

THE Hindu Organ.

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FOR YOUR FUTURE

Consult

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JAFFNA, TUESDAY SEPTEMBER 25, 1951

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[NO. 47

MAN-MAKING MIND-MOULDING ASSIMILATION OF IDEAS

THE IDEAL OF NATIONAL EDUCATION

What is national education? How is education to be made national and nationalizing? It must be clearly understood that the ideal of a truly national type of education has nothing whatsoever to do with any sort of narrow, sentimental or racial or geographical self-glorification. National education is the best and strongest education for nation-making, a training in national idealism, and awakening of the national genius which animates every real vital part of the intellect and emotions of the individual. Nation-making, citizenship-training, and character-building—these are the necessary conditions of all healthy education in all countries, whatever their political position or persuasion. By surrounding the educated young minds with the thought of their nation, country, ideals, and heroes, the safe foundations of a healthy national sense are laid early in life. The construction of national unity, based on a deep sense of cultural solidarity, can never be reached through education whose ideals and methods are entirely foreign to the land. A national education must be made up of familiar ideas, ideals, and elements so as not to create in the mind of the pupil any scope for disintegration of personality, conflict between home and school, or estrangement of the educated minority from the uneducated majority.

Positive Aspect

Education is not an end in itself, nor can it serve the purpose it is meant to if it has a bland materialistic or mercenary objective in view. Such negative and wholly unrealistic education can bring no benefit either to the individual or to the country at large. As

Swami Vivekananda has often said, the ideal is that we must have the whole of our educational system spiritual and secular, on national lines, through national methods. The Swami asks pointedly: 'The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion—is it worth the name? Further, unambiguously elucidating what kind of education is best for our country the Swami says, 'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one's own self.' Thus the ideal of education has to be pitched high so that it may be a guiding light and an impelling force even in the face of alluring and deceptive objectives which seek to enslave the free will of the educated and make them tools of narrow political or economic aggrandizement.

Fitting Into Life

No education can be said to be national unless it inspires love for the country, i. e. regard for its past, sympathetic understanding of its present, and faith in its future. It is necessary that education should make the pupil conscious of the worth of the soil on which and the environment in which the plant of his life is growing into maturity. He should understand that his education should fit him into life perfectly well without making him a problem to others or others

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Reverence For Trees In The West

No Wanton Felling

Old woodmen of the German and Austrian forests secretly ask forgiveness of a tree before they cut it down.

To them, it is almost criminal to destroy a giant of the forests, for they believe that every tree has a spirit with human feelings.

This belief, writes *Answers*, is by no means uncommon. Natives of Dutch Sumatra, hewing down trees, ease their conscience by putting the blame on the Dutch authorities.

'Spirit who lodges in this tree,' runs their formula of exculpation, 'take it not ill that I cut down thy dwelling, for it is done at no wish of mine but by order of the controller.'

A tree found only in a semi-tropical state of Mexico is invested with particularly evil powers. The 'Arbol de la Mala Mujer' (Tree of the Bad Woman) thrives in barren and isolated spots, and is reputedly one of the ugliest trees in the world.

'Danger' Plants

Anyone who touches this tree is likely to contract fever, skin poisoning and other ills, which are often incurable. So harmful was their effect on health that all these trees were labelled, wherever found, with the placard 'Dangerous,' Natives avoid them.

A 'Dynamite Tree,' also found in Mexico, shares the distinction of being labelled Dangerous. Its fruits, about the size of a large orange, are liable to explode when ripe with a violent blast and anyone within range of the flying fragments may be badly injured.

The Japanese invest their trees with different properties. Particularly ominous is the 'kiri' tree, for according to Japanese mythology, the leaves of this tree portend death whenever they fall prematurely.

SAN FRANCISCO THROUGH BRITISH GLASSES

SETBACK FOR THE SOVIET?

THE London "Spectator" (September 14), writing under the heading "Sovereign Japan", says: "The course of the San Francisco conference having run more smoothly than most reasonable people expected, Japan is now restored, for good or ill, to the status of a sovereign State. She can rearm but the process of rearmament could always be stopped or, at any rate, severely checked if the supply of raw materials which she does not produce herself were cut off.

"Meanwhile, United States troops will remain on her soil and provide for her defence, and it is not entirely without significance that it is from H. Q. in an independent, no longer an occupied, Japan that the U. N. war against North Korea and Communist China is being organised; but no exception can be taken to that, since Japan has undertaken, in signing her peace treaty, to conform to the provisions and principles of the U. N. Charter, even though a Russian Veto may prevent her for an indefinite period from joining the United Nations."

Satisfaction

The "Spectator" adds: "Satisfaction with the course of events at San Francisco has its limits. In the first place, Japan is still on trial in some respects, more so than in those years when she was by no means a free agent, and Mr. Morrison was right in emphasizing the anxiety with which her evolution will be watched; in the second, the apparent diplomatic setback which the Soviet delegates has suffered is as much calculated to cause uneasiness as gratification.

"What Mr. Gromyko, who took a hour for three weeks and predicted that the conference would last a month, expected to achieve at San Francisco has not been disclosed. He can hardly have supposed that amendments to the Japanese treaty which would have required full consideration if Russia had put them forward when the draft was under discussion would be accepted at a conference called for the signature of the treaty and nothing else.

"Russia was expected to absent herself from the con-

ference, and for all the good her presence there has been, she might as well have done so. But what does her failure augur?"

From The Other Angle

"Time and Tide" (September 15) says: "It is a useful and a salutary exercise to try to look at a battle or a campaign through the eyes of the other side. In the relations between the Western world and the U. S. S. R. (not forgetting her satellites), this may well be an appropriate moment at which the attempt a fairly strenuous piece of mental projection of this character. How, this week, does the world scene look when it is viewed from the Kremlin? On what scale—indeed of what kind—is the reception prepared for Mr. Gromyko on his return?"

"Complete answers to these questions are hardly possible. There are too many fissures between the almost known and the thoroughly hidden.

"Serious speculation, however, is far from idle. Monolithic totalitarian states cannot tolerate diplomatic fiascos such as the Soviet mission to San Francisco has just perpetrated. This is the sort of combination of misjudgment in planning and crass clumsiness in performance—achieved in full view of a gloatingly interested world—which, in its effects and its implication as much as in the moment of its occurrence, is bound to seem to all those involved in it a major disaster.

The Soviet Effort

"The U. S. S. R. staked a good deal on San Francisco. They timed the tardy announcement of their acceptance cunningly. They did a generous stint of sedulous propaganda beforehand, some of which had its effect on the British Government. Mr. Gromyko crossed the world in a fine, well-publicized flurry of brusque non-co-operation, taking with him a large retinue of military, naval and geopolitical advisers. The whole affair was conceived and carried out as a major operation.

"What happened? Failure so abject as to be almost

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FOR SALE

"For sale large house and garden in Third Cross Street, Jaffna. No brokers. Apply 'R' c/o Hindu Organ."

(M. 98. 25 & 28)



Hindu Organ

TUESDAY, SEPTEMBER 25, '51

Treasure These Thoughts

Man must annihilate his powers; that is the inner path.

RATIONING
PUBLIC SPEECHES

PERHAPS Sir John Kotelawala's 'Help us with your car' appeal has disturbed a hornet's nest. The spate of speech-making by politicians in this country has been the subject matter of comment and criticism all along; but with the General Election positively drawing nigh, vociferousness and loquacity have become increasingly nauseating. True, leaders have to speak, but speaking all the time without for once practising the precepts and endeavouring to do even an atom of useful constructive work is a characteristic that should disqualify aspirants to leadership.

Time was when what fell from the lips of leaders had been received by the people reverentially and seriously. The words were just expressions of good thoughts and valuable instructions. Political tussles and turmoils even did not give occasion for torrential outbursts much less for vituperation and abuse. The platform and the press have been the most useful agents for service to the land. Though Journalists have not allowed themselves to be drawn into the sphere of petty squabbles of political parties, the tub thumpers have become a public pest with the convenient assistance of the Loud-Speaker.

It is not noise alone that is nauseating. The theme of the long-winded harangues is a matter for grave concern. Brazen-faced statements are often made challenging even facts supported by documents. It is merely a

JAFFNA RECEIVES - -
- - TRINCO IDOLSSPONTANEOUS REVERENCE
AND PIETY

The Idols belonging to Tirukonesar Temple which are being taken in triumphant tour of the Island arrived in Jaffna on the 23rd instant. At Arialai on the border of the Municipality, the idols were received on behalf of the Jaffna Saiva Paripalana Sabbai by Dr. C. Gurusamy, a Vice-president of the society,

Poorana-kumbam and kuttuvilakku were there all along the route to the Jaffna Town Hall. To the accompaniment of Nathaswaram music, couches and chanting of sacred hymns the procession moved in majestic grandeur and measured pace to the specially decorated dais at the Town Hall at about 8 p. m.

The Bronzes which have attracted the attention of the Hindu World were ceremoniously stationed at the Town Hall for more than 20 hours during which time thousands of Hindus had *Dharsan* of them in boundless spiritual enthusiasm.

Yesterday the idols were taken in procession along the Clock Tower Road, Hospital Road, Kanakesanturai Road, and College Road to Navalar Hall amidst endless religious ardour to the accompaniment of music and prayers. At the Ashram, Mr. R. Sivagurunather, President of the Sabbai received the idols,

question of one party asserting one thing and the other party denying it as empty fabrication. The voter now knows that all these speeches when scanned, studied and paraphrased reduce themselves to emptiness. In India a certain Minister has suggested that speech-making should be rationed. But we go further and state that public speakers should be penalized by law for incorrect and misleading statements. Even democracy must obey ethical rules. Freedom which helps the propagation of falsehood and evil propaganda negatives the very essence of democratic conception.

No 'Natural
Life-TimeScience Can Help
Longevity

Scientists have long been of the opinion that if research into the causes of old age could be concentrated into one intense project the life span of humans might be doubled within fifteen years, writes *Answers*.

Scientific theory holds that there is no such thing as a "natural life-time." Primitive Man was "old" at 18; a citizen of ancient Rome was "old" at 22, and in 1775 the average life span of a Briton was 35 years.

A man's life is shortened by disease, environment, and the cumulative breakdown of his vital organs. All these are made of living cells, and as soon as science learns to preserve them it will have the weapon with which to prolong life indefinitely.

Already the secret of preserving cells from a chicken has been solved. Such cells, kept in a constantly renewed fluid containing the requisite chemicals have lived for 30 years, showing no sign of ageing, whereas a hen rarely lives for more than 10 years.

Says Dr. Henry S. Simms, of Columbia University's College of Physicians and Surgeons: "If the human body could retain all during life the ability to resist disease and repair breakdown that it possesses at the age of ten man would have a life expectancy of eight hundred years and some individuals might survive twenty-two thousand years"

Many students of gerontology (the study of old age) hold that there is much truth in the adage that a man is as old as his arteries. As we grow older the arteries tend to become thickened by a substance called cholesterol, and if this could be flushed out periodically, they say, it would pep up the entire body and lengthen its life by improving the arterial system.

Modern science is seeking a way to fight cholesterol.

THE IDEAL OF 'SERVICE'
ITS VEDIC ORIGIN

A living idea is like a flowing river. It makes for our food and drink without which we cannot live. Living ideas come so handy to us that we hardly need enquire about their sources. Very few indeed ever try to discover the source of a river, for which one has to journey against the flow of the current, endure endless hazards and hardships and at long last discover the source of the river at an unsuspected spot. Exploration for the discovery of the source of such an ancient idea as 'service' is no less difficult (though entailing no physical risks as such); but nonetheless it is an equally thrilling and fascinating endeavour. When once the source of a river is correctly discovered, we can understand the character of it better and use it better also, if we like, by properly directing its course in the fields of our necessities. Likewise to understand the character of an idea correctly and to use it better we require to know its source.

[From the *Vedanta Kesari*.]

A London report dated August 20, '51 announcing the discovery of Amazon river, has something interesting to say:

"A British expedition has definitely established that the Amazon is the second longest river in the world. To do so it had to face mountaineering hazards in the towering Andes mountains, investigating possible sources for the river's starting point.

The Amazon's exact length, it is announced, is 3,505 miles. The source is Lake Ninococha perched at a height of nearly 15,000 feet in the Central Peruvian Andes.

Ninococha itself is linked with other lakes, a fact which was proved by dropping a powerful dye in the water and tracing its spread. Underground channels were traced by the same means."

Voyage Of Discovery

In trying to discover the origin of the ideal of service too we have to climb from altitude to altitude, leaving behind all unproven hearsay sources until at last we come to its 'Ninococha'. There are several superstitions about the origin of the idea of service, which we need not waste our energy to disprove, for once we can show by documented proofs the true origin, we need not worry about erroneous claims. It is unnecessary to try to convince those who do not require the truth.

The 'Ninococha' of the ideal of 'service', we claim, is the *Rig-veda*. It cannot however be said of this 'Ninococha' that it is connected with any other 'lake' for the simple reason that, as far as human knowledge goes, we do not know any other literature by the time vicinity of the *Rig-veda* from which waters of ideas could be

proved to be flowing into it by throwing any 'strong dye.' Therefore the clean claim is that the ideal of 'service' originates in the *Rig-veda*. And we confess that we feel relieved to be in a position to make this claim. Why? one may ask. The answer is as follows in the words of Max Muller:

"...no one will ever understand the present religious, philosophical, legal and social opinions of the Hindu who is unable to trace them back to their true sources in the Veda."

The Inevitable Source

The Hindu, therefore, is never satisfied before he can trace all his religious ideas, even the seemingly modern ones, to their inevitable source which is the Vedas.

We just cannot fathom the profundity, power and the implications of Swami Vivekananda's oft-quoted saying,—The national ideals of India are Renunciation and Service. Intensify her in those channels, and the rest will take care of itself, unless we can trace the source of these two national ideals in the Vedas. Without being truly Vedic these ideals can neither be claimed to be national nor can they claim the prestige and authority, which they actually command and deserve.

Those who have not developed a correct insight into Hindu spiritual traditions, will find it difficult to follow this contention. The Vedas, they think, are the mere creations of the Hindu mind. But the Hindus have always viewed the Vedas very differently:

'Jaimini in 1. 1.6-23 establishes that the relation of word and sense is eternal and that (in 1. 1. 17-32) the Vedas are *apaurushya* (i. e. not composed by any human author). ...All Dharmasastra writers proceed on this axiom of the eternity of the Veda. The *Vedanta-sutra* (1.3,28-29) says that the Vedas are eternal and the whole universe (including the gods) emanate from the Veda and reliance is placed on certain Upanishad passages and on Manu 1. 21, *Santi-parva* 233-24 and other *smritis*. The *Brihadaranyaka Upanishad* IV. 5, 11. says that the Vedas are the breath of the great Being (i. e. the Supreme Spirit, God); in Br. Up. 1.2. 3. the Creator (*Prajapati*) is said to have evolved all this viz. *Rig-veda*, *Yajur-veda*, *Samaveda* yajnas and so forth. The *Svetasvatra Upanishad* VI. 18 says that the Supreme Being evolved Brahma and imparted the Vedas to him. The *Santi-parva* (*Mahabharata*) 233,24, and 210. 19 says that the speech in the form of Veda is without beginning and without end, from which all activities and creation proceed, and that the Vedas become latent at the periodical desolution of

(Continued on page 3)

Tirukonesar Temple Idols

Itinerary Of Processions

25th September (Tuesday)

4 p. m.	Leave	Navalar Hall, Via Kasturiar Road,
	Arrive	Hospital Road, Villunri Road Villunri Pillaiyar Kovil
	Leave	do via New Street, Pannai Street, Vellantheru, Jaffna-Manipay Road,
	Arrive	Oddumadam Community Centre
	Leave	do via Sivalingapuliyadi Road, Kankesanturai Road, College Road
10 p. m.	Arrive	Navalar Hall

26th September (Wednesday)

8 a. m.	Leave	Navalar Hall.
8-30 a. m.	Arrive	Nandavil Muniappar Kovil
11 a. m.	Leave	do
12 noon	Arrive	Ramanathan College
4 p. m.	Leave	do via Mallakam junction via Changanai Road, and New Road
7 p. m.	Arrive	Alaveddy Pillaiyar Temple
8 p. m.	Leave	do via Pannalai Road, Tellippallai Junction, Kankesanturai Road
10 p. m.	Arrive	Maviddapuram Kandasamy Temple

27th September (Thursday)

8 a. m.	Leave	Maviddapuram Kandasamy Temple
8-30 a. m.	Arrive	Kankesanturai Sanatorium
9 a. m.	Leave	do
11 a. m.	Arrive	Tondamanar Konesar Temple
2 p. m.	Leave	do
3-30 p. m.	Arrive	Vaivettiturai Sivan Temple
5-30 p. m.	Arrive	Point Pedro Reception by Town Council & Commu- nity Centre
10 p. m.	Arrive	Point Pedro Sivan Kovil

28th September (Friday)

3 p. m.	Leave	Point Pedro
4 p. m.	Arrive	Neervely Attiyar Hindu College
5 p. m.	Leave	do via Kopay Junction Kalviangadu Market, Chemmani Road, Neeraviady Road, College Road
10 p. m.	Arrive	Arrive Navalar Hall

29th September (Saturday)

8 a. m.	Leave	Navalar Hall
8-30 a. m.	Arrive	Pannai Causeway
9 a. m.	do	Allaipiddy Velayutha Swami Kovil
10 a. m.	do	Mankumpar Pillaiyar Kovil
	Leave	via Velanai V. C., Velanai Govt. School, Saravanai Junction
1 p. m.	Arrive	Puliyankoodal Amman Temple
4 p. m.	Leave	do
5 p. m.	Arrive	Suruvil Reading Room
10 p. m.	Arrive	Kayts Sivan Temple

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)
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Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

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FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

San Francisco Through British Glasses

(Continued from page 1)

farical. And—to complete the discomfiture of the Soviet delegation—their downfall was accomplished by an agreeably ironic use of procedure, a weapon they have so often used against the West.

“One of the main intentions of the Soviet mission was, without doubt, to cause as much dissension and discord as possible among the participating nations, and thus make the United States and Britain lose face, especially in the eyes of Asia. Who, the Kremlin must be asking itself—who has lost face now? The Eastern peoples are not impressed by those who flounder and fail, and no one is more grimly aware of this than Stalin himself.”

The Result

Proceeding, *Time and Tide* says: “San Francisco is the diplomatic and political counterpart and complement of Korea. In its sphere, it is as much proof of the valour and the virtue of resisting aggression as was the decision to drive the North Korean invaders out of South Korea. In detail, the Japanese peace treaty is far from perfect; but the manner of its drafting, of its presentation to the nations concerned in it, and of its organisation to the moment of signature has been justified up to the hilt by events. Confronted by an adversary like Soviet Russia, it is as profitless to dither and waffle at the conference table as it is on the battlefield.”

Time and Tide adds: The response to this achievement in the Western world ought to be a sense of sober encouragement. It has been easy enough to pay lip service to the negative proposition, ‘Appeasement does not pay.’ Here is the result—and a very important result too—of applying in practice the positive principle, ‘Resolute resistance to aggression brings its reward.’ This is not to indulge in wishful thinking, which nowadays is regarded politically and diplomatically as the sin which is without remission.”

U K. I. S.

Marketing & Co-op Officer

Mr. W. P. A. Cooke, Retired Divisional Agricultural Officer, N. D., has been appointed to the post of Marketing and Co-operative Officer under the Gal Oya Development Board at Amparai. Mr. Cooke's wide experience in matters agricultural, financing and Rural Development will stand him in good stead in connection with his new appointment. He is leaving for Colombo on Thursday the 27th instant and will then proceed to Gal Oya to assume the duties of his new appointment.

The Ideal Of Service

(Continued from page 2)

the world and become manifest to the great sages again when the world is recreated. But the eternity of the Veda and its apaurusheyatva (the fact of its not being composed by any human author) were interpreted in various ways e.g. the *Mahabhashya* says that, though the purport of the Veda is eternal, yet the arrangement of words is non-eternal, yet therefore there are various saakhaa branches and recensions, of the Veda, named Kaalaapaka etc.’

Spiritual Laws

The Hindu mind itself, therefore, is the creation of the Vedas and not vice versa. So, to understand the Hindu ideals properly and adequately we must trace them in the Vedas. What our sastrakaras have said about the eternity and apaurusheyatva of the Vedas has been in modern times interpreted by Swami Vivekananda as follows:

‘The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience (Swami) was addressing the Parliament of Religions, Chicago, on September 19, 1893), how a book can be without beginning and end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so is it with the laws that govern the spiritual world. The moral, ethical and spiritual relations between soul and soul and between individual spirits and the father of all spirits were there before their discovery, and would remain even we forgot them.’

Historically Too

Paradoxically enough, the Vedas, except being eternal, as the Hindus understand it, in the manner expounded above, are also historical. As Swami Vivekananda says, they are

‘The oldest Aryan literature, properly speaking the oldest literature of the world. There may have been some scraps of literature of older date here and there, older than that even, but not books or literature so called. As a collected book this is the oldest the world has and herein is portrayed the earliest feeling of the Aryans, their aspirations, the questions that arose about their manners and methods, and so on.’ Max Muller is equally categorical in claiming the preeminence of the Vedas as a historical document:

‘I maintain then that for a study of man, or, if you like, for a study of Aryan humanity, there is nothing in the world equal in importance with the Veda. I maintain

University Course In Australia

Over the past few weeks the Office of the High Commissioner for Australia in Ceylon has been receiving a number of enquiries from persons interested in the possibility of undertaking university courses in Australia, particularly in the field of medicine. The attention of others similarly interested is now drawn to the fact that they are required to lodge their applications for the academic year 1952 by 10th October.

The number of persons seeking admission to courses in medicine and veterinary science is considerable and to prevent undue pressure on the teachers and resources available it will be necessary to restrict the numbers admitted to these courses, so that only a limited number of overseas applications may be accepted. Preference is, of course, given to the best qualified of these.

All those seeking information concerning the lodging of applications generally should communicate with the Australian High Commissioner's Office in Colombo.

Jaffna Oriental Studies Society Exams—1951

Mr. A. Saravanamuttu, District Inspector of Schools, Secretary of the Jaffna Oriental Studies Society announces that the annual examination will be held for three days commencing on September 27th at the Jaffna Govt. Sinhalese School and Batticaloa Govt. English School.

ENTRIES

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This is the last examination according to the old syllabus. From 1952 the examination will be according to the revised syllabus.

that to every, one who cares for himself, for his ancestors, for his history, or for his intellectual development, study of Vedic literature is indispensable, and that, as an element of liberal education, it is far more important and far more improving than the reigns of Babylonian and Persian kings, aye, even than the dates and deeds of many of the kings of Judah and Israel.’

AYURVEDA AS A HEALTH GUIDE

Prescription For Daily Practice

The word Ayurveda means a treatise on living a long life. It not only deals with medicines, but also with the rules of hygiene and the observance of the different laws that relate to health and hygiene in our day to day life.

Man suffers from diseases mainly due to two important causes, namely, ignorance about the laws of health and the rules of hygiene. To avoid the cause, to prevent diseases from creeping in Ayurveda has given important rules to be followed and adopted by all in their daily life and here are some of them:

Rules

1. Massage with oil (sesame oil, coconut oil or mustard oil) all parts of the body, once or twice a week. Apply it to the head, soles of the feet and ears daily. If not possible, you can apply oil to these parts on alternate days. Massage of the head relieves the brain fatigue, brightens the eyes and sharpens the intellect.

2. Get up in the early morning at 4 a. m. The brain is fresh at that hour and important work or meditation can be done very easily in the early hours. Take a morning walk. The cool air enlivens the body and fills it with joy and cheerfulness.

Benefits of Bathing

3. Take a morning bath either with cold water or hot water according to your constitution. If you take a warm bath, do not put hot water on head, but before taking the warm bath, bathe your head first with cold water. After the bath rub the body well with a towel. It opens the pores in the skin and gives a glow to the body.

4. Easy Pranayam is also necessary. It is included in the Sandhya Vandhan of the Hindu. Others also have to do Pranayam at least twice a day, in the morning and the evening. Pranayam is the natural means of blood purification.

5. Exercise is as useful as food to the body, to keep it in working order. Even a machine which is

not in use for a long time does not work well unless it is cleaned. So also physical body requires some physical work or exercise to keep it in good order and sound condition. Further, physical work or exercise gives us strength, vigour and energy.

6. Do not take food when you are in a troubled state of mind or angry because that will hamper your digestion.

7. Take at least half an hour's rest after food. Do not go in for hard or laborious work immediately after food.

8. Do not eat unless you are really hungry.

9. Drink a glass of cold water immediately after getting up from bed. It invigorates the body and helps the evacuation of bowels.

10. Use as little clothing as possible and see that they are clean. Clean clothes make the mind cheerful and hence, the body healthy.

11. Do not drink cold water immediately after hot drinks.

12. Avoid hot drinks like tea, coffee and cocoa because they are not suited to our tropical country.

13. Do not check the urge to urinate or empty the bowels. Attend to them at once.

14. It is better to take fruits in the morning or afternoon in an empty stomach.

15. To ward off infectious diseases eat daily 5 to 10 leaves of Basil (*tu'si*) plant.

16. Use oil for the head immediately after a shave.

17. Do not overload your stomach.

18. Fast once a week, or at least once in a fortnight.

19. Remember God's name always as He is the giver and sustainer of life,

If you follow faithfully these rules, you will be always healthy, strong and cheerful.

—Health & Long Life.

Man-Making Mind-Moulding Assimilation of Ideas

(Continued from page 1)

a problem to him. The ideal of education should be such as to make the pupil know with unequivocal plainness that education has a two-fold objective, not only to let him reap the material, intellectual, and spiritual benefits it confers upon him, but also to equip him adequately for the service of the community — of the people, country, and religion (*jana-desa-dharma*). Proper education exerts a healthy and desirable influence on the pupil, thereby restraining the naturally tumultuous youthful urges, emotions, and thoughts. Educated persons are, therefore expected to possess and practice a great amount of self-control, mental concentration, and tolerant and sympathetic understanding. True scholarship bestows ennobling humility and exalted character (*vidya dadati vinayam*).

For Spiritual Unity

Educational institutions, societies, and organization are unavailing and of no consequence unless they foster in their alumni those elements of love, sympathy, and care for all for which there is immediate demand everywhere. The highest education is that which gives us not only power through knowledge but also fullness and introspective vision through love and spiritual

solidarity. There can be no truer ideal than to live for that ultimate Truth which emancipates us from bondage to Nature. Such an ideal, rooted in the Vedantic conception of the divinity of man and the unity of existence, lets us have 'access to the life that goes beyond death' and 'rises above all circumstances' and gives us 'the wealth, not of things but of inner light, not of power but of love.' Says Rabindranath Tagore, 'Education is a permanent part of the adventure of life. It is not like a painful hospital treatment for curing them (students) of the congenital malady of their ignorance, but is a function of health, the natural expression of their mind's vitality.' It is this grand conception of the Atman, of this spiritual unity which is a matter of direct realization, that should form the core of national education in India. It has been so for ages; and it shall continue to inspire, elevate, and unite the nation.

Spirituality is our ideal of national education. This ideal is in perfect accord with our national genius and cultural heritage. Any scheme of national education, in the true sense of the term, must accept this ideal in order that that education may produce men and women who are truly In-

dian in every respect. The Indian way of life and thought has to be preserved while the mind and heart are to be made receptive, retentive, and creative. The methods and details of an educational system cannot but change from time to time to suit changed circumstances. But the national ideal cannot be replaced without detriment to national survival. Both science and religion, intellect and intuition, the mundane and the spiritual are to be harmoniously synthesized and expressed in a code of comprehensive education. But the emphasis on the ideal of national education should under no circumstances be relaxed or shifted. Lest we forget, Swami Vivekananda impresses it on our minds: 'But remember that as Hindus everything else must be subordinated to our own national ideals. The secret of a true Hindu's character lies in the subordination of his knowledge of European science and learning, of his wealth, position and name, to that one principal theme which is inborn in every Hindu child—the spirituality and purity of the race.' The Hindu ideal is in fact what India stands for. Let there be no confusion about it, though unfortunately today the word 'Hindu' is increasingly being misunderstood and misinterpreted. Spirituality is a positive and the most enduring factor of civilization. It cannot be ignored in any country, least of all in India.

(Extracts from the *Prabuddha Bharata*)

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