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THE MEANING OF MYSTICISM

Proper Study of It Will Help Mankind

THE English word 'mysticism' has been much misunderstood, if not much abused. It is used in a variety of meanings. In its highest sense it means union with God, in its worst sense it denotes or connotes occultism, mystery-mongering, or even fraudulent display of supernatural phenomena. So mysticism is looked upon with adoration by some, it is used also as an expression of ridicule, if not of reproach by others. As against genuine mystical experiences, overwhelming numbers of persons have practised fraud in the name of mysticism upon credulous people in all countries. It is therefore that mysticism is viewed with disfavour by critically minded persons and men with scientific outlook. But nevertheless, it cannot be doubted that there are genuine mystical experiences. For only when there are good coins as legal tender that counterfeit coins appear in the market.

It is very difficult to find an equivalent for the English word 'mysticism' in India languages. The Sanskrit expression *Atmanubhuti* might be the nearest approach to it. But the Sanskrit equivalent leaves aside much of the undesirable things that are associated with the English word. In any case let us use the word in its best sense—that is, in the sense of self-realization or spiritual experience—and see whether it can bear critical study and scientific scrutiny.

"There are more things in heaven and earth...than are dreamt of in our philosophy," said a character in Shakespeare. In our life also there are many experiences which are mysterious or which cannot be explained with human reasonings. Death, for instance, is an experience which has not as yet been adequately explained. Could we explain death, our life would have taken entirely a different turn.

All that we know of death is that it is an end—to all intents

Pills To Cure Poor Sight

American Specialists' Hopes

Poor sight may be cured in the future by drugs—instead of glasses—leading American eye specialists have predicted. Dr. Ernest Gould told a New York Medical Conference: "The vast majority of eyeglasses are worn because the eyeball doesn't have perfect shape.

"We are seeking a drug which would cause the eye to change its shape and to give improved sight without glasses".

and purposes—of all our human activities; it is a dropping down into a mid-ocean from which there is no return. It is purely a subjective experience, and it cannot be repeated. So it cannot be investigated with one's intellect or reasoning faculty.

Three-Fold Experience

There are three kinds of experiences; those which are below reason, those which are in the plane of reason, and those which are above the level of reason. They may be called unconscious, conscious and superconscious states. We all feel and experience our conscious states. We know also that there are many things in us of which we are unconscious but which come out in the surface level to our great joy or agony. The real difficulty is with regard to the superconscious state. It is hard for us to experience it, so it is difficult for us to admit its very existence. There are many things which exist but we are not aware of their existence. Merely because we do not experience it, we cannot justifiably declare that it does not exist. The same thing is true of the superconscious state or supersensuous experiences.

From time immemorial there have been persons in the world who have had supersensuous experiences, and their number is not limited to any particular country, race, or religion. They existed in the past, they exist even now. We have only to sift the genuine from the false types. Founders of each religion had supersensuous experiences, and belonging to each religion there have been persons who have had similar experiences—though not of the same degree. The Vedic Rishis, Buddha, Christ, and Mohammed got their rare wisdom direct from the super-conscious states and not through any book-learning. The same thing can be said of Buddhist Arhats, Christian mystics, Sufi fakirs, and innumerable saints belonging to all sections of the Hindu faith. With reference to saints in India within historic memory, we can mention the names of Tulsidas, Mirabai, Nanak, Chaitanya, Shankara, Ramanuja, some Alwars, and a host of others, including Ramakrishna and Vivekananda in the modern scientific age. We cannot set aside their experiences so easily or deny them so glibly. By doing so we shall only display our ignorant prejudices. In trying to be rational we shall only show ourselves to be non-rational. Such tendencies are neither scientific. Science does not deny facts. We cannot deny facts. We cannot deny the facts of spiritual experience, however difficult it is for us—ordinary mortals—to explain them.

Different Phases

There are different phases of mystic experience. The highest is that when the body-consciousness

(Continued on page 4)

Feeds Family By His Blood

German's Odd Job

"I feed my family with my blood," says Herr Wilhelm Klein of Frankfurt.

He is perhaps the only blood-donor in the world who makes a living at it. Herr Klein is 48. In the past thirteen years he has given fifty-four gallons of good German blood to local hospitals. He "goes to the bank" three or four times a week, and earns thirty marks (about £2. 7s. 6d.) per visit. Herr Klein is under constant medical supervision. Bald and cheerful, he leads a very regular life with plenty of fresh air and going early to bed. His only vice is cigar-smoking. He used to be a pastry-cook, but finds his present profession much more lucrative. "And," he says, "it's tax-free."

HEIRS OF ALL THE AGES

From a speech by Dr. M. M. Coady, Director of Extension Services St. Francis Xavier University, Antigonish.

"We have no desire to create a nation of shopkeepers whose only thoughts run to groceries and dividends. We want our people to look into the sun and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of their fellow-men. We want them to live, to play and pray with all their being. We want them to be men, whole men, eager to explore the avenues of life and to attain perfection in all their faculties. Life for them should not be in terms of merchandising but in terms of all the riches, yet concealed; all the findings of science and philosophy are theirs, all the creations of art and literature are for them. If they are wise they will create the instruments to obtain them. They will usher in the new day by attending to the blessing of the old. They will use what they have to secure what they they have not."

**RICHER THE FOOD FEWER
 THE OFFSPRING**

Dr. Anton J. Carlson, the University of Chicago's famous Emeritus Professor of Physiology, and his colleague, Frederick Hoelzel, told the Federation of American Societies for Experimental Biology recently that rats fed on a rich diet do not reproduce enough young after three generations to keep up their colony.

The discovery may help to explain why the wealthier classes in the United States have fewer children than the poorer classes. In other words, the rich eat too well. Rats fed a poor diet sometimes had trouble in raising their litters but their colonies increased in size. This was also true of rats fed on a bulky diet.

Spencer's Theory

The suggestion that good food may cause human beings to be less fertile was first made by the British philosopher Herbert Spencer a century ago. He attributed the high birth rate of the Irish and the lower birth rate of the English to the fact that the English had a better general diet. Experiments with rats in the United States seemed to disprove Spencer's theory. But in these experiments animals' though well fed by laboratory standards, were not given food comparable with that which appears on the tables of corporation presidents and bankers.

Carlson and Hoelzel fed one group of rats on the rich diet that was more than one-third protein, three-tenths fat. It contained no

roughage. The poor diet, almost four-fifths wheat flour, contained only small amounts of proteins and bone meal.

The bulky diet consisted of the rich diet plus 10 per cent added flour and 2 per cent psyllium-seed husks as indigestible roughage. These added factors helped reduce the total caloric intake of the rats. Allowed to choose between the bulky and the rich diet, the rats chose the rich one.

Carlson and Hoelzel found that though rats fed on the poor diet bred more readily than rats fed on the rich diet, better quality food was needed during the winter months to raise offspring.

Farm Animals

The findings also help explain why high-grade farm animals, which are usually well fed, are also relatively less fertile than many low-grade, poorly fed animals.

It may be that rich diets produce fat and that fat animals are not so fertile as they ought to be. This hypothesis is supported by the fact that female rats, fed on the rich diet, seem unable to provide as much milk for their offspring as females fed on the bulky or best all-round diet.

Carlson believes that the modern tendency toward eliminating bulk from the diet is contrary to the best findings of nutritional science. He is all for more roughage. In his opinion, rich, concentrated foods are not what the human digestive system ought to have.

PRESENT WORLD SITUATION

Sri Aurobindo Not Disillusioned

Sri Aurobindo in the course of a letter, dated April 4, 1950, to his disciple Sri Dilip Kumar Roy writes about the present situation as follows, according to the "H. Standard."

"You have expressed in one of your letters your sense of the present darkness in the world round us and this must have been one of the things that contributed to your being so badly upset and unable immediately to repel the attack. For myself, the dark conditions do not discourage me or convince me of the vanity of my will to 'help the world', for I knew they had to come; they were there in the world nature and had to rise up so that they might be exhausted or expelled and a better world freed from them might be there.

the inner field also. For instance, India is free and her freedom was necessary if the Divine work was to be done. The difficulties that surround her now and increase for a time, especially with regard to the Pakistan imbroglio, were also things that had to come and to be cleared out. Nehru's efforts to prevent the inevitable clash are not likely to succeed for more than a short time.

Suffering Inevitable?

"Here, too, there is sure to be a full clearance, though unfortunately, a considerable amount of human suffering in the process is inevitable. Afterwards the work for the Divine will become more possible and it may well be that the dream, if it is a dream, of leading the world towards the spiritual light, may even become a reality. So I am not disposed even now, in these dark conditions, to consider my will to help the world as condemned to failure."

Foundations Laid

"After all, something has been done in the outer field and that may help or prepare for getting something done in

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Hindu Organ

TUESDAY, MAY 23, 1950

Treasure These Thoughts

"They speak of God's love, but little feel its sway. While in their bosom many an idol lurks, they leave the Creator's hands and cling unto his words."

—MADAME GUYON

THE BALAPITIYA BY-ELECTION INDEX

THE PROBABLE TREND OF public opinion following the U. N. P. victory in the Colombo-Central By-Election seemed to suggest that a steady but sure swing from the Red to the Green had begun. But before this pardonable assumption could gain general acceptance, the Ambalangoda-Balapitiya By-Election result has compelled the commonman to pause for a while and to study the real significance of this contradiction in public political opinion within the all-too-short course of a revolving moon. Sri Lanka is not the only country where the political atmosphere is as uncertain as the mind of the devil. England which has preserved its age-long prestige of having had sober and settled political convictions has been put to the test recently by the emergence of its two major parties with almost equal strength. Every by-election in Great Britain is being watched with bated breath by not only the English people but even the international statesmen to read the state of the national mood.

Here in this Island it cannot be admitted that a mass consciousness of the existence of clearly defined political ideologies has been created. The personality of the individual seeking the suffrage of the people, his antecedents and above all whatever is to the discredit of his opponent—these are the factors that influence the voter more than the principle that are said to underlie the different parties. Taking the U. N. P. win in Colombo Central and its defeat at Ambalangoda—Balapitiya together for analytical consideration, two facts will have to be taken into consideration namely, the U. N. P. candidate in Colombo Central a predominantly Muslim area being a Muslim and the candidate who challenged the U. N. P. nominee at Balapitiya being a person who had staged a spectacular exit from the Public Service after having earned for himself as Director of Education an envious record of having attempted to put right what was rotten in the State of Denmark. These are two personal qualifications the strength of which no party with any amount of influence

could expect to negative. Beyond all these considerations there is an innate inclination in the mass mind to be enamoured of the enchantment of foreign ideologies. Viewed from this realistic point it would appear that there is a confusion in the mind of the common man regarding the program of work of the different parties; confusion worse confounded where motives proper and improper are attributed to the leaders and where there is definite evidence of place-hunting and power seeking.

We wish to suggest to the leaders of the different parties that they should prepare and issue manifestoes clearly indicating the principles for which they intend working and the method of activities in order that the voter may find out for himself which party program would suit his mental outlook. The party system, the cornerstone of democratic constitutions, must be nurtured in Sri Lanka carefully and prudently with a view to the limiting of parties to only three in number,—two extremist policies and a middle one, remembering the fact that only countries having the fewest number of parliamentary parties have yielded the best return in national welfare work.

TAMIL ARASU KADCHI

Tamil Kingdom Not An Impossibility

Federalist Hope

Speaking from the chair at a meeting of the Tamil Arasu Kadchi at Chavakachcheri, Mr. S. J. V. Chelvanayagham, M. P. said that a Tamil rule could not be an impossibility and claimed that one-third of the country possessed a majority of Tamil speaking people

Mr. C. Vanniayingam M. P. expressed the opinion that an autonomous Government with a Federal Union in charge of defence, transport etc. would be the only solution for the present political situation. He added that the Jayawardene Plan and the Flag question pointed to the real intentions of the Singhalese.

Messrs. A. Amirthalingam, V. Canagasabai, T. Yoganathan and Dr. E. M. V. Nagathan also spoke.

Russia And Hydrogen Bomb

Russia knows how to make the Hydrogen Bomb, according to Democratic leader Senator Scott Lucas. He said in the Senate yesterday, "These are probably the most dangerous peacetime days America has ever experienced."

He explained later in an interview that he meant by this reference that Russia had as much knowledge as the United States on how to make the Hydrogen Bomb.

All Ceylon Tamil Congress

MAMMOTH MEETING AT CHAVAKACHCHERI

Leader's Challenge To Separationists

THE Tamil Arasu Kadchi, a party formed by two members of Parliament returned on the Tamil Congress ticket and a few other disgruntled persons whose personal ambitions the T.C. had overlooked, is a party conceived in deception and nurtured in hypocrisy. I challenge these disruptionists to meet me in any common platform and discuss the present political situation' declared Mr. G. G. Ponnambalam, President of the All Ceylon Tamil Congress speaking at a huge public meeting held at Chavakachcheri Dreberg School on Satur day.

Continuing Mr. Ponnambalam deprecated the fact that these two members of Parliament chasing the mirage of 'separation' had totally neglected their constituencies and said that at a time of economic crisis when the people are face to face with starvation and disease the duty of the Representatives of the people should be to plan and execute constructive measures.

The Tamil leader also referred to the pledge taken by the two separatist M. P.s. at the time of their election to work for the welfare of the Tamils on a united front, and added that the honourable settlement reached on the question of the Flag and

the National Language proved beyond doubt that responsive cooperation was the best political slogan for the Tamils and pointed out that this policy had already borne fruit in the Irranaimadu Scheme, & the Karayur Housing Scheme.

Acreage of Cultivation Doubled

Mr. V. Kumarasamy M. P. said that the Cement Factory at Karikesanturai was a great asset to them and that under the Irranaimadu Scheme nearly 4000 acre as of land would be brought under cultivation. Continuing Mr. Kumarasamy assured employment for all the people in his constituency if they were prepared to till the soil in their own lands.

Suicidal Policy

Mr. S. Saravanamuttu, Advocate, dismissed the efforts of the Federalists as empty noise and added if any body took it seriously then it should mean a suicidal policy.

Messrs. V. S. Karthigesu, Sam A. Sabapathy, S. K. G. Iravivanayagam, T. V. Thagarajah, R. T. Subramaniam, Pandit P. M. Gnanapiragasam, Mudaliar C. Muthuthambay and R. N. Sivaprakasam, also addressed the meeting.



Boxing—for Gandhi Fund

We were bothered, some of us at least, about the choice of carnivals for the collection of funds for colleges. Not so in Madras—they don't mind the means if the end is met. The other day a boxing bout in Madras brought three thousand rupees to the Gandhi Stupa Fund. The chief item was a championship bout between a man, who had had the misfortune of his previous opponent dying from his blows, and another popular boxer. This time, in the presence of the largest crowd ever seen, they say, in Madras, the bout ended in less than three rounds, the famous hell-knock puncher going down and then being given 'foul', leaving the other man winner. People are said to be arguing about the propriety of using such means to collect money for Gandhi memorials. Others argue that the proceeds of the sale of dogs don't bark!

This Conference - Age

Did you note the reassuring tone of Minister J. R. Jayawardene leading the Ceylon deputation to the Sydney Conference, when he told a pressman that there would be many more Conference, after Sydney? In Colombo it all looked like a picnic—what with press representatives from all quarters of the Commonwealth globe featuring every sneeze

and smile. In Sydney they seem to have got down to word, though what exactly is all this South-east Asian recovery we have yet to understand. The Indian Representative seems to have dominated the scene, though the plan went by the name of Jayawardene! We are now thinking regionally and planning globally, and of course expenses will go up spirally. But independence is expensive, as Sir Oliver Goonetilleke told you once.

Air Ceylon on Sky Sign!

Air Ceylon has gone up by leap and bounds in its short career and it speaks well for the top man in the Civil Aviation ministry. I have just seen the photograph of a hoarding in Madras on which an advertisement of the Trunk Route of the Orient is painted with the Air Ceylon sign below, showing all points of call from London to Sydney. Do people who can afford to travel by air need to be told of our Trunk route on a roadside hoarding? The lettering can hardly be read from a distance of twentyfive feet, the position is a traffic roundabout, and this particular advertisement has an electric transmission post right in the middle. I should think we should be paying about two hundred rupees a month for this superfluous and silly display. Does anybody in the Department know about it?



Anomaly of Trust Ordinance

Sir,—I beg to bring to the notice of the members of Parliament and the framers of Acts of Parliament of Ceylon the anomalies of the present Trust Ordinance No. 9 of 1917 (Cap. 72.)

In the year 1936, certain persons interested in the Nagaposhany Ammal Kovil of Nainativu presented a Petition on the 10th May 1938 in terms of Section 102 of the said Trust Ordinance to the Government Agent of the Northern Province. After inquiry by Commissioners appointed by the Government Agent Mr. R. B. Naish granted a certificate on 6th January 1939. These Petitioners filed action No. 14151 in the District Court of Jaffna on 27th March 1939 and obtained decree on 21st February 1949. By virtue of this decree it was declared that:

(a) The said Kovil and its properties and temporalities do constitute a Hindu Religious Charitable Trust.

(b) A Scheme of Management was framed by Court.

(c) A Board of nine Trustees were appointed by Court, and,

(d) A Vesting Order was issued to this Board of Trustees appointed by Court.

These Board of Trustees took charge of the Kovil and its properties on the 29th June 1949 and are managing all its affairs to the best of their skill and knowledge.

But some of their enemies have now presented a petition to the Government Agent of the Northern Province under the said section 102 of Trust Ordinance at the instigation of certain Brahmin Priests of Nainativu and the present Government Agent had appointed three Commissioners to inquire into the subject—matter of this petition and to make a report to him.

Representations were made to the Government Agent and Attorney-General and others by the present Board of Trustees. All these officials are of opinion that they are acting under the provisions of the Trust Ordinance and that they are ignoring the decree already entered by a competent Court of law.

The present Board of Trustees were not even given time to set to work the provisions of the scheme framed by Court. In what manner are these Board of Trustees appointed by Court to carry out their duties?

It had been already declared by Court that this Kovil is a Hindu Folic Religious Trust and that these trustees are accountable to Court. If anybody is aggrieved at the management by this Board of Trustees, surely it is open for this aggrieved party to represent matters to Court and to have them removed and to have another Board of Trustees newly appointed under the scheme.

Is it proper or lawful to proceed again under Section 102 of the Trust Ordinance when once the same subject—matter of this Trust had been decided by Court,

Nehru on Psychology of Fear

Inaugurating the First Convention of the United Nations Students' Association, Mr. K. M. Munshi, the Food Minister of India presiding, Pandit Jawaharlal Nehru, the Prime Minister explained the importance of the role of the United Nations in the achievement of peace in the world.

Comparing the fear that haunted modern man's mind to the fear that haunted a wild animal, the Prime Minister said the nations and individuals were today lost in the vicious circle of fear of each other. "It is the psychological atmosphere of fear that poisons human mind and his natural relationships to-day. Fear leads wild animals like the lion, the tiger or the snake to attack man. Man, also, out of fear, and a feeling that he is in danger, attacks his fellowman. Both of them, wrapped in fear, act wrongly."

Pandit Nehru posed the question whether the United Nations could meet the challenge that fear presented. "The mere fact that the United Nations is there may not solve the problem but can help the problem from not becoming much more acute."

The United Nations, he said, had prevented many a crisis from taking the shape of war. "At least it has tried to postpone, at any rate for the present, any major conflict."

U. N. O. As Preventive Agent

Pandit Nehru said the U. N. would live or go down according as it did or did not continue to be inspired by the spirit of its founders. "Behind many individuals or organisations there is something rather intangible—something very powerful that works. An individual may be very able; he may be very self-sacrificing, but unless he has some spark or fire in him, the individual or the organisation does not go very far."

The Prime Minister said that there was a good deal of talk about ideologies and various "high policies". They were important. It was good to argue about them to correct our viewpoints. "But the best of ideologies are bound to fail unless they have a life or a living, vital people behind them"

and Rules framed for its proper management?

Is there no finality for this kind of Trust litigation? Why should all these officers waste their time and energy over the same matter year after year if there is no finality for the matters in issue under the Trust Ordinance?

Under these circumstances, an appeal is made to amend the present Trust Ordinance in order to manage these Trusts by easy and short methods and without any delay.

Yours etc,
Moolai,
M. SATHASIVAM,
16th May, 1950,

