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The Father of Indian Renaissance

Sri Ramakrishna's Service

The Most Glorious Spiritual Figure of the Age

(By SHIB CHANDRA DUTT, M. A.)

ONE hundred and eleven years ago was born of poor parents in an obscure corner of Bengal, not easily accessible from the outside world, a child, who later became the most potent factor in the birth of modern India.

After a resplendent career spread over thousands of years India fell into deep slumber. She retreated into her shell, as it were, and fell into degradation of unimaginable depth. Deeper and deeper she stuck into the mire. There seemed no hope for her. She found herself caught in a vice, as it were. Despair, helplessness, treachery, and cowardice seemed to fill the very air of India. Great souls appeared on the soil of India from time to time. They put forth their efforts to cure the ills of India. But their efforts did not bear sufficient fruit.

Ultimately there appeared on the scene one who led the simple life of a fervent worshipper of Kali, who hardly seemed to have any connection with any national movement in the sense we usually understand that expression, but who has affected the life of India and the world in a manner that no other Indian ever has.

He drew to himself a group of disciples through sheer force of his magnetic personality and love, and gave them the best possible training in the highest of all subjects, viz. spirituality, in the most informal but in his own thoroughgoing manner. After he threw away his earthly form, his disciples continued the work begun by the Master with a sincerity and devotion rare in human history. Tied to each other by the invisible but powerful bond of devotion to and admiration for the Master, they spread the thoughts, the ideas and the teachings of the Master throughout different parts of India and the world. In no time India and the world felt the shock of something wonderfully new. The first most dramatic expression of that was found in the platform of the Parliament of Religions at Chicago in 1893, when the proud, virile and young West got a taste of the spiritual vigour and the spiritual splendour of this hoary but fallen land, re-vitalized by the spirit of Ramakrishna and his unique disciple Vivekananda.

The process commenced by that mad worshipper of Kali through his own efforts and through those of his disciples spread from country

to country and from decade to decade and today we witness what a remarkable change has been effected already.

India today is not what she was before Ramakrishna entered the scene. People now attach greater importance to things of the spirit than to those of the world. God is no longer in the eyes of the people a Power hidden in the clouds. He is in the minds of the people, becoming a part and parcel of our daily life and conduct. A unique spirit of renunciation and service is abroad. A deep sense of brotherhood of all is pervading the people. Barriers of caste, creed, colour, sex and race are meeting their natural death. A spirit of death-defying fearlessness unique in the history of the world is taking possession of the minds of the people. The process which first found the most vivid expression in 1893 has quickened its pace beyond our wildest dreams, and we see the birth and the career of progress of a resurgent nation on the bed-rock of eternal spirituality bidding fair to change the face of India and the world. The change may not yet have become as wide and as deep as we would like it to be, but the elements of the change are here and there in very pronounced form for those who have eyes to see, ears to hear, and hearts to feel and understand.

Ramakrishna sowed the seed. It has already fructified into the foundation of a mighty spiritual empire of wonderful force and vitality. It is stressed by no less a person than Vivekananda himself, the darkest age in the history of India and the world is gone, and we are on the threshold of a golden age. The new India shaped by the hands of Ramakrishna and his disciples, and by countless others more or less influenced by their ideas and their idealism, is giving the lead to a new world. That leap is not yet visible in very pronounced form, but none but the most sceptical would dare deny that that mighty process has begun its work already. Under the leadership of India—as yet not as powerful as definite and clear and as organized as it should be and most be—a new humanity is being born and developed before our eyes. Man is slowly but surely entering the age of his greatest development. A new chapter, the most brilliant chapter, is being opened in the

(Continued on page 5)

Right Conduct

Greatness of Truth

A characterless, short-sighted person who is given to sinful ways and who does not keep to his honour, gains no respect from good people. Whether one is noble-born or base-born, pure or impure, really heroic or only pretending to be so—all that is explained by conduct alone. The generality of men go their way impelled by instincts and impulses. The conduct of the ruler is copied by the ruled. The abiding virtue of the ruler is indeed truthfulness and mercy. Veracity is therefore the soul of a State. Mankind is saved from chaos by truthfulness. Just as a poisonous snake is a horror, so is a liar. The supreme virtue, which is the basis of everything in this world, is proclaimed to be truthfulness. Truth alone is the Lord; and in the world prosperity depends on truthfulness. Everything is rooted in truth; there is not a single step higher than truth. Having been born on this earth meant for active work, one must do what is true and what ought not to be done, giving no room for any deceit. The foremost in the world, the sages, are worshipped everywhere—sages who delight in righteousness, to whom good men resort.

The Republic Of Indonesia

2nd Anniversary In Colombo

The 2nd Anniversary of the Indonesian Republic was celebrated on the 17th August, 1947 at No 25, Rifle Street, Slave Island with a meeting of all the members of the Keris Union of Indonesians and Overseas Malaya and their friends.

The Indonesian flag was hoisted by the Patron, Dr. M. P. Drabaman followed by the singing of the Indonesian National Anthem by the large gathering present.

The President, Mr. Ramali explained to those present the significance of the day. He dealt briefly on the events that led up to the present impasse and declared that the Republic never wanted war but a peaceful solution at all times. He was sure that right and justice would ultimately prevail and Indonesia would obtain her freedom for which so many of her sons and daughters had sacrificed their lives.

The meeting terminated with shouts of "Merdeka" by all those present.

who are wise and courageous, who are marked by bountifulness and who are harmless and who are free from the taint of evil.

—Valmiki Ramayan.

THE FRONTIER TUSSELE

Issue Before U N O?

"THE Afghan Government is determined to raise the issue of the right of self-determination for the Afghans living between the Durand Line and the Indus in the United Nations Organization if Britain ignores the claims of these seven million people." This is the impression that I have gathered after one week's stay in Kabul, writes a *Hindustan Times* correspondent.

During my stay I had the privilege of meeting many prominent people, both officials and non-officials.

I also gather that the Afghan Government is anxious to explore all avenues to arrive at a peaceful settlement by direct negotiations. She is still hopeful that Britain may recognize the justice of her claim.

Malicious Campaign

The Afghans deeply resent the malicious campaign which some British news agencies and representatives of the British newspapers have been conducting against Afghanistan, that she has territorial

designs against India and their present interest in the fate of Afghans between the Durand Line and the Indus has been actuated by a desire to extend their boundary to Indus and even beyond, he continues.

"We do not want to add even an inch to our present territory. All we desire is that our fellow Afghans on the other side of the Durand Line should be free to decide their own fate, so that they be contented and Afghanistan could have peaceful neighbours across its 1,400 miles long present common border with India," said a prominent Afghan spokesman.

Self-Preservation

Discutent among the border tribes and in the settled district of the North-West Frontier Province is heard to affect adversely the peace and prosperity of Afghanistan. It is this instinct of self-preservation—and not of aggression—which is at the root of the vigorous Press

(Continued on page 6)



Hindu Organ

FRIDAY, AUGUST 22, 1947.

THE FLOOD

AUGUST IS GENERALLY THE month of festivities in Ceylon. At Kandy, the Hill Capital, the Esala Perahera is usually held and at Colombo one could witness fashion parades and betting at the races. The floods in August 1947 were most unexpected. The highest flood level recorded in the past was 11ft. 3 inches at Nagalagam Street in 1930. It is a consolation that though the flood level at Nagalagam Street rose up to 12ft. 7 inches, Colombo city has been spared the ordeal of damage and destruction to person and property by the flood. Jaffna has not been able to get the daily papers from Colombo up to now since last Sunday. The only avenue of news is the Radio. One or two persons have been with difficulty able to reach Jaffna from Colombo so early as last Tuesday. We learn on reliable information that several villages between Colombo and Ragama were under water and many people have been rendered homeless. At Hanwella where the breach occurred the flood level rose to over 40 ft. Many houses were totally submerged under water. At one or two places it was pathetic to see how dogs howled for relief at the sight of human beings from roof tops while the rest of the houses were under water. Government has taken measures for affording relief to the victims; for the first time food was carried by air. Mr. C. E. V. Nathanielsz has been appointed to direct the channels of organised assistance and societies like the Y.M.B.A., Y. M. C. A., Y. W. C. A., Mahilla Samitya and the Colombo Vivekananda Society have undertaken the task of helping Government to render assistance to the needy. It is painful to note that there has been wastage of food and clothing intended for the victims.

The greatest damage has been probably in the central province. Harrowing tales have been reported about tragic events at Kadugannawa and Hatton. The Mahawali Ganga is said to have risen up to about 50 feet and it is expected that it would take more than two or three months to link up Kandy by rail. The official estimates of loss of life and property are not known but it will not be wrong to state that the loss has been great. Thousands have been rendered homeless and the destruction to property is also great. It is the duty of Government and the public to ren-

GANDHIAN PHILOSOPHY

Future Of Non-Violence

BHARATAN KUMARAPPA in the "Hindu"

TO-DAY we rejoice as we reap the fruit of Gandhiji's efforts to win freedom for India from foreign rule. What is the philosophy motivating this frail old man that has led him successfully and without shedding of blood to break up the mightiest empire the world has ever known? What other great achievements would he lead his country to, if his people only followed him? Obviously, we cannot within the limits of this article attempt to give more than the barest essentials in the way of an answer.

The secret of his philosophy of action lies in his unswerving faith in eternal verities, call them Truth, God or moral principles. He regards his life as a quest for Truth, and his public activities as due to a longing for self-identification with the heart of the universe. For him nothing else matters.

In this he is essentially in line with the seers and saints of old, who also gave themselves completely to the search for and to union with the Infinite. But his uniqueness consists in this that this age old quest and passionate devotion led him, not to a life of seclusion and retirement in the Himalayas but to service of this fellowmen.

India had always taught that the Deity was not some remote abstract entity but was the very soul and life-principle of the universe. He was the unity that ran through all creation like a string through pearls, and sustained it.

The direct result of this belief was for Gandhiji to seek his salvation only in and through the salvation of his fellowmen. He who would find God must find Him in identifying himself with his fellows. The individual and society are one. In serving society, therefore, he finds himself.

Another result of this belief was his application of religion and morality to social life. People generally regard religion as a personal matter, and morality as something which should govern the relation of one individual to another. But since for Gandhiji the line of demarcation between the individual and society ceased to exist, religion and morality which were ordinarily applied only to individual conduct, he applied also in the social, economic and political spheres.

Basis of Philosophy

Still another result of Gandhiji's belief in the essential unity of all beings was that the only right prin-

der whatever assistance they could by way of relief.

Colombo is still inaccessible by road and rail from the east and north. The train service from Colombo in these directions has been suspended and the starting point is now Ragama from where a day train is being run to Kankasanturai with connections to Talaimannar, Trincomalie and Batticaloa. Night trains have been cancelled. The flood is subsiding and it is thought that within a day or two it will be possible to go from Colombo to Ragama by road. We earnestly appeal to all philanthropic people to contribute liberally food, clothing and money for relief. Rev. C. E. V. Nathanielsz of Turret Road, Colombo will be the proper person to whom contributions may be sent.

ciple of conduct for man was non-violence or love. Whatever unites man with his fellows partakes of the nature of Reality. Non-violence or love does this. Therefore, it is to be adopted.

With non-violence as the basis his whole philosophy of action follows step by step. Non-violence demands not only that the individual may not commit physical violence against another, but that every form of social injustice and inequality must cease, and individuals be given full and equal scope for self-development. If the social system makes distinctions between man and man, gives opportunities of knowledge, wealth and spiritual development to some but denies them to others, then such a social system must go. For are not all men embodiments of the one Brahman? Touchable or untouchable, Hindu or Muslim, are one before God. So they must be one for man.

Or take economic life. Judged by the standard of non-violence, any system which involves more than the minimum force and compulsion is wrong. Large-scale production, whether under Capitalism or under Socialism, is, therefore, unacceptable. For when it is carried on a national or global scale, as it tends to be, it becomes centralised and has to be managed by experts, the bulk of the people becoming merely servants carrying out orders issued to them by those at the top. This necessitates violence, the individual being forced to conform to orders issued from the centre, whether he wishes it or not. Non-violence, on the other hand, involves giving full scope to the individual to plan and direct his work as best he may, provided he does not thereby do injury to his neighbour. The less control over him and interference from the State or from a powerful managerial group, the better. This is possible only under a decentralised economy, where individuals manage their own work and are limited only by the needs of self-sufficient and self-governing village groups.

Gandhiji's passion for liberty and distrust of all state control over the individual is rooted in his non-violence. Nothing can injure a man so much as depriving him of his liberty; for without free will there can be no moral or spiritual growth and development. Liberty, in the political sphere, means self-government. So he organised a movement for liberating his country from foreign rule. For this, however, he could not resort to violence as other revolutionaries had done, as non-violence was the basis of his philosophy. Besides he believed that means and end were organic. So if he wanted to establish non-violence, he felt he could not do it by violence, any more than he could hope to make water cold by heating it.

But mere political freedom does not mean much to the masses. What they want are food, clothes, shelter, health education and opportunities for self-development. They are held in bondage by poverty, disease, ignorance, drink and other evil habits. They cannot be liberated till these obstacles to their self-development are removed. Hence Gandhiji's movement for Khadi and other village industries, medical aid, basic education, temperance, and such like. All these activities of his are offshoots of his philosophy of non-violence, which, stated positively, aims at liberating the powers of the individual to the fullest, so that he may grow and develop to the maximum.

THE JAFFNA HINDU COLLEGE

The Prize-giving function at the Jaffna Hindu College fixed for 23-8-47 (tomorrow) has been cancelled as the Hon. Mr. Justice Nagalingham and Mr. V. V. Giri are unable to come from Colombo owing to the floods.

PCST & TELECOMMUNICATIONS DEPARTMENTS

Examination For Recruitment of Clerks And Post & Telegraph Learners

A competitive examination for recruitment to the Postal Clerical Service and of Post and Telegraph Learners will be held by the Director of Education on October 26, 1947.

2. (i) Candidates must be Ceylonese. They should be between 17 and 22 years of age on September 1, 1947, and should have previously passed at least—

- The Cambridge Senior or the London Matriculation, or the Ceylon Senior School Certificate (English) Examination; or
- The Final Examination for the Commercial Certificate of the Ceylon Technical College; or
- The Cambridge Junior or the Junior School Certificate (English) Examination of the Education Department, Ceylon, or the Junior School Certificate (English) Examination held by a School approved by the Education Department for the Senior School Certificate (English) Examination, together with either (i) the Higher Commercial Certificate Examination (either section) of the London Chamber of Commerce or (ii) the Commercial Certificate Examination (either section) of the London Chamber of Commerce.

(ii) Persons who have been full-time serving members of a unit of the fighting forces of the Auxiliary Fire, Air Raid Precautions or Civil Defence Services (excluding those who had left those Services of their own accord) for any length of time during the period 3.9.1939 to 15.8.1945, will also be eligible to sit for this examination provided they have passed at least any one of the examinations referred to at c above.

(iii) In computing age for the purpose of the age limit prescribed in paragraph 2 (i) of this notice, candidates referred to in paragraph 2 (ii) will be allowed to deduct the period of mobilized service or temporary service in the Civil Defence organisation from their ages, if necessary.

3 For entry forms and syllabuses apply to the Postmaster-General before September 2, 1947, stating date of birth and educational qualifications. Candidates referred to in paragraph 2 (ii) should, in addition, furnish the period of mobilized service or temporary service in the Civil Defence organisation.

4. Completed entry forms together with all original certificates, marked "Examination for Recruitment of Clerks and Post and Telegraph Learners" on the top left hand corner of the envelop, should be sent to reach the Postmaster-General not later than 2 p m on September 9, 1947.

5. For further particulars see notice appearing in Gazette of August 22 1947.

J. P. Appleby
Postmaster General

Postmaster General's Office,
Colombo, August 15, 1947.

(G. 85. 22-8-47.)

Letters to the Editor

TAMILS AND THEIR FUTURE

Sir,

May I commend for your most earnest consideration the timely advice given by such venerable leaders like Mr. C. Cumaraswamy, Dr. S. Subramaniam, and Mr. S. Shivapadasundaram. It has been so cheering to hear their call to sanity at the moment we needed it most. I venture to add a few words of mine to you of the younger generation in whose midst I have been working for over two decades now. On you depends the destiny of the Tamils as on the youth of Lanka as a whole the destiny of our dear motherland. I would like to make it clear that I am not a member of any political party; my appeal is actuated solely by love of my people.

When in November, 1944, I pointed out in a letter to the daily press the danger of a communal organisation for the Tamils I did receive a few messages of approval, I know that what I say now will find an echo in many more hearts than then. I am especially concerned however with pleading with those hitherto unconverted. My thesis is that the very existence of the Tamil Congress imperils the future of the Ceylon Tamils. That some of its leaders are clever men or even sincere does not justify the movement, any more than the existence of certain communal politicians among the Sinhalese and Muslims justifies it.

Let me remind you that ever since political swakening began in this country Tamil leaders have been in the forefront of the movement for freedom. Even twenty years ago I breathed a freer air; I felt it was worth while living in Ceylon particularly in Jaffna. For then we were moved by a longing for freedom a passion for social reform and a deep interest in a cultural revival. Where is all that ardour that held us in thrall not so long ago. Now, does the agony of Indonesia move us or the independence of India enthuse us or, tragic enough, do we feel the throb of our own coming freedom? Our fathers dreamed of the day of freedom; the imminence of that day has become a nightmare to us. The youth of Jaffna was once the Island's pride, now our case is truly pathological. Almost every man is a careerist; every other has a grievance, well-founded or ill-founded; in either case his obsession ill-serves his country. He would cut his nose to spite his face. Taking all in all, we have lost our share in the leadership of the country at least in the political sphere.

How has all this happened? It is easy enough to palm it on others. But, if you would really think about it, the sources of weakness of a community are within, not without. Tamil leadership was accepted in the past because of its moral quality and its national outlook; in other fields than the political it is still accepted and for the same reasons. In the political field we have lost ground because the men who became Tamil leaders were only Tamil leaders; Tamils were persuaded not to accept the leadership of men with a more national outlook. In fact with one or two good exceptions, the leadership of Tamil Congress consists of men with little service to their credit in other nation-building activities

either for the Tamils or for the country; they just rode to power on the tide of passion; they fomented. Once there, instead of reviving the ideals which have made us what we are, they quenched the old fire by a mass of memoranda and mob oratory, schemes, slogans and shibboleths. Mark the irony, the sons of those who led the struggle for freedom were, up to the hour of the acceptance of the Soulbury Constitution, found encamped with those who were opposed to freedom for Ceylon! There are no doubt other factors, but our present sad plight is primarily due to the misleadership supplied by the body that has arrogated to itself the name of the Tamil Congress.

Let us look for a moment at the realities of the situation. The Ceylon Tamils form 12% of the population of Ceylon while the Sinhalese form 70%. Very little of the wealth of the soil or sub-soil belongs to the former. As it is 2½ lakhs out of the 8 lakhs of Ceylon Tamils live and work outside the two provinces which are predominantly Tamil. The greater number of the earning members of the middle class have likewise to work outside these provinces. With Malaya no longer open, the need for us to find our living everywhere in Ceylon will increase. No formula will assure us these opportunities, but the good-will of all communities. At a higher level, it is necessary that we should have a share of the ministerial posts. That again cannot come by rigid formulas but by conventions set up on a friendly basis. A time honoured example is the Swiss practice of not confining ministries to one language group, or one religion or one canton. An example of today is the new Nehru Cabinet. Granted the cabinet system, the team has to be chosen from amongst those who will work together and work with their leader.

It will be desirable we realise that we are living at a critical moment in our history and a mistaken decision now may mean for us and for generations to come all the difference between a historic role for the Tamils and a tragic fate. Asia, led by India, is on the march and Ceylon too is getting caught in this advance. Freedom will lead to a creative life. Soon we will be called upon to make epoch making decisions, make a new constitution, evolve a National Flag, decide our foreign policy, define our attitude to India, plan our economy, reconstruct our education, open new fronts in the fight against ill-health, ignorance and poverty, pattern a social order and in fact choose a new way of life. Is this the moment for those who were once in the vanguard of the freedom movement to step out of the ranks and sulk in the tents? Is this the moment for us to sit out in the cold and blame our fate? If we do, we may slow down the pace of the advance, but also forego the right to influence its direction. If we adopt the defeatist attitude of the Tamil Congress and form a racial block, we invite the formation of the racial blocks and lose our own cause. If on the other hand, we rejoin the rest and take a national attitude we just take our rightful place in the national life. No one need give it to us; it is

Our Problem Today
Economical not Political

(By A Student of Economics)

(Continued from a previous issue.)

Unemployment:

UNEMPLOYMENT is so rampant in the country. No one is worried about this state of affairs! You read in the papers about thefts in trains of money and food stuffs. Owing to demilitarisation, labourers as well as many young men and women who were employed in emergency departments and demobilised military personnel are today in search of civil employments. Some are successful, some are not. They were the bread winners of many poor families in Ceylon. If one observes the hundreds of educated and uneducated youngmen who swarm the Employment Bureau in Colombo to register their names for suitable billets, one cannot but be impressed that the unemployment is acute in this country in post war days. This is a problem everywhere in the world. The other day you would have seen or read in the papers hundreds of studious young men volunteering to serve in the Ceylon Labour Pioneer Corps for service in Malaya in a far off country for handsome pay and other conditions of service. If they find jobs here why should they go to Malaya? No one can be blamed for this economic state, but it could be solved by new approaches to those acute problems. Moreover, the Malays have opposed this idea of employing Ceylonese. Whether the opposition holds

water or not, the economic state of Malaya in post war days cannot be ignored.

The only solution to unemployment in this country is to start new factories and encourage Industrial development. The many Post war reconstruction schemes which were planned, if given effect to early will solve the unemployment problem to some extent. The new cement factory at Kankasanturai, if operated to supply the entire Ceylon demand of cement will give employment to many skilled and unskilled workmen of Northern Province. We should be grateful to the sponsors of these schemes; similarly other new factories in other parts of Ceylon may relieve unemployment in a large scale.

On the question of unemployment, the state has to meet its obligation. The excessive unemployment is a consequence direct or indirect of the last war. During the actual fighting, there was less unemployment or no unemployment in any country; the very tramps from the streets were enlisted to the Army or taken into Industries controlling armaments etc. After the armistice there ought to be a trade boom which absorb the working population and most of the returned soldiers can get themselves employed. Whether it is a trade boom or depression remains to be seen.

(To be continued)

automatically ours. I have faith in Tamil youth and invite them to take that path of courageous and constructive statesmanship.

Yours etc,
Mount Lavinia, K. NESIAH.
14-8 47.

Sir,

The United National Party has not defined its policy—One gathers from its promises that it wants to be everything to everybody; on this footing, it cannot tolerate any other party to co-exist.

Mr. Mahadeva and his henchmen declare that should Jaffna return members of the All-Ceylon Tamil Congress to Parliament the Sinhalese would be "infuriated", and their hatred of the Tamils should result in the latter "being trampled under foot to lick the dust". A Correspondent presumably of the U. N. P., to an evening contemporary of the press directs the Tamils to contemplate the state of Germany and Japan; these once great powers which are "licking the dust" and he threatens Jaffna with a similar catastrophe if she would not return Mr. Mahadeva to our Parliament. Co-operation with the Sinhalese is according, to the toadies of the U. N. P., is no other than voting for Mr. Mahadeva and supporting the U. N. P.

The Soulbury Commission has given us a Parliament on the British model. The British prototype needs two parties to run the government. If there be no two parties viz: the government and the opposition, parliamentary government on the democratic lines will cease to function. The onus of it will be mis-government and tyranny.

If the elementary principle of the

British conception of good government be borne in mind, the Sinhalese should have no cause to get "infuriated" should Jaffna elect to send a nucleus-party representing the All Ceylon Tamil Congress in the hope of enlarging it later. The tiny party of today may prove the leaven of Ceylon and save her from being bartered away by self seeking "politicians" for use as a menace to the peace of the far East. The so-called Independence of Ceylon cannot be forged to be a weapon for the effacement of Tamils; nor are the Tamils so weak-kneed and chicken breasted as not to be able to use effective weapons which certainly are in their possession or among their resources.

The clear issue before the Jaffna voter is: 'Can I entrust my citizenship rights to the Cabal which brought the Island to near bankruptcy in the last 13 years of its administration by its ineptitude, squander mania, mismanagement of public affairs and oppressive executive acts under emergency regulations'. If the answer is in the negative (as undoubtedly it ought to be) the U. N. P. goes off with the chances of setting itself up as His Majesty's opposition and the other parties in the making could coalesce to form the government with a policy denoting the greatest common measure of aims and views of the other parties.

The Irish party of the Mother of Parliaments stood rock-firm and four square in the face of grim persecutions, insults and violence till it got what it wanted.

So also with unity firmness, and determination the Ceylon Tamils will face the present situation.

Yours etc,
R. C. P.

Jaffna,

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 8-8-47)

LXX

XVII. THE BRIHADARANYAKA UPANISHAD (Contd.)

Third Adhyayam

This chapter furnishes one of the most glaring instances quoted by the great oriental scholar Dr. George Thibaut to show that the Vedantam of the Upanishads is quite different from the "Vedantam" of the Sankara brand developed in later times. Says he in his introduction to his English translation of the Vedanta Sutrās as interpreted by Sankarar: "The eighth Brahmana (of the third Adhyaya of the Brihadaranyaka Up:) for instance, is said to convey the doctrine of the highest non-related Brahman, while the preceding Brahmanas had treated only of Isvara (lower Brahman) in his various aspects. But, as a matter of fact, Brahmana 8, after having, in section (sruti) 8, represented Brahman as destitute of all qualities, proceeds in the next section (sruti) to describe that very same Brahman as the ruler of the world, 'By the command of that Imperishable sun and moon stand apart, &c; a clear indication that the author of the Upanishad does not distinguish a higher and lower Brahman in Sankara's sense.—The preceding Brahmanas (the seventh section) treats of the Antaryamin, i. e. Brahman viewed as the internal ruler of everything. This according to Sankara, is the lower four of Brahman called Isvara; but we observe that the Antaryamin as well as the so-called highest Brahman described in section (Brahmana) 8 is, at the termination of the two sections, characterised by means of the very same terms (III 7-23: Unseen but seeing, unheard but hearing, &c. There is no other seer but he, there is no other hearer but he, &c; and III-8-11: That Brahman is unseen but seeing, unheard but hearing, &c. There is nothing that sees but it, nothing that hears but it, &c).—Nothing can be clearer than that all these sections aim at describing one and the same Being, and know nothing of the distinctions" between two kinds of Brahman.

Practically the whole of this chapter is in the form of questions and answers, the questioners being various brahmins, &c, and the replies are by the Rishi Yajnavalkyar. The famous Janakan king of the Videhas, who performed a great sacrifice at which many brahmins from the Kuru and Panchala countries were present, set the ball rolling by assembling a thousand cows in front of the sacrificial hall with a large quantity of gold tied to the horns of every one of them and announcing that the wisest person among the assembled guests could take them. The brahmins were diffident, but Yajnavalkyar boldly told a disciple of his to drive the animals home. The brahmins got angry at this and put the Rishi to the test by questioning him on various questions connected with religion and philosophy. The first section of the chapter concludes with the silencing of Asvalar, one of the principal officiating priests, who put questions connected with the sacrifice and Mantras chanted therein.

Sections II and III contain questions by two other priests and deal with the senses and sensations, &c, and with the goal of the Asvamedha sacrifice, respectively. Sections IV and V shew how two more brahmins that questioned the Rishi regarding Brahman (God), who is a mere witness and present within every (being), were silenced. Yajnavalkyar explained that God was the (Inner) Atman (dwelling) within the questioners themselves, who breathe with their breath, &c, (in other words, the motive power behind all their actions) and is free from hunger, thirst, passion, old age and death. One should abandon all desires, whether it be for sons or wealth or the worlds (the பொருளை மாநகரப் புகழையு நாடிடேன், I shall seek neither wealth nor wives nor land, of Thayumanavar). He should be learned and yet innocent like a child and become a Muni (silent Yogi). Transcending silence and non-silence, he becomes a God-knower ultimately.

In the next section, the questioner is a lady, Gargi daughter of Vasakna. The earth, water, air, sky, the worlds of the Gandharvas... and of Brajapati and finally of Brahman are mentioned one after another as depending each on the following one, and when Gargi asked on what the world of Brahman was dependent, Yajnavalkyar warned and admonished her not to ask an improper question lest she lose her head, the idea being that this last is something beyond the reach of words and thought and was attainable only by actual realization through Divine Grace.

The next Brahmanam, section VII, is very important. The questioner here is Uddal ka Aruni of the Gautama clan, who figures prominently in several Upanishads. We meet with him for the first time in the Chandogya Upanishad as being unable to answer certain questions put to his son Svetaketu by the Panchala king Pravahanan. Later in the same Upanishad we find him instructing Svetaketu and initiating him into the mysteries of the Sohambhavana form of Upasana (Tat Twam Asi). He seems to be the father of Nachiketas too, the youth who overcame death and became Yama's disciple, as narrated in the Katha Upanishad. Or it may be that all these are different personages but all scions of the one Gautama clan. In the course of his replies to this questioner of the Gautama Gotram, Yajnavalkyar says:

(To be Continued)

Plaintiffs' Evidence Accepted

Judgement in Grand Bazaar Case

The case in which Mrs. C. S. K. Thiyalanmai, Mrs. C. S. A. Kamalatuba Ammal and Mr. C. S. K. Namasivayam Cbettiar of Grand Bazaar, Jaffna sued Mr. S. Kathiravelu of Messrs. Kathiravel Ltd. of Vannarponnai for the recovery of Rs. 5200 was concluded on Tuesday last at the District Court, Jaffna and judgment was entered in favour of the plaintiffs.

The defendant in his answer averred that the plaintiffs engaged him as an agent on a commission basis and that the note sued upon was executed as an acknowledgement of the amount paid as advance commission and prayed for a dismissal of the action and claimed in reconvention a sum of Rs. 2300/-

Accepting the plaintiffs' evidence the District Judge, Mr. R. R. Selvadurai entered judgement for them for a sum of Rs. 5200 with interest at the rate of 6 per cent per annum from 21-4-45 less Rs. 200 paid as interest on 21-4-45 up to date of action and further interest as prayed for and costs of suit.

The learned judge in the course of his judgement stated.

"The defendant's case is that he introduced business to the plaintiff firm at the request of the 2nd and 3rd plaintiffs and in their promise to pay him Rs. 25/- as Commission for every Rs. 100/- worth of goods sold through the defendant. There is no documentary evidence to prove the alleged agreement. The 3rd plaintiff vehemently denies the existence of any such agreement. The defendant has not produced any account books to show the volume of business introduced by him. In cross-examination the defendant says that the plaintiffs firm owes him over Rs. 10,000/- or Rs. 12,000/-. The position taken up by him in his answer is that a sum of Rs. 7500/- is due to him from the plaintiffs I am unable to place any reliance on his oral evidence.

"The plaintiffs' case is that the sum of Rs. 5200/- was paid to the defendant as a loan and not as advance commission. It is admitted by the defendant that the promissory note dated 21-4-1945 for Rs. 5200/- (P5 was written out by him. His defence that he is entitled to a sum of Rs. 7500/- as commission and that there is a sum of Rs 2300/- due to him from the plaintiffs is untenable. It would appear that on the same date the defendant gave a cheque in favour of the plaintiffs' firm for Rs. 5200/- though the cheque was

TENDER NOTICE.

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, August 26, 1947 for the necessary improvements to Ravalai Vainnathiyar Vaikkal in Kaithady Navatkuli, N. P. Tenders should be made on forms obtainable on application from the Kacheheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, 23 August, 1947, only on production of receipt for Rs. deposited for each form at the Jaffna Kacheheri.

M. SRIKHANTA,
for Government Agent, N.P.
Jaffna, August 9, 1947.
(G. 86. 22-8-47)

TENDER NOTICE

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, August 26, 1947 for strengthening and raising the bund of Mulai Kulam in Pooneryn N. P. Tenders should be made on forms obtainable on application from the Kacheheri, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, August 25, 1947, only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kacheheri.

M. SRIKHANTA,
for Government Agent, N. P.
Jaffna, August 9, 1947.
(G. 83. 22-8-47)

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SIVASITHAMPARAM.
(Mis. 118. 22 & 26.)

dated 31-5-45 (P3.) That the defendant was paid Rs. 5200/- on 21-4-45 by cheque is shown in the ledger P1. The entry is signed by the defendant himself.

I have no hesitation in accepting the 3rd plaintiff's evidence when he says that he paid the defendant Rs. 5200/- on the promissory note sued upon in this case. It appears that the plaintiffs inadvertently failed to give credit in a sum of Rs. 200/- which was paid by the defendant as interest on 21-4-45. This is shown in P2. The defendant is thus entitled to get credit in Rs. 200/-. The 3rd plaintiff's evidence discloses that the failure to state in the marginal column of P5 the amount paid as interest was not due to any intention to evade the provisions of law."

Mr. S. Soorisankarum, Advocate instructed by Mr. C. R. Tambiah appeared for the plaintiffs. Mr. S. R. Kanaganayagam, Advocate with Mr. V. S. Somasundaram appeared for the defendant."

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A. CUMARASWAMY,
Principal.

J. H. C.
20-8-47.
(M. 119. 22-8-47)

Sidelights & Lightsides

By SQUINT EYE

Scandinavian Insurance Companies have decided at a Conference that atom bomb damage will not be subject to claims. Such damage will be considered as an "act of God" or "jora: m-jeur."

Very likely there will be none to make or hear claims after an "atombombing."

How easy is it to shove the blame on God when man is helpless. As long as things go on smoothly it is man's work, beyond that, God!

Passengers in a trans-continental aeroplane between Calcutta and Karachi, members of a discharged ship's crew, started a fight, and one of them had to be gagged and strapped to his seat by the plane crew till the man could be landed into the hands of the police. This raises new problems for aeroplane flyers. Imagine a bunch of tipsy passengers reeling from side to side and managing abrawl on your plane journey!

The Dutch "police action" in Indonesia smacked too much of the Japanese in the China incident of ten years ago, that Russian Gromyko was compelled to say that big wars are started from small incidents.

The ex-premier of Indonesia has been giving quite a headache to sub-editors the world over. See in how many different ways his name is spelt, SOETAN SJAHRIR is, I believe, the owner's way of spelling his name. Some call him Sultan Sharir, others Sharir, and so on. Of course other Indonesian names also have that 1 tick twist in spelling. Jogjakarta, according to the Dutch will be spelt Djogdjakoerta.

Har akiri - our old Japanese friend, was another frequently badly-spelt word. Harikari, Hirakiri and other variations often stuck in readers' throats. Happily we don't hear of them nowadays!

The report about the "missing cholera germs from Batavia's Bacteriological Research Institute" must have raised as many laughs as it caused as many worries to the Dutch. Are the germs still on the spree?

In the Rangoon round-up of the July 20th assassination, astrologers also figured as deponents. It was asserted that the planners of the crime consulted astrologers for favorite star combinations in which to start their crime.

Hites was reputed to have been consulting astrologers in his Kampf.

The numerous astrologers now offering in the public press to solve your many problems at so much per question, must beware now, lest some day some malicious going's work be traced to them!

Don't wonder that the ushering in of India's Independence on one minute past midnight of August 14th is an astrologer's advice also. The morning of August 15th has been considered inauspicious by astrologers, in that five warlike stars dominate that day! Of course, this astrology twist was given by sensation-hunting newspaper, and the news has been flashed round the world that India's new government is superstitious indeed! The fact is that midnight is the end of the old rule and beginning of the new.

Brazil is burning five million pounds of paper currency every

month to deflate the inflation.

Some years back it was this country which dumped shiploads of coffee beans into the sea to deflect low prices!

How mad can people in a mass behave! The kidnapping scare in Ceylon is an instance of people getting frenzied on fancies. Since years it used to be a periodical scare in India—This kidnapping of young children, for sacrificing to appease evil spirits. The last of such was during the war years, and suspected kidnapers were often cruelly and savagely done to death.

But this mass madness is not peculiar to India or Ceylon. Similar cries have been heard in Europe, Far East, America. All of which shows that there are more mad people in this world than sane!

Mahatma Gandhi said that India had to be divided owing to force of circumstances.

Really it was circumstances of force that compelled the division!

NOTICE

DEPARTMENT OF CIVIL DEFENCE THE DEFENCE MEDAL

His Majesty the King has been graciously pleased to approve the institution of a Defence Medal to be granted to individuals who have served whole-time or part-time, for not less than three years, in the Ceylon Civil Defence Organisation during the period 3rd September 1939 to 8th May 1945 in any of the categories named in paragraph 7 below. The qualifying service of 3 years need not necessarily be continuous but should be in one or more of the categories enumerated. Service in more than one category may be aggregated provided the periods of service were not concurrent. To be eligible for the award of the Defence Medal a member

- (a) must have been available for duty up to the standard required from time to time, the number of hours of duty in no case being less than 48 hours a month; and
- (b) must have performed such duty as and when required.

2. Persons who served in the Civil Defence Services throughout Ceylon in the eligible categories and who have the full 3 years qualifying service to their credit, should forward a claim on form DM-2 to the Civil Defence Commissioner, Union Place, Colombo, if they wish to be considered for the award of the Defence Medal. Copies of form DM-2 can be obtained from any Post Office in Ceylon from August 15, 1947 to September 30, 1947. Only one form will be issued to any one applicant. Applications not on the prescribed form will not be considered. In filling the application forms claimants should carefully follow the directions given on the form and furnish the required information in full.

3. A claim for the Defence Medal will be accepted only after verification of the particulars furnished by the applicant in respect of his qualifying service. It would, therefore, facilitate consideration of the application if claimants attach to the application any document in their possession in support of their service.

4. Applications for the award of the Defence Medal will be received

up to October 15, 1947. Those received after that date will not be considered.

5. The result of the claim will be notified to the claimant in due course. All claims which have been approved will be registered and the Defence Medal issued to the claimants after due notice in the Press. The question as to who should pay for the cost of the Medal is under consideration and if it is decided that the cost of the Medal should be paid for by the claimant, the amount payable will be indicated to him when the decision to award him the Medal is notified.

6. Person who were dismissed or discharged from the Civil Defence Organisation on account of misconduct or who left service in contravention of an order made by the Head of his Service are disqualified for the Defence Medal. Persons who are awarded the Defence Medal and are subsequently found guilty of misconduct may be required to forfeit the Medal:-

7. The following are the categories eligible for the award of the Defence Medal:-

Colombo (including the suburban areas of Kotte, Kolonnawa and Dehiwels Mount Lavinia) and the urban areas of Kandy, Galle, Jaffna and Trincomalee.

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Mobile Squad
Bomb Reconnaissance Parties
Incident Officers
Colombo Port Area A. R. P. Services

A. R. P. Services in Industry and Government Departments
Auxiliary Fire Services.

OTHER AREAS

A. R. P. Controllers
Deputy A. R. P. Controllers
Wardens Service
Casualty Service
Fire-fighting Service
Communications Service.

M. Vairamuttu,

for Civil Defence Commissioner.

Civil Defence Office,
Union Place, Colombo,
August 10, 1947.

(G 79: 19. & 22.)

The Father of Indian Renaissance

(Continued from page 1)

history of the world. The day is dawning when, with fruition of the processes of change which have commenced their operation already, a man's love for his fellow man will find more realistic expression than ever before, when man will cease to exploit his brother man in any manner whatever, when ignorance and poverty will be things of the past, when the materialistic obstacles to man's development will cease to be of less and less importance, when the present spirit of inordinate greed and cut-throat competition will cease to govern lives of men and nations, and when men will help one another more than ever before in speeding Godward.

That is our future. That is our destiny. That is our task. That is the task of India. The fulfilment of that great task has been commenced by Ramakrishna, the most glorious spiritual figure of this age. Man does not cease to be by the disintegration of his earthly form. Unseen by us the great Master must be continuing that great work. India will again be—what she deserves to be—the Queen of all nations—not by the exercise of physical force but by the force of sheer worth and merit and by the force of the love, affection, and devotion she will draw to herself from all over the world. It does not however mean that she will be a weakling when the forces of righteousness and progress suffer onslaughts at the hands of darkness, reaction and irreligion. She will be the natural leader, and under her leadership, humanity will fulfil itself. That is the glorious vision—the most glorious that could be dreamt of in the modern age that must go deep down into our beings and take possession of our minds, our bodies, our hearts and our whole beings until as the result of our ceaseless longing and action and acting under the invisible but sure and unerring leadership of Ramakrishna and Vivekananda we translate that dream into the most tangible reality possible. Under their leadership therefore let us devote ourselves to the great task and the great work that faces us today with all our strength and all our sincerity, so that the present transitional stage in the history of India and the world can be shortened as far as practicable, and man can in and outside India be enabled to reach undreamt of heights of material, moral and above all, spiritual development.

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Manipay
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(59, 116, 22)

The Frontier Tussle

(Continued from page 1)

campaign in Afghanistan, followed by an exchange of sharp diplomatic notes and backed by grim determination manfully to suffer all the consequences of championing an unpopular cause.

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