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NO. 53

PERSONALITY THAT COMPELS HOMAGE

To Gandhiji Truth Was God

Nearly three and a half years have gone by since Gandhiji passed away. The manner of his death was the culmination and perfect climax to an astonishing career. Even during his life innumerable stories and legends had grown around him, and now he seems almost a legendary figure, one in the great line of India's sages and heroes and wise men. A new generation grows up to whom he is almost a name, a great name to be revered, but nevertheless a name. Within a few more years there will not be many left who have come in personal contact with him

[Nehru's Forward to Book
on Mahatma]

and had experience of that vivid, virile and magnificent personality. The legend will grow and take many shapes, sometimes with little truth in it. Succeeding generations will remember him and pay honour to him. As is India's way, we shall add him to our pantheon and celebrate the day of his birth and the day of his passing away. We shall shout *jal* when his name is mentioned and perhaps feel a little elated in the process and that we have done our duty to him.

What gods there are, I know not and am not concerned about them. But there

Indian Example

Public Service And Elections

"The permanent services are required by law and expected by Government to be scrupulously impartial in their work in connection with elections. It follows that no Government servant should take any part in an election campaign on behalf of any political party or any candidate. He must take scrupulous care not to lend his position and authority to assist one group or another."

"Instructions on these lines have been issued by the India Government."

are certain rare qualities which raise a man above the common herd and appear to make him as made of different clay. The long story of humanity can be considered from many points of view; it is a story of the advance and growth of man and the spirit of man, it is also a story full of agony and tragedy. It is a story of masses of men and women in ferment and in movement, and it is also the story of great and outstanding personalities who have given content and shape to that movement of masses.

His Eminence

In that story Gandhi occupies and will occupy a pre-eminent place. We are too near him to judge him correctly. Some of us came into intimate contact with him and were influenced by that dominating and very lovable personality. We miss him terribly now for he had become a part of our own lives. With us the personal factor is so strong that it comes in the way of a correct appraisal. Others, who did not know him so intimately, cannot perhaps have full realisation of the living fire that was in this man of peace and humility. So both these groups lack proper perspective or knowledge. Whether the perspective will come in later years when the problems and conflicts of today are matters for the historian, I do not know. But I have no doubt that in the distant, as in the near, future this towering personality will stand out and compel homage. It may be that the message which he embodied will be understood and acted upon more in later years than it is today. That message was not confined to a particular country or a community. Whatever truth there was in it was a truth applicable to all countries and to humanity as a whole. He may have stressed certain aspects of it in relation to the India of his day, and those particular aspects may cease to have much significance as times and conditions change. The kernel of that message was, however, not confined to time or space. And if this is so, then it will endure and grow in the understanding of man.

Friend of the Oppressed

He brought freedom to

Northern Assizes

Attempted Murder Charge

Ponnambalam and his father Murugesu of Alvai stood charged, at the Northern Assizes before Mr. Justice Swan, with having attempted to murder two persons named Thirunavukkarasu & Ayadurai of Alvai South.

The Jury returned a unanimous verdict of not guilty on the charge of attempted murder but guilty of the lesser offence of causing grievous hurt under grave and sudden provocation.

The 1st accused was bound over to be of good behaviour for 1 year in a sum of Rs. 500/- and the 2nd accused was sentenced to 9 months R. I.

Mr. J. Rajaratnam for the 1st accused and Mr. M. Balasundram for the 2nd accused instructed by Mr. V. S. Karthigesu appeared for the defence.

RURAL RAJ

"My idea of village Swaraj is that it is a complete republic, independent of its neighbours for its vital wants, and yet interdependent for many others in which dependence is a necessity. Thus every village's first concern will be to grow its own food crops and cotton for its cloth. It should have a reserve for its cattle, recreation and play-grounds for adults and children..."

—GANDHIJI.

India and in that process he taught us many things which were important for us at the moment. He told us to shed fear and hatred, and of unity and equality and brotherhood, and of raising those who had been suppressed, and of the dignity of labour and of the supremacy of things of the spirit. Above all, he spoke and wrote unceasingly of truth in relation to all our activities. He repeated that Truth was to him God and God was Truth. Scholars may raise their eyebrows, and philosophers and cynics repeat

(Continued from page 3)

SPIRITUAL PLANE OF RELIGIOUS FAITH

Not Market Place Morality

[Here is the continuation from our last issue of Sir K. Vaithianathan's prize day speech at Sivananda Vidyalya Batticaloa]

Thiruvalluvar's View

Our Thiruk Kural, which is accepted as the Tamil Bible.....in the first two couplets disposes of the beginning and end of education:

(1) "As the letter 'A' is the beginning of all alphabets so is the first cause the source of all universe"

Commentaries on Thiruk Kural are a legion, but I prefer the explanation which says of this couplet that when you open your lips to learn a language or acquire any knowledge at all, you should also open your heart to comprehend a knowledge of the "First Cause" of this world of phenomena and

(2) "What does it profit a man who gains the whole world of knowledge, if that does not lead him to the foot of the One Who is Supreme Knowledge itself."

Hinduism In Practice

A critic might say that this is subtle philosophy all right, but what Hinduism offers in practice is a forest of conflicting ideas and perhaps even a wierd mass of incomprehensible practices. Speaking at Manchester College, Oxford, twenty five years ago Dr. Radhakrishnan raised the same question and said:

"One is confronted with the difficulty of defining what Hinduism is. To many it seems to be a name without any content. It is a museum of beliefs, a medley of rites, or a mere map, a geographical expression? Its content, if it has any, has altered from age to age, from community to community. It meant one thing in the Vedic period, another in the Brahminical, and a third in the Buddhist. It

means one thing to the Saivite, another to the Vaisnavite, a third to the Sakta. The ease with which Hinduism has steadily absorbed the customs and ideas of peoples with whom it has come into contact is as great as the difficulty we feel in finding a common feature binding together its different forms."

Philosophy And Religion

I shall come later to how Hinduism throughout the ages has gained or been modified by sages and movements in and outside India. But the second burden we meet is how much of Hinduism is just a system of philosophy (as understood in modern study) and how much Religion. Bertrand Russell says: "Philosophy is something intermediate between Theology and Science" related to theology as speculation on the unknowable, related to science in that it appeals to reason rather than authority. He admits that science tells us very little and caustically observes that theology induces a dogmatic belief that we have knowledge whereas, in fact, we have ignorance. Philosophy, however, is generally accepted to be an intellectual effort to solve the problem of existence but there is no such generally accepted view of religion. May I venture to define that religion also deals with the self-same problem of existence but by an Inner Way to the City of Ultimate Reality (Truth)? This is a Hindu way of looking at religion, where Philosophy is essentially religious and where religion stimulates philosophy. To a Hindu, reflection on the nature of existence is not a luxury of life but life itself. Philosophy and religion, like two distinct currents, run in the same course, one intellectual and the other spiritual, the latter shooting past the former into

(Continued on page 4)



Hindu Organ

TUESDAY, OCTOBER 16, 1951

Treasure These Thoughts

Try to dwell always in silence and submission, for thus you shall acquire the perfect, true, tranquil and effective love.

TEXT BOOKS IN TAMIL

IT IS LEARNT THAT THE Education Publications Board was able to read and scrutinize only 6 Text Books in Tamil up to the end of September last and that all those books had to be rejected as unsuitable. The pace of scrutiny is pathetically slow but what is worse is that not one book so far taken up for consideration has reached the required standard.

Here is a warning to those who clamour for the immediate introduction of the National Languages as State Languages. What National effort has been made so far to help the publication of suitable text books in the National Languages, we wish to know from the language patriots who knowing very well that the State has already adopted the policy of making Tamil and Sinhalese the State Languages, overreach themselves by demanding a quickening of the pace of transition. No true reformer will deny the wisdom of effecting changes after due consideration and calculation.

Text books are a matter for experienced educationists and scholars with a spiritual vision; for the moulding of the young student has to be undertaken by those who know and realise what a life worth living for is. It therefore becomes the duty of religious associations to take upon this task of national responsibility of providing books that can help train the student in the most desirable manner. The Jaffna Saiva Paripalana Sabha has rightly asked for representation in the Board of Education and we hope the Government will accede to this reasonable request. But we wish that this Sabha will also take the lead in making arrangements for the formation of a Text Book Writers Committee to

write suitable Text Books in Tamil. Now that the deadline for a change over of medium of instruction from English to national languages has been announced preparation and publication of Text Books to meet the new situation should be guided and effected by leaders and representative associations. The Government is willing to assist competent authors and it is the duty of those who watch the interests of the people to supply efficient text book writers.

Letters to the Editor

Training Of Saiva Priesthood

Sir,—A pious and learned priesthood which could fulfil the religious and spiritual requirements of the Hindu public is a prime necessity. It would be an understatement to say that the Hindus are suffering from a handicap in this connection. Steps should be taken without further delay in order to establish centres for training priests who could render efficient and devoted service to the Hindu Community in all spheres of religious and spiritual activities. Preceptors are needed for institutions like temples as well as for the guidance of individuals and families. The position is very grave so far as Hindu Society is concerned and immediate positive action alone will save the situation. Any delay is likely to result in almost irreparable harm to the Hindu public.

One method of achieving this great object would be to take in hand the religious education and training of the Brahmin and Saiva priesthood. The intervention of the Hindu public is an urgent necessity in this matter.

The great emphasis laid by Hinduism on religion and God and the ideal of spiritualisation of life, wherein every detail of one's daily activities becomes an act of consecration, are in danger of being forgotten, unless a competent and pious priesthood which could serve and assist in our temples as well as in our homes is brought into existence in accordance with the spirit of our ancient heritage and traditions.

Yours etc,
S. SOMASUNDARAM
S. SIVASUBRAMANIAM
Colombo

Public Holidays

Sir,—With regard to the extra number of holidays the Government is considering to grant to the Hindus in readjustment of Public vacations, I beg to suggest that a few days during the Katarama festival be applied for by the Hindu Public.

The advantages are:—

(1) A large number of Hindus than now will have the opportunity of annually going on pilgrimage to this Holy Place.

(2) There is every chance of the Government consider-

Sathasivam Murder Inquiry

The Police have offered a reward of Rs. 1000/- for information regarding the whereabouts of William the servant boy employed in the house of the deceased who has been missing since the day of the tragedy. This was in view of the fact that at the inquest in Kandy on the body of a young man taken out of the Mahaveli ganga an open verdict was returned and that the identification of the body remained unsupported.

Mr. M. Sathasivam was remanded till October 24 by the Colombo South Magistrate Mr. M. M. J. Rajendram.

Jaffna Hindu College S. S. C. (E) Results

At the S. S. C. (E) Examination held in July 1951, 22 candidates secured a pass of whom 3 were placed in the 1st Division. 4 candidates obtained distinction in Tamil, 2 in Mathematics, 1 in Elementary Mathematics Special, 1 in Physics.

10 candidates completed the Examination and 5 were referred, and 13 referred.

M. Ragupathy, S. Gnadasabesan and M. Sivasubramaniam were placed in the 1st Division.

OBITUARY

Mrs. G. Gangesar

We regret to record the death on Sunday last in Colombo of Mrs. G. Gangesar mother of Mr. G. G. Ponnambalam, Minister of Industries. The funeral rites were performed by Mr. G. G. Ponnambalam in the presence of a large gathering that included several Ministers, M. Ps., officials, friends and relations.

Mrs. Gangesar leaves behind her two sons Rev. G. Balasundaram and Mr. G. G. Ponnambalam and two daughters Mrs. Spencer Rajaratnam and Mrs. V. Cumarasamy.

ing favourably this application as Buddhists also participate in the annual festivities at this Shrine.

(3) With one object in view, there is every opportunity for both Hindus and Buddhists to become united.

(4) Hindus will have much to gain if the Government will grant holidays for Katarama festival on their application in spite of the fact that the Shrine is under the Buddhist Temporalities.

(5) Should there be School holidays during the Katarama festival, parents will have the opportunity of taking their children to this Holy Place and inculcating into their tender minds the virtue of the worship of God.

There are great many advantages in getting holidays during Katarama festival.

Please wield your influence to achieve the object, for which the Hindu Public will be grateful to you.

Yours etc,
C. K. RATNAM

BRITAIN'S BALLOT BOX

Fairness Of The Polls-The Keynote

In the General Election on October 25th the people of Britain will decide, by the methods of Parliamentary democracy which they have evolved across the centuries, which Party is to govern the country for a term of office which may last for five years.

Every British subject, man or woman, of the age of 21 or over has the right to vote (unless he is a criminal, a lunatic, or is debarred by being a hereditary Member of the House of Lords). He can exercise this right by having his name placed on the Electoral Register in the place where he normally lives.

This Register is prepared once a year, and it contains the names of all British subjects over 21 who live in each of the 625 areas or constituencies into which England, Scotland, Wales and Northern Ireland are divided. The

By
Geoffrey Cox

constituencies have their boundaries drawn so as to give, as far as possible, an equal number of voters in each area. This varies roughly from 50,000 to 80,000 in some areas, but the great majority of constituencies have between 50,000 and 60,000 electors.

Registration

Up-to-date information for the Register is obtained by means of a house-to-house or other inquiry made by Registration Officers appointed for each constituency in England and Wales. From this information, lists are published showing the names of the people entitled to vote in the last Register, the new residents who are now to be added to the Register, and the names of those no longer qualified to vote in that area. These lists are advertised and publicly displayed in the local council offices or the post office in each area, and the electors are asked to make certain that their names are included in it. Any person whose name is omitted has the right to have it included and any person has the right to object to any other name which he feels should not be included. After these claims and objections have been decided by the Registration Officer the final Register is published and must be publicly available until it comes into force.

This Register is essential to prevent people voting twice, or voting where they have no right to vote. Before Polling Day each voter receives a postal card from the Registration Officer notifying him of his number on the Register

and where he should cast his vote. The law does not require a man to vote on polling day, even if his name is on the Register though the Parties will do their best to get him to do so. In the last election 84 per cent of the people on the Register voted and this was well above the level at any other election for the last 30 years.

Voting Strength

Stringent laws safeguard the secrecy of the ballot. In the polling station on polling day the elector is called on first to give his name and address, to ensure that he is on the Register. The number in the Register is then marked on the counterfoil of a ballot paper, and the ballot paper is torn off and given to him. On this are printed the names (but not the parties) of the candidates.

The voter goes alone into a polling booth, and puts a cross opposite the name of the candidate he favours. No one may accompany him into the booth, or try to see how he has voted. He then folds the paper, and put it into a sealed ballot box. These boxes are taken at the end of the day to a central point, unlocked, and their contents counted.

After the result is known the ballot papers are sealed into packages, the counterfoils sealed into other packages, and both are stored away for a year. At the end of that time they are destroyed. All clerks and officials at polling stations are bound by oath not to disclose any knowledge they may gain of how people voted and can be sent to prison if they break this oath. Nor can anyone, even in a court of law, be required to state how he or she voted in an election.

Britain has free, fair and secret elections not only because rules are laid down by the law, but because the people, almost without exception, observe these rules. Only if they ceased to do that, or if their attitude was destroyed by some totalitarian method—would there be any anxiety about the fairness of a poll in the United Kingdom.

Physique Adds Weight To Candidature

510 lbs. is the weight of Shri Nathulal Bhargava easily the Indian record-holder in fattiness. He has now sought nomination for the State Legislature from the Madhya Bharat Congress Board.

He hopes to provide fun to a serious minded legislature.

Senator Feted On Personality That Compels Homage

Return From U. S. A.

(Continued from page 1)

Senator S. R. Kanaganayagam and Mrs. Kanaganayagam were entertained at a tea party held at the Jaffna Town Hall on Saturday last.

Mr. C. Ponnambalam, Mayor of Jaffna presided at the function paid a fitting tribute to Senator Kanaganayagam on his broadness of outlook and winning qualities and wished that the wide experience of his cultural contact with the U. S. A. would be placed at the disposal of the people in their struggle for economic emancipation.

Mr. S. Natesan B. A., B. L. Principal, Farameshwara College, bore testimony to the fact that they were honouring a man to whom honour was due and that the present state of world affairs required men of wide vision and understanding of whom the Senator they were entertaining was a good example.

Senator Kanaganayagam thanked the organisers for the generosity and kindness shown to him and his wife and remarked that they had a good deal to learn from the U. S. A. and added that though he had come into contact with American intellectuals in his school, yet he found on his visit to that great continental nation that there was much more to be learnt particularly in agricultural and industrial pursuits.

Speaking further the Senator said one of the greatest political truths that impressed him in America was that though there were various shades of colour and diverse races and multiplicity of languages there was a common link of patriotism, holding together all these diverse elements under the name "American". Americans were one nation and every thing un-American was heresy and treason.

In conclusion the Senator said that he hoped to profit and enable his countrymen to gain by whatever experience he had gathered in the course of his cultural mission to America.

Mr. K. A. Selliah proposed a vote of thanks.

the old question: what is Truth? Few of us dare to answer that question with any assurance and it may be that the answer itself is many-sided and our limited intelligence cannot grasp the whole. But, however limited the functioning of our minds may be or our capacity for intuition, each of us must, I suppose, have some limited idea of truth, as he sees it. Will he act upto it, regardless of consequences, and not compromise with what he himself considers an aberration from it? Will he even in search of a right goal compromise with the means to attain it? Will he subordinate means to ends?

No Compromise With Evil

It is easy to frame this question, rather rhetorically, as if there was only one answer. But life is terribly complicated and the choices it offers are ever simple. Perhaps, to some extent, an individual, leading his individual and rather isolated life, may endeavour with some success to answer that question for himself. But where he is concerned not only with his own actions but with those of many others, when fate or circumstance has put him in a position of moulding and directing others, what then he is to do. How is a leader of men to function? If he is a leader, he must lead and not merely follow the dictates of the crowd, though some modern conceptions of the functioning of democracy would lead one to think that he must bow down to the largest number. If he does so, then he is no leader and he cannot take others far along the right path of human progress. If he acts singly, according to his own lights, he cuts himself off from the very persons whom he is trying to lead. If he brings himself down to the same level of understanding as others, then he has lowered himself, been untrue to his own ideal, and compromised that truth. And once such compromises begin, there is no end of them and the path is slippery. What then is he to do? It is not enough for him to perceive truth or some aspect of it. He must succeed in making others perceive it also.

Adaptability

The average leader of men, especially in a democratic society has continually to adapt himself to his environment and to chose what he considers the lesser evil. Some adaptation is inevitable. But as this process goes on, occasions arise when that adaptation imperils the basic ideal and objective. I suppose there is no clear answer to this question and each individual and each generation

will have to find its own answer.

The amazing thing about Gandhi was that he adhered, in all its fullness, to his ideals, his conception of truth and and yet he did succeed in moulding and moving enormous masses of human beings. He was not inflexible. He was very much alive to the necessities of the changing circumstances. But all these adaptations were about secondary matters in regard to the basic things he was inflexible and firm as a rock. There was no compromise in him with what he considered evil. He moulded a whole generation and more and more and raised them above themselves, for the time being at least. That was a tremendous achievement.

Does that achievement endure? It brought results which undoubtedly endure. And yet it brings some reaction in its train also. For people, compelled by some circumstance, to raise themselves above their normal level, are apt to sink back even to a lower level than previously. We see today something like that happening. We saw that reaction in the tragedy of Gandhi's own assassination. What is worse is the general lowering of standards, when Gandhiji's whole life was devoted to the raising of these very standards. Perhaps this is a temporary phase and people will recover from it and find themselves again. I have no doubt that, deep in the conscious of India, the basic teachings of Gandhi will endure and will affect our national life.

No man can write a real life of Gandhi, unless he is as big as Gandhi. So we can expect to have no real and fully adequate life of this man. Difficult as it is to write a life of Gandhi, this task becomes far more difficult because his life has become an intimate part of India's life for half a century or more. Yet it may be that if many attempt to write his life, they may succeed in throwing light on some aspects of this unique career and also give others some understanding of this memorable period of India's history.

His Voice will have to be Heard

We live today in a world torn with hatred and violence and fear and passion, and the shadow of war hangs heavily over us all. Gandhi told us to cast away our fear and passion and to keep away from hatred and violence. His voice may not be heard by many in the tumult and shouting of today, but it will have to be heard and understood some time or other, if

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1355

In the matter of the estate of
the late Kanagmany wife of
Kandiah of Urumpirai, Jaffna
Deceased.

Sivaguru Kandiah of Urumpirai, Jaffna
Petitioner.
Vs.

1 Kandiah Satkunasingam
2 Kandiah Natkunasingam
3 Mangayathkarasi daughter
of Kandiah [gam]
4 Kandiah Ganesakulasin-
5 Chinnappa Sugirtharatnam all of Urumpirai, Jaffna

the 1st to 4th respondents are minors appearing by their guardian-ad-litem the 5th respondent Respondents.

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 22nd day of August 1951, in the presence of Mr. A. Thirugnanasothy, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 22nd day of August 1951 having been read:

It is ordered that the said 5th respondent be appointed guardian-ad-litem over the minors 1st to 4th respondents and that the said petitioner be declared entitled to have letters of administration to the estate of the deceased abovenamed as the legal husband of the said deceased and that such letters of administration be issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 22nd day of October 1951 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minors before this Court on the said date.

This 22nd day of August 1951.

Sgd, V. S. Jayawickrama
District Judge.
(O. 88, 12 & 16).

this world is to survive in any civilised form.

People will write the life of Gandhi and they will discuss and criticise him and his theories, and activities. But to some of us he will remain something apart from theory—a radiant and beloved figure who ennobled and gave some significance to our petty lives, and whose passing away has left us with a feeling of emptiness and loneliness. Many pictures rise in my mind of this man, whose eyes were often full of laughter and yet were pools of infinite sadness. But the picture that is dominant and most significant is as I saw him marching, staff in hand, to Dandi on the Salt March in 1930. Here was the pilgrim on his quest of Truth, quiet, peaceful, determined and fearless, who would continue that quest and pilgrimage, regardless of consequences.

Change Of Name

I, Thambapillai Sanmugam, Teacher, Kaddudai Hindu School Manipay who was called from my young age as Thambapillai Sanmugathasan do hereby inform the Government of Ceylon and the public that I shall henceforth be known as Thambapillai Sanmugam alias Sanmugathasan and shall sign all documents as.

T. S. SANMUGATHASAN.
(M. 109 12 & 16.)

NOTICE

Senior Student gives private tuition from Std. V to J. S. C. classes in Mathematics, Arithmetic and other subjects. Those who desire to get tuition can contact him by letter or on appointment. Charges moderate.

Apply:

C. T. Arunasalam,
42, Stanley Road,
Jaffna.

(M 111, 12 & 16)

St. John's College, Jaffna

Admissions—January, 1952

Applications for admission to the College should reach the Principal as follows:—

Forms I—VI by 31st October, 1951

Stds. 4—5 by 15th December, 1951.

J. T. ARULANANTHAM,
Principal.

(M 112, 16 & 19)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 459

In the matter of the intestate estate and effects of Velupillai Kandasamy

Deceased
Sellamma widow of Velupillai Kandasamy of Karanavai North
Vs.

1 Kandasamy Joganathan
2 Jokeswary daughter of Kandasamy
3 Kandasamy Lokanathan all of do, the 1st to 3rd respondents being minors appearing by their guardian-ad-litem
4 Sinnathamby Kandavanam of do Respondents.

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge of Point Pedro on the 28th day of September 1951 in the presence of Mr. V. S. Sivagurunathan Proctor for the abovenamed Petitioner and the affidavit of the petitioner dated the 27th day of September 1951 having been read:

It is ordered that the 4th Respondent be and he is hereby appointed guardian-ad-litem of the 1 to 3 respondents, that the petitioner be and he is hereby declared entitled as widow of the abovenamed deceased to obtain letters of administration and that letter of administration be issued to her accordingly unless the Respondents or any other persons interested shall on or before the 25th day of October 1951 show sufficient cause to the satisfaction of this Court to the contrary. This 28th day of September 1951

(Sgd) A. W. Nadarajah
District Judge
(O. 89, 12 & 15)

Spiritual Plane of Religious Faith

(Continued from page 1)

states of consciousness beyond the 'walking state' dealt with in psychology, into realms of spiritual perfection no less substantial than the scientific aspect of reality.

The Insight

A Hindu should heartily agree with Plato that "no greater evil can befall men than to become haters of reason"; he should have none of the sublimely pathetic doubt of the last words of Socrates, "the hour of departure has arrived and we go our ways—I to die and you to live—which is better God alone knows". Life and death are two aspects of the same unbroken progress towards a Hindu's Goal, which is an insight into the nature of Reality and the experience of Reality; and eventually the integration of the Self into the Central Reality. This state is not reached by any amount of learning or good deeds, though they also help. In fact, all the learnings and all the good deeds have to be left behind like the raft in the parable of Life's journey illustrated by Lord Buddha.

I have purposely avoided the use so far of the word, God, to show that the popular conception of God is not an essential factor in Hinduism. I may leave this rarified atmosphere for a time and reach a safe landing in the court-yard of Dakshineswar Temple in Calcutta where sat Sri Ramakrishna who went one better than our revered Prime Minister as regards mundane education of not only not passing any public examination but of not attending any school at all. Nevertheless, Sri Ramakrishna confounded the cute graduates of Calcutta with his wisdom. He would ask a possible devotee, "Do you believe in a god with form or without form?" and if the latter, what the particular form it is. He would then undertake to help the devotee to realise God in that form under ascertainable conditions. This illustrates the basic principles of Hinduism that religion is a matter of inward realisation and capture of the highest experience and that all religions must lead sooner or later to the same goal. It is not a question of any faith or mechanical adherence to authority. Hence every tradition, ceremony, belief, practice which helps to lift man to God is held up as worthy

of reverence. There is of necessity a graduation of levels of religious experience. Hinduism in the early Vedic times approximated to nature worship and rituals of sacrifice and later to high flights of a conception of a Supreme Brahman; Jainism and Buddhism were protestant forms of the old Vedic religion. The Dravidians conferred on it a personal God and turned religion to the path of monotheism; Islam left its impress with Saints like Chaitanya, Kabir and Guru Nanak and Christianity with Brahmo Samaj and Arya Samaj movements. Hinduism is ever growing and absorbing and adopting ideas. Surely, we cannot say that God has stopped revealing himself or man has already succeeded in comprehending Him fully.

Tolerance

This leads one to the rational and religious explanation for the Hindu's religious tolerance; we have no heresy hunting, no sectarian fanaticism, no aggressive proselytising. We should bear this clearly before our minds owing to some restlessness prevailing at present among Hindus caused by an obvious Buddhist religious revival in Ceylon. I dislike the word "tolerance", particularly in the context of religious tolerance; it discloses a sense of superiority in the speaker and suggests a favour conferred on the religion so tolerated to exist. The Hindu ideal is a religious harmony which is higher than religious tolerance. But it is even more when it comes to relationship with Buddhism; I have already said that Buddha was born a Hindu and originated a departure from certain religious practices obtaining during his time. His quest was identical with that of every Hindu thinker, and, in fact, common to all humanity. Compassion to all creatures, even to the worm under one's foot, was a characteristic of his teaching after enlightenment. The revival of such a religion should be a source of happiness to everyone whether he be Buddhist or non-Buddhist. If what makes one nervous is not the revival of Buddhism, but a certain Ballot Box variety, surely such a development (or disease) must be considered to be a passing phase. Even if that variety should take somewhat a permanent hold on the imagination

of the ignorant people, a development I personally discount, the answer to it should be patience, understanding and Love in a religious sense. Christianity, Islam as well as Hinduism have effectively faced more potent challenges in their long history and not gone under. Why worry about a situation which looks well, because there is just a chance of it running amok? The Saivites will remember the life and times of St. Thirunavukkarasu and how he met a difficult situation then with faith and calm confidence. He sang:

"I owe no allegiance to any man, I fear no death, I cannot be confused, I am no weakling."

Spiritual Knowledge

In conducting your school Mr. Principal, on the laudable "firm conviction" as you say "that education is fundamentally a religious and spiritual process", I have no doubt you would emphasise not only "tolerance" but also the attitude of understanding and great harmony which every Hindu owes to other religionists in a common quest, which is also the basic stand of the Saint of Dakshineswar.

There is no doubt an important issue in Religion, to which we have no intelligible complete answer until we ourselves reach that knowledge which Sri Krishna Buddha, Christ and Mohamet reached and in every age some Hindu saint or sage. It is so high up in the clouds to be of decisive

value to human life at earth's level. Even those who have had an insight speak of it only in parables. We have a word for it "mawpam" - great silence of Supreme Knowledge.

Whether we are Absolutists or just humble Theists, we are agreed on an upward journey, under certain conditions of strict moral behaviour, towards an insight into ultimate Truth. We are also agreed on the incomprehensibility of the Absolute to physical senses and mind. But what the different religionists quarrel about is as to what happens when the individual completes his purpose and about the

relationship of the Absolute to the world of phenomena. To the man of understanding this issue can wait for clarification until we too reach the higher rungs of the religious quest and religious experience. Let us not forget that the Messiahs of all the religions which came to be named after them, have had no quarrel among themselves. It is a paradox of the religious history of mankind that we who are mere supporters state a fight when our Principals sit in harmony with each other and with the world.

Let us not drag religion down to the level of market place morality.

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