. R. R. Nalliah Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read, it is ordered that the petitioner be granted Letters of Administration to the estate of the late Chellappah David Singaretnam unless the Respondents shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 14th day of March 1947.

This 7th day of February 1947

Sgd. R. R. Selvadurai  
District Judge.  
Extended and reissued  
for 26-3-47  
Sgd. R. R. Selvadurai  
District Judge.

Drawn by  
Sgd. R. R. Nalliah  
Proctor for Petitioner.  
O. 161, 18 & 21.

the aforesaid Will annexed be granted to the petitioner as one of the Executors named in the said Will unless the Respondents shall appear before this Court on or before the 24th day of March 1947 and show cause to the satisfaction of this Court to the contrary. The minors should be protected before Court on the 24th day of March 1947.

The 5th day of February 1947.  
Sgd. R. R. Selvadurai  
District Judge.

(O. 162, 18 & 21.)

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