

# THE Hindu Organ.

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## METHODOLOGIES OF THE EAST AND THE WEST

### Philosophers Say They Are "Complementary"

RELIGIOUS beliefs were left out of the deliberations. Western naturalism in its mature, non-reductionist development, Theravada Buddhism, and Hindu philosophy, among others, were primarily discussed. No basic cleavage was discovered in moral doctrine or ethical theory though differences in emphasis and in the ranking of values were often evident. There was a common agreement about the ethics of love and compassion, and about the Golden Rule both in its affirmative and its negative formulation. General speaking Western naturalism finds the highest good and supreme value in social life and action and not in individual salvation or self-

*A brief report of the findings and of the problems raised in the East-West Philosophers' Conference held in Honolulu last year, appearing in the May number of the Modern Review gives an idea of the different religious philosophies of the world. Here we reproduce it.*

important than supplying him with mere physical necessities.

#### Action and Non-Action

The Western and the Confucian ethics mainly fulfil themselves through action. Taoism in its "Wu wei" doctrine exalts the ideal of acting with spontaneity and naturalness; and Buddhism speaks of equanimity in action. Vedanta emphasizes contemplation more than action as the manifestation of a higher life. Vedantic non-action does not mean passivity; it is the renunciation of the illusory notion of the ego and also of attachment to the fruit of action. Passivity is a trait of *tamas* (inertia) and severely condemned. Work in the ordinary sense is not possible for the man whose self has realized its identity with Brahman or the cosmic self. He performs true selfless action, in which Atman remains conscious of its non-active nature while the senses and the mind are busy with work. According to the Gandhian doctrine, while confronting evil, if a choice is to be made between cowardice and violence, the latter is to be preferred; but non-violence (*ahimsa*), which is not meek submission but putting one's whole spiritual strength against the evil-doer, is infinitely superior. One finds in the Bhagavad Gita that when good is challenged by evil and all peaceful efforts to subdue evil fail, then the righteous man should use physical power for the preservation of the social order.

#### Values of this World

Western naturalism and Confucian humanism are concerned with man's life here and now; the Taoist shows relative indifference to the values of this world, although in practice he leads a life of contentment and detachment which possesses a simple charm of its own. Buddhism asks man to release himself from the wheel of rebirth and thus denies the supreme value of this world; but it is opposed to asceticism and self-mortification. Vedanta prizes four achievements for every human being. These are the cultivation of moral perfection (*dharma*), of economic security (*artha*), of sense pleasure

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### Democracy Must Be Practised

#### "U. S. Must Set Pattern For The World"

Srimati Vijayalakshmi, India's Ambassador to the United States, on Sunday night called on the world to "approach peace not through resolutions and talk but by the understanding of basic human needs and desires."

"We are far from peace despite the United Nations because we do not recognise the things on which peace is based," she told a distinguished assembly of 2,000 persons.

"We must let these words from printed pages translate themselves into action," Srimati Vijayalakshmi said.

The observance was arranged by the Charleston Women's Improvement League to honour the Indian Envoy and Dr. Ralph Bunche, United Nations Trusteeship Director, for their interracial contributions.

Srimati Vijayalakshmi said, "The world is so small that any advance in human rights made by the United States is felt throughout the world. It is for the United States to set a pattern for the rest of the world to follow."

Dr. Bunche endorsed her plea for not only preaching but practising democracy. He

### Nehru's Visit To Singapore

The Singapore Government have sanctioned that the Indian flag may be flown from residences, business places and public gatherings in Singapore during the Indian Prime Minister, Pandit Jawaharlal Nehru's two-day visit to Singapore on June 17 and 18.

This special sanction had to be taken as under the legislation enacted last year the flying of only Malayan and British flags is permitted.

As a gesture and appreciation of the special permission now granted by the Singapore Government, many Indians propose to fly the Indian flag and the Union Jack side by side during Pandit Nehru's visit.

The Singapore Regional Indian Congress has invited prominent organisation and individuals of other communities also to participate in a public meeting, which the Congress, along with other Indian organisations, is organising to be addressed by Pandit Nehru.

warned that the 'growth of the United States will be stunted if we allow discrimination and denial of rights and opportunities to any group of people. If the people will realise that their daily attitudes control the world, we can have peace.'

## THE GLANCE OF GRACE

### Impressions About Sri Ramana Maharshi

(BY G. BALASUBRAMANIAM)

I was blessed with the darshan of Bhagawan Sri Ramana Maharshi four times—first in 1934 and then in 1940, 1945 and last in January 1950, just three months before he shuffled off his mortal coil. And every time I went to meet him, I felt as if a great flood of peace had filled my being, and I returned a changed man in body, mind and spirit which stood in great stead in my work-a-day life, enabling me to withstand any kind of trials and tribulations. Further, when in Arunachala, I used to put within myself the question: "Who am I? Who am I?" (or "Koham, Koham") am I separate from You", to which there was a spontaneous reply: "Why do you at all think you are separate? Are you not here and now itself the pure Chit or consciousness beyond the body-mind-ego self? Is there any Reality other than this pure Self-consciousness? What is unreal or subject to change or dissolution must have a natural end, of its own accord,

either now or even after hundreds of years. Why do you then worry about the unreal? "Tat-tvam-asi; Tat-tvam-asi"; Thou art that pure Chit alone and nothing else."

QUESTION: "Then what about the visions of God?"

REPLY: "Is there any vision other than this pure light of consciousness which is the basis or know-er and seer of all visions, all spiritual thoughts, ideas and experiences? What else is the meaning of the true 'I-consciousness', and who or what is it beyond all questions and answers and thoughts? Simply be aware of That."

In the words of Bhagawan Shankara, "Jnanam-yasyatuchakshuradi - karanaadwara - bahi-span-date", i.e. the light of the Self vibrates outside through sense organs like the eyes &c. In other words, the Light of God which is

(Continued on page 2)

## WAY TO ACHIEVE WORLD PEACE

### Common Strength & United Programme

[These words coming as they do from the pen of that veteran statesman, Sri K. M. Munshi, the newly-appointed Food and Agricultural Minister of India, are worthy of reflection, particularly in the present context of the world situation—The article is reproduced from A. B. Patrika]

WORLD Peace is a subject with which we are all vitally concerned. No consideration of this all-important subject can be useful unless it proceeds on a realistic assessment of conditions under which we are working.

Hopes, ideals and plans invariably go wrong for they are all built on wishful thinking.

The conditions in the light of which the problem of world peace should be considered are:

First, the smallness of the world which scientific knowledge is making smaller everyday;

Second, its division into two military camps, one dominated by U. S. A., the other controlled by U. S. S. R. resulting in the U. S. S. R. being the most compact impenetrable and effective member of the society of Nations;

Third, the political and economic welter into which a very large part of the world has been thrown by World War II

#### The Different Systems

Equally confusing have been the various multi-national systems which have been coming into existence as a result of these conditions. The American system includes powers which are within the ambit of the Atlantic Treaty and the Marshall Aid Plan and the South-East Asian powers also, whom Mr. Elpidio Quirino, President of the Philippines would like to bring closer into a military alliance. The Commonwealth of Nations, no longer exclusively British, consists of Britain and her colonies and India and the Dominions.

The well knit Soviet system with the U. S. S. R. at the head has its satellites in Europe with China possibly becoming the latest addition. There is the South Asian system fast growing into shape with India, as the natural spokesman; cultural ties bind her with Ceylon, the countries of the Middle East and the South-East Asian countries; interests of self-defence closely binds her with Australia and New Zealand. Outside these systems are countries small and big struggling to achieve stability either by themselves or under the influence of one or the other system.

#### Conflict of Concepts

Ideologically and spiritually the position is much more difficult. The world is torn between two mutually incompatible concepts of life. One seeks in individual human dignity the purpose of the State; the other sees in

the individual only the instrument of the State. These conflicting values divide the world into two irreconcilable sections; the cold war is also a war of the spirit and the conflict must go on till it is settled. The Democracies seek to maintain liberty of the individual and the rule of law, but without unity of programme; the other section dominated by U. S. S. R. works with a unified concept and technique and exploits the traditions and institutions of free countries for

## WHO CAN WORK FOR PEACE?

"He who knows the Self as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own body, he sees all as Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him but he consumes all evil. He becomes sinless, taintless, free from doubts and a knower of Brahman."

—Brihadaranyaka Upanishad

its own ends making them the instrument of their own destruction.

Under these conditions world peace cannot be maintained by atom bombs, for scientists are now racing to discover more destructive weapons, atom bombs being out of date. It cannot be maintained by establishing military bases, nor by a sharp division of nations into two power blocks. These efforts lend themselves to the certainty of armed conflict which we all want to avoid.

At the same time, I am not a theoretical pacifist, nor am I blind to the necessity of defensive measures in a very combustible world. If my master—Gandhiji—had been alive perhaps with his mysterious power of mobilising the collective mind of our race, he might have discovered an effective programme of complete non-violence. But we are "of earth earthy" and must discover other means to secure what we so ardently desire.

#### The Saving Grace

The only instrument of peace

(Continued on page 4)





**Hindu Organ**

FRIDAY, JUNE 2, 1950

**Treasure These Thoughts**

"Shall I not inform you of a better act than fasting, alms, and prayer? Making peace between one another: enmity and malice tear up rewards by the roots".

—MUHAMMAD

**THE FASCIST U. N. O.**

PARAPHRASING HIS PHILOSOPHY of Fascism, Mussolini wrote in the *Encyclopedia Italiana* "It is not the nation which creates the State; on the other hand, the nation is created by the state, which gives the people, conscious of their moral unity, a will and therefore a real existence.... Fascism is a religious conception in which man appears in his inherent relationship to a superior law, to an objective will which transcends the particular individual and elevates him as a conscious member of a spiritual society" The moral make-up given to a peculiar political concept which was but an epileptic exhibition of frenzied nationalism had become exposed to derision and ridicule long before Mussolini himself saw the perfidy of his philosophy. And today we see in a similar manner under the veil of a "goodly outside", the United Nations Organisation preaching the precepts of Internationalism while beneath the cloak there sit cheek by jowl strange-bed fellows, all full-fledged fascists, seeking to feather their National nests.

Even before the fanfare of trumpets, the birth, under suspicious circumstances, of the U. N. O. had died down, ominous signs of an impending fissure in this imposing structure of collective statesmanship have become visible in the international horizon. The 'stay out' that is being systematically staged by the Soviet in the different Committees of the U. N. O. cannot be dismissed as mere mock tactics calculated to humour the feelings of the Western Nations. At the U. N. E. S. C. O. the voting on the motion for the expulsion of Nationalist China has revealed the growth of a fascist tendency in the general outlook of the U. N. O. and had made the Indian delegate declare in despair "The U. N. O. has come to a standstill."

China has become the cockpit of conflicting ideologies and a convenient excuse for the inaction of the U. N. O. Political precepts apart, the stark fact will have to be admitted, that the mainland of China is completely under communist administration and that therefore the Mao Tse tung set up will have to be recognised as the *de facto* government of China. It

looks as if on this issue of the legality and morality of the recognition of Communist China, what once promised to be the majestic edifice of mutual trust and understanding—the U. N. O.—would crumble to pieces. God forbid it. Let not the unofficial administration of the world be subjected to despicable scorn; let it not allow itself to be disparagingly described in the words of G. B. S. as "Collective Scoundralism." The U. N. O. has been disgraced and disowned by its sponsors more than once. The authors of the Atlantic Pact unwittingly meant disrespect to the U. N. O. because if this International Assembly were an efficient instrument, a regional treaty need not have been thought of. The entire outlook of the member nations of the U. N. O. requires a re-orientation particularly in regard to the conception of political ideologies keeping in view that nationalism and internationalism can be preserved without prejudice to each other. Let world statesmen face this dark hour in human history with mental sobriety and strive to steer the ship of international solidarity clear of the ice-bergs of fear and hatred, vanity and power and remove the stigma that has been attached to humanity.

**Cement Production In Sight**

It is learnt that the preliminary work at the Kankesanur Cement Factory has been completed and that everything is ready for the production of Cement in July.

The estimated output of cement is 300 tons a day. Mr. G. G. Ponnambalam, the Minister for Industries and Industrial Research, has confounded his critics by having caused the production of cement possible almost on schedule of time though a few months' delay had inevitably to be met.

The selection of a Manager and an Engineer from Europe has been made. These officers are expected to assume duties early.

**Another Salaries Commission?**

With a view to making a complete examination of the present conditions of Public Service, particularly an investigation into the anomalous situation created by the different Commissions that had come and gone, it is reported that the Government is proposing to appoint a Commission in the course of the year.

The Commission is expected to include in its personnel one top-ranking Financial Expert.

**Experts Everywhere But None Helpful**

**Education Director's Regret**

There was prevailing among teachers a feeling of jealousy leading to their making complaints against one another. This would have an adverse effect on the profession as the public were watchful of these happenings—said Dr. H. W. Howes, Director of Education, speaking at the 17th Annual Meeting of the Ceylon National Teachers' Union at Moratuwa.

Dr. Howes further commented on the educational policy of the Island and remarked that any change of policy would have to be formulated by the Premier and the Cabinet. He however, regretted to note that experts, of whom there was quite a large number, spent their time more on being critical of the present policy than on being helpful to the Government by offering useful suggestions.

The Director also said that a reorganisation of the Education Department was being planned and that for the better working of the Department it would be divided into two sections, administrative and technical.

**Mayor Unveils Prince Mahinda's Image**

"The spot at which King Tissa was said to have received Saugamitta has been identified by historians as 'Tiru Adi Nilai' in Jaffna. One of the Bo-tree saplings brought to Lanka by Saugamitta was according to historical tradition planted near the Lotus Pond at Varalai Kandasamy Temple and even today one could see there a Bo-tree resembling the one at Anuradhapura" said Mayor Ponnambalam speaking at the ceremonial unveiling of the image of Prince Mahinda Arabat at the Naga Vihara in Jaffna on Poson Day.

**Bid To Beat Fasting Record**

**Indian Defying Death In A French Cafe**

New paper reports have it that an Indian, Mahindrah Burnah, a middle aged Hindu has been lying in a glass coffin over broken glasses and in the unhappy company of deadly vipers, for more than three weeks.

He is in competition with a German who has also undertaken a long fast at Frankfurt. Burnah is a snake charmer and hopes to become the champion charmer by infesting the coffin with number of snakes including pythons and standing their.

He sips occasionally salted water and puffs a cigarette.

**Lanka Mahila Samithi & Health Propaganda**

The Lanka Mahila Samithi has arranged a series of Health Cinema Shows in different areas under the auspices of the branches of Lanka Mahila Samithies.

A Health Cinema Show was held on Sunday the 20th, instant under the auspices of the Udahulla Branch of the Lanka Mahila Samithi at the B. T. S. School, Udahulla.

Mr. P. Nadesan, Sanitary Inspector attached to the Health Propaganda Section of the Department of Medical and Sanitary Services gave an instructive lecture on Rural Sanitation and stressed on how the Lanka Mahila Samithies could work for the development of the Health, Educational, Agricultural and Industrial activities of a village.

He impressed on the gathering that the Sanitary Officers of today should be considered as "Missionaries of Health".

Mr. Nadesan congratulated the Lanka Mahila Samithi for the fine get up of the Cinema Show.

The Health propaganda films on Town and Rural Sanitation and nutrition were also shown.

**Control of Imported Rice**

The Food Controller has issued a notification to the effect that the sale and transport of imported rice will not be allowed except on permit or under the rationing scheme as from 1st June.

Prosecutions will be entered against those who deal in imported rice without authority from the Food Controller.

The transport of imported rice except under the rationing scheme is also prohibited.

These regulations do not apply to country rice.

**Determining Sex of Unborn Baby**

Two Belgian doctors have claimed at an obstetric conference in New York that they had devised a way of discovering a sex of an unborn baby which appeared to be completely reliable.

It involves taking a small sample of the fluid in which the child grows. The sample is smeared on a glass slide. If the child is a boy, they said, the smear has an orange-yellow tinge. If a girl, the colour is bluish-green. The method cannot be used until about four months before birth.

Dr. Orisa and Dr. Faard, of Brussels University, who made the report, declared that they had experimented in nearly 50 cases without making a mistake. The method of tapping the pre-natal fluid was safe, but only in expert hands they said.

**Italian Monk at J. H. C.**

"The aim of life is the attainment of happiness through the development of character by refraining from evil, by doing good, by cleansing the mind," said the venerable Lokanatha Thero, a well known Italian Buddhist monk in the course of his address at a special meeting held under the auspices of the Jaffna Hindu College H. S. C. Hosteller's Union last Wednesday in the College Hall with the President, Mr. V. S. Pathmanathan in the chair.

"Every one of us is a genius and the only thing is that we do not know how to utilise it," said Lokanatha Thero.

"Science is based on observation and experimentation," said he "and a true Buddhist observes experiments and realizes trust. When every man has attained peace of mind, the whole world will enjoy World Peace. The best way to help the world is by perfecting oneself".

A vote of thanks was proposed by Mr. S. Narendranathan, a member of the Union.



**Our "Diamond Jubilee" Edition**

**Contemporary Opinion**

**Madras Hindu reviews it thus:**

"May Ceylon and India always be one in goodwill, culture and friendship and may the troubles in other parts of the world be a warning unto us," says Mr. C. Rajagopalachari, in his message to the Diamond Jubilee Number of the *Hindu Organ*. Premier Senanayake of Ceylon acknowledges the valuable services of the journal which, he says, "has always tried to foster and strengthen cordial relations and unity among the various communities in Ceylon and this has been a great factor in our favour when negotiations were going on regarding the grant of independence to Ceylon. Started as a counter-blast to the heresies about Hinduism, the *Hindu Organ* has not only helped in raising the status and standing of the Hindus in the Island, but has been a ceaseless advocate of the cause of Indians in general, in their political and social aspirations. The souvenir traces the career of the journal and the Sabha under whose auspices it is functioning, and pays a fitting tribute to Sri Arumuga Navalar whose name is a byword among Tamil scholars and whose services to the education of Tamils in Ceylon have earned him the gratitude of the community. The articles in the Special Number deal with a variety of subjects emphasising particularly the cultural link between India and Ceylon.

All glory and victory to the blessed and immortal Divine Name—Arunachala - Siva - Jayaramanah".

**The Glance of Grace**

(Continued from page 1)

In the heart of everyone, reveals its full glory in the saints mainly through sparks of words of wisdom uttered through their mouths, or by showering on the recipients, in silence and without their knowledge, rays of pure grace, compassion and mercy by an intent gaze on their eyes. Peace vibrations and spiritual power can be diffused and absorbed more easily in perfect stillness of mind, than by noisy words of thought. Hence the Maharshi was evidently following the silent method throughout his life in the body, for opening the eye of pure knowledge or self-awareness in the devotees. Although he was himself identical with the absolute and impersonal Truth beyond all dualities, his glance revealed to me as if his right eye belonged to men and his left eye to women. In other words, his equal vision towards all was perfect.

It is very rare indeed to see a Mahatma like the Maharshi sticking to a single spot and without any other house throughout his divine life in the body for about 55 years in the Hill of the Holy Beacon of Arunachala, by defying all Tamasic and Rajasic forces of the lower nature which are over active within and without, and by living a purely divine life. This is possible only for a true child of God or for a bona fide Siddha-Purusho whose mind is practically dead to the external world and which is soaked as it were in God-consciousness. It is evident that his self-surrender to the Higher Power was absolute from the very beginning of his divine life in Arunachala, and like God Himself, he had nothing to attain whatsoever. So everybody, king and the peasant, saint and the sinner, went to him, for a glance of Grace of the Silent Teacher and he for himself had no necessity at all to step out of Arunachala or seek for anything outside himself. In short, it seems to me he was verily in the form of the Holy Beacon of Arunachala-Siva before he emerged from it and assumed a body just to reveal to the devotees the glory of God's Grace Absolute, and is even now the very "Kindly Light" of the same unshakable Grace. To me, therefore, he is not at all dead as I now see this Kindly Light in everything much more intensely than when he was with the limitation or burden of a body.

Hari Om Tat Sat.

**Indian Editor's Visit**

Mr. R. Krishnamurthy the Editor of "Kalki" the leading Tamil weekly of Madras will arrive by Air Ceylon plane at Ratmalana on the 17th June 1950 to preside at the Eighth Annual Celebration of Colombo Tamil Sangam which is to take place on 17th and 18th June 1950 at Saiva Mangayar Kalngam Hall, Wellawatte.

Mr. R. Krishnamurthy's last visit to Colombo was about 13 years ago when he was the Editor of "Ananda Vikadan" of Madras.

**WEDDING**

**Rajadurai - Amirthavalli**

The marriage of Mr. Sinnathambay Rajadurai of Suthumalai North with Amirthavalli daughter of Mr. M. Sinnadurai of Kanderodai was solemnized according to Hindu rites on Wednesday May 31st at 8.45 a. m.

We wish the new couple all happiness and prosperity.

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# Methodologies Of The East And The West

(Continued from page 1)

(*Yama*, and of liberation from bondage to the world (*moksha*). The first three possess only instrumental, not intrinsic, value. Phenomenal life is transitory. The highest aim of a man lies in his realization of freedom. Through discrimination and experience he realizes the impermanent nature of the first three attainments. Thus he becomes detached from the unreal ego and the world and strives for liberation. A knower of Brahman transcends moral values but he cannot, by his words, his thoughts, or his actions, do anything evil. All his evil propensities were of necessity destroyed while he was preparing for liberation. A knower of Brahman always exerts a good influence upon society. In his presence evil remains subdued. Moral virtues remain with him as ornaments, though he no longer cultivates them assiduously. Western naturalism finds the highest good in moral, aesthetic, and intellectual, rather than in spiritual, values. But a new trend in naturalism, as stressed by W. R. Dennis, wishes not to exclude any humanly experienced value. Confucianism "keeps its feet in two boats," in accepting and transforming this life, especially in its human relations, and also in making room for spiritual values.

Naturalism emphasized the individual, conceived pluralistically, but analysed in social terms. Confucianism, while accepting this concept, provides for the development of the individual to the last stage, which culminates with his identification with the universe. It denies, however, the Absolute or a transcendental reality. Taoism stresses self-transcendence and merger with nature. Vedanta distinguishes between the individualized, empirical self, *jiva*, and the supreme self, Paramatman. The reality of the former is admitted during the state of *avidya* ornescience. The empirical self is realised, however, to be the supreme self when the ultimate truth is known. Vedanta has elaborate systems of cosmology, psychology, ethics, and spiritual discipline, which are all based on the empirical reality of the individual soul and the manifold universe.

## Morality

As regards the ground of morality, all systems were found to contain large elements of empirical reference. They all invite men to "come and see" what is good. Influenced to a large extent by physical science, the West tends to regard ethical judgments of facts, without committing the culturalistic fallacy. Vedanta, in laying down ethical laws, pays respect to the teachings of seers, as embodied in the scriptural texts, which must not, however, contradict one's reason and experience. Vedanta also admits the fluid nature of moral laws, which often change with the change of time and circumstances.

There is a general agreement that ethics and metaphysics are closely related in both East and West. In Vedanta ethics is solely dependent upon metaphysical theories regarding the ultimate nature of the soul, the universe, and ultimate reality. The foundation of Vedantic ethics lies in the conception of the unity of existence and the potential divinity of every soul. The sure way of overcoming selfishness, greed, and lust is to realize the impermanence of the empirical self, projected by ignorance. When a

man finds himself one with all living beings, and all living beings one with himself, he cannot but cultivate an attitude of love for all.

## Personality of the Individual

It appears that all the ethical problems were not fully discussed in the seminars and classes to the complete satisfaction of the Western naturalists and Chinese humanists. The following questions need further clarification and study: What value is to be attached to the empirical personality of the individual person or society, or a transcendent entity? Are they crucial; useful as secondary correctives; or quite unnecessary? If the worldly values are to be deprecated, and finally renounced and transcended, how can these be prized and cultivated? If they are realized as merely instrumental to the life of the spirit, will there not be any loss to the ethical life? Should we not joyously seek after these worldly values and affirm them? What is the specific content of the philosophy of inaction, detachment, contemplation, and renunciation? How will this philosophy help man to overcome present evil and injustice? What should be the special concern of ethics? Will it be social service, or economic and social transformation, or spiritual enlightenment? Can all these be combined in equal degree? What is the place of spirituality in ethics? If ethical values are to be ultimately transcended, will not their importance be minimized thereby? How is emphasis on spiritual values to be reconciled, if deemed necessary, with the philosophy of nature and with empirical experiences? Is metaphysics logically necessary as the ground for morality? Is it necessary psychologically? Can one derive the same or similar moral doctrines from divergent metaphysical theories? What is the relation between moral doctrines grounded in metaphysical theories and those grounded on empirical theories? Can the one profit from the insight of the other?

## Methodology

The major differences between Eastern and Western methodological assumptions are found to be as follows: The East uses mainly "concepts by intuition"; the West assigns a very important role to "concepts by postulation." The West wants concrete, logical proof for any belief; Easterners say that ultimate reality may be indicated by logic but it can be fully realized only by intuition or direct experience. In Vedanta the ultimate experience reveals a total identity of the subject and the object. Therefore, logic does not function there. Westerners want to experience everything for themselves before being convinced; Easterners are prepared to accept, in super-sensory matters, the experience of their ancient seers. Such expert advice serves as a corrective for reason and personal experience, as reason by itself may be a rationalization of one's desire, and experience full of self-deception. One can be sure by having realized truth when the evidences of reason, the testimony of previous seers, and personal experience points to the same conclusion. But personal experience gives the ultimate validity. Western philosophers are primarily theoretical, aiming at thinking truthfully about reality; Eastern philosophies are primarily practical, aiming to show men how to

realize identity with reality. The West is basically concerned with this present world and believes it can be saved by changing it through time. The East is basically concerned with an ultimate, beyond this world (or deep within it). It further believes that no perfection in the world is possible. The Western philosophy shows a zest for analysis and is convinced that analysis is significantly independent of any ulterior consideration; for Eastern philosophy, analysis is almost always related to some further purpose and is regarded as insignificant when detached from it. The West is convinced that the result of any knowledge-seeking enterprise is fully expressible in verbal symbols, whose relations are subject to the ordinary logical rules; in the East, the intuitive "higher knowledge" is not capable of verbal expression and communication. The attention of the West is primarily turned to the external world, and that of the East to the inner self with its spiritual and social potentialities.

Some of the Eastern philosophers pointed out that in some systems of Indian philosophy logic is highly developed. The philosophy of Charvaka, for instance, does not accept anything as true that is not corroborated by sense experience. Logic also plays an important part in the Nyaya and Vaisesika systems.

The differences mentioned above give rise to several problems. One of them is that both East and West believe that their theories are supported by "experience," and that both employ something akin to the "inductive" method. But the Eastern philosophers seem to accept the Western inductive method as valid to the finite objects and events of external experience, but not to the self, which is for them the most important entity to be known. The Western philosophers found it difficult to accept, as data of experience, what is discussed in dreamless sleep or in the ultimate self realization.

## Method of Intuition

The greatest difficulty of the West seems to lie in the confidence of the East in the method of intuition, or the gaining of experience without the instrumentality of the senses. This the modern West distrusts. To the West intuition often suggests an irrational apprehension; to the East it is suprarational and the trusted means by which ultimate metaphysical knowledge may be gained. In the attainment of metaphysical knowledge the East demands prior intellectual and moral disciplines. Logical reasoning is necessary to clear the student's path of contradictions and doubts. The mind also must be cleared of obstructions arising from selfish desire and turbulent emotion. The West finds it hard to accustom itself to this idea, since it does not think it necessary to acquire any moral virtue except honesty or intellectual integrity. In the East, the knowledge of ultimate reality—gained through the testimony of competent persons, reason, and personal experience—is self-evident. The West wants to submit knowledge to further verification. It tends to regard any experimental knowledge, even of the highest order, as always corrigible by further experience. Indian thinkers believe that the intuitive realization of reality is not thus corrigible. They think that a knowledge that brings about a oneness of subject and object is final; it is not a sort of knowledge that merely adds to our information. But the West asks if we can tell infallibly when one has attained to

## Anaicoddai Rural Welfare Society and Community Centre

The first Annual General Meeting of the Anaicoddai Rural Welfare Society and Community Centre was held on Friday the 19th May at 5-20 p. m. at the Bala Subramania Vidyasalai, Anaicoddai. The election of office bearers resulted as follows:—

President V. Chuntharampillai Vice Chairman V. C. J., Vice President Mr. W. S. Nathan, Secretary Mr. J. Markandu, Treasurer Mr. S. Thambirajah, Auditor Mr. T. Gnanasambanthar

General Committee:— Messrs S. Thirunavakarasu, Proctor, C. Chelliah, T. Kandiah, V. Kanapathipillai, V. Sinnathambay, S. Kanagasooriar, V. Mahesan V. C. Chairman (Ex Officio)

Mr. Ratnasabapathy R. D. O., addressed the gathering explaining the advantages of Rural Societies and Community Centres and urged the members to co-operate and carry on the activities for the development of the Village

such ultimate knowledge. Vedanta emphatically says that one can.

Another crucial point of difficulty to Westerners is the claim made by Vedanta that the "higher" knowledge, gained by intuition or direct experience, is not communicable to ordinary men through the medium of words. The West characteristically distrusts any such knowledge, which it calls "esoteric."

It seems to be the general consensus that the East and the West, in their methodologies, in the main complement rather than contradict each other, but that the points of possible conflict should be frankly faced.

## 'Malan Govt.' A Challenge To World Peace

The South African Indian Congress has called upon the United Nations to outlaw the South African Government.

A statement issued by the President, Dr. G. M. Naicker, said the Congress believed that the policy of the Malan Government was "a serious challenge to world peace."

In the Union, it said, conditions were rapidly being created which would result in the same global problem that Hitler created with his Nazi regime in Germany.

"It is, therefore, the duty of the United Nations, which has repeatedly condemned the racial policies of the Union Government, to outlaw the Malan Government from the family of democratic nations"

## Swa Dharma Kalasalai 355, Navalar Road, Jaffna.

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APPLY TO THE PRINCIPAL. (M. 54. 2 & 6)

## MATRIMONIAL

### Somasundram - Saraswathy

The engagement is announced and the marriage of Mr. A. Somasundram (Agricultural Instructor) son of Mr. P. Ampalavanar (Malayan Pensioner) and Mrs. Ampalavanar of Moolai, with Miss. Saraswathy, daughter of Mr. M. Ponnampalam, M. C. H. (Retired Accountant, Federal Treasury, Kuala-Lumpur) and Mrs. Ponnampalam of Moolai, will take place according to Hindu rites on Sunday the 4th inst. at 6.30 p. m. at the bride's residence. Friends and relations are cordially invited. No individual invitations please. (M 52 2-6-50.)

### Minister Opens Carpet Workshop

The future of the Island depended more on the progress of Industrial Development than on anything else said Minister Ponnambalam when he declared open the Carpet Workshop at Tinnevely.

Continuing his speech Mr. Ponnambalam warned the people against mock enthusiasm that marked opening ceremonies and appealed the craftsmen to take up to their industrial works more in a spirit of service to the nation than with the idea of becoming millionaires.

Mr. A. T. Vethaparanam president North Ceylon Industrial Advisory board presided. Mr. S. Swaminathan Principal, Saiva Training School Mr. W. Selvaratnam D. R. O. Vali-East Pundit K. S. Ananther, Mudaliyar C. Suttuthambay were among the speakers. Mr. S. K. Sabapathy Sub-Post Master, Nallur proposed a vote of thanks.

## Our Astrological Feature

# WEEKLY FORECASTS

"SRIPATY"

FROM 4TH JUNE TO 10TH JUNE 1950

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

Both from the point of view of financial success and interesting experiences this should be a favourable week. Old and new relationship will be of immense help to you. Go ahead with your plans.

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

Health must be given particular care this week. Family troubles also not ruled out. Tact will help you a good deal than aggressiveness. A comparative stranger will help you out of some difficulties week-end.

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

The first two days of the week must be spent with care. Rest of the days are quite favourable. Something might be arranged that brings in steady profit before week-end.

**CANCER** Punarvasu 4, Poosha, Ayilya [Kataka Rasi]

Be tactful with your closer associates this week. Things will go smooth without any important changes. You will be able to make some money. Tuesday, Wednesday and Thursday morning must be spent with care.

**LEO** Maha, Poora, Uttira 1, part—[Singha Rasi]

Get all you can completed before Thursday. You will find your friends and relatives a standby. Good week for communicating with friends abroad. Spend week end with care.

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

A good week for clearing up legal business. You can get things done through your friends. Avoid misunderstanding in the family circle week end.

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

There is definite promise of luck through family sources later in the week. Financial difficulties will vanish. Your boss will recognize your merits and you can be sure of a rise very soon.

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

Beware rash actions this week. Your relatives may make things hot for you. But you are sure to overcome all difficulties week-end.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Some personal disappointments shown but improvements in the financial and professional circles promised. Keep good health and don't be quick to pick up quarrels.

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

There seems little need to worry about money this week. Pleasure seeking or lack of co-operation from subordinates may hold up progress a bit. Avoid tussles with friends.

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

In spite of danger of disputes and quarrels much good is likely to result. Good for clearing up family problems. Some important deal will be profitably concluded before week end.

**PISCES** Pooraddati 4, Uttaradati, Revati. [Meena Rasi]

Don't get involved in other peoples' affairs this week. You will have to face some adverse criticism during first part of week. Second half of week promises some success and gains.



# Way To Achieve World Peace

(Continued from page 1)

which for the moment we have in our hands is the U. N. O. At present it is far from being in a satisfactory condition. The U. S. A. and Great Britain primarily use its platform for making Russia amenable to world opinion, and Russia returns the compliment by utilising it for frustrating undesirable alliances between other powers. Other nations, small and large, who took upon it as a stepping stone to a federal union of free nations are simply lost. Naturally, therefore, the deliberations of U. N. O. are subordinated to the exigencies of the two-power-block diplomacy.

In spite of this India has immense faith in the U. N. O. We have retained our faith in it even at some cost to ourselves. We believe that only by strengthening it as an arbiter of national conflicts, can the World march forward to peace. It is in that expectation that India in its participation in the activities of the U. N. O. has declined to identify herself with either block.

It has supported every question on its merit and stood for justice on every issue. Many of our friends do not like this attitude but they fail to see the dangers inherent in the extinction of independent action on the part of member nations of the U. N. O.

If they are arrayed in two blocks facing each other in grim uncompromising determination, U. N. O. as a world organisation would either be disrupted or cease to be real.

U. N. O. as a political organisation, however, will never lead to world peace unless the U. N. E. S. C. O. becomes a potent factor for removing the distance which political ambition and cultural arrogance create between one nation and another.

## Need Of United World Opinion

World peace implies one world supported by an overwhelmingly united world opinion. It presupposes a sympathetic understanding between nations. This can come only by breaking down national prejudices and fostering a free exchange of art, literature and culture values.

A swift exchange of cultural wealth of all nations therefore is necessary before mutual understanding becomes the heritage of all mankind. This understanding is a prerequisite to world peace.

But this is a long term programme. The danger before us is immediate. We have promptly to find the means of creating conditions in which world peace may become a certainty. One aspect of this problem in these circumstances which furnishes the easiest way to secure this end, has to be stressed. The real source of danger to world peace comes from the insidious propaganda which wins for totalitarianism the loyalties of the malcontents in every country.

Can it be overcome by a race for armaments? No. Can it be resisted by mere economic aid? I am afraid not. Can it be circumvented by merely enlarging the area of freedom in our free countries, when there is little chance of creating a love for freedom amongst the peoples under totalitarian rule?

We may prepare for defence, we may give economic aid where

we can, we may establish the rule of law wherever possible and we may support weaker nations in their struggle for stability. But this by itself will not go a long way.

## How To Attain Stability

There is only one way to my mind; one way only. The race is between an all out effort to create chaos and an effort to attain stability. We may win the race only if the stable governments in all the Continents come together in a united programme for world stability. Communism in action flourishes on chaos. It can only be resisted if countries with stable Governments become consolidated into nuclei around which tottering Governments may gather strength in search of stability.

But this objective, I am afraid, is not clearly perceived nor has it been made the principal objective of the foreign policy of Democratic nations.

May I permit myself to give a warning? Our salvation lies primarily in securing a complete co-ordination of efforts between stable Democratic Governments of the world to maintain stability, if we fail to see this, nothing else will help. The three leading Democracies, the United States of America, Great Britain in Europe, and India, in Asia, have the greatest responsibility in the matter.

We all stand for freedom, truth and justice, political, social and economic for the vindication of the moral order without which peace is impossible.

If world peace has to be secured, we must come close in an indissoluble bond of common strength and unified programme to vindicate our faith in freedom.

## Order Absolute in the First Instance Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Insolvency Jurisdiction No. 1166  
In the matter of the Last Will and Testament of Thanmarathar Velupillai Sabanayagam of Tirunelveli, Jaffna Deceased.  
Kanagammah Sabanayagam widow of T. V. Sabanayagam of Tirunelveli, Jaffna Petitioner.

This matter coming on for final disposal before R. R. Selvadurai Esqr., District Judge of Jaffna on the 20th day of April 1950 in the presence of Mr. R. Sivasupramaniam, Proctor, on the part of the petitioner, Kanagammah Sabanayagam, and the affidavit of the said petitioner dated 9th day of November 1949 and the affidavit of the attesting notary and witnesses of the said last will dated 12th day of October 1949 having been read.

It is ordered that the last will bearing No. 1245 dated 13th April 1946, the original of which is filed of record in this case be and the same is hereby declared proved.

It is further ordered that the said Kanagammah Sabanayagam in the said Last Will is entitled to have probate of the said Last Will issued to her accordingly unless any person or persons interested shall on or before the 25th day of May show sufficient cause to the contrary to the satisfaction of this Court.

This 20th day of April 1950

Sgd. W. G. SPENCER,  
District Judge.

Time to show cause extended till 29-6-50.

Sgd. W. G. S.,  
D. J.  
(O. 29. 30 & 2)

# THE FARMER'S FRIEND IN BOUNTIFUL BRITAIN



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## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1160

In the matter of the Last Will and Testament of the Sanmugam Navaratnam of Vaddukoddai West, Jaffna Deceased.

1 Navaratnam Pararajasingam of Vaddukoddai West

2 Navaratnam Sanmugam of do

Vs. Petitioners.

1 Navaratnam Ramanathan of do

2 Navaratnam Sivapakkiam of do

3 Navaratnam Mahaswary of do

4 Navaratnam Subramaniam of do

5 Navaratnam Murgesu of do

6 Navaratnam Vairavanathar of do

7 Navaratnam Ramasamy of do

8 Navaratnam Thagarajah of do

9 Navaratnam Chelvaratnam of do

10 Navaratnam Karunakarar of do

11 Thiloththamari widow of Sanmugam Navaratnam of do

Respondents.

This matter of the petition of the above-named petitioners coming on for disposal before R. R. Selvadurai, Esqr. District Judge, Jaffna on the 28th day of March 1950 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit of the petitioner, notary and witnesses having been read; it is ordered that the above-named 11th respondent be appointed guardian-ad litem over the minors 2-10 respondents and that the Will of the above-named deceased date the 1st day of October 1949 be and the same is hereby declared proved unless the above named respondents shall appear before this court on the 9th day of May 1950 and show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the said petitioners are the Executors named

in the said will and that they are entitled to have probate of the same issued to them accordingly unless the said respondents shall appear before this court on the said date and show cause to the satisfaction of the court to the contrary.

This 8th day of March 1950,  
Sgd. R. R. Selvadurai,  
District Judge,  
Extended to 16-6-50.  
(O. 28. 30 & 2)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1151

In the matter of the estate of the late Vairamuttu Sinnadurai of Vaddukoddai East, Jaffna, who died at Kandy Deceased  
Pooaranam widow of Vairamuttu Sinnadurai of Vaddukoddai East, Jaffna Petitioner

Vs

1. Sinnadurai Ranchithamalar of do

2. Sinnadurai Navaratnam of do

3. Sinnadurai Navamalar of do

4. Kanthar Karthigesu of Uduvil Respondents

This matter of the petition of the above-named petitioner coming on for disposal before W. G. Spencer, District Judge, Jaffna on the 28th day of March 1950 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the said petitioner having been read; it is ordered that the above-named 4th respondent be appointed guardian-ad litem over the 1-3 respondents and that the petitioner be declared entitled to have letters of administration of the estate of the said deceased issued to her unless the said respondents shall appear before this court on the 9th day of May 1950 and show cause to the satisfaction of the court to the contrary.

This 28th day of March 1950  
Sgd. R. R. Selvadurai  
District Judge.  
Extended to 6-6-50  
(27 30 & 2)

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H. L. D. Selvaratnam  
Agent

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