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## Society On A Spiritual Basis

Man's Struggle With Nature  
How Hinduism Can Serve Society

(SRIMATH SWAMI YOGESHWARANANDA)

(Continued from our last issue)

THE Varnashrama was founded on this theory of greater importance of the Shrayas or spiritual welfare over the Preyas or worldly welfare. What profiteth a man to gain the whole world if he loseth his own soul? And a society based merely on worldly welfare is bound to lose not only its soul but also its body, its physical existence, if the lessons from the history of the rise and decay of civilizations have any value.

The division into Varnas was based on a co-operative distinction of the work of society and the means of livelihood for each individual. This was not at all a division made on mere birth alone nor was birth a necessary adjunct of the Varnas. It was purely a spiritual theory based upon the qualities and the work for which the individual had got an aptitude because of those qualities whether inherited or acquired.

Every society originally begins with no caste distinctions. But as it becomes complex, it becomes divided into different castes based upon occupations. In India the main peculiarity is that these castes became hereditary from very early times, became rigid and thus gave rise to a deadly rigidity and exclusiveness which were not there in the beginning. As a result of this age-long exclusiveness the original Varnashrama Dharma has been lost, and what we have at the present time is but a travesty of it. Hindu society had always assimilated and absorbed many alien elements into the body politic by its theory of Varnashrama. When this power of assimilation was destroyed by exclusiveness, there arose various subcastes and out-castes who were neglected and despised by the upper hierarchy. As a result Hindu society made itself vulnerable to the attacks of Mohammedans and Christians, in whose societies the poor and the ignorant were not condemned as untouchables and irredeemable.

In the caste system that obtains in India today, there is neither Varna nor Ashrama. Access to the citadels of learning to the ranks of the army, to the gateways of trade and commerce and industry are open to all people from any strata of society irrespective of their so-called caste or creed.

The older forms of Varnashrama have lost their significance. There

are millions of Brahmins to whom the Vedas are a sealed book, who are absolute strangers to learning and culture and whose occupations range from coolie work to soldiering. What a travesty of the mighty ideal of Brahmanya, true spirituality, that was the hall mark of the real Brahmin! Practically there is no Kshatriya caste as such in India now. The Kshatriyas were fighters but now Mohammedans and Sikhs Christians and aboriginals and the so-called untouchables have taken up that position of the ancient Kshatriyas provided they are physically fit and educationally qualified. Where is the vaunted exclusive Kshatriya caste anywhere now in India of which the Shrutis speak?

The truth is that even from very early times in India the Varnashrama could not be maintained in the economic, political, and religious fields, because of the growing complexity of society and the inability of the rulers, the Kshatriyas, and their advisers the Brahmins, to fully rise to the occasion and plan society anew on a universal basis. The want of steadiness in political institutions also made a universal organization of society on proper lines very difficult. Great reformers, however came and did much to weld the whole of India into one single cultural unit. The process adopted was also suited to their times and circumstances. In the *Manusmriti* we read that the four castes existed only in *aryavarta*, a small portion of northern India comprised of the upper Indo Gangetic valleys. But as time went on new races and groups made into Brahmins and Kshatriyas as soon as they were found to be culturally fit. The older castes of Brahmins especially remained exclusive, and forgot their real work as the 'repository of Dharma.' Instead of teaching and civilizing all into the social unit they began to pride themselves upon their superiority and privileges. This neglect of raising the conditions of the masses and women had to be paid for dearly when an alien culture like that of the Mohammedans came and swept over the land. Those of the higher castes, endowed with learning and culture, withstood the shock, but the poor and downtrodden lower classes who had been denied all access to the citadels of political power and cultural greatness

(Continued on page 6)

## Pilot Patnaik

India's Patriot-Airman

India has been thrilled by the dramatic news that Mr B Patnaik, a Member of the Orissa Legislative Assembly, flew Dr. Sjahrir out of Indonesia. Mr. Patnaik recently flew Dr. Hatta back to Java after his secret visit to Delhi.

Mr. Patnaik is one of India's most experienced airmen. Before the War he was Chief Pilot of one of the major Indian air lines. He became famous in 1942 when he was arrested by the British on the charge that he offered to fly the Congress Working Committee to Burma to join the Japanese and fight the freedom struggle from there. He at first eluded the police and directed the August movement in several districts in 1942. The police finally caught up with him and he was lodged in Barreilly and various other jails. Pilot Patnaik, as he is affectionately known in Delhi was released in 1945. He was selected by the Orissa Parliamentary Board to stand for election as Congress candidate and he won by a large majority.

## Freedom Fight In Nigeria

Ahimsa As Weapon

With quiet determination, Dr. Nnamdi Azikiwe (known as Zik to his followers) has arrived in this country to try and convince Britain, and the Colonial Office in particular, that Nigeria will be fit for self-government in 15 years' time—if given a proper change, writes the London correspondent of the *Hindustan Times*.

And as he told me of his mission, seated in the bedroom of his hotel my mind went back over the years of India's struggle, just ended, and I was struck by the similarity in many issues of the Nigeria of last week and the India as she emerged from the 1914-18 war. Then Mahatma Gandhi was laying his plans to embark on India's fight towards freedom.

"Today," said Zik in quiet, measured tones, "we have in Nigeria the picture before us of what has happened in India over the past 30 years. Gandhi is to us a very great figure and an inspiration. We who are starting out in our struggle have paid the closest attention to his teachings and we are determined, so far as is possible, to follow the non-violent path of the Indian National Congress."

## Britain's Crisis

All To Keep A Position

TODAY Britain is on the brink of bankruptcy and British Statesmen are considering the enforcement of further austerity measures which will mean less food and more hardships for the average man. writes the Madras HINDU on Britain's crisis. As things are now Britain is spending £500 million a year above her income and to make up the deficit she is drawing upon the American loan. British imports from America and the dollar area have already been curtailed, but she is apparently reluctant to reduce her overseas forces which constitute a heavy drain upon her resources. Despite demobilisation, the British Army is still about four times the pre-war strength, the Air Force three times what it was and only the Navy has been reduced to the peace-time level. The men in the Army include 380,000 in Britain, 130,000 in Germany and Austria, 50,000 in the Middle East, 95,000 in Palestine and 50,000 in India. With other garrisons included, the total is 790,000. Does Britain need

these large forces, which are a drain both on her money and her manpower, is the question that is being asked on all sides. Mr. Woodrow Wyatt M. P. explains the reason for this development of forces very clearly in the *New Statesman* of July 26. Anglo-American policy, he writes, aims at preventing Russian expansion by a show of force. The Americans dislike keeping large forces overseas in peace-time. British garrisons in Germany are kept there not merely to control the Germans but to prevent possible Russian aggression. Similarly in the Middle East, the Palestine problem demands troops, but the anti-Russian policy also requires them. "In both areas the troops are British because Britain is one of the three world Powers and British interests are involved. If the British were to tell the Americans that they agreed with their policy but they could not afford the commitments the policy entailed, then Britain would cease to be a world Power."



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FRIDAY, AUGUST 8, 1947.

### CHANGE OF STATUS

THAT CEYLON'S NEW STATUS will differ in no respect from what we have been accustomed to call Dominion Status was clarified by Mr. Creech Jones, Secretary of State for the Colonies last week in the House of Commons. Words cannot add to the lure of the Status that Ceylon would acquire soon. His Excellency the Governor's speech at Mr. G. C. S. Corea's dinner in London to some extent appraises us of the reality of the situation. Defence, external affairs and the preservation of the existing terms of service and pension rights of officers whose appointment was subject to the Secretary of State's approval are, in short, the subjects which have been reserved for agreement between Ceylon's new Government that will come into office with the inauguration of Parliament and the British Government. So long as Ceylon is not in a position to find the men and the means to defend herself from foreign aggression she has to be satisfied with being dependent on another country for defence, and it follows as a corollary that the country providing for her defence should have a say regarding her external affairs. It is to be hoped that the time would come when Ceylon will be able to be truly independent in the strict sense of the term.

Sir Henry Mance-Mason Moore uttered a note of warning when he said, "Ceylon for her part has now for the first time to shoulder all her own responsibilities and work out her own salvation in a sorely distracted world. There is no blinking the fact that once she is done with constitution-making and gets down to economic facts she will be confronted with no easy task. After a period of an unparalleled prosperity during the war, the financial results of the past few months reveal an adverse balance of trade." His Excellency also pointed out that if we are to pay for all the food and textiles we have to import we have to increase the tonnage or the value of our exports and cut our external expenditure on unessentials. During the past few years the expenses of administration rose rather high and the Board of Ministers failed to impress upon us that they were able to cope with the financial situation. Government is forced to spend large sum of money on importing essential food stuffs. This situation will pass off soon as the world's food situation improves, but the cost of Free

# Teachers And Politics

## Justice Nagalingham's Exhortation

TEACHERS should not dabble in politics for that would be detrimental to the full and vigorous co-operation between parents and teachers which was indispensable for educational success, said Mr. Justice Nagalingham, presiding at a public meeting, held last week in connexion with the Karainagar Hindu College Parents' Day celebrations.

Earlier in the evening Mr. Nagalingham declared open a newly completed block of a dozen class-rooms, a welcome addition to the College buildings.

### Home Environments

Mrs. C. L. Motwani, Principal, Jaffna Hindu Ladies' College, spoke of the absolute necessity of a happy home environment in the education of the child. She said that precept divorced from practice was morally pernicious and it was therefore incumbent on parents and teachers to conform to the moral principles they inculcated.

Mr. Justice Nagalingham, endorsing Mrs. Motwani's views, said that the future success of the child rested exclusively with the parent and the teachers.

Mudaliyar Sinnathamby's message to youth was that they should cast away to winds all differences in race, caste and creed which had ever been the canker of world unity and peace.

### Representations to Director

Representations have, it is learned, been made to the Director of Education against teachers in assisted schools which have entered the Free Education Scheme continuing to take an active part in politics although they have become, in effect, Government employees.

The representations are prompted by the manner in which teachers in erstwhile assisted schools have been organising meetings and canvassing for candidates at the forthcoming General Election.

The objection taken to the teachers in question participating openly in support or in opposition to candidates seeking election is said to be

## Afghan Demand

### A Corridor via Baluchistan

Official and unofficial observers have been following with considerable interest private reports of Afghanistan's demand that Britain return to her—when India becomes independent on August 15—the Tribal areas in the North-West Frontier Province.

The consensus of opinion is that Afghanistan may be raising the issue merely for a bargaining for subsequent use in asking for some sort of a corridor through Baluchistan.

Informed circles in Britain believe, says a London message, that the Afghan Premier re-affirmed the self-determination claim of the Pathans of the Frontier Province during his talks with Mr. Attlee and Bevin. These circles said the visit was, even if predominantly private, an interesting indication of Afghanistan's desire to maintain an East-West balance in foreign policy.

Soviet quarters in London, were intrigued by Mahmoud's London talks and the American trip, apparently disbelieving the visit was devoid of political importance.

due to the undue influence they are in a position to exert on the parents of pupils.

Another ground of objection to teachers of schools that have entered the Free Education Scheme participating in politics is that their exemption from the regulations prohibiting public servants from taking sides in election activity would give them an unfair advantage over other public servants who are precluded from such activity.

## Notes and Comments

### Welcome

We extend to Mr. V. Ramalingham Pillai popularly known as the Namakkal poet all over Tamil Nad, a hearty welcome to Jaffna. Mr. Pillai is not a stranger to Jaffna. His works in prose and verse which have inspired millions of Tamilians to action in the cause of the freedom movement in India are also a source of inspiration to his compatriots who have made Ceylon their home. The need for tolerance and goodwill among the communities living in this land is greater today than ever before and we hope that the presence of the poet here will inspire our youth towards this ideal.

### India and World Peace

Just before her attainment of freedom a week hence, India has scored a signal victory in the international field. Her appeal to the U. N. O has borne fruit, and fighting has ceased in Indonesia. The Dutch who till the other day have been dreaming of imperialistic expansion have, thanks to India's intervention, begun to view things in a realistic spirit. They have realised that to antagonise India will be the death knell to their trade in the East. Indonesia has demonstrated the vast potentialities of India in the cause of world peace. Asia should unite and India should have to pave for that unity so that no more shall the Europeans continue their game of exploitation. Though Imperialism is dead or dying, imperialists of the calibre of Churchill and Van Mook are not idle. Many a pitfall has been dug in India and elsewhere by the quitting bureaucracy to create trouble and turmoil. The creation of Pakistan in India is one. It is to be hoped that Indian leaders being alive to the dangers ahead will strain every nerve of theirs to avoid those pitfalls in their march towards Asian solidarity and ultimate world peace.

## Mission To Germany

### To Explore Possibilities Of Trade

A representative from the Ceylon House in London will shortly visit Germany on an exploratory trade mission to find out the possibilities of Ceylon resuming trade with that country.

This was decided on Wednesday at a conference summoned by the Director of Commerce and Industries. Representatives from the Low-country Products Association, the Chamber of Commerce, the Sinhalese Mercantile Chamber, and the Indian Mercantile Chamber were present.

According to a notification sent by the Secretary of State for the Colonies four places have been allocated to the Colonies on the panel of representatives and Ceylon is to get one of them.

Trade for the present will be restricted to the British and the U. S. zones of occupation.

The question of allowing trade in the Soviet and in the French zones of occupation will be decided later.

At Wednesday's conference suggestions were put forward that an officer from the Department of Commerce and Industries or a representative from the trade should go on this mission.

In deciding in favour of sending a representative from Ceylon House, the conference felt that this would cut down the expenses to a very great deal.

The selection of a representative will be left to Mr. G. C. S. Corea, the Ceylon Government Representative in London.

It is gathered that if it is not possible for Mr. Corea himself to go on this mission, the choice is likely to fall on Mr. K. Somasunderam, the Principal Administrative Secretary to the Ceylon House.

The representative's main object will be to find out what goods Germany could offer to Ceylon and also to secure markets for Ceylon's goods.

Great optimism is expressed that markets could be got in Germany for Ceylon tea and rubber.

Germany's pre-war trade with Ceylon amounted to Rs. 10 million annually. Her principal exports were chemicals, dyes and paints, electrical goods, machinery and patent medicines.

## Record Jump by Soviet Parachutists

Eight Soviet Army parachutists have jumped seven miles to establish a new world record, claims the Moscow Radio. The jump was made from a stratosphere bomber at 36,000 feet. All men landed safely 20 minutes later.

## 'Quit Palestine'

The Communist *Daily Worker* called upon Britain to "get out of Palestine". The paper's view was that British troops would not have been in Palestine to begin with.

"We grieve over the bodies of our dead British soldiers—young men who should have been living happily in their homeland", the journal stated. "But if it is a crime to hang Britishers, it is also a crime to hang Jews." "So long as British troops remain in Palestine", the paper added, "so long will Jews fight to get rid of what they regard as a foreign army of occupation. Take out the troops and permit the people of Palestine to form an independent democratic Arab-Jewish State. This is the task to which the United Nations should lend its hand."

# Death—Its Benefits

## The Gains Of Life From It.

(Rev. Arthur E. Massey in the "Vision")

"You never know what life is till you die  
Even throughout life, 'tis death that makes life live,  
Give it whatever the significance."  
—Robert Browning.

WHAT a bugbear we have made of the world 'death'. We are so accustomed to regard death from such wrong angles and in such defective light that we almost lose sight of the many benefits it confers on life. Tradition has taught us to look upon death as an inevitable evil. True vision will reveal that, without death life would lose many of its subtler beauties. Our mortality is a provision necessary for the transmission of life. If there were no death, neither you who read these words nor I who write them would ever have walked this earth; for long before we were ushered into life the world would have been filled to overflowing with a jostling crowd of human beings, cursed with the gift of physical immortality, and there would have been no elbow room for mortal. Death makes possible the transference of life, with all its opportunities, from one generation to another.

If man knew that his days on earth were to be endless, if he were conscious that he would still persist, through infinite aeons of time, with the same body and the same faculties as he has today, a denizen of the same earth, all incentive to bestir himself except to seek food and clothing would be lost. There would be no desire to make his mark in the world; no stimulating ambition to leave the world a little better than he found it; no hungry aspiration to be remembered after he is dead—for death is not to lay hands upon him. If there were no death, life would become a thing stagnant, monotonous and unspeakably burdensome.

Practically all the progress man has made is due to the fact that he is mortal. He has recognised that he is in this world only for a little while, and this knowledge has been a goad to stimulate him to make diligent use of whatever talents he is endowed with. The secrets of Nature have been wrested from her grudging fingers by men, who, knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them, if not to circumvent death, at least to ameliorate the asperities of life for themselves and others.

The consciousness of his finite life has compelled man to overcome his natural inertia with the result that he ceases to live an entirely vegetative existence.

Every event of our lives is coloured and conditioned by our mortality. Death gives to each of them a new value, and we focus the facts of life more sharply because they are hedged about by death. All our instincts and emotions are reinforced by death. If we were not mortal, the paternal and the maternal instincts would not dominate our lives so strongly as they do. If we knew that we should never die, we should have no desire for children to perpetuate our

## The New Anuradhapura

### Five Years to Complete

Plans for fixing the boundaries of the ancient citadel of Anuradhapura are being prepared by the Archaeological Department after a laborious process of sifting many details contained in a vast quantity of historical material.

Already certain points have been tentatively fixed, but the Archaeological Department is keen on locating the exact boundaries that marked the ancient city.

Excavation work of the Southern Wall of the old citadel has begun and this is expected to yield new finds and to help in the plotting of the other boundaries.

This is a precursor to a plan to remove the Government quarters, certain residential areas, and the commercial area from their present sites which are in the heart of the ancient city outside the old citadel.

Nearly 3,000 acres have been earmarked for the new township. Most of this is Crown land, and 200 acres of private land are also to be acquired.

The new town will have as its boundaries Dickson Road, the Malwatu Oya and the Nuwara Wewa.

Preliminary work on the construction of roads in the new town is to be started and the road building work is estimated to cost Rs. 1½ million.

Nearly 150 families in the old town will be placed, but every effort is being made to provide them with houses.

The building of the new township is expected to take nearly five years.

names and carry on the succession of the race. Thus ultimately we should arrive at a world without a child, surely a drearier and more desolate world than the blackest inferno ever conjured up by the morbid imagination of a deceased mentality. A world without a child would be a place in which there was no call for some of the finer and most beautiful emotions to which the human soul can give expression. If we robbed of the opportunity of lavishing our affection on little children our natures would run the risk of becoming warped and atrophied. As George Elliot said "in every parting there is an image of death," and it is this resemblance which flavours all human farewells with a sweet sadness, while it hallows all reunions with a holy joy. When a mother parts with her first-born son whom the adventure of life has called to the other end of the world, it is death that gives a special poignancy to their parting. They may never see each other on earth again. That is the unspoken thought, that, like a drawn sword, lies keen upon their hearts, and it is that which gives a fragrance to every letter that passes between them during the long years of their separation, and which makes holy ground of the old hearth-stone when they foregather about it again.

(To be Continued)

## Indian Independence

### Indians in Ceylon to Celebrate

Indian residents in Ceylon are arranging to celebrate the inauguration of the Dominion of India on August 15. There will be meetings in all parts of the Island in which both Indians and Ceylonese leaders will take part.

In Colombo the celebrations will begin with the hoisting of the Indian National Flag at the residence of Mr. V. V. Giri, the Indian Representative in Ceylon, on the morning of August 15. In the afternoon Mr. Giri will entertain leading citizens to a social at the Galle Face Hotel.

The Indian Independence Day Committee will hold a dinner the same night at the Galle Face Hotel.

On August 16, the Ceylon Indian Congress will hold a public meeting in Colombo at which both Indians and Ceylonese leaders will speak on the importance of the occasion.

The Ceylon Muslim League is also making arrangements to hold public meetings in all Muslim areas in Ceylon to celebrate the inauguration of the Dominion of Pakistan on August 15. There will be a mass meeting of Muslims on August 15, preceded by a meeting on August 14, at Slave Island.

There will also be a "Pakistan dinner" a week later, after the end of the Ramazan fast.

The offices of the Indian Government Representative, the Trade Representative, and the Raj Agent will be closed on August 15 and 16.

**No Indian Telegrams**  
A Post Office notification states: "Friday, August 15, India Independence Day", will be observed as a telegraph holiday in India. Telegrams of the ordinary class to India will not, therefore, be accepted on that date."

## Absolutely False!

### I. G. P. on Kidnapping Scare

"It is false," said Mr. Richard Aluwihare, the Inspector-General of police, referring to the rumours in many towns about the kidnapping of little children.

The Kurunegala police, after investigating the story of a kidnapping there recently, found that the alleged kidnapper was a lunatic who had lost his wife and children.

In Kotahena on Tuesday about 200 men and women stormed the police station and demanded to see a Sannyasi, who was reported to have been taken into custody for kidnapping a child.

The inspector and the constables assured the crowd that no Sannyasi had been brought to the station.

The crowd refused to leave the station premises until it was allowed to examine the lock-up. After a few of them were allowed to do so, the crowd dispersed.

### New Burma Flag

Burma's peacock emblem is being removed from the country's new flag as the Sub-Committee that considered the matter holds it is identified in the minds of Burmese with defeats in wars with Britain.

The new flag approved unanimously by the Constituent Assembly of Burma will be red with a canton of blue in which there will be a white five-pointed star surrounded by five smaller stars. The smaller stars symbolise the races of Burma—Burmese, Shans, Chins, Kachins and Karens—and the large star, the Union of Burma.

## Governor Returns

### Satisfied With Reforms Talks

H. E. the Governor has returned. He is satisfied with the results of his discussions with the Secretary of State for the Colonies on matters relating to the British Government's announcement of June 18, promising early Dominion Status to Ceylon.

Soon after the Governor and Lady Moore returned to Colombo on Tuesday last, His Excellency made the following statement:

"As already announced, my visit to London was for the purpose of discussions with the Secretary of State in respect of the formulation of the heads of agreement referred to in H. M. G.'s announcement of June 18th in connection with the proposed grant to Ceylon of fully responsible status within the British Commonwealth.

"Sir Oliver Goonetilleke was associated with me in my discussions and I should like to pay a tribute to the very great assistance we received, not only from the Secretary of State himself, but also from the staff of the Colonial Office and of all the other departments with which we were brought into con-

tact.  
**Rapid Elucidation**

"During my visit it was possible, in the course of our conversations, rapidly to dispose of some of the outstanding points which required elucidation, with the result that the proposed heads of agreement were narrowed down to questions of Defence, External Affairs and the preservation of existing terms of service and pension rights of officers whose appointment was subject to the Secretary of State's approval.

"I consider the results obtained most satisfactory and have every confidence that when the time comes for their official presentation, the agreements proposed in respect of these subjects will be found to be in a form acceptable to the new Ceylon Cabinet.

"Consideration was also given to the amendments to the existing Order-in-Council and form of the Act of Parliament that would be necessary in order to give effect to the new status now to be conferred. The necessary preparatory work is being put in hand so as to ensure that they can be enacted with the minimum of delay."

# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 1-8 47)

LXX

## XVII. THE BRIHADARANYAKA UPANISHAD (Contd.)

மதிதநல் மங்கையோடு வடபாலிருந்து மறை ஒதும் எங்கள் பரமன்...  
(Devaram)  
Our Supreme Lord who sat in the North with the Lady possessed of the moon like forehead and sang the Vedas.

அரிய நாள் மறை ஒதிய நாலே... (Ibid)  
Oh! Lord with the tongue that recited the four rare Vedas.

சாமம் ஒதும் வாயாள் (Ibid)  
He whose mouth recited the Sama Vedam.

பாடினார் சாம வேதம் (Ibid)  
He sang the Sama Vedam.  
மழுவான் வலச் சந்தி, மறை ஒதி, மங்கை பங்கா... (Ibid)  
Oh! Thou that art armed with the battle-axe and sword in Thy right hand, Reciter of the Vedas, Partner of the Lady...  
பேசுவதம் திருவாயால் மறை போலும்... (Thiruvachakam)  
What He speaks out with His holy mouth, is it the Vedas?  
வேதமோழியர், வேண்டிநிறர், செம்மேனியர்... (Ibid)  
He whose word is the Vedam, who wears white ashes and whose body is reddish (Golden).

...மமலை மகேந்திர மதனிச் செ ள்ள ஆகம தோற்றுவித்தருளி (Ibid)  
Graciously revealing the said Agamas (seated) on the huge Mahendra Hills (Sri Kailasam).

வேதமோடாகமம் மெய்யாம் இறைவன் நூல்... (Thirumantram)  
The Vedas and Agamas are truly the Lord's word.  
வேதநூல் சைவநூல் என்று... அநாத அமலன் தரும் நூல் இரண்டும் .. (Siddhiyar)

The Vedas and Agamas, they are both books revealed by the Beginningless and Durtless Being (God).

மறைகள் ஈசன் சொல்... (Ibid)  
The Vedas are the Lord's word.  
ஆரணம் ஆகமங்கள் அருளினால் உருவு கோண்டு காரணம் அருளினால் கதிப்பவர் இல்லையாகும்... (Ibid.)

There will be none to reach the Goal (of Beatitude) if the (formless) Maker did not graciously assume form and reveal the Vedas and Agamas.

Section V contains what is generally known as the Madhu Vidya (literally, the science of honey) communicated by the Rishi Dadhyan son of Atharvanar to the Asvins. The section begins: The earth is honey for all beings (thereon), and all beings (thereon) are honey for the earth. The luminous, immortal Purushan (abiding) in the earth and the luminous immortal Purushan abiding in the body, both are the same. He is that Atman (Paramatman), that Amritam (Sivam) that Supreme One (Brahman), that All (sruti 1.)—Honey means what is sweet, the essence, what is essential. The idea is that the beings (creatures) require the earth for their support and that the earth will be barren if not for the presence of the beings thereon. And the presiding Deity of the earth is the Inner Soul dwelling in the hearts of all beings. This presiding Deity, this Inner Soul is the Paramatman, God, Brahman, the Omnipresent. The next thirteen suties reiterate the same truth in language almost identical with the first, substituting the words water, fire, air, the sun, the quarters, the moon, lightning, thunder, Akas, the law (Dharmam), the true (Satyam), mankind and the soul respectively, for the word 'earth'. The reader will note that the earth, water, fire, &c. mentioned in these suties constitute what are known as the Ashta Mukurthas (அட்டமுகர்த்தங்கள்) or the eight forms of bodies of the Lord (and more) frequently referred to by our Tamil bards in such lines as the following:

இருநிலைபுத் தீயாகி நீருமாகி இடமாளையு எறியும் காமநுமாகி அருநிலைய தீவகளாய் குடியிறுகி ஆகாமாய் அட்டமுகர்த்தியாகி... (Devaram)  
As the naga earth and fire and water, as man and the moving air, as the unsteady moon and the sun and Akas—as the eight-bodied Lord...

தீவம் நீர் தெருப்பு உயிர் தீவிககம்பு நிலாய் வகலோன் புலகுய ஸமந்திடுகு ஸன்வகையாய்ப் புலாந்து தீநுள் உலகு ஏறு எனத் தீசை மத்தெனத் தான் ஓடுவனுவே பலவாகி தீவ்வாறு தெரினுகும் ஆடாமே. (Thiruvachakam)  
Earth, water, fire, air and expansive Akas, the moon and the sun, with sentient man, these eight forms He pervades—how He the One appeared as many, the seven worlds and the ten quarters, we (sing and) play Thonokkam.

After thus reiterating again and again that the Inner Soul immanent in all nature is the Atman (Paramatman), the Amritam (Sivam), the Brahman, the All, the Sruti proceeds: And verily this Atman (Paramatman, God) is the Lord of all beings, the King of all beings. As the spokes are fastened to the nave and to the felly of a wheel, so are all beings, all Devas, all worlds, all souls fastened to (or dependent on) that Atman (Paramatman, God (sruti 15.)—Some memorial verses are then quoted and the section concludes: This is the Brahman who has not a before nor an after not a beside nor a without. This is the Atman (Paramatman), the Brahman, the Omniscient One (sruti 19).

Section VI gives a geneological tree of teachers and disciples, commencing from Brahman, by whom the Upanishad, presumably the two Adhyayas that we have just completed studying, was handed down.  
(To be Continued)

# DR. ANANDA COOMARASWAMY ARRANGEMENTS TO CELEBRATE 70th BIRTHDAY

ARRANGEMENTS are being made in the Island to commemorate the 70th birthday of Dr. Ananda Coomaraswamy on the 22nd of this month.

Ceylon's foremost scholar and man of letters, Ananda Kentish Coomaraswamy is at present Research Fellow in Indian Persian and Mohammedan art at the Museum of Fine Arts, Boston, Mass. The son of the late Sir Muttu Coomaraswamy, he was born in Ceylon on August 22, 1887, and educated in England. When he returned to Ceylon at the age of 23 he was an expert geologist and mineralogist and already a D. Sc. of London University. His affinities with art, his intimacy with artistic circles in Europe and his marriage with an artist were influences not recognised at the time as prophetic, but their significance is apparent today now that he has attained a world reputation as an authority on art and aesthetics and also on philosophy and religion.

### Studies in the Arts

For three years after he returned to Ceylon he was a voluntary worker in the fields of mineralogy and geology, then for three years more an official worker in the same subjects. His work involved extensive travel in remote rural parts of Ceylon, where he made the intimate acquaintance of peasants and craftsmen. This led him to an intensive study of Ceylon arts and crafts culminating in his monumental work on 'Medieval Sinhalese Art'.

Subsequently, in the course of some 500 publications in the form of books and articles, he has pursued the study of the arts and of the artist and craftsman. These studies have been the point of departure for numerous illuminating discussions on religion, philosophy and sociology in ancient India and Ceylon and on the Oriental arts and art in general.

Ten years ago, on the occasion of the 60th birthday, Dr. Coomaraswamy was honoured by the Indian Society of Oriental Art, which issued a commemorative volume of essays by well known Indian and European authorities. Five years ago, on his 65th birthday, a complete bibliography of his work, with an introductory appreciation, was issued by Michigan University. Similar publications to mark his 70th birthday are in preparation in India, England and America.

As Dr. Coomaraswamy intends to retire next year and settle somewhere in the Himalayas, it is appropriate that there should be celebration in Colombo to mark the appreciation of his compatriots of his devoted labours in the study of Ceylon's ancient arts and his early work in the promotion of the Social Reform Society, the University Association and the political and cultural advancement of the country.

The Manager of a large New York hotel during the war, left his \$50,000 a year position as manager after appointing himself head waiter in that hotel. Money he was given in tips by the supper guests amounted to four times the money he previously had been paid in salary.

### Socialists and Office Acceptance

Mr. Jaiprakash Narain, General Secretary of the Indian Socialist Party, in a statement has declared that if the Congress did not move towards socialists plains and policies within the next few months, the socialists would have to function independently of the Congress.

The socialist leader also controverted 'recent kite-flying in the press' and said there could be 'no question of the socialists accepting Ministerial responsibility until they are backed in the Legislature by a majority of their persuasion.'

Mr. Jaiprakash said: "After the 15th of August, the Congress will not be able to retain for long its national multi-class character. It must move in one or the other direction. The Congress, as constituted to-day, is unequal to the Socialist tasks of to-morrow. If the Congress fails to refashion its fabric in response to changed circumstances the Socialists will have to function independently of it. The choice of these alternatives cannot be deferred for more than a few months."

### Rice Shortage in Asia

The United Nations Food and Agricultural Organisation has circulated a preliminary survey of the world rice situations, prepared for use of the third F. A. O. Conference starting in Geneva on August 25, in which it is said that the great shortage of rice in Asia in the last two years, coinciding with an acute wheat shortage, combined to create one of the most complex food problems the world had ever seen.

The survey pointed out that only about 38 per cent of the pre-war rice exports had been delivered during the last two calendar years and this created enormous food problems for India as well as China, Ceylon, Malaya, Indonesia, the Philippines, and Japan. The survey pointed out that, unless rice production was increased, there would be hunger and pressure on the world market for rice.

### Suhrawardy Defeated

Khwaja Nazimuddin, former Premier of Bengal, was elected leader of the Muslim League Assembly Party in East Bengal. He polled 75 votes to 39 cast for Mr. H. S. Suhrawardy, the present Chief Minister of Bengal, who was the rival candidate.

Mr. L. L. Choudhury of the Central League Parliamentary Board, conducted the election. Muslim League members from East Bengal and Sylhet participated in the voting.

## TRAINING FOR POLITICIANS

### Only Way to Save Society

(Dr. R. Premnath in the Indian Social Reformer)

ONE of the precious gifts of human thought is the acceptance of the efficacy of training even to the extent of outdoing the effects of heredity. As a result a net-work of training centres has been designed in all advanced countries for providing training to young men and women for different occupations. So far so good. But one wonders why the need for training institutes for politicians has not been felt.

The very suggestion, I am afraid, will be annoying to seasoned politicians. But let us test it on facts and experience. All the civil servants have to undergo some sort of training for it is felt that they owe responsibility to the public. But more than that politicians and leaders at the top need go through a regular training for it is they who control, guide and accentuate the national mind whether for good or bad. Howsoever democratic a society may be an impress of a leader or leaders is bound to be pronounced on the national life. While to some extent the concept of collective will may be true it is equally true that iron will of a leader or a group of them easily cuts the mantle of mass-mind. And again though it is socially true that society is responsible for a typical sort of leadership it is quite as true that leadership shapes the society after its designs.

It suggests itself therefore that some training is essential for this class of people in our society. And what is to be the nature of such schooling? The course should embrace the entire range of History, Sociology, Psychology, Economics and politics with particular reference to the social organism. That every leader does not undergo this training and that our universities do not provide a synthetic course in this direction are obvious facts.

Society and individual for all practical purposes are placed in the hands of politicians and as such it is essential that they should be thoroughly acquainted with the fundamentals of social sciences. This is bound to give them a healthy outlook and will effect graceful discharge of their responsibilities. Lack of this training has already resulted in chaos that politicians have made of the world. Such a simple thing as decency in expressing the opinion has not yet been established in the world of politics to-day. Ethics of social behaviour should be the first course provided in such centres. This will help putting leadership to reasonable and desirable discipline. How far such discipline can go and prove effective will depend on our efforts and sincerity with which we back it. One thing is certain and that is an atmosphere will be created for the growth of healthy politics. How is that possible?

And my answer is that so far quite a large number of makers of

our destiny live and throb on their feelings, whatever hotch-potch factors might have gone in conditioning their feelings. Such a confusion of human personality that works from top to bottom or from bottom to top I cannot say, irrespective of objective relations in the fundamentals of social sciences cannot lead to anything better. On the other hand reference to and training in social science give the politicians a healthier, better and a certain standard outlook with the result that friction and conflict will disappear a good deal.

Every leader should be psycho-analysed while going through this training for it has been proved that a number of psychic mechanisms need be controlled and guided properly. Inferiority complex, magomania (to think always great of oneself), strong ego, excessive lust for power are diseases in individuals which have worked havoc on social plane. Quite a number of national heroes have either been aggressive because they had the inferiority complex, or tried to identify themselves with the whole universe and hence ambitions for world-conquest because they had a strong ego or un-usually dominating and crooked because they had lust for power. If therefore our society is not purged of such mental diseases it will be a very big enlargement of an individual on the society. This may be the story of abnormal politicians.

Now, even quite normal people have to be taught that care for mental hygiene is essential and its principles need be taught critically. The reason is obvious. Howsoever objectively one might like to look at the problems of politics it will not be easy if mental health is not normal. Problems of politics are not after all reducible to the phenomena of natural sciences where the mind cannot have the projection of itself felt on them. As a matter of fact, subjectivism and objectivism in politics are so much intermingled with each other that it becomes difficult at times if not impossible to strip one from another.

Psychology of crowd mind is another important branch in which training should be given. The composition of the raw material of mass mind, as it were, should be properly understood if it is to be guided or controlled effectively. If only for instance our leaders had realised the explosive nature of mass mind and took care not to play with it we would not have witnessed the most tragic communal conflict in India. Leadership places a very heavy obligation towards the led which must be taught to be implemented in word and spirit.

Details of the courses to be provided in such institutes can be worked out once the principle is accepted.

## JUDGE FETED

The Jaffna lawyers feted the Hon. Mr. Justice C. Nagalingham on Wednesday the 6th inst. at the Jaffna Rest House. Covers were laid for over 50 and Mr. T. Muttuswamy Pillai, Crown Advocate presided. In proposing the toast of the chief guest Mr. Muttuswamy Pillai said that the Jaffna lawyers had met to honour the Hon. Mr. Justice Nagalingham on his having been appointed one of His Majesty's Judges of the Supreme Court of Ceylon, that the Law was a jealous mistress and that Mr. Nagalingham devoted his full time to her ever since he took to her, that after Sir P. Ramanathan, for a long time no Tamil had filled the post of Solicitor General or acting Attorney General, that it was a sacrifice for Mr. Nagalingham to have accepted office as a District Judge and that they were very happy when Mr. Nagalingham was appointed Attorney General and later Puisne Justice. In conclusion Mr. Muttuswamy Pillai wished that Providence spare Mr. Justice Nagalingham long enough not only to enjoy the benefits of the high office he held but also to rise higher and higher and that when the time came for Mr. Justice Nagalingham to lay down the reins of office, perhaps as Chief Justice, there would be still ample opportunity for service when Ceylon attains full Dominion Status.

Mr. Justice Nagalingham thanked the lawyers of Jaffna for the great honour they had done him by feting him. He stated, in short, how success could be achieved. He accepted office in a spirit of service to his country. Crime was rampant and the history of certain cases from Kockuvil was regrettable. If justice had been effectively administered there would not have been so many murders at Kockuvil.

Mr. S. R. Kanaganayagam proposed the toast of the other guests, and Mr. R. R. Selvadurai, District Judge suitably replied. Mr. M. Abdul Cader proposed a vote of thanks.

## "Siamese Twins" Separated

"Siamese twins" born in a London hospital last week have been successfully operated according to the "Globe". The twins who are girls were joined at the chest by what the doctors described as a "very heavy union". They were first X-rayed to ascertain if the operation could be carried out.

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(M. 106, 8 & 12)

## NEWS IN BRIEF

Sir Oliver Goonetilleke, the Financial Secretary is expected to arrive from England in the course of next week.

Mr. H. S. Subrawardy, Premier of Bengal has been elected Leader of the Muslim League Party in the West Bengal Assembly.

A train thief V. Kulanthaivelu a barber of Jaffna was committed to stand his trial by the Additional Magistrate of Colombo for alleged theft in a train.

Sir Alladi Krishnaswami Aiyer, Sir N. Gopalaswami Aiyengar, members of the Indian Constituent Assembly have addressed a communication to the Viceroy relinquishing their titles.

Col. J. L. Kotelawala has submitted to the Board of Ministers for their approval a memorandum embodying a comprehensive scheme on basic technical training; the estimated capital expenditure on the scheme is Rs. 1,900,000.

It is learnt that arrangements are being made by the All-India Radio to broadcast a running commentary of the "Assumption of Power Ceremony" at the midnight session of the Indian Constituent Assembly on August 14-15 and the following day.

## Pre-Fabricated Bus

A revolutionary technique has been adopted by a Birmingham firm who specialise in the manufacture of "crated buses", whose parts can be assembled in 12 hours, and are then ready for the road.

Only steel tubes and "hiduminium"—aluminium plates—are employed. No timber is used, so that the "crated bus" is well suited for the tropics.

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## Sale of Cow Peas at the Govt. Subsidiary Stores, Jaffna

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For particulars apply to the undersigned.

R. CHINTAMANI  
for A. G. A. (E)

The Kachcheri,  
Jaffna, August 5, 1947.  
(G. 75, B)

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(Std. 24, 27-6-27-8-47)

## Society On A Spiritual Basis

(Continued from page 1)

easily and often willingly succumbed to the onslaught. The higher castes in India have yet to learn and set fully upon this lesson of the invasion by the Mohammedans and Christians from alien lands.

Hinduism has, therefore, to regain its assimilative and progressive dynamism if it is to fulfil its destiny in the world. The highest of spirituality have taken their birth in this land. The paths of Jnana, Bhakti, Karma, and Yoga, of which a little has gone out to civilize the world had originated in the religion of the Hindu. But by inability and jealousy we have lost ground. By keeping the truths of religion and culture confined to exclusive groups we have no doubt regained the purity and intensity of our ideas and ideals, but we have lost heavily in extensivity.

Hinduism ought to have absorbed Mohammedanism and Christianity more fully and not allowed many of its own votaries to be enticed away. Hinduism contains within itself all the truths taught by any other religion. But we have failed to make our influence felt because of our own ignorance and inactivity, and the narrow exclusiveness of our social system. Even now the stillness of the social system persists when we come to the case of converts to other religions. Swami Vivekananda said over fifty years ago: "The Muhammedan conquest in India came as a salvation to the down-trodden, to the poor. That is why one-fifth of our people have become Muhammadans. It was not the sword that did it all. It would be the height of madness to think it was all the work of sword and fire. And one-fifth—one-half—of your Madras people will become Christians if you do not take care. Was there ever a slier thing before in the world than what I saw in the Malabar country? The poor pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to a hodge-podge English name, it is all right; or to a Muhammadan name it is all right. What inference would you draw except that these Malabaris are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and know better. Shame upon them that such wicked and diabolical customs are allowed; their own children are allowed to die of

starvation but as soon as they take up some other religion they are well fed."

We have written enough to show why the caste system and its absurd customs as they exist today should be abolished. The State should recognize no caste but only citizenship. And the non-recognition of the innumerable castes by the State is the first step in the process of clearing the obstacles to the unity of Hindu society.

The time has come when these castes have to be destroyed. This exclusiveness of the castes must go and they must all feel part and parcel of the whole social body. This can be done only on the basis of the Vedanta. The Vedanta says the same Atman resides in all beings. If so all bodies are but temples of the Atman; and all temples of the Divine are equally sacred whether a mighty pagoda or a small village shrine. Whether men call for themselves Brahmins or Chandas, the same Lord dwells in all. Let us therefore not condemn, not exclude others, but absorb, assimilate all by purifying them through knowledge. If the poor and the down-trodden have not got the highest wisdom, the greater the reason for giving them more action and opening the doors of economic welfare and spiritual knowledge to them. In the past we have taken the unspiritual way of excluding them and neglecting them. This must go. "He who sees anything as not in Brahman, by that very same thing is he destroyed." We have been repeating the high truths of Vedanta parrot-like but in practice we have been selfish, callous, inhuman. Hence the present degeneration of Hindu society, and its inability to pull its weight in the world. Not unless we order our homes on Vedantic principles can we succeed in convincing the world that Vedanta is the highest religion of man.

The new religion based on Vedanta by its very nature will include all men and women in its scope. Neither Muslims nor Christians can be excluded from its scope. By preaching in his own life, Sri Ramakrishna has shown how the various religions are equally valid paths to God. But it is a very wide subject involving the question of "proselytism" as it is ordinarily understood and we hope to deal with it on another occasion.

### NOTICE

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