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FOR YOUR FUTURE

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| NO. 71

STRICT MORAL & SPIRITUAL PRACTICES

FOR SELF-REALISATION

ACCORDING to the philosophers of India, the whole universe is composed of two materials, one of which they call *Akasha*. It is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of combination is evolved out of this *Akasha*. It is *Akasha* that becomes the air, the liquids, the solids. It is *Akasha* that becomes the sun, the earth, the moon, the stars, the comets; It is *Akasha* that becomes the human body, the animal body, the plants, every form that we see, everything that can be sensed, everything that exists.

By what power is this *Akasha* manufactured into this Universe? By the power of *Prana*. Just as *Akasha* is the infinite, omnipresent material of this universe, so is this *Prana* the infinite, omnipresent manifesting power of this universe. It is *Prana* that is manifesting as motion; it is *Prana* that is manifesting as gravitation, as magnetism. It is *Prana* that is manifesting as

(From the Vedhanta Kesari)

the actions of the body, as the nerve currents, as thought force. From thought down to the lowest force, everything is but a manifestation of *Prana*. The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called *Prana*.

We see sects in every country who have attempted the control of *Prana*. In this country there are Mind-healers, Faith-healers, Spiritualists, Christian Scientists, Hypnotists, etc.....we find at the back of each of this control of *Prana*, whether they know it or not. They make use of a force which is fundamentally the same as that used by the Yogi—*Prana*.

Gain control of this vital force and you gain control of the body. It is possible to control *Prana* in every part of the body and it is even possible to influence others. If your body is in a certain state of tension, there may be a tendency to pro-

duce the same condition in others. For example, if you are strong and healthy, those who live with you have a tendency to be strong. On the other hand, if you are sickly, those around you will receive this influence from you. When the healer seeks to cure an ill person, his first idea is to transfer his own health to the other, but that is a most primitive way of thinking. A strong man may actually make a weak man a little stronger, whether he consciously tries or not. Again, a man, although far from healthy himself, can bring health to another. That is because he can increase the rate of vibration of his own *Prana* until it can be transmitted to another. But this depends on purity.

State of Mental Vibration

The pure man who has the power to bring his own *Prana* into a certain state of vibration, can arouse a similar state of vibration in others. We see this demonstrated in everyday life. I am engaged right now in bringing my mind into a certain state of mental vibration. The greater my success, the more you will be affected by what I say. The more earnest I am, more you will derive from my lecture. If I lack enthusiasm, so will you lack interest. The great leaders, the world movers and shakers, have learned how to bring their *Prana* into a high state of vibration, so that others are drawn towards them and led to think as they think.

Now what do we mean by vibration? A lady was talking to her friend. She said: 'When you are awake you are in a certain state of vibration; when you dream you are in another; when you are rested after a good sleep you are in another; when you are angry, feel miserable, frown, or happy and laugh, all these are states of vibration. Some people get on your nerves and you may do the same to them. You may not like the vibrations of some people, may be allergic to them, as they to yours'.

The listener lost her patience. 'If you use that word

vibration again, she said, 'I'll scream'. But the speaker, undaunted, simply remarked 'Even your scream would be a state of vibration.'

Now let us discuss the subject a little more seriously. Instead of screaming perhaps we may find ways and means to make our vibrations spiritual and harmonious, not only for ourselves but also for those with whom we associate.

Vibration is motion within a body which reaches out and brings reaction in other bodies coming in contact with it. What we receive through our senses of hearing, touch, sight, taste and smell, are all vibrations. Sound, heat, light, gas, liquid, solid, sun, moon, stars, earth, all have vibrations of their own. Again our senses vibrate in different ways at different times, so that our reactions also differ.

Conception Of Matter

Modern scientific thought has revolutionized our conception of matter. An atom is no longer held to be the ultimate constituent, but is itself composed of electrons, protons, photons, neutrons etc.—all forms of electrical waves. That is what the 'wizards' of science definitely declare. So what was once considered as inert matter is now known to be a structure of energy units, revolving with immense velocity in space-time. Some eminent thinkers go so far as to say 'The universe begins to look more like a great thought than a great machine,' and, again 'The stuff of the world is mind-stuff.'

Here we find an echo of Hindu cosmological theory which declares that both matter and mind are products of a much finer material, of which the mind is a subtle product and physical matter a grosser one.

During our college days we were struck with some of the delicate experiments made by physicists trained in the school of the great scientist, Sir J. C. Bose. With the help of supersensitive instruments he had demonstrated that a piece of so-called 'dead' sheet metal, plant fibre and animal muscle react to outside stimuli in more or less the same way, the difference being in degree, not in kind. Most enchanting were the experiments made with sensitive plants, particularly the mimosa, the

(Continued on page 4)

Defence of Headmen Panel Being Formed

For the purpose of defending headmen at official inquiries the All Ceylon Headmen's Union is forming a Defence Panel with the approval of the government. The educated and ablest of the headmen will become members of the Panel. They will be given a training in legal matters at the Union's expense.

Hobby Record In Fasting

Peter Gebhardy, a German Artist is said to have beaten the previous best fasting endurance of 61 days of an Italian named Delfo by 5 days.

The fasting however includes cigarette smoking to the tune of 3800 and the swallowing of 200 bottles of mineral water.

Uduvil V. C. Volley Ball Tournament

The Volley Ball tournament of Uduvil Village Committee came to an end on Sunday last when the Uduvil Stars Team defeated the Chunnakam Union Team and thus became the Champions in the Uduvil V. C. area. The game was very interesting from start to finish. The Uduvil Stars won in two straight games the scores of the first being 15-10 and the second game being 15-9. A large gathering of spectators was present.

A Challenge Cup will be presented by the Uduvil Village Committee to Uduvil Stars Club.

Establishing Dravida Nad

In the course of his presidential speech at the Dravidian Progressive Federation Conference held in Madras last week Mr K.K. Nilamegam said that the aim of the Federation was to bring about social reform and to work for the establishment of Dravida Nad. He added that by 'Dravida Nad' he meant the present Madras state. This state, he said, should be separated from the rest of India and made an independent entity so that it would be a socialist republic.

Nehru's Warning Against Communalism

While addressing a public meeting at Aurangabad Pundit Nehru warned the people against communalism as that would harm the country and prevent the nation's progress. He said, "We should never do anything which might bring dishonour to our nation. When men committed atrocities on other men, it created wounds not only of the body but also of the mind. We should consider our whole people as a living body and remember that pain caused even to one man would affect the whole body. We have to raise the standard of our country in every respect."

S. African Govt's Inhuman Measures

Opportunities for progress and self-government are being deliberately denied by the Union Government, to all Africans and Asians says an Indian Report and adds that Indians are spotted out for harsher treatment. The Indian delegation is distributing booklets to all the U. N. delegates depicting the inhuman measures taken by the Union Government with a view to obtaining world sympathy.

Kashmir Problem

Secret of U N. Attitude

A correspondent of the A. B. Patricia makes out that the cause for the United Nations unfavourable attitude towards India is the favourable attitude of Pakistan towards America in the matter of Bomber Bases. He says 'Pakistan is very much more co-operative to American requests to make available bomber bases against the Soviet Union and China than India is. A bomber base may have been built already in and around Gilgit and a return of these provinces to Indian Kashmir would threaten these strategic points.'



Hindu Organ

FRIDAY, DECEMBER 21, '51

Treasure These Thoughts

'Whatever one does by word, deed and thought, decisive or indecisive or under the force of haunting habit one should consign unto the great God.'

SOCIAL WELFARE SOCIETIES AND STATE PATRONAGE

THAT rural development unions and community centres are fast becoming centres of activity of the Government Party is an accusation that has been levelled against both the Administration of the country and the social welfare movement. It is not our purpose here to examine the complaint and pronounce our judgment. But the fact that these social movements have been coming more and more under the direct and directing patronage of some Government department or other calls for comment. A free nation has to encourage people's movements. The administration itself being responsible to the representatives of the people it may be said that any such patronage may be only on a basis of mutual assistance and understanding. Whatever it may be the quarrel on the question of overlordship of the Rural Development Movement and the control of the Community Centre activities had been so open and suggestive that it had threatened to develop into a personal issue between the former Minister of Local Government and the Home Minister. It is our considered opinion that the Government should so devise its control of grants as to have no more supervision of these societies than the Audit Department has over government departments.

The Rural Development Movement and the Community Centre activities are more or less the expression of the same urge for social service but in different forms. The Government should now consider the feasibility of co-ordinating and centralising these activities and placing them under the supervisory control of lo-

Jaffna Oriental Studies Society

Presidential Address By Dr. H. W. Howes

The Greater Glory Of Tamil

DELIVERING the presidential address at the 28th annual meeting of the Jaffna Oriental Studies Society Dr. H. W. Howes, Director of Education said:—

There is a tendency among some students of Oriental Studies to think mainly in terms of examinations. However valuable, examinations cannot be the final aim. In higher studies, language is surely not the end but the means to reach an end. If, for example, I obtain any Honours degree in English of a University, I have received a first class training, and shown ability to think deeply about my subject and to record it in an examination room. Yet, this does not give me the right to say I am an English Scholar. With the knowledge of English language and literature, the historical development of the language, idiom, philology, etc., I am able to apply my knowledge and my talents to add to the sum total of knowledge of my particular branch of study. My claims to scholarship can only be considered when I have been able to produce the results of original research and to make an original contribution to knowledge.

First Things First

In the same way, I appeal to members of this Society to put first things first always remembering that the aim of the Studies is to do more than pass searching examinations. I submit that the aim should be, having mastered the language, to use it for the furtherance of Tamil language and literature by themselves making fresh additions to knowledge. The Oriental Studies Societies of Ceylon have contributed to the maintenance of interest of the national languages often against great difficulties. Today, they have a glorious chance to render outstanding service to Lanka as well as to

cal government bodies. In any case the impression that these welfare associations are state-sponsored and stage-managed should be removed at the earliest.

the cause of learning for its own sake.

Search For Truth

Of course, I claim no knowledge of Oriental Studies, although I have entered one or two fields of Occidental Scholarships. There is, or should be, a common bond between us because we are both, in our respective fields endeavouring to search for truth and to leave our own deposit in the sphere of learning. However, as a third or fourth best, I have tried to read the classics of Tamil and Sinhalese literature in translation. Indeed, I was particularly pleased when some Tamil gentleman in Negombo kindly sent me the Tirukural Text and Translation. From it I was able to discover that the book represented what was probably the height of Tamil culture and civilization some 3000 to 5000 years ago. As you know it belongs to the last Tamil Sangam then in existence, a Sangam presided over by the Tamil Kings. I would add that I have long studied Oriental influences on the music and dancing of North Africa and South Spain and I am still studying the links.

The Present Trend

It has been my good fortune to gain some facility in at least two Western languages other than my own; and I have long realised the necessity of studying not only the language, but also the culture, art, music, and the general life of the civilization or civilizations in which the language functions or functioned. As President of the three main Oriental Studies Societies of Ceylon I have stressed, and will continue to do so, that not only should research be a primary object and not made second to the passing of a series of examinations, but the studies should not be restricted to the purely linguistic field. Members should, in my view, study the folk-lore, folk-medicine, dancing and arts and crafts of a particular civilization. All this I admit will largely be in the past, but what of the present?

In the Senate.

HINDU TEMPORALITIES BILL

A FORWARD STEP SAYS NEW SENATOR

MAKING his maiden speech in the Senate, Senator P. Nagalingam placed before the public the considered opinion of the L.S.S.P. on the Hindu Temporalities Bill and warmly supported the measure on principle. Being the view point of a party a lengthy extract from the L.S.S.P. Hindu Senator's speech is reproduced here.

AS a member of the Lanka Samasamaja Party I wish to state at the outset that my party has no illusions whatsoever that ownership of property—whether Temple property or otherwise—is necessarily related to the performance of duties or the possession of virtues. Fundamentally the regime of private property perpetuates the division of Human Beings into rich and poor, exploiter and the exploited, or as in the present context into temple muthalalies and humble worshippers. Thus in our view whatever measures or half measures this Government brings forward to abolish or mitigate the iniquity of private ownership will receive our warm support...

A Step Forward

I referred Sir, to the main reason which moved my party to lend our support to this Bill. Though the Hon. the Leader of the House very generously consented to any scheme for the election of the Hindu Temples and Trust Board instead of having members for that Body nominated by the Hon. Minister for Home Affairs I must say that I find with great regret no effort has been made to delegate authority to the temple worshippers in each locality. We as a party always oppose the concentration of powers in the hands of a central authority. Really democratic method is to encourage and make provision for discussion and decisions by Local Bodies. Despite these shortcomings undoubtedly this Bill is a step forward in the regulation, supervision and protection of Hindu Temporalities and should therefore at the earliest opportunity be made law.

State Intervention

I had occasion to listen to certain speeches made in the protest meeting held in Jaffna during the last week end to protest against this piece of

legislation. The burden of the speeches made at that meeting was that state intervention in matters connected with religion and religious institutions was undesirable. I wish to categorically state here and now that my party will raise its protests against State interference in regard to religious doctrine. It would be a ludicrous spectacle for the Parliament of Ceylon to enact Legislation preventing the Srivittas from expressing their faith in the 'Doctrine of Grace' which is the Central Doctrine of the devotees of the Saiva Faith. It is certainly an invasion of their rights for which no justification can even be attempted, but I venture to submit that the Hindus of Ceylon cannot raise their howl if the Parliament finds it necessary to pass law that heretics should not be persecuted nor put to death as it happened a few centuries ago in South India. What cannot be interfered with is the content of religion. That Sir, it is clear that outside the realm of Religious doctrine if Temple muthalalies or Trustees started demanding that their accounts cannot be looked into or audited and that they enjoyed special rights of misappropriation then it is time for the State to step in and afford protection to the worshippers.

Religious custom and usages of one age should give way to enlightened attitude of another age.

Outworn Outlook

A certain social order becomes moral only in the degree to which it is built upon the conscience of its citizens. Contemporary Society very naturally refuses to countenance the treatment of Human Beings in an inhuman way, citizens, in an incivile manner. It will not tolerate for a moment that any door could be shut

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Hindu Temporalities Bill

(Continued from page 2)

in ones face, that any fragment of the city be ordered to live outside the city. If the temples of the Hindu religion discriminated against certain sections of the citizens and refused them admission into the Temples the State has a duty to legislate for equality of treatment for all Citizens. What is true of temples will be true of restaurants, hotels and public wells. It is very necessary that individuals with an outworn outlook should realise that whatever is not valid for the society in Colombo would be valid for Jaffna.

Queer Logic

The Ex-Professor of mathematics may cry from the house tops that Government should take its hands off religion, but any Government is obliged to interfere when the pennies of faithful worshippers are converted by private temple muthalalies for their own luxuries like new huts and automobiles. I listen with amusement to the same speaker propounding a new political philosophy that even if an individual Hindu worshipper objected the Government must forthwith withdraw this Bill. I would respectfully ask him whether if a single individual protests against the law that he must give compulsory education to his child until the age of fourteen would he agitate for the withdrawal of that law. It is interference with the private liberty of the individual if he is ordered to walk on the left side of the road, or light his motor car lamps at six in the evening or if he is asked to fill in income tax returns once a year. These are all irksome tasks, but no body ever protests against these regulations.

Foodstuffs and Textiles from India

Besides several other articles the import of foodstuffs and textiles from India is assured by an agreement as a result of the recent trade talks between the two countries.

The agreement is subject to the approval of the two governments.

Protest Meeting

At a public meeting of those opposed to the introduction of the proposed Hindu Temporalities Bill, Mr. S. Shivapathasunderam B. A. retired Principal of Victoria College presided.

Mr. C. Suntharalingam M. P. challenged the right of the Government to introduce such a bill and demanded that Hinduism should be left severely alone to be safeguarded by the Hindu Public and none else.

Mr. V. S. Karthigesu Proctor and others spoke condemning the proposed measure.

F R C S Examination

Sixty Ceylonese and forty Indian doctors will sit for the primary F. R. C. S. Examination that will be held in Colombo. It will be noted that Colombo is the only centre for the whole of South East Asia.

Ceylon's U.N.O. Membership

Ceylon's claims for membership of the United Nations were stressed at the Security Council meeting held in Paris. The Indian delegate spoke in favour of the claims and gave his strong support.

Kashmir Mediation Fails

It is understood that the U.N.O. Mediator Dr. Frank Graham is to submit his report admitting failure of his mediation efforts.

New Responsibilities Need Army Discipline

Addressing a public meeting at Raichur Mr. Nehru advised people to develop the qualities of the soldier and to inculcate in them the discipline of the army in order to discharge the new responsibilities that the country is facing today. He said, "We have to create unity among the people and inculcate in them the discipline of the army. The strength of the army lay in the proper organisation. If every soldier did things independently on his own the army would become a rabble."

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

Testamentary Jurisdiction
No. 24

In the matter of the Estate
of the late Ponnammah wife
of Arumugam Ratnasingham
of Madduvil South

Deceased.

Thisaiveerasingam Gumaratnam
of Madduvil South presently
of P. O. Box No. 338, Co-
lombo Petitioner.

Vs

1 Arumugam Ratnasin-
gam and
Minor 2 Ratnasingham Canaga-
ra nam of Madduvil
South Respondents

This matter coming on for
determination before A. W.
Nadarajah Esquire District
Judge, Chavakachcheri on the
30th day of November 1951 in
the presence of Mr. S. Siva-
raja Proctor on the part of
the petitioner and the peti-
tioners affidavit dated 19th day
of November 1951 and his
petition having been read,

It is ordered that the above-
named 1st respondent be and
he is hereby appointed Guar-
dian-ad litem over the 2nd
respondent abovenamed for the
purpose of watching his inter-
est in these proceedings and

that Letters of Administration
to the estate of the above-
named deceased be issued to
the petitioner abovenamed as
maternal uncle of the minor
heir the 2nd respondent above-
named and brother of the de-
ceased, unless the respondents
or any other person or persons
interested in these proceedings
shall appear before this Court
on the 7th day of January
1952 and show cause to the
satisfaction of this court to the
contrary.

The 11th day of December 1951

Sgd. A. W. Nadarajah,

Drawn by District Judge.

Sgd. S. Sivarajah,
Proctor for Petitioner.
O. 119-21 & 25)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 23-12-51 TO 29-12-51

ARIES Aswini, Barani, Kar-
tikai 1st part [Medha Rasi]

Some changes may be
forced upon you this week
whether you like it or not.
A good business week but
you may have to invest a lot.
Tue-day afternoon Wednes-
day and Thursday morning
must be spent with care.

TAURUS Kartikai 2, 3, 4,
Rohini, Mirugasirisha 1, 2
[Idapa Rasi]

Friends of the opposite sex
may cause you some trouble
this week. Domestic up-
heavals also shown. Spend
the last two days of the week
with care. Loss of money,
theft or accidents indicated.

GEMINI Mirugasirisha 3, 4,
Thiruvathirai, Punarpusam 1,
2, 3 [Mithuna Rasi]

You will find it difficult to
make both ends meet this
week. Avoid argumentative
disposition. Family troubles
and misunderstandings with
friends also not ruled out.

CANCER Punarpoosa 4,
Poosa, Ayilya [Kataka Rasi]

Preparations for worth-
while enterprises may be made
this week. Though some-
thing may go wrong with
your personal affairs don't
lose heart. Any changes will
be for the better.

LEO Maha, Poora, Uttira 1,
[Singha Rasi]

Don't comment yourself in
any important affairs this
week. Avoid taking new res-
ponsibilities. Troubles through
secret enemies shown. A new
acquaintance or comparative
stranger might help you in
some business affairs week end.

VIRGO Uttira 2, 3, 4, Atta,
Chittirai 1, 2 [Kanni Rasi]

A very good week for per-
sonal affairs. Financial gains
mental harmony and favours
from friends of the opposite
sex also promised. Go ahead
with your plans.

LIBRA Chittirai 3, 4, Swati
Visaka 1, 2, 3, [Thula Rasi]

Troubles likely to spring up
behind your back this week.
Beware of secret enemies.
Domestic troubles and scan-
dals also not ruled out. Bu-
you can rely on your friends
for your rescue from serious
entanglements.

SCORPION Visaka 4, Anu-
sha, Kettai [Vrischika Rasi]

A very favourable week for
business deals. Friends will
help you a lot. New ventures
will bring forth the desired
results. Ruin to enemies also
promised.

SAGITTARIUS Moolam, Poo-
radam, Uttiradam 1. [Thanu
Rasi]

You will find it difficult to
make both ends meet. Do-
mestic troubles also likely.
Some happy news from rela-
tives may cause you some
expenditure week end.

CAPRICORNUS Uttiradam
2, 3, 4, Thiruvonam, Avittam
1, 2. [Makara Rasi]

You will find it difficult to
keep family relationship on a
comfortable basis this week.
Be careful and tactful in your
official dealings also. Avoid
argumentative disposition and
take good care of health spe-
cially eye troubles.

AQUARIUS Avittam 3, 4,
Satayam, Pooraddati 1, 2, 3
[Kumbha Rasi]

Except for minor health
worries on the first day, this
is likely to be a week of much
happiness. Domestic har-
mony and favours from rela-
tives promised. Some change
of place or pleasure trip also
indicated.

PISCES Pooraddati 4, Ut-
tiraddati, Revati. [Meena
Rasi]

The first 3 days of the
week must be spent with care.
Official troubles and mis-
understandings with friends
shown. Rest of the week
favourable for new unde-
takings. Domestic harmony
also promised.

STRICT MORAL AND SPIRITUAL PRACTICES

(Continued from page 1)

leaves of which droop at the slightest touch. They react, more or less, as human beings do to burns, cuts, abrasions, alcohol and poison. Professor Bose found that plants have a kind of nervous system, and even indicate something akin to 'mental responses', including the tendency to get drunk. When Professor Bose lectured in London, it is reported that George Bernard Shaw, the great vegetarian, felt extremely uncomfortable when the scientist demonstrated that, on being pinched and pierced, raw carrots gave violet electric signals, corresponding to man's cries of 'help'. The scientist remarked that he was demonstrating experimentally what his Hindu ancestors called the 'One Principle of Life', which pulsates and vibrates in manifold forms throughout the entire universe.

Living Principle

How did the ancient Hindus discover this Living Principle? Intuitively or physically? Diving into the very depths of their being, and into the nature of things, the seers discovered the infinite power of the Supreme Spirit, hidden in the gunas, or cosmic forces—Sattva, Rajas and Tamas. In symbolic language they expressed their experience of this infinite power:

'There is one unborn female, the Mother, which produces manifold offspring. The one Power, consisting of three fold cosmic forces, brings the manifold universe into being.'

According to the Hindu cosmologists, on the relative plane there are two principles, the first is the sentient or pure Spiritual Principle, and the second, the insentient power or force in which the sentient spirit is immanent.

In the great hymns of the *Rig-Veda* we read: 'Motionless did the Supreme Spirit vibrate alone in its own glory. Beyond that nothing did exist. Creative then, became the glory with self-sustaining principle below and creative energy above.'

Power Of Prana

Thus did Prana manifest itself and the whole cosmic process come into being. Through the action and interaction of Akasha, the omnipresent, subtlest material substance, and Prana, the cosmic energy there came into being the ego, mind, senses and what we call matter—both cosmic and individual. Thus we find that the One Infinite Spirit immanent in everything manifests itself as the Cosmic Being—Ishwara—possessing a subtle and a gross body, and as also the individual soul, putting on the coverings of a subtle body and a gross body. All bodies,

gross or subtle, are products of Akasha, acted on by Prana, the cosmic energy; and just as we have our own individual body, which is part of the great cosmic body, so do we have our little individual minds which are part of the all-pervading cosmic mind. Both the individual and cosmic body and mind are vibrating with the cosmic energy called Prana. Conscious of intense cosmic vibration, the seer of the Upanishads declares; 'Whatever exists in this universe vibrates within the Prana.'

The nature of this cosmic energy is to move. What appears to be static is only a low state of vibration, what appears dynamic is moving at an intense rate of vibration. The Sanskrit word *Jagal* (Universe) is derived from the root *Gam*, which means 'to move', to change, to swing to and fro to vibrate. The universe is in a constant state of vibration, and says Swami Vivekananda very rightly;

'It is the Prana that is manifesting as motion; it is Prana that is manifesting as gravitation, as magnetism, as electricity, as light. It is the Prana that is manifesting as the actions of the body, as the nerve currents, as thought force.'

It is very important for us to remember that our mind, with its faculties of thinking, feeling and willing, is a substance. Our thoughts emotions and willings are like waves in the mind and are things as real, if not more so, as physical matter, and these states of mind are vibrations of one rate or another. Can the rate of vibration be controlled?

The Upanishads tell us that there are three rates of vibration, modes, corresponding to three colours, white, red and black. Black stands for Tamas, or dull forces. These forces produce darkness, negligence and delusion. Red stands for Rajas, the tense forces of passion and desire; greed and worldly activity; enterprise and ambition, marked by restlessness and dissatisfaction. White indicates Sattva, the harmonious forces of purity which bring about knowledge, compassion, right-mindedness and devotion.

Plato's Principles

Now these ideas are strange to western minds, but they were familiar to Plato, the ancient Greek Philosopher. In his *Republic* he speaks of three active principles which he calls Epithumia, Thumos and Logistikon, which correspond in that order, with Tamas, Rajas and Sattva. The first force, Epithumia, he says, is a multiplicity of blind appetites or desires which domi-

nate the votaries of sensuous enjoyments and whose chief aim is the gratification of animal appetites. Thumos, like the Hindu Rajas, dominates the man of action who works with frenzied zeal for distinction or worldly position and power; grasping and greedy, such a man is filled with restless unhappiness. Logistikon, like Sattva, represents the rational element's characterizing the philosopher; detachment, moderation, purity and harmony.

These three types of forces are at work within us at all times. When we say that one has too much Tamas we mean that the dull, dark forces overshadow, for the time being, the other two types. When a person is ruled by passion and desire we say that Rajas is predominant. If his life is peaceful and harmonious, if he seems to have detached himself from worldly desires, we say that Sattva rules. These are the three Gunas.

The Ultimate Goal

Now the ultimate goal of spiritual life is to go beyond the Gunas and realize the Supreme, Transcendent Spirit. In order to reach this state one must have more and more of Sattva, the harmonious element. We must live morally, trying to be pure in thought, word and deed. Body, mind and soul must be purified. As the teacher of the Upanishad says: 'Practice self-control, charity, compassion'. Patanjali speaks of the necessity for practising non-injury, truthfulness, non-covetousness, chastity, non-dependence on others, cleanliness, contentment, austerity, study and self-surrender to the Supreme Spirit as steps to meditation leading to spiritual realisation. As we conquer dullness and tension. We become more and more har-

monious and steady and can help others to rise also. The low vibrations of the impure man are harmful to him as well as to others. They affect him like poison, lames and may infect others, bringing depression, restlessness and unsteadiness. On the other hand the finer vibrations of the pure person elevates him and those who come in touch with him. Sattva is the stepping stone to the Transcendental State.

In the life of Ramakrishna we read how he was unable to drink a cup of water brought to him by an apparently decent looking man, who, it was discovered, was living an impure life. Swami Vivekananda relates how when his own vibrations were bad, the Master could not take food from his hands. Vivekananda himself was a man of shining purity, there was nothing impure in his life, but sometimes he had to associate with various types of people and the evil vibrations of some of them seemed for a while to stick to him so that there arose occasions when the Master could not but feel the contamination.

Vibrations can be changed, the impure can become pure. Whenever we find that rajas or tamas is predominating in our lives we can learn to tune ourselves to the harmony of sattva and gradually change our vibrations so that we become holy, and gradually established in purity.

The God-Man

The God man's loving vibrations have a transforming power that awakens the latent spiritual consciousness of others.

About the seventh century of the Christian Era was born

Sankaracharya—the great philosopher and mystic who revived the Hindu Religion. In the course of his wanderings he went to a place where he met a feared and pious Brahmin who was very unhappy because his only son was deaf and dumb. But the boy's face was luminous and blissful, and Sankara asked him: 'Who are you?' The boy then spoke for the first time in his life: 'I am neither a human being nor a god, neither a householder nor a student, Sankara knew that a great soul was inhabiting that body and asked the father to give him the boy for he would never be happy in the life of the world. With the inner vision of one who has acquired the highest knowledge, Sankara told his disciples that this Brahmin boy had been taken by his mother to the river. While she bathed she gave the little one to the care of a yogi who was sitting on the bank, but the Yogi in the course of his meditation forgot all about the child, who fell into the water and was drowned. The mother was disconsolate. Feeling pity for her and deep remorse, the Yogi gave up his own body and entered into the child's body. It was the touch of Sankara that brought out the potentiality of this illumined soul.

To Attain Purity

A spiritual life is far more than a moral life. The practice of moral qualities is only the first step. Along with that we must have Japa, the repetition of the divine name with meditation on the Supreme Spirit, which ultimately helps us in experiencing the Spiritual Reality, the Soul of souls. Without this realization it is impossible for us to be free from worldly desires and attain the highest purity.

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