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NO. 2.

Bakthi—The Path to Salvation

Who is a True Baktha?

Sri Krishna's Exposition

(By PROF. JAGADISHCHANDRA MITRA)

THE twelfth chapter of the Bhagavadgita is one on Bhakti-Yoga, the path of devotion; and herein we find within the short compass of twenty verses all the essentials of Sri Krishna's philosophy of devotion. Everything said here is from the standpoint and for the benefit of the aspirant after devotion. The whole discourse of the present chapter, as of the entire Bhagavadgita for the matter of that, has been given from the practical view-point, the view-point of the *sadhaka*, and not from the view point of settling questions of theoretical or metaphysical importance only. We shall consider Sri Krishna's exposition of *bhakti-marga* under three heads: (1) the object of devotion, (2) the methods of devotion, and (3) the marks of the devotee.

The Object of Devotion

After having shown his *vishvarupa*, his cosmic form in manifestation to Arjuna, Sri Krishna thus explained to him the way of attaining the vision: 'By one-pointed devotion am I able to be thus known and seen in essence, and to be entered into, O Parmanapa, (XI, 54). The path of devotion commends itself to Arjuna and he becomes earnest about attaining the vision of God through devotion. But he finds himself at pains in making a choice between the Formless, Unmanifest, and Impersonal (*avyakta, akshara*) aspect of Godhead about which he had heard from Sri Krishna, and the Manifest Personal Form whose vision had been bestowed on him. Which of these has to be made the object of devotion? Arjuna puts the question to Sri Krishna: Between those who, ever harmonized, worship Thee and those who are devoted to the Imperishable and the Unmanifest, whom dost thou consider wiser in Yoga? (XII, 1). Behind the cosmic splendours and immensities, behind the variegated manifestations, informing them without being in them, supporting them without itself resting in them, is the ever Unmanifest (*avyakta-moorti*) Supreme Spirit, the rootless Root of the universe. It contains all things and yet remains untouched by them, even as the expansive space remains unaffected by the air moving everywhere within it. (IX, 46). Such is the grandeur and sublimity of the Unmanifest about which Arjuna had learnt even before his vision of the Manifest Divine. The question, therefore, cannot fail to arise in his mind: Should our devotion go to the Unmanifest God or the manifest

God? Should we worship God 'without form' or God with form? Which is the proper Object of devotion, the Impersonal God or the Personal God? This is a perennial question of the human heart. There have always been men who have thought it derogatory to God to conceive of Him with some 'form' in so far as such a conception is belittling His ultimate formlessness. On the other hand, the devotee's heart has always demanded a God with form and it is the testimony of ages that God has always revealed Himself to his devotees in some form or other. Now, here is Sri Krishna's answer to the question of Arjuna: 'Best in Yoga are they who having fixed their minds on Me (meaning the Personal Form), endowed with supreme faith and ever harmonized, worship Me. They, on the other hand, who worship the Imperishable, the Unmanifest, Omnipresent and Unthinkable, the Unchanging, Immutible, Eternal restraining and subduing their senses, having the same regard for all beings and rejoicing in the welfare of all, also come unto Me. Greater, however, is the hardship of those whose minds are set on the Unmanifest; difficult, indeed, it is for the embodied to reach the realm of the Unmanifest Godhead. (XII, 1-5).

Sri Krishna's answer to the question of Arjuna is clear and decisive. Both pathways are equally valid and lead to the same goal; but the manifest God, 'God with form' is recommended as better suited to the demands of the devotee's heart (whatever be the position of philosophy or metaphysics for the simple reason that the 'embodied' cannot outsoar the conception of an embodied God. 'So long as you are a man in this world of man, your God is human, your ideas human, and your religion human' said Swami Vivekananda. What Sri Krishna means to say is that devotion to impersonal God, though not impossible, is a more arduous affair for the embodied. In the nature of things, 'God with the embodied form' offers the line of least resistance to the devotee in his path of devotion. They are wiser in practice of Bhakti-Yoga who have from the outset realized the inexpugnable necessity of God with form for success in the path of devotion.

The Methods of Bhakti

After having settled the question about the form of the object of devotion.

(Continued on page 5)

Monarchy in Spain

Franco's Decision

General Franco, the Dictator of Spain in a speech has announced that Spain would be made a monarchy.

In the Monarchy, General Franco is to be the Head of the State and a Regency Council will be set up.

General Franco announced that a bill would be sent to Parliament proposing that Spain becomes a Catholic and Social State established as a kingdom with himself as head of the State.

The draft law specifies that General Franco reserves the right at any time to name the person who is to succeed him. The draft proposes the formation of a Council of the Kingdom, comprising some twelve persons and a Council of Regency of three members of the Council of the Kingdom.

In the case of the death or incapacity of the head of the State, there will be substituted as head of the State, a Royal personage chosen by the Council of the Kingdom, who fulfils the necessary conditions and is approved by two-thirds of the members of Parliament.

Should it be the opinion of the meeting that no person fulfilling these conditions is available, or should its proposal be rejected by the Cortes a Regent may be proposed.

Thus the bill makes it clear that there will be no restoration of the Monarchy as such until the death or inability to work of General

London Matric Exam.

Education Committee Against It

The Executive Committee of Education, it is learned at its last meeting resolved that the London Matriculation examination should not be held in Ceylon so long as exemption from the London Matriculation could be obtained on the results of the Senior School Certificate examination. This resolution is to be submitted to the Minister of Education with the observation that the holding of the London Matriculation examination in Ceylon has "the grave possibility of being a means of promoting unhealthy private enterprise which will encourage Ceylon students to develop without a knowledge of Sinhalese or Tamil."

Indian Villagers Converted

According to the Vatican Radio all the villages in the Salem Area in South India are becoming Catholic.

In less than six months, the radio added, 6 villages have passed en bloc to the Catholic Church. Two other villages will be received very shortly and another 8 have already begun catechetical instruction.

Franco.

The Council of the Kingdom would be presided over by the speaker of the Cortes and would consist of the Cardinal Primate, the Chief of General Staff, the President of the Council of State, the President of the Supreme Court and six representative members of the Cortes.

INDO-CEYLON PROBLEMS

Will be Amicably Settled

Mr. S. W. R. D. Bandaranaike leader of the Ceylon Delegation to the Inter-Asian Conference is very hopeful of an early settlement of the outstanding Indo-Ceylon problems. In an interview to the Associated Press of India Mr. Bandaranaike declared that he had a "very friendly and useful discussion" with Pandit Jawaharlal Nehru and hoped before long a discussion would take place between Ceylon and India. The elections under Ceylon's new Constitution were due to take place in a few months, and Mr. Bandaranaike said that it would obviously be desirable for the new Parliament to see a lasting solution of Indo-Ceylon problems, rather than for the present State Council, which was "on the verge of death". He would also like discussions to take place with the expected free and stable Government of India.

'It is desirable,' he said, "that the whole range of relations between Ceylon and India such as economic and defence affairs and not exclusively the question of Indians in Ceylon should be dealt with." Both Governments should be in a position to deliver goods, he added.

The Ceylon delegation considered the Inter-Asian Conference most important because by her participation in the Conference Ceylon gained two distinctive benefits:

1) Contacts that have been established with many Asian countries with whom she had no relations at all hitherto, and

(2) A very valuable exchange of ideas and understanding on various points of view.

Mr. Bandaranaike also called on the Congress President, Acharya Kripalani, and the Food Member, Dr. Rajendra Prasad.



Hindu Organ

FRIDAY, APRIL 4, 1947.

BUSMEN'S STRIKE

THE STRIKE FEVER IS SHOWING no signs of abatement in Jaffna. The Valigamam-West bus-workers struck work on last Wednesday, and yesterday the Northern Omnibus Company bus-men have gone on strike. The North Ceylon Omnibus Worker's Union appears to have little regard for the public. During the last 3 months there have been more than one strike. In January last all the bus-men in Jaffna struck work and the inconvenience suffered by the public was very great. The days of the bullock-cart are over; in olden times people were used to travelling on foot or by cart or carriage, and if one had to go to Jaffna town from Point Pedro, Kankesanthurai, Karainagar or other places, one used to get up very early in the morning and cover the distance on foot or by some conveyance or other. During the past few years travelling by motor-omnibuses became common and was found convenient. The Nelson Plan has made a mess of matters in creating monopolies. No private individual in Ceylon is allowed to benefit by motor transport as an industry in general; in Jaffna, all the routes are being operated by Bus-companies, who have had their days of great prosperity during the war-years; no dividends have been declared by any of the Bus-companies in Jaffna for a long time. We are inclined to think that the Nelson Plan has facilitated strikes. If the different routes in Jaffna were operated by private individuals, Bus-men's strike would have never been heard of. While we sympathise with the workers who may be finding it difficult to make ends meet with the salaries they may be drawing at present, we cannot but condemn them for the unwise manner in which they are paralysing an innocent public. In the West strikes were very common. In Italy, the public thought it was safer to become Fascist than suffer the evil of strikes. Totalitarian regimes came into existence more or less in the nature of a remedy for the existing strike-disease. The most powerful weapon in the hands of workers is the strike, and it should not be resorted to except when every other method has been tried and found to have failed. People are becoming weary of strikes in Jaffna. It is peremptory that workers should express their

CEYLONESE AND MALAYAN COUNCIL MAY OBTAIN REPRESENTATION

The Cheeseman consultative committee, which considered public views and opinions of the new Constitutional Proposals of Malaya recognised the part played by Ceylonese in the Development of Malaya for over sixty years by recommending the provision of representation of Ceylonese in the Federal Legislative Council.

The report also recommends the appointment from any community of a single representative for educational and cultural interests so that the possibility of a second Ceylonese is not unlikely.

It will be recalled that the Ceylon Federation in Malaya memorandum on the constitutional proposals urged the provision of a seat for the community and also the appointment of a Public Services Commission was recommended by the Committee.

It can now be disclosed that the Ceylon Federation of Malaya was invited last week to submit four names for consideration.

Mr. E. E. C. Thuraisingham, at present attending the Pan-Asian Conference at New Delhi and who is a member of the Selangor State Advisory Council, is likely to be a Ceylon Representative on the Federal Legislative Council.

Citizenship

The Committee's recommendation that any person who is a British subject or any person born in any Malay State, whether before or after the appointed day, who is permanently resident in either the Settlements or the Malay States, becomes a Federal citizen, brings all Ceylonese under the category. The qualifying period of the acquisition of citizenship by application is reduced.

The Committee also recommends persons over 45 years old resident in any State or Settlement for twenty years or longer, applying for citizenship within a period of two years from the commencement of the Federal Agreement are not required to possess the language qualification.

The report further recommends that all persons of whatsoever race who are Federal citizens, provided they possess the necessary qualifications, are eligible for employment in all services in the Federal Government and subject to the terms and conditions of employment, will be treated impartially.

Jaffna Branch Office for Communists

We understand that the Ceylon Communist Party has decided to open a branch office at Jaffna. The office will be at 99 Stanley Road and the formal opening of it is to be on Sunday the 6th inst. Mr. Pieter Kuennen, Secretary of the Party will formally open the office and important communists are expected to be present for the occasion.

grievances to their employers in the first instance, and when they fail to make their employers see reason, it is the duty of the workers to give timely notice not only to their employers but also to the public that they intend going on strike on a particular day. Workers who fail to do so cannot be excused. Employers and employees engaged in the Bus-industry in Jaffna must always bear in mind that they should not indulge in strikes without notice and thereby cause great inconvenience to the innocent public.

Hindu Defence Fund

An Appeal to Hindusthan

Srimath Swami Satyananda, President, Hindu Mission, Geeta-Bhawan, Kurukshetra, Thanesar, Punjab writes:—

Members, Sympathisers and Friends of Hinduathan! After Calcutta and Noakhali came Amritsar and Multan, Rawalpindi and Muzra and Taxila and Attok, Hazira and Haripur. Since the great Calcutta Killing we have been issuing appeals one after another in quick succession and demands on your patience as well as purse have become very heavy and frequent. But we have no alternative. We must face the situation. Let no son or daughter of the Hindu Nation fail in his duty or her duty at such a critical time.

Likhs of men, women and children are now homeless and helpless. They are badly in need of your urgent attention and timely relief. The task is very great and extensive and every one of us must be prepared to suffer and sacrifice his or her utmost.

I appeal to you and through you to the entire Hindu community to contribute liberally to this Hindu Defence Fund. Every pie of this fund is to mitigate the sufferings of the victims of the terrible disaster.

All contributions will be gratefully received by me or by our authorized workers or representatives. Cheques and drafts are to be drawn in favour of "the Hindu Mission" and crossed.

Strike Again

Busmen—drivers, cleaners conductors and inspectors of the Northern Omnibus Company, the Vehicles of which ply between Jaffna and Trincomalee, are on strike since yesterday. The failure of the Bus Company to pay up the arrears of wages, and to pay an increment in the present wages are alleged to be the cause of the Strike. Attempts made by the Company to ply the buses by engaging others have so far failed, though one or two buses made trips yesterday. Three men belonging to the Busmen's Union have been taken into custody by the police. A strong posse of police is guarding the Bus Stand at the Grand Bazaar and the garage of the Northern Omnibus Company.

A similar strike by the men of the Vali West Bus Company was called off on Wednesday last after an amicable settlement was arrived at between the parties.

Gurupoojah

The Gurupoojah of Karaikal Ammaiyar will be celebrated by the Jaffna Hindu Mahasabha on 7-4-47 at the Lanka College of Commerce Vannarponnai East at 7 p.m.

Lyric Lecture

Sri Thiru Muruga Kripananda Vari of Madras, the famous exponent of Thiruppugal will deliver a lyric lecture on "Muruga Perumal" on Sunday next at the Athiady Pillaiyar Temple, Vannarponnai East at 5-30 p.m.

Malayan Ceylonese Honoured

For Help During War Time

Three further Ceylonese Messrs. R. P. S. Rajasooriya, Stephen Perera and George Chinniah have been honoured for their loyalty during the Japanese invasion and occupation by the presentation of Cards of Recommendation by the Governor Sir Edward Gent.

Mr. R. P. S. Rajasooriya, without considering his personal safety gave considerable assistance to a party of British officers and troops cut off by the Japanese forces by providing them with food and bicycles to help them to join up the British forces.

Mr. George Chinniah, Proctor of Klang assisted British and Indian officers and troops as well as certain British Police Officers at considerable risk to himself. During the occupation the proctor kept hidden a radio and used to disseminate Allied news.

Goonesinghe and U.N.P

The Ceylon Labour Party of Mr. A. E. Goonesinghe expects to put forward about twenty candidates at the forthcoming elections. The General Executive of the Party will make the nominations a fortnight hence.

According to Mr. A. E. Goonesingha Leader of the Party, the candidates put forward by them will fight the elections on their own Party ticket but when the Parliament is formed the Labour Party Parliamentary group will coalesce with the United National Party if they consider it desirable to do so.

AUCTION SALE

200 logs of Palu will be sold by Auction on Tuesday 8th, April 1947, commencing from 10 a.m. at the Forest Department Timber Depot, Jaffna Customs, Jaffna. Further particulars of the sale can be had from the Divisional Forest Officer, Northern Division, Jaffna.

H. E. C. LUSHINGTON,
Convener of Forests.

Colombo, 1st April 1947.
(G. 2. 4-4-47)

Tender for supply of Buffaloes

The A. G. A. (E), Jaffna will receive sealed tenders up to Thursday 10th April, 1947, for the supply of 30 buffaloes for cultivation purposes at the New State Farm Kili-nochchi.

2. Tenders should be made on forms obtainable from the A. G. A. (E), Jaffna from whom all particulars on the subject can be obtained.

3. A cash deposit of Rs. 50/- should be made at the Jaffna Kachcheri to the credit of A. G. A. (E), Jaffna and the Kachcheri receipt produced before any tender form can be issued.

4. The successful tenderer will be required to furnish a security deposit of Rs. 200/- before signing his agreement.

M. SRI KHANTA,
A. G. A. (E), Jaffna.

Kachcheri (E),
Jaffna, 24-3-47.
(G. 1. 4-4-47.)

The Music of Our Life is Filled

One World

Gandhiji Says Dream Could be Realised

Mahatma Gandhi addressed the Inter Asian Conference on Tuesday last. He said: "I would like to see one world in my lifetime. If all of you delegates go away determined to believe in one world, and with the will to carry it through, there is no doubt you will see the dream realised."

Gandhiji, who was addressing the delegates and observers from more than 30 countries was asked by Dr. Han Li-wu, the Chinese Vice-Minister of Education, for his opinion on the proposal for an Asian Institute.

He said he supported it and thought that Asian representatives should meet annually or bi annually, but added: "We have not come here to wage war against America or Europe or against any other non-Asians. That is not Asia's mission."

"India, has won independence by non-violent means and I should be very ashamed if we use our independence to suppress others", he added.

Mr. Gandhi said that when he received the Viceroy's invitation to consult with him, "naturally I could not selfishly ride my high horse and say 'No, I cannot come. That would have been absolutely foreign to my nature.'"

He made a reference to disturbances in India and said he was sorry "we do not know how to keep the peace between ourselves. We have so many opinions which we do not know how to settle in a humane manner. We think we must resort to the law of the jungle. This is an experience I would not like you to carry to your respective countries."

ASTHMA

G. KUMARASWAMI
Trincomalee

(From the issue of 11-3-47)

The patients who are used to smoking may obtain relief by smoking the dried leaves of stramonium. This plant can be made to grow in any garden. The leaves should be dried and can be smoked in a pipe, or rolled into cigarettes or cigars. Anti-Asthmatic cigarettes are available in the market. We do not find in Ceylon hay-asthma which is always accompanied with fever during the harvesting season in European countries. American doctors recommend smoking to be exceptionally effective for hay-asthma.

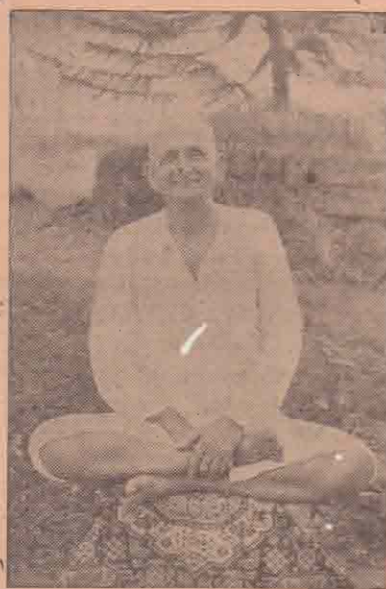
Fresh air is an important factor for the patients; living in ill-ventilated rooms will aggravate the case; they (patients) should try to lead healthy lives by inhaling fresh air and taking plenty of open air exercise. Sea-breeze is excellent, for the oxygen contained therein is augmented by electric influx. This higher oxygen is not found in the ordinary air we breathe. Children having asthma often grow out of it when they are removed to live in high, dry, bracing climates.

Experience shows that several people (after 40 years) have got rid of this ailment by drinking young coconuts at noon time in hot

Swami Ramdas' Message

"Love will Dispel Darkness"

THE 64th Birthday of His Holiness Swami Ramdas (Anandashram, Kanhangad) will be celebrated at No. 60, Deal Place, Colpetty on Saturday the 5th April, 1947 from 4 p. m. The programme includes discourses and devotional songs by Sri Murugadas, Selvi Sarada Hariharan, M. A. and other devotees.



Swamiji



Mother

Swamiji's Message

In a message to one of his Ceylon Devotees, the Swamiji writes:

"Ramdas is happy to read your loving letter of the 24th instant. His message to all those who assemble on the occasion of the birthday is:—

The purpose of human life is to realise unity in the midst of diversity and thereby awaken the soul to the consciousness of its immortality and its identity with the Supreme Being. It is love that dissolves the sense of separation—a love which is universal and absolute. May such love inspire the lives of all of you and bring down on earth the richest blessings of the Divine so as to dispel darkness, strife

and misery. May the grace of Almighty pour on you all abundantly.

Hearty love and blessings."

Change to Universal Self

Life in tune with God
Is life imbued with equal vision.
The canker that eats into the heart
And disturbs its balance
Is the love of self and its brood.
Expand love to all alike.
And the individual self
Will change to universal Self.
Now the music of life is filled
With the symphony of the eternal;
Then the splendour of God in you—
Love, compassion and peace—
Shall shine on all with same glory.

—SWAMI RAMDAS.

House-breaking and Theft

A case of house breaking and theft has been reported to the Jaffna Police by a woman named Rasamany wife of Samuel of Koyyathoddam. She had complained that some unknown men had broken into her house on Sunday night and committed theft of jewellery and clothes all valued at Rs. 1,040. The Police are making inquiries.

weather, whilst feeling extraordinarily thirsty. (It should be borne in mind that the patient should be in normal health to drink young coconuts). The cure entirely depends on the condition of the blood-heat of the body.

It is not wise enough to dose with minerals and chemicals which usually do more harm than good, when Nature has provided an abundance of healthful herbs for remedial measures. Eastern Religions, and the Science of Ayurveda as well, advocate herbal medicines as the sure remedy for the ailments of the human body.

RANGIRI DAMBULLA

(By A. V. M.)

ON the Matale—A'Pura road is situated one of the ancient temples of Ceylon. It is on the top of a hill and a dozen groups of steps lead to the sanctum sanctorum. Anyone religious-minded if he had the means, would be too willing to convert a place like this into a permanent "Gaya", of pilgrimage. A veddha named 'Seetha' while hunting for a stag came across the cave and intimated about it to the King, through a minister. King Valagambahu (of 90 B.C.) was then at A'Pura and his turn of mind was such that he unhesitatingly resolved to build the vihara which would leave to posterity the marks of a saintly monarch in him.

The cave temple is about 200 feet long, 100 feet broad, and about 50 feet high. But to all outward appearances it is a massive rock surrounded by greenery. And to imagine the whole weight held in position by no pillars inside, but

only by the outer wall, gives credit to the Indian architects whom the King employed. But more admiration is evinced when we get to know that the statue of the Buddha in the reclining position was carved out of one big rock and there has been no plaster used or paste set in! The other statues in the adjoining image—houses are of plaster and wood. But some are of stone. At the centre of the cave, water trickles into a jar and the source is from the bosom of the rock. This probably is from a lotus pond at the very top of the hill, and it oozes down into the cave to be offered to the Buddha as an everlasting nectar.

Then there are the paintings connected with the life of the Buddha, his visit to Majjanganā etc; the landing of Vijaya and his followers, the parley between Devanampiya Tissa and Mahinda. At the very extreme end is a small

(Continued on page 4)

British General Elections

Will They Be Held Next Year?

Many members of the Opposition (Conservatives) are, I hear, seriously considering the possibility of General Election next year writes the special correspondent of the Madras "Hindu" from London. Mr. Attlee has announced a five-year plan to put Britain on her feet again and they argue that since the Government received no mandate in 1945 for the major measures involved in this plan it is logical that he should go to the country again and tell the electors that he wants five years of uninterrupted power to carry it through. While the Labour majority in any election held within the immediate future would undoubtedly be reduced it is most unlikely that it would disappear altogether. If, as he has every reason to be, Mr. Attlee is assured of this, the possibility of a General Election next year becomes distinct.

Railway Official Fined

"The travelling public expect courtesy. Conduct such as this of a railway official must be viewed with censure," said Mr. Panditha-Goonewardene, the Additional Colombo Magistrate, in his order convicting K. D. Clarence Karunaratne, a booking clerk attached to the Maradana Railway Station, on charges of using criminal force and assaulting a passenger. Karunaratne was sentenced to pay a fine of Rs. 25 on each of the two counts.

W. A. Sirisena, a porter, who was charged with Karunaratne, was convicted of using criminal force, and sentenced to pay a fine of Rs. 10.

For Six Months More

Price control in respect of all miscellaneous articles, which was to have been abolished with the beginning of April, is to be continued for a further period of six months.

A vote of Rs. 60,130 is to be asked for from the State Council by the Minister of Labour, Industry and Commerce for the purpose.

Letter to the Editor

AGRICULTURE AND GOVT. SERVICE

Sir,—It is reported very often in the papers that the number of the unemployed is steadily on the increase in Ceylon. At the same time an agricultural country like Ceylon is unable to solve its food problem. The natural inference is that agriculture does not pay. It does not appeal to the man in the street. Every one desires to secure a billet either in the Government or in any other business undertaking. In fact most of the Educated youths of the country look down upon agriculture with great contempt. The reason is obvious. No one desires to run after a risky and unremunerative job. A peasant—more particularly in the Dry Zor—has to contend against great odds. The abnormal high cost of labour—and that too not available in Jaffna at 4 times the pre-war rate—manure, agricultural implements and the absence of irrigation facilities are some of the many drawbacks not to speak of the dreadful malaria and other disabilities. It should be remembered that the peasants are the very backbone of a country. Their position is relegated to the background and sufficient incentive and assistance are denied to them with the result that the ordinary man turns his attention towards the quill rather than to the plough. One who is fortunate to get a salaried post under Government considers himself to be on a high pedestal very much superior to that of a poor peasant not realising that he is expected to serve the public. The position and status of the peasantry therefore should be raised. Thus and then alone could there be an impetus and attraction to agriculture, and the neglected and uncultivated Dry Zour will once more become a smiling garden.

Yours etc.

Uduvil, "Public Opinion"
2nd April, 1947.

Asian Conference a Great Success

Thakin Mya, the Finance Member of the Burma Interim Government, who had returned from Delhi where he attended the Pan-Asian Conference as the Burma Government observer, described the conference as an "unqualified success".

He revealed that Burma had invited the Siamese, Malayan, Indonesian and Viet Nam delegations

Rangiri Dambulla

(Continued from page 3)

vihara in which is the statue on the lotus flower and this it seems was the one worshipped by Queen in ancient times. Until about 1200 the high priests of the temple have been looking after the buildings, images flower gardens etc., but after that it had become dilapidated and needed repairs.

Even to repair a temple was considered a thing of great merit then, and King Kirthisiri was too glad to do it. He even gold-plated the important images at very great expense. Only very recently the outer wall has cracked in a corner and rain water sprays inside when there is torrential down pour. This will receive attention at the hands of some modern Kirthisiri. Incidentally, Kirthisiri and not Valagambahu seems to be immortalized.

An ingenious device to stop rain water from flowing down the rock into the temple, has been made by the ancients; they have worked on the inner surface of the edge of the rock having gone up by string ladders and rested on suspensions hung from the top of the same rock. There are long grooves chistled by them on the slopes, that prevent the water from wetting the wall and it falls down as if from the lowest row of tiles on a roof.

The priests are in possession of the temple keys and they live far the hill. It is a pity to see them down travel up and down the groups of steps 4 times a day carrying the extra weight of keys with them. These, I presume, weigh about 4 pounds each! The priests are very obliging and lead the pilgrims round with candle lights explaining and relating traditional stories about the temple. It may be advisable for visitors not to burn incense within the cave-temple since the images, paintings etc., will be disfigured, and if electric lights are used always, it will give added lustre to the holiness to the temple. A historical sketch of the temple, printed in pamphlets in Sinhalese and Tamil should be distributed freely to all pilgrims. A campaign to film these places of ancient repute is also on foot, I gather.

to visit Rangoon on their way back to their own countries from India.

The invitation, he added, had been accepted and a party of about 40 delegates was expected in Rangoon on April 10.

TOURING SERVICE

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

Enquiries and booking for picnics, pilgrimages, excursions and holiday expeditions by Schools and Colleges, etc., will receive our prompt and careful attention.

Esty & Co. Ltd.

(Transport Dept.)

27 CHAPEL STREET,

Jaffna

TELEGRAMS: "ESTYCO"

Await the opening of:

Works Dept., Stores Dept., Hotels Dept.,
Theverikulam Road, Main Street, Main Street,
JAFFNA. JAFFNA. JAFFNA.

(Std. 7, 21-1 to 20-4-47.)

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 28-3-47)

LII

XIV. THE TAITTIRIYA UPANISHAD (Contd.)

The second lesson of the second chapter starts by quoting yet another memorial verse in praise of food and the food-body (Annamaya-kosam): "From food are produced all creatures which dwell on earth, by food indeed they live and into food (earth and the other elements that produce food) they return in the end. Surely food is the oldest of all beings and hence called the panacea of all (Sarva-Aushadam, சர்வ அஷ்டம்). Whoso meditate on food as God, they indeed obtain all food ... Food is eaten by all creatures and it eats all creatures. Therefore is food called *annam*."—No man or other living being can live without food. This is a truism that requires no explanation, and the inverse statement that food (i. e., plants &c., that are converted into food) eats all creatures (the component parts of their bodies when they die) is an equally great truism well-known to agriculturists and others who bestow any intelligent thought to their calling. The principle underlying the contemplation of food as God is this: The mind as we have repeatedly pointed out is like a monkey, a wandering principle which cannot be easily controlled, and it is not an easy matter to curb its wanderings into the outside world and focus its attention on God all at once. It can however be easily made to recognize the importance of food and the physical body in its own selfish interests. And once it is made to focus its attention on the body to the exclusion of all other thoughts regarding the outer world, the process of narrowing its sphere of activities gradually and finally bringing it to the central pivot (God) will be easy.

After dwelling on the importance of food and the physical body and meditation on them as God, the Upanishad proceeds to probe inwards and describe a body subtler than this gross body of ours: Different from this (Body-God) which consists of the essence of food and inside it is an inner being consisting of Pranam (vital breath, the active principle). That (the food-body hitherto contemplated as our all-in-all or God) is filled by this (Pranam). This too resembles the (physical) man in shape... Its head is Pranam, right wing Vyana, left wing Apanam, body Akas (Samanam) and tail Prithvi (Udanam).—All this, of course, is figurative language and it is unnecessary to discuss it all here.

The third lesson begins by quoting yet another memorial verse singing the praises of Pranam and prescribing meditation thereon as God: "Devas, men, cattle, all live by breathing. Pranam (breath) is the life of all beings. Hence is it called Sarvayusham (சர்வாயுஷம், all-enlivening). Whoso meditate on Pranam as God, they indeed attain the full span of life ... This (Pranam) indeed is the embodied (or inner) Atman of that (the food-body)."—After thus proving the excellence of Pranam and its pre-eminence over the physical body and weaning man of his hitherto-acquired habit of treating the food-body as his all-in-all or God by meditation on the breath-body (Pranamayakosam, பிரணமையகோசம்) as God, the sruti then goes a step higher by stating that there is something still higher and subtler than the Pranam-God called Manas (mind, the thinking principle) figured as before with the Yajur Vedam as its head, the Rig and the Saman as the wings, the injunctions (therein) as the body and the Atharva Vedam as the tail, the foundation (or support).

The next lesson quotes the following memorial verse regarding this, which seems to be out of place here: "Whoso knows (enjoys) the bliss of God, from whom all speech with the mind turns back unable to reach Him, he never fears."—Instead of quoting a verse extolling the greatness of the mind or thought sheath (Manomaya-kosam, மனோமயகோசம்) and recommending meditation thereon as Brahman, a verse has been quoted which has exactly the contrary effect. Surely there is some confusion here, and no commentator or translator has explained it satisfactorily as far as we are aware. The only explanation that we can think of is that this is a case of an involuntary confusion and error that crept into the text in the course of the ages when the Upanishad was in the process of being handed down from generation to generation by word of mouth before it was reduced to writing. There are a few other cases of similar confusion which will be noticed as we proceed with the study of these Upanishads. Vide for instance the Katha Upanishad (III, 1), which we shall deal with in due course when studying that Upanishad. But the wonder of it is that these cases of confusion and errors are so rare, when we take into consideration the great length of these treatises and the innumerable numbers of generations during which they were memorized and handed down to posterity by word of mouth.

We are given an idea of the intelligence-sheath (the Vignanamaya Kosam (விஞ்ஞானமயகோசம்) which is subtler than the thought-sheath (Manomaya Kosam) in the latter part of the fourth Anuvakam. Sradha (faith) is described as its head, justice and truth as its wings, concentration (Yogam) its body and Mahat (Buddhi, the discriminating faculty presumably) its tail or support.

(To be Continued)

INDIAN NEWS FRONT

MAHATMA HOPEFUL

Mountbatten Will Be The Last Viceroy

Viceroy's Moves

In New Delhi, the Viceroy is continuing his exploratory talks with Mahatma Gandhi. Already he had talks with Mr. C. Rajagopalachariar, Dr. Ambedkar Pandit Nehru Mr. Liaquat Ali Khan and Mr. P. J. Griffiths, Leader of the European Group in the Central Assembly.

The Viceroy's approach to the final phase of transfer of power from British to Indian hands so far is on lines expected in British political quarters which had predicted Lord Mountbatten's exploratory talks with Indian Leaders individually and his endeavours to post himself on all aspects of the situation before completing his plans and putting them into effect, writes Fraser Wighton, *Rever's Political Correspondent.*

Wide Mandate for Mountbatten

Lord Mountbatten is understood to have gone to India with a wide mandate and the utmost freedom of action. The existence of a time limit by which his task must be accomplished, moreover, implies that no time remains for political theorising and that the completing of the pattern of action must not occupy more than a matter of months. Equally, however, the transfer has to be orderly and the impression among responsible observers here is that Lord Mountbatten's unique administrative and directive experience will serve him in good stead now.

Democratizing Interim Govt.

Students of the Indian situation increasingly assume that one of the Viceroy's biggest tasks is to secure the maximum strength and influence for the Interim Government. They think it fairly obvious that the Constituent Assembly may not be able to complete its tasks of creating India's new constitution by June next year, in which case the Interim Government will have to assume complete responsibility for the sub-continental area. That being so, the greater the strength and representative character of the Coalition Government at the Centre, the more the chance of the great constitutional change taking place under at least relatively smooth conditions.

Gandhiji Hopeful

Mahatma Gandhi in his prayer speech said that the Viceroy had told him that he was going to be the last Viceroy of India and that he had perfect faith in what the Viceroy had said. Mahatma Gandhi added that Lord Mountbatten also told him that he did not want to come to India, but he did so in a spirit of service in order to see the transfer of authority from the people of Britain to the people of India. Mahatma Gandhi had a second meeting with Lord Louis Mountbatten. It lasted two hours and a quarter. He arrived at the Viceroy's House at half past nine in the morning and returned to his camp. Gandhiji took his morning meal at the Viceroy's House. It is understood that friendly and informal conversations will be continued each day during the remainder of Mr. Gandhiji's short stay in Delhi.

Princes Meet

The Committee of Ministers of the Chamber of Princes which has just met in Bombay made an exhaustive survey of the political developments in the country and also considered the future course of action to be

adopted by the States in the light of the statement of the British Prime Minister on February 20 last fixing the date of transfer of power to Indian hands. The Committee discussed various implications of the announcement as far as the States were concerned and the position which might emerge after June 1948 if "an agreed constitution for India was not worked out by a fully representative Constituent Assembly."

It was held by the Committee of Ministers that whatever form the successor Government takes after June, 1948, it was very necessary for the States to secure some measure of co-operation with the British Indian administration on certain important and vital subjects relating to Defence, Communications, Foreign Affairs, Currency, Reserve Bank and Customs.

The Ministers felt that, whatever might be the nature of agreement between the parties, the essential basis of co-operation of the States with the future administrative machinery of British India could be on the basis of a round table conference among the leaders of the main parties in India including the States.

The Committee also considered a report of the States Negotiating Committee with the corresponding Committee of the Constituent Assembly and also the nature of instructions to be given to the States in regard to the future line of action to be followed by them.

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NOTICE

IN THE DISTRICT COURT OF JAFFNA Guardianship Jurisdiction No. 293

In the matter of an application for guardianship and curatrixship by Lily Nesamiah widow of J. P. Mann of Uduvil, over the persons and properties of her minor children.

Whereas by an order of this court the Guardian and Curatrix has been authorised to sell the land described in the schedule hereto belonging to the minors

Whereas the highest bidder shall be declared the purchaser of the said land

And whereas tenders are hereby invited to forward their bids to my address "P. R. Rajendra, Proctor S. C., Rajam Walavu, Uduvil Maninay" or to the Secretary of this court within twenty one days from the date hereof.

Sch dule

An undivided 5/18th share of all that piece of land situated at Periyaparantham Village in Karachi division, district of Jaffna Northern Province called "Periyaparantham kadu" in extent 66 acres and 30 1/2 perches and bounded on the North by lot 23 in I. S. P. P. No. 3, East by lot 36 therein, South by lots 41A and 41 therein in Karachi and lot 22W therein, and West by the western portion of the same land called Periyaparanthamkadu.

This 2nd day of April 1947. P. R. Rajendra, Proctor S. C. (O. 2. 4)

Bakthi—the Path to Salvation

(Continued from page 1)

devotion, which obviously is a matter of prime consideration, Sri Krishna proceeds to speak on the methods or ways of *bhakti*. The best or ideal form of *bhakti*, as described in verses 6 and 8, is the spontaneous and unwavering meditation on God with all one's heart and soul, ever attached to Him, and performing all actions for His sake, such unrevealed and unwavering devotion is responded to and reciprocated by the Lord Himself who takes upon Himself the responsibility of the redemption of His devotee from the world of death and sorrow. Such devotees of the first order are those who can practise the Presence of God with ease and spontaneity.

Those, however, who are unable to practise the Presence of God, who are unable to fix their minds spontaneously in meditation on Him should constantly aspire to reach Him. This mental practice of aspiring after the Divine is the second best thing to do when the spiritual practice of meditation on Him is found impossible or difficult. The former will eventually lead to the latter.

If the aspirant finds even this mental practice too difficult for him, there is yet another and easier path open to him. He can engage himself in the performance of God's works (*matkarma*), say in some form of service of humanity which is God Himself in His myriad forms. For a vast majority of mankind the higher meditative practices are ever so difficult and many who willy-nilly struggle after them often recoil with a sense of utter futility and helplessness. Their lives could be redeemed from total spiritual emptiness if only they betook themselves to performing 'God's actions', actions not for one's own selfish ends but for the larger ends of human welfare. Everyone could do some disinterested service to others according to his own talents and capacities. This is the only way of spiritual elevation for those to whom the higher quistic disciplines of Yoga is an impossibility. One of the profoundest teachings of the Gita is to turn *action* which is natural to spiritual advantage and make the active life of man a stepping-stone to the meditative life.

Should even performing actions for God be found impossible, then one last course remains, the easiest of all—and that is the renunciation of the fruits of all actions (*sarva-karma-phala-tyaga*). Tranquillity follows immediately the relinquishment of the fruits of all actions. When tranquillity is gained, spiritual practices which were difficult in the beginning become easy to perform. Act, for action is inevitable but be not attached to the consequences.

The Marks of the Devotee

After explaining the forms of devotion, Sri Krishna passes on to explain the differentiae of the life of a true devotee. Verses 13 to 29 mention the marks of the devotee beloved of God. It is significant to note that devotion, according to the Bhagavadgita, is not mere abandonment to excessive and uncontrolled emotionalism, but a steady and tranquil fixing of the mind on the Lord. *Karma-phala-tyaga* is so highly commended, because it is being the easiest step in Bhakti-Yoga, it brings peace forthwith to the mind. The devotional spirit is a

NEWS IN BRIEF

About 7500 tons of rice are expected to arrive in Colombo from Burma at the end of this week.

King George II, King of Greece died on Tuesday last. His brother Prince Paul succeeds him.

59 applicants have been selected to fill vacancies on Knavesmire Estate at a Land Kachcheri held recently.

40,000 persons have registered themselves as unemployed in the various Employment Exchanges in the island.

At a mass meeting held by the Sama Samajist Party on Saturday last at Kelaniya it was decided to nominate a Sama-Samajist to contest Mr J. R. Jayawardane at the next Parliamentary elections.

A reception to the Ceylon Delegation to the Inter-Asian Conference was given by Mr A. V. Pai, a former Government of India Agent in Ceylon on Tuesday last. Pandit Nehru, Mrs. Pandit and high officials attended the reception.

permanent and a pervasive quality of the devotee's life which expresses itself not only in his attitude towards God but also in his attitude towards his fellow-men. 'He prayeth best who loveth best' The true devotee of God, says Sri Krishna, is 'He who beareth no ill-will towards anybody, is kind and friendly towards all, is without attachment and egotism, evenly balanced in happiness and sorrow and forgiving. He is the Yogi of subdued self and firm resolve, ever contented, and has his mind and reason dedicated to Me. He is the devotee dear to Me. Him the world disturbs not; nor does he disturb the world. Free he is from the commotions of joy, fear, and anger. Such devotee I love. He wants nothing from anyone is unperturbed, pure, and passionless, and renouncing all undertakings is attached to Me alone. Him I love. He is not elated (by worldly success) nor is he given to hatred; grieves not nor desires. Abandoning both good and evil he is full of devotion to Me. Verily, he is dear to Me. Alike is he to friend and foe to respect and disrespect, to the inclemencies of heat and cold, to happiness and to sorrow and unclinging to anything. He takes blame and reproach equally, is silent and content with whatever falls to his lot, is without a habitation, is steady-minded and full of devotion to Me. Such a man is dear to Me. Verily, those who follow this nectarine path of devotion spoken of by Me, with supreme faith and attachment to Me, are my devotees whom I love beyond all measure.' (XII 13-20).

Be it remembered, that *bhakti*, according to the Gita does not consist in sporadic fits of emotional effervescence, but in a life of elemental calm, of 'malice toward none and charity for all', of love, of faith that never loosens its hold on the feet of God. Such a life alone is the high light of *bhakti*. In silence and serenity, in service and humility, we should seek our God.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 323 PT

In the matter of the estate of the late S. V. Sivasampu.

Kanmany widow of S. V. Sivasampu of Valvettiturai. Petitioner.

Vs.

1. Thangamany daughter of Sivasampu
 2. Sivasampu Balasubramaniam
 3. Maheswary daughter of Sivasampu all of Valvettiturai
- Respondents.

This matter coming on for disposal before M. M. I. Kariapper Esquire, Additional District Judge, Jaffna on the 22nd day of November 1946 in the presence of Mr. M. Esurapadham Proctor on the part of the petitioner and on reading the Last Will dated the 13th day of August 1945 marked 'A' and filed of

record and the affidavits of the Petitioner and of the attesting witnesses to the said will having been read:

It is ordered that the said Last Will be and is hereby declared the Last Will of the deceased S. V. Sivasampu and that Letters of Administration be issued to the Petitioner as widow of the deceased with copy of the said Last Will annexed thereto, unless the Respondents appear before this Court on or before the 19th day of December 1946 and show cause to the satisfaction of this court to the contrary.

his 22nd day of November 1946,

Sgd. M. M. I. Kariapper
Addl. District Judge.

Time is show cause extended to 18-4-47.

Int'd. G. C. T. A. de S.
A. D. J.

Drawn by

Sgd. M. Esurapadham,
Proctor for Petitioner.

(O. I. 4 & 11)

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