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THE HINDU ORGAN.

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The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Jaffna, THURSDAY, OCTOBER 5, 1933. Phone 56.

Vol. XLV—No. 49 (Registered as a Newspaper.)

THE TEACHING OF THE BUDDHA

Sir. S. Radhakrishnan's Lecture

NIRVANA NOT ANNIHILATION

A packed audience listened in rapt attention to the lecture delivered on Monday evening by Sir S. Radhakrishnan at the Town Hall, Colombo on "The Teaching of the Buddha." Professor Pakeman, acting Principal of the University College, presided, and the vote of thanks to the lecturer was proposed by Mr. Justice Akbar. Sir Radhakrishnan spoke without notes and the lecture lasted for about an hour.

Sir S. Radhakrishnan began by saying that it was a real happiness to him to be invited to deliver the first lecture under the Dona Alpina Ratnayake Trust. The Trustees had put him under a great debt of gratitude by their further kindness in asking him to come over to Ceylon and deliver that inaugural address. The Chairman was very generous in his praise of him (the speaker) and had said all sorts of things—some true and some untrue; but that was tolerated so long as it was praise and not criticism. It was a custom "Be lavish in your praise but unsparing in your criticism." But that was not a gospel that would take them a very long way in this world.

The subject of the lecture, he was told, according to the Trust should be one relating to the Buddhist Dhamma and he proposed that the subject might be the Teaching of the Buddha. He thought the first lecture of the series could be well devoted for an exposition of the teaching of the founder of the religion. In every religion if one wanted to get at its purest one had to go not to the way in which the doctrines developed at a later age or as the doctrine was interpreted by distant peoples but the way in which the earliest interpreters or followers thought. It was good to know what those central ideas were, for the whole sequence of the doctrine was based on that basic rock. That would also provide them with a standard to judge how far they had departed from those ideals enunciated by its great founder.

Contemporary Interest

They had in the teachings of the Buddha as they could learn from the earliest documents a religion that was practised by the majority of the people of the Island and he need not say that it had value not merely as ancient wisdom but also much contemporary value. It was a remarkable thing that in the present crisis through which religions were passing there had been a real appeal of Buddhism to the thinking minds. Some ten years ago when he produced a work on Indian Philosophy he had a letter from Mr. Bertrand Russell, who had reviewed it, stating that of all the schools he had dealt with Buddhism had the most sympathetic appeal to him and he proposed to make a study of it. That was in 1923. Last year when he met Bertrand Russell in

London he reverted to that topic and told him that early Buddhism if it could be interpreted in its fundamental principles would have some kind of appeal to the modern intellectual mind. The founder of the movement called Humanism started in America had written a sentence like:

"I must acknowledge my indebtedness to the great Hindu philosopher, the Buddha. The way in which I treated the problem of 'one' in many owes its inspiration more to the Buddha than to the Greek genius, Plato." If they took up the philosophy of Schopenhauer, and Hegel and the developments of Bergson they would see how very near or far the fundamental conceptions were.

Though a Hindu by profession he had to confess that he had the highest respect for the teaching of the Buddha and the majesty of his life and achievements and he would also assure them that that was the normal attitude of the intellectuals of India at present.

Influence of the Buddha

They might consider it to be a very strange fact of history that a great Saint, according to Professor Langman, the greatest of the Hindus, undoubtedly one of the greatest moulding spiritual influences of mankind, should have found millions of worshippers outside India and not within India, still the home of the religions. The explanation to that was that the influence of the Buddha had been profound on the thought of India and on the religious development of India. Though Buddhism was not followed as a religion, the influence of the Buddha on the whole religious and philosophical life of the country had been immense and laterly had been very much on the increase due especially to the work which Mahatma Gandhi was doing so far as practical life was concerned.

Buddha as a Continuator

Surely, if they wanted to understand a great teacher, if they wanted to understand what views he had set forth they should look upon him in its proper historical perspective.

In the realm of spirit, nature never makes any leaps. If they wanted to understand any historical figure they would find that he was as much the creature as the creator of his period. If they wanted to understand therefore the real essence of the Buddha's teaching they should look upon him as a continuator and a critic of the religious period of His time.

Four Aryan Truths

That was the way Buddha looked upon His own period. He announced the four fundamental truths which He

A COASTAL PATROL

To Checkmate Smugglers

NORTHERN COAST PATROL TO BE EXTENDED

In order to combat the increasing activities of smugglers on the East coast of Ceylon, the Customs authorities will, it is learned, shortly establish a coastal patrol, equipped with a fast motor launch at Trincomalee.

Together with the coastal patrol, there is also to be a tightening up of the co-operation between the Customs authorities in India and in Ceylon, since all the smuggling in the Northern half of the Island is known to originate on the Indian coast.

At the same time it is learned that the customs patrol of the Northern coast is to be extended from Mannar on the West coast as far as Mullativu on the East coast.

Public Lecture At Kala Nilayam

Mr. A. V. Richards, B. Sc., (Lond.) will deliver a lecture on "Agricultural Development in the West and a lesson for Ceylon" at the Kala Nilayam Hall to-day at 6.30 p.m.

called the four Noble Truths. They might be considered to be the four Aryan truths. He never regarded that He was introducing something fresh or new or radical. He looked upon Himself not so much as an inventor but as a continuator. He thought he was following an old tradition and even the Buddhist records say that He thought He was the seventh Buddha. Internal evidence confirmed the same kind by hypothesis more or less.

That was not of course minimising the value or the originality of the Buddha's teaching. Some of the principles which were neglected or more or less repudiated He resuscitated and gave such a gripping power that it moved millions of mankind.

The question then was what could be regarded as the essential truth of the Upanishads and what was the reason for the Buddha setting Himself up as a Reformer.

Truths of the Upanishads

The answer might be briefly stated thus. The fundamental truth of the Upanishads could be explained in three or four sentences.

So far as life was concerned inward or outward it had not got intrinsic reality.

The truth of things was to be found in the nature of the inner and not the superficial self.

The ultimate reality and their own Atman was one. The individual was able to attain salvation when he realised

(Continued on page 3)

INDIA'S WILL TO BE A NATION

By Dr. W. Norman Brown Ph. D., (Professor of Indology, University of Pennsylvania.)

INDIA to-day offers a spectacle that might have confounded some of the learned commentators of forty years or more ago, who, like Sir John Strachey, expressed the opinion that the first and most essential fact to be learned about India is that there is no such country. This opinion still has currency, and books on India continue to express it with variations, pointing to linguistic, racial, religious, social, and political differences as centrifugal forces rendering nugatory any hope of national unity.

That the differences exist is undeniable. India's population contains representatives of the white-skinned, the black-skinned, and the yellow-skinned races; its languages are of four major families of speech, each exemplified by few or many languages and dialects; of religions the two great families of India and Semitic are numerous represented, a third the Persian (through Zoroastrianism) has a few adherents, and primitive faiths have a large following. In the social order there exist important separatist tendencies especially among the Hindus, who have developed the caste system and the "joint-family" system of economic life. Politically, India is now divided between two types of administrative entities, which daily grow farther apart, namely, the bureaucratic system of British India, now being converted into a representative system, and the autocratic system of the Indian states. Viewed theoretically, with a side glance toward the history of nationality in other countries, these differences might logically preclude the attainment of nationality in India. There seems to be ground for the opinion that there has never before been a manifestation of nationality in India, unless it be the regional Hindu counterblast to Mohammedan domination led by the Maratha chieftain Shivaji in the last part of the seventeenth century. Yet the fact remains that to-day a national spirit exists in India, already of some strength and ever growing stronger, and any worthwhile appraisal of it must be based upon observation of it itself rather than of nationalistic phenomena elsewhere.

At this point it is fitting that I should indicate the meaning I am attaching to "nationality." By that term I mean the will of a people to constitute itself a nation. And by "nation" I mean a state composed of people with common traditions and ideals, as distinguished from a mere "state," which may consist of peoples mutually uncongenial, as in the old Austro-Hungarian empire. Nationality is a spiritual thing and its goal is nationhood; for political unity is necessary to preserve nationality. Until that goal is won it is an ideal, as it was until comparatively recently with the Poles. Once the goal is attained, nationality becomes a sentiment, and the nation finds other ideals, such as imperialism.

The present unrest in India is a manifestation of nationality struggling to produce a nation. Although it may have begun following the Sepoy Mutiny in 1857-8, partly in protest against wanton acts accompanying suppression of the Mutiny, and partly

as the effort of a small dissatisfied group from the middle classes to win some measure of control over their country's affairs, it has now in about seventy years' time enlisted a sufficiently large number of the middle classes, supported more or less intelligently by the lower classes, to justify the use of the word "general." Intellectuals of widely varying shades of political opinion, such as the very moderate Sir Tej Bahadur Sapru, or the more pronounced Srinivasa Iyer, or Madan Mohan Malaviya, or the extreme Gandhi, Vallabhai Patel, and Jawahar Lal Nehru, or the still more radical Subash Chandra Bose, all in one form or another support nationality. The movement has both negative and positive purposes and reasons for existence; there are aspects of India's general life both to help it and to hinder; it has a place in the logical development of Indian history, and is to be understood in the light of the past quite as much as of the present.

It is almost an axiom that nationality first comes into existence when a people is subject to foreign domination. If we look at Poland, Bohemia, Ireland, Arabia, and many other countries, we find that the immediate stimulus has been foreign control and India is no exception. It is the fact of British control that has aroused India to self-expression, and the first object of nationalism there is the negative one of removing foreign domination. The irritation results basically from the fact that the control is foreign, rather than that it is harmful to the country, although arguments to the latter effect are elaborately developed, with greater or less justice, and constitute the bulk of nationalist propaganda.

It would be unprofitable to enter here upon the highly controversial subject of the morality of the British occupation of India; that question has been discussed often. But a few points may be indicated in connection with it. The relation of India to Britain is that of a *colonia d'exploitation* not of a *colonia de peuplement* as are Canada, Australia, New Zealand, Africa; and the natural consequence of this fact is to prevent the rise of understanding between the British temporary residents and the Indians. Further the educational system of India has been concentrated upon British culture rather than upon Indian; using English as the medium of instruction, to the great detriment of the instruction, and this was another point bound to result in unfriendliness. Thirdly, the Englishman, often without any intent, manages to convey to others a feeling of racial superiority, and this trait, too, with its many extensions and ramifications, has affected Indians. But no matter what imperialism had been holding sway, the growth of national feeling was inevitable. The intrusion of a foreign culture supported by political supremacy and arrogating to itself in consequence a superiority in morals, literature, art, and other phases of life arouses in a subject, but cultured people an affirmation of the worth of their own institutions and of themselves. Whether the British imperialism were "saturnian," as Gandhi characterizes it, or a source of light and prosperity to India as well as to Britain—as its proponents maintain, the present resentment was unavoidable. Freedom is a natural desire of the human *homo*, and the Indians are human. We may accept, then, the antipathy to the British rule as natural

(Continued on page 3)

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NOTICE.

ESTATE OF THE LATE
VYTHILINGAM SIVAGNAMAM

The Public Trustee of Ceylon hereby gives notice that he is administering from the 21st September, 1933 the Estate of Vythilingam Sivagnanam late of Edinburgh under and by virtue of the Letters of Administration granted in D. C. Colombo Testamentary Case No. 6347, and that all persons having claims against the said Estate as creditors, next-of-kin, legatees or on any other manner whatsoever and all persons owing moneys to the said Estate should send notifications of their claims or debts to reach the said Public Trustee at his office in Colombo on or before the 9th December, 1933 after which date he will proceed to make distribution of the assets of the said Estate and will recognize in such distribution only such claims as shall have previously been established to his satisfaction.

(Mis. 110. 5-10-33.)

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THURSDAY, OCTOBER 5, 1933.

THE CEYLON THAMIL
LEAGUE.

—O—

WE DO NOT OBJECT TO THAMILS residing in Colombo or elsewhere meeting to discuss political questions of the day. Indeed, such discussions provide harmless relaxation to the members from the exacting and strenuous business of money-making and may promote a sense of solidarity among groups of men who have neither leisure nor opportunity to cultivate social intercourse. The proceedings of the Ceylon Tamil League furnish ample evidence of an awakening among a certain section of Colombo Tamils which, we trust, will embrace other spheres of national work and not confine itself wholly to political questions. There are many directions in which the League could work with great advantage to the Tamils and incidentally win the gratitude and respect of the people. While we recognise the great possibilities for efficient national work that lie before the League, we cannot but repudiate the claim made by Mr. A. MAHADEVA that the verdict of the League on political questions is the verdict of the Tamils. The League's claim to represent the Tamils as a whole is as preposterous as it is unfounded. The band of teachers and ex-teachers from Jaffna who attended the meeting at Colombo did not represent the Tamils of this Province. Mr. MAHADEVA himself did not consider it prudent to disclose to the people of Jaffna the resolutions to which he sought the support of the friends invited to his office by Mr. R. R. NALLIAH. The Leaders of the Tamil community are opposed to the resolutions passed at the meeting and Mr. MAHADEVA knows only too well that communalism in any shape or form will not find favour with the Tamils of this Province. Moreover, the Tamil League never enjoyed the confidence of the Tamils in the Island. Conceived in hate, the League was ushered into existence by the late Sir P. ARUNACHALAM to prop up his claim for a Tamil seat for the Western Province. When Sir P. ARUNACHALAM broke away from the Congress he wanted a stage from which he could vent his communal bitterness and organised the Tamil League. Before the League could aspire to lead the Tamils it should purge itself of the canker of communalism which appears to have poisoned its very soul.

The resolutions adopted at the meeting have thus no more value than as the personal views of the gentlemen who took part in the proceedings.

Death of Dr. Annie
Besant

It is impossible to believe that Dr. Annie Besant is dead. She seemed destined for immortality. About two years ago it was reported she was almost dying; she herself informed those who were by her side that she would die shortly and soon be born again to do further service to India in an Indian body. But she recovered and managed to survive another two years. The picture that we have of her during this period is that of Bhishma on the *sarata* (pa bed of arrows.)

She resembled Bhishma in more respects than one. All through life she was, like him, a heroic warrior: all through life she was, like him, the teacher and torch-bearer of truth: and like him she was, except for a few years of wedded life, a chaste and cheerful celibate.

The incidents of her early life will be familiar to the readers of her charming autobiography. The powers of oratory which she, even in her teens, had discovered for herself to be among her most priceless possessions, she employed from the very beginning of her strenuous public career in the cause of the poor and the down-trodden. When the writings of Madame Blavatsky and Col. Olcott drew her attention to Indian affairs, her sympathy with India was at once aroused, and she threw herself heart and soul into the work of Indian amelioration. From a rank atheist she became an ardent religious enthusiast, and thence-forward her activities were carried on with manifold vigour.

Coming to India in the nineties of the last century, she made India her adopted country and decided to serve her in every way open to her. In religion, social reform, education, politics, and many another sphere of work her dynamic personality produced lasting results; and, in most of these spheres, she was a pioneer. It is doubtful whether there is a single plank in Mahatma's programme of constructive work which has escaped the attention of Mrs. Besant. Swadeshi, National Education, Uplift of the Depressed Classes, Organised Political Endeavour—all these have been in the forefront of her programme; and even today the institutions which she founded and reared for these purposes are in existence—some in a very flourishing condition. As examples may be mentioned the Central Hindu College, Benares which formed the nucleus of the Hindu University, the Madanapalle National College, the Olcott Pandama Schools, and the various Home Rule Leagues.

The most noticeable features about her work are the system, the discipline and the organisation which—as an expert public worker of the West—she brought to bear on her work in India. She instinctively saw the need for division of labour in order that the regeneration of a vast country like India might be brought about; and for this end, she gathered round herself a band of loyal specialists in all departments of public activity and told them off for work in their respective fields. For instance, in education, she made use of the services of literary men like Mr. Cousins and brilliant students of science like Mr. B. Sanjivi Rao—some time Principal of the Jaffna Hindu College; in journalism, she availed herself of the talents of the distinguished sons of the late Mr. Justice Telang; in politics, she sent to work Mr. B. Shiva Rao—brother of Mr. Sanjivi Rao—Mrs Cousins, Mr. Jamnadas Dwarakadas and a host of others. She had the magic touch of Midas which transmuted whatever she touched into gold; and that is the secret of her having risen frequently from defeat into victory. She was, perhaps, the greatest woman of modern times: and it is only when, as she has herself informed us, she is born again to serve India in an Indian body, that we can find another like her.

N. N.

Improvement In
World TradeFOR FIRST TIME SINCE
DEPRESSION

Official Figures

Rugby, Monday. Encouraging indications of world recovery from the period of economic depression were cited by the head of the League of Nations financial section, Mr. Alexander Loveday, in Geneva to-day.

Addressing the Assembly's Economic and Monetary Committee he referred to the worldwide indications of economic recovery. Industrial production and consumption were increasing, he said, while the contraction in world trade appeared to have been checked at any rate for the moment.

The monthly trade for last July of 47 countries showed that the value of such trade calculated in gold currency was greater than in the corresponding month last year.

Exports rose by as much as 10 per cent, which was the equivalent of 278,000,000 gold dollars. In the world as a whole industrial production has risen by over 30 per cent.

Fewer Unemployed.

A diminution in unemployment was also shown by the returns for for July, August and September published by the International Labour Office. The report shows an improvement in the situation for first time since the economic depression began, and a substantial diminution in the number of unemployed has taken place in many countries, particularly Great Britain, Australia, Canada, Ireland, Belgium, Italy, Chile, Denmark, Portugal and Roumania.

British unemployment decreased from 23 per cent. of the employable population in the corresponding period of 1932 to 1933.

Northern Province
Teachers' Provident
SocietyPRIVILEGES TO SENIOR
TEACHERS

Under Clause 4 of the Rules, October 31st, 1933 is the last date for those teachers above 30 and under 45 years to enroll themselves as Members.

From the 1st of November, Membership will be strictly restricted to those below 30 years of age.

Do not miss this opportunity to provide for the future.

For further particulars, apply to:

J C. Charles,
SECRETARY.Jaffna Central College,
Jaffna.
(Mis. 109, 5-10-33)

Obituary.

MR. S. EHAMBARAM.

It is our painful duty to have to record the death, after a protracted illness, of Mr. S. Ehambaram, Superintendent of Minor Roads, Northern Province, which took place on the 3rd instant at his residence at Tinnevely. The funeral took place the next day and was largely attended. He leaves behind a widow, two children and a host of relatives with whom much sympathy will be felt in their bereavement.

MR. T. RAMALINGAM.

We regret to record the sad and untimely death of Mr. T. Ramalingam B. A., which took place at his wife's residence at Sandilipay on the 29th ultimo. The funeral took place the same day. The deceased leaves behind his widow, his aged parents Mr. and Mrs. Thurniappah, and a host of relatives to bemoan his loss.—Cor.

COMMUNALISM—A
FIT OF TEMPORARY
INSANITYMR. SHAUKAT ALI
ON CAUSE
OF INDIA'S MISERY

Allahabad, Oct. 2.

"The cause of India's misery to-day is her domestic strife, her communal dissension. Communalism is a fit of temporary insanity and without roll of drums one of these days, some big personality will appear on the political horizon who will compose all communal differences and unify all Indian communities into one homogeneous whole" said Maulana Shaikat Ali in an interview to "The Pioneer" in regard to current problems. Maulana expresses the view that India would be well advised to work a constitution based on the White Paper. He said "such constitution will be about eight annas in the rupee that India might ask for. But I would advise acceptance of it and giving up of the fight against the Government for the time being to enable us to compose differences and to set the house in order. Once our domestic quarrels are over, we can ask for and we shall get almost anything."

Maulana Shaikat Ali does not attach much value to the creed of complete independence. He holds to the old Congress formula of freedom within the Empire, if possible; and without, if necessary.

("Hindu" Cor.)

Ceylon Tamil
LeagueRESOLUTIONS PASSED
AT COLOMBO
MEETING

At a meeting of the Ceylon Tamil League held on Saturday last at the Zabira College, presided over by Mr. A. Mahadeva the following resolutions were passed.

"This House expresses its dissatisfaction at the present inequitable distribution of political power among the different communities of this Island and presses for a more equitable distribution."

"This House dissociates itself from the policy of the boycott and decides to take part in the next elections, and to take further steps to bring about a nomination day."

"This House approves of a deputation to the Delimitation Commission to press for

(i) the modification of the numerical quotas now required for the demarcation of electoral areas in favour of (a) large areas, (b) administrative units, (c) backward districts, (d) ethnographical boundaries, and (e) economic potentialities, and

(ii) the adoption of modern electoral devices such as multiple member constituencies and proportional representation."

"This House empowers the Executive Committee to negotiate with the political associations of the minority communities with a view to holding a minorities conference and sending a deputation to the Secretary of State."

"Whilst this House is not prepared to consider any piecemeal amendment of the present constitution as is adumbrated by the Ministers' Memoranda to the Secretary of State it is expressly and emphatically opposed to the mode of electing Ministers suggested by the majority of the Ministers."

"This House protests against the appropriation of public funds for the purposes of a partisan deputation to the Secretary of State and requests His Excellency the Governor to disallow the money vote for this purpose."

The Teaching Of The Buddha

(Continued from page 1.)

lised the oneness of his own life with the ultimate being. Until that realization was attained they would be bound down in the cycle of rebirth. The deepest reality was something which transcended everything else. It was to be found in their inner self and the goal of man was to attain Moksha. They had the conception of Moksha but they also asserted with it all sorts of geographical pictures of heaven and hell. There was confusion of monotheism and polytheism. At a confusion prevailed at that time and men were practically inclined to question those fundamental compromises which prevailed in popular religion.

Ethical Teaching

A number of thinkers arose at the time and the Buddha was the greatest of them all. He made out that they could not attain Moksha or Bodhi so long as they took to self-torture or placating God by making presents to Him. It was only by living up to a higher plane of consciousness that it was possible for them to attain the highest state of human evolution.

There were statements in the Upanishads relevant to that state. They should control their senses and have compassion for all creation.

What the Buddha did was to take up those fundamental principles, put them at the centre of his teaching and tell the people that it was essential for them to take up that ethical teaching. The clue to the whole system of Buddha's teaching, to his mind, was the emphasis on the ethical. Consequent upon that certain principles followed with logical regularity. The principles of the Buddha's teaching might be summed up in two or three sentences for brevity's sake.

Everything was impermanent

Nothing could be regarded as self

The highest happiness was Nirvana.

Craving for Peace

Those three principles followed as a logical corollary. He tried to make out that there was no use in trying to get satisfaction for themselves in outward objects. The craving of the human mind for peace could not be attained by those means. They were impermanent. The world was to be regarded as a perpetual procession of events. While one thing succeeded another, while one thing superseded another, they could not concentrate their affections or interests or desires on those things which were notoriously fleeting. He was anxious that men's minds should be diverted from the temporal and concentrated on the spiritual.

Path of Morality

The next thing was with regard to the Upanishad doctrine of the Atma—that there was something permanent in the body called Atma. Anxious as the Buddha was that the pathway to salvation lay not so much in the recognition of the soul he made out that self was something capable of growth and that the true pathway to moral elevation lay in rebuilding self. The idea of rebuilding oneself was inconsistent with the assumption of a permanent immortal self. Therefore it was necessary for him to say that everything should be controlled by them.

Thus the second proposition that there was nothing permanent with the human self followed logically from its first proposition that the pathway to salvation lay in the path of morality. Morality meant change of human nature. One could make a hero or a sinner of oneself. Both things were completely in their control.

He therefore wanted to emphasise the possibility of transforming human nature. If they had nothing so far as their own self was concerned what was it they were trying to aim at?

What is Nirvana?

They could, if they were able to destroy completely that craving for individuality, attain what was called Nirvana. If there was anything that gave them perpetual satisfaction that could only be described as Nirvana.

Nirvana has been described by the Buddha in negative terms as something which enabled them to break through the bonds of space and unborn time. How much of all that was Buddha's own contribution and how much he owed to his predecessors was a matter of utter indifference.

The Buddha refused to answer any question relating to the existence of something ultimate. But the questions could not be set aside. His followers in the ages succeeding tried to give their own interpretation to the silence. If it were silence how could that silence be interpreted. There were three possible ways in which that silence could be interpreted. One way was to say that the Buddha was nihilist. He identified Nirvana with annihilation. There have been teachers of Buddhism who adopted that view. When the Positivist Movement was at its height in the Western world Buddhist literature began to be translated and they said that the Buddha was a scientific positivist, and that he had given them a religion which was utterly positivist. Professor MacDonal made out that Nirvana meant eternal death. He would give them only those two illustrations.

The Buddha gave a blank cheque and refused to answer questions on it. The interpretation adopted by Professor Berriedale Keith was that the Buddha was more or less like any other man. The path of wisdom for a right thinking man was to say "I do not know." Thus he said the Buddha was to be regarded as an agnostic more or less of their own type.

Could those interpretations be regarded as really faithful to the teaching of the Buddha? Was there or was there not some justification for the silence he adopted on the fundamental problem?

Western and Eastern Minds

One single characteristic in which the Eastern and Western minds differed was in the manner in which they approached those problems. The Western mind was always anxious to get things done and always thought of reducing them to definitions. If anything was real it should be capable of being expressed in propositions which could be communicated.

In the East the approach was different. Philosophy was said to be an insight into the state of things and that they should transcend the logical to understand the truth. From the Upanishads there had been an insistence on the intuitive basis. There was a kind of knowledge which could not be communicated in terms of concepts and it was the deepest knowledge.

Whether it was the Bodhi of the Buddha or the Moksha of the Upanishads it meant that the richest of the spiritual life were so enormous that human resources were insufficient to understand it.

Knowledge of Truth

The Buddha had discriminated between truths which could be proved and truths which could be realised. He left unsaid those things which could be realised by each individual. While he did not want to encourage dogmatism he left unsaid those truths which could only be realised.

His own conclusion was, said the lecturer, that it was wrong to interpret the Buddha as either a timid agnostic or a positive nihilist.

When a man put to him that Nirvana was annihilation he said that they were attributing to him something which he had not stated. A man who had the courage to trample down so many customs and beliefs that prevailed during his period should not be imagined as one lacking in courage to state the truth when he knew what the truth was. He himself had stated that what he had taught was only a fraction of what he knew and that it was like a handful of "simisapa" leaves compared to the leaves in the forest. He said that the Buddha only pointed out the pathway to them which they should adopt if they wanted to find out the truth.

INDIA'S WILL TO BE A NATION

(Continued from page 1.)

tural, a "given" element in the situation, and without stopping to analyze and appraise is pass on to topics less certain.

To attain enduring strength nationality must have more positive nourishment than hatred of foreign rule. It must be based upon a genuine national culture, unified and vital, that has powerful common ideals, guaranteeing the ability to achieve unified action after as well as before securing political independence. That some such basis exists in India is antecedently indicated by the past history of the country. Recent archaeological exploration in the Indus valley, first published in 1924, has shown existing there a highly developed civilization as early as the beginning of the third millennium B.C. From the early part of the first millennium B.C. we have had a stream of culture in India, continuing unbroken down to the present, although with numerous vicissitudes and modifications. Few other regions can present such a history; certainly not Egypt and Mesopotamia; possibly only China.

It is this continuity of native Indian culture that is its most striking characteristic. It has, for one thing, withstood the assaults of numerous invading barbarians. Possibly the earliest of these were the Aryans, although, as I have remarked, we cannot be sure what their relationship is to the whole subject of civilization in India. At later times the Sakas (Scythians), the Huns, and others burst upon the country, to destroy but in the end to be assimilated by native Indian society and to adopt Indian institutions. This assimilation is not in itself especially surprising; for Rome in the same way conquered her uncivilized conquerors. But a more critical test came when India culture was brought into conflict with other highly developed cultures, and still maintained its vitality. This has occurred three times.

The first of these tests extended from the fourth century B.C. to the fifth century A.D., when India was brought into touch with the Hellenistic culture springing from a union of Greek with Persian and Bactrian, after the conquests of Alexander, who left India 325 B.C. Northwestern India was for some centuries strongly Hellenized, and the influence was left in central and even eastern India. Yet in the end India rejected Hellenism, as has been convincingly demonstrated in the field of art by Dr. Coomaraswamy. Hellenism succumbed before the onslaught of the Huns in the fifth century A.D. and never again got hold. India took unto herself neither Greek philosophy nor Greek sculpture. The Buddha image of India proper, long thought by Foucher and other distinguished scholars to be a development out of Hellenistic types in Gandhara, now appears to be derived from an indigenous iconography of Yakshas (vegetation divinities) and to contain only a few unimportant accessory Grecian elements. Although continuing for many centuries, the Gandhara, so-called "Indo-Greek," art took no hold upon the folk of India proper, who continued the orderly development of their own ideas and style. They let the legions of western thought and plastic form as well as of warriors thunder past and plunged again into their own philosophy and art. Traces of Greek influence appear in more than one department of India's civilization, but they are relatively inconsequential.

The second powerful culture with which that of India has come into conflict is the Islamic, promoted chiefly by Central Asiatic peoples who had been converted before reaching India, and the contest between the two is still in progress, providing the major internal political problem of India. The first Mohammedan incursions took place in the eighth century, but the struggle became acute at almost exactly 1000 A.D. Every part of India sooner or later fell under Mohammedan control, but the greatest cultural influence is seen in the northwest. The central and southern parts are least affected. Not only is Islamic culture strong; it has also been propagated with the aid of political domination to a degree which the Hellenistic never was. It has a physical power to support its philosophy, religion, art, law, literature, and social order that students of European history know well. They have seen its advances in the west, stopped only by Charles Martel at

Tours, in the east reaching up to Vienna, in the north coming down into Russia, in the south at one time dominating the eastern Mediterranean. We may wonder, perhaps unprofitably, if it were with its Greco-Roman-Christian culture, had she been conquered politically by Islamic peoples, would have been able to resist Islamic civilization, as India has been able to do when so conquered. Yet Hindu civilization did not perish. It was beaten down in some sections or driven out; in others, at the farthest limit of Mohammedan power, it was hardly affected. To-day three-fourths of India's approximately three hundred and fifty millions are counted Hindu and one-fourth Mohammedan, and the Hindu population through its superior intellectual status has overcome the greater physical aggressiveness of the Mohammedan, and holds the advantage.

The ideal of Hindu culture in regard to Islamic culture would be to push it out or enslave it and absorb it as it did the Hellenistic. No such event is an immediate sight although it is evident that the position of Hinduism is not far better than it was two centuries ago. With the breaking up of the Mughal empire during the first part of the eighteenth century the really important political support was withdrawn from Islam, and as the British hold became firmer, aggression by force for religious ends ceased, with the result that Hinduism has gained ground. Sikhism, a compromise religion between Hinduism and Buddhism that arose about 1500, is turning steadily toward Hinduism. The present nationalist movement is as truly a reassertion of Hindu culture against the Islamic as it is against the European, although this aspect of the movement is less consciously perceived either in India or outside.

The third great culture which has come into India is the European. The vigor of the western cultural attack upon India has been great, being supported not only by the prestige deriving from the political superiority of its proponents but also by the material superiority of the accompanying industrial civilization. Yet again the indigenous Hindu culture has resisted it as it resisted the Islamic, and is now asserting itself against it. Every visitor to Delhi to-day can see the expensive buildings recently erected there as the new capital, in which only a half of the style is European, the rest being adapted from Indian, so that the resulting architecture is a kind of bastard Eurasian by Rome out of Sanchi or Mathura. But now in some places buildings have been erected at Government expense that are almost entirely Indian; so much has the contemporary Indian renaissance accomplished in that field. In the colleges Indian subjects have partly displaced European, and by some the vernacular languages are admitted toward the abolishing of matriculation requirements and as the medium of instruction in some high schools. Hinduism has mustered its strength against Christianity: reform movements, like the Arya Samaj, oppose it as well as Islam, and organized Hinduism makes efforts to hold the depressed classes, which on account of their debased social and economic situation have provided the best field for Christian enterprise.

Nationality in India to-day is predominantly a Hindu phenomenon, and the cultural renaissance accompanying it in literature, painting, and music is also Hindu. The number of Mohammedans and Christians supporting it or sharing in the renaissance is comparatively small; by far the greater part of each of those two groups is outside the nationalist movement. Efforts have been made to bring them in, especially the Mohammedans, for it is realized on all sides that the success of the nationalist movement for home rule is seriously prejudiced by the perpetual conflict between Hindu and Mohammedan, but no permanent results have been achieved.

The Hindu Moslem antipathy is so well known that it needs no discussion here; many observers claim—and I believe justly—that, if it could be resolved, the attainment of home rule for India would be automatic and immediate. As the years have gone on, the Moslem consciousness, like the Hindu, has been developing nationally, although in lesser degree. A scheme proposed by some Mohammedans is that the present India should be divided into two states, the one a Hindu state, the other a Mohammedan state, including

(Continued on Page 4)

Sabarmati Ashram Buildings

TO BE DEDICATED FOR HARIJAN SERVICE

Gandhiji's Letter To Mr. Birla

Calcutta, Oct. 3.

Gandhiji's observes in the course of a letter to Mr. Ghaneshyandas Birla, President of the Servants of the Untouchables Society, written from the Satyagraha Ashram, Wardha, under date September 30: "As you are aware, the Satyagraha Ashram grounds, with the buildings, in Sabarmati were abandoned on 1st August last by the Ashram people. I had expected that the Government would, in view of my letter addressed to them, take charge of this abandoned property. But they did not do so. It then became a question with me as to what was my duty in the circumstance. I felt it was wrong altogether to allow the valuable buildings and equally valuable crops and trees, to be neglected and run to waste. I consulted friends and co-workers, and came to the conclusion that the best use to make of the Ashram was to dedicate it once for all to the service of Harijans. I placed my proposal before the trustees of the Ashram, as also fellow-members. They, I am happy to say, wholeheartedly approved of it."

(Hindu)

A Reading Room for Kollankaladdy.

A meeting of leading men of Madhavapuram was convened at very short notice at the Kollankaladdy Saiva Vithayalalai on Monday the 2nd October at 6-30 p.m. under the Presidentship of Mr. V. Cumaraswamy, Proctor S.C. Mr. S. Sethugavalampillai, acted as Secretary pro tem. The Chairman briefly explained the objects of the meeting. The election of Office-bearers resulted as follows:—

Patrons: Messrs. V. Cumaraswamy B.A. Proctor S.C., K.T. Kannagarayar, Government Pensioner, and S. Subramaniam, Notary Public.

Presidents: Messrs. N. Sangarapillai B.A., V. Thamboo, F.M.S. Pensioner and N. Kandiah, trained teacher.

Secretary: Mr. A. V. Chittampalam, Manager, Kollankaladdy Saiva Vidyalalai.

Treasurer: Mr. A. Sangarapillai, F.M.S. Pensioner.

A sum of Rs. 200 00 was collected at the spot and Mr. V. Thamboo has kindly promised to donate a piece of land to put up the building.—C.R.

Personal

Mr. V. S. Ponniah of Debiowita, is now at Achchevely and will be returning to Debiowita on the 28th instant.

Transfer of Kachcheri Officer

Mr. N. Candaswamy of the Anuradhapura Kachcheri is transferred to the Mallakam Court, with effect from October 16.

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(H. 75, 10-C-33-0-2-34)

India's Will To Be A Nation

(Continued from page 3)

in a general way northwestern India and parts of northern and western India, the regions where the Mohammedan element in the population is the greater. This proposition is not viewed favorably by the Hindus, who find the antagonism of the Moslems, at best only latent, at worst actively expressed, an obstacle to their aspirations second only to that coming from the British.

The opposition of Christians to Indian (Hindu) nationality is much less self-conscious than that of the Moslems. Many Christians are still on the fence politically, although the weight seems to be pro-British. The Christian opposition is, in short, only a part of the larger attack by western civilization. This latter operates subtly through the teaching of western science, western political philosophy, whether from Britain or Russia, the spread of western technology and industry, the intrusion of western ways of life, the spur, as we have seen in passing, the much of the nationalistic theory and activity. These things must come to India, and it is here that Hindu culture is being put to the great test of accepting and absorbing what India needs of them without itself being supplanted.

With the growth of representative institutions in India a hindrance to nationality has developed in the country's varying forms of political organization. The government of British India, with the exception of the Northwest Frontier Province, is partly by legislative councils, of whom many members are elected by that portion of the population which has the privilege of the franchise; similar is the case with the central government. But the Indian States, comprising one third of India's area and one-fifth of her population, are autocratic monarchies without elected governmental bodies and with treaty rights that preserve them from the control of the central legislative machinery. The princely rulers of the states, opposed to nationality as a middle-class sentiment that threatens their position, are in support of the British power. The idea of a Federated India, as proposed by the Simon Commission and with some modifications proposed by the recent Round Table Conference, has been developed to reconcile the conflicting demands of British India and of the States. Yet the existence of autocracy and democracy side by side is to the nationalists an intolerable contradiction.

In the economic life of India there is arising another problem for nationality. This life until recently was in general uniform; the country was agricultural, with its handicrafts being only cottage industries supplementing agriculture. As India is adopting industry, that uniformity is being broken. Factory owner and land-owner find their interests diverging; so too do factory-worker and field-worker. Within the ranks of the present national movement both types of interest are represented; there are leaders who look for India to become a great industrial country; there are others like Gandhi, with whom it is a religious principle that she should remain agricultural. But the difference between the two types of interest are becoming progressively important.

As in the case of Ireland, so with India certain adventitious outside circumstances have helped nationality. It has, for one thing, received less opposition from Britain than such a movement would have had in 1900. This may sound strange to those who have read that the number of political prisoners at the beginning of 1931 was between fifty and sixty thousand, yet I believe the statement true. India, Sir Joyson Hix has plainly told us, is an outlet for British goods; the year-trade summaries show that the percentage of British imports into India is steadily diminishing. Two kinds of response to this fact are met in England: one finds India less important as a market and is more willing to let India go her own way; another hopes by methods of mollification to win back the trade. The milder methods of dealing with Indian secession are also due in part to world wide idealism in favour of the rights of small nations and subject peoples, so popular during the war and still a slogan in many circles. The idealism, as it exists in Britain, has been an opportunity for India's nationalists.

Another outside help to Indian nationality is found in the increasing respect of the world for India's culture,

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(bTh)

The "poor, benighted Hindu" is now largely a creature of the past. The examination of India's literature by western scholars; the study of her art as preserved in western museums; the contact with cultured and charming Indians who come in increasing numbers to the West have all aided in building up that respect. Perhaps the most contributory of all was Vivekananda, the hero of the Parliament of Religions at the Chicago World's Fair, who in a few months' time obliterated much of the contempt for Hindu religions that existed especially in America. The award of the Nobel prize for literature to Tagore, the recognition of the scientists Bose and Raman and of the philosopher Radhakrishnan have raised India in the eyes of the general public. India is coming of age in western mentality as well as in Indian. Not only has the West been affected favourably toward India; India herself has had her self-confidence increased by the favourable opinion so aroused.

So much depends upon leadership in the promotion of nationality that we must pause for a moment to take up that point with India. The mere attainment of home rule will by no means complete the aims of Indian nationality. If I am correct in viewing that nationality as a phenomenon essentially Hindu, then the work will not be completed until Hindu culture succeeds in reaffirming itself as universally Indian.

We hark back to the central theme of this brief discussion. No permanent peace is in sight for India until the rival cultures now present there have found a means of living together. Judging from the past history of India, we might expect to see the ultimate solution in an absorption by the indigenous Indic (Hindu) culture of the intruding foreign cultures, which are at present prospering but like the Hellenistic may finally have to give way. Plausible as this outcome may seem, it would be futile to make the prophecy. Another possible outcome would be for the general character of India's civilization to be altered in consequence of the development of machine industry with the many changes it brings in life, the expansion of international communication, the diversion of public interest from religion to politics and sociology, and the influx of scientific knowledge from the West. That these last factors will produce profound changes in the civilization of India seems inevitable. Yet again the resulting national order may reasonably be expected to show characteristic Indic traits, modifying yet nevertheless continuing, the same stream of culture that India has known for three—possibly five—millennia.

(India and the World.)

The Jaffna Urban District Council NOTICE.

TENDERS are hereby invited for the lease of the undermentioned Markets, Gala and Bus-stands for one year beginning from 1st, January 1934.

Tenders for the first and sixth leases are to be made upon forms which will be supplied upon a deposit of Rs 250/- for each form at this office. In the case of the 2nd, 3rd, 4th, and 5th, a deposit of Rs 10/- will be required. In the case of the other two no deposit will be required.

Tenders must be in sealed envelopes marked "Tender for lease of Markets etc" on the left hand top corner of the envelope and addressed to the Chairman, Urban District Council, Jaffna, and should reach this office not later than 2 p. m. on Wednesday the 11th October 1933.

Separate offers must be made for the different leases.

The tenderer selected by the Chairman will be required to deposit within three days of such selection an amount that may be fixed by the Chairman and in the event of his tender being accepted by the Council to deposit within a month the balance amount which with the amount already deposited by him would make one-third of the amount of the tender and to enter into a Notarial Bond paying a stamp and notarial fees before the commencement of the lease. The balance amount to be paid according to the conditions of lease copies of which are posted up at this office and the Jaffna Kacheheri.

Should he fail to make the deposits as above his deposit will be forfeited. The Council reserves to itself the right to reject any or all of the tenders without any question.

Any further information may be obtained from the Secretary.

Markets referred to:

1. The Grand Bazaar.
2. The Fish Market near Grand Bazaar including Pannathurai where fish is sold.
3. The Small Bazaar (exclusive of Meat Stalls)
4. The Kulkula Bazaar (exclusive of the newly built 2 rooms)
5. The Chivatheru Market (including Passaiyur Beach where fish is sold).
6. Grand Bazaar Gala including Bus-stands at Grand Bazaar Front Street and near the Jaffna Kacheheri.
7. The Thaddatharu Market.
8. The Muthithiranthai

E. T. HITCHCOCK,

Secretary, U.D.C.,

Office of the Urban District Council, Jaffna, September, 29, 1933.

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