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JAFFNA, FRIDAY, DECEMBER 5, 1947.

No. 66.

MY MOTHER

"Appoint me your treasurer,
O Mother, I am not the one
who forgets the salt he has eaten,
All people loot the store house of
gems, how to endure the sight!
You have entrusted it to the
forgetful Bhola (Siva) the
Destroyer of demons.

He is easily satisfied and always
ready to give and yet to have
made him keep your treasure.

He has Half your body and still
you pay him so highly.

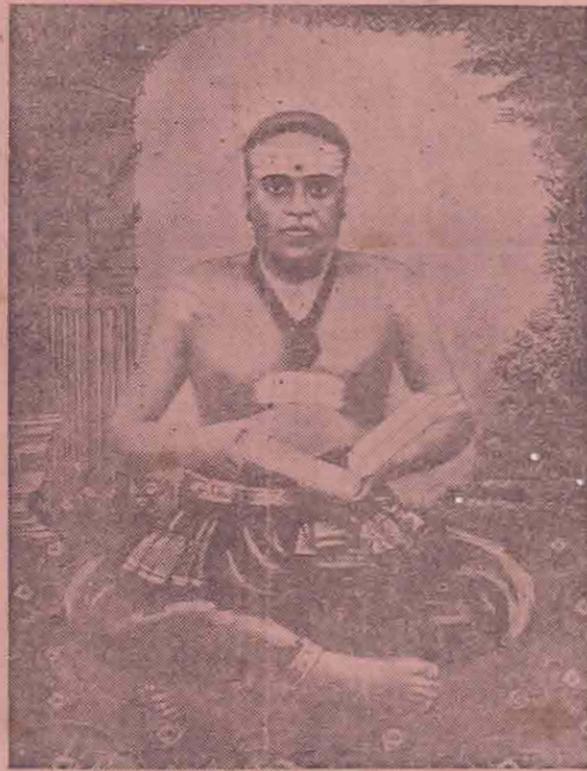
I am only a wageless servant with
claims on the dust of your feet.

If you be like your father I am lost:
but if you take my father's nature
I shall soon reach you."

—Ram Prasad.

Melting in Love will I cry
and lordly sing
Even my bones to melt,
will I pray night and day
My ornament of Gold,
My God and My Lord
Him will I prepare,
eat and masticate.

—Tirumantra of Tirumular.



Sri La Sri Arumuga Navalar

Born: 18th Dec. 1822.

Attained Siva Patham: Nov. 1879.

THE YEARNING

As the child for the mother's
bosom yearns
The lover forlorn for the beloved;
As the dreary Night for the
raptured Dawn,
For fragrant odours breaths the
morning breeze:

As chequered rills for the river;
rivers

For the Ocean; and the
tumultuous Sea

Wails ever for a moment's
brooding calm;

As the lurid sky longs for
lightning streaks,

Withering green for heaven's
cooling showers,
Or the rifted lute for its wonted
notes;

As captured wings for boundless
azure free,
The vagrant for his ramble's
last repose:

So too with like repining fervour
now

My soul in tribulation yearns for
Peace.

—V. Dhurandhar.

SALUTATION

Thy greatness is beyond the reach of mind and speech. Who can fittingly praise that which even the Vedas describe with trepidation, by the method of 'Not this'? How many qualities does that possess and by whom can it be perceived? Yet towards the form taken later, whose mind and speech do not turn?

Different are the paths of realization enjoined by the three Vedas, and Agamas, and the Vaishnava Shastras. Persons following different paths—straight or crooked—according as they consider that this or that one is proper, owing to the difference in their temperaments, reach Thee alone, just as all rivers reach the ocean.

O Lover of solitude, my salutation to Thee, who art very near and also far, far away! O Destroyer of the god of love, my salutation to Thee, who art the minutest as also the largest! O Three-eyed one, my salutation to Thee, who art the oldest and also the youngest. I offer my salutation to Thee, who art all and who transcendest all.

The Great Paths

To Salvation and Bliss

(By ROMAIN ROLLAND)

THE term Yoga has been compromised in the West by the many charlatans and gull-catchers who have degraded its use. These spiritual methods, based on psycho-physiological genius experimenting for centuries past, assure to those who have assimilated them a spiritual mastery, which is inevitably and openly manifested in a mighty power of action—(a sane and complete soul is the lever of Archimedes; find its fulcrum and it will raise the world). Hence the interested pragmatism of thousands of dupes has rushed to seize upon these real or faked methods with a gross spiritualism differing but little from a commercial transaction; with them faith is the medium of exchange whereby they may acquire the goods of this world: money, power, health, beauty, virility.... (One has only to open the papers to see the claims of debased doctors, and spurious fakirs.) There is no Hindu of sincere faith who does not feel an equal disgust for such base exploitation; and not one of them has expressed it more forcibly than Vivekananda. In the eyes of all disinterested believers, it is the sign of a fallen soul to put to base uses the way which has been proved to be the way of liberation, and to turn the Appeal of the Eternal Soul and the way of its attainment into a means for the pursuit of the worst desires of the flesh, pride and lust for power.

The real Vedantic Yogas, such as Vivekananda has described them in his treatises, are a spiritual discipline, such as our Western philosophers have sought for in their 'Discourse of Method,' for the purpose of travelling along the straight way leading to truth. And this straight way, as in the West, is the way of experiment and reason.

But the chief differences are that in the first place, for the Eastern philosopher, the spirit is not limited to the intelligence; and that in the second place, thought is action, and only action can make thought of any value. The Indian whom the average European always considers a blind believer in comparison to himself carries in his faith demands as sceptical as those of St. Thomas the Apostle: he must touch: abstract proof is not enough; and he is right to tax the Westerner who contents himself with such abstract proof as a visionary.... "If God exists it must be possible to reach Him.... Religion is neither word nor doctrine. It is realisation. It is not hearing and accepting. It is being and becoming. It begins with the exercise of the faculty of religious realisation".

The search for "truth" is combined with the search for "freedom". The two terms are really identical;—for the Westerner there are two distinct words: speculation and action, pure reason and practical reason—(and we are well aware of the trench with its barbed wire fortifications that Germany, the most philosophic of European peoples, has dug between them); but for the Indian they are one and the same world: knowledge implies power and will to action,



Swami Vivekananda.

"Who knows, is." Hence "true knowledge is salvation."

But before true knowledge can be efficacious—otherwise there is always the danger that it might degenerate into a mere exercise of dialectics—it must be prepared to influence mankind in general, divided as it is into three great types: the Active, the Emotional, and the Reflective. True science has accordingly taken the three forms of Work, Love and Knowledge—Karma, Bhakti and Jnana, and the Propylaeum, the motive Force of all three is the science of inner forces, consciously controlled and mastered: the science of Raja Yoga.

Hindu belief as explained by Count Keyserling, who is in aristocratic agreement with it, is that Work (Karma Yoga) is "the lowest" of the three ways. But I do not believe that there was a "high road" and a "low road" for the boundless heart of Ramakrishna. Everything that led to God was of God. And I am certain that to Vivekananda, the passionate brother of the humble and the poor, the way trodden by their naked feet was holy:

"Fools alone say that work and philosophy are different, not the learned.... Each one of our Yogas—the Yogas of work, of wisdom and of devotion, are all capable of serving as direct and independent means for the attainment of Moksha (freedom, salvation)."

And how admirably independent are these great religious minds of India, how far removed from the caste-pride of our learned men and believers in the West! Vivekananda, aristocrat, savant and prophet, does not hesitate to write:

"Although a man has not attained a single system of philosophy, although he does not believe in any God and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to the state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge"—to know *Nivritti*, entire self-abnegation.

Here Hindu wisdom and the pure Gospel of Galilee without the slightest effort find common ground in the kinship existing between all great souls.

DHARMA

'Fathers and mothers and wives and children, the soul has had again and again in thousands of births. Such relations it is having now, and will have in the future.

'Manifold objects of joy as well as fear agitate the mind of the deluded person, but not the man of wisdom.

'With uplifted voice, I cry aloud—From Dharma flows the acquisition of wealth and the fulfilment of desires (Kama). Why don't men follow Dharma? But mine is a cry in the wilderness.

'Never, never should one give up Dharma through desire for enjoyment, or through greed, or fear, not even if one's life is threatened thereby. For Dharma is eternal; pleasure and pain are fleeting; the Jiva (soul) is eternal the conditions of its existence are transient.' —Vysa.

U. S. Population

The United States population reached the all time high record of 144,708,000 on October 1st. This is again of 13,000,000 over the 1940 figure. The 1930 population was 122,775,000.

The first Annual General Meeting of the Ceylon Government Pensioners' Welfare Association will be held at the Sri Padana Society Hall Trincomalee Street Kandy at 2 p. m. on Saturday the 20th December 1947.

Poets Laureate For Madras

Govt. Plan To Encourage Local Languages

The Government of Madras have decided to institute Poet Laureateships for South Indian languages, Tamil, Telugu, Malayalam and Kanarese and a State Vidwanship in Sanskrit.

These awards which will carry an annual honorarium of Rs. 1,000 each for five years, will be made to the best poet selected for each of the four languages and to the best scholar in Sanskrit.

To encourage literary talent and the development and promotion of literature in Tamil, Telugu, Malayalam and Kanarese, the Government of Madras have decided to award prizes to the best writers in these languages every year on select subjects.

Six subjects will be chosen for the purpose from among the following: Prose works on art travel and geography, poems and songs; short story, novel and drama, research work in language, history or old classics, physics and chemistry, natural science and agriculture, history, economics, politics and sociology, mathematics, astronomy and engineering, children's literature, educational methods, philosophy and psychology, medicine and surgery.

Navalar — A Tribute

Why He Is Considered Great

By S. Jayaveerasingham B. A. (Hons.)

JAFFNA has produced great men from time to time. At one time the Atyachakravarties of Jaffna held sway over the whole island. One of these kings is reputed to have conversed with the Moorish traveller Ibn Battuta in Persian. A king named Arasakesari who ruled in the sixteenth century is said to have written a translation of the Raguvamsa. There have been a number of poets in Jaffna. Even today the Tamil spoken in Jaffna is said to be pure and free from foreign admixture. In this peninsula of Jaffna was born the Great Navalar in the early part of the nineteenth century.

Arumuga Navalar was a great scholar, religious and social reformer—in short, a great soul. His life is indeed worthy of study and emulation. His services to the Tamils of Jaffna can be compared to the services of the Buddhist priest, Saranankara of Wetuvita who in the eighteenth century led the movement for religious and literary revival amongst the Sinhalese in South Ceylon.

Hindus have four well-defined 'stages' of life—brahmacharya, grihastha, vanaprastha and sannyasa. The Great Navalar lived and died a brahmacharin. The popular meaning of this word is student celibacy, but there is a better and more correct rendering of the term. A brahmacharin is one who treads the path of God or leads a life of purity. The Great Navalar led this life of austere purity to render yeoman services to the Saiva

religion, his mother-tongue, his fellow men and to the land of his birth.

Why is Navalar considered Great? He wrote many books; he published some books; he established a printing press in South India; he started two schools—one at Vannarponnai and the other at Chidambaram. By his lectures and discourses and by his tearless denunciation of wrong men and methods he stemmed the tide of proselytisation in Jaffna. He is spoken of as a pioneer writer of modern Tamil prose. Writings in verse will not reach the masses as quickly as prose works and therefore Navalar would have earned recognition as a great literary figure even if he had not effected any noteworthy reform in the field of religion.

Before posterity calls a man 'Great' people should pause to consider whether that man's work has borne any useful fruit and whether his work has stood the 'Test of Time'. Navalar's work bore useful fruits even during his life-time. The work he started has been taken up by religious bodies like the Saiva Paripalana Sabha and the Hindu Board of Education. After him have come scholars who have contributed their share towards the promotion of the Saiva religion and the development of the Tamil Language. Navalar deserves to be called 'Great' because he gave us a lead in the right direction when there was a paucity of leaders.

The Scholar, Patriot and Saint

What Navalar did to Saivism

HIS DISTINCTIVE POSITION

(By C. Nagaraja B. A.)

SRI-LA-SRI Arumuga Navalar, Scholar, patriot and Saint is easily the best Saivite of the last century both in India and Ceylon. To him we owe the re-awakening of the Saivites in both these lands. It is but right that we should help the Saivites of today remember him at least once a year.

India and Ceylon under the continuous over-lordship of the Western master, were fast, regrettably becoming Western, in all aspects of their lives, when, luckily, great souls came in, intercepted the wrong course, gave them a start in their own habitat and invested them with an outlook both natural and spiritual. This foundation for a simpler, self-determining and natural life was laid up in India by Sri Rama—Krishna and his more well-known disciple Swami Vivekananda and down here by Sri-la-Sri Arumuga Navalar (the champion reformer of the Hindus)

This great man lived the life of a Bramacharin till his death. He spurned all the glamour of big jobs under government or that of wealth acquired by other means only to equip himself directly to the task that was ahead of him. He had disciplined himself under the best men then were in Jaffna, and in the best traditions of the holy mutts in India notably under that of Thiruvavaduthurai, before he laid his hand on his work. He had ample scholarship both in Sanskrit and Tamil, a great gift of eloquence, a single minded unflinching and sincere enthusiasm for his cause and above all God's Grace to back him up in difficult circumstances.

He lifted the people from the slough of despondence and ignorance to hope and confidence. He raised the forsaken Tamil to the rank of the royal language by accurately printing Tamil old works and even enriched her by introducing direct and telling prose.

He converted the Saiva religion that was confined to private enterprise and puranic lore, into a vital and integral part of the people's life. He traced out the hitherto meaningless ceremonies and rituals to the holy, firm bed-rock of Saiva Agamas and made them intelligible and meaningful. He thus vindicated the essential and indispensable connection of the Saiva-Sithantha (Agamic) life with the knowledge and the authority of Saiva-Agamas. In fact he always and very clearly maintained along with the Samaya-Kuravars and Santhana-Kuravars, that the sole authority for Saiva life are Vedhas and Agamas and more particularly the latter and that both these are directly from God himself. He also maintained that no other is equally authoritative without them and this distinctive position of his perhaps entitled him for all the respect he commanded—May his life of devotion and service inspire us all.

FAITH

What is that dynamic force and mainspring of human life? It is faith—faith in God, faith in the right, faith in others, faith in ourselves. Faith is the secret of real strength. Faith begets enthusiasm, faith compels courage, faith gives power to endure, faith turns defeat into victory. Men can rob the rich, defeat the strong, and fool the wise; but faith is invincible.

Faith, like thinking or memory or conscience, is a part of every human heritage. Children always believe; only when deceived do they begin to doubt. By faith we do not mean deep theological problems, but simple believing and trusting. Not that this faith belittles doctrine, but it translates doctrine into experience.

Faith is one of those basic factors in life that is to be experienced rather than explained. Faith is not theory. Faith is not feeling. Faith is a full surrender of one's life to God. It is taking the Lord at His word. Some people say that they cannot believe, when they mean that they cannot understand. But we believe hundreds of things we do not understand. The root of faith is not knowledge, but love. All who love God will have faith in God. Faith, too, is largely a matter of choice. God's truth is so clear that all who will to believe can believe.

Faith in God, in eternity, in the unseen, in a divine revelation, and in the guidance of Providence is the supreme need of young and old at this time. Without that faith mankind is wrecked, and without that individual trust no one today can survive. We are living in a tornado of violence. This upheaval of barbarism has come because men have drifted away from a living, personal faith.

Lewis Harrison Christian.

ONLY ONE

Mind is the name of a change, body the name of another change—all these changes compose our universe. Time, space, causation are like the glass through which the Absolute is seen, and when it is seen, it appears as the universe. From this we understand that the Absolute is beyond time space-causation, and hence they do not exist in It. The idea of time cannot be there, seeing that there is no mind, no thought. The idea of space cannot be there, seeing that there is no external change. What you call motion and causation cannot exist where there is only one.

—SWAMI VIVEKANANDA.

"The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India"

DR. G. U. POPE.

BE A SOLDIER

Be a soldier of truth
And fight against false hood
Hold aloft the banner of light
And conquer darkness
Be fixed in Peace immortal
And act without fear of death
Your being is Truth, Light and Peace.
—SWAMI RAMDAS.

TRUE FREEDOM

Is true freedom but break
Fetters for our own dear sake
And with leathern hearts forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers bear
And with heart and hand to be
Earnest to make others free!

CONQUER

"We must go out, we must conquer. The only condition of national life, of awakened and vigorous national life is the conquest of the world by Hindu thought. This is the dream of my life and I wish that each one of you who hear me today will have the same dream in your life and stop not till you have realised the dream."

SWAMI VIVEKANANDA.

IDEAL OF HUMANITY

In this realm of passions, men see injustice in the actions of others because seeing only immediate appearances, they regard every act as standing by itself undetached from cause and consequence.

Universal Brotherhood is the supreme ideal of Humanity, and towards that Ideal the world is slowly but surely moving.

JAMES ALLEN.

Navalar's Charities

An Appeal to the Saivites

(By C. V. Jambulingham Pillai, Mylapore)

IN 1903 when I was a student of the 5th Form in a Roman Catholic Mission School, I had the pleasure of coming across Navalar's Saiva Vinavidai Book II. After going through it, I found myself to be entirely changed and in a new atmosphere altogether. The book roused my religious instinct and created in me a real love for Saivism and Tamil Culture. My zeal for Saivism was unbounded and it grew stronger day after day. Thereby, I have the honour to call myself at the present day an ardent follower of Saivism in the true sense of the term. As Navalar's book thus led me in the right path from which I have not swerved an inch, I consider him as my preceptor (or சாஸ்திர) and worship him as such in my daily Puja.

As Navalar's greatness in the field of Tamil and Saivism has already been well-established, there is no use repeating what has been said of him all the last 68 long years. It will therefore be sufficient to confine myself to the one aspect of cherishing his memory. We will be doing him real homage if we really follow his footsteps and tread on the line chalked out by him. It may, however, be remembered that what he had been able to achieve single handed during three decades of his life we have not been able to do all these 68 years after his death. Many Navalars and Pundits began to imitate our Navalar but without success. Their failure is due to the fact that they were selfish besides being unmethodical in their ways and manners.

It is a matter for deep regret

that the management of Navalar's charities at Chidambaram and Madras should have fallen into evil hands with the result that his working of the School and Press came to a stand-still for some years. After strenuous and continued efforts on the part of Mudaliar G. Subramaniam of Pulo-ly it was recently rescued from the clutches of the Evil-monger who played havoc with the charities. It will of course take sometime to restore them to a proper working order. Credit is due to Mudaliar G. Subramaniam for his indefatigable labours in this respect.

As the name of the Navalar School at Chidambaram goes to show, (Saiva Prakasa Vidyasalai) it is solely intended for teaching Saiva texts for youngsters. But for several years past the school had been functioning otherwise; it had been working like any other ordinary School. As this direction is entirely opposed to the very name of the School not to speak of the wishes of Navalar—the founder and donor of the School it is incumbent on us to see that the School is run on proper lines.

I would suggest that prizes in the name of Navalar be offered to students annually from his charities with a view to encouraging the study of Navalar's Tamil and Saiva books. Here it may be mentioned that the Vivekananda Society of Colombo had been, for some years past, offering prizes to the best Tamil prose written reviewing Navalar's life and his works. The prize-giving has now been

(Continued on page 6).



Hindu Organ

FRIDAY, DECEMBER 5, 1947.

IN MEMORIAM

SRI LA SRI ARUMUGA NAVALAR was described by Sir P. Ramanathan as the champion Hindu Reformer. We publish elsewhere several articles about the great Navalar. As we have very often stated in these columns, his services to Hindu Society cannot be over-estimated. It is the duty of the Tamils to do something substantial for the purpose of enabling not only the present generation but also posterity to remember him and his great services. At Ettiyapuram, long after the death of Subramania Bharati who has been described as a great national poet of Tamil Nad, a fitting monument known as Bharati Memorial Hall has been erected. The Jaffna Saiva Paripalana Sabha has recently purchased a land and intend building an *Ashrama*. It will be fitting that the Hindu public in this island and elsewhere liberally contribute towards the building of the *Ashrama* which may be named after Sri-La-Sri Arumuga Navalar. The Sabha on whom has fallen the task of preserving, maintaining and propagating the Saiva Siddhanta cult in Ceylon ought to equip the *Ashrama* with a suitable library containing the work of Navalar and other books on Saiva Religion for which the great Navalar dedicated his whole life. The only biography of Navalar in Tamil has been written by the late Mr. T. Kailasapillai. It is to be hoped that someone will revise Mr. Kailasapillai's book and publish it for the benefit of the Ceylon public.

Navalar was the father of modern prose in Tamil. He was deeply learned not only in Tamil but also in Sanskrit; he had a good understanding of English language as is evidenced by his translation of the Holy Bible. As a speaker he was peerless. He more than anyone else, saved Hinduism from the point of extinction at a time when Christian Missionaries were fast converting the Hindus of Ceylon to their faith. To some extent he utilized the same machinery as the Missionaries to achieve his objects. Instead of the pulpit he made use of temples where he introduced religious lectures and the recital of Puranas. He made use of the press for propaganda. When the Missionaries published the "Morning Star"

A Message

BY THE HON. COL. J. L. KOTELAWALA,
Minister for Transport And Works

I am glad that the Jaffna "Hindu Organ" is bringing out a special edition to commemorate Sri La Sri Arumuga Navalar. Great national figures like the late savant were responsible for lighting the lamp of freedom in our country. Every impulse to freedom was created by those religious leaders who felt that the religion of the people was a sacred thing and had to be protected by the vigil and unceasing toil of those who were aware of the priceless quality of moral strength. Just as in the Buddhist sections of Sri Lanka workers in the Buddhist Theosophical Society and revered figures among the galaxy of learned Bhikkus like Sri Sumangala inspired the people to unite in the cause of the preservation of their ancient religion, Sri-La-Sri Arumuga Navalar led the people of Jaffna on right lines so that we saw in our lifetime the birth of new passions in the people of the North. It was the spirit produced by the works of such great men that made possible the emergence of patriots of the fibre of Sir Ponnampalam Ramanathan and Sir Muttukumaraswamy who were able to lead not only their Tamil compatriots but every section of the people of this land. We enjoy today the fruit of that toil, and while it is good to remember the services of patriotic figures who are no more with us, I appeal to my brethren in the Jaffna Peninsula to remember also that we have obtained a free Cons-

stitution and that at long last we shall take our place among the nations of the world as a free country and a free people. We cannot live in this land in two separate compartments. We cannot have two armed camps facing each other across the Elephant Pass. We need to be united. We need to want with all our hearts to work as one nation and one people. Unity is the most urgent need of our time. If there have been wrongs in the past we cannot correct them by continuing to do wrong in the future. We have to remember that the country is greater than an individual and that the people are greater than parties. I am sure that if Sri-La-Sri Arumuga Navalar could speak to you at this moment he would urge upon you the paramount importance of brotherhood between the Tamils and the Sinhalese primarily for the preservation of the Tamil race. I commend this message to those who love this country.

(உறுதியும்) Navalar published the "Udhaya Panu". He realised that the future of the country depended in large measure on education and he founded and established the first national institution (in the island) known as the Saiva Prakasa Vidyasalai now popularly called Navalar School. As has been stated by several admirers, his work was not only confined to Ceylon but also extended to the sub-continent of India where perhaps he is more honoured than in Ceylon.

We fondly hope that Tamils of the Island will not rest content with mere lip service but will take the occasion of the 125th anniversary of Navalar as an opportunity for erecting a memorial which will be a standing monument for all time to remember the great Navalar and his services to Hindu Society.



"Alliance With" Britain

Premier Explains Motive

Ceylon's Prime Minister Mr. D. S. Senanayake in moving the Independence motion in the current session of the House of Representatives said that there were no secret agreements and that the agreements were effected in the interests of Ceylon itself. On the question of defence the Prime Minister said:

"I require guns and tanks; fighter and bomber aircraft; aircraft carriers, cruisers destroyers, escort vessels, and submarines and so on. We cannot produce any of them in this island, and if we bought even one tenth of what we need we should not merely exhaust our sterling balances but also put ourselves under the thumbs of the City of London or wall Street. I do not think that honourable members opposite would welcome that prospect.

"I ask honourable members to be honest with themselves and their constituents. They know as well as I do that we cannot defend ourselves. What is the good of freedom if it is liable to be destroyed at any moment by any country that finds our wealth and strategic position attractive? Let us confess that our freedom depends on somebody but ourselves. Nor can we afford to pay anybody to defend us.

"As I look round the countries of the world. I can see at the moment only one country with sufficient interest in us to defend us at their expense,—that country. Sir, is Great Britain. I have heard that my honourable friend, the third member for Colombo Central said somewhere outside this House that we need not look to any particular country for aid in defending ourselves but may rely entirely on the United Nations Organization. Sir, my friend, perhaps is an idealist who has neither the wish nor the capacity to see things realistically.

Colombo Municipality Votes for Lion Flag

The Colombo Municipal Council after a lengthy and lively debate on Wednesday last adopted a motion stating that on behalf of the citizens of Colombo, the Council requests the Parliament to adopt the Lion flag as the National flag of Free Lanka.

Saivaparipalana Sabha Jaffna

Mr. P. Appucuddy, Pensioner, Urelu, Chunnakam, and member of the Board of Management of the Jaffna Saiva Paripalana Sabha has been appointed at a meeting of the Board of Management held on 9-11-47 as its representative to tour round the Jaffna Peninsula to advertise the books of the Sabha and to enroll new subscribers for the two papers published by the Sabha.

Independence Motion Passed

The Independence motion sponsored by the Premier Mr. D. S. Senanayake was passed by an overwhelming majority in the House of Representatives on Wednesday last.

Navalar Gurupoojah

Navalar Gurupoojah was celebrated throughout Jaffna yesterday (Thursday) with great eclat. A full day programme was arranged by the Jaffna Saiva Paripalana Sabha to celebrate the Gurupoojah. *Mah swara Poojah* was performed yesterday at the Thilagavathiar Madam Vannarpomai East. In the night, an interesting lecture on Navalar and his Services was delivered by Sri S. Kannan Adigal, the talented lecturer from South India at the Jaffna Hindu College Tamil School.

If Navalor Lived Today

(By A. Arulambalam)

ONE Hundred and twenty five years ago Arumuga Navalor was born in Jaffna. We know him, to be, among many other things, as a learned scholar and able preacher and writer of the Saiva religion, an upholder of all good things, a Hindu of Hindus and a reformer of Modern times. He lived a religious life and devoted his great talent and dynamic energies for the cause of truth, learning and the liberty of the individual. He greatly respected his Creator and loved his religion and his people. If he lived today how would he react to the present day trends of our religion, our social changes, our economic needs, our political outlook and generally our relations with the world in and around us?

Since the time of Navalor vast changes have taken place in the scientific, social, religious, economic, political and educational spheres both in our little beloved island and outside. The immense scientific developments have brought closer together the people of the world. There has been a clash, a blending and then a conflict of different ideologies. The ancient Varnashrama Dharma of India and its offshoot the caste system have seen fast disintegration. There has been a leveling down and a regeneration of social scales and the so called untouchable has been touched and re touched by the caste Hindus in schools, in offices, in clubs, in buses and trains, in hotels and in a hundred and one other places and made a touchable and an equal in many walks of life. Today if a person is well dressed and well conducted it is difficult, almost impossible, to know his caste. "Manners maketh the man". In India most of the temples including the holy shrine at Chidambaram, have been thrown open to them, and today they stand shoulder to shoulder with the caste Hindus and worship the Eternal one—the Creator of all. How would Navalor view these matters if he were in our midst today? We presume that he will take this all with good grace as a necessary process in the evolution of mankind. Navalor also rightly believed that cleanliness was next to Godliness and those who have won their rights to enter temples as well as others will do well to bear in mind this good adage.

On this question of temple entry

(Continued from Col. 4)

both India and Pakistan to put an end to the present unfortunate state of affairs which is very near a state of undeclared hostility and to establish cordial relations on a firm basis. In Kashmir, where military operations are now in progress, the Government of India have assured the Pakistan Dominion that they would be willing as they have already declared to hold a referendum on the question of accession as soon as the raiders are ejected. To this policy they still stand committed and the Pakistan Dominion has been asked to throw in their weight in bringing about the withdrawal of raiders from Kashmir territory.

According to informed quarters a tentative draft to resolve the issue is now under discussion between the representatives of both the dominions.

even our ultra orthodox Hindu friends must submit to the inevitable. There is no use ordering the tide back as King Canute of old is said to have done. The tide is certain to overwhelm us all if we do not move with the times and do the needful. We appeal to each and every one of our co-religionists to do his or her little bit to raise the lot of our so called low caste brothers and sisters. They have already received political equality with us and it is our duty to share the good things of the world with them and improve their lot intellectually economically socially and spiritually and make good Hindus of them. Hinduism is not merely the religion for one age one clime and one people. It is a universal religion, good for all times all countries and all humanity. It has stood the test of time for thousands of years and will continue to be resplendent for ever more.

Writing of temples, we learn that there is a move on the part of the Indian Government to utilize temple funds and charities given to temples for secular purposes. This kind of misappropriation is the curse of our land as well, and temple managers, generally, are guilty of great sacrilege. If Navalor lived today what a doughty champion will truly religious and charitable institutions find in him. Is it not the duty of those who revere the memory of Navalor to wake up from their self condemned slumbers and fight for righteous causes?

Since the time of Navalor we have witnessed two catastrophic world wars. These have brought destruction and untold miseries to the whole of humanity. Moral standards have been lowered and poverty, treachery and cruelty are the order of the day everywhere in the world. In modern times the increasing absence of goodwill and fraternal affection for one's fellow beings and pity and mercy for the dumb friends are much to be deplored. We specially emphasize on the cruelty we do to animals. If Navalor lived today he would not only have given us a clear lead in our political relationship with our neighbours but also would have done much to save us from sin and sinning. May his good precept and noble example lead us correctly and firmly in the path of learning, political sagacity, sympathy, mercy, duty and devotion.

M. P. COMMITTED

At the conclusion of the non-summary inquiry in the defamation case, in which Mr. Somawera Chandrasiri, M. P. for Moratuwa, and Don Chandrasa Kandage of 3rd Division Maradama, are charged with having published in the newspaper called the "Nidabasa" of October 1, 1947, two articles, the first referring to Mr. D. S. Senanayake, the Prime Minister, and his Cabinet, and the second referring to the choice of Mr. Dudley Senanayake as Minister of Agriculture, the Additional Magistrate, Colombo Mr. Fred E. Alles, committed the two accused to stand their trial at the criminal sessions of the District Court of Colombo.

HOW TO REMEMBER NAVALAR

AN APPEAL TO THE HINDUS

(By ST. M. P. Sithambaranatha Chettiar, Vice President, Jaffna Saiva Paripalana Sabha)

THE Saiva Paripalana Sabha is one of our most important national organizations in Jaffna. The religious and literary advancement of the people of this country depends to a great extent on the successful way in which its activities are conducted. Unfortunately the Sabha which is the oldest Hindu organisation in Ceylon and which founded the Jaffna Hindu College, "Hindu Organ" and "Inthusathanam" — does not show at present anything like the activity which one has reason to expect from a body of its great importance. The Sabha is a noble and all-important institution and deserves the hearty and sympathetic support of all who are interested in our religious and national welfare. The very first thing we should do is to increase its membership by enrolling members from all parts of Jaffna; by this means it will gain immensely in strength. The managers and teachers of Hindu Schools, managers of Hindu Temples and madams, and other Hindus should be invited to become members of the Sabha and to take a real interest in its activities. Every means should be adopted to increase the income of the Sabha, as money is absolutely necessary to carry on the work of the Sabha or to start new activities.

The future of this country depends immeasurably on the way in which this national organization carries on its noble activities. We feel that it is the duty of all our people who are truly interested in the welfare of this country to do everything in their power to make this organisation vigorous and active. The Sabha is going to celebrate its Diamond Jubilee in April next and the foundation has been already laid for an "Ashramam" to be opened on the occasion. An Ashramam as contemplated is a crying need to the Hindus of Ceylon to carry on the activities of the Sabha such as holding of religious classes, Gurupoojas, Religious lectures, etc. If every one feels that it is his duty to set apart a portion of his income, however meagre it may be, for the support of this Sabha we are sure that the Sabha before long, will attain its objects.

The "Hindu Organ" & "Inthusathanam" during the fifty nine years of their existence have maintained their position as the only national papers for the Hindus of Ceylon. The "Hindu Organ" & "Inthusathanam" aspire to progress and to be useful in every way; it is proposed to celebrate their Diamond Jubilee. The papers should serve the Hindu public. In order to have this highly gratifying result, the co operation of those for whom these papers are intended to cater is absolutely necessary. The progress and usefulness which we had set in view cannot be achieved to any appreciable extent, unless the Hindu public, whose manifold interests the papers serve, feel their obligations and discharge them wholeheartedly. There are two important ways by which a Hindu can



help the cause of Hinduism through these two journals:

1. By becoming a subscriber to these papers, and paying his subscriptions promptly.
2. By encouraging others to become subscribers.

The Great Navalor to whose memory we pay a tribute today lived and toiled for Hinduism. It was his dream to see Hindu thought pervading the whole atmosphere. It is no use simply making verbal tributes. Concrete action is all that is needed at the present time and I appeal to all Hindus to strengthen the Jaffna Saiva Paripalana Sabha to enable it to carry on its activities with added vigour.

India-Pakistan Settlement?

For High Level Talks in Delhi

High-level talks are now in progress in Delhi for a solution of the Kashmir question, it is reliably learnt.

The direct participants in these discussions are the Governor General Lord Mountbatten, the Prime Minister Pandit Jawaharlal Nehru, the States Minister Sardar Vallabhai Patel and the Pakistan Premier Mr. Liaquat Ali Khan. The Kashmir Premier Mr. Mahajan and the head of the administration Sheik Abdullah are now in Delhi in connection with these talks.

These "triangular discussions" which are of great import to the future of the two dominions and Kashmir State are, it is stated, being carried on in a "cordial atmosphere". The discussions, according to informed quarters, may lead to a final settlement of the outstanding problems, clear up the atmosphere and lead to genuine co-operation between the two States.

These talks are said to be inspired by the anxiety on the part of

(Continued in Col. 1)

The Real Battle of Today

Prayer is Power

Spiritual Values vs. Material Might

How To Escape From The Tyranny Of Machines

(ANTHONY ELENJIMITHAM)

MR. John Layard is a well-known psychiatrist in Oxford, and is one of the distinguished disciples of Jung, the psychologist of integration. At a conference held in Oxford in 1943, a few months after the battle of Stalingrad, Mr. Layard estimated that over 80% of the people in Europe were suffering under war-neurosis. Are the conditions any better now? Has the percentage of neurosis gone up or down in Europe, America, Asia, in the world? I cannot give the statistical figures; but I feel I can safely state the peace-neurosis is much more complicated, and more widespread and deeprooted than the war-neurosis about which my friend, John Layard, was then speaking.

Men everywhere, both in the East and the West, are becoming more restless. Introspection and solitude have become worse than hell for most of the up-to-date dandies and Chinese dolls who in their daintiest costumes parade through the streets and halls of our big cities. This restless activity of the individuals, this technical dynamism of the modern governments, are not merely the fashion of the day, but they are the all absorbing factors of modern life. The real danger to the total annihilation of the human civilization, whether eastern or western, lies in this ever-growing superficiality of life, where the concentrated thought-power is relegated to the background, if not completely lost sight of, and the power of money and machines are substituted in its place. In this roboted life, money speaks, money commands, money builds, money destroys. More than ever before in history, money and machines control our life. Money purchases jobs; money gives education; money hires, buys and sells girls and boys, money speaks and sings; builds cinema halls that enthrall and move the monied men. Thinkers of the world should unite, as exactly a century ago, Marx and Engels, called upon the workers of the world to unite. The real fight today, as it has always been, is between spiritual values and the might of matter. Spirit and matter are not one opposed to the other. They should be one integrative of the other. Where this integration lacks, there is the unhinging of man and woman from Reality. Hence the tragedy in both the individual and collective life.

The negative idea of renunciation and withdrawal from life is falling into disuse. Hence the Santiniketan, Viswa-Bharat Ideal of Rabindranath Tagore, the ideal of positive bliss and real life-acceptance with its joys and sorrows, its wars and peace, is much more fitted to modern mind than Mahatma's Sevagram ideal. On y elderly men, frustrated women, men who lost their opportunities of youth listened when once I had to address a group in London on "The Mystery Cross." But becoming youth throug-

ed around, when the subject matter was turned to r manticism, to positive ideal of life, the Resurrection. Modern youth, all the world over, are not interested in theories and systems, in creeds and dogmas. Where there is youth, there is life. The youth is the hope of a nation, the hope of this world. The living present is theirs.

The youth could be bent either way, not only those who are in their adolescent teens, but also those who are in their twenties and thirties. They are still fresh to life; they could heartily laugh; they could weep bitterly too. They can be goaded by the inveterate Tory-minded politicians like Mr. Churchill or General De' Gaulle or by up-to-date ultra-modern Communists like Palme Dutt or Harry Pollit. They can be hired or bought by official priests of various religions or by the Cinema managers and large business magnates.

The youth can give generously without counting the cost; they can receive wounds in their battle and not heed their sores. This youth, where one sees the freshness, vigour, enthusiasm, idealism and receptivity, this youth, I suggest, should be led and not misled. Each citizen has a particular job in the nation-building task. As no two individuals have ever had exactly the same physical features, so no two individuals have the same vocational career in life, the same contribution in the building up of one's nation, in shaping this human family of ours. Once this vocational career is ascertained and the youth is tuned into it, the frustration complex, the neurotic tension, hankering after infinite desires, indecision and inconsistency are all got over. The State has much to do in detecting the future builders of their nation, to train them, to canalize them to fulfil their vocational career, and life's mission in the most befitting manner.

That religious faith which once gave meaning and inspiration in life is today shaken to its very foundations. The official custodians of the stereo-typed orthodoxy are losing ground, partly because they are ignorant, or innocent, of the psychological verities in the hearts and minds of modern youth, and partly because the old thirst for truth-seeking and freedom-drive is moribund. Most nationalists and higher critics, in their zeal to expose the idleness, soul-killing authoritarian machinery of the churches, went to the opposite extreme and had emptied the baby out with the bath water. For God is a reality, although ecclesiasticism is a machinery. Faith is the kernel, although the church can be a shell. Faith in God—not an ontological abstraction or the result of the schoolmen's gymnastics—is necessary to keep a human being poised, integrated, self-contained. God is the objectification of what is best and highest and noblest in one's

own subjective consciousness,—or in the words of St. Anselm, "that beyond which nothing could be thought of". The brave and most psychological definition of a personal God is that given by Patanjali, when he defined: God is a particular soul, which is untouched by afflictions, works, deserts and desires, — *Kleshakarmavivakashi nparamrshatash purushavishesha iswarah*. There is no need for quareling about the ideas of God. Each one unto himself is the measuring rod and judge for himself. A priest's God is different from that of the post-mystic, the sufi-seer of Iran the great Omar Kayyam. The wine of Allah he drank was the *elizer de la vie* of official *mullahs*. The God of Rabindranath is different from the God of Gandhiji or Radha krishnan, simply because these are different personalities. Men are not machines; he is a living soul, feeling heart. But alas today, machine speaks; machine commands, machine obeys: machine fights wars, machine broadcasts; machine builds machine destroys and men and women most often, are but cog wheels in them. Personality is destroyed by both the official standardised religions and totalitarian Fascism, whether that dictatorship be that of the defeated Germany and Japan, or be that of the Soviet pattern.

Disorganization of the various professional groups and societies, lack of right environment for the growth and full development of the individuals have been greatly instrumental to the universal neurosis we come across everywhere. Quiet stillness of mind, loneliness and solitude, self-sufficiency, passion for inner freedom, are all being substituted with mass excitement, mass-emotion and mass-electrification. Where modern civilization has penetrated, the cases of suicides out of loneliness are increasing. This is not the fault of the mechanical civilization or of the scientific progress. The fault is in the man who has the power to use and abuse the creation which are just means and not an end in itself. The beauty of the Kashmir Hills, Switzerland's enchanting landscapes, beauty of the flowers and children, the rippling smile of boys and girls, the easy means of communication and transport, the releasing of atomic energy etc. are just means to something. But man unklings himself, and the nemesis of disintegration follows, when the visible world is adored as an end in itself; when physical beauty is adored as an end itself. It is thought, philosophy, religion mysticism, confirmed by the conclusions of the modern psychoanalysts and scientists, that taught us that the infinite is seen and realized through the finite; that the Eternal is realized in and through the temporal. This is the meaning of seeing everything *sub specie eternitatis*. Then it becomes an experienced reality, the truth of which the Brihadra-yankya Upanishad proclaims where it said: "A husband not dear that you may love the husband, but that you love Self (with capital S, which displaces the small self), so the husband is dear; a wife is not dear that you may love the wife, but that you love the Self, so the wife is dear".

It is a Refuge of the Brave

(O. R. Williams)

"Think of God more often than you breathe," said Epictetus the Stoic. In order to really mould personality prayer must become a habit. It is meaningless to pray in the morning and live like a barbarian the remainder of the day. True prayer is a way of life, the truest life is literally a way of prayer.

One can pray everywhere, in the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There is no prescribed posture, time or place.

If you make a habit of sincere prayer your life will be very noticeably and profoundly altered.

Prayer stamps with its indelible mark our actions and demeanour. A tranquility of bearing, a facial and bodily repose are observed in those whose inner lives are thus enriched. With the depths of consciousness a flame kindles. Man sees himself. He discovers his selfishness, his silly pride, his fears, his greed and his blunders. He develops a sense of moral obligation and intellectual humility.

Prayer is not a refuge for weaklings.

Prayer is a force as real as terrestrial gravity. A miracle takes place hourly in the hearts of those who know that prayer brings to them power to meet every call upon their strength.

"Ask and it shall be given to you" is a promise you can verify for yourself. Next time you are faced with problems and difficulties that don't seem to have an answer, remember Emerson's words: "No man ever prayed without learning something". Perhaps it is just prayer you are needing to find the answer.

Navalar's Charities

(Continued from page 3)

stopped probably for want of Co-operation.

It is stated that the Management Committee members, as at present constituted, do not evince keen interest in the charities to the extent they ought to. Their indifference accounts for the regrettable mis-management alluded to in para 3 above. It should be the duty of every admirer of Navalar to see that the management is vested in the hands of persons who have implicit faith in Saivism.

Some of Navalar's works (பிரபந்தத் தீர்து, சைவதூஷண பரிசாரம் &c) are now out of print. These should be reprinted as early as possible. A few weeks ago a Jaffna Pandit wrote to me asking for a copy of நாவலர் பிரபந்தம். It was then that I came to know that this book has run out of print having been published last in 1921. Unpublished works like சுப்பிரமணியபிள்ளை சரிதம், துருத்தியக்கிரமம் &c should also be excavated from oblivion and included in the 2nd edition of பிரபந்தத் தீர்து.

May we strive our best to preserve Navalar's glory by way of protecting his charities from falling into the ocean of abuses. உண்டு கோலோ பெய்யக்கூடிலா வடித் தோண்டித் தோண்டாம் புண்ணியமே, (அப்பர்),

Navalar — His Progressive Outlook

HIS SERVICES TO TAMIL NAD

AN APPEAL TO JAFFNA

(By K. Navaratnam)

FREE Tamil India has very fittingly honoured the memory of its great national poet Sri Subramania Bharati: but Jaffna which swears by him in all matters of religion and Tamil Learning has not yet thought of erecting a suitable memorial to the great Navalar writes Mr. Navaratnam. Is it too late or even too much to expect a movement in Jaffna to erect a suitable monument for Sri La Sri Navalar?

The memory of Sri La Sri Arumuga Navalar is ever green in the minds of the people of Jaffna and South Indian Tamil Nad. He is undoubtedly the greatest reformer of Saivism in modern times. He can easily be ranked along with the other modern religious reformers of India as Raja Rammohan Roy of Bengal and Swami Dayananda Saraswati of the Punjab. It is but fitting that this great religious teacher and reformer should be remembered, at least, once a year by his countrymen.

Every Jaffna Tamil whenever he happens to visit South India, makes it a point to refer to Navalar as his countryman with a view to enhance his own status and to receive the respect of those with whom he comes into contact. Scholars crossing over to Ceylon from South India, consider it their duty to pat on our backs by praising Navalar. Unfortunately, this is the only way in which we are at present showing our esteem and respect to Navalar. Navalar's name has become a *Mant-ram* to many of us, and we are content by invoking its aid occasionally to criticise and condemn progressive thought and movement if it pays us to do so. When any attempt is made to think or to act against tradition, there are people amongst us who are ready to oppose it in the name of Navalar. Such people fail to realise the simple fact that such indiscreet acts of theirs only help to associate the Great Navalar with everything non-progressive and narrow in the minds of the youth of the country.

The Life and works of Navalar portray him as a great progressive, religious and social reformer who stood up boldly against superstition, irrationalism and corruption in all forms. He, no doubt, drew his inspiration from the past, but boldly advocated reforms to pave the way towards future greatness. He never kept still nor contended himself by singing the glories of the past. He incessantly worked day and night for the reform of religious and social institutions and thereby went to the extent of incurring the wrath of those in power and authority.

During his life time, he wrote with force and power against animal sacrifices in Saiva Temples and maintained that Varnashrama Dharma as a religious institution had nothing in common with Saivism. This is what he writes about the two:

“சாதினும் சமயமே அதிகம்; சமயத்தினும் சாதி அதிகமெனக்கொள்வது கருதி யுக்தி அநுபவ முன்றிக்கும் முழுமையும் வினோதம்.....இக்கே சொல்லிய முறையன்றி, சிவபெருமான் ஆன்

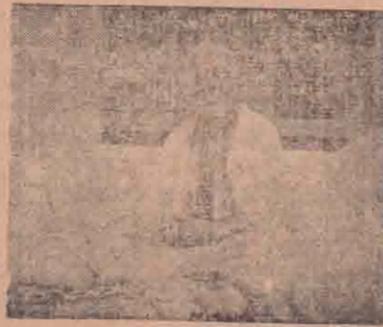
மாக்களுக்கு அருள் செய்யும் பொருட்டுத் தமக்குத் திருமேனியாகக் கொண்டருளிய குருவிக் சக்தம் மென்னும் மூன்றிடத்தும் ஆசையும் பணியும் வழிபாடும் கொண்டயும் அடிமைத்திறமும் உரிமையுமுடையவர்கள் எந்தக் கருமத் செய்தாலும் முதற் சாதிமேனக் கொள்ளப்படுகள்.”

He even went to the extent of denouncing the practice of employing Smartha Brahmins in Saiva Temples as Priests to perform Agamic Rituals. In short, he was far in advance of his time and struggled hard to lift the people from the slough of ignorance and superstition into which they had fallen as a result of years of foreign rule. He never refused to learn from others. His contact with Dr. Peter Percival gave him ample opportunities to learn modern methods of printing, editing and publishing books. His catholicity was so great that he even undertook to translate the Christian Holy Bible into Tamil with the help of Dr. Percival. Navalar's translation was the first Tamil version of the Bible. The best tribute, therefore, the thinking section of our community could pay to the memory of this Great Religious and Social Reformer, is not to sit still and look back to the dead past only, but to study the past and look forward and struggle hard against opposition to shape the future of our religion and our country.

It is very sad and painful to note that the people of Jaffna who swear by him in all matters of religion and Tamil Learning, should have as yet, not thought of erecting a suitable memorial to this great son of Jaffna. Free Tamil-India has very fittingly honoured the memory of its great national poet Sri Subrahmanya Bharati, by erecting a magnificent monument at Ettayapuram, his birth place. Is it too late or even too much to expect a movement in Jaffna to erect a suitable monument for Sri La Sri Navalar at the eve of Ceylon's political freedom? The Jaffna Saiva Paripalana Sabha and other religious and cultural organisations of the country can do a good deal in this direction. A centre of learning at the spot of Navalar's birth will be an ideal monument for his sacred memory. This suggestion of mine may be a cry in the wilderness but a humble tribute to the hallowed memory of the greatest Son of Jaffna.

The U. N. O. General Assembly has decided to "Pakistanise" Palestine by 33 votes to 13 into two independent Arab and Jewish States.

Dedication



To Bhagawan Sri Ramana Maharshi

Where the riotous senses rest and are lulled into soft slumber,
Where speech congeals into Silence and thought flows into its fountain head,
Where this gigantic ego drops to a point, vanishes and lo emerges in the Infite One,
Where the atom and the universe, the soul and the Over-Soul unite in one eternal luminous Being,
There, O Self of self! let me awake.
—A DEVOTEE.

World's Smallest Diamond

The smallest but brilliant diamond in the world is on exhibition at the London showroom of a Goldsmiths and Silversmiths' firm. Though it is no bigger than a pin-head the stone has been cut into 57 facets. Also on show is a gold nugget set by nature with two diamonds. It was found in the Gold Coast.

The third exhibit is the strangest of all—a small diamond containing within it a fossil form of a perfect palm tree.

FOR SALE

An excellent commodious bungalow with an extent of 10 lms. of land, situated at Kankesaturai-Keerimalai Road, with all modern convenience.

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GOVERNOR—GENERAL RAJAJI

Changes Foreshadowed in the Indian Govt.

THE first Tamil to be the Governor General of Free India will be Rajaji according to the



Special Representative of the *Amri's Bazaar Patrika*. Lord Mountbatten has expressed his desire to be relieved of his

The Budget

Plan to Build up Reserve

Mr. J. R. Jayawardene, Ceylon's Finance Minister presented the "first National" Budget under the new constitution on Monday last. According to the Draft 1947-1948 budget the estimated revenue from existing sources is Rs. 441,500,000.

However, "in pursuance of a new long term policy to accumulate reserves" to ensure the continuance of the Government's social and economic programme in lean times, the Government proposes to raise Rs. 40,000,000 in additional taxation as follows:

- (1) Profits Tax of 20 per cent, in place of EPD—Rs. 8,000,000
- (2) Rate of income tax on companies to be raised from 20 to 25 per cent.—Rs. 5,000,000.
- (3) Estate duty on levels above Rs. 20,000 to be raised—Rs. 4,000,000.
- (4) Stamp duty on share transfers and share certificates to be increased respectively from 1 to 1½ and from ½ to 1 per cent.—Rs. 3,000,000.
- (5) Higher import duties on goods described as (a), luxuries (b), conventional necessities; and (c), general consumer goods, realising Rs. 18,000,000, in all.

As a result, the prices of the following liquors and foods go up: Beer, whisky; gin; wines; frozen and tinned meats; butter and cheese; fresh-fruit such as apples and grapes; jams and jellies; confectionery.

Also up in price are motor cars motor-cycles and other motor-vehicles; motor spare parts; Cigarettes made locally from imported tobacco; beedies; wireless goods; perfumery and cosmetics; silk and artificial silk; cinema films.

The increased duties on gin and silk and artificial silk are expected to reduce imports to such an extent as to involve a loss to revenue of Rs. 500,000 and Rs. 900,000 respectively.

(6) Port dues, payable by foreign companies are to be raised—Rs. 2,800,000.

(7) Export duty on desiccated coconut (payable by foreign purchasers) is to be increased—Rs. 4,100,000.

India as early as possible—not later than early next year.

While the obvious successor to Lord Mountbatten is Shree Rajagopalachari, Rajkumari Amrit Kaur may go as the Bengal Governor, in which case, Dr. B. C. Roy, who declined the Governorship of U. P. will occupy Rajkumari's place as the Health Minister of India. Two more future Governatorial posts—those of Bombay and Madras—are believed to be earmarked for Sardar Baldev Singh and C. H. Bhaba respectively. Inclusion of the Maharaja of Patiala in the Central Cabinet as the Defence Minister is also a possibility.

The Socialist Party whose representation in the Government is being sought is reported to have demanded three seats in the Cabinet.

GOD--OUR ONLY HOPE

Man's Aim: To Attain The Sublime State

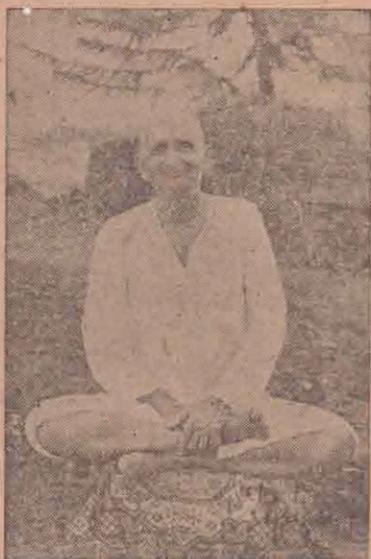
Now is the Time To Make the Choice

(By Swami Ram Das)

Man, when he is subject to his lower nature, conducts himself in a manner worse than the animal. All the base passions that cause his own degradation and pain and misery to others actuate his life activities. His outlook upon the world becomes warped, his feelings and thoughts being vitiated or poisoned with the three evils: lust, greed and wrath. If such a one becomes aware of his fallen condition and keenly desires to raise himself and live a life inspired by the ideals of purity, sacrifice, love and service, he should forthwith set himself to the task of disciplining his restless mind and bring it under his full control. It is the mind that is responsible for man's uplift or degeneration.

Now God stands for all that is great, noble, pure, loving, compassionate and good. Such a Supreme Being dwells in the hearts of all beings. When the controlled and concentrated mind is trained to think constantly of this indwelling Divinity, its impurities, will be washed away. A new light will then flash on it, freeing it from the clutches of the lower nature manifesting thereby the grandeur of the Divine Life. Man will now become a radiant being full of all-embracing love and everlasting peace and joy. He will also become a dynamic force for awakening mankind steeped in darkness of ignorance to the knowledge of their real, immortal and divine nature. In short, he will be a blessing to humanity.

What are the qualities of the divinised and illumined soul? He possesses an equal vision and so loves and serves all people in the world without any distinction. His



kindness and grace flows towards all alike. His contact purifies and enlightens. He is truthful, straightforward, sincere and wise in all his thoughts, words and actions. He is fixed in the consciousness of immortality and sees all beings and creatures as the embodiments of the Divine, for he beholds God in himself and in all creatures. He is ever forgiving, compassionate and sacrificing. He is free, egoless and cheerful like a child. His life flows spontaneously like the crystal pure stream—singing the song of eternity.

Man's aim should be to attain the above sublime and beatific state. All ambitions for lower ideals such as wealth, name, fame and the pursuit of sense pleasures hurl him into a state wherein he is seized with fear, sorrow, despair and misery of every kind; while his sole aspiration in life should be to achieve the divine state of perfect security, peace, freedom and bliss.

Life is short and the choice is to be made now only, which way the life should flow, what goal it should set before itself, what ideal it should cherish, how to regulate and tutor the mind and heart so that life can fully be blessed. God is the way. He is a goal. He is the ideal. He is the hope and supreme source of all blessedness.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 771
In the matter of the Last Will and Testament of the late Kumaresar Mailvaganam of Vaddukodai East Deceased.
Marimuttammah widow of Kumaresar Mailvaganam of Vaddukodai East. Vs. Petitioner.
Minors 1. Mailvaganam Kanagasabai of do
2. Mailvaganam Manikkavasagar of do
3. Mailvaganam Paramanathar of do
4. Thilagavathiar, daughter of Mailvaganam of do
5. Mailvaganam Kandaswamy of do
6. Kanthamuttu Marimuttu of do Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 25th day of September 1947 in the presence of Mr. V. Nagalingam Proctor for petitioner and the affidavits of the petitioner, the notary and witness having been read it is ordered that the above-named 6th respondent be appointed guardian-ad-litem over the minors 1-5 respondents, and that the Will of the above-named deceased dated the 19th day of June 1947 be and the same is

hereby declared proved unless the above-named respondents shall appear before this court on the 24th day of October 1947 and show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the said petitioner is the Executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly unless the said respondents shall appear before this court on the said date and show cause to the satisfaction of the court to the contrary.

This day of October 1947.
Sgd R. R. Selvadurai
District Judge.

Extended to 12-12-47.

(O. 117 5 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 02.
Moothathamby Masilmany of Tellippalai East Vs. Petitioner.
1. Annammah wife of M. Masilmany
2. Mylvakanam Rajaratnam both of Tellippalai East Respondents
In the matter of the estate of the late Neelalochany wife of M. Rajaratnam deceased of Tellip-

palai East
This matter coming on for disposal before R. R. Selvadurai Esq., District Judge Jaffna on the 7th day of November 1947 in the presence of Mr. S. T. Rajaratnam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 1st October 1947 having been read

It is declared that the said petitioner is entitled to have Letters of Administration over the estate of the abovenamed deceased the same issued to him accordingly unless the respondents or others shall on or before the 9th day of December 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of November 1947.
Sgd R. R. Selvadurai
District Judge.

(O. 118, 5 & 9)

Letter to the Editor

Town Council For Manipay

Sir,—Endeavours are being made by enlightened citizens of Manipay to establish a Town Council for this area. But as is always the case, there is some objection to this move from non-progressive sections of the population. A letter published in the Hindu Organ under the signature of Mr. Sinnadurai of Kaddudai last week makes all sorts of allegations and insinuations against the progressive section which is attempting the change-over.

Manipay certainly deserves a Town Council. The reasons are obvious. Manipay is more a town than a village. Its inhabitants can well afford paying a little extra tax and above all, this is a section of the Peninsula which has always been in the forefront of all progressive schemes. In the savings campaign a year or two ago organised by Mr. C. Thiagarajah Manipay topped the list and I believe holds the record for all the villages in the country. A Town Council affords more opportunities and gives more power for the elected representatives of the town to further the social and civic amenities of the area within its jurisdiction. The Village Committee cannot sufficiently serve the needs of a place like Manipay. Manipay has one of the leading hospitals in the country, a leading secondary educational institution and is in every respect an important section of Jaffna's population. Therefore it is necessary that the Ministry for Local Administration accede to the demand of Manipay's citizens and confer on it the

"The Muslim Game"

Indian Revolutionary On Federation Move

Mr. Ajit Roy, a member of the "Revolutionary Communist Party, British Section of the Fourth International," who arrived here from England en route to India, referred to suggestions in certain Ceylonese quarters of federation with India and roundly denounced the notion states the "Times of Ceylon".

"Such people," he said, "are playing the same game as the Muslims in India," he said. "Ceylonese capitalists may be only too willing to whip up anti-Indian agitation to distract the attention of the masses from the real problems."

Discussing political trends in Britain, Mr. Roy said the majority of the working class still supported the Labour Party. The recent municipal elections did not mean the Labour Party was losing support, because, in spite of the Conservative successes, the total votes cast for the Labour candidates was 20 per cent. higher than in the previous municipal elections. It was actually the middle class and only a certain section of the workers who voted Tory.

He forecast that the Labour Party would move increasingly to the Right, because the Labour Government was counting on a new American loan to remedy the economic crisis and to obtain that loan the Labour Government might have to abandon any pretence of socialism.

status of a Town Council and this change effected as early as possible.

It is clear the present move for a Town Council applies exclusively to the Kirama Vidhan's division of Manipay. The villages of Navaly, Suthumalai, Sandilipay and Anai-cottai could remain where they are under the administration of the Village Committee. Also I am sure it would be possible for the residents of Kaddudai whom Mr. Sinnadurai pretends to represent to keep out of the Town Council and ally themselves with the Village Committee if they so desire. But it is certain that Mr. Sinnadurai does not truly voice the sentiments of Kaddudai residents in this matter.

Manipay Yours etc.
3-12-47. K. SHANMUGAM

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13th November 1947.

(Mis. 185, 18 to 5-12-47.)

Ramakrishna's Parables

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IF Acharya Shankara had saved Hinduism from being swallowed up by Buddhism, Sri Ramakrishna defended our ancient religion from the attacks of scoffers, sceptics and other westernised critics and became the herald and initiator of a powerful movement of Hindu revival. He radiated an awakening light by a personal life of exalted spirituality. He attracted and trained a band of disciples at the head of whom shone Swami Vivekananda and made them the media of his gospel. He broadcast the wisdom of ages through stories and parables which, reflecting a profound knowledge of our ancient lore, a deep insight into human nature, and a shrewd observation of life in all its zig-zag flow, have proved a treasure house of wisdom and light. The Ramakrishna Math have collected the parables and stories of Sri Ramakrishna in a neat little volume. Below we give some selections from this book which is bound to find a place in the personal shelf of all lovers of Indian culture.



Sri Ramakrishna.

It is 'woman' and 'gold' that finds man and robs him of his freedom. It is woman that creates the need for gold. For women, one becomes the slaves of another, and so loses his freedom. Then he cannot act as he likes.

The priests in the temple of Govindaji at Jaipur were celibates at first and at that time they had fiery natures. Once the king of Jaipur sent for them, but they didn't obey him. They said to the messenger, "Ask the king to come to see us." After consultation, the king and his ministers arranged marriages for them. From then on, the king didn't have to send for them. They would come to him themselves and say: "Your Majesty, we have come with our blessings. Here are the sacred flowers of the temple. Deign to accept them." They came to the palace, for now they always wanted money for this thing or another—the building of a house, the rice-taking ceremony of their babies, or the rituals connected with the beginning of their children's education.

A frog had a rupee, which he kept in his hole. One day an elephant was going over the hole and the frog, coming out in a fit of anger, raised his foot, as if to kick the elephant and said, "How dare you walk over my head?" Such is the pride that money begets!

You must have heard about the tremendous power of faith. It is said in the Purana that Rama, who was God himself—the embodiment of absolute Brahman—had to build a bridge to cross the sea to Ceylon. But Hanuman trusting in Rama's name, cleared the sea in one jump and reached the other side. He had no need of a bridge.

Once a man was about to cross the sea. Vibhishana wrote Rama's name on a leaf, tied it in a corner of the man's wearing cloth and said to him: "Don't be afraid. Have faith and walk on the water. But look hear—the moment you lose faith you will be drowned." The man was walking easily on the water. Suddenly he had an intense desire to see what was tied in his cloth. He opened it and found

only a leaf with the name of Rama written on it. "What is this," he thought "just the name of Rama!" As soon as doubt entered his mind, he sank under the water.

A disciple asked his teacher, "Sir, please tell me how I can see God." "Come with me," said the Guru, "and I shall show you." He took the disciple to a lake and both of them got into the water. Suddenly the teacher pressed the disciple's head under the water. After a few moments, he released him and the disciple raised his head and stood up. The Guru asked him "How did you feel?" The disciple said, "Oh! I thought I should die; I was panting for breath." The teacher said, "when you feel like that for God, then you will know you haven't long to wait for His vision."

Once a salt doll went to measure the depth of the ocean. It wanted to tell others how deep the water was. But this it could never do, for no sooner did it get into the water than it dissolved. Now, who was then to report the ocean's depth?

What Brahman is cannot be described. In Samadhi one attains the knowledge of Brahman—one realises Brahman. In that state reasoning stops altogether and man becomes mute. He has no power to describe the nature of Brahman.

There was a Pandit who was tremendously vain. He did not believe in the forms of God. But who can understand the inscrutable ways of the Divine? God revealed Himself to him as the Primal Power. The vision made the Pandit unconscious for a long time. After regaining partial consciousness, he uttered only the sound "ka! ka! ka!" He could not fully pronounce Kati.

ORDER ABSOLUTE DECLARING NIL PROVED

IN THE DISTRICT COURT OF JAFFNA (held at Chavakachcheri)

Testamentary Jurisdiction No. 3.

In the matter of the Last Will and Testament of the late Amminipillai widow of Mailu Sithamparapillai deceased of Manthuvil.

1. Sanmugam Sivapiragasam of Manthuvil
2. Ponnachchy widow of Vinayagar Sinnathamby of Kaithady in Navatkuli Petitioners.

Vs.

1. Sinnappoo Kandiah and
2. wife Sinnammah both of Manthuvil
3. Kathirgamar Kandiah and

- wife
4. Sinnappillai both of Manthuvil
- Minor 5. Sinnacuddy Rajaratnam and
- " 6. Sinnacuddy Kanagaratnam both of Manthuvil appearing by their Guardian-ad-litem the 7th Respondent
7. Ramanathar Kanagasabai of Chavakachcheri South
8. Sinnappu Selliah and wife
9. Thangammah both of Manthuvil
- Minor 10. Sinnappillai daughter of Ambalavanar Kanthar of Manthuvil appearing by her father and Guardian-ad-litem the 11th Respondent
11. Ambalavanar Kanthar of Manthuvil Respondents.

This matter coming on for disposal before W. Thalagodapitya Esquire, District Judge, Chavakachcheri on the 27th day of October 1947 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioners and the affidavits of the Petitioners and the witness to the Last Will having been read.

It is ordered that the will of the avovenamed deceased dated 9th June 1927 and numbered 19979 and attested by C. Sabapathipillai Notary Public be and the same is hereby declared proved unless the respondents or any other person or persons interested shall, on or before the 25th day of November 1947 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 7th Respondent be appointed Guardian-ad-litem over the minors the 5th and 6th Respondents and the 11th Respondent be appointed Guardian-ad-litem over the minor 10th Respondent and that the said Sanmugam Sivapiragasam and Ponnachchy widow of V. Sinnathamby the petitioners are the executors named in the said will and that they are entitled to have Probate of the same issued to them accordingly unless the Respondents or others interested shall on or before the 25th day of November 1947 show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of November 1947.

Sgd. W. Thalagodapitya,
District Judge.

Time extended to 16th December 1947.

Drawn by

Sgd. S. SivaRajah
Proctor S. C.

(O. 116. 2 & 5.)

Indian M. P.s' Attitude

Senanayake Regrets

"I feel confident of coming to a satisfactory understanding," declared the Prime Minister, Mr. D. S. Senanayake, commenting on his forthcoming talks with Pandit Jawaharlal Nehru.

Mr. Senanayake told the Associated Press of India that the talks would be of an exploratory character covering all matters of common interest like the status of Indians in Ceylon, defence, trade and tariff and would be in the nature of a personal heart-to-heart discussion on the outstanding problems. He said that if as a result of the discussions, he and Pandit Nehru reached some agreement, the two Prime Ministers would immediately set legislative machinery in action in their respective countries in order to implement the same.

Recalling his last meeting with Pandit Nehru during the latter's visit to the island in 1939 when they had a whole night's discussion of the problems, he said that he found their respective view-points were not far removed.

Mr. Senanayake deplored the speech made by Mr. C. R. Motha of the Ceylon Indian Congress in the House of Representatives during the debate on the Governor's address and felt disappointed that it carried the impression that the understanding he hoped to reach with a person like Pandit Nehru might not be acceptable to the Indians here. He expressed disappointment that on the eve of his discussions with Pandit Nehru, Indians in this island should have joined forces with Communist elements.

Discussions are scheduled to begin on December 28 and Mr. Senanayake expects to fly from Colombo on December 26 accompanied by the Permanent Secretary Mr. C. W. Atukorala.

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