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Growth Of Religion

(By D. P. LINGWOOD)

TWO outstanding events occurred in the course of the last century, which are of permanent importance to the whole race of men. One was the consolidation of the science of Comparative Religion under the auspices of Oriental Learning; and the other was the birth—or we would prefer to say, the life of Sri Ramakrishna Paramahansa. The first of these events took place in the West, the second in the East in India. Neither of them was a sudden flowering from nothing. The seed had been planted long ago, and at last it blossomed. Like the aloe-bud, which comes into bloom with a burst of wondrous and glorious beauty at the end of every century, it arose and filled the earth with its sweetness. Shoots had been produced prematurely before; but had either come immediately to nothing or had served their age, if it was ready for them, as best they could, and eventually died. In the West the Science or Philosophy of Religion, call it what you will, had progressed but slowly. In every other department of human investigation and enquiry systems of classification had long ago been universally adopted.

Ages before, in classical times, Herodotus had classified races by their hair. Aristotle had classified almost everything with which his fertile and inventive mind had come in contact. In the eighteenth century Linnaeus classified plants. Lavater classified human character by observing its external lineaments. On all sides men were strenuously endeavouring to introduce the rudiments of order into the vast and chaotic mass of knowledge which they had inherited from their forefathers and to which they were constantly adding from their own resources. This introduction they endeavoured to effect by means of principles. Hypotheses were thrown by the handful into the whirlpool of phenomena, and the chaos arranged itself in a pattern, became a cosmos. By collecting numerous individual things, by patiently observing them and subsuming them under small laws, large laws, universal laws, were established until it must have seemed that the inductive method was the mystic key with which to unlock the secrets of God. But religion, owing to the peculiar sacredness which even scientific men attached to it, remained untouched in the midst of all their investigation. Men were afraid that if they laid their sacrilegious fingers on it, it would blast them, like the Ark. There was also the influence of the church, which declared that although the sublime truths of the Christian

religion,—the less unsearchable ones, at least—might be demonstrated by the force of reason and logic, they never could come under its jurisdiction or be criticized by it. Reason was merely the handmaid of faith, as philosophy of theology. This did not, of course, preclude rationalist assaults upon faiths inimical to Christianity such as the sallies made by St. Thomas Aquinas and similar angelic doctors against the Mohammedans. Indeed, the church enjoined the use of such weapons upon its militant sons. The heathen being by that very definition insusceptible to the blandishments and persuasions of faith, could be converted by two means only—logic and the sword. The church therefore gave her hearty blessings to both.

But a more potent reason why the Science or Philosophy of Religion did not prevail and flourish at an earlier date was lack of materials on which to base itself. A theory of religion must be founded on the facts of religion. These facts must carefully be collected, studied and summarized; for it is then only that they can become of use to the larger purposes of the philosopher of religion. On the whole knowledge of foreign religions other than Islam was very scanty during the Middle Ages. A little Arabic learning had penetrated at an early date into the Monasteries of Catholic Europe—more deeply even than the knowledge of Greek which had to be revived by the Humanists early in the Renaissance period; but it was acquired principally in order to study Arabic translations of Aristotle, who was then in vogue. The only medieval writer, as far as I recollect, to make a scientific study of religions in a broadly critical and yet sympathetic spirit, was Roger Bacon, the anathematized, secluded genius of the cloister who heralded the dawn of a New Age in thought. In the concluding section of his *Opus Majus* a classification of religions is given, headed by Christianity. The rest follow in order of merit. It would appear that Bacon obtained his information concerning the details of the religions he mentions from two Franciscan fathers, missionaries to the East, who were then resident in the south of France, having recently returned from their travels.

With the Reformation those seeds of scepticism, which are always in men's minds, began to shoot up and show themselves. But now they came out openly and in the light of day, not in secrecy and under the shadows of night. Now doubts were flung broadcast

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Indo-Ceylon Relations

Mr. Giri's Hopes

Interviewed by the Associated Press of India, on his appointment as Representative of India with the Ceylon Government, Mr. V. V. Giri said that his great desire was to see that good and permanent relations were established on a sound basis between India and Ceylon.

The outstanding issues relating to Indian settlers must be approached in a realistic way and solved to the satisfaction of both the countries. He said he was confident in this task and had the fullest co-operation of the Ceylon Ministers and leaders of public opinion in Ceylon of both Indians and Ceylonese in fully achieving this objective.

Mr. Giri leaves for Delhi in the second week of June to have discussions with Pandit Nehru and the Commonwealth Department on the Indo-Ceylon problem.

He expects to proceed to Colombo by the end of June to assume his new office.

Leader Optimistic

Preaches Practice Of Maitriya

Declaring that the people should not be alarmed or discouraged by the present period of trouble, Mr. D. S. Senanayake, Leader of the State Council, said at a meeting at A pura that his only advice was to follow the ideals of the Buddha and practise 'Maitriya' (divine love).

The occasion was the stone-laying ceremony for a two-storeyed building which is to be built within the year at the Dutugemunu Pilgrims' Rest premises, by the Colombo Amadyspa Sangha Society.

The ideals of the Buddha, Mr. Senanayake added, had given the people a great religion and culture, and those ideas would stand them in good stead in the future also.

Mr. F. P. Senaratne, the Urban Council Chairman, said the Governor and the Board of Ministers should take early action to stop the activities of disruptive elements in the country.

WHAT IS SWEETNESS?

SWAMI SIVANANDA in the 'Vision'

REALLY sweet people are rarely found in this universe. Though sweetness is a feminine virtue, yet it is not found in the females too. Most of the females are harsh and gall-hearted though their speech appears to be sweet for the time being. A business man, a lawyer, a doctor and a sister of ill-fame are all apparently sweet till they get money from their clients. This is not natural, lasting, beneficent, elevating sweetness. It is false glittering. It is commercial or mercenary.

A really sweet man is divine. He does not expect anything from others. His very nature is sweet. He brings joy to others by his innate sweetness.

Sweetness is born of Sattwa. It is the sweet potent divine golden residuum after Rajas and Tamhas have been squeezed out through protracted Yoga Sadhana. It is the concentrated quintessence of Sattwa. It is the sweet aroma that is wafted from the blossoming of the rare sweet flower of perfected soul—Siddha Purusha, adept or that through long and intense Tapa, discipline, Yoga practice and communion through mind-melting in Silence.

Sweetness must be an essential attribute of a spiritual propagandist and public worker. Without possessing this virtue, no propagandist can turn out efficient and solid work. He who wants to establish a Mutt or Ashram or spiritual institution must possess this en-

nobling virtue. All public workers and Ashramites must equip themselves with this divine quality.

The Rajasic Ego should melt in the crucible of Yoga. Then this golden sweetness will shine in its glory. Rajas must be burned out. Then the butter of sweetness will float on the surface of the Sattwic mind.

Be sweet in speech. Be sweet in behaviour. Be sweet in manners. Be sweet in singing Kirtan. Be sweet in lecturing. Be sweet in look. Be sweet in serving others. Be soft, gentle, courteous and polite too. This increases your sweetness.

Develop this sweetness through service, self-restraint, Mouna, prayer, Pranayama, meditation, introspection, self-analysis, control of anger.

Sweetness is Radha Tattwa. Sweetness is the stuff out of which the heart of Radha is fashioned. Truthfulness, Purity, sincerity, cosmic love, Ahimsa, are all modifications of sweetness. Sweetness is a rare, divine blend of all these Sattwic attributes. It is millennium potency.

An argumentative, intolerant, impatient, proud, irritable, fault-finding man cannot cultivate sweetness.

May you all be endowed with this noble quality of sweetness, which will enable you to root yourself in Brahman, the embodiment of Rasa, divine bliss or sweetness of sweetness.

Glory to Brahman, the Sweetness of sweetness!



Hindu Organ

FRIDAY, JUNE 6, 1947.

GOVERNMENT CLERKS

UNSWERVING LOYALTY AND faithful service have been the hall mark of the Government Clerical Service in Ceylon. His Excellency the Governor admits it, but states that certain "political leaders have made no secret of the fact that it is their deliberate policy to paralyse all essential government and other activities and that such a challenge must be squarely met by any government worthy of the name." What harm has been caused by the Government clerks' strike and the interdiction of those of them as have signed the notice convening the meeting which resolved on strike the public will not have failed to realise. It will be difficult to find fault either with the clerks or with the Chief Secretary. The demand of the clerks for trade union rights appears to be legitimate. If the State Council could have at the tail end of its life passed the Amending Education Bill or within two hours passed an Ordinance to amend the Police Ordinance, if cannot be understood why it should have refused to consider the demands of the clerks. There is no virtue in procrastination. Trade union rights are enjoyed by those of the Civil Service—as the Clerical Service is called—in England. On the other hand, it is trite law as Sir Hartley Shawcross, His Majesty's Attorney General in England pointed out that it is an offence for members of the Civil Service to strike work. Our view is that trade union rights should be conceded without delay to the government clerks and at the same time strikes to paralyse government should be penalised.

We shall be failing in our duty if we fail to mention that clerks in Jaffna have set an example to the rest of Ceylon. Work in courts and in other government departments in the North is proceeding uninterrupted. The clerks in Jaffna deserve the greatest commendation for their resolve to do their duty at a time when Sama Samajists have taken upon themselves the task of paralysing government and the essential services. The distribution of food is very important. It is difficult to justify the strike of the harbour workers who have rendered it difficult for the food brought by ships to Colombo to be unloaded. The workers who number some thousands should realise that the entire popu-

Ministers And Strikes

Arrangements to meet Situation

The strike situation was considered on Tuesday last at a meeting of the Board of Ministers, when it was decided that all necessary measures should be taken to maintain the essential services as far as possible, particularly the supply and distribution of foodstuffs.

Mr. D. S. Senanayake, Leader of the State Council, and Mr. C. H. Collins Chief Secretary, were appointed by the Board to take all necessary measures to maintain the orderly administration, and the normal flow of life in the country.

Mr. T. D. Perera, Income Tax Commissioner, was appointed Secretary to Mr. Senanayake and Mr. Collins in these activities.

Mr. E. H. R. Tenison, Additional Marketing Commissioner, Mr. T. D. Jayasuriya, Additional Deputy Director of Education and Mr. Tissa de Alwis were appointed Information Officers during the strike.

Mr. R. S. V. Poulter, Food Commissioner, and a committee were appointed to arrange and supervise all transport work during the strike.

Mr. A. K. J. Henderson, Employment Officer, was requested to undertake all the necessary arrangements for making the best use of the available staff in the Government offices and for obtaining the co-operation and assistance of the public in the work.

Dr. N. M. Perera Arrested

Dr. N. M. Perera was arrested yesterday afternoon at Kolonnawa Road, Demetagoda, while leading a procession of strikers from Galle Face towards the Oil Installations.

The crowd became restive and the police baton-charged them on their refusal to disperse. Dr. Perera received a baton blow on the head. The police were then compelled to open fire. Eighteen people received injuries. Two policemen were assaulted.

The injured were removed to hospital.

Later, One of the injured men, M. Kandasamy, stated to be a clerk in the Medical Department, died of the injuries.

9 Striker-Clerks Arrested

Nine striker-clerks were arrested yesterday morning by the police for an alleged breach of the move-on by-law. Three of them were from the Department of Commerce and Industries, four from the Treasury and two from the Medical Department.

lation of Ceylon depends on them for their food. It is a very grave responsibility and the public will not be able to tolerate strikes of this nature. As we have often pointed out workers will be always justified in their demands for better pay and better conditions regarding housing, provident fund, health insurance etc. But to demand the dismissal of the Chief Secretary or the recall of the Governor as a condition precedent to the calling off of strikes appears to be something which only the revolutionary elements can imagine. In the interests of the public the essential services ought not to be paralysed or in any way impeded. It is to be hoped that there will be a compromise without allowing conditions to deteriorate any more.

Shoot Them Down!

Says Jaffna U. C. Chairman

MARTIAL law should be declared forthwith and those inciting the strikes should be arrested and if there was any intimidation or lawlessness those responsible for them should be shot at declared Mr. C. Ponnambalam, Chairman, Jaffna Urban Council, explaining why he had summoned a special meeting of the Council on Tuesday last. The meeting was held to consider what steps should be taken to maintain the morale of the public during the state of emergency that had arisen owing to members of the General Clerical Service Union and others engaged in essential services stopping from performing their respective duties.

The Chairman, opening the proceedings, said that strike after strike had been declared during one year or more after the cessation of hostilities and the release or non-arrest of Leftist leaders. Leftist leaders were exploiting the labourers and employees of Government for political purposes. But he was at one with the Leftist leaders in the view that the Ministers were misgoverning the country. He had predicted long before Mr. R. L. Pereira that the Ceylon Government was heading for bankruptcy. But there was no reason why the Leftists, who pretended to speak on behalf of the poor, should incite strikes and make the poor suffer. If the strikes were successful, it was their poor brethren who would be deprived of their rice and other essential commodities of life.

Co-operate with Sinhalese

It was brought to his notice, said the Chairman, that a newspaper in Sinhalese had published that Tamil Government servants were responsible for the present strike in order to paralyse the Senanayake Government. He believed that in the best interests of the Tamils they

should co-operate with the Sinhalese, and that strikes and labour disputes should know no distinctions of race, creed or caste. He was of opinion that Government had showed weakness in the past. He then made the remarks quoted above.

Mr. P. Mortimer then moved that that Council was of opinion that the measures taken by the Central Government to deal with the general strike of public servants and to counter the spirit of lawlessness rampant in the Island were quite inadequate to maintain law and order in the country. It therefore urged the Central Government to enact emergency legislation banning strikes of every kind among all classes of employees and to deal summarily with all those taking part in such strikes and those inciting or in any way encouraging or fomenting strikes either openly or covertly.

The Chairman formally seconded.

Mr. Sam Sabapathy in opposing said that they, the Councillors, had not been given a mandate by their respective electorates to discuss that question. They had been elected to consider matters that might arise under the provisions of the Urban Councils Ordinance.

Mr. S. P. Nadarajah characterised the wording of the resolution as too harsh.

Motion Withdrawn

After further discussion, it being apparent that the House was against the motion, Mr. Mortimer withdrew it. Thereupon Mr. S. Patanjali moved and Mr. J. Patrick seconded that that Council offered its co-operation and assistance to the Government in maintaining the essential services of the country, and that it appealed to the public to co-operate with and assist Government to maintain the essential services. The resolution was adopted by six to two. Mr. Sam Sabapathy refraining from voting.

Notes and Comments

A Good Suggestion

We welcome the timely suggestion made by the Rev Fr. Long, Rector of St. Patrick's College in the course of his address at a meeting held last week. Fr. Long has exhorted public-spirited young men to come forward and man the essential services in order to save the community from the unsettling effects of strikes and suggested that volunteers should be invited to do the work of the men in these essential services who have gone on strike so that there might be no serious dislocation in civic life. Public spirited men who come forward to help the community cannot be accused as blacklegs by the strikers, for the action of these volunteers would help not only the community at large but the strikers themselves who too would be hard hit if and when essential services are dislocated. We earnestly commend Fr. Long's suggestion to both the public and the Government. With the approach of elections to the New Parliament, strikes and lock-outs may spread and it is the duty of the public to see that the life of the community is not unduly disturbed by them. It would be well for the Government to give all possible assistance to those public bodies and individuals who volunteer to serve in times of such crisis.

The Land Army

Time and again we have, in these columns, drawn the attention of the Minister of Agriculture and the public to the utter futility of looking to the Land Army for saving the country from starvation. During its career of nearly three years, this army has not added one grain to the country's larder though it has spread its tentacles into many a remote forest corner. One of the excuses trotted out by the Minister for this sad state of affairs is that the army is short of "sevakas" and that people are reluctant to join it. It is high time for Mr. Senanayake to pause and ask himself the question, why sufficient men are not coming forward to join this Land Army and especially so at the present time when the incidence of unemployment is rather high. There should be something fundamentally wrong with the corps. Complaints of a very serious nature have already been made by responsible men about the corps, and so far no attempt has been made to rectify the wrongs inherent in the organisation. In our belief the ill infected into the corps since its inception three years ago are beyond the stage of remedy. It should be either scrapped forthwith or so improved as to make it not only self-supporting but also useful to the public.

RAMA RAJYA

CAN SOCIALISTS ACHIEVE IT?

THE majority of the Socialists claim that if there was a Socialist revolution the economic question will come to the forefront throwing the communal conflict in the background. Do you agree if such a revolution takes place, will it promote the establishment of the Kingdom of God which you call Rama Rajya?

This was one of the questions addressed to Mahatma Gandhi by one of his correspondents. Mahatma replies as follows in his *Harijan*.

The economic conflict you envisage is likely to make the Hindu-Muslim tension less acute. Even the end of the Hindu-Muslim conflict will not mean the end of slavery and the dawn of independence. All the weaknesses of society are bound to come to the surface. I do not see any reason to be unnecessarily upset about it. If we keep our balance at such a time, every tangle will be solved. As far as the economic question is concerned it has to be solved in any case. To-day there is gross economic inequality. The basis of Socialism is economic equality. There can be no Rama Rajya in the present state of iniquitous inequalities in which a few roll in riches and the masses do not get even enough to eat. I accepted the theory of Socialism even while I was in South Africa. My opposition to the Socialists and the others consists in attacking violence as a means of effecting any lasting reform.

Q: You say that a Raja a Zamindar or a capitalist should be a trustee for the poor. Do you think that any such exists to-day? Or do you expect them to be so transformed?

A: I think that some very few exist even to-day, though not in the full sense of the term. They are certainly moving in that direction. It can, however, be asked whether the present Rajas and others can be expected to become trustees of the poor. If they do not become trustees of their own accord force of circumstances will complete the reform unless they court utter destruction. When Panchayat Raj is established, public opinion will do what violence can never do. The present power of the Zamindars, the capitalists and the Rajas can hold sway only as long as the common people do not realise their own strength. If the people non-co-operate with the evil of Zamindari or capitalism, it must die of inanition. In Panchayat Raj only Panchayat will be obeyed and the Panchayat can only work through the law of their making.

OBITUARY

MRS. SABAPATHI PILLAI

The death occurred on Wednesday last of Mrs. Sundarammah wife of Mr. P. Sabapathy Pillai, Chief Shroff, Messrs Cargills Ltd Colombo, at her residence the "Sundara Giri" Mount Lavinia. The remains were cremated the next day in the presence of a large number of relatives and friends. The deceased leaves behind besides her husband, an only son Mr. S. Jegapathy.

Churchill — A Monument

His Popularity Waning

According to the "Mass Observation", Winston Churchill's popularity is waning. "Mass Observation", an independent sampler of British public and private opinion says that Winston Churchill's popularity among Britons has dropped about 70 per cent from its war-time peak.

Winston Churchill appears to be regarded more as a national monument than as a candidate for leadership of the nation. Mass Observation's bulletin reported.

New Judge

His Majesty the King has approved the appointment of Mr. R. Windham as a Judge of the Supreme Court of Ceylon.

Mr. Windham is at present, president of the District Court, Palestine.

Mr. Windham who is 42 years old was kidnapped by Jewish terrorists on January 27, last while on the Bench. The terrorists held up the Court at the point of a gun, seized the Judge and carried him off in a car. He was released two days later.

DON'T BE DUPED

MR. SENANAYAKE'S APPEAL

"ANYONE who has watched the recent trend of events must be blind not to see that the public servants have merely been made a pawn by the leaders of the Communist Party and other dissatisfied groups for their own political ends," remarked Mr. D. S. Senanayake, Leader of the State Council in the course of a statement to the Press on Tuesday last.

"But, I have not the least doubt," he added, "that their political ideals are not shared by any considerable section of my fellow-countrymen, including the public servants themselves. It is because those political groups realised this that they are trying to steal a march on other political parties by reducing everything in this country to a state of chaos."

"I appeal to the public servants," he emphasised, "not to allow themselves to be duped in this manner. I appeal to their intelligence and sense of patriotism and I ask them to have the courage of their convictions and refuse to be exploited by any political party."

"I welcome this opportunity," Mr. Senanayake added, "to speak to the public regarding the grave situation with which we are faced. Strikes are common nowadays in all countries, and so long as they are resorted to by employees in order to force their employers to grant redress when they consider that they have grievances, every country has to put up with the inconveniences arising therefrom. But, the situation in Ceylon today is that a large section of the public service has decided to go on strike

Signs of the strike of the Government Clerks being fizzled out are present. By yesterday more Government Clerical Service strikees returned to work and the general position in many departments was satisfactory. Many of those who are still out are stated to be anxious to resume work but are keeping away owing either to influence by the strike leaders or through fear of bodily harm. It is learned that strike pamphlets couched in threatening language have been distributed.

The Postal Department strike at Colombo too has fizzled out, and

Riot in the City?

An unconfirmed report states that riots have broken in the city of Colombo, since yesterday evening. It is stated that the police opened fire wounding about a dozen strikers.

more clerks and Post Masters returned to work yesterday. According to the Post Master General, not a single post office in the country had closed down as a result of the strike.

Situation at Jaffna

The Kachcheri clerks, seeing that their colleagues in other departments continued to work decided to resume their duties, and on

Tuesday afternoon went back to their desks in small groups. Yesterday's work at the Kachcheri was quite normal. At the Police Office too only two or three clerks are out. Conditions in all other departments are normal.

Conference Today

A conference of the members of the State Council is scheduled to be held this afternoon for the purpose of considering the situation and rallying public support for the Government's efforts to meet the situation.

Blow Against New Constitution

At a mass meeting of strikers held on Tuesday last at the Galle Face Colombo, Dr. Colvin R. de Silva said that every blow they aimed at the Board of Ministers was a blow against the introduction of the Soulbury Constitution. Mr. Vernon Gunasekera said that this was a struggle against the Board of Ministers who were behind every repressive measure.

Kataragama Road to be Improved

The road to Kataragama from Tissamaharama is to be improved and steps are now being taken to provide the pilgrims with a better wet weather road during the next pilgrim seasons.

The Minister of Communications and Works, Col. J. E. Kotelawala, has written to Mr. J. G. Rajakulendran, M. S. C. for Bandarawela, informing him that the last mile of the Tissa-Kataragama road is being deviated by the Public Works Department and the Irrigation Department along a tank bund.

It is also proposed that the footpaths to Sella-Kataragama and K. thirumalai should be maintained by the Public Works Department.

height of folly to permit one particular political party or a communal group to destroy the whole fabric of our civilised life in order to defeat the proper development of democracy in our country? This is the appeal which I make to the public servant in whose commonsense I have every confidence. They should use their commonsense and for the sake of their country have the courage to disown men who are trying to use them in order to wreck the progress and happiness of their fellow-countrymen.

Public Spirited Citizens

"I also have a word for the members of the public," Mr. Senanayake continued. "I wish them to stand steady and realise that Ceylon is not the only country where difficulties and privations have to be endured in order that constituted authority may be upheld. I am very happy to see that public spirited citizens have already offered themselves in considerable numbers to maintain the orderly life of the community. I may say that the Board of Ministers are fully alive to the situation and are taking active measures in collaboration with the authorities with a view to restore normality."

"One last word to the public servants," Mr. Senanayake concluded. "I earnestly appeal to them to resume work and not jeopardise themselves and their country."

Position Changed

"But the position is now changed. We are now about to obtain complete freedom to manage our own affairs. To fight against constituted authority at the present time is to hinder the realisation of that freedom. Very soon the country will at the polls have the opportunity of selecting the Government which it wants. Is it not the

Letter to the Editor

Meat Diet and Ahimsa

Sir,

Under the above caption one Mr. C. Nagalingam of Colombo has written to the editor of the "Ceylon Observer" a letter in which he says that in the Kural the chapter on "Pulamaruthal" i. e. abstention from meat-eating, is contained in the Thuravaram and concludes therefore that Saint Thiruvalluvar prescribes a vegetable diet only to those "who are either on or near the path of renunciation." But in the same section of Thuravaram are included chapters on Vaimai i. e. truthfulness, Kollamai i. e. non-killing and kindred subjects. According to the reasoning of the writer, Thiruvalluvar, therefore, recommends truthfulness and non-killing only to the Sanyasins and permits the householder—the ordinary man—to violate these virtues. What absurd reasoning! The readers will know where Mr. Nagalingam has erred and how he has confused the issues.

In paragraph two of his letter Mr. Nagalingam says that "if anyone not possessing a genuine love for his fellow beings abstains from meat-eating it cannot be Ahimsa." But will it not be Ahimsa if a person possesses a genuine love for his fellow beings and also abstains from meat-eating? It is a matter of common agreement that abstention from meat-diet begets "genuine love" and that "genuine love" goes with kindness to all including animals. The point is that Mr. Nagalingam has emphasised on the indeterminable and vague aspect of genuine love. A man must be judged by his deeds for the devil himself does not know the thoughts of man.

In conclusion the writer says that vegetarianism should not be made a mass movement. But readers will agree that anything that is good for a people should be made popular. According to Thirumoolar, Thiruvalluvar, Paddinathar, Thayumanar and other Hindu Saints abstention from meat-eating is a virtue prescribed for all, Sanyasins and householders alike. Does not Thayumanar say "It is my burning desire to proclaim the virtue of non-killing to all throughout the wide world?"

"கொல்லா விரதம்

குறியை மெல்லா மோகம்
எல்லார்க்கும் சொல்லுவதென்
இச்சை பரப்பாமே."

Saint Paddinathar says,

"கொல்லாமை கொள்வதென் தீவினும்
குத்திரம் கொள் கனவு

கல்லாமை கைதவரோ முணங்காமற்
கனவினும் பொய்

சொல்லாமை சொற்களைக் கேளாமல்

தோகையர் மாயையிலே

செல்லாமை செல்லும் தருவாய்

சிதம்பர தேசிகனே.

Saint Thirumoolar says,

"பொல்லாப் புலாவை

புகரும் புலையரை

எல்லாருங் காண

இயமன் தூதுவர்

செல்லாகப் பற்றித்

தீவாய் நரகத்தில்

மல்லாக்கத் தவிரி

மறித்து வைப்பாரே."

The Ithikasam says,

ஆனாயடியில் அடங்கா வழியிலே

தான் அதுபோல் விடத் தவறாததால் —

மன்ன உயிரை

கொல்லா அறத்தில் கொழு கிழந்தே உன்

அடங்கும்

எல்லா அறமும் இனசந்து."

These are but a few quotations from the vast ocean on Saivite

Anthony Pillai Again

Arrested & Removed to Unknown Place

MR. S. C. C. Anthony Pillai, President of the Madras Labour Union, whom the Madras Government externed recently, was arrested by the Sembium Police on Saturday last when he was addressing a crowded meeting of B. and C. Mills workers at Ainavaram and taken to an unknown destination. The crowd attempted to prevent the arrest and the Police, after firing a few shots in the air, lathi-charged and dispersed the gathering.

Although it was rumoured that Mr. Anthony Pillai who had been sent to Ceylon after his externment, had returned to India, news of his presence in the province or the city had been kept a secret, with the result that when he appeared at the meeting excitement ran high and the gathering raised slogans. Mr. T. V. Kalyanasundara Mudaliar who was addressing the meeting at that time, called Mr. Pillai to the dais. Mr. Mudaliar was at that time commending to the audience Mr. C. Rajagopalachari's proposal for the settlement of the strike.

Mr. Anthony Pillai, on being requested, began to address the gathering. He stated that he came to Madras on Friday morning and then dwelt at length on the negotiations conducted by himself and other Union leaders for settlement of the strike.

Before he finished his speech, Mr. Le Fevre, Deputy Commissioner of Police Law and Order, Inspector Balavendra Reddy of Vyasarpady, Inspector Srinivasan and Sub-Inspector Chandramouli of Sembium Police arrived on the scene. Mr. Anthony Pillai is reported to have asked the police why he should be arrested in view of the fact that he was about to advise the workers to call off the strike.

After the arrest, while he was being led away by the police, there was pandemonium for a few minutes. The police then fired a few shots in the air and resorted to lathi-charge to clear the crowd.

There was a demonstration by the crowd in front of the Vyasarpadi Police Station, where Mr. Anthony Pillai was being taken, and the police used force to disperse the demonstrators. Mr. Pillai was then driven to an unknown destination.

In the melee nearly 30 policemen received injuries. Mr. Le Fevre and Sub-Inspector Gopal of Vyasarpady were also injured. The injured persons were treated as out-patients at the General Hospital. One policeman was admitted as an in-patient.

There were about 15 casualties among the workers, of whom five were treated as out-patients at the General Hospital. Two more were treated at the Perambur Railway Hospital. Some were given first-aid at the Union Office. Mrs. Anthony Pillai also received injuries.

Literature where meat-eating is condemned. Mr. Nagalingam's letter has been published in the issue of the "Ceylon Observer" dated 30th ultimo.

Your faithfully,

A. Arulambalam.

Neeraviady,

4-6-47.

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 30-5-47)

LX

XVI. THE KAUSHITAKA UPANISHAD

The Kaushitaki is another Upanishad attached to the Rig-Vedam. It is longer than the Aitareyam and contains 50 sutras divided into four Adhyayas (or chapters). It is found listed among the first 32 Upanishads of fundamental importance. Max Müller assigns a very high place to it and speaks of it as a classical Upanishad, placing it on a par with the Chandogya, Svetasvatara, Taittiriya, &c.

First Adhyayam

The first chapter is in the form of a sermon by a king called Chitram, son of Gangyan, to Svetaketu and his father Aruni (son of Arunan) alias Gautaman (he of Gautama Gotram), whose proper name is elsewhere given as Uddalakan. These are the father and son who cut a sorry figure in the presence of another king Pravahana Jaivali when the latter put them some abstruse questions regarding man's hereafter, &c, vide Chand. Up. V, 3-10, and who later in the same Upanishad (chapter VI) are represented as discussing the highest philosophical questions culminating in Uddalaka's teaching of the great Mahavakyam "Tat twam asi," &c, to Svetaketu. These two brahmins (father and son) are here represented again as being unable to answer similar questions as to the world of Brahma, &c, put to the son by king Chitram. Chitram explains to them how those who depart from this world go to the Moon, which is described as the door of Svargam (the world of the Devas). From the Moon some are sent back to the earth. This evidently refers to those who went by the way of the fathers (the Pitr Yanam). Others who go by the Deva Yanam go successively to the worlds of Agni, Vayu, Varunan, Indran, Prajapati and Brahma. A description of the world of Brahma follows in regular Puranic style. First there is the lake of enemies called Ara to be crossed, (the enemies evidently being कामம் desire, வெகுளி, anger and மயக்கம் delusion. Other notable features here are a river called Vijara (age-less), a tree called Ilya (the Asvatta of the Bhagavat Gita, &c, presumably), a city, a palace, two door-keepers (Indran and Prajapati), a hall, a throne, a Paryankam (பரியங்கம், couch) called Amitaujas (endless splendour), a wife Manasi (mind), her image called Chakshushi (eye), the Apsaras (Ambas, mothers), &c. When the pilgrim approaches, Brahma sends his attendants to greet him at the age-less river. He is then anointed and adorned like Brahma himself by the Apsaras and crosses the lake and the river by the mind (as boat). His good and bad deeds are then discarded, the good going to his friends and the bad to his enemies, and all other pairs such as day and night, heat and cold, &c, are evenly eyed by him. He then contacts the smell, the flavour (taste), the resplendence, the glory, &c, of Brahma. Further descriptions of Brahma's throne (which is identified with Pragnan, Omniscience), his couch (identified with Pranam, life), &c, follow, and then follows a memorial verse: This great Rishi, whose stomach is the Yajus, his head the Saman and his form the Rik, is to be known as the indestructible Brahma.—The chapter concludes with a conversation between the pilgrim and Brahma, whose concluding words are: The waters indeed are this my world, the whole Brahma world, and it is thine.—Whatever victory, whatever might belongs to Brahma, that victory and that might he obtains who knows this, yea, who knows this (sruiti 7.)

Second Adhyayam.

Pranan (breath, life, soul) was identified with Brahma's couch in the first chapter. The second chapter commences identifying it with Brahma himself and speaks of a number of the good things of the world that man wishes for and of the means to be adopted for attaining them. The tongue (speech), the eye, the ear, and the mind are pictured as the housekeeper, guard, doorkeeper and messenger of this Pranan. To him who knows thus, all creatures bring offerings unasked, in the same way that the mind, &c, serve the soul. How oblations are to be offered to the presiding deities of speech, &c, in order to get immense wealth, to befriend (enchant) people, &c, is then described. We then hear of self-restraint, which is styled the inner Agnihotram, and of the twin never-ending oblations of speech and breath. Meditation on the Uktha (a Vedic hymn) as Brahman and as the Rig, the Yajur and the Saman is then described. Then follow the three kinds of meditation of the all-conquering Kaushitaki, adoring the sun when rising, at noon and when setting, and praying for liberation from sins committed by day and by night. Adorations of the moon at the times of the new and full moons for ensuring the welfare of one's children, &c, and a prayer for the wife, so that she may have no occasion to mourn for her children predeceasing her, follow. How a man returning home after a long absence should kiss and bless his son is next detailed.

We are then told that Pranan as identified with Brahman shines for him when the fire burns but dies when it burns not. Its splendour goes to the sun, the pranan (the moving principle) to the air. Similarly it is said to shine when the sun, the moon and the lightning are seen and to die when they are not seen. Its splendour is said to go to the moon, the lightning and the air, respectively, and the pranan to the air in all cases. And again it shines when one speaks with the tongue, sees with the eye, hears with the ear, or thinks with the mind, but dies when one does not speak or see or hear or think. Its splendour is said to go to the eye, the ear, the mind and the breath, while the life (Pranan) goes to the breath (pranan). Thus all these deities (Agni, &c) and senses (tongue, &c) having entered the air or breath, though dead, do not vanish. Out of the very air or breath into which they merged, they rise again.

(To be Continued).

INDIAN NEWS FRONT

A TRUNCATED PAKISTAN

Envisaged In The New Plan

British Govt's Statement

India will have Dominion Status this year; she may leave the British Commonwealth later if she wishes; the question of Pakistan will have to be decided by India herself; the British Government expects to introduce the necessary legislation to transform India into two self-governing Dominions within eight weeks. These are the highlights of the British plan for the transfer of power to India, outlined by Mr. Clement Attlee, the British Prime Minister, in the House of Commons and indicated to the Indian leaders by the Viceroy, Lord Louis Mountbatten, at the conference in Delhi on Tuesday last.

The Plan

The first main point of the British plan is that the present Constituent Assembly will carry on its work, but that the Constitution it frames "cannot apply to those parts of the country unwilling to accept it." The rest of the plan is a detailed procedure for finding out whether the provinces claimed by the Muslims for Pakistan are willing to accept that Constitution or want to set up Assemblies of their own. The two "Pakistani" provinces of the Punjab and Bengal which Congress have counter-claimed should themselves be divided into Hindu and Muslim areas which will have to decide first whether they would join Hindustan or Pakistan if they remained united. After this they would be temporarily divided into two, Muslim and the rest, to vote on whether to split or not. If a simple majority of either party wishes for a split, the provinces will divide. The first decision will be taken by the Legislative Assembly as a whole. If it favours division, each part of the Legislative Assembly will meet separately to decide whether its area will remain with the present Constituent Assembly or choose a new one. The first "voting" division will be based on the 1941 census, but if the provinces are divided, the final demarcation will be made by a specially set up boundary commission.

The Disputed Provinces

That is how the plan applies to the other disputed provinces:

Sind: The Legislative Assembly will hold a special meeting to make its own decision on joining the present or the new Constituent Assembly.

North-West Frontier Province: If all or part of the Punjab opts in favour of the new Assembly a referendum will be made to the electors of the present Legislative Assembly in the North-West Frontier Province.

Baluchistan: The Governor-General is now examining how this province can best be given an opportunity to decide its position.

Assam: If Bengal is partitioned, a referendum will be held in the neighbouring Sylhet District of Assam under the aegis of the Governor-General to decide whether it will form part of Assam or of Eastern Bengal. The Prime Minister emphasised that the plan refers only to British India, the policy towards the States remaining one of separate negotiation as announced in May last year. Mr. Winston Churchill's tentative promise of support of the Conservative Opposition should ensure the speedy passage, of the necessary Bills through both Houses of Parliament. Reuter's political correspondent wrote. The official Parliamentary draughtsmen

are already working on its preparation, he added.

Congress Accepts

Announcing Congress acceptance of the British plan for transfer of power Pandit Jawaharlal Nehru, Vice-President of the Interim Government, appealed for moderation in future in a broadcast to the Indian people. "Let us bury the past and forget all bitterness and recrimination", Pandit Nehru urged. "It is with no joy in my heart that I recommend these proposals, but I am convinced that our present decision is the right one." Speaking next for the Muslim League Mr. Mohammed Ali Jinnah, President of the Pakistan group, emphasised the importance of a peaceful transfer of power. "I appeal to every community in India, especially Muslims, to maintain peace and harmony" he said.

OBITUARY

The remains of Mrs. Sophia Annamuthu Chinniah beloved wife of Sinnathamby Chinniah and the beloved mother of Samuel Chinniah Ariaratnam were removed for interment at St. John's Church Burial ground on Friday, 30-5-47 at 5.30 P. M. from her residence 8/1 Chundikuli, Jaffna.

WANTED

Wanted for The Jaffna Hindu Ladies' College. Trained or Graduate lady teachers for English, Botany, Geography Needlework. Apply to Manager, Jaffna Hindu College & Affiliated Schools, Jaffna. Applications close on 15-6-47. (M. 46 6-15)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 692

In the matter of the estate of the late Siniyah Vairamuttu of Punnalakkiduvam North, Jaffna late of Moor Ichora State Malaya

Deceased.

Nallammah widow Siniyah Vairamuttu of Punnalakkiduvam North Jaffna Vs. Petitioner.

- 1 Vairamuttu Mahalingam
- 2 Vairamuttu Poorai sundram
- 3 Vairamuttu Nava etnam all of Punnalakkiduvam North and
- 4 Siniyah Vallipuram of Elalai

Respondents

This matter coming on for disposal before R. R. Salvadurai Esquire District Judge, Jaffna on the 18th day of April 1947 in the presence of Mr. R. R. Nalliah, Proctor on the part of the Petitioner and the affidavits and petition of the petitioner having been read

It is ordered that the abovenamed 1st Respondent be appointed guardian ad litem over the minors the abovenamed 2nd and 3rd Respondents for the purpose of watching the interest of these testamentary proceedings and that Letters of Administration in respect of the estate of the abovenamed deceased be issued to the Petitioner as lawful widow unless the Respondents or any other person shall appear before this Court on or before the 9th day of June 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of April 1947.

Sgd R. R. Salvadurai
District Judge.

Drawn by,
Sgd R. R. Nalliah
Proctor for Petitioner.
(O. 24, 6 & 10.)

GROWTH OF RELIGION

(Continued from page 1)

in books which could be printed in the thousand, not veiled under allegories and mysterious symbols on a few sheets of vellum which church-kindled fires could destroy for ever in a few minutes. Not only did men begin to say that there were other ways to Heaven than that shown by the church but there was no way there at all—that there was no Heaven, no immortal soul, no God. This was perhaps a purely natural and to be expected reaction against the religious despotism of the Middle Ages.

At the same time as this expansion of the field of European thought and aspiration a corresponding and equally profound and far-reaching expansion was going on in the field of politics. I refer to the expansion of the tiny island of England, Scotland and Wales into the British Empire. It will invariably be found that the expansion of a supreme power over a considerable portion of the earth's surface, and over many of her different peoples, always precedes the expansion of eclecticism and the growth of new forms of thought and feeling of philosophy, religion, and art. The military conqueror digs the channels which join the rivers of nations, along which they all pour with their vast riches of culture—to mingle, in the end, in the waters of the great ocean. The roads, which Rome built were built, all unknowingly, for the triumphant feet of Christianity. When the Caesars fell, the Popes assumed their purple and imperial power, and the whole Western world became Christian. And similarly in the East. Under Akbar, under Ashoka, under Kublai Khan, under all the other great conquerors and consolidators of empire, religions spread, religions mingled, religions were unified in the light of that principle for the

sake of which they all exist, and which is immanent in the heart of every one of them. All this was of immense benefit to religion. For the essence of religion is to recognize the Divine everywhere in the universe. If you recognise it in every stock and stone shall you not recognise it in the highest aspirations of your fellow men, even though they are different in expression from your own?

Political contact stimulates cultural fellowship. Indeed, they are only different faces of the same fundamental fact. For all men are brothers, as the Chinese say. Gradually, as translations of Sanskrit books were made, the light of a new knowledge broke upon the West—the knowledge of the spiritual basis of man's existence, which had been obscured for so long. Perhaps the greatest of the early disseminators and popularizers of this new knowledge was Max Muller. He it was who first travelled into the vast and horny forest of Sanskrit studies and brought back from Vedic trees the veritable plums of immortality. He is also the first juncture of the two main subjects of our present enquiry—the life of Sri Ramakrishna and the consolidation of the science of Comparative Religion. For when all his labours of translation and exposition were accomplished he set a crown upon them by undertaking to write the life of the Indian saint from materials supplied by Swami Vivekananda, who visited him at his home in Oxford. It cannot be expected that he should escape entirely unaffected by the subject of his life-long studies. The lofty spirit of the Vedanta spoke to his soul in tones of thunder, and he ended his life upon earth believing that it had not been the first, and that it would not be the last.

(To be continued)

ANNOUNCEMENT

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Mr. G. G. P. Samaraweera, Mr. K. W. Dissanayake, Miss R. R. Chelliah and Miss W. Jayatilke have been awarded the four scholarships for 1947 for educational research in the United Kingdom.

The Government of Madras have notified that June 2 is fixed as the date on which the provisions of the Madras Temple Entry Authorisation Act will come into force in the province.

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