

THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY TUESDAY AND FRIDAY

VOL. LIX.

'Phone 56.

JAFFNA, TUESDAY, MAY 27, 1947.

NO. 15.

Karma & Liberation

SWAMI YOGESHWARANANDHA
in the Prabuddha Bharata

(Continued from our last issue)

THE law of Karma states that the principle of cause and effect obtains not only in the physical world but also in the mental world of all our experiences. No one can get anything unless he earns it. Our Karma determines what we deserve and what we shall get. 'By good deeds a man becomes good, by bad deeds a man becomes bad. Good deeds bring pleasure in their wake and bad deeds bring misery. Our thoughts, our words and our deeds make us what we are and what we shall be. Once we set in motion a certain action we have to take the consequences of it. The action one has done cannot be destroyed until it has borne its fruit; no power in nature can stop it from yielding its fruit. The cause must have its effect; nothing can prevent this.

But Karma is guided by knowledge. Whatever is done with true knowledge, with an understanding of the proper means, and with faith will produce sure fruits. The higher the knowledge of a man the more effective will his actions be in producing the desired results. No person wants to do anything that is harmful to himself, if he could help it. But through imperfect knowledge we do things and get caught. We do not get what we had desired, but some other unwanted result because of our knowledge of the possible consequences of our actions was incomplete. The fool does not learn even by repeated failures. So in order to be successful in any action a full knowledge of all the circumstances is necessary. As the Gita says, 'One has to understand correctly what is the nature of action, inaction, and wrong action. Complex indeed are the ways of Karma.'

Now, in all the affairs of life we all act with a purpose and are successful in proportion as we are able to adjust intelligently the means to the ends. The would-be lawyer studies law; the would-be chemist studies chemistry; the would-be doctor studies medicine; and similar is the case with all other people.

Religion, however, teaches that in all walks of life we get these two—pleasure and pain. Whatever actions we do, they bring in their train pleasure and pain in varying degrees. So it tells us that we should try to reach that state where there is none of this duality of pleasure and pain if we desire to have unalloyed bliss. This is possible only if we transcend the domain of Karma with its law of inviolable cause and effect.

The pertinent question will, however, be raised here as to whether it

is all possible to break the chain of cause and effect. Karma cannot end the current of Karma. Being a force, like all other forces it is only modified or changed into other forms by contact or collision with other Karma. Our ordinary experience does not give us any hope that the law of cause and effect can be transcended in any way.

Some people hold that quantum physics has shown that there is no law of invariable cause and effect, and that the behaviour of the quanta is a demonstration that all is not an iron chain of cause and effect, of consequent following antecedent. The only laws, they say are statistical laws by which we can only approximately say that a certain event may happen a certain number of times if a sufficient large number of cases are taken into account.

Other people, equally eminent hold that the law of cause and effect has not been abrogated by any developments in modern science, and that the apparently chance behaviour of the quanta can be explained if only our knowledge were wider or deeper.

But as Guadapada says, 'It is never possible for a thing to be other than what it is.' So the law of cause and effect will certainly hold good so long as we are in the realm of cause and effect.

And Vedanta says that the human soul will go from birth to birth and death to death evolving up or reverting back, so long as it identifies itself with the products of Maya. Within Maya the human soul feels powerless and helpless. As Sri Ramakrishna said, 'Caught in the net of the five elements (i.e. the body) Brahman itself weeps.'

If there is only an uncompromising current of cause and effect in which the human soul is carried away willy-nilly, then it becomes all determinism in nature and fatalism will become our philosophy.

Vedanta, however, tells us that there is a way out from this prison of cause and effect, from this Samsara with its tantalizing joys and its pin-pricks of misery. The path is the knowledge of the Self, Brahman or God. He through whose power the Jiva seems, bound, does through his grace give that knowledge to the Jiva by which it is saved. The ancient Rishi found out this, and he declared in trumpet tones the glad tidings to all mankind: hear, ye children of immortal bliss! even ye that reside in higher spheres! I have found the Ancient One, who is beyond all darkness, all delusion; knowing

(Continued on page 5)

Communism

What Vedanta Teaches

'The Vedanta Kesari' in its current number has some pertinent remarks on Communism imported from outside. It says that the type of communism which has been imported from the West, and which believes in class warfare and revolution as a prelude to the ushering of the classless society can never help us.' The 'Vedanta Kesari' continues:

We wonder why they should copy the western pattern of communism when India has enough communist potential which is more radical and honest than that of the West. Centuries before the West dreamt of communism the rishis of India wrote: 'This food that is eaten is the common food of all entities. He who monopolizes this food is never free from evil, for this is general food.' (Brihadaranyakopanisad 1-5-2.)

While the western type of communism insists on an equal distribution of opportunities, it does not give us an inspiring philosophy that enthrones the individual as the summum bonum of society and thus smoothly ensures his share of the sources of happiness. This

Nehru's Envoy Back In London

The Asian Conference at Delhi was a unique success, declared Mr. V. K. Krishna Menon, Pandit Nehru's personal envoy, who has just gone to London from India, at an informal gathering of Indian journalists in London.

Mr. Menon said he had come to Britain in continuation of the work entrusted to him by the Indian Interim Government and would be returning to India shortly.

Heading for Bankruptcy

Mr. R. L. Pereira K. C. arrived in Colombo on Friday last from England. In a talk with a press representative, Mr. Pereira said that the financial position of Ceylon was rather gloomy and that it would be insolvent in less than 5 years.

Vedanta does. Vedanta, the philosophy of life given by India begins and ends with the insistence on the dignity of man as divine, on his essential equality with his brother. Thus Vedanta achieves through peaceful transformation what the western communism fails to achieve.

WHO IS A TRUE HINDU ?

Rajaji's Analysis



RAJAJI

'If you look down upon a Hindu who goes through a form of religion which involves some of the crude practices, then you are not a Hindu in the true sense of term. If you think that you have risen above the other man and that you are a superior person and you look down upon that man. I say you are not a true Hindu' thus declared Sri C. Rajagopalachariar, Member, Indian Interim Government in the course of an inspiring address he delivered recently at Delhi at the birthday celebration of Sri

Ramakrishna. Rajaji continuing said:

Sri Ramakrishna approached Hinduism in a catholic way. By catholicism I do not mean Roman Catholicism but catholicism with a small 'c' and not a capital 'C', whether you worship an idol whether you worship a principle, whether you worship God with a coconut or a plantain or with food or rice, or with betel leaves or betel leaves, or if you are a Vedantin you remain at home and close your nostrils and retain your breath and try to achieve superior forms of thought by suppression of your desires or by regulation and so on, or if you are a Vaishnava you go about dancing in joy, in joy, mind you, not through misery, not through tears as some people try to do by weeping and wailing—you cannot attain God through that, for God is the personification of joy and if you want extra stimulus by going in for that, by getting thirty or more persons to join you in your dancing, by getting the aid of music and noise and stimulating your ecstasy, all this is Hinduism. And if there was one great Saint and Seer who gave us this message without changing Hinduism, without trying to put it into new clothes and without excluding any form of worship such as is known and practiced in India, it was Sri Ramakrishna.

CEYLON GOVERNMENT RAILWAY
NOTICE

(Footway on Railway Bridge at 17 Miles 23 chains (Railway Mileage) Coast Line-Paniduwa.)

In connection with repairs to the bridge, the above footway will be closed from 3-6-47 to 2-7-47.

J. E. S. BODGER,
General Manager C. G. R.
28 April, 1947.
G. 36. 23 & 27.



Hindu Organ

TUESDAY, MAY 27, 1947.

ROADS IN JAFFNA

NEITHER THE PUBLIC WORKS Department nor the Urban Council appears to take any notice of the wretched condition of roads in Jaffna. During the war years the lame excuse was trotted out that materials were not available to keep the roads in condition. Now that the war is over we do not know why the condition of roads is worse than it was during the war. The Chemmani road between Thattatheru junction and Arasady of Nallore runs by the side of a girls' school the strength of which is over 500. The road has not been repaired for several years; nor has it been tarred. It is needless to say that the health of the children in the school will be adversely affected. The motor cars that bring the children to school raise such clouds of dust that it is almost impossible either to breathe or see things ahead. The continuation of the same road branching off from the Jaffna-Point Pedro road and meeting the Kandy road beggars description. This road leads to several paddy fields at Chemmani besides being the approach to the famous Nayanmarkaddu Hospital. The crematorium at Chemmani also lies by the side of this road. It is very hard for any farmer who owns a motor car to visit his farm at Chemmani. The Chairman of the Urban Council has pointed out that the Chemmani Road belongs to the P. W. D. While lakhs of rupees are spent on new projects it cannot be understood why roads in Jaffna are neglected. The state of the Jaffna-Manipay road has been the subject of adverse comment in more than one journal. The damage caused by the rains last year has not yet been repaired. The main roads are certainly better than the minor roads and cross roads, but there is much to be desired even regarding the main roads. Want of funds or necessary labour cannot be excuses which can justify the present state of things. It is the duty of the state to keep roads in good condition without giving lame excuses for doing otherwise.

A Minister Accused

Canvassed in Govt. Office?

The Political Reporter of the "Times of Ceylon" has alleged that a member of the Board of Ministers recently walked into a government office in a provincial town and asked the employees of that department to support him in the General Election. This is against public service Regulation 142 which requires Heads of Departments to debar politicians from entering government offices for the purpose of canvassing support for elections.

It is alleged that the employees of the department have taken objection and have asked the President of the General Clerical Services Union to refer the matter to the Governor and the Board of Ministers for inquiry.

In their letter to the President of the Union they say that the particular Minister called at their office, "announced that he was standing for election at the forthcoming general elections and solicited our good wishes and support."

"We should be glad" they say, "if you will refer this to H. E. the Governor and the Board of Ministers and enquire whether the above act on the part of a politician is permissible in a government office (in this instance the Head Office of the.....), especially in view of the fact that we, merely because of our service, are denied the right of association, trade union rights and other civil liberties."

The members of the Clerical Services Union argue that if one politician is granted this right, it should also be granted to all politicians alike.

Future of Burma

"A Working Man's Republic"

Burma is to be proclaimed an "Independent Sovereign Republic" known as the "Union of Burma", according to the draft constitution submitted by U Aung San leader of the Anti-Fascist Peoples Freedom League, to the Party Convention last week.

Covering the entire territory hitherto within British Burma, the proposed Union of Burma will comprise "Union States", "Autonomous States" and "National Areas" united into a single political unit under a general administration.

The draft constitution envisages universal adult franchise and one nationality or citizenship throughout the Union.

Introducing the draft constitution to a gathering of about 170 League members of the Constituent Assembly and 500 party delegates from all parts of the country, U Aung San declared: "Burma of the future will be a working man's Republic."

"I prefer a Republican constitution for Burma—a State representing the masses of the people with the sanction of the masses behind it—to a monarchy of the British pattern in which the nobility are entitled to exercise legislative powers."

Notes and Comments

Sabotaging the Scheme

A correspondent writing in the *INTHUSATHANAM* has drawn the attention of the authorities to what was alleged to be a pernicious move adopted in a Catholic school at Kayts. It was stated that the teachers of the school, presumably on instructions from their management, ordered the pupils to bring a packet of cement or its equivalent value in cash. We have no objection to voluntary contributions in kind or money for expanding the activities of a school. But such activities as have been brought to our notice from Kayts should be roundly condemned, for they defeat the very purpose of the Free Education Scheme. Instances of such fleecing-the-poor activities are not rare and it would be well for the Education authorities to take drastic action to curb such nefarious practices on the part of some school authorities.

A Disgrace

A woman attendant at the Lady Havelock Hospital in Colombo was the other day severely manhandled by a set of ruffians in broad daylight at a public thoroughfare, so says a news report. The woman was set upon by the ruffians, molested and her clothes torn. All these happened while more than a dozen "worthy citizens" of Colombo looked on in perfect complacency, and not one of those spectators had the heart—leave alone chivalry—to raise one finger on behalf of that poor woman. Fortunately, a policeman who happened to travel in a bus that way, on seeing the crowd and hearing the cry of the woman had the bus halted, alighted and rescued the woman from the clutches of those human vultures who are now on remand. This is one instance of unbridled rowdism and gangsterism

now rampant in Ceylon and show to what extent society has degenerated itself. Already Ceylon has earned a notoriety for its high percentage of crime. This is, in no small measure, due to the lack of a civic sense on the part of the general public whose general apathy and indifference to arrest growth of crime is both despicable and disgraceful. Unless and until the people constituting the society shed the what-do-we-care mentality and realise their civic rights and duties any amount of police surveillance will be of no avail to put down crime.

Strikes

We are afraid the strike fever has not yet abated, and there are signs that its incidence may rapidly grow with the approach of Parliamentary elections, for "strike while the iron is hot" is the motto of those who foment strikes and lock-outs for attaining their political aims. It is the inherent right of the workers to demand a living wage for themselves. But to use the strike weapon wantonly is a crime for which the perpetrators and their instigators are answerable to society. The recent strike of the daily paid hands of the Colombo Municipality is a case in point. These men without giving due notice struck work and the whole city was plunged in darkness and dirt for well nigh a week, and none need be unduly surprised, if a wave of infectious diseases rage in the near future as a result of the accumulation of dirt and refuse in the congested city of Colombo. The thoughtless strike of the scavenging labourers of the Colombo Municipality is unpardonable, and the strikers have forfeited the sympathy of the general public, for which they have to thank their leaders alone.

NEWS IN BRIEF

The King's birthday will be celebrated all over Ceylon on June 12.

Mr. Tetsu Katayama has been elected Japan's new Prime Minister.

The Earl of Harewood, brother-in-law of the King of England died on Saturday last at the age of 64.

The International Emergency Food Council has allocated 276,000 tons of rice for Ceylon for the year '47.

Namakkal V. Ramalingam Pillai, the renowned poet of *Tamil Nad* will, it is learned, visit Ceylon in the first part of June.

The Brahmin high priest of the Sri Kathiresan Temple at Nawalapitya has resigned as it has been decided to admit depressed classes to the temple.

The Executive Committee of Labour, Industry and Commerce has decided to ask 2 million rupees for dealing with the unemployment situation.

The rice and flour position in the island continues to be satisfactory at the moment according to the Food Control and Distribution authorities. 22,000 tons of rice are expected to arrive in Colombo before the end of the month.

A Government Clerk was fined Rs. 100/- at the Colombo Magistrate's Court for having made an application for a new rice ration book, which he received when he had already in possession a fifth series ration book.

Murikandy Train Halt

According to a communication received by Mudr. C. Venacitamby of the Supreme Court, Colombo from the Minister for Communications and Works, arrangements have been made for the day trains to halt opposite the Murikandy Pillaiyar Temple on trial from 19th inst.

MATRIMONIAL

Rajanayagam — Saravanamuttu

The marriage took place on Friday last at Sea Home, Retreat Rd, Bambalapitiya, of Dr S. Rajanayagam, son of the late Dr. S. Sangarapillai and Mrs. Sangarapillai, of Mallakam, and Miss Sita Naysaratnam Saravanamuttu, daughter of Sir Ratnajoti Saravanamuttu.

The chief priest of Mallakam Hindu Temple, officiated.

The bride was given away by her father.

Mr. V. A. Saravanamuttu was the bestman.

The attesting witnesses were Dr. N. Attygalle and Mr. N. Saravanamuttu.

A reception was held at the Galle Face Hotel, Colombo. Sir Ratnajoti Saravanamuttu was the host.

The Imperialist Game Again? Increasing Rice Ration

What Happens in India?

British Offer — A Hoax?

IS Britain sincere in her promise to quit India by June 1948? Is Indian Independence really becoming a fact, at long last?

Ismay's Mission, Mountbatten's talks and the recent events in the Frontier have revived such serious doubts in India. That these are shared to a greater extent outside India is shown by the following extracts from the *Bulletin* of the "American Friends of India."

What sort of independence does Great Britain visualize for her dependency, asks the *Bulletin* and answers:

Apart from the evidence that the British statement itself provides, there are a number of precedents that can be studied.

When Great Britain conferred freedom on Iraq in 1931, a 25-year alliance was concluded between the two countries. Lest she get lost in the wide, wide world, Iraq agreed to consult Britain in matters of foreign policy and to accept British assistance in military affairs. Britain, in return for her patronage, received permission to install military bases, to use all means of communications and to exploit Iraq's oil resources.

Similar treaties were concluded with Egypt in 1936 and with Transjordan last year.

Another Iraq?

It would seem that the British Government has another Iraq in mind for the statement stresses that a pre-requisite for the fulfilment of its scheme is that the defence of India will be provided for. This can only mean that Britain expects to establish bases in an "independent" India. As Viscount J. J. J. so nicely put it, Britain would "naturally be very willing to enter into discussions with India as to mutual assistance in matters of external defence."

The continued presence of British troops is a severe limitation of Indian sovereignty. Their uses may be varied: to protect British economic interests, to crush any popular uprising against Anglo-Indian exploitation, to put down the movement for democratic government in the Princes' states.

Transfer of Power

To what authority will the British transfer political power? Here again, His Majesty's Government is quite specific.

The British Government is holding out to the Muslim League the hope that it will transfer power to the provincial ministries in Muslim-majority areas in the event that they do not join the Central Government. This in effect is a promise of Pakistan. Thus the Muslim League is encouraged to continue its factionalism and hostility towards the Congress party.

The Congress reaction to the possibility of Pakistan will take the form of a concentrated effort to consolidate their position at the centre and an all-out drive to supplant the Muslim League governments in Sind and Bengal.

As for the Indian Princes, "His Majesty's Government do not intend to hand over their powers and obligations under paramountcy to any government of British India. It is not intended to bring paramountcy, as a system, to a conclusion earlier than the date of the final transfer

of power but it is contemplated that for the intervening period the relations of the crown with individual states may be adjusted by agreement."

The British declaration is in this respect related to earlier proposals which were in turn based on Professor Coupland's plan for the dissection of India into Hindustan, Pakistan and Rajastan. It is a further step to implement this scheme.

Premium on Division

Far from promoting unity among the Indian parties, the British statement will stir up more dissension. The jockeying of Congress and Muslim League, encouraged by the British, to succeed to the Peacock Throne will inevitably place a further strain on Hindu-Muslim relations. The position of chauvinistic elements inside both parties has been strengthened, and hope for unity has now become largely futile. It already appears that the Central and Provincial ministers are so involved in the strife as to have forgotten in great part their pledges to improve the life of the common man.

On the economic plane, "His Majesty's Government believe that British commercial and industrial interests in India can look forward to a fair field for their enterprise under the new conditions." This statement projects the pattern to which the British look forward—the economic domination of India by an alliance of British-Indian capital.

The precedent for such liaison was established by an agreement reached in June 1945 between Birla Brothers Ltd. (holders of gigantic interests in banking, textiles and jute and large contributors to the Congress party) and the Nuffield combine in England, for the manufacture of motor cars.

A similar agreement was announced in December 1945 between the Tata Iron and Steel Works, owners of the biggest steel mills in India, and Imperial Chemical Industries.

The production of thorium, of which India has large deposits, has been granted to another British firm. Further, the Government of India has recently conceded preferential tariffs to British-manufactured heavy chemicals. Altogether, the British are counting on the Congress party to support these ventures and give them governmental sanction.

Iron Rule Weakens

In view of these military, political and economic factors, doubts arise as to the authenticity of the British offer of independence to India.

Englishmen at home are struggling against heavy odds on the economic front. Shortage of manpower resulting in production difficulties, the increasing hostility of

the Conservative opposition, and the discontent of the Labor party rank-and-file with their Government's foreign policy, have forced the administration to recognize its inability to maintain an empire in the traditional manner. Unwilling, however, to relinquish Britain's imperial possessions, the attempt is being made to transform them into territories less expensive to keep up and yet retaining all their usefulness. The manifestations of this policy can be seen not only in India, but in Burma, Palestine and Egypt. The iron rule is failing, too, because of the strength of the nationalist movements with which British resources can no longer cope.

British policy in all these countries has the same objective: to change the constituents of the empire into economic and military satellites. The imperialists are going underground, but they have no intention of relinquishing the controls. It will unfortunately become increasingly difficult for the ordinary person to detect their machinations.

WANTED

"Experienced Clerk/Typist for the Jaffna Co-operative Stores Ltd., 150, Hospital Street Jaffna. Salary according to qualification and experience on the following Scale:
Rs. 50/- — 4/- — 70/-
Rs. 75/- — 5/- — 100/-
and 50% War Allowance.
Apply on or before 5-6-47 with testimonials to the Manager."
(M. 37, 23 27, & 30-3-47)

Increasing Rice Ration

Remote Says Mr. Alvappillai

Ceylon has been allocated only 270,000 tons of rice by the International Emergency Food Council. This is quite insufficient according to Mr. Alvappillai, Food Director, who in the course of a statement says:—

"Our request, was for 400,000 tons, and the allocation is substantially less. The chances of increasing the rice ration to one-and-a-half measures are now remote.

"The Internal Purchase collections are very satisfactory so far, and if we can collect more it may be possible to raise the ration later in the year."

Mr. Alvappillai has received information that the Egyptian Government have, at long last, decided to release the rice allocated to Ceylon months ago from their exportable surplus.

He said that as a result of pressure brought to bear by means of weekly telegrams to the London food authorities and to Washington, the Government of Egypt had decided to despatch to Ceylon the long-awaited rice allocation of more than 60,000 tons.

"I understand that the first cargo is being loaded at an Egyptian port this very moment" he said.

Communalism Should Go Mathagal Supports Mr. Shanmugam

AN appeal to the residents of Mathagal in the Vaddukoddai Constituency not to be led away by communal doctrines and that all communities should work hand in hand for the attainment of the country's complete freedom was made at a public meeting held at St. Thomas School Hall, Mathagal on Saturday last.

Mr. Johnpillai, Ayurvedic Physician presided and among those on the platform was Rev. Father H. Veyret, O. M. I.

Mr. K. Shanmugam, Bar-at-law, who was the chief speaker addressing on the impending constitutional changes in the country exhorted the Tamils to co-operate with the other communities in the attainment of political and economic freedom for Ceylon. He advised the Tamils not to be led away by communal doctrines and said that the Tamil community as a whole should strive to work hand in hand with the rest of the country towards that end.

Continuing the speaker emphasized on a religious outlook in politics. Religion he said was the main factor in a man's life and should dominate over everything else. Whatever political party, whatever school of thought ignored religion should never be supported. A religious bias was a necessary factor in any educational system and any system of education that ignored or neglected such a bias was not worth considering.

The Chairman then moved a resolution that Mr. K. Shanmugam's

Lamentably Low

Morale in England

According to the Rev. Basil Jayawardane who returned to Ceylon last week after a fifteen months' stay in England, there are a fair number of Singhalese women stranded in England. These Singhalese girls married British Servicemen while the latter were in Ceylon.

These women, have been divorced by their English husbands and they are now stranded and destitute. Most of these divorces were, according to the Rev. Jayawardane, due to hasty marriages made during the war. A number of these Ceylon girls are now destitute and are awaiting repatriation.

Mr. Jayawardane says that morale in England is lamentably low and that divorces are rampant.

candidate for that constituency in the forthcoming parliamentary elections be supported by the Catholic Community of Mathagal.

The resolution which was supported by Messrs. V. L. Amirthanathapillai, P. Sellathamby, V. Murugesu and S. Nagalingam was adopted unanimously.

LETTER TO THE EDITOR

Reply to Dr. Naganathan

Sir,

May I have the courtesy of your columns to reply to Dr. Naganathan's letter arising out of the recent correspondence between Mr. S. Natesan, M. S. C., and myself. My letter to Mr. Natesan which has been the subject of comment by Dr. Naganathan, was sent in substantiation of the fact that Mr. Natesan was not one of those who requested Mr. G. G. Ponnambalam to proceed to England in connection with the Soulbury reforms. In not one of the thirteen paragraphs of Dr. Naganathan's letter does he dispute or disprove my statement of the fact that Mr. Natesan was not one of those who sent Mr. Ponnambalam to England. On the contrary, Dr. Naganathan himself admits expressly in his letter that Mr. Natesan did not sign the document requesting the Secretary of State to receive the Tamil deputation. No greater testimony to my statement is wanted than Dr. Naganathan's own admission.

The failure of the indigenous minority communities and the Tamils to co-operate among themselves after a certain stage, and the trend of the voting on the Dominion Status Bill in the State Council, where the Muslim representatives, including Mr. Jayah, and the Tamil Congress Councillors failed to vote together, in addition to the difficulties inherent in the situation and facing the Tamil community, appeared to have had their own effect on Mr. Natesan with regard to his attitude towards the question of sending a Tamil deputation to England.

Dr. Naganathan asserts that much of my "reported conversation" with Mr. Natesan is imaginary. In my letter to Mr. Natesan, I referred to the fact that Mr. Natesan expressed certain views against the idea of sending a Tamil deputation to England. His views on this particular matter were conveyed to me not on one single occasion but on a number of occasions and on none of these occasions was Dr. Naganathan present. One fails to see how Dr. Naganathan can assert that Mr. Natesan and I did not talk on this and other cognate matters. The several conversations that I had with Mr. Natesan were as real and objective as the talks that my good friend Dr. Naganathan had with the redoubtable Commander-in-Chief, Sir Geoffrey Laythn, and the illustrious Lord Soulbury and his distinguished colleagues.

Dr. Naganathan's statement of the political issues that faced the Tamil community during the period under reference, on the basis of which he asserts that Mr. Natesan would never have referred to the acceptance or non-acceptance of the Soulbury report at this stage, is arbitrary and misconceived. The real issues that faced the Tamils at this time, and in the context of which Mr. Natesan expressed his views on several occasions to me, were:

(1) Whether or not the Tamils should accept the recommendations which the Soulbury Commissioners would make, whatever they might be.

(2) Whether the British Government would accept in toto the

recommendations of the Soulbury Commission or whether it could be persuaded to modify the recommendations to meet the demands of the minorities; and

(3) Whether or not the Tamils should send a deputation to England with the object of pressing the Tamil demands and obtaining the maximum concessions from Whitehall

Dr. Naganathan's contention in his letter that the general expectation in Ceylon at that time was that the Soulbury Commissioners' report would be in favour of the Tamils is unfounded.

The matter at issue is not whether Mr. Natesan and I had a number of talks and whether he expressed certain views to me but whether Mr. Natesan was one of those who sent Mr. Ponnambalam to England in connection with the Soulbury reforms or not. Dr. Naganathan has not only completely failed to substantiate his version of the real point at issue but has instead confirmed and proved my version, no doubt unwittingly.

Since the matter has been sufficiently elucidated by me, I feel that the necessity for further correspondence from me on this particular subject does not exist.

Yours etc.

S. Sivasubramaniam

156, Hultsdorf,
22nd May 1947.

Notice of Application

IN THE DISTRICT COURT OF JAFFNA
No. 701 Tesy.

Notice is hereby given that after the expiry of fifteen days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance for the sealing of Probate of the Last Will and Testament in respect of the estate of Elaiyathamby Velupillai late of Teluk Anson in the Malayan Union, deceased, granted by the Supreme Court at Ipoh in the State of Perak on the 25th day of September 1946.

Jaffna, 20th day of May 1947.

Sgd. W. Muttukumaraswamy,
Proctor for

Ratnam widow of Elaiyathamby
Velupillai (Applicant).

(O. 20. 27 & 30-5-47).

TENDER NOTICE FOR THE SUPPLY OF RUBBLE

Sealed tenders will be received by me till 12 noon of 31st May 1947 for the supply of thirty cubes of 6" rubble to be delivered.

(a) F. O. R. at the nearest railway station.

(b) at Cattle Farm Kilinochehi.

Tenders should be in forms obtainable from the undersigned on production of a Kacheheri or Treasury receipt for Rs. 10/- being tender deposit which will be forfeited if the successful tenderer does not enter into an agreement.

Covers should be marked "Tender for Supply of Rubble" on the left hand top corner.

Divisional Agricultural Officer,
N. D.

Kilinochehi, 7th May 1947.
(G. 39. 27 & 30-5-47).

Tuberculosis

Some Precautions

(From the issue of 23-5-47)

Isolation and Treatment

To return to the patient. He should be isolated in a separate room, and treatment on approved lines should be carried out. Treatment, paradoxically, is an important weapon in the preventive warfare against this disease: for each patient rendered free of infectious sputum is one source of danger less to the community. Isolation and treatment of the infectious case, is, in fact, the corner-stone of prevention in tuberculosis, and such isolation and treatment is best carried out in a Tuberculosis Hospital or Sanatorium.

One of the main difficulties of dealing with tuberculosis is the unfortunate social stigma associated with this disease. Tuberculosis disease is not a social disaster. It is a disease which can be cured, particularly if treatment is commenced in its early stages; and the early diagnosis of this disease, which was dealt with in the previous talk in this series, is therefore of special importance in prevention of spread to others.

It sometimes happens that persons with early tuberculosis have no symptoms at all, and it is to discover such cases that case-finding programmes are gradually being developed. But, even so, the classic symptoms of early disease are too often neglected by the persons concerned. A chronic cough is lightly dismissed as a "smoker's cough"; a feeling of untoward tiredness is often attributed to overwork; and even a rise in temperature is thought to be due to the same cause, or perhaps to a "touch of malaria". There is sometimes a temptation to feel that a gradual loss of weight is due to difficulty in obtaining food. These may, in fact, be the causes of these symptoms, but several other conditions may cause them too, and among these causes is tuberculosis. Persons with one or more of these symptoms, or with pleurisy, or with spitting of blood, should lose no time in facing facts frankly; and excluding the possibility of the symptoms being due to tuberculosis.

A visit to the nearest Chest Clinic, a complete examination and an X-Ray photograph of the chest, will make the position clear. If, as will sometimes be the case, signs of tuberculosis are found, delay in getting examined would merely have meant an increase in the severity of the disease, with correspondingly less chance of cure.

Contact Examination

So much for isolation and treatment. There is another preventive measure of almost equal importance, and that is Contact Examination. Numerous studies made in various parts of the world have shown that the home contacts of a case of tuberculosis run a far greater risk of contracting the disease than other members of the community, who are only exposed to casual infection. No one who has been in contact with a case of tuberculosis should fail to get a complete examination as early as possible. This should always include an X-Ray examination of the chest. In addition, a tuberculin test will also probably be carried out, and this is particularly necessary in the case of children and of infants.

(To be Continued)

Free Education Scheme

Legislation to Compel

Mr. C. W. W. Kannangara, Minister of Education, is likely to introduce legislation shortly to compel all assisted schools to come into the Free Education Scheme from October, 1948.

This provision, may be embodied in the new Education (Amendment) Ordinance which will come up before the State Council this week for its third reading.

At present schools have been given the option to enter the Free Education scheme under certain conditions and have also been granted a time-limit to consider whether they should come into the scheme or not.

During the first year of this regulation a fairly large number of schools agreed to come into the scheme, but almost all the big schools in Colombo and girls schools kept out.

These schools maintained that the equipment grant allowed to them under the Free Education Scheme was inadequate, and that it was impossible to run efficiently with that grant.

Under the proposed legislation, schools will have no alternative, but to come into the scheme or remain private schools without any assistance from Government.

The School Bill, may also be amended to enable the registration of new denominational schools subject to the condition that the State grant to such schools should be paid only in respect of pupils whose parents profess the religion of the proprietor of the school.

Soviet Threat

A Smoke-Screen by U. S.

The Soviet Professor of History, L. M. Lemin, speaking at one of a series of lectures sponsored by the newly organised All-Union Society for the Spread of Scientific and Political Knowledge, said that any present threat to the British Empire came not from Soviet Union but from the United States. He described the furore raised in the American Press over the Soviet threat to the British Empire as a "smoke-screen to cover the general economic offensive by America's expansionist forces."

Prof. Lemin declared that the British Empire was undergoing a crisis as grave as in the 18th century when the American colonies were lost. The difference is, he said, that no further fields for expansion exist now whereby Britain can recoup the losses as she did in the 18th century.

The underlying factors of Britain's crisis which, according to Prof. Lemin, is related to the general crisis of capitalism, are firstly, the intensified movement for independence by members of the British Commonwealth as a result of wartime economic and strategic changes, intensified independence movements in the colonies and thirdly, a more severe struggle for colonial markets between Britain and America.

INDIAN NEWS FRONT

CABINET APPROVES PLAN

Four Stages Envisaged

Plan Submitted

The full British Cabinet is understood to have given its broad approval to the Viceroy's plan of procedure for transferring power to India at a special Cabinet meeting on Friday last. The plan was laid before the meeting by the Prime Minister, Mr. Attlee as Chairman of the Cabinet's India experts, with the commendation of the India Mission members. The full Cabinet session followed a meeting of the India experts with the Viceroy at 10, Downing Street at which final touches were put to the plan.

Three Stages

Well-informed quarters in London say that the broad pattern of the Indian constitutional picture will be as follows:

Stage one: Key decision by the Indian leaders on whether they will remain united or divided. Stage two: Assuming that the decision is for plurality, a subsequent conference of the Viceroy and a small group of leaders on the procedure plan that Lord Mountbatten will offer as a means of ascertaining how the country can be divided to the satisfaction of its leading communities. There is wide assumption here that the existing Constituent Assembly at New Delhi—boycotted throughout by the Muslim League—will be drawn upon to obtain the reactions of representatives of the Congress Party, the Sikhs, the Indian Christians and other communities taking part in its deliberations. As Muslim League participation in the present Assembly would now seem doubtful in any circumstances, a separate assembly, in close association with the Provincial Legislatures is indicated as the machinery to provide democratic expression from League representatives. Stage three—Assuming leaders' agreement on this broad plan, machinery would then exist to obtain quick reaction from India's elected representatives as a whole. Observers think that Britain has in

mind a short period, certainly not exceeding two or three months. Stage Four—Calling of a further conference of Indian top leaders—those who will participate in the June 2 meeting—to agree finally in the light of reactions obtained from elected representatives on the manner of India's divorce and the plan on which the two main communities individually will proceed to the shaping of their constitutions.

Position of States

The position of the Indian States has yet to be crystallised, observers think. Presumably, the States participating in the present Constituent Assembly, would be represented from that body. The position of the States boycotting the Assembly may have to be made the matter of personal negotiation between the Viceroy and their representatives.

Difficult Times Ahead

Pandit Jawaharlal Nehru, Vice-President of the Indian Interim Government, speaking at a reception given him and Sardar Patel by the citizens of Mussoorie on Sunday last said that difficult times were ahead, but they must face the situation bravely. Pandit Nehru added: "While India is on the threshold of freedom, while our goal is within our grasp, saboteurs are active. The forces of evil and good are at war, but I believe India will come out successfully from its internal strife. The situation is deplorable." Referring to the happenings in the Punjab, Pandit Nehru said: "We are not ignorant of the happenings in certain parts of India. We have limitations and in spite of that we have to carry the burden of administration. But the time is not far when we shall have real power. Then our countrymen will have no worry. We are determined to control the present situation and raise the status of our country."

KARMA AND LIBERATION

(Continued from page 1)

Him alone can you be saved from death over and over again.'

Karma, nevertheless, is the ladder by which we have to ascend to the temple of perfect knowledge. Though it is true that only through knowing the Lord that we become fully free, yet it is a fact all the same that it is through work that we reach that state of mind, which enables us to behold the saving vision of the Infinite.

To work with a selfish motive is natural to all of us. We want to secure the little ends of this world, and we work feverishly for them. Most human beings are on this level. Politics is but a fine art of securing one's self-interest, whether his self-interest be enlightened, or barbarous.

It is only when a man becomes truly religious that he transcends this motive of self-interest in his work. Then alone is he able to work for work's sake, without attachment to the fruits. But one has to pass through the grill of selfish work before one can learn virtues of non-attached work.

All the world over people are striving to secure their self-interest through politics, through economics and all other means at their disposal. They are, however, finding that the security they had hoped to reach is only receding farther and farther from their hands. The first world war of 1914 was fought to establish peace, freedom and security. Millions were ruthlessly sacrificed at the altar of the God of War. Yet the same process had to be repeated in the second world war and alas, it appears to no effect. We are already hearing the rumbling of the third world war!

These conditions are bound to occur so long as men are guided by selfishness, and do not try conscientiously to follow the precept, 'Love thy neighbour as thyself.'

Whether men in the mass can be unselfish is a question that can be answered only experimentally. To the individual, however, the path of unselfish work is quite possible, as the Gita teaches us.

Unselfish, unattached work leads to perfect knowledge: 'All work, O Partha, ultimately ends in know-

ledge,' say Sri Krishna. And there is nothing so purifying as knowledge. In India there is a mistaken idea in the minds of many even now that a man should avoid all work if he wants to lead a spiritual life. This is as a result of wrong apprehension of Sankara's philosophy. Sankara lays stress on the fact that only through the door of knowledge can we enter final liberation. But the way to the door of knowledge is through work. As he himself admits, Karma effects Chittashuddhi, i. e. it purifies the mind, and thus prepares the way for the opening of the door of perfect knowledge. It is not possible for embodied beings to give up work altogether. By the very constitution of his nature man must work. A man does not get Nishkarma or freedom from the bondage of work by not beginning any work or by abandoning all work and sitting idle. The Gita says: "To the wise man aspiring to Yoga, Karma is the means. When he is well-established in Yoga peace and calmness are his means." Through work to worklessness—man rises from immorality to morality, and then transcends even morality when he becomes free. Similarly we begin with selfish work, progress to unselfish work, and finally transcend all work and the need for it.

The lives of all great spiritual leaders are also a testimony to the fact that they never avoided work but only the fruits of work which bind. There must be work—one must work. There must be intense effort for greater and greater knowledge.

It is not by inaction but by right action that man is saved. Right action does not bind but leads to liberation. 'He, who does all actions without attachment, knowing that all actions proceed from Brahman, is not touched by sin as the lotus leaf by water.' The whole of the Gita, is, as it were a long dissertation to Arjuna on the necessity of doing right action and the harm of pretending to behave like a man of perfect knowledge when still the heart is impure and is full of desires for the fruits of one's actions. Sanyasa is really the giving up all actions with selfish motives, and not inactivity or withdrawal from the problems of men and the world. The true Sanyasi acts not from the compulsion of eternal forces, but like a free man, like God himself, for the good of the world.

HACOSAN

famed Swiss tonic food beverage

It adjusts inadequate diets, gives deep, calm sleep at night, tones up the body and refreshes the mind.

In illness as in health it is an unfailing boon and friend. In pregnancy it provides an easily digestible tonic food, pleasant to take with milk.

AVAILABLE IN 18 oz tins at all good stores and chemists.

Jaffna Distributors:—

- The Jaffna Apothecaries Co., Main Street, Jaffna
- Newtons, Main Street, Jaffna
- The Jaffna Co-operative Stores Ltd., 150, Hospital Road, Jaffna (Opposite to Bus Stand) Jaffna
- V. M. Kanthavanam & Sons, Grand Bazaar, Jaffna
- S. Ranganathan, Tellipallai,

Sole Distributors in Ceylon

A. BAUR & Co. LTD.,
P. O. BOX 11, COLOMBO.

THE S. K. V. INSTITUTE

'HEMAKODA', NO. 355 NAVALAR RD. NALLUR,
JAFFNA

EVENING CLASSES

for

January Matric and Intermediate (Lond) 1948
G. S. S. C. and H. S. C. 1947 & 1948
English tuition for Vernacular Teachers

COMMENCE, JUNE 15th 1947

Accommodation Limited

Apply Early

REGISTRAR

(M. 40, 27-6-47)

TO SMOKERS! TO SMOKERS!!
 HAVE YOU TRIED
Gold Bond Navycut
Sunkist Capricut
 SMOKING MIXTURE
 ALL TOBACCO OF HIGH QUALITY.
 Prepared by A. T. Co. of Ceylon

TULSOL
A Wonderful Remedy For
COUGH, COLD, CHRONIC BRONCHITIS etc.
ALLWYN 4 IN 1 CLASP KNIVES
Ideal for Sportsmen and Scouts
Also Pen Knives Suitable for Office use, Students &c.
The above are available for wholesale and retail at
THE JAFFNA TOWN CO-OPERATIVE
STORES SOCIETY, (Textile Department)
 MAIN STREET, JAFFNA.
AND MANY LEADING FIRMS.

(Std. 2, 11-10-46-10-9-47)

JUST ARRIVED

BRITISH GOODS

GENT'S UMBRELLAS, TENNIS BALLS, COMBS, PLASTIC
 CUPS AND SAUCERS, EAU DE COLOGNE
 WATCH STRAPS Etc. Etc. Etc.

FOR WHOLESALE AND RETAIL

S. V. S. KAILAYAM CHETTIAR
 142 K. K. S. Road
 JAFFNA

(Std. 16, 13-5 to 13-6-47)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)
 BANKERS.

Authorised Capital Rs. 800,000.00
 Amount of Calls made Rs. 134,367.00
 SHARES: 8000 shares of Rs. 100/- each. 75 monthly
 instalments of Re. 1/- per share will earn
 Rs. 100/- for each at the end of the period.
 Shares issued all times.
 CURRENT ACCOUNTS opened and interest allowed
 at 1% per annum on the average monthly
 balance when it does not fall below Rs. 500/-.
 FIXED DEPOSITS received for periods of 3, 6, 9 and
 12 months and interest allowed at 1, 2, 4 and
 6 % respectively.
 DRAFTS issued on the National and Imperial Banks to
 Colombo and the Principal cities of India.
 Remittances to and from F. M. S. by special
 arrangements.
 INDIAN MONEY bought and sold
 LOANS on the security of Jewels a speciality. Interest
 charged at 9% per annum (Part payments
 accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
 (Std. 13, 20-11-46-20-11-47.) (T's) Sbroff.

AVAILABLE

Drawing Designs of Fruit Varieties

Made out of Clay and Fancy Coloured,
 at Rs. 20/- per set of Forty Pieces.

Schools and others interested
 please apply to:-

NEWCO TRADING Co.,
 KANKESANTURAL.

TEL: "Newco"

PHONE No. 5.

(Std. 8, 24-1-22-7-47)

[T]

BATH TOWELS

(COUPON FREE)

COLOURED WITH FANCY CHECKS.

SIZE: 28x56 Rs. 5-07 each.

3 For 14-50
 6 For 27-00
 12 For 53-00

DAYARAMS

54, MAIN ST., Phone 116 JAFFNA
 (Std. 5, 17-1 to 31-12-47.)

UNDER ONE ROOF

DENTAL & OPTICAL WORKS

Visit

V. T. FERNANDO, L. D. Sc. (Karachi)
 11, Main Street, JAFFNA. L. O. Sc (Lahore)

(Std. 4, 31-1 to 31-7-47)

AMONG THE NEW ARRIVALS

Bridal Sarees With A Modernistic Touch

See the New Designs of Benares Sarees in Pleasing Shades
 of Soft Silks and Rich Tissues.

FOR SOMETHING NEW — THERE IS NO
 BETTER PLACE THAN

The Jaffna Apothecaries Co.,
 Std. 3, 13-12 to 12-6-47)

SUN LIFE ASSURANCE COMPANY OF CANADA

(Incorporated in Canada in 1865 as a limited Company)

HEAD OFFICE: MONTREAL

BRANCH OFFICE: Lloyd's Buildings, Fort, Colombo

The LARGEST purely LIFE ASSURANCE COMPANY within the BRITISH
 EMPIRE, with Branches all over the world.

Our Assets Exceed £ 280,000,000/- Sterling

"SPECIAL 20 - YEAR - PLAN"

According to the above 20-year-plan, if death were to occur during the
 next 20 years, the beneficiaries or nominees will immediately be paid
 Rs. 10,000/- Plus Profits, and thereafter a monthly income of Rs. 100/-
 for the remainder of the 20-year income period. At the completion of the
 last payment of this monthly income of Rs. 100/- at the end of the
 20-year Policy-term, a further sum of Rs. 10,000/- Plus Profits will
 be paid to the beneficiaries or nominees.

Should the policy-holder survive the full 20-year Policy-term, he will
 himself be paid Rs. 20,000/- Plus Profits for 20 years.

This is one of the best and most satisfactory Plans of Life Assurance
 that one could take to provide adequate insurance cover for one's
 dependents.

Larger or smaller Plans with proportionate benefits are also available,
 even for shorter terms of 15 years and 10 years.

For further particulars regarding premia, etc., please write to the
 undersigned, mentioning your date of birth.

My Colombo Address:

P. O. Box 28, Colombo.

R. WIJAYA INDRA,

Agent.

(Std. 6, 6-12-46 to 5-11-47) (r)

Printed and Published by Pandit V. T. SAMBANDHAN, residing at Vannar-
 panna West, Jaffna, for and on behalf of the Proprietors, the Saiva Pari-
 palana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannar-
 panna, Jaffna, on Tuesday, May 27, 1947.