

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus
PUBLISHED EVERY TUESDAY AND FRIDAY

VOL. LIX.

'Phone 56.

JAFFNA, FRIDAY, MAY 9, 1947.

NO. 12.

God—Is He Cruel and Unjust?

Men's Trials and Sufferings

'The Mystery of God's Creation

(SWAMI YOGESHWARANANDHA
in the Prabuddha Bharatha)

IN the recorded experiences of the human soul from the earliest times we find the poignant question cropping up again and again: Why is there misery in this world created by God who is all powerful, all beneficent, all merciful? If the saints of the world, all the scriptures, and all the theologians are at one in saying that God is Goodness, Bliss, and Truth, and there is not the least taint of any imperfection in Him; at the same time they are at one in declaring this world as a miserable abode of sin and sorrow, of painful limitations and imperfections, and as a prolific hunting ground for Satan and his devils in which human souls play the part of the hunted; and, finally, they are at one in exhorting us to pray to God to release us from all these limitations to save us from all the miseries of a creature's existence, as He alone can redeem us from our wretched condition. But the question of the cruelty and partiality of God manifest apparently in His creation never ceases to agitate the minds of men and women. It may be that some grosser minds are not troubled by this problem. Like the beast hunting its prey and deriving its satisfaction in the performance of its natural function of feeding on the carcass, the gross man of the world is satisfied if he or his group gets all the conveniences and comforts of life; and he is seldom bothered by such philosophical problems as the cruelty or misery he causes to others. The minds of such people do not ordinarily rise to the altruistic level. For them the emergency of the present is so urgent and compelling that they are not guided by religion of a theoretical character but by ordinary necessity of self-preservation which is identical in most cases with body preservation. But even such people do sometimes, especially in moments of tribulation, defeat, and despair feel the mystery of this creation and its apparently unsatisfactory nature and are filled with reflections on the why and wherefore of this miserable existence full of cruelty, sin, and sorrow. They say that even the hardened criminal is not so abandoned but that he might be capable of reflection and apprehension of some fact of the higher side of man's nature. Even criminals do not like that criminals should be practiced upon them.

But leaving for the present

the case of criminally inclined people and those who do not believe in God but in a naturalistic universe we find that the greatest minds have been exercised by the almost insoluble problem of the obvious imperfection in the creation of a perfect Creator.

Virtue And Vice

The Gita says: The doer of good never comes to any harm. But Droupadi, that great devotee of Krishna, is not convinced that in this world virtue is always rewarded and vice punished. When the Pandavas had been cheated out of their patrimony by Duryodhana and had been exiled, their misery knew no bounds. Droupadi could not bear to see this undeserved misery of the Pandavas while the wicked Duryodhana was rolling in luxury and plenty. Her faith in a beneficent and just Creator of the universe and in the triumph of righteousness over unrighteousness is badly shaken and she bewails her lot in heart-moving words. As the problem is one which besets all men and women at one time or other in their lives we give below in Droupadi's words, the charge of cruelty and partiality that we are all disposed to impute to the Creator:

'It seems to me that God controls all the worlds at His own sweet will and dispenses pain and pleasure, happiness and misery as he thinks fit.

'Men are not their own masters but they are controlled by God like the falcon tied to a string or like the bull by a rope through its nose.

'This creature (man) is ignorant, weak, and unable to prevent pain or get pleasure as he desires. He seems destined to heaven or hell at God's sweet behest.

'Just as the blades of grass are bent by the wind, so are all men bent at the sweet will of the Creator.

'Making men do either noble or ignoble deeds, God is moving in the hearts of all creatures irrespective of any individual's merit or demerit.

'This bodd, called the Kshetra, is but an instrument in the Creator's hands by means of which he gets done both bad and evil deeds.

'Oh, look at His power of Maya! Drowning men with His Maya, He causes men to be killed by other

(Continued on page 5)

Another Slow-Down

Gandhiji on World Situation

Asked for his opinion whether the United Nations Organisation as at present constituted could maintain a lasting peace, Mahatma Gandhi said to a Press representative last week:—

I fear the world is heading towards another showdown. It is a fear that permeates many minds. But if all goes well in India, then the world may have a long peace. It will largely depend on the manner in which India takes it, and that will depend largely on British statesmanship.

Advice to Jews

Question: What is the solution to the Palestine problem?

Answer: 'It has become a problem which is almost insoluble. If I were a Jew I would tell them, 'don't be so silly as to resort to terrorism, because you simply damage your own case, which otherwise would be a proper case'. If it is just political hankering then I think there is no value in it. Why should they hanker after Palestine? They are a great race and have great gifts. I have lived with the Jews many years in South

The New Parliament

To Meet in October?

According to the *Times of Ceylon* Political Reporter, the House of Representatives under the Soulbury Constitution is likely to be held either on October 7 or October 14. The ceremonial opening of Parliament he feels will be delayed at least for two months.

At the first meeting the House of Representatives will elect the Speaker, the Deputy Speaker and the Deputy Chairmen of Committees and will also nominate 15 persons to the Senate.

The House will then adjourn and its first business meeting will be held after the Prime Minister has selected his Cabinet.

After the dissolution of the State Council, tentatively fixed for July 10, the Board of Ministers will continue functioning till the inauguration of Parliament and an interim budget which is now being prepared will be approved by the Board for the four months from the dissolution to the first meeting of the House of Representatives.

Africa. If it is a religious longing, then surely terrorism has no place. They should meet the Arabs, make friends with them, and not depend on British aid or American aid or any aid, save what descends from Jehovah."

GOD CHOOSES US

(By SWAMI RAMDAS)

WHEN the heart of a devotee is first agitated with the longing for God, it must be understood that God has chosen him and is seeking him. This is the first indication of His grace. Thereafter the devotee feels that he is from day to day drawn more and more towards Him until at last, to see and realise Him becomes one consuming passion of his heart. In the fire of this burning aspiration all the impurities of his mind, all the attachments to the ephemeral objects of life all the desires for pleasure of the senses are destroyed. He becomes aware that God has accepted him and constantly leads and guides him. He now begins to believe that all things happen by God's will alone. He exclaims: "O Lord, I remember Thee because You remembered me first. I seek thee because You sought me first. I pine for Thee because Thy grace has awakened me."

It is at this time that we are fired with the one supreme ambition of life, namely, to attain God-vision. Gradually we become conscious that in a mysterious manner the Divine has revealed Himself within us and is inspiring us from moment to moment. Even when we pray to

Him, we feel that the words of prayer we utter are the words that He put into our mouth. We open our heart to Him with all frankness and innocence as the child does to its mother.

Verily God is our Divine Parent—more than anything else he is our all-loving Mother. To confide and place our entire trust in Him and look to Him for everything is the meaning of true surrender. At this stage the ego-sense which is a separating wall between the devotee and his God dwindles away. A child-like, ever cheerful and free nature manifests in the life of the devotee. He realises eternal kinship and companionship of God. In an ecstatic union with Him, the devotee loses into Him so thoroughly that the identity between the two is established. This is the summit of spiritual experience which baffles description. In this crowning illumination, everything stands transformed before the devotee's eyes as the very expression of his God.

Divine love and joy blossoms in his heart. His life becomes totally purified and sweetened. He lives thereafter in a state of divine intoxication and perennial rapture.



Hindu Organ

FRIDAY, MAY 9, 1947.

MOTOR TRANSPORT

THE NORTHERN OMNIBUS Workers went on strike on Monday before last and the strike continues. All the Omnibuses on the different routes in Jaffna except those plying on the Jaffna-Point Pedro road are at a stand-still: people in the different parts of the peninsula are experiencing great hardships. In Colombo workmen in the Shell Company struck work and bus companies are unable to run their buses for want of petrol. Queues more than a quarter of a mile long are a common sight and the few buses that ply are unable to cope with the situation. Transport has become a problem of no small magnitude. The system of monopolies introduced under the Nelson plan has been one of the main causes for this sad state of affairs. The Labour Government in England has decided to nationalise all transport. One of the ways to tide over the present difficulties in Ceylon appears to be the nationalisation of motor transport in the Island. The old system of private owners working the different routes was found unsatisfactory; there was great rivalry between the different bus-owners who indulged in acts of violence which resulted in bloodshed and, in some instances, murder. The Nelson scheme was supposed to be a boon whereby unhealthy competition between the bus-owners would be remedied; the events that have followed the innovation introduced by Nelson show that the scheme of monopoly is not a blessing. We are inclined to think that under the old system of individuals running buses there would not have been such great inconvenience to the public; but it may be difficult to put the clock back and revert to the old system. The nationalisation of motor transport will be costly; the State has to spend much more than private individuals or companies to man the services. There is another move in Jaffna to make all motor transport in the peninsula a co-operative concern. The public who feel the need for transport will be the proprietors who contribute the necessary capital for the transport services. In spite of the fact that there have been instances of some Co-operative Societies having abused the privileges conferred on them, it must be stated that Co-operative Societies have on the

Education Of Girls

(By K. Kandiah)

The question of what girls ought to learn and whether boys and girls should have one and the same curriculum of studies is one that deserves thought and discussion. The consensus of opinion among the contributors to the women's page in the 'Ceylon Observer' seems to be in favour of women concentrating on their main duty in life which is housewifery, and that they cannot do two jobs in life with efficiency. Married women who engage themselves in work in addition to their household duties confess that their home suffers owing to their attention being divided. The majority of Ceylon girls who seek careers hold them temporarily as a means of marking time until their marriage. Married life is their ideal however high they may be educated or whatever lucrative jobs they may hold. The education imparted, therefore, should aim mainly at preparing girls for their main duties in life viz. house-keeping and motherhood.

Ruskin in comparing the functions of man and woman in his *Queen's Gardens* says: "We are foolish, and without excuse, foolish, in speaking of the superiority of one sex to the other, as if they could be compared in similar things. Each has what the other has not: each completes the other, and is completed by the other: they are in nothing alike and the happiness and perfection of both depends on each asking

and receiving from the other what the other only can give. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention, his energy for adventure, for war, and for conquest, wherever war is just and conquest is necessary. But the woman's power is for rule, not for battle—and her intellect is not for invention or creation, but for sweet ordering, arrangement and decision. She sees the qualities of things, their claims and their places". Their duties in the commonwealth are as divergent as they are in the family. "The man's duty as member of a commonwealth is to assist in the maintenance, in the advance, in the defence of the state. The woman's duty as a member of the commonwealth is to assist in the ordering, in the comforting and in the beautiful adornment of the state."

We cannot expect to have two kinds of finished products out of one and the same mill. If we concede that the intellect of girls matures earlier and faster than that of boys, that the woman's sphere of activities is primarily the home, and her functions have of necessity to be different from those of man if she is truly to be his letterhead and helpmate in life, that she is not expected to be the bread-winner but is held responsible for the proper

husbanding of the resources of the family and the ordering of the home, that she is instinctively a mother, and the family urge is greater in her than in man, that in her mental make up emotion predominates and an attempt to produce a harmonious development of her intellectual faculties may result in stunting her emotional development, then our system of education should provide the necessary differentiation in the education of boys and girls. On this point Ruskin makes the following observations: "That the girl's education should be nearly in its course and material of study the same as a boy's but quite differently directed. A woman in any rank of life, ought to know whatever her husband is likely to know, but to know it in a different way. His command of it should be foundational and progressive, hers general and accomplished for daily and helpful use." The question is what is the nature of the directive and who has to apply it. The curriculum of studies of girls should have a definite domestic bias, and it should be explicitly laid down by the authorities in charge of education. It should up to a certain stage concentrate on training for the home without hampering those girls who are likely to enter the University. The teaching of domestic science and needlework alone does not give girls the necessary preparation for their life-work. Training in the manifold household duties should form an integral part of the school activities.

The opportunities which residential institutions offer are seldom utilised to advantage. Owing to large numbers being huddled into hall-type boarding houses girls do not get adequate training in house-keeping and allied subjects. The present type of boarding houses should give place to a number of cottages capable of accommodating not more than fifteen to twenty girls each. Boarders should take a very much larger share in the management of their home than they are called upon to do in their boarding establishments of the present type. Unless one comes face to face with the difficulties of making ends meet in keeping house one cannot be expected to gain experience in this difficult art. Giving boarders a fuller share in the management of their home will create the necessity for trying out methods of living conducive to economy, give scope for the expression of their aesthetic sense in works such as the laying-out and maintenance of the kitchen and the flower gardens, the arrangement, ordering and embellishment of the home, and tend to enrich their co-operative living as the numbers are small in each home and the ties of fellowship will be greater than when crowded together in large numbers in hospital-like dormitories where initiative and effort are passive and life is absolutely prosaic. When the idea is instilled into the residents that the boarding house is their home and not a place of encampment their outlook changes considerably, and they try to reproduce their homelife with many an improvement on their respective homes.

Senior Secondary Schools should provide advanced courses in subjects such as Literature, Music, Needlework, Painting and Classics for those who do not proceed to the University if they choose to stay on in school and specialise in the subjects in which they have a bent.

My object in writing this letter is to invite discussion on this subject with a view to determining whether the education of girls should be different from that of boys, and if so, in what manner and to what extent.

BUS WORKERS' STRIKE

Public Demand For Co-op. Undertaking

A decision to run the motor transport services in the Peninsula on a co-operative basis was made at a representative public meeting held yesterday at the Jaffna Central College Hall. The meeting was convened by the Co-operative Federation, Northern division. Mr. V. Veerasingham, B. A. presided and Mr. A. Arulambalam, Proctor Secretary of the Federation was elected Secretary *pro-tem*. Representatives from various parts of the Jaffna peninsula attended the meeting. Telegrams from many leading citizens were received by the Secretary wishing the meeting success.

Mr. Veerasingham in his presidential speech stressed the need for reorganising the transport services in the peninsula and said that a co-operative bus service alone would solve the problem of strikes and lock-outs which are unfortunately rampant in the bus industry today, and that such a co-operative bus service would serve employers, employees and the travelers exceedingly well for these three parties would have one common interest viz service to the community. Strikes and disorganisation of the service would not arise, the speaker stated, because the employee in a co-opera-

whole done well; the Hospital at Moolai is a standing monument of the success achieved by Co-operatives in Jaffna. As nationalization of transport will involve the country in adding to the already top-heavy expenditure which the State has to incur under the different schemes of the different Ministers, we are of the view that it will be good to make motor transport in Jaffna a co-operative concern,

tive bus transport undertaking would have as much interest as the employer for he himself would be his own employer and the profits earned by the co-op. undertaking would be shared by all those who contributed to the shares of the undertaking.

Mr. F. A. Sandrasegara, Assistant Registrar, Co-operative Societies Jaffna spoke next explaining that a Co-operative Transport Service could be registered.

Mr. V. R. Murugesu then proposed that "in order to end the frequent disorganisation of the bus service and the subsequent hardships brought to bear on all, this public meeting representative of all sections of the people of the Jaffna peninsula demands that the authorities should permit Co-operative Bus Service Societies to run buses in all routes".

Mr. R. Sivapathasuntharam, Proctor seconded. Messrs. R. Subramaniam and V. Karthigasu supported the resolution.

A Dissident Voice

When the chairman was about to submit the resolution to the house for voting, a person in the audience stated that he was opposed to the resolution and said that he was for nationalisation of the entire motor transport industry. However the resolution was carried with the dissentient alone voting against it.

Mr. A. T. Vethaparanam moved another resolution stating that Co-operative Transport Service Societies should be organised immediately and that a committee should be elected to draft the constitution of the Societies and to take other necessary steps to implement the resolutions passed at the meeting.

Mr. S. Thambu seconded. A committee was elected with Mr. V. R. Murugesu as Secretary to take steps to implement the resolutions passed.

Is Ayurveda Scientific

By Dr. K. C. Shanmuga Retnam L. I. M. (Madras)

THE Indigenous systems of medicine are only of historical and antiquarian interest to many modern medical practitioners. They consider that all useful things in the ancient medicine have been imbibed by the modern system and as such there is no need for its separate study and practice in the present day medical curriculum. The aim of this article is to show the fallacy of this view and establish that the fundamental principles of Indigenous Medicines stand like the laws of Medes and Persians though some methods of treatment and certain views about an affection might have changed, by the progress of knowledge and civilisation. Certain section of the 'educated' lay public, who have been misled by fashionable dictums of highly qualified members of the medical profession think that Ayurveda cannot compete with the present day achievements of modern medicine viz. the discovery of 'wonder drugs' like Sulphanilamide, Penicillin etc. The present wonder drug mania in a common man is such that he at once prescribes for himself for any ailment one of the Sulphanilamide group of drugs or takes pride in having a course of Penicillin not knowing the consequences, which only a well trained doctor can understand. The latest discoveries of modern medicine can only supplement and not supplant the time-honoured methods of diagnosing diseases, treating cases and maintaining health. Let me explain here briefly the scientific aspects of some of the fundamental principles of Ayurveda.

Fundamental Principles

Ayurveda is the science of life (ஆயுள் + வேதம்)—the theory of health and disease as expounded in Hindu Medical treatises. The Indigenous systems of medicine are claimed to be three—Ayurveda, Siddha and Unani, but only Ayurveda and Siddha can be said to be indigenous to India and Ceylon. The Unani system of medicine is foreign as it claims its origin from Arabia; Ayurveda and Siddha are based on the same theories—the Tridosha and Panchabhuta theories, except that they differ in certain conceptions of the principles. Siddha may otherwise be called Dravida Ayurveda. The differences, if any, are only of academical interest, and will not in any way help us to further the progress of the Indigenous Systems.

A living creature is composed of soul, mind and body—the compound is called Purusa or being. It is this compound of soul, mind and body, that is the subject matter of Ayurveda. The soul is regarded as immutable. It is incapable of being affected itself by anything. The body like all other material objects has for its constituent elements the five essences Panchabhuta viz. earth, water, fire, air and ether (பரிசுத்தி, அப்பு, தேயு, காப்பு, ஆதாயம்). United with the senses or the Instruments by which the mind acts the compound is called animate, without them inanimate. Body and mind are the subjects to which Health and Disease relate.

What is Health?

The theory of the causation of disease according to Ayurveda is the tridosha theory—the theory of

Vayu, Pitta and Kapha which begins where modern physiology ends, for it endeavours to explain all physiological processes as also the principles which guide them. The entire living phenomena is viewed from these three aspects Viz. Vata, responsible for all bio-physical or energetic basis of the body, Pitta, comprising the various bio-chemical or material basis of the organism by which food is transformed into its ultimate products that give rise to energy and helps the growth and repair of the tissues and Kapha which maintains the histological and structural basis of the system helping all organs to carry out their respective functions smoothly without any friction. Health is defined as that state of body in which these three doshas are kept in a state of equilibrium, while diseases set in, when this balance is upset by the doshas getting excessive, diminished or perverted. The different remedial measures—general, physical, medicinal or surgical are also classified according to their effects on the three doshas so that they may be employed in consonance with their changes.

Vayu, Pitta and Kapha

I quote here the following statement contained in the address on Hindu Medicine by Mahamahopadhyaya Kaviraj Gananath Sen Saraswathi M. A; L. M. S. of Calcutta at the Benares Hindu University. "The theory of Vayu, Pitta and Kapha was also a great discovery which unfortunately has been much misunderstood by western scholars, judging by the wrong mercenary transactions rendering these terms as Wind Bile and Phlegm. The proper explanation of this theory will take up a treatise by itself, but let me observe here in passing that the word Vayu does not imply 'Wind' in Ayurvedic literature but comprehends all the phenomena which come under the functions of the central and sympathetic Nervous Systems; that the word Pitta does not essentially mean 'Bile' but signifies the functions of Thermogenesis or heat production and metabolism, comprehending in its scope the process of digestion, coloration of blood and formation of various secretions and excretions which are neither the means or the ends of tissue combustion; and that the word Kapha does not mean 'Phlegm' but is used primarily to imply the functions of Thermo-taxis or heat regulation and secondarily formation of the various preservation fluids eg. Mucus, Synovia etc. though the crude products of Pitta and Kapha have also been sometimes called by these names. We regret we cannot do justice to this subject here for want of space but we hope the above would give a clue to the student who means really to investigate. It must be remembered that the theory of Vayu Pitta and Kapha is not the same as the old exploded humoral theory of the Greek and Roman Physicians, who though they borrowed the idea from Ayurveda, failed to grasp the true meaning of the theory I am convinced that the truth and value of the Ayurvedic theory can be verified. It affords sensible explanation of certain otherwise inexplica-

(Continued on page 4)

Conference of V. C. Clerks

New Procedure Explained

A conference of V. C. Clerks of the Jaffna District was held at the Asst. Commissioner of Local Government Office at 10 a. m. on the 3rd inst. for the purpose of explaining to them the Ordinance, method of accounting and procedure necessitated by the new system of the V. C. Administration.

Mr. C. Sooriyakumaran, Asst. Commissioner of Local Government, Northern Region, presided. He explained how the new scheme should be worked. Referring to the subject of establishment of the new Divisional Office, he informed them that the powers of the G. A. and A. G. A. had devolved on the A. C. L. G. G. Up to now, the administration of the V. C. was one of the many functions of the revenue officers. The revenue officers are now only bankers as far as the Village Committees are concerned. The advantage of the new system has already been seen from the rapid changes that take place in a number of Village Committees in this Region.

He further stressed the fact that for the smooth working of the local bodies in this region, it would be advisable to divide the region into six divisions as suggested to him by his Investigating Officer, Village Committees. In the course of his address, he expressed his fervent desire that the new scheme could be carried out successfully with the co-operation of all those concerned in the working of the Village Committees.

Then he called upon the Investigating Officer Village Committees to explain the method of accounting and his experiences of V. C. Inspections. Then Mr. V. C. Chanmugam, Investigating Officer

The Cement Factory

Work Proceeding According to Plan

With reference to the complaint that work in the cement factory is not proceeding according to plan, Mr. R. Coomaraswamy Secretary to the Minister for Labour Industry and Commerce has given the following Communication to the press:

"I am directed to inform you that the work on the Cement Factory at Kankasanturai is proceeding satisfactorily according to plan and program. The site has been taken possession of and cleared and contracts have been entered into for the laying down of foundations for essential buildings and work has in fact already commenced. Tenders have been called for the construction of housing quarters and contracts will be entered into within a few days. The Ceylon Government Railway is about to build a siding up to the Factory site. At the present rate of progress the civil engineering work in Ceylon will be completed before the machinery which has already been ordered arrives in Ceylon and it is expected that the Factory should be in full production before the end of 1948.

"I am further directed to state that there is no intention of varying the original proposal of the Government running the Factory now being established at Kankasanturai".

Village Committee, said that he had the opportunity of inspecting 38 Village Committees in the Jaffna District and noted with the greatest pleasure the keenness and the enthusiasm of the majority of the Chairmen and officers with the unfortunate exception of a negligible few.

He further said that a number of defects common to a vast number of Village Committees as a result of years of improper procedure have been noted and he explained them in detail.

HITLERISM IN SOUTH AFRICA

Call to Asiatic Countries

"EVERY Indian and Asian should demand immediately that every democratic government of the world should sever diplomatic relations with the Union Government of South Africa if it does not withdraw the anti-Indian law," said Mr. B. B. Ray Chaudhuri, Founder of the Tagore Society in London, on the eve of his departure for Bombay en route to England.

"In South Africa today," Mr. Ray Chaudhuri told GLOBE in an interview, "there is a Government of the fascists, by the fascists and for the fascists. The racial arrogance of the Boers is becoming more and more intolerable.

World Opinion

"World opinion today is against this undemocratic Government of South Africa. General Smuts may masquerade as a deep political thinker, but he cannot flout world opinion, which is definitely against him. The pseudo-Hitler of South Africa should be loathed by all decent living human beings of the

civilised world."

He said: "Indians abroad will hold public demonstrations against the treatment of Indians in South Africa. I am sure, that in every country we will get the support from all progressive elements who loathe this Hitler type of racialism which exists in the Union of South Africa today.

Mass Demonstrations

"In India and other Asian countries there should be mass demonstrations, not only to protest against the racial arrogance of the Boers, but also to demand that every democratic government of the world should sever diplomatic relations with the Union Government if it does not withdraw the anti-Indian law."

Mr. Ray Chaudhuri hoped that Gandhiji and Mr. Jinnah would make a joint appeal for public demonstration of all communities in the country "to protest against the racial arrogance of the white South Africans."

He said that Indians in the U.K. were planning to hold demonstrations and protest meetings in all the big cities of Great Britain and Eire. The London demonstration would be led by Mr. W. G. Cove, M. P. and Choudry Akbar Khan.

Letter to the Editor

G. G.'S LONDON MISSION

Sir,

Kindly publish the enclosed correspondence that passed between me and Mr. S. Sivasubramaniam, Proctor, Colombo, Ex-Secretary, Tamil Congress, in your valuable journal for the information of the public and oblige.

Yours etc.,
S. NATESAN.

Ramanathan College,
Chunnakam.
2-6-47.

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Letter from Mr. Natesan to Mr. Sivasubramaniam.

Ramanathan College,
Chunnakam.
24th April, 1947.

My dear Mr. Sivasubramaniam,

You will remember that when Mr. G. G. Ponnambalam was preparing to go to England with Mr. Rajakulendran to make representations to the Secretary of State for the Colonies on the Reform of the Ceylon Constitution, you and Mr. I. X. Pereira came to me and asked me to sign a letter to the Secretary of State giving Mr. Ponnambalam authority to make representations, and that I refused to sign the letter. The Tamil Congress propagandists have been stating that I was one of those who sent Mr. Ponnambalam to England for this purpose and that it was an act of bad faith on my part to have voted for the Soulbury Constitution. I shall be glad to have an authoritative statement from you on this matter, so that I may clear the misunderstanding that has been created in the minds of several people in my Constituency.

Yours etc.,
Sgd: S. NATESAN.

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Letter from Mr. Sivasubramaniam to Mr. Natesan.

156, Hultsdorf,
Colombo, 12.
27th April, 1947.

My dear Aiyah,

Your letter of the 24th inst. was received. I gladly write this letter to clear any misunderstanding that might have been created in the minds of some people that you were one of those who sent Mr. G. G. Ponnambalam to England in connection with the matter of Constitutional Reform after the inquiry by the Soulbury Commissioners. It is nothing but fair that the truth should be told. I can, so far as I am aware, categorically and truthfully, state:-

1. That you were not one of those who requested Mr. Ponnambalam to go to England in connection with the Soulbury Reforms.

2. That on the contrary you were opposed to any deputation going from Ceylon to England on behalf of the Tamils after the inquiry by the Soulbury Commissioners. was over.

3. That you maintained that since the Soulbury Commissioners had concluded their hearing and since we Tamils had asked for a Commission it was prudent for us to accept the findings of the Commission.

4. You were also of opinion that the result of any deputation going to England on behalf of the Tamils

would be futile as the British Government would accept the findings of the Commission and that if the matter was pursued further by the Tamils in England it would result in a misunderstanding between the Sinhalese and the Tamil people.

5. You had also drawn my attention to the fact that the Secretary of State for the Colonies had in reply to our request to receive a deputation on our behalf indicated his unwillingness to do so.

6. In these circumstances you mentioned that you were not in favour of Mr. Ponnambalam or any other Tamil going at that stage to England in connection with the Soulbury Constitution, a you maintained that such a step would do no good but might even be productive of harm.

7. Your views on the subject were communicated to me on more than one occasion personally, when I urged upon you the necessity for a deputation to England on behalf of the Tamils. The last occasion on which you expressed your disapproval of a deputation in the circumstances then prevailing was when two of us including myself called on you at the Committee room of the Executive Committee of Education to obtain your signature for a document urging upon the Secretary of State to receive Mr. Ponnambalam. You declined to sign the document for the reasons stated by you and referred to herein.

8. Though you and I were unable to agree with each other on the matter, and though I still disagree with your decision on that occasion, I feel that I am in duty bound to make a statement of what actually happened, so far as I am aware.

With respectful regards and best wishes.

Yours etc.,
Sgd. S. Sivasubramaniam.

Is Ayurveda Scientific

(Continued from page 3)

ble facts in the causation and amelioration of diseases and their symptoms. It can also guide you in understanding the laws of general Therapeutics which it would be much to the advantage of any medical man to learn. I dare say that studying the subject with an open mind he will be converted to believe in the theory. As we find in daily practice even the half-educated Ayurvedic Physician who remembers the laws of aetiology (causation) and Therapeutics and dietary hinging upon this theory fares pretty well by the bed side of the patient."

Conclusion

"To be more explicit I may add that these principles known as Vayu Pitta and Kapha occur in two forms.

(1) An invisible or essential form which mainly guides the physiological processes pertaining to them severally and

(2) A crude or visible form, the products of those processes induced

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 2-5-47)

LVI

XIV. THE TAITTIRIYA UPANISHAD (Contd.)

The eighth lesson starts as usual by quoting another memorial verse: "Through fear of Him God does the wind blow, through fear does the sun rise, through fear of Him do Agni and Indran and Death as the fifth run".—This verse is found repeated in practically identical language in the Katha (VI 3) and Bhasma Jabala (II-12) Upanishads. The idea is the same as that elaborated in the Kena Upanishad, that God is the Supreme Energiser and even (so-called) gods (Devas) merely carry out His behests.

Then follows an elaboration of what is meant by Anandam or bliss. The happiness or bliss enjoyed by a noble youth, who is well read in the Vedas and is well disciplined, firm and strong and possessing the whole world full of wealth, is taken as the unit. This human bliss taken a hundred-fold is said to be the bliss of human Gandharvas. Then follow godly Gandharvas, Pitris (fore-fathers), Agara Devas (Devas by birth), Sacrificial Devas (Devas by merit), the (principal) Devas, Indran, Brihaspati, Prajapati and Brahma are next mentioned, the bliss of each group or individual in the list being described as a hundred times as great as the bliss of the immediately preceding group or individual. The bliss of Brahma according to this calculation would come to a hundred raised to the tenth power or one hundred trillion times as great as that of the happiest human being. This, of course, is not to be taken literally. The intention is to shew that the bliss of the Brahma world is immeasurably great or, as we usually say, infinite as compared with ordinary human happiness which is comparatively very small, like a drop of water in the vast ocean. Similar descriptions appear elsewhere too, in the Brihad Aranyaka Upanishad, IV-3-33, for instance, where the bliss of the Brahma world is explained by the Rishi Yajnavalkya to King Janakan and the comparison there works out at one hundred raised to the sixth power or a billion times as great as the highest joy of man, the intention as in our Upanishad being to impress on the disciple the immensity of heavenly bliss as compared with worldly happiness.

The Sruti proceeds: This One (God) who is in man (in his heart) and that One (God) who is in the sun are one and the same.—cf. Isa Up: 16, which we have already studied.

The lesson concludes: Whoever thus knows (meditates) after having abandoned (the desires of) this world, attains the Annamaya or Food-God, attains the Pranamaya or Breath-God, attains the Manomaya or Mind-God, attains the Vijnanamaya or Intelligence-God attains the Anandamaya or Bliss-God.—In other words he transcends these one by one though in the lower stages of his spiritual progress these bodies had to be identified with and meditated on as God.

The ninth (and last) lesson of Brahmananda Valli starts by quoting the following memorial verse: "Whoso knows (enjoys) the bliss of God, from whom all speech with the mind turns back unable to reach Him, he fears nothing."—This, the reader would note, is the identical verse erroneously quoted in the fourth lesson also, where it was quite out of place as already pointed out, the only difference in the concluding words "he never fears" for the words "he fears nothing" being immaterial. The presence of this verse here in this concluding lesson of Ananda Valli is indeed quite appropriate. Having rightly quoted this verse here the Sruti proceeds to explain it: Him verily does not torment (the thought), why have I not done the right? Why have I done wrong? Whoso thus knows (regards) these two (good and bad) frees himself. Whoso thus knows these two frees himself. This is the Upanishad.—In other words, the realizer of Godly Bliss has nothing to fear and he does not trouble himself with thoughts of good and evil deeds, he has attained what is called the stage of Iru Vinai Oppu (இரு வினை ஒப்பு, the even-ying of good and evil), a fitting conclusion to the chapter on Bliss which began with the pregnant words *Brahma vid Apnoti Param*, God-knowers reach the Supreme state.

(To be Continued)

by these essential forms (as secretious or excretious) it can be answered only by the analogy of the different languages existing in the world, though the things that abound in the universe are common to everybody. Perhaps each has its own specific purpose to serve in the scheme of human existence. What the practitioners of the different systems should do is as follows. Just as any new information—scientific, literary political or economic—met with in one language is translated into others, the various systems of medicine should supplement one another by a mutual give and take policy, and thus become self-sufficient and up-to-date in treating diseases and maintaining health of the human beings.

INDIAN NEWS FRONT

GOVERNOR CAROE TO GO?

New Development In India

The Next Move

Lord Ismay has gone to London to make a comprehensive report. He will return about the middle of May and until then, the Viceroy will make a brief stay at Simla. The next phase of activity will commence with Lord Ismay's return to New Delhi. Then the Viceroy, fortified by fresh instructions from the Cabinet, will apply his mind somewhat more definitely to the different issues—partition of the Punjab and Bengal, the fate of the Frontier Ministry and also that of fresh elections in that Province, Sylhet's future; at the Centre, the administrative partition into two wings of the Government of India, formation of a second Constituent Assembly, division of the armed forces, relations with States, etc. After the return of Lord Ismay Viceroy Mountbatten will, it is understood, start discussions with both the Congress leaders and Mr. Jinnah. These discussions with Congress leaders and Mr. Jinnah may last a week or more. If necessary, the Viceroy may decide to continue these discussions at Simla, possibly with a small number of top-ranking leaders of the Congress and the Muslim League and Sikhs, sometimes separately and sometimes together. The technique intended to be pursued is to secure the largest measure of agreement by the end of May. Then the process will commence of transferring power—or rather of divesting themselves of authority so far as the British are concerned. One may witness the beginning of many new developments which will affect both the Constituent Assembly and the Interim Government and, of course, Bengal and Punjab.

Advantages of Division

Since regional division at present will imply no more than creation of sub-provinces with separate Ministries and Legislatures, but under a common Governor and coming together for joint deliberation in regard to subjects of common concern, such a development, it is believed, will not prejudice the work of the Boundary Commission (or Commissions) when they start functioning. This device will have two advantages. In the first place, it will end the period of dangerous uncertainty in both the Punjab and Bengal by bringing into being stable and generally acceptable Ministries for each sub-province. Secondly, experience gained from the administration in accordance with this arrangement will prove valuable both to the people concerned and the Boundary Commission.

Gandhi—Jinnah Meeting

Mahatma Gandhi and Mr. M. A. Jinnah, President of the Muslim League, met at New Delhi on Tuesday last for the first time since 1944. No announcement was made of any further meeting between the two Indian leaders. After the meeting Mr. Jinnah said: 'We discussed two matters. One was the question of the division of India into Pakistan and Hindustan. Mr. Gandhi does not accept the principle of division. He thinks division is not inevitable, whereas in my opinion not only is Pakistan inevitable, but it is the only practical solution of India's political problem. The second matter we discussed was the letter we have signed jointly appealing to the people to maintain peace. We have both come to the conclusion that we must do our

best in our respective spheres to see that the appeal is carried out.'

Governor To Go?

The fact that both Dr. Khan Sahab, the Frontier Premier, and Khan Abdul Ghaffar Khan were summoned urgently to New Delhi for fresh consultations has now given rise to a crop of rumours regarding settlement of the complicated problems of the North-West Frontier. It is asserted with confidence that Section 93 will not be applied in the Province. It is also considered likely that Sir Olaf Caroe, the Governor, regarding whose conduct and policy both inside the Frontier Province and in the Tribal territory outside, there has been controversy, may disappear—whether by transfer to another province or altogether from India, one cannot say. In this connection, the possibility of an Indian Governor being appointed for the Frontier Province is not ruled out. Top ranking Congress leaders are believed to have left the Viceroy in no doubt as to their strong view regarding the Frontier situation.

Notice of Application

IN THE DISTRICT COURT OF JAFFNA
Testy No. 69

Not as is hereby given that after the expiry of fifteen days from the date of application will be made to the District Court of Jaffna under the British Courts Probates (Resealing) Ordinance for the sealing of the late of the Will in respect of the estate of Sankaradas Chelish late of Seremban in the F. M. S. deceased granted by the Supreme Court of Seremban on the 6th day of September 1946

Sgd. V. Navaratnam Rajah,
Proctor for Ponnammah widow
of Chelish—Applicant
(O. 15, 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 68

In the matter of the last will and testament of the late Perchichari Aiyar Teinar job Aiyar o Vinnarpannaeas'. Deceased

The garajah Iyer Pan arasaravanan of do. Vs. Petitioner
S. Periyazag Iyer ulramapia Iyer of do. Respondent

This matter of the petition of the petitioner praying that the last will dated the 26th day of March 1939 and attested by K. S. V. Periyagu Notary Public under No. 23 1946 and filed of record in this case be declared proved and that the petitioner be appointed executor thereof declared entitled to probate, coming on for disposal before R. R. Sevaluraj Esq., District Judge, Jaffna on the 14th day of March 1947 in the presence of Mr. V. Navaratnam Rajah proctor on the part of the petitioner and on reading the affidavits and petition of the petitioner.

It is ordered that the aforesaid Last Will filed of record in this case be declared proved and that the petitioner be as executor named the said declared entitled to probate and that the abovenamed respondent shall show sufficient cause to the satisfaction of this court to the contrary on or before the 30th day of April 1947 at 10 A.M.

This 1st day of April, 1947.
Sgd. R. R. Sevaluraj
District Judge

Extended for 25-5-47.
Insd. R. R. S.
D. J.
(O. 16, 9 & 13)

God — Is He Cruel And Unjust

(Continued from page 1)

men and animals by other animals. The Rishis who are supposed to know the reality of things speak in one way, but things happen contrary to their teachings, like the tumultuous blasts of wind which have no definite direction.

'Man proposes in one way; God disposes in an utterly different manner.'

Just as a piece of iron is broken by another piece of iron, or piece of stone by another piece of stone, so God, the Lord of the universe deceitfully uses beings against as if they were inanimate things.

'He makes men combine and again separate according to His whims and fancies and plays with all beings like a child with its dolls.'

'The Creator does not behave like a father or a mother towards His creatures: He is behaving like a low-born person as if in anger.'

'Seeing noble men of character deprived of their wealth and property and the means of earning a decent livelihood, and seeing ignoble men happy, I am, indeed, in great anguish of mind.'

'Seeing you in this great adversity and seeing that Duryodhana is in great prosperity, I feel no respect for the Creator who has allowed this reversal of the working of all moral laws.'

'What purpose of the Creator is served by giving wealth and prosperity into the hands of Duryodhana who is cruel, greedy, and wicked and a transgressor of all the laws of chivalrous conduct?'

If the law holds good, that the fruits of an action accrue to the doer and none else, then by this sinful act of making the wicked Duryodhana happy, the Creator has covered Himself with sin.

If on the other hand, the fruits of the actions done by a man do not accrue to him, then I consider that might alone makes right, and I pity the weak man.'

Kunti, the mother of the Pandavas, also felt similarly, when she witnessed in pain and sorrow the exile of her dear children, she cried out, 'A mother should give birth to lucky children, and not brave and intelligent sons. For, look at my children who are brave and well educated, reduced to his pass.'

Bhishma also on his death bed said to Krishna, 'O Krishna, I am unable to understand the ways of your Maya. For the Pandavas are the wisest, bravest, and best among men, and they have you for their guide, philosopher, and friend and yet there is no end to their trials and sufferings'

The story of Harishchandra, whom the gods made to undergo loss of kingdom and wife and child, and who was sold into slavery, and suffered other untold miseries so that his devotion to truth might be tested, also brings into bold relief the inscrutable but perhaps unnecessarily cruel ways of Providence.

Now take the parable story of Job. He was 'perfect and upright' and 'feared God' and 'eschewed evil.' He had seven sons and three daughters. He had so much of the good things of this world

NEWS IN BRIEF

The Mullaitivu Town Council failed to hold a meeting for the fourth time in succession for want of a quorum.

Sir Kailash Haksar, a former Prime Minister of Kashmir is in Ceylon on a short holiday. He intends leaving for Madras on May 19.

Wesak day was celebrated at the Ramakrishna Mission, Wellawatte yesterday. Mr. D. C. R. Gunawardana presided.

TENDER NOTICE

Sale of Land

By permission granted in case No. 303 Guardianship of the District Court of Jaffna, offers are invited for the purchase of the undermentioned property belonging to Rajaretnam Samugaretnam of Maviddapuram a minor.

Sealed tenders stating offers should reach the Secretary District Court Jaffna for the undermentioned within 21 days of the publication of this notice.

The court reserves to itself the right to reject any tender.

Property Referred to

All that piece of land called 'Paladdiyavudai' in extent 38 1/2 Lms. v.c. situated at Tellipallai West is bounded on the East and North by lane on the West by lane and the property of Thangamma wife of Sinnathamby and shareholders and on the South by the property of Vairavapillai Sithamparapillai and brothers and Vallipillai wife of Ambalavanar.

SARAVANAMUTTU & MADARAJAH
Proctor for Petitioner

25 Chapel Street
Jaffna
M. 21, 9 & 13.

NOTICE

GOVERNMENT GENERAL CLERICAL SERVICE UNION, JAFFNA

Trade Union Rally

at
The Town Hall, Jaffna

on
Sunday The 11th May 1947

Speakers:

9.00 a.m. to 10.30 a.m.

A. T. A. de Zousa Esq. (Lecturer in English Ceylon University)

10.30 a.m. to 12.00 Noon Trevor Hulson Esq. (Trade Union Advisor to the Govt. of Ceylon)

(12.00 Noon to 2.30 p.m. Lunch Interval)

2.00 p.m. to 3.30 p.m. C. Sittampalam Esq. (Retired C.C.S.)

3.30 p.m. to 5.00 p.m. Dr. N. M. Perera

5.00 p.m. to 6.00 p.m. Conference of delegates

All members of the Government General Clerical Service Union, Colombo and branches are kindly requested to be present

V. N. MANICKAVASAGAR,
Hony. Secretary

Govt. General Clerical Service Union, Jaffna, Emergency Kachcheri, Jaffna, May, 7, 1947

(Mis. 19-9.)

that 'this man was the greatest of all the men of the east.'

Now according to the custom among the sons of God, Satan also came to see Him. God and Satan have an argument about the perfectness and uprightness of Job. God agrees to put Job to the test at the suggestion of Satan. God gives all that Job has into the power of Satan with only this condition that Satan could not touch Job himself.

Satan does his job with his usual efficiency. In no time Job loses all his worldly goods and

(Continued on page 6)

GOD—IS HE CRUEL AND UNJUST

(Continued from page 5)

then his sons and daughters are killed. Still his faith is not shaken in the goodness of God.

He says, 'Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

Again Satan is on his next annual visit to God. God says, 'There is none like my servant Job. Although you moved me against him to destroy him without cause, still he holds fast to his integrity.' Satan is unconvinced, and calls for tribulation and suffering on the person of Job.

God agrees on the condition that Job's life is not to be touched on any account.

Satan then smote Job 'with sore boils from the sole of his foot unto his crown.' Now even his wife taunts Job for his belief in God. She says to him, 'Curse God and die.' But Job calmly answers her, 'Foolish woman, shall we receive good at the hand of God and shall we not receive evil?'

Now three friends of Job come to console him with their well-meaning but dry and futile reasonings. They tell him that God is omnipotent and omniscient and whatever He does must be just. They ask, 'Who ever perished being innocent? Or Where were the righteous cut off?' So they try to convince Job that his suffering is inevitable, for man is born unto trouble, whether the trouble be the result of his own sins willfully committed, or as the chastening of the Almighty.

Job, however, finds his friends to be physicians of no value and has no taste for their stale arguments from the books. Out of his own anguish he sees with newly opened

eyes a suffering world in which there seems to be no relation or proportion between men's conduct and their fate; men have to pay too dearly for sins and shortcomings apparently inherent in them; the earth is given into the hand of the wicked and the tabernacles of robbers proper and they that provoke God are secure and have abundance. He has faith in God and His omnipotence but not in His justice or goodness. For, in his own person, he knows that he has not done anything to deserve such suffering. Nor can he willfully bind himself to the obvious fact of ordinary human experience that God destroys the righteous and the wicked alike and makes no distinction between them. 'This is one thing, therefore, I said it, He destroyeth the perfect and the wicked.'

In his bitterness of soul he asks God 'Is it good unto thee that thou should oppress, that thou shouldst despise the work of thy own hands and shine upon the Counsel of the wicked?'

The same cry of anguish must have risen from the throats of the atom bomb victims of Hiroshima and Nagasaki from the victims of the riots in Noakhali, Bihar and Punjab; and similar cries are rising every day from the depths of the agonized human soul's throughout the world.

The faith in a just God is completely shaken so much so that suffering men refuse to have any faith in the existence of any God at all.

Now, can religion, theology, or philosophy offer any solution of this knotty problem, give us consolation in our miseries and sufferings, and reinstate our faith in a just God?

(To be Continued)

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Printed and Published by Pandit V. T. SAMBANDHAN, residing at Vannar-pannai West, Jaffna, for and on behalf of the Proprietors, the Saiva Pajjapalana Sabai, Jaffna, at their Press, the Saiva Prakaasa Press, Vannar-pannai, Jaffna, on Friday, May 9, 1947.