

C.S.R.DEPEND ON THE MARK
FOR EXCELLENCE**OHMA WATER**

THE CEYLON CHEMICAL WORKS (Rgd.)

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

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The C.S.R. Mark of
C.S.R. Quality

ASK FOR THESE THEY ARE THE BEST

**ROSE WATER
LAVANDAR**

THE CEYLON CHEMICAL WORKS (Rgd.)

VOL. LXI.
NO. 12PRICE
10 CENTS**Swami Vivekananda—His Life Of
Feelings And Artistic Taste**

WE had thought of religious men as grave all the time, but gradually we came to see that the power to throw off the burden of the world at will and live for a time in a state of child-like joy, is a certain sign of detachment and comes only to those who have seen the Great Reality. At Swami Vivekananda's classes it was not all Vedanta and deep, serious thought. Sometimes after the classes were over, it was pure fun, such gaiety as we had never seen elsewhere.

Swamiji had a stock of funny stories, some of which he told again and again. One was about a missionary to the cannibal islands who upon his arrival, asked the people there how they liked his predecessor and received the reply, "He was de-lic-i-ous!" Another was about the Negro preacher, who in telling the story of the creation of Adam said, "God made Adam and put him up against de fence to dry," when he was interrupted by a voice from the congregation, "Hold on dere, brudder. Who made dat fence?" At this, the Negro preacher leaned over the pulpit and said solemnly, "One more question like dat, and you smashes all teology!" Then Swamiji would tell about the woman who asked, "Swami, are you a Buddhist?" (pronounced like bud) and he would say wickedly but with a grave face, "No, Madam, I am a florist."

Again, he would tell of the young woman, cooking in the common kitchen of the lodging house in which he lived with Lansberg. She had frequent disputes with her husband, who was a spiritualistic medium, and gave public seances. Often she would turn to Swamiji for sympathy after one of these differences. "Is it fair for him to treat me like

**Pedler's Legacy To
School Children**

Three hundred and ninety-eight children in a Winchester primary school did their best to keep their eyes on the blackboard but their minds were in the clouds.

They were thinking about all the bundles of gum, licorice sticks and ice cream cones they could buy with their share of the income from the 100,000 dollars, money which was left to them by Charles Henry, a fruit peddler, who died in Virginia recently, age 80. Under its terms—unless the will is broken—a bank officer will come to school twice a year and divide the income from the money equally among the children. Each youngster's share should run to about 10 dollars, one half before the Easter vacation and the other half before the Christmas holidays. The will specified that they are to spend the money just as they please.

this," she would say, "when I make all the ghosts?"

Poetic Imagination

But soon we found ourselves in an entirely different mood for he was telling the story of Sakuntala. With what poetic imagination! Did we think we knew something of romance before? It was but a pale, anaemic thing—a mere shadow of real romance. Nature became a living thing when the trees, flowers, birds, deer, all things lamented, "Sakuntala has departed!" "Sakuntala has departed!" We too were bereft.

Then followed the story of Savitri, the wife whose faithfulness conquered even the dread Lord of Death. Not "faithful unto death," but with a love so great that even death retreated before it. Then Sati, the wife, who fell dead when she inadvertently heard someone speak against her husband. Uma, who remembered even in another body. Of Sita, he never spoke at length at any one time. It seemed to touch him as not even the story of Savitri did. It was too deep and precious for expression.

His Life In India

Sometimes he would tell us of his life in India—how even when he was a little child the *griva* cloth exercised upon him such a spell that he would give away everything he could lay hands on when a holy man came into the courtyard. His family would lock him up when one of these men appeared. Then he would throw things out of the window. There were times when he would sit in meditation until he was lost to all outer consciousness.

But the other side was there too—when he was so naughty that his mother would hold him under the tap, saying, "I asked Shiva for a son and he has sent me one of his demons!" The power which was to shake India could not be so easily harnessed! When a tutor came and poured out his knowledge, he sat like an image with his eyes closed. The enraged teacher shouted, "How dare you go to sleep when I am instructing you?" at which he opened his eyes and to the amazement of the man, recited everything that had been said. It was not difficult to believe this story for his memory was phenomenal. Once when someone commented on it, he said, "Yes, and my mother has the same kind of memory. After she hears the Ramayana read, she can recite what she has heard."

One day, he was speaking on some point of Swedish history when a Swede who was present corrected him. Swamiji did not defend his position, so sure was he of the facts that he made no comment. The next day the Swede came looking rather ashamed and said, "I looked up that matter and I find you are right."

(Continued on page 3)

**Lord Soulbury
made a G. C. M. G.**

Lord Soulbury, Ceylon's next Governor-General who is expected to arrive in Ceylon on July 9 to assume office has been made a G. C. M. G.

Lord Soulbury, 62 years old, was the Chairman of the Commission which granted the present Constitution to Ceylon and which paved the way for full independence subsequently. Lord Soulbury visited Ceylon to take part in the independence celebrations in February 1948.

What Is Home?

What is home? A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the tea-kettle sings from happiness. That is home. God bless it!

—The Bulletin.

**Characteristics Which Make
For Happiness**

COUNTLESS people search vainly for a formula for happiness. Many feel that if they had greater opportunities, more successes and more material comforts they would be happier. But others who are ambitious and successful in business are often unhappy because they lack contented minds.

In this test, score five marks for each honest "yes" answer. A total over 70 indicates that you have already in yourself the characteristics which make for happiness. You are able to enjoy life no matter what your circumstances.

If you get a low score, try to discover the main things which make you discontented and put them right. Aim at considering other people more. Adopt a more philosophical outlook.

1—Do you easily forget unkind remarks (and slights and avoid

Are Your Eyes Tired?**Nature's Way of
Resting the Eyes**

Many people have poor vision because they stare, and by doing this they keep the eyes under constant strain. The remedy for staring is blinking, and anyone who will take the trouble can prove easily for himself that blinking is Nature's way of resting the eyes. Blinking is therefore a very important exercise, and it should be practised whenever the eyes show signs of strain. Blinking does not interfere with the act of seeing, yet by increasing the number of blinks per minute one may actually rest the eyes without disturbing one's daily life.

Make a regular practice of blinking and squeezing the eyes. Besides that, make an effort to use all the other muscle tissues surrounding the eyes. By elevating and depressing the eyelids one can stimulate the local circulation and bring into usage muscles which are used too seldom. Such measures will prove most helpful for strained and tired eyes.

—Health for All.

**Industries Minister
May Visit Japan**

Mr. G. G. Ponnambalam, Minister of Industries and Fisheries, may go to Japan to explore the possibility of recruiting Japanese fishermen to man Ceylon's fishing trawlers, drifters and cutters.

In addition to recruiting crews, Mr. Ponnambalam, if he visits Japan, will also consider buying a few more trawlers.

The Japanese recruits will be expected to train Ceylonese to man trawlers eventually. They have to be brought out on contract, which will be renewed if necessary.

WHAT SANKARA TAUGHT

(BY SRI SWAMI SIVANANDA)

GREAT men are not those who speak much or run fast, but think deep and live rightly. Right thinking consists in the sinless attitude of the mind, and sin is belief in things that perish. They are great heroes who have gone to the other shore of the ocean of death and suffering, and greater still are the saviours who offer the redeeming hand to the soul that writhes to have a glimpse of the Light that shall never flicker, that shall never fade away. We have in Sankara; the simple lad of Kaladi an orthodox upholder of Sanatana Dharma, a sweet poet of refined feelings, an exemplary saint of pious determination, a stern philosopher of rigorous logic, a matchless savant of extensive erudition, a serene mystic of high yogic achievements, a religious reformer of the foremost rank. Such a rare combination is found only in special geniuses who speak and work out the inarticulate longings of the deepest spirit that is ever trying to realise its own true self. We remember Sankara, because we profit ourselves by taking share of his wisdom.

Buddha stressed on the way but Sankara disclosed the way as well as revealed the destination. When desires are vanquished, there is victory over Rajas and Tamas, which means the state of Brahman—*Self* or *Self-realization*. To realise the Eternal One is the salvation of the individual, the endless supernal beatitude.

**N. D. A. P. Co-op.
Union****Secretary Dismissed**

Mr. V. R. Murugesu, the former paid Secretary of the Northern Division Agricultural Producers' Co-operative Union who was interdicted in Novr: last year, soon after the present set of Office-bearers came into office, was dismissed by a unanimous decision of the Managing Committee on 10-5-49 on charges of, inter alia,

- (a) Refusing to answer certain queries of the President.
- (b) Refusing to attend office.
- (c) Absenting without leave.
- (d) Removing certain papers and documents from office.

The "Dispute" regarding the loss caused to the Union of about Rs. 42,000/- by Mr. V. R. Murugesu, arising out of the import of 500 tons of seed onions from South India has been referred by the Committee, in accordance with the provisions of S 45 (c) of the Co-operative Ordinance, to the Registrar of Co-operative Societies for arbitration—the only course open to the Union. The Committee has also expressed the desire that the personnel of the Tribunal of Arbitration "may be sufficiently eminent and impartial to instil confidence among the Public, the Co-operators and the parties affected."

Mr. V. R. Murugesu, who under took a fast unto death, until the Committee reversed its decision to refer the matter for arbitration etc., has it is understood, since broken the fast.

No tall-talk, no excuse, no excuse, no trick can help one in Self-realization. It requires a conscious self-abandonment, an emptying of the self into utter zero, a becoming totally non-existent as it were, to become truly existent. Devotion and Yoga are necessary auxiliaries of Jnana. The Yamas and the Niyamas of the Yogins and the Sadhanachatushtaya of the Vedantins are the strong foundation-stones, without which the edifice of abstraction, concentration and meditation is bound to collapse.

Seekers of Truth! Sankara teaches the world the lesson of plain living and high thinking. What a glorious life! He owned nothing of the world; he was a Paramahansa Parivrajaka right from his boyhood, a Sannyasin who paved the royal road for future austere aspirants, and his thoughts yet vibrate through zenith and nadir, consoling forlorn hearts, raising depressed

(Continued on page 31)

**Dead Whale
Off Ariatalai Beach**

The body of a whale, has been washed into the shallows off Ariatalai beach, about one mile from shore and two and a half miles from the Colombuthurai jetty.

Large crowds are visiting the spot in boats.

The headman and a Jaffna National Museum representative visited the scene.

The whale measured 75 feet in length and seven feet in diameter. The hind fins measure seven feet and the fore fins four feet.



Hindu Organ

TUESDAY, MAY 17, 1949

Treasure These Thoughts

A man of integrity and good-nature can never be concealed, for his character is wrought into his countenance.

—MARCUS AURELIUS.

INDIANS IN SOUTH AFRICA

THE FINAL CONSIDERATION of the Indian-African dispute came up before the United Nations General Assembly; there were two resolutions of which the first, sponsored by India, sought the appointment of a commission to study and report to the Assembly on the treatment of persons of Indian origin in South Africa and the other was sponsored by France and Mexico asking the Assembly to invite India, Pakistan and South Africa to meet in conference taking into consideration the principles of the United Nations Charter and the Declaration of Human Rights. As the Committee by an overwhelming majority adopted the French-Mexican resolution the Indian Delegate did not press for a division on his resolution. The voting on the resolutions shows that all the nations which participated in the debate, except South Africa, are of the view that the treatment meted out to Indians in South Africa is not in consonance with the principles of the United Nations Charter.

Mr. Eric Louw, the South African delegate, placed his country's cause before the General Assembly; according to him so many and such extravagant charges have been made against South Africa; the competence of the Assembly to consider the matter was questionable; and finally as it was a domestic affair the United Nations had no jurisdiction. Mr. Louw had argued on the same lines earlier in the Political Committee which had by 41 votes to 1 held against him. There cannot be any doubt that the Indian African dispute is of great importance and will affect not only the countries concerned but also world peace.

For over three decades the Indian population in South Africa has been put to great hardship by the Anti-Indian Legislation in that country. Now and then conciliation was brought about but there never has been a satisfactory solution of the problem. The official report on the Durban riots which occurred some months ago fails to reveal the real situation; and it is at the point of the bayonet recurrences of similar riots are being prevented from spreading all over the country. It

INDIAN LETTER

This Indo-Ceylon Business

(BY LANKA)

Quite a furor was created in Indo-Ceylon relations by an unnecessary remark by the President of the Indian National Congress. He aired his own personal views when he said India might enter into treaty relations with Ceylon for something like "integration". But his importance is measured by his position in the Congress, and his views became official, more or less. At the same time it must be added that he stated in elaboration that the approach for integration must come from the people of Ceylon. The matter might have been left there but the Daily News felt it should not be. It gathered the reactions of a representative cross-section of Ceylon's public men and presented them in refutation of the Congress President's suggestion. Other circumstances such as the visit of certain Indian leaders to Ceylon to partake in the local Indian Congress meetings contributed to the confusion of a contemplated invasion of Ceylon by a power-mad India. Let it also be noted that all this had been preceded by a so-called press interview by Ceylon's own premier in which occurred the first idea of "invasion". He denied it soon after though. So that now one can see how much the press can do to create bitterness between countries. Premier Nehru having seen fit to clamp down the whole business by a reassuring statement that India has no designs on Ceylon's independence or freedom, the Daily News evidently feels it has won a feather to its cap and tries to improve on the shining hour by reading a lesson to other Indian leaders that they might be as reasonable as their Premier. This was unnecessary. Exactly the same kind of writing is indulged in on the Indian side. Adverting to the proposal (now happily given up) of the Minister in charge of Finance in Ceylon to lecture a repatriation of Ceylon Indians by restricting their remittances of money to India, a journal in Madras castigated it severely and added that if the same good sense as the one that advised dropping of the proposal prevailed in all Indo-Ceylon affairs there would be no cause for grievance. Each side feels correct and right with the fault on the other. Will this stop at

is obvious that the treatment of Indians in South Africa has its origin in race and colour; discriminatory legislation against Indians cannot be supported; the purpose of the United Nations Charter will be defeated if the General Assembly fails to make South Africa reasonable and persuade that country to pay due regard and respect for human rights and fundamental freedoms. The success of Dr. Malan's party during the last General Elections in South Africa indicates that the white population in South Africa supports Dr. Malan's anti-Indian policy; the meeting of the Premiers of India and South Africa must have removed any doubts in the mind of Dr. Malan regarding the so-called superiority of the Whites over Asians; it is to be hoped that the contacts made by the Premiers of the Commonwealth countries during the last Commonwealth Conference in London would result in an amicable solution of the problem.

least now? Why should Ceylon develop the fear-complex and India assume the big-brother complex.

How the Seed was Sown

The seed of suspicion was sown much earlier when the first Asian Relations Conference was held in India under India's auspices. Newspaper reports of delegates reactions then mentioned the fear of certain small countries about India trying to appropriate "leadership". The form in which it was presented to the world showed some "imperial" agency getting into jitters about a possible Asian group coming into being, and trying to smother it by setting one against another by sly insinuation. That seed certainly sprouted.

Too Much Talk

Attempts have been made in the Ceylon press to assume that after Nehru's assurance no Indian should talk about Ceylon Indian affairs, as though the Indo-Ceylon question has been "long ago settled". It has not been. And till then who can prevent people taking part in discussions? No doubt much needless speaking and writing has taken place on both sides and is likely to continue until this question is settled. Each side is aggrieved that the other misrepresents things. And we may be sure that to the majority of Indians in Ceylon these bickerings are strange—all they want is work and money!

The Andhras are at loggerheads among themselves as a result of the Three-man Committee's decision on the Linguistic Provinces Commission's recommendations. They are now bothered about whether to claim an Andhra Province without Madras City in it or to stick to the old claim for the city, or to reserve the question for a later period. One section of Andhras has agreed to the Province minus the City, out of necessity. Though the parties concerned may not realise the implications of division, the average man, after the bitter evidence of the larger partition, shudders to think of all the inconvenience and expense and dislocation and dissatisfaction that loom ahead. In a world where One-ness is held up as the solution, men are mad after slicing and cutting!

Houses by the Hundreds

House shortage being among the many human shortages since the war India plans to construct a hundred thousand houses in ten years. Taken with all the other plans—for food production, cloth production, industrialisation etc.—This may not materialise after all unless the production of money keeps correct pace too. Anyway man does not live by houses alone, he has other wants and cares. When the houses have been made he will have other problems—and so more plans!

Indian Constituent Assembly

RATIFIES LONDON DECLARATION

Pandit Jawaharlal Nehru in a 50 minutes speech proposed the ratification of India continuing in the Commonwealth of Nations; he humbly submitted that he had fulfilled all pledges and the London declaration would be in the interest not only of the nations of the Commonwealth but also of the whole world. Two amendments were proposed. The house ratified the London declaration;

Education must be Given Vocational Bias

Says, M. P.

Their educational system had up till now been concentrated on producing Government servants. That must change and Education must be given a vocational bias, said Mr. S. J. V. Chelvanayakam, K. C., M. P., speaking at the public meeting that followed the ninth anniversary celebrations of the Paramanandavalli Reading Room and Library at Inuvil.

Mr. C. Vanniasingham, M. P., Kopai speaking on "The Future of Tamil Akam," said that Tamils across Palk Strait were going to have, after the separation of Andhra Desa from Madras a separate linguistic Province of their own within the Indian Union.

Continuing, the speaker said that they in Ceylon had founded the All-Ceylon Tamil Congress to work for a Free Constitution under which no single race, community class or such other group will be in a position to dominate over others. The Southbury Constitution, now changed into the Dominion Constitution, placed the Tamils, he said completely at the mercy of the majority community. Mr. G. G. Ponnambalam had, he said, in November, 1947, cabled to the Secretary of State for the Colonies to grant to the Tamils the right of self-determination. But now Mr. Ponnambalam had abandoned the cause for which he had stood

Mr. Chelvanayakam, speaking next said that he desired to emphasise that the Dry Zone with its numerous Irrigation projects was capable of rapid development with the aid of the machine. Conditions in the colonization scheme should be made more attractive, so that large numbers might be induced to settle down in the new colonies.

Before concluding, Mr. Chelvanayakam made the remarks quoted above.

Lecturer in Sociology

Budgetary Provision To Be Made

Budgetary provision is to be made for the appointment of a Lecturer in Sociology at the Ceylon University next year.

This appointment will considerably strengthen the young Department of Sociology, now staffed singly by Professor Bryce Ryan.

Although finances were available for the appointment of an Assistant Lecturer this year due mainly to difficulties of finding a suitable man to fill this post, the post remained vacant.

Lack of Men

The lack of men, qualified in Sociology, in the Island will compel the University to get people from abroad to fill these posts.

To avoid this in future, a few students following courses in Sociology will be specially trained to fill these posts. A scheme for such training has been approved by the University Council.

Sociology is proving to be a popular course of study at the University and considerable interest has been attached to the recent surveys conducted by Prof. Ryan and his students,

Police Officers' Badges To Be Changed

Badges worn by police Officers in Ceylon, from Sub-Inspectors upwards, are to be changed, bringing them more into the line with those worn by members of the Metropolitan Police Force in London. Orders for these badges will be placed shortly.

Another change in the dress of police officers may be the dropping of the 'Sam Aronne' belt as a part of the uniform.

The twelve vacant posts of Probationary Assistant Superintendents in the Police Force have attracted a large number of applicants. Some of them are from serving members of the Force.

The fixing of the upper age limit at 30 years has prevented some members of the Force, with the requisite educational qualifications and experience as well, from applying for these posts. Applicants for posts of Sub-

India's Ambassador In Moscow

Dr. Radhakrishnan's Name Tipped

The name of Dr. Radhakrishnan, wellknown Indian Philosopher and exponent of ancient culture and the Chairman of the University Commission is being tipped as the Indian Ambassador in Moscow in succession of Shrimati Vijaylakshmi Pandit.

Inspectors have numbered 170. The appointment of Mr. B. C. Wijemanne, Inspector of Police, as Assistant Superintendent of Police, has been confirmed.

Mr. Wijemanne joined the Force in 1933 as a Sub-Inspector and spent some time in England, studying modern methods of detection at Scotland Yard. He is credited with bringing to book two dangerous criminals, Don Charles and Dharmadasa.

PUBLIC RECEPTION TO G. G. P. AT CHAVAKACHCHERI

THE residents of the Chavakachcheri constituency at a public reception to Mr. G. G. Ponnambalam, Minister for Industries, Industrial Research and Fisheries, last Saturday night heartily endorsed his "wise and considered action" in deciding to participate in the administration of the Government.

This expression of opinion was embodied in an address read and presented to Mr. Ponnambalam on behalf of the Chavakachcheri Town Council by its Chairman, Mr. S. K. Thiravaiyagam, Proctor.

The address sincerely hoped that the Minister would lead Free Lanka on the road to economic recovery and prosperity.

Mr. V. Kumaraswamy, M. P. for Chavakachcheri, presided.

Mr. V. S. Karthigesu, Chairman of the Reception Committee in welcoming the Minister, said that Mr. G. G. Ponnambalam had been toiling incessantly day and night in order to promote the interest and welfare of the Tamils as a community and the country as a whole for the last 25 years. It was an irony that certain individuals who had entered the Parliament & attained positions in the public eye of the country through the help of Mr. Ponnambalam were today decrying him.

Mr. T. Ramalingam, M. P. (Point Pedro), said he was elected to the Parliament on the Tamil Congress ticket, and that he was faithfully carrying out the policy of that organisation.

Continuing, he said that Senator (Dr.) Naganathan was elected to the Senate by the Congress Parliamentary group. When Dr. Naganathan was requested by the same group later to resign, he had not done so. Dr. Naganathan was ignorant, the speaker said, of conditions that were prevailing in Jaffna, as he had spent most of his life in India, England and in Colombo.

Mr. Sam A. Sabapathy, Mayor of Jaffna, said that South Ceylon was being developed rapidly, and today it was teeming with paddy fields and factories, whereas North Ceylon remained the same old place. It was by co-operat-

ing with the Government that they could develop their country. It was imperative for the Tamils to have an organisation and it was due to the Tamil Congress that they the Tamils, were able to send their representatives into Parliament on a common ticket. The Congress was a great edifice which had been reared with much care, and any one who dared to attempt to pull it down should be considered as a traitor to the Tamil community.

Mr. T. V. Thiagarajah, Chairman, Sarasalai Village Committee, the Revd. J. V. J. Arnold and Mr. R. Sivagurunathan were among those who next spoke.

Mr. K. Kanagaratnam, M. P. (Vaddukoddai) said that that reception had surpassed all other receptions to Mr. Ponnambalam. The credit for that reception, he was glad to testify, went to the young and energetic M. P. for that area.

The Minister, replying, exhorted the people to cease to hanker after Government jobs and advised them to go back to the land. Large areas were available in plenty in the Vanni.

Referring to the recent communication to the Press by Dr. Naganathan and the other Secretaries of the Tamil Congress, the Minister said that it had caused him great pain of mind to read it. He made bold to say that "the voice is the voice of Jacob but the hand is the hand of Esau." He (the speaker) would request Mr. Chelvanayakam not to be a coward but to come out in the open.

His (speaker's) reply to Dr. Naganathan would be: "I brought you out of the darkness of a suburban dispensary into the limelight, but at the next sessions of the All-Ceylon Congress, you will go back into the obscurity from which you came."

Performance By School Of Dancing A Success

Items Of Students Praiseworthy

First Sure Step In Propagation Of The Dance Art Made

(By Esjee)

LAST Wednesday's performance at the Town Hall Jaffna, by the Jaffna School of Dancing was a real treat to the Art-lovers of Jaffna. It was also a source of great encouragement to students and parents alike. People felt, of course correctly, that the first sure step in the propagation and progress of the Dance Art had at last been made.

The items consisted of exhibition of primary lessons in Baratha Natyam and Kathakali. The standard of the show was greatly enhanced by a "Thandava" item contributed by the Teacher of the above school and two special items, that exhibited 'rasa' and 'bava', viz the Navarasa and Mudra and the other "Varukalamo" a patham—an original composition in Kathakali by Gopinath.

Suffice it to say that the teacher Mr. Suppiah's performance was equal to any of Gopinath's best students. It was necessary that he should show his capacity to the guessing public, and he did, and did to impress and satisfy them.

The perfection and excellence of the Art of Kathakali dancing was made known to a thousand Art lovers of Jaffna that evening by the very person who stands unrivalled in that realm, viz Gopinath—through rasa and mudra expositions. It is not too much to say that Jaffna which is barren in the direction of art (though history has it that the land was originally a gift for a performance of the yari) had a really fruitful experience in that sphere.

The background music for all the items was in perfect unison with the mood and tala of the dances—the mridangist playing his part very satisfactorily, and the clarinet giving added splendour to the music. The stage arrangement, particularly the light effect, was, very good.

Coming to the items of the students there is no gainsaying, that each item on its own deserved merit. The Ranga Pooja performed by the younger students of the school was not second to any of the kind by the best performers the Jaffna stage had seen.

The student who performed the Thodi Swarajathi appears to be a talented girl who has also the advantage of a physique well suited for dancing. That her performance was superb is the impression of most in the audience. But, that she had overdone her part is also the opinion of some careful observers.

The Kamas Swarajathi by three sisters which followed next was really praiseworthy for a group of three. It was a quick tempo dance throughout and if only the elder two together or anyone of them solo had performed, the appreciation would have been doubly high. It was evident that real efforts had been made in trying to register a standard in their dress.

The make-up of the students who performed her Alarippu was the best, save for the painting on the eyes especially the upper eye-lids, which was a little too much for Baratham. The neck and eye movements to the different talas was excellently done and bespoke of much training to the particular angles, though neck movement to the extent it had been done is losing fashion in the stage of today. Yet, for a beginner it is a performance which only a talented few could attempt successfully in a short period of training. Her sitting pose was a little below perfection.

The Jadiswaram which met with some cold reception at the outset received applause as it went on. The student was calm and collected, and showed little signs of being disturbed by the reaction of the audience. Her foot and hand movement was performed with ease and perfection, in spite of the item being a fairly difficult one.

The last but one item, viz: the Ragamalika was another of the type of Kamas Swarajathi, but the advantage in this was that two students did it as against three in the Kamas Swarajathi. Sisters they are both. They are a little leaner than what they would best be but they exhibited an understanding and appreciation of what they performed. The audience appreciated the item well.

The last and best item, of the day, Varukalamo of Gopinath is an interpretation of a patham in Kathakali apparently on Baratha natyam lines. That the Kathakali gesture language is as perfect in expression as any spoken tongue was evident from that item. The item was a good finish for the show.

Jaffna would indeed be proud and happy to see more of such performances.

Jaffna Hindu College

H. S. C. Results (Dec. 1948)

Passed: K. Puvanasundaram, S. Nithanayagam.

Referred: K. Balasubramaniam (Ceylon History) S. P. Balasubramaniam (Special Tamil) M. Kumariah (Special Tamil) K. Manickavasagar (Famil) V. Balasunthram (Physics) P. Balasubramaniam (Special Tamil) E. Sivalingam (Chemistry).

Velanai Inaugurates A Saiva Mahasabai

A public meeting of the Hindus of Velanai was held at the Velanai Saraswathi Vidyasalai on Thursday, the 12th instant with Mr. S. Rajaratnam, Secretary Hindu Board of Education in the chair, to inaugurate a Saiva Mahasabai at Velanai. Mr. M. Mylvaganam after welcoming the President and the members of the audience on behalf of the conveners explained to them the object of the meeting. The President in his introductory speech remarked that most of their religious organisations did not very often produce their desired results owing to their own differences and ill feelings. If they would be unanimous enough to forget them and co-operate to achieve the aims of their organisations they would produce wonderful results. In this respect he said they would do well to follow the example of the Roman Catholics who seldom allowed petty differences or jealousy to harm common causes and were remarkably good at team work. The President continuing said that he knew several Hindu organisations which were started with noble motives by some enthusiastic men and which met a premature end later owing to the carelessness of their successors. He wished that their association should live long to serve their country. After the chairman's speech Mas. C. Pathmasaram delivered a speech on "புத்தரின் சமயநீதி".

Then Mr. S. Rajaratnam teacher proposed "that this meeting of the Hindus of Velanai resolves to take steps to organise a Saiva Maha Sabhai for Velanai."

This was seconded by Mr. S. Ponnudurai.

The above resolution was passed unanimously. The election of office-bearers and the members of the Executive Committee resulted as follows:

President: Mr. S. Kanagasabapathi Pillai; Vice-Presidents: Mr. K. Vythianathan and Mr. M. Sivarajah. Secretary: Mr. M. Mylvaganam; Asst. Secretary: Mr. A. Sinnadurai. Treasurer: Mr. S. Sittambalam.

Members of the Executive Committee: Messrs. S. Thiagarajah, P. Ramalingam, K. Sabapathipillai, N. Kantha Gnani, R. Ponniah, N. Nadarajah, V. Subramaniam, N. Kanthappu, S. Retnam, K. Chellappah, N. Saravanamuttu, V. Rasiah, V. K. Chellappah, A. Ponnudurai, S. Rajaratnam, V. Somasundaram, A. Somasundaram, A. Arulambalam, T. Sivagnanam.

Vannarponnai To Open A Reading Room

The youths of Vannarponnai met on last Sunday and decided to open a Reading Room near Thaddather Junction.

The following were elected office bearers:

Patron: Mr. S. Thuraiarajah M. M. C.; President: Mr. Ponnampalam; Vice President: Mr. P. Pathmanathan; Secretary: Mr. K. Kandasamy; Asst. Secy: Mr. P. Vathilingam; Treasurer: Mr. K. Periatambay; Asst Treasurer: Mr. M. A. Balasubramaniam.

It was unanimously decided to name the Reading Room "The Kalajothi Reading Room" and to open it on the 1st of June this year.

What Sankara Taught

(Continued from page 1)

minds, illumining searching intellects, enriching the false-poorly-stricken man with the bold and weighty message that none is a sinner in truth, none need weep, none need shed tears, for all is well with itself, the existent is the Sole Brahman which is absolute and perfect.

O man, fear not! Where there is no desire, there is no fear too. You are not a lamb but a lion, not a wretch but a God. Cast off your fears, raise up your spirit and assert your deathless nature of wisdom purity and peace. No more cowardliness! Enough of idiosyncrasy! Soldier, put on your armour of right understanding, take up the relentless sword of real renunciation, be brave! tumble not on the way, be well-prepared, walk in the light,—soldier, fight the battle of life and conquer darkness and blindness—you shall be enthroned in the kingdom of everlasting blessedness, the bliss that knows no bounds. Sankara's words are the guiding commandments, the orders of the chief in the spiritual army. Listen to him, think and then act, Victory is yours, stand up!

Suffering shall be the lot of the world as long as it refuses to think in the light of the purified nature, freed from mental desires. The criterion of rectitude, truth and justice cannot be established through intellects which have at the backround impious hearts swayed by personal interests. Even polished selfishness and refined desires shall not qualify a person

Velanai Saiva Maha Sabhai and Thiruketheeswaram

On Thursday, the 14th instant a meeting of the Hindus of Velanai was held under the auspices of the Velanai Saraswathi Vidyasalai with Mr. S. Rajaratnam, Secretary, Hindu Board of Education in the chair to form a branch of the Thiruketheeswaram Temple Restoration Society.

Mudlr. Kula Sabanathan spoke on the past glory of the temple, its demolition, and its restoration by the Hindus of Jaffna and the Chetties. He then referred to the activities of the Thiruketheeswaram Temple Restoration Society. Messrs. M. Mylvaganam and V. K. Chellappah also spoke on the importance of the temple and its present condition. Finally it was resolved that the Executive Committee of the Velanai Saiva Maha Sabhai be made a branch of the Thiruketheeswaram Temple Restoration Society and that it should help the said society in every possible way to rebuild the temple.

to think rightly and act wisely. Hence, only the verdict of the Self-realised ones shall be the final authority. Against this words no logic can stand. Sankara taught us to discriminate in terms of the Vedas and the Upanishads, to use practical efficiency in co-ordination with the Sruti, to look to God and then, do the right in God's spirit even if it may contradict human ingenuity. Dharma is based on this. Law is based on this. Success is rooted in this.

May the Divine Light enlighten the world! May the blessings of Sri Sankara and of all Brahman-vidya-Gurus be upon all!

Nehruji Clears Misapprehension

The statement made by Pundit Nehru on Indo-Ceylon relations was further amplified by him at the Press Conference in Delhi after his return from the Commonwealth Conference in London.

Referring to Dr. Pattabhi Sitaramayya's reported suggestion of an Indo-Ceylonese Federation, Pundit Nehru said:

"We are quite happy that Ceylon is a completely independent entity. We do not in any sense desire any closer association with Ceylon than that exists today."

"I want to make this perfectly clear because there has been some misapprehension in the minds of the people and Government of Ceylon that we have some designs upon them."

No Designs At All

"We have no designs at all. What the distant future has in store, I do not know. I believe that as the world develops, there might be large federations of many countries in Asia, but that is a vague dream of the future."

"Ultimately the vague dream grows up to a one-world dream. All that has nothing to do with the policy today. There is no possibility of our trying to make Ceylon, in any sense, a part of India."

Van-North-East Community Centre

The above Community Centre screened a few Health Films at the Hindu Ladies College under the distinguished patronage of the Mayor of Jaffna. A large gathering, including ladies and school children witnessed the show.

The Mayor, the M. O. H. and the Lady M. O. H. addressed those present on the desirability of keeping pace with the moving times and changing the Old order of things and adopting modern methods of Sanitation, Maternity and Child Welfare.

Miss Yogeswary Ariacutty, on behalf of the Community Centre, proposed a vote of thanks and thanked the Mayor for gracing the occasion with his presence, Dr. P. Rajasingham, for his instructive address on Health and the initiative displayed by him in all matters of Sanitation and Dr. (Miss) Koshi for the excellent record of good work done by her in the cause of Maternity and Child Welfare.

Case That Dragged on For Four Generations

A civil suit, arising out of disputes over the distribution of family lands of a Girasdar 102 years ago, has just been decided, according to report received from Mainiadi village in Dhrangdhra taluka (Rajkot, India).

The case, it is stated, was dragged on for four generations, the contesting parties having spent many times the price of the property in settling the disputes.

Swami Vivekananda — His Life Of Feelings And Artistic Taste

(Continued from page 1)

Swami." Time after time came such confirmation. He considered a good memory one of the signs of spirituality.

Stories Of His Mother

Many were the stories he told of his mother—the proud little woman who tried so hard to hide her emotions and her pride in him. How she was torn between disapproval of the life he had chosen and her pride in the name he had made for himself. In the beginning she would have chosen a conventional life for him; perhaps, marriage and worldly success but she lived to see the beggar exalted and princes bowing before him. But in the meantime, here was not an easy task. Asked, many years later, what kind of a child he was, she burst out with: "I had to have two nurses for him!"

Those of us who were privileged to see his mother, know that from her he inherited his regal bearing. This tiny woman carried herself like a queen. Many times did the American newspapers in later years refer to her son as "lordly monk, Vivekananda." There was a virginal purity about her which it seems she was able to pass on, and which was perhaps her greatest gift. But could a soul so great find a perfect habitation? India and such parents gave him one that was a fairly satisfactory vehicle.

His Love For His Mother

How he loved his mother! Sometimes when he was in other parts of India the fear would come that something had hap-

pened to her, and he would send to inquire. Or perhaps he was in the monastery in Belur in which case he would send a messenger post haste. To the very end her comfort and her care was one of his chief considerations.

And so perhaps for days we relived his childhood in his father's house in the Simla quarter of Calcutta. His sisters for whom he had a special love and his father for whom he had a son's devotion, flitted across the picture. "To my father," he said, "I owe my intellect and my compassion." He would tell how his father would give money to a drunkard, knowing for what purpose it would be used. This world is so terrible, let him forget it for a few minutes, if he can," the father would say, in self-defence. His father was lavish in his gifts. One day when he was more recklessly extravagant than usual, his youthful son said, "Father, what are you going to leave me?" "Go stand before your mirror," was the father's reply, "and you will see what I leave you."

(By Sister Christine condensed from Vedanta and the West)

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VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 13-5-49)

CXXV

XXIV. THE ESSENCE

The names most frequently applied to the nameless God in the Upanishads are Isan (the Lord) and Brahman (the Growing One). Isan, as our readers will remember, is the opening word of the first Upanishad, and it occurs in its varied forms of Isan, Isanan, Isvaran, Mahesvaran, Paramesvaran, &c, in several of the Upanishads. The name Brahman is even more frequent. Among other names of God found in the Upanishads are the following. We quote from memory. The careful student, who takes the trouble and collates and classifies them, will be able to locate these and other kindred names in these as well as other Upanishads:

Amritam (the Deathless), which the Jabala Upanishad identifies with Rudran or Sivan occurs very frequently in most of the Upanishads.

Rudran (the Swift, i. e., swift to come to the succour of his devotees). Frequent in the Jabala and Rudropanishads. Found in other Upanishads too, though less frequently.

Sivam (the Blessed). Atharva Sikha, Mandukyam, Mundakam, Kaivalyam, Svetasvataram, &c.

Vasi (the Self-dependent). In Kathavalli, Brihadaranyakam, Svetasvataram, &c.

Haran (Destroyer). In Svetasvataram, &c.

Vishnu (Pervader). In Kathavalli, &c.

Skandan (Destroyer). In Chandogyam, Atharva Siras, &c.

Pati (Ruler). In Mundakam, Prasnam, Brihadaranyakam, Svetasvataram, Jabala &c.

Sat (Being). In Chandogyam, &c.

Param Jyoti (परमज्योति, the Supreme Light). In Chandogyam, &c.

Among names of Chit Sakti found in the Upanishads we notice Uma Haimavati, Gourie (गौरी) Akas (Chit Akas), Parama Vyomin, Patni, Para (पार), Parama Sakti, Para Sakti, Gnana (Sakti), Bala (i. e., Ichha Sakti), Kriya (Sakti) Isani, Janani, Devatma Sakti, &c.

This last name Devatma Sakti reminds us of our failure to mention the word Atman frequently found in the Upanishads among the names of the nameless God given above, and it also reminds us at the same time that the use of this bare name without such prefixes as Deva, Parama, &c. is liable to confuse students, as indeed it has confused several learned scholars and interpreters of the Upanishads and made them think that the soul, the human soul, forms a part, an integral part, or the whole or a reflection or an illusory appearance or a modified form, &c, of the Divine Soul (or God). This word Atman (the pervading one), as we said in our general introduction, is a generic term applied both to God and to the soul and, where not qualified by words like Deva (Shining), Parama (Supreme), Antara (inner), Jiva (living), &c, being prefixed to it, has to be interpreted according to the context. In this respect, it is similar to the term Chit (the intelligent one), which is also applied both to God (the Chit that is self-knowing, gracious, &c) and to the soul (the chit that has the capacity to know when taught, &c). Cf. the Siddhiyar lines commencing சிவன் சிவன் என்ற அருளுரு சிவன் (both Sivan and Jivan are chit), which we have already had occasion to quote more than once.

We pause before proceeding further to note here the striking resemblance that is noticed between the ancient sacred Sanskrit name of Isa (ईश the Lord) applied to God in our Upanishads and other sacred literature and the holy Hebrew name of Jesus (יהושע) given to God the Son, the Lord of the Christians. It is usual in this country to give our children one or another of the thousand and one names of the nameless God or his devotees. We wonder if the wise men from the East who are said to have gone to the "Holy Land" to witness the birth of the Christ gave it the Sanskrit name of Isa (or Eesa) which got transformed into Jesus in its new environments. We have elsewhere had occasion to comment on a similar resemblance between the Christ of the Bible and Krishna of the Gita. Vide "Elements" pp. 60-61. Even the name of Jehovah (God the Father) of the Bible seems to be an echo of our own Siva (or Shiva) as the word is sometimes spelt). The word God itself, whose original etymology has baffled English lexicographers ignorant of Eastern languages, seems to be identical with our Kadavul (கடவுள், the Transcendent Being). This last word implies the existence of the world, animate (souls) as well as inanimate (matter), and a Being (உருவமுள்ள) which transcends it (உருவமற்ற). Here is much food for thought by true research-workers. Such similitudes as these cannot be uncerebrally brushed aside as mere accidental coincidences.

That the soul and God are intrinsically distinct entities but inseparably united (Advaita relation) is clearly indicated in such sutras as the famous Rig-Veda-Mundaka-Svetasvara verse which speaks of two birds, inseparable friends, perched on a tree, one of which eats the fruits thereof while the other looks on without eating. And this is placed beyond all doubt by the immediately following verse in the Upanishads which says that man sits grieving bewildered by his own impotence but when he sees (realizes) the other (the Isan) happy and contented his grief passes away. Among other sutras to the point are: the Chandogyam sutri which speaks of God entering (the world) with the living soul, the Mundaka-Katha sutri which says that God can be reached by the man whom

Characteristics Which Make for Happiness

(Continued from Page 1)

interest and amusement in the small things of everyday life?

10—Can you easily adjust yourself when you have to change your plans suddenly?

11—Is it true that you almost never lose your temper?

12—Do you find that when something fails you something else usually turns up to compensate?

13—In your ambitions, are you sure you do not set yourself impossible tasks?

14—Do obstacles and handi-

caps tend to stir you to extra effort?

15—Do you show enthusiasm in your daily job?

16—Do you take real pleasure in the success and good fortune of others?

17—Have you acquired the knack of making friends easily?

18—Do you find time too short to do all the things you would really like to do?

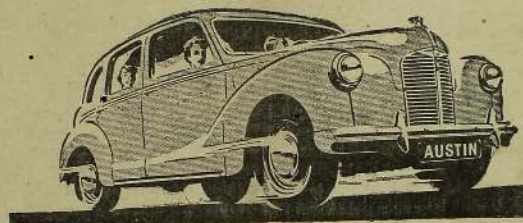
19—Have you an absorbing hobby?

20—Do you refuse to indulge in sarcasm?

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Sid. 4. 28-3—12-6-49

God chooses, the Katha sutri which requires the devotee to admit the reality of both (God and soul) as a pre-requisite to God-realization, the Brihadaranyaka sutri which speaks of God as dwelling in the soul though different from it and of the soul as forming God's body, the Svetasvatara sutries which speak of the Isan (Lord) and Anisan (non-lord) and of the soul understanding the distinction between itself and its Ruler, other sutries too numerous to quote which speak of God as the True of the true, the Soul of souls, the Eternal among those that are eternal, the Intelligent among those that are intelligent, &c, the first word in each case referring to God and the second to the soul. The innumerable sutries prescribing various forms of worship, devotion and meditation also presume the existence of the worshipper (soul) as distinct from God, the Entity that is worshipped or meditated on.

(To be Continued).

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