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# Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

The Only Newspaper in Ceylon for the Hindus,  
PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Estd. Sept. 11, 1889.

VOL. XLV—No. 22

(Registered as a Newspaper.)

JAFFNA, MONDAY, JUNE 26 1933.

Phone 56.

PRICE 5 CTS.

## Advaita and Sannyas

By Swamy Jagadiswarananda

ADVAITA is the peak of spirituality and Sannyas is the summum bonum of life according to Hindu religion. These two words, Advaita and Sannyasa, indefatigably recur in Hindu shastras especially in treatises of Sankara and his school. But their meaning has unfortunately been twisted and tortured and their implication misunderstood. It has been said often and anon that Sannyas is anti-social and Advaita is a myth. But in the unforeseen life of Sri Ramakrishna, latest apostle of nascent Hinduism, Advaita and Sannyas have again been re-affirmed and re-interpreted in hitherto unknown and quite a new light. Hinduism is revitalised, nay, re-born in the life of Ramakrishna. In the following essay we shall see from the study of his spiritual experiences what Advaita and Sannyas can contribute to the solution of world-problems as regards philosophy and religion.

### Personification Of Gita

In the Rig-Veda, the oldest scripture of Hinduism, we find distinctly the doctrine of Advaita in an unequivocal way from the passages such as 'Ekam Sat Vipra Bahudha Vadanti,' i. e., ultimate truth is one without a second though seers describe it variously. Again Bhagavat Gita, the grandest gloss on the Vedas amplifies in a marvellous way the doctrines of Advaita and Sannyas so much so that we can safely say with William von Humboldt that the Gita is the most beautiful, perhaps the only true philosophical song existing in any known tongue. The Gita is so universal in its gospel that it surpasses any sacred scripture of the world in breadth and depth of vision and outlook on life and religion. Again in the modern age the life of Ramakrishna is perhaps the greatest living commentary of the Gita. It is no exaggeration to say that he was the personification of the Gita. The Message of the Gita cannot be properly comprehended without the life and teachings of Sri Ramakrishna. The true import of the Gita which is a religious harmony and a spiritual synthesis has been literally lived by Rama Krishna. Romain Rolland has truly said that he is the culmination of spiritual culture of at least three thousand years of three hundred and thirty millions of people; for Rama Krishna exemplified in his life the hoary experience of the Hindu race through the ages.

### Synonymous

Advaita and Sannyas are almost synonymous. Sannyas is Advaita or religion of the Absolute lived and Advaita is the religion of Sannyas. Upon the bed-rock of Advaita modern Hinduism in and through Ramakrishna has built a wonderful and unprecedented edifice of spiritual symphony of the conflicting creeds of the modern world. This Hindu genius of religious harmony is most creative in the new age. After practising successfully the spiritual disciplines of the different schools of Hinduism; namely, Tantra, Vaisnavism, Saivism and others culminating in Advaita, Sri Ramakrishna as we all know practised the religions of Islam and Christianity. Accordingly he was blessed with divine visions of the Personal Godhead, in the forms of Mahomed and Christ, the respective

goals of those two semitic faiths. But after that his mind soared higher and was merged in the vision of the Transcendental Absolute, which is beyond mind and words, 'avangmanasagocharam'. This means philosophically that Advaita is the real destination of Islam and Christianity although it is generally overlooked. But Muslim Sufis and Christian mystics who testify to this Impersonal superconscious experience are in the true sense of the term Advaitists.

### Harmonising Religions

Daha-Buddhi or body-idea being predominant in average man, he cannot but conceive God as man and in man. Man is so concrete constitutionally and human in mind that he must realise the humanity of God i.e. God as a person magnified in the infinite degree. So man visualises God in the form on which he meditates, though God has no fixed or patent form. Mind-stuff is cast into the mould of the image of mediator's chosen Deity. So forms of God i.e. Buddha or Christ, Mahomed or Zoroaster, Sankara or Lotza, Shiva or Vishnu are creations, rather projections of human mind and they only exist as long as the mind. Mind can only grasp the personal aspect of God-head. But if the aspirant persists in his spiritual search he will be blessed with the impersonal and immanent aspect and finally the transcendental and Absolute aspect of the Ultimate Reality which is supramental i.e. beyond mind. So man sees God on physical plane as Personal, on the mental plane as Semi-Personal or Immanent and on the spirit plane as Absolute. This superconscious state is described by Hinduism as Samadhi, by Buddhism as Nirvan, by the mystics as Eterni Rest and so on. This state of Advaita or Absolute oneness is not only the goal of Hinduism but of all religions as well. But it fell to the lucky lot of Hinduism to systematically develop it as a full fledged science but in other religions it had an arrested growth, or checked development. But the idea is latent in all religions. As all the personal aspects of God professed by different faiths are personal manifestations of the same Impersonal and Absolute Reality on the basement of the Advaita alone, apparently opposed sect of Hinduism and other religions can be beautifully harmonised.

### Classifications

Hinduism thus classifies the verity of religious experiences into dualistic (personal), the semi-unitistic (immanent) and the monistic (Absolute) kinds. If we make a comparative study of religions we shall find that triune nature of God-head underlies each of them. Like the Hindu conception of Brahman, Iswara and Avatar, Christianity also preaches Holy Trinity, namely God, the father, God the Holy ghost and God the son or Christ. Mahayan Buddhist conception of Dharma Kaya, Sambhog Kaya and Nirman Kaya and Chinese conception of Tao, Ti and Laoze correspond to same Trinitarian idea. If we thus recognise the Trinity of God-head in all religions, religious harmony comes within the reach of every religion and it will never look like a day-dream as many are inclined to suppose.

### Spiritual Search

Man starts his spiritual search as a dualist and ends it in the vision of the Advaita, the acme of spiritual evolution. Dualism is not an end in itself but a stepping stone, a means to Advaita. Vaisnavism, Saivism, and Christianity are religious dualisms and do not, therefore, recognise Advaita. One is a Sannyasi because his chosen ideal is Shiva, and

## A WINDFALL FOR HARIJAN UPLIFT

YOUNG CONGRESS-MAN'S BEQUEST

## WHOLE PROPERTY FOR HARIJAN CAUSE

Calicut, June 21.

Mr. T. V. Subbayyo Gowndar, of Tirunelly village in Wynad, ex-member of the Kerala Provincial Congress Committee, who died last week in his 28th year has, it is learnt, set apart his whole property of more than 300 acres of lands costing about Rs. 40,000 to Harijan uplift, especially for the education of Harijan children and for the establishment of hospitals for Harijans and appointed a Trust consisting of Messrs. M. A. Dharmaraja Aiyar, Gopalakrishna Iyengar, M. K. Anuathayya Gowndar, M. K. Subbayya Gowndar and M. K. Padumayya Gowndar. The 'will' has been registered by the Sub-Registrar, Vytiri. (Hindu.)

one is a Christian as his Ishtam is Christ and so on. Human nature varies in each individual, so one's path cannot but be different from another. Man has got to select his Ishtam suitable to temperament and bent of mind. Path to Truth, to God cannot be imposed on any one by an external agency. But it is an irony of fate that theological crudities of every religion have tried to strait-jacket whole humanity in one way alone and that is the root of all religious rivalry. But such a thing can never happen to humanity. Hinduism, of course, grants magoa charta of Freedom to every individual in choosing his way to God with this distinction that Advaita is the limit of spiritual endeavour. But an individual, say, a Saivite who is so called because his Ishtam is Shiva does no longer remain a Shaivite when he transcends the boundary of personal God-head and enters the realm of the Advaita or the Transcendental Absolute. The same case applies to Christians, Muslims and Vaisnavites. The man whose God consciousness was so long confined to a particular personal form of God now sees Him in all His multifarious forms in the impersonal immanent plane. He can adore in the same breath Shiva, Vishnu, Mahomed and Christ etc with equal devotion as Sri Rama Krishna did.

### A Sannyasin

So long as there is the body idea the form-consciousness of God-vision persists, so the overwhelming majority cannot go beyond the idea of Personal God-head for the Impersonal realisation requires exceptional purity and other mental and moral qualifications of extraordinary type which are vouchsafed to only a microscopic few. But when man comes to the Advaita plane of spiritual realisation he alone is fit to be initiated into Sannyas. So a Sannyasi is always and must be an Advaitist; no matter how he started his spiritual life as a Hindu, or a Christian or a Muslim. That is why Sankara laid so much emphasis on Advaita and Sannyas. Sannyas is an achievement, a state of Advaita Realisation beyond name and form, body and mind. Whosoever attains to this stage is a Sannyasin and none else. So a Sannyasin is an Advaitist, so he cannot be called a Hindu, a Buddhist, Muslim or a Christian. He has no religion in the sense organised religions are accepted and understood. But he belongs to Absolute, Cosmic and

(Continued on Page 2.)

## Plea For Change Of Outlook

Sir C.V. Raman's Advice to Young men.

"The whole trouble in India to day, seems to be that we have set up wholly artificial set of values. I am not sure I agree with those who say that University education has no value. I do not think it is right to say that the University education that we receive to day is useless. Education has given us a certain outlook on life, which is of a very unsatisfactory kind. I find fault with the outlook and not with the education. One of the unfortunate effects of contact with the western civilization has been a change in our outlook and what constitutes the right kind of life.

### A Way out of Unemployment.

Many of our young men have acquired habits and desires during the past 10 or 15 years, which a generation ago would have seemed almost unthinkable. I would like the idea of simplicity to be developed. I would like our young men to put away from them all ideas of luxury. One of the greatest services that Mahatma Gandhi has done to India is his emphasis on simplicity. He is the embodiment of simplicity. If our young men are prepared to face hardships, if our young men are prepared to deny themselves all luxuries, if they are prepared to seek work wherever it is to be found and however it is to be found, I am sure a way out will be found. I do believe that where there is the will to live, the way to live will be found. We have to readjust our outlook on life. When that readjustment comes, I am sure we shall find a way out of our problem of unemployment." Thus observed Dr. Sir C. V. Raman, Kt., presiding over a meeting held last week at the City Y.M.C.A., Bangalore

### Surest Way.

Dr. Raman, proceeding, said that all our troubles were not our own creation. They were forced on us by external circumstances. He did not believe in the western ideal of life, that life was meant to be complicated. Science combined with a right outlook on life, which was not necessarily the western outlook on life, he believed pointed the way to the future. It was said that the great experiment that was being tried in Soviet Russia was a sovereign remedy for the unemployment problem. He was no admirer of the Soviet philosophy. We in India had to work out for India something different, something more suitable, more fitting to our long history, our civilisation, our religions and our ideals. He felt sure that modern science, if rightly used and rightly interpreted, would be one of the surest ways for the solution of the knotty problem of unemployment.

One of the effects of the crisis through which we are passing at the present day, viz., problem of unemployment, Dr. Raman opined, would be a clearer realisation of the fundamentals.

## Vaddukodai Union Of Malaya

The Seventh Annual General Meet- ing of the Vaddukodai Union of Malaya was held at the Selangor Ceylon Tamil Association Hall, Kuala Lumpur on Sunday the 11th June, 1933, at 11 a. m. with Mr. K. Sannugam in the Chair. A donation of Rs. 1000/- for the construction of a building for the teaching of industry at the Subramania Vidyasalai (Girls' School) was approved.

The following office-bearers were elected.

## HOW MONEY GOES WEST

KAYTS HOSPITAL IRREGULARITIES

## THE D. P. W. UNDER EXAMINATION.

The following extracts from the Report of the Public Accounts Committee will be read with interest by our readers. The extract below is a portion of the evidence given by the Director of Public Works on the Kayts Hospital irregularities, before the Committee which consisted of Messrs. H. L. de Mel (Chairman), V. R. Schokman, Susanta de Fonseka, D.C. Stewart Smith and G. K. W. Perera.

The Auditor-General, Mr. D. F. Goonetilleke who was present at the inquiry said:

### Unsatisfactory.

This is another unsatisfactory case. As a result of an inspection by my office, we discovered that ventilator tiles costing Rs. 720 duly paid for as materials received on the site, transport paid for as being conveyed to the site, had never really come to the site at all. There were two other unsatisfactory features which we did not like. There was the indication that the town overseer of Jaffna who really had a great deal to do with this particular work was really the contractor—the Director of Public Works does not admit that subsequently—and further in spite of the fact that there was an overseer on the site itself, all the transactions were done through this town overseer. The explanation for that was that this town overseer was a capable man and really the man who made the Jaffna works go and the District Engineer naturally relied on him to get this job done. But to come back to the point this overseer sent up a "Materials Return" in which he certified that he had received and used up the ventilator tiles and on that certificate the District Engineer made the payment. In reality, the ventilator tiles did not come to the particular place and were not used. The overseer had to purchase these tiles from a private firm in Jaffna. He certified that he purchased them though the particular firm did not supply the particular tiles and they were never sent to the site.

### Peculiar Circumstances.

Mr. de Fonseka: Surely the District Engineer on his inspection should have detected it. These are not ordinary tiles.

Mr. Thornhill: The circumstances of the case are very peculiar. What happened was, the tiles were ordered for the hospital and one indent was sent to the Colonial Storekeeper in Colombo for all the tiles. The Colonial Storekeeper ordered the tiles from his contractors in Colombo, and his contractors in Colombo said:

(Continued on page 3.)

Mr. R. A. Naganathan. (President).  
" K. Sannugam. Vice-President).  
" R. Somasundram. (Hon. Secretary).  
" S. Nagalingam. (Hon. Treasurer).

### Committee

Messrs. D. V. Kanniah, M. Vallipuram, K. A. Chellaburai, T. Rajasah, S. Kanapathippillai, S. Subramaniam and N. Murugesu.

### Auditors.

Messrs. V. Arumugam and S. Mutiah. (Cor.)



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Hindu Organ.

MONDAY, JUNE 26, 1933.

CONTROL OVER  
EXPENDITURE.

THE HON. THE FINANCIAL SECRETARY has reported against the motion Mr. C. G. S. COREA proposes to submit to the State Council condemning the practice now obtaining in many of the spending Departments of utilising unexpended balances from a specified vote for work not covered by the particular vote. The wide discretion exercised by Heads of Departments in the matter, with the previous sanction of the Treasury it may be, has resulted in loss to the revenue and is largely responsible for holding up many schemes of public utility for want of funds. The practice is open to abuse. It is not merely a question of accountability, but involves a principle which cuts right across the powers of the State Council. The financial Secretary is naturally averse to part with the right the Treasury enjoys to sanction the departure from the strict purposes for which funds have been allocated in the budget. He resists the motion on grounds of inconvenience, cumbersomeness of procedure and delay and quotes the practice in England in justification. We trust the Councillors will not consent to surrender the rights of the Council to control expenditure of the taxpayers' money of which they are the accredited custodians, merely on the strength of the practice in Great Britain. "We are not bound by the House of Commons practice. We may find it useful as a guide at times" said SIR WILFRID WOODS when the Auditor-General (Mr. O. E. GOONETILLEKE) suggested that

where revenue collected by officers is misappropriated, a vote should be obtained for the amount to bring the matter to the notice of the Council and quoted in support of his opinion the practice of the Public Accounts Committee of England. It is surprising that he should now hark back to English practice to support his criticism of the motion. Conditions here are entirely different from those in a Self-governing country like England.

The Donoughmore Constitution has expressly deprived the State Council of the right to amend the items in the Annual Budget relating to "Personal Emoluments" which absorb more than half the revenue of the Island. Even with regard to the other half—the votable side of the Budget—their control is ineffective and illusory. It was a notable concession to make that the Financial Secretary instructed Heads of Departments in 1931 to furnish details and explanatory information on the sub-heads of the estimates asked for. This system enabled the Committees to scrutinise the estimates with a sense of reality and responsibility and at the same time gave the members the knowledge necessary to defend the proposals and vote with understanding. The Select Committee of the former Legislative Council had the advantage of discussing with the Head of a Department the requirements of his particular department and whenever necessary, did not scruple to administer the needed corrective. The State Councillor has now to go on the draft estimates presented to him and for any information he may need apply through his Minister.

Members of the State Council have now the opportunity of studying the Budget proposals with some care and one cannot say that those opportunities are not availed of to the full by the members concerned. It must be said, however, that in some of the spending departments, Members as well as Ministers have to rely a good deal on the recommendations of the technical advisers attached to the Departments. They cannot pit their own view against the considered opinion of the technical expert. When the votes asked for by a certain Department are passed by the State Council, control over the expenditure of the vote is practically at an end. The subsequent procedure necessary to release the money for expenditure is more or less of a formal nature and does not permit of the Council interposing its discretion to withhold funds for items which the exigencies of the financial situation or administrative convenience might necessitate suspension.

The Report of the Public Accounts Committee provides ample material for the conclusion that a definite weakness, almost chronic in the Postal Department, has come over Heads of Departments to obtain the sanction of the Treasury to divert funds to purposes other than those for which the vote was originally obtained. To illustrate: in the Budget for 1929-30, the P. M. G. asked for Rs. 290,000 for the specific purpose of providing an Automatic Exchange and the vote was allowed. Subsequently, the State Council decided to drop the proposal owing to the necessity for retrenchment. The P. M. G. who knew or should have known the decision of the State Council proceeded to expend more than half of this amount on Extensions to Telephone though he had a vote under this head also which he had exhausted.

Take another instance also in the P. M. G.'s department. A vote was obtained for "works and maintenance". Out of this vote payments were made for a Motor starter costing Rs. 791/- and an expensive plant known as "Chrome Plating Machine". These, perhaps, were necessary for the efficient working of the Telephone service. But these were additions to the workshop and should have been properly met from votes under that particular sub-head. The State Council would not have stinted to provide for the purchase of these additions to the workshop if they were convinced that they were necessary during the year. If they knew that the Chrome Plating machine which cost Rs. 3059-14 would not be suitably housed for two years as it happened in this particular case, the State Council would have withheld its sanction to purchase the machine till arrangements had been completed to instal the plant. The country had to bear the loss of interest on the price paid for the machine as well as the depreciation caused by non-user. We do not know if the machine has been installed yet. Improved patterns in machinery are so constantly appearing on the market that those who wish to be up-to-date cannot know when they will be called upon to scrap their plant or parts of it to ensure efficiency. It will not surprise us if the Plating machine had been condemned as out of date by the time it was ready to be set up.

Apart from the loss and waste resulting to the revenue by the purchase of excessive stores which are not used up by the Department responsible for the purchase and the delay to dispose of them before they become obsolete the State Council equally with Executive Committee, is in the dark with regard to the particular expenditure initiated by the Head of the Department for which no more funds were provided than what was sanctioned by the vote. The State Council is entitled to expect that the money voted by it is expended for the purpose for which it was approved and if there is any necessity to exceed the vote allowed there is the right always to ask for supplementary votes. Refusal of a vote asked for is the only means now open to the State Council or the Committee to enforce economy in the Department by holding it strictly within the limits set on it by the Appropriation Bill. The Council has not the power to express their dissatisfaction of the conduct of an officer even by a token cut on his salary. Moreover by compelling an officer to adhere to the programme of work chalked out for the Department at the commencement of the year, the Head of the Department is enabled to control the work in the Department more efficiently than when the officer makes unauthorised raids on sums earmarked for other purposes. The estimates are drawn up in the light of experience gained in the past and unless officers are careless every contingency is anticipated and provided for, especially in recurrent annual expenditure. To over-step the limits argues either lack of fore-thought on the part of the officer concerned or a disposition to extravagance which in its recklessness might sometimes not be distinguishable from dishonesty.

We trust the State Council will entertain Mr. Corea's motion favourably and devise effective means to do away with the practice which admittedly is open to abuse.

Ireland: What It Can  
Teach UsTHE EXAMPLE OF THE IRISH  
GAELIC LEAGUE

By "Politicus"

THE defences of a nation against annihilation are two: physical and spiritual. Ceylon has been and is compelled to rely upon spiritual defence only, for she too like Ireland suffered herself to be disarmed and dominated by alien rulers. We of the present generation are thrown back as it were on ourselves. We can rely on ourselves alone. We have got to preserve our national soul by preserving our language, culture, and tradition. Subjection to the intolerable degradation of a foreign yoke led to the displacement of our own language from its dominant position by the language of the rulers and dimmed our national consciousness. European culture in general and English culture in particular dominated and penetrated our culture.

## Attack on National Life.

English has been and is the language of the courts, of the professions, (even) of big business and commerce. There flooded over our country with an impetus almost irresistible English culture, habits, customs, dress, prejudices, newspapers and transit developments, postal, telegraph, telephone and wireless developments the whole modern development of machinery to render nugatory time and space—all these almost completely overwhelmed and submerged us and attacked with ever-increasing vehemence and success every artery of our National Life. The whole of our country is in the strangle-grip—mental as well as physical—of the foreigner. We must launch a comprehensive movement, as the Irish people did, for the recovery of everything that we have lost for an attack upon the dominant civilisation at every point of contact. We must revive our industries, revive our national games as the Irish people did.

## The Gaelic League.

The turning point of all modern Irish development was the foundation of the Gaelic League in 1893. That definitely and irrevocably arrested the assimilating process and turned the mind of Ireland away from everything foreign and inwards towards herself and her own concerns. The Gaelic League stemmed the onflowing tide of assimilation to English civilisation, and not alone stemmed it but turned it back. The League's fight for the Irish language reacted upon everything else in Ireland, set up influences, currents, out of it, seemed nowhere, which fought firmly for this or that Irish characteristic, dinned into the ears of the Irish people everywhere an insistence upon things Irish as apart from things foreign.

## The Battle—Cry.

The young men who founded the Gaelic League and who did the desperate work of its early years were men whose interests were intellectual rather than political, and who neither had nor were likely to have any intimate connection with any political movement. The perception of the loss of anything rarely arises until a thing is either lost or well on the way to its being lost. But it did come. And to a few young men was vouchsafed the vision that Ireland might gain riches, gain everything, but that if she lost her language she lost her own soul; and they raised their battle-cry accordingly and led their nation out of the bog of Anglicisation.

## Revival of a Nation.

The Gaelic League was not a movement for the revival of the Irish language only. Literally it was that, but philosophically it was a movement for the Revival of a

Nation. The constitution of the League debarred it from taking any part in politics and it held within its ranks men and women of all parties and no party; but no constitution can prevent the leaven of the language working on the individual to its fullest extent once it gets into him. And the language brought with it, as it always brings with it, old ideas, old values, old traditions. The roots of languages such as the Gaelic language or Tamil are away back in the very golden age of its civilisation and the enthusiast who begins or began with the language is or has been irresistibly impelled to a quest which embraces many things besides: industries, games, government, everything which concerns a nation.

## The Gaelic League Leaven.

The Gaelic League influenced in one way or another the best of the young men and women of Ireland. It set them thinking with the language firm in them. It led them irresistibly to disregard the whole current of Irish evolution since the English conquest and sent them back to take up the broken thread of their civilisation where the English onrush broke it, and rebuild it. While the older politicians went on in their well-worn grooves ignorantly content, so long as they were left undisturbed, the leaven of the Gaelic League Self-Reliance-principle was under-mining their political foundations in Ireland which were the result of the bastard connexion with any of the manifestations of the English Civilisation in Ireland. The Gaelic League-leaven prevented the absorption and annihilation of Irish culture by English culture; it sent the Irish people in everything, in art, literature, politics, economics back to their native culture and its traditions.

## Follow the Example.

An organisation on the same lines as the Gaelic League is indispensable for our cultural and political regeneration. The Kala Nilayam founded by some rare spirits seems to be a step towards such an organisation, although "it seems to me to be a feeble halting hobbling step. A time like this demands an organisation more definite, drastic, and dynamic. We require not a feeble effort towards a step, but a concerted move. The Youth Congress took a step forward in the right direction and now seems to rest contented with that one step and congratulates itself on having taken that first step. It seems to be now resting on its oars—or if a change of metaphor be permitted—resting on its laurels. "I do not ask to see the distant scene, One step enough for me" seems to be its slogan. A policy of "Wait and see", a policy of drift seems to be its policy. The Youth Congress perhaps thinks that the only work to be done is to start and edit the "Ceylon Patriot" as a counterblast to be servile, rabid mouth-piece of the Anti-boycotters.

## Educate the Masses.

The Anti-boycotters seem to be full of sound and fury like the noisy grasshoppers who proclaim their existence while herds of cattle are silently grazing round the corner. Why the Youth Congress should think it fit and proper to publish an English Weekly and not a Tamil Weekly to educate and agitate for our liberation passes my comprehension. If the Youth Congress wants to serve the Nation and not the small English educated section of it, it is high time that members of the Working or Executive Committee started an organisation on the lines of the Gaelic League, take immediate steps to publish a Tamil Weekly of the type of Griffith's "United Irishman" even at the cost of the sacrifice of the "Ceylon Patriot", and work in right earnest not only among the English educated urban population, but also among the rural population, a great majority of whom are ignorant and illiterate so far as a smattering knowledge of English is concerned but will respond to the clarion call of Nationalism provided it be made in their own language.



## Reform Of The Constitution

### COREA BILL FEATURES

### COMMITTEE SYSTEM RETAINED

A draft Ordinance of amendments to the State Council Order-in-Council, 1931 to be submitted to the Council by Mr. C. G. S. Corea is published in the "Gazette".

The proposed ordinance incorporates the amendments contained in the Pereira resolutions and claims for the Council (a) exclusive control of the Public purse (b) exclusive right of legislation (c) control of the public service (d) to do away with dyarchic divisions in the functions of the Government (e) to limit the power of the Governor to refuse assent to legislation, except in specified cases (f) to limit the Governor's extraordinary powers.

#### Committees Increased To 9

The Committee system is left untouched, but it is proposed to increase the committees to nine among which the administration of the different departments shall be distributed, each of such committee to be presided over by a chairman to be styled Minister and elected from among the Members of the Committee by the State Council by secret ballot.

The 9 Executive Committees shall be elected by the Council by secret ballot from among its members.

#### Prime Minister

Provision is made for the election of a Chairman of the Board of Ministers by an absolute majority from among the Board of Ministers. Such Chairman shall be the representative of the Board of Ministers and styled the Prime Minister.

#### Governor's Assent

The Governor shall not assent to any bill falling within any of the following classes:

- (a) Divorce of married persons,
- (b) Grant of land or money to himself.
- (c) Affecting the currency of the Island or the issue of Bank notes.
- (d) Introducing provisions inconsistent with treaty obligations.
- (e) Interfering with the discipline and control of the military and naval forces.
- (f) Prejudicing the Royal prerogative.

#### Minority Safeguard

(g) An ordinance or bill the principle of which is likely to involve oppression or unfairness to any minority or which introduces discriminating laws whereby persons of any particular community or religion are made liable to any disabilities or restrictions to which persons of other communities or religions are also not subjected or made liable or granted advantages not extended to persons of other communities or religions.

#### Public Services Commission.

Provision is made for the appointment of a Public Services Commission to consist of a senior member of the Civil Service and two other persons to be nominated by the Governor on the recommendations of the Board of Ministers.

#### Judicial Appointments Board

Provision is also made for the creation of Judicial Appointments Board to consist of the Minister of Law, the Chief Justice and a Puisne Judge.

### Sinnathamby Pulavar Memorial Fund

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Where is your Contribution?

## LOCO - FOREMAN'S SAD END

### Tragic Incident At Kankasanturai

The death under tragic circumstances occurred on Saturday morning at the Jaffna Hospital of Mr. C. Victor Wardsworth, Assistant Loco-Foreman, C. G. R. Kankasanturai.

The deceased was attending to a rail car in the Engine Shed at Kankasanturai on Friday and while he was on the foot-board, another wagon which was being shunted badly crushed his left leg and ribs. He was immediately removed to the Jaffna Hospital where the leg was amputated. He died in the early hours of Saturday morning of shock and haemorrhage.

The coroner who held an inquest returned a verdict of death due to accident.

## NOTES FROM MALAYA.

(From our own Correspondent.)

Kuala Lumpur, June 8.

People who try to run commercial undertakings under names that are anything but commercial are bound to get into trouble sooner or later. Quite a number of people in various parts of Malaya were interested in the formation of the Mutual Trust Benefit Association, Ltd., of Kuala Lumpur, but the police were more closely interested than anyone else and they charged the Managing Director, Mr. A. T. Durray, with carrying on a life assurance business and failing to comply with the requirements of the Life Assurance Enactment, by not making a deposit. Mr. P. K. Wilson, the Magistrate held that the Mutual Trust Benefit Association was not a benefit society at all. He thought they must call it a bogus benefit society. He emphasized that a friendly society was for the profit of members and not for the benefit of people outside the organisation.

#### Indian Agent.

Whether the Government of India will heed his appeal and make the change he desires at the present moment is problematical, but we have no doubt that if the Indian people themselves wish the Indian Agency to be elevated to the same level as those of South Africa and Ceylon, the Malaya Governments are not likely to demur. So far, however, it may be pointed out, the Agents who have served in India have been men of the highest efficiency, and Dr. Sundaram, though criticising the present arrangements, has hastened to pay his tribute to the services rendered to their nationals by the three occupants of the post of Agent to the Government of India.

#### Old Negri Resident.

The death took place at the General Hospital on Tuesday of Mr. Samuel Ramalingam Suppiah, an old resident of Negri Sembilan. Mr. Suppiah was born at Jaffna, Ceylon in 1870, and came to F. M. S. when a young man of 23. For 40 years he had seen service in the F. M. S. being for many years the visiting P. W. D. dresser for the whole of Negri Sembilan. He spent many years at Seremban and Kuala Lumpur. He lost his wife in 1919, and leaves three children, Mr. S. J. Moses of Kuala Lipis, Mrs. Helen Ariyaratnam, and Mrs. Mallimalar Suppiah, both of Taiping. Mr. Suppiah was in the best of health only a few days ago, and his sudden death will come as shock to a host of friends throughout the peninsula. He had been in Penang for less than a year. Funeral services were conducted at the Protestant Chapel in the Western Road Cemetery, Pastor V. E. Hendershot, M. A., of the Seventh Day Adventist Mission, conducting the service, which was attended by a good number of relatives and friends.

## Gandhij Putting On Weight

### ABLE TO MOVE ABOUT

### LEADERS' TALK WITH MAHATMA

Poona, June 22.

Mr. Gandhi is maintaining his progress steadily. This morning, he was able to leave his bed for the first time after the fast, and move about in the hall unaided, supporting himself on a staff. His attendants, however, walk by his side, to help him whenever necessary.

Mr. Gandhi continues his mixed diet of milk and fruits.

Mr. M. S. Aney visits him daily in the evening before prayers.

### STEADY INCREASE IN WEIGHT

Poona June 23.

Mr. Gandhi is putting on weight steadily, his weight this morning, being a little over 94 lbs.

Mr. M. S. Aney and Mr. C. Rajagopalachari saw him, this evening, as also Mrs. Sarojini Naidu, and had a short conversation with him.

Mrs. Naidu, according to the present arrangements, intends to leave this place on Sunday next for Hyderabad, if her health permits her undertaking the journey. Other Congress leaders are also expected to leave Poona shortly. (Hindu)

## Parameshwara College, Jaffna.

### RAMANATHAN SCHOLARSHIPS

Dr. K. I. Kurian, Ph. D. (London) has been appointed to succeed Dr. A. Kandiah, D. Sc., (London) as Lecturer in Chemistry.

Mr. S. Shivapadhasundaram, B.A., retired Principal of Victoria College, has been appointed as an honorary Lecturer in Logic. The Ramanathan Arts and Science Scholarships have been awarded to the following students of the Intermediate class:

- T. Somasundaram (Arts)
- N. Manika Idakadar (Science)
- M. Rajanayakan (Science)

## The Northern Assizes

### JULY SESSIONS

A Criminal session of the Supreme Court will be held at the Jaffna District Court House on Monday, July 24, 1933 commencing at 11 a.m.

## Education Department Changes

Mr. L. Mc. D. Robison, Deputy Director of Education, has been appointed to act as Director of Education during the absence on leave of Mr. L. Macrae with effect from June 15, 1933.

Mr. C. A. Wicks, Assistant Director to act as Deputy Director.

Mr. R. A. Patrick, Chief Inspector to act as Assistant Director.

## Personal

Mr. S. Thambyrajah, J. P., (Retired F. M. S. Surveys) of Seremban, and his wife are on a holiday tour of India and Ceylon. They are at present with their relatives in Madras and will arrive in Jaffna about the last week of this month and reside at Mallakam. (Ces.)

## HOW MONEY GOES WEST

Continued from page 1

"Our agency in Jaffna will deliver the tiles." Then the Colonial Storekeeper issued an order for the tiles on the Agency at Jaffna and sent it to the District Engineer to take delivery. The procedure is then for the District Engineer to hand this order to the Agents in Jaffna and get delivery of the tiles against it, and having got the delivery of the tiles, to receipt the order and post it back to the Colonial Storekeeper, and the Colonial Storekeeper pays the Head Office of the tile suppliers in Colombo. What happened in this particular case was, the Colonial Storekeeper sent this order to the District Engineer. The District Engineer passed it on to his overseer, who was not the contractor of the hospital building but who was his transport contractor and who was also his town overseer and was the overseer in charge of the building work in Jaffna, and said: "Here is an order for all the tiles for the Kayts hospital building, go to the agents and take delivery of the tiles, and I will pay you for the transport." The overseer took this order to the sub-agent who apparently was only a sort of clerk, and the sub-agent looked at the order and said "We have not got enough tiles in stock to supply all your requirements at once but we will supply from time to time as our stocks are replenished from Colombo. The tiles come from Colombo by 'Dhoni' and delivery is uncertain. As stocks arrive we will supply you. We will keep a running account of how we stand. But for the moment, you can take this order to the District Engineer and say that you received the tiles; I will give them to you as you require them."

#### Overseer's Word

On this understanding the overseer apparently informed the District Engineer that the tiles are per the order had been received. The District Engineer instead of making some check and finding out really how matters stood, whether the tiles were all delivered or not, accepted the overseer's word for it and receipted the order and sent it down to the Colonial Storekeeper who paid for all the tiles in Colombo. Thereafter, apparently the District Engineer carried the conviction that all the tiles ordered had been correctly received and gave the matter no further thought. The question as to whether the tiles had been correctly delivered never arose. The hospital was built and there was a roof, the estimate was carried out exactly. I think two or three years afterwards the audit got an anonymous petition to say that ventilator tiles which had been ordered and paid for had not been put on to the roof of the hospital and that anyone who looked at the roof would find that not a single ventilator tile was there. The audit inspected the building and found that there were no ventilator tiles. The accounts were gone into and it was found that 125 ventilator tiles had been paid for, and that the overseer, acting on the assumption that these tiles had been or would be delivered, had charged and been paid for transporting them to Kayts.

#### Shortage Of Rs. 800

The audit then sent this query to us to explain what had become of the tiles which had been bought and transported to the hospital. I then had a complete survey made of the whole roof of the hospital. I had the tiles counted and we found that there was a shortage of Rs. 600 or Rs. 700 worth of various kinds and when we added the charges according to the regulations, the value of the shortage came to Rs. 800 and the overseer refunded that amount. That is the history of the whole matter.

Mr. de Fonseka: The District Engineer knew that ventilator tiles had been provided for and that in the original estimate there was an item for ventilator tiles. Surely he was in charge of the hospital and it should have struck him that ventilator tiles had not been put on.

Mr. Thornhill: It did not strike him in this particular case because the fixing of the ventilator tiles in the roof was included as part of the roof. If the ventilator tiles had been included as the separate item to be put on the roof, he would have gone and counted each one before they were paid for. Apparently as they were not a separate item he did not notice that they were missing.

#### The Anonymous Letter

Mr. Perera: Did you think that

## TELLIPPALAI V. C. ELECTIONS

### Government Agent's Advice To New Committee

The Tellippalai V. C. Elections took place on Saturday the 24th inst. at 9 a. m. in the Mission compound. Mr. E. T. Dyson, the Government Agent, presided. 31 members were unanimously elected. After the election the G. A. addressed a few words to the newly elected members. He congratulated the members on their being unanimously elected. He advised them to take that as an opportunity for serving the public and that they should decide cases impartially without any consideration of caste or creed. Again it was usual for members to be complainants and judges at the same time and though this was not against law, yet common sense should tell them, that it was bad.

Mr. Vyrarnuttu, one of the newly elected members, proposed a vote of thanks to the Presiding Officer. This was seconded by Mr. T. S. Thuraiappah, Notary Public.

The first meeting of the Committee comes off on the 8th proximo when the Chairman will be elected.

## Jaffna Hindu College.

### CHANGE OF MANAGEMENT.

A "Gazette" notification states that Mr. A. Ambalawanar, Proctor, Vannarponnai, has been appointed Acting Manager of the schools mentioned below in place of Mr. W. Duraiswamy.

Schools referred to: (1) Jaffna Hindu College; (2) Kokuvil Hindu English School; (3) Urumparay Hindu English School; (4) Karainagar Hindu English School; (5) Vaddukodai Hindu English School; (6) Tondamannar Hindu English School; (7) Vannarponnai Preparatory Hindu Tamil School; (8) Urumparay Hindu Tamil School; (9) Urumparay Chandrothaya Vidyasalai; (10) Kokuvil Hindu Tamil School; (11) Karainagar Hindu Tamil School; (12) Sangathanai Hindu Tamil School, Chavakachcheri; (13) Chavakachcheri Hindu English School.

apart from the ventilator tiles, other things were missing to the extent of Rs. 800?

Mr. Thornhill: Yes.

Mr. Perera: And nothing would have been discovered if not for the anonymous letter?

Mr. Thornhill: Yes.

Mr. Perera: Is there anything wrong with the accounting system?

Mr. Thornhill: It did not come to light because of the method the District Engineer adopted in carrying out the work. He relied on his calculations. We allow for a certain allowance for breakages. In the case of buildings 50 miles away from the Railway Station we allow about 18 per cent. for breakages of tiles and if the building is near the Railway Station, we allow about 3 per cent. for breakages. He made these allowances and as the hospital roofs were all complete with tiles apparently it did not occur to him to make an accurate check of the number of tiles used and compare this number with the number bought and paid for.

The Chairman: Surely the overseer in this case charged for transport which he never did.

Mr. Thornhill: On the assumption that the tiles would be delivered.

Mr. Goonetilleke: Because the overseer himself did not know.

Mr. Perera: He was going to charge for the full value of the tiles with the transport charges?

Mr. Thornhill: Yes.

Mr. de Fonseka: What action was taken against the District Engineer?

Mr. Thornhill: The District Engineer was censured. He is out of the Island now.



# Advaita And Sannyas

(Continued from page 1)

Eternal religion of which present religions are but different facets. All the world teachers perceived, preached and professed the one Eternal Religion or Advaita but they delivered their message in the language of the local people according to the needs of the time, and we, mortals have labelled their teachings as Buddhism, Hinduism & so on. But absolutism exists in all religions in some form or other, in Islam as Sufism, in Christianity as Mysticism, in Buddhism as Mahayanism and so on.

## Hinduism's Catholicity

So Advaitism is the religion of Sannyas and this is the ideal of Vedic Sannyas whose scriptures are the Upanishads. In Advaitism all religion is harmonised and a Sannyasin at least ideally is a living embodiment of such spiritual synthesis. But a lower state of Sannyas is also allowed namely Vividisha Sannyas which is almost academical or institutional, to which we modern monks belong. According to Hindu Law, Sannyas is a supersocial institution. So a sannyasin is not a member of the society. He is considered as a dead man, a man beyond the pale of social laws. Sannyas is not anti-social but the logical fulfilment of Hindu Social ideals and of all religions. So a Sufi is not a Mahomedan, a Sannyasin is not a Hindu, a mystic not a Christian, and a Bhiksu not a Buddhist. Though they were born and brought up in their inherited faiths now they have transcended them. Truly it is said that it is good to be born in a church but it is bad to die there. But to speak out an unpleasant truth all religions save and except Hinduism have fear of Truth and are afraid of reinterpreting their doctrines in this light. Hinduism alone can boldly face the latest findings of modern thought i.e. of science or philosophy and meet the challenge of the age. All religions are static as it were but Hinduism alone is dynamic and creative from age to age. On the basis of Advaita, Hindu religion is expanding from century to century through its eternal line of apostles. Modern Hinduism in the new Era has made a "velve face" of expansion and assimilation in and through Sri Ramakrishna breaking all previous records. As in past so in the present she is ready with outstretched and cordial arms to accommodate rival faiths in its catholic bosom.

## No Conversion

Hindus can now worship Christ and Mahomed as their Ishrams as they do in the case of Vishnu, Shiva, Rama and Krishna etc. without formal conversion into other faiths. Sri Ramakrishna who put a full stop to conversion-controversy lived and taught this message to modern Hindus. Conversion will curtail their religious freedom. Hinduism on the other hand will give infinite scope and liberalism to develop their spirituality in all possible ways. For a Muslim or a Christian it is sin to worship other Gods except Mahomed and Christ respectively and that in their personal aspect only, but exclusion and excommunication are unknown to Hinduism though other religions are pastmasters in this respect. So in and through Ramakrishna reascent Hinduism has accepted Christ and Mahomed in its pantheon as Divine incarnations and thus has removed religious rivalry which confronted India for centuries. The movement inaugurated by Ramakrishna-Vivekananda does not believe in any formal conversion but in cultural and spiritual assimilation.

## Historic Task

How then Christ and Mahomed can be accommodated in Neo-Hinduism? Rama Krishna Mission has already attempted this historic task. Some Christians and Islams have already joined the monastic order of the Mission. Have they been converted to Hinduism? No, by no means. They still adhere to their personal faiths, only they have supplemented them with Advaita which they could not do in their respective folds. Some even go to the length of calling them as Christian members of the Rama Krishna Order. Can any religion in the world be as bold as Hinduism? So Advaita and Sannyas is the challenge of Hinduism to all existing religions. As novitiates men are Christian, Hindu or Muslim according to their

respective Ishrams, but when they become Sannyasins with the progress of their spiritual unfoldment they become Advaitists and nothing else. This is the newest feature of modern Hinduism. Thus and thus alone can India accept Christ and Mahomed and in no other way. In the Himalayan Advaita Ashrama founded by Swami Vivekananda of hallowed memory no personal God is worshipped except Absolute Reality by the resident monks. It is meant for the Advaitists alone of all religions. Truth in relative aspects are many but in absolute aspect is one-without-a-second. Different religions are different readings of the same Absolute from different planes of mind.

The Rama Krishna Order is a non-sectarian brotherhood where adherents of different religions embrace each other on the basis of Advaita. The Memorial Temple of Vivekananda at the Mission Head-Quarters enshrines Om, the mystic symbol of One Reality. The Ananda Ashrama of the Mission in California instals and worships all the prophets of the world equally as some other centres of the Mission in India. Nativity of almost all world-teachers are celebrated by the Mission in many places. But this is not enough; Time-spirit demands every Hindu Temple to be of a Parliament Religions. The scriptural name of Hinduism is Sanatan Dharma i.e. Eternal Religions in which all religions are harmonised. Hinduism is as deep's Time and wide as space. It has the eternal vigour and youth ready always for any adjustment. So on the basis of Advaita and Sannyasa New Perfection, a New culture will grow co-ordinating the entire world of thought and activity. The spirit of liberalism and Universalism is at work very actively in all religions but it is most manifest in Hinduism.

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Printed & published by S. ADCHALINGAM, residing at Ayanarkovilady Van; West, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press the Saiva Prakasa Press, Vannarponnai, Jaffna