

## REALISATION OF SELF

### Object Of All Education

EDUCATION, in the sense of a harmonious development of all the powers and faculties of man, is inclusive of culture, which represents the high-water mark of civilization, the attainment of perfection. By culture here we mean soul culture, that which helps the knowledge, purity, power, bliss, and perfection of the soul to develop and manifest in life. A certain sensitive feeling for all that is true and good and beautiful, pure and fine and noble, a response to it, a demand for it and a pressure on mind and life to accept and formulate it in our thought, feelings, conduct, and character is the most usually recognized sign of this soul-influence. Of the man who has this feeling, we say that he has a soul, and of the man who has not this element in him or does not respond at all to this urge, we say that he has no soul. Here, however we are not concerned with the ideal education which is a rare and difficult achievement. We shall, therefore, confine ourselves to education as it is in vogue today in our schools, colleges, and universities,—that is, modern as distinguished from that which was imparted in ancient India.

#### Object Of Ancient Education

The object of ancient education was Self-knowledge, by whose light ignorance, misery, and bondage were dissolved. *Sa vidya ya vimuktaye* 'That is education which liberates'. Modern education has no such high object in view. It is cramming or a mass of information acquired from books and other external sources or at best a shallow tickling of the intellect which remains content with a surface knowledge of things and beings and is utterly lacking in Self knowledge. In most cases it is a summary bread-winning equipment of the human mind, meant to cope with the

exigencies of a strenuous struggle for existence. As such education and culture have parted company. Education belongs to the domain of mind and intellect; culture to the heart. In ancient India there was a happy and harmonious blending of the two, which resulted in the fullest efflorescence of all the latent faculties of man in the domains of both the heart and the intellect. The distinction then is clear. Culture is something apart and quite different from modern education. Education and learning are convertible terms. We may and do call an educated man a learned man and *vice versa*. But a cultured man may be or need not necessarily be educated in the commonly accepted sense of the term; he may be without a fund of learning acquired or borrowed from books—a thing which most of the educated people do. For, how many of them are really original in thought and expression? Not originality but verbiage, plagiarism, and a certain superficiality are the general characteristics of modern education. This is only the natural outcome of a dry intellect, severed from its moorings in the deep feelings and emotions of the heart.

#### Changeless Blissful Self

We start with the postulate that man is more than mere mind, life and body,—which he apparently and to all intents and purposes is. There is a soul in him, a Spirit-Self, or a divine Reality behind his apparent self. This is his real Self behind the constantly changing phenomena of his body, mind, and life. It is the soul in him that abides and persists through all the changes and dissolutions of his outer personality. We attribute to this Self all that is true, good, and beautiful,—*satyam sivam sundaram*. This Self is also all-bliss, for it lacks nothing. It is one, eternal, and infinite,

## The Northern Province Teachers' Association

A solemn and simple ceremony was performed by the President and Executive Council of the Northern Province Teachers' Association on Saturday 7th March, 1953 at 3.30 p.m. when the office of the Association was declared open. This marks a unique landmark in the annals of the N. P. T. A. for more than one reason. The ambition of the founders of this powerful body, formed thirty nine years ago has been now realised. This is the first body of teachers in the whole island to have an office. Further, it marks the final step towards Trade Union rights of Teachers. An office is the first prerequisite for registration and this has been achieved.

The office is a spacious house situated on the Manipay Road, Jaffna, opposite the Sivan Temple. This became a reality due to the persistent efforts of the President Mr. S Handy Perinbanayagam and the Gen. Secretary M. K. V. Mylvaganam.

omnipresent, omniscient, and omnipotent. It is its perfection that we admire and emulate in the spiritually realized men. Compared with the great incarnations of the world, what are men but mere pigmies, even the greatest and the best of them all? The greatest names in science, poetry, philosophy, art, literature, music etc. pale into insignificance before the mighty spiritual giants who have from time to time appeared in history to save mankind.

#### Sankya Classification of Men

According to the Sankya classification, there are three types of men moved mainly by the forces of mental, vital (life), and physical worlds. Under the first head come all those whose thought, life, and actions are governed by the mind, viz. the phi-

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## RAPID INCREASE OF CEYLON'S POPULATION

### How To Meet The Situation

The population of Ceylon has recently increased at a very rapid rate. In 1871 the population numbered 2,401,380, in 1901 the number was 3,565,851, by 1946 it had increased to 6,517,339 and the latest estimates put the figure at over 7,000,000. These figures show an increase of nearly 300 per cent in the last 80 years. This rapid growth of population can be attributed to two principal factors—immigration and an excess of births over deaths.

A study of this table brings to light two important factors. Firstly, during the first two decades, the increase in population due to immigration was in excess of the natural increase. This can be attributed to the fact that there occurred during this period the rapid development of plantations, which resulted in the attraction of a large number of South Indians to the plantation districts of Ceylon. Coffee, which was the initial plantation crop reached its peak period of prosperity in the 1870's, by which time nearly 275,000 acres had been opened up for cultivation in the Central Highlands. The 'Coffee Blight' put paid to the industry very soon after this but its place was taken by tea and rubber which are today the principal plantation crops. This led to the opening up of newer areas in the Highlands and further stimulated immigration from India. Secondly, the table shows that from 1901 onwards, the natural increase became more important than the increase due to migration. This development, most noticeable between 1911-1940, was probably due to the rubber slump, which was accompanied by a heavy reduction in the demand for plantation labour. Since then, despite the fact that both the tea and rubber industries have recovered during recent

years, the increase in population due to migration has fallen behind the natural rate of increase. This trend has been further strengthened in recent years by the operation of a policy of Ceylonisation and subsequently the maintenance of a rigid check on immigration from India. The natural increase has been due primarily to a reduction in the death rate—especially infant mortality, and not to an increase in the birth rate. The birth rate has declined steadily from 40.6 per thousand in 1921, 21.1 per thousand in 1946 and by 1949 had dropped to the surprisingly low figure of 12.6 per thousand. This trend is due primarily to the great increase in medical facilities in recent years and to the curbing of certain endemic diseases, for example, Malaria with the weapons of modern science.

Judging by current trends it is estimated that in the next decade Ceylon can expect an annual increase of over 150,000 persons. This increase will tend to make more acute the existing problems relating to the population of the island. The rate of increase has already exhibited itself by way of an acute shortage of food, a tremendous increase in the cost of living and an increase in the ratio of urban population from 11.8 per cent. in 1906 to nearly 16 per cent. in 1946. This latter trend being more noticeable in the South-western and Central parts of the island. (Map 3).

#### Effective Remedy

This position can be remedied effectively only by the fuller development of the resources of the island. Ceylon's resources are primarily agricultural, its mineral and industrial wealth is limited. This, however, does not mean that limited development

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## Hindu Organ

FRIDAY, MARCH 20, 1953

Treasure These Thoughts

Love is a mighty power!  
It speaks louder than words.  
It is the greatest power  
on this earth  
It is a great cementing  
force

### COALITION RULE

ONLY a distinguished statesman of the intellectual greatness of Mr. Nehru can bring about a new conception of political science without creating confusion in the minds of the people. The reported possibility of the Praja Socialist Party extending its hand of co-operation to the Indian National Congress and the suggested formation of a coalition government for the Union of India give hopes of a change of out-look in party organisations, particularly those enjoying the confidence of the people by a convincing verdict at the last elections.

This rapprochement between the party in power and the Socialist Party which though not so representative as to claim recognition as an all-country party of the strength of the National Congress yet has an acceptable policy must necessarily open the eyes of the politicians of countries where a large number of parties render the working of the opposition feeble, conflicting and even illogical and thus make the ruling party assume the paradoxical position of democratic dictatorship.

Here in this Island the position is very much similar to that in India. The Party in power may have the feeling of security in office but it cannot deny the fact that this artificial air of complacency cannot stand the test of a financial emergency. As in Bharat so in Sri Lanka the Opposition has been reduced to a theoretical political institution without the necessary basis of identity of policy for offering a real challenge to the Government.

It is in this aspect that the political formula which Mr. Nehru has just hit upon whereby the best and

the most suitable parties of the Opposition could be induced to work in the furtherance of their common causes that we make the suggestion to the Government of this Island to explore the possibilities of extending the scope of the Cabinet so as to make it a fully co-ordinated Coalition Party. Such a Coalition will not merely enable the country recover economic stability but will steadily sweep away the revolutionary parties which are vying with one another to establish a Colombo-Moscow-Peking Axis.

The working classes rally round the Red Flag by sheer force of circumstances. The absence of a party with real socialistic tendencies has been the source of inspiration for the parlour Communists and Sama Samajists. If only the non-descripts form a Socialist party on the lines of the Praja Socialist Party of India with non-violence as an article of faith then the party in power will be compelled to ask for collaboration of the new party in order to derive more strength and greater confidence. As for the Revolutionary Parties the studied views of Professor Laski, quoted below are fully significant.

'The passion for conspiracy, the need for deception, the ruthlessness, the centralised and authentic commands, the contempt for fair play, the willingness to use lying and treachery to discredit an opponent or to secure some desired end, complete dishonesty in the presentation of facts, the habit of regarding temporary success as justifying any measure, the hysterical invective by which they sought to destroy the character of any one who disagreed with them—those in the context of an idolization of leaders who might the day after be mercilessly attacked as the incarnation of evil have been the normal behaviour of communists all over the world.'

Since writing the above the reported 'Collaboration talks' in India do not seem to have borne fruit. However our observations hold quite good.

### Tiruketheeshvaram Temple

Tiruketheeshvaram Temple is, as of old, taking a concrete form. The Saivites can never agree that it was destroyed, the destruction by the foreigners affected only the stones and the brick. The Temple as the spiritual abode continued to remain a spiritual idea. To the Saivite world, the Tevaram hymns sung on this temple by our Saints Tirugana Sam-

## Harmony of Body and Mind

### Elimination of Fear Essential

By M. ELIATHAMBY, B. A. (Lond.)

Fear is sometimes a friend and sometimes an enemy of man. Experience tells us that fear helps one to avoid danger. Healthy fear of consequences deters one from taking a precipitous step. It is fear which makes a person to be cautious in all his actions. Shakespeare has put this in the mouth of Polonius, who, while giving admonition to his son, regarding his life in a foreign country, says, "best safety lies in fear". It is a man of choleric temper lacking in cool judgment, fearing no consequences who entangles himself in difficulties.

Fear is certainly an enemy of man. A man of timid disposition sees phantoms in every bush and tree. One night two men were passing through a wood. All of a sudden, they saw a spectre on a tree, white in colour, fluttering and making occasional bounces in the air. One of them stricken with fear quaked in his shoes. Fear sapped his energy and strength. He fell down fainting. The other though terribly afraid, yet summoned his courage to see what it was. Suddenly the moon emerging from the dark clouds cast streaks of

bandar and Sundarar always kept green this spiritual Idea of this Temple much more important than the temple of sacred Stones. Probably it is to remind of this great truth that the concrete temple assumed this abstract form. Therefore, when this Temple is restored, this spiritual idea should not be forgotten. In addition to the Sivalinga and Utsava Murtis, that form of Thirukketisvaranather in which the

By

T. P. Meenakshi Sundaram

whole Saivite world was worshipping Him, during the period of the disappearance of the temple—viz the Thirukkevaram Tevaram hymns should also be finding an important place in the temple. These Tevarams may be inscribed on stone slabs with the statues of the respective Tevaram authors to receive the daily worship.

Further this old temple has to serve the ever increasing population of our times. A hall presided over by the Utsava murti bigger than found elsewhere may be built for the whole congregation to worship at one and the same time. This is nothing new because such Mandapas are in existence in all the ancient temples like Tiruvannamalai etc.

silver light through the dark grove. A kite—perhaps one flown by children, intercepted by the trees, hanging on a twig—was visible to him. He clapped his hand and laughed so loud that his companion got up and knew what it was. Such occurrences do happen in life.

One must investigate matters closely and overcome inertia fear. It is fear which magnifies difficulties that beset us. Fear sometimes leads to a complex which becomes a case for a psychoanalyst. A mind overpowered with fear is disturbed even in sleep. Such affliction removes the tranquillity of the mind. A person who runs out of a house when that house is on fire has only rational fear. But there are persons, who, hearing the noise of thunder run to hide themselves. Such persons exhibit irrational fear.

### Fear Evil

Then the question arises whether man has to fear anything in this world. Man should fear evil but should face other things with firmness and determination. Evil which exercises a malignant influence makes the heart rotten to the core. It poisons the mind and renders it incapable of doing good. "A little leaven leaveneth the whole lump." So a small evil is enough to deprive one of his good sense, to debase his mind so as to make him an unlovable person. So fear of evil is the only fear one should have in his mind. Other fears should be dispelled by knowledge, by deep reflection and by proper understanding of things.

A guilty mind too has many fears. The heart throbs and shivers at every moment. Such minds are prone to see hallucinations. Macbeth saw a dagger in front of him. Yet he could not get at it. It was only a creation of the mind. Fantasies of all kinds throng to a panic-stricken heart. A mind innocent and pure enjoys the calmness and peace which are denied to those who fear not the evil.

### Fear—an Enemy of Man

Fear creates a slavish mentality. It prevents the mind from seeing things in their true perspective. It blinds the vision. It is an enemy of freedom. It fosters sloth and indolence. It retards mental and physical development. If human fears are eliminated only, all the elements of the mind and body can be brought into harmony with one another which will lead to the formation of a well-integrated personality. Fear is thus a great enemy of man.

We have seen how fear is of immense help for a man's safety and guidance. Groundless fears should be banished from the mind. Enlightenment and learning should ennoble the mind by eradicating wrong apprehensions,

## Rapid Increase of Ceylon's Population

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in the industrial field cannot take place with good effect. In recent years a number of factories have been set up, mainly on coastal location for the manufacture of various products, e.g. acetic acid—Madampe; glass—Nattandiya; ceramics—Negombo; coir—Katunayake; leather, steel rolling, quinine, shark-liver oil—Colombo; plywood—Gintota; cement—Kankesan-turai.

### Failure Of Factories

These factories have, however, not realised expectations for a number of reasons, among which poor administration, bad management and unwise planning can be singled out for most attention. If developed on correct lines these establishments could do much to relieve the problem of unemployment in the more densely populated areas. But, to put one's faith in industrialisation as a cure for the prevalent ills in a country like Ceylon, which lacks adequate supplies of metals, coal, oil, capital and skilled labour, and which has a restricted market, seems very ill-advised indeed. Large scale industry in Ceylon cannot be expected to develop to economic levels, and will therefore do little to relieve the problems of the day. However, the island has one big source of potential power in Hydro-electricity, especially in the Central Highlands, which if developed on correct lines, could be utilised in setting up a widespread net-work of small factory units which could very effectively be used to process the products of agriculture. Industry in Ceylon must be made to function as a reciprocal of agriculture—to do otherwise is to court disaster.

Finally, in a country in which the population is so very heterogeneous, being composed as it is of a number of different racial stocks, professing various creeds and speaking different languages, unity of purpose should be the keynote of all endeavour. Combined thought and action on democratic lines and far-sighted regional planning with the use of modern techniques is necessary before success can be achieved. The island has the space to redistribute its people and it has the land to grow more food. In the crowded world of today, where there is land there is still hope.

—University of Ceylon Review

### Central Province Saiva Maha Sabhai Ltd Kandy

The 27th Annual General meeting of the above Sabhai was held on 15-3-53 at 6 p. m. at the Sabhai Hall, presided over by Mubandiram K. V. Ranganathan J. P. The following have been elected office bearers for 1953.

Patrons. Gate Mudaliyar N. Canaganayagam J. P., O B. E. "Bankarasthan" Hill Street, Kandy; Mubandiram K. V. Ranganathan J. P. "Rangasthan" Waitegama; Mr. P. Balasingham, Proctor S. C. Trincomalee Street, Kandy.

President; Mr. N Sivagnanasundaram, Additional District Judge, Kandy.

Vice Presidents: Messrs. A T Murthy C C S Office Assistant Kachcheri, Kandy; S Kandiah, Chemist Department of Agriculture, Peradeniya; S Kanagasabai, Proctor S C Peradeniya Road, Kandy; R M Subbiah Chettiyar, Manager Chettinad corporation Ltd. Ward Street, Kandy; A K Velupillai Ceylon Estate Staff Union Hill Street, Kandy.

President, Building Committee: Mr T Muthukumarasamy Asst. Engineer P W D E E's Office, Kandy.

Joint Secretaries: Messrs S Sithamparappillai, Translator and Officer-in Charge Agricultural Education Centre, Lake Building, Kandy; M Ananthar, Teacher, Sylvesters College, Kandy.

Treasurer: Mr. P. Ambalavanar, Chief Clerk, National Bank, Kandy.

Secretary for the Library & Guru Poojah: Mr M Kanagarajah, National Bank, Kandy.

Secretary for Study Circle & Classes; Mr V Mnthulingam, Head Teacher, Govt. Tamil School Katukelle Kandy

Editor of the Tract Series: Mr V Kandavanam, Teacher, Govt. Tamil School, Katukelle, Kandy.

Asst. Treasurers: Messrs. A. K. Ganesharatnam P.W.D. Pilmatalawa; M. Rajakunam National Bank, Kandy; V. Chelliah Teacher, Govt Tamil School, Katukelle.

Auditors: Messrs. V. Sambanthar Draughtsman Engineers Office, University; S. Sathchithanantham Land Office, Kachcheri, Kandy.

A Managing Committee was also elected.

The election of working committees and Prison Visitors was entrusted to the Managing Committee.

Mr. A T. Murthy delivered a lecture on "மகாத்மாவின் பண்புகள்" (The qualities of Mahatma).

Mrs. S. U. Somasekaram distributed the certificates and prizes to those students of the sabhai, who were successful at the All Ceylon Hindu Examination conducted in October, 1952 by Vivekananda Society, Colombo.

### Class In Saiva Siddhanta Philosophy

The above class was conducted at Wellawatte Saiva Mangaiyar Kalagam by Sri la Sri Esana Sivachariya Swami for a period of 10 days, and it came to a close on the 14th, instant.

The book taken for study was Shivagnanabodham, the fountain-head of Saiva Siddhanta Philosophy. On the first day of the class, the Swami gave a history of the Santhana Achcharyas and of the great Siddhanta commentator Mathava Shivagnana Muniver. After this, the Swami first explained carefully the proofs adopted in establishing religious truths. Secondly he dealt on the existence of God, souls and the three letters of the souls, namely, Anava, Karma and Maya and their respective natures. Thirdly he explained the means of attaining liberation, the nature of liberation and the nature of those who attained liberation. The lessons were interspersed with illustrations from the Lives of Saiva Saints mentioned in Periapuranam.

### SAIVA PARIPALANA SABHAI, JAFFNA

#### Special General Meeting

A Special General Meeting of the Sabhai will be held at Navalar Hall, Neeraviady, Jaffna on Sunday 22-3-53 commencing at 9.30 a. m. to consider the following:—

1. That the 'Hindu Organ' and 'Inthusathanam' the bi-weekly journals of the Sabhai be published as six page weeklies with effect from April 1, 1953 with a view to reduce the continuing loss on these publications and that the 'Hindu Organ' be thenceforth styled as the 'The Ceylon Hindu'.
2. That the Sabhai after due deliberations should make its recommendations to the Government on the medium of Instruction for Ceylon Students.
3. That delegates of the Sabhai should meet the Minister for Home Affairs and the Tamil Ministers and prevail on them to have the Hindu Temporalities Bill passed by the Houses of the Ceylon Parliament without delay.

A. Arulambalam,  
Secretary.

### Durban's Group Area Plan

#### Displacement of Coloured People

The Memorandum issued by the South African Institute of Race Relations says that the Durban Municipality's Group Areas plan would displace one-fourth of the total White population of Durban, half of Indian population, half of Africans and half of the Coloured people.

"It cannot be expected that such a disparity between treatment of different groups would cause other than utmost resentment", declares the Memorandum.

It also shows that the Municipality's plan would deprive the Durban Indians of three-quarters of their total property holdings in the City valued at £ 9,435,825 which would become available to the Whites.

In contrast, white property valued at £ 899,760 only would become available to Indians.

"The net gains by the Whites from the Indians would be £ 8,535,065", adds the Memorandum. "It cannot be doubted that such a deprivation of property by the authority on which the Indians have no representation would give rise to serious resentment and would add to the volume of criticism of South Africa in other parts of the world."

Meanwhile, the Government of India have lodged a protest with the Government of South Africa against the introduction of the Bill in the South African Legislature to prevent the entry in the Union of wives and children of persons of Indian origin domiciled in the Union of South Africa.

The South African Government introduced this Bill in their Legislature about a month ago.

### Departmental Cricket Tournay

#### Jaffna P. W. D. Wins

Gaining a glorious lead in the first innings with 8 wickets to spare, P. W. D. won the full points in their match against the Education Department. Education winning the toss, decided to bat, but scored only 66 runs. P. W. D. collected the required total for the loss of two wickets.

Skipper, C. Vamadeva of the P. W. D. who was on top form at the wickets, determined to put up a mammoth score.

#### —Our Astrological Feature—

## WEEKLY FORECASTS

"SRI PATY"

FROM 22-3-53 TO 28-3-53

**ARIES** Aswini, Barani, Kartikai 1st part [Medha Rasi]

An unsettled week. Your health is likely to suffer. New ventures must be handled with care. Domestic worries also not ruled on.

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

A difficult week for finances. You will have no rest. Ill health to children shown. Relations likely to be the cause of some domestic upsets weekend.

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

A favourable week. You will be able to gain much. Some unexpected help from friends shown. You will hear some good news from a distant place before week end.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

There will be no mental peace you will have to work hard for your success. Unless you are careful you are likely to be made a scapegoat. Don't rely much on friends.

**LEO** Maha, Pooru, Uttira 1, [Singha Rasi]

Petty official troubles shown. Misunderstanding with friends also indicated. You will succeed in your affairs after initial difficulties. Beware of secret enemies weekend.

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

A week of upsets. Accidents possible. Be careful in all your affairs. Quarrels not ruled out. You will have no peace of mind throughout the week.

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

Misunderstanding in the family circle likely this week. Expenditure will be on the rise but you will get enough to meet them. Beware of scandalmongers week end.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Your new friends may land you in some difficulties within the first 3 days of the week. Official troubles likely. You will have to face a lot of criticism and opposition on all your affairs. But you will come out triumphant.

**AGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thamara Rasi]

The first two days favourable for new undertakings. But Tuesday afternoon Wednesday and Thursday must be spent with care. Health a problem - week and turns favourable again.

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

Maternal relatives likely to cause you some troubles this week or on the other hand your mother's health likely to be affected. The last two days will tax your patience much. Be careful in all your deals.

**AQUARIUS** Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Friends will prove very helpful this week. Petty official troubles likely. But you will come out unscathed. Financial gains promised week end.

**PISCES** Pooraddati 4, Uttiraddati, Revathi. [Meena Rasi]

Your wife's relatives will be of much help to you this week. Financial gains promised. You will face with certain opposition in your affairs but in the end you will be triumphant.

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philosopher, poet, artist, scientists, the man of the written or spoken word, the idealist, and the visionary. To live in the mind and the things of the mind is, short of spirituality, the highest attained summit on the present human level. Beyond this opens the vista of the spiritual man. This full growth into the mental being is the first transitional stage towards human perfection. It does not perfect, does not liberate the soul, but it lifts us one step out of the vital and material preoccupations and prepares the loosening of the all pervasive and colossal ignorance in which most of us, imperfect human beings as we are, are compelled and content to live.

One step below this mental level come those whose thought, life, and action are governed by the vital or desire principle. The vital men are moved by desire, ego, and ambition; they want life satisfaction and life enlargement of all kinds, they long for enjoyment, domination, power, and position. Sometimes they become the high adventurers in the fields of inner and outer life, breakers of bonds and discoverers of new horizons, ever restless and unsteady, disturbers of life's dull routine and sloth and torpor. But since steadiness and mental balance and poise are wanting, they end by causing more disturbance than any genuine creation like the mental men.

Last come the physical men, the lowest and the most abundant in the rung of evolutionary ladder, men who are content to eat, live, reproduce, and die, men who are but a degree removed from the animals by their possession of a mind only a little more developed than that of the latter. Ordinarily these types are not specially noted in our day-to-day life, but they are very important from the point of view of the process of human evolutionary growth and development.

## Finest Flower of Mental Culture

It follows then that the culture set by the mental beings is the best for the race to follow till it is fit for a higher spiritual development. Ethics is the finest flower of the human mental culture and the full development of ethical virtues is almost a condition precedent to spiritual transition. Thus fellow-feeling, sympathy, kindness, truth-

honesty, sincerity, clarity, large-heartedness, forgiveness, purity, morality, etc. are high ethical principles; but they get their full values only when raised to the domain of the Spirit.

Let us look at the culture that mere intellectual learning or present-day education inculcates. Judged from the general results, it is a selfish culture,—if culture it can be called at all,—that is the outcome of modern education. Everyone for himself and the devil take the hindmost—seems to be the motto, as is borne out by the bitter strife, hatred, jealousy, and wars rampant in the world. Mammon is worshipped from the cradle to the grave, irrespective of age, sex, race, or class. Power, pelf, and pleasure are our obsessions and how unscrupulous are we to seek these utterly transitory ends! This is a 'heartless' education and if it goes on in the way it is doing, it may bring the greatest calamity to the individual and the race. Swami Vivekananda disapproved of this trend in no uncertain terms; 'It is one of the evils of your Western civilization that you are after intellectual education alone, and take no care of the heart. It only makes men ten times more selfish and that will be your destruction. Again 'It is the personal contact that teaches even now. This mass of reading does not make men: those who were real men were made by personal contact. It is true that there are very few of the real men, but they will increase'. He whose book of heart has been opened needs no other books, says the Swami, for they are merely the experiences of others.

## Manifestation of Perfection

Spiritual culture is the manifestation of the perfection that is already in the soul, it follows therefore that a spiritual man is always master of the nature-forces of the three domains—mental, vital, and physical—that move men and over which they have no control. In this respect men are perhaps only slightly better than the animals. Who is not subject to the forces of lust, anger, fear, greed, envy, and hatred? The best and most highly developed men have more control over their thoughts, feelings, and impulses which invariably carry away their less fortunate brethren. But mental control is partial and insecure, and when there is a sudden upsurge and invasion of the forces of lower nature from the subconscious, men become helpless spectators of their own undoing. Everyone has had occasion to feel his utter helplessness and impotence when a sudden wave of anger or passion overpowers him. We repent our actions afterwards. Most of us are content to remain slaves of

our nature to the end. The spiritual man, on the other hand, persistently fights these nature-forces and is not content till he brings them under complete control and becomes their absolute master. He becomes the calm and self-poised witness of all Nature and nothing disturbs him. He attains to the status of a guide to his less fortunate fellow men by virtue of his superior knowledge and feelings of love and sympathy for them and is, in turn, loved, followed, and worshipped by them.

## Distinction between Learning and Culture

This, then, is the distinction between mere learning and real culture. Learning may help to hide the animal in us for a time, but does not dislodge it from its refuge in our subconscious nature. Education does not fully rid us of our worst enemy, viz. the ego. Only when we can become conscious of it is there any hope of our salvation, and that is possible by a spiritual orientation of our being, surely not by any amount of book-learning. How few even of the spiritual seekers and aspirants become ego-conscious! Here the role of humility is of immense value and importance. To be truly humble is to become conscious of our ignorance, imperfections, and limitations. Without this humility there is no culture. It is the alpha and omega of spiritual life. Humility, like chastity and obedience, is the *sine qua non* of spiritual culture and a Sadhaka without humility, whatever he may do, serves only his ego and not the Divine. Culture is difficult of attainment and different from mere learning, and has a special grace attached to it. That is why truly cultured men are rare.

It is said that man is distinguished from the animal by his possession of reason. But this is a summary and imperfect way of looking at the problem. Selfishness and want of restraint are the characteristics of the animal. So when a man is selfish and wanting in self control, we call him a brute, a beast. Reason is of no avail before the innate selfishness of human nature. Are no men, 'educated' in the modern sense, capable of atrocities, diabolisms, murder, plunder, exploitation, treachery, hypocrisy, and many other inhuman acts? Is not the world governed by the pick of the educated? And yet fear, hatred, suspicion, bitter acrimony, antagonism, and international tension and war are the order of the day. Although man has made phenomenal progress in science and technology and almost conquered the externalities of Nature, there has been no progress of his inner life, no change of his selfish nature. All this progress is only in the material and vital sphere. Culturally there has been no progress. On the other hand there seems to be a definite set-back in this respect from the days of yore. Culture starts with an initial effort and practice of self-sacrifice that is, the sacrifice of our

surface self, our narrow ego, and reaches its acme with perfect self-abnegation. It is the culmination of the process of the elimination of the ignorant ego, which lies at the root of all our sorrows and sufferings and the finding of our true Self in its place. The object of all education should be to help in finding this our true Self, to make real men of us, resplendent with the light of Self knowledge, and not mere puppets in the hands of Nature.

—Prabuddha Bharata

## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 487

In the matter of the Last Will and Testament of the late Kathiran Kanapathy of Karanavai North deceased

Kanapathy Seenithambay of Karanavai North

Vs Petitioner

Vally widow of Kathiran Kanapathy of Do Respondent

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge, Point Pedro on the 25th day of February 1953 in the presence of Mr. P. Kanapathippillai Proctor on the part of the Petitioner and the affidavit of the witnesses to the Last Will and the affidavit of the petitioner

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dated 22nd day of February 1953 having been read.

It is ordered that the Will of Kathiran Kanapathy deceased dated 16th February 1948 and now deposited in this court be and the same is hereby declared proved unless the respondent or any other person shall on or before the 26th day of March 1953 show sufficient cause to the satisfaction of this court to the court to the contrary.

It is further declared that the said petitioner is the executor named in the Last Will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or any other persons shall on or before the 26th day of March 1953 and show sufficient cause to the contrary.

This 25th day of February 1953  
Sgd. A. W. Nadarajah  
District Judge

Drawn by  
P. Kanapathippillai  
Proctor for Petitioner  
(O 188 17 & 20)

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