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JAFFNA.

# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

JAFFNA TUESDAY, NOVEMBER 15, 1949

Supplement to the "INTHUSATHANAM"

Sripaty Jr.

Will help you in Life  
What does he predict for you for 1950?  
You will know it soon  
GOCHARA EFFECTS FOR 1950 IN PRINT.

SRIPATY,

Hindu Organ Office,  
Jaffna.VOL. LXI.  
NO. 61

XX

HINDU TEMPORALITIES COMMITTEE

## SPECIAL COMMITTEE'S FUNCTIONS

### Ascertainment of Public Opinion

Press reports of recent meetings and representations connected with the work of this Special Committee appear to indicate that a certain amount of misunderstanding exists, particularly in Jaffna, regarding the objects and functions of this Special Committee.

For some time past, representations had been made to the Minister of Home Affairs and Rural Development, to whom is assigned the subject of Temporalities under the new Constitution, that legislation to control Hindu Temporalities, to prohibit animal sacrifice in Hindu temples and to ensure freedom of worship to all Hindus without discrimination in these temples, should be introduced early.

The Minister consulted the Hindu members of both Houses of Parliament at a conference with a view to ascertaining what action they would advise Government to take in these matters. The Hindu members expressed the view that a Special Committee should be appointed by the Minister to make investigations in the first instance and find out to what extent public opinion among the Hindus would be in favour of legislation in regard to these matters. The Minister accepted this advice and appointed accordingly a Special Committee to receive written representations as well as to visit the various Hindu areas in the Island to afford an opportunity to those who wished to discuss these matters personally with the members of the Committee. The Committee's sole purpose under the Minister's directives is to ascertain public opinion and to advise Government on what lines legislation might be introduced if in respect of any of these matters public opinion largely supported legislation being introduced.

It is therefore the duty of all those who hold views for or against legislation concerning these questions to place their views dispassionately and frankly before the Special Committee. It is unnecessary for any strong feeling or excitement to be created among the public. The subjects under the investigation of this Special Committee concern the well-being of the Hindu community as a whole. They should therefore be discussed in a calm atmosphere.

The co-operation of the Hindu community is therefore invited to enable the Special Committee to carry out their duties efficiently and well. Those who create any feeling of bitterness among the different sections of the community over the work of the Committee will be doing a great disservice.

The leading Saiva Siddantha Scholar, Mr. S. Shivapadasundaram, B. A. Retired Principal of Victoria College says in his memorandum.

#### 1. A Hindu Temporalities Ordinance.

The ordinance for Hindu temporalities would have to be on the lines of the Buddhist Temporalities ordinance.

The latter ordinance requires the Public Trustee's approval of the expenses of the temple, payment to the Trustee of the Temple, and payment of certain sums of money to the Public Trustee's department for its supervisory work.

About 95% of the Hindu Temples in Ceylon have no endowments of any kind. In most of these the poojah is performed almost twice a day instead of five times a day, for want of funds. In some, the poojah is performed once or twice a week. None of these can maintain even a single priest. I know a man who officiates in eight temples every day. Of the others, where poojah is performed more than two times a day, a very large percentage are not able to make both ends meet. I know a big ancient temple in the heart of a town which depends only on the generosity of 30 men each of whom pays the poojah expenses of one day in a month. In some temples the priest gets very little from the temple, and supports himself mainly on the shraddha gifts.

Of the remaining 5% the vast majority are just able to balance income and expenditure. They will not be able to pay a trustee or the public trustee's office.

I know of only 3 temples in the N. P. which have sufficient income to make these payments. But the requirement that the temple budget must have the approval of the public trustee is a dangerous provision in two ways. The right of approval of the budget is the same as the control of the purse, and the control of the purse is the control of the temple. With this whip in hand he can get the trustee to do anything he wants, in return for misappropriation of temple funds. There is a room for a good deal of corruption also. The public trustee may be above all this. But it is his clerks and others that actually look into these matters.

It is clear that a Hindu Temporalities ordinance could be enforced only on a very few temples and even here it will lead to disastrous results. It should not therefore be undertaken.

#### 2. Animal slaughter and freedom of worship.

## Moolai Co-operative Hospital Society

### 14th Annual Meeting

The 14th. Annual General Meeting of the Co-operative Hospital Society Ltd., Moolai, Chulipuram was held on Sunday the 6th. November, 1949, at the Meibandan Padasalai, Pannakam. According to the Annual Report submitted by the Managing Committee to the General Meeting 2,939 in-door patients and 27,960 out-door patients received treatment at this Hospital during the last year. The following were elected Office bearers for the current year:-

President: Mr. K. Kanagaratnam, M. P., Vaddukoddai.

Vice-Presidents: Messrs C. Raguathan and R. Gunaratnam.

Hony. Secretary: Mr. V. Subramaniam.

Hony. Treasurer: Mr. K. Sinnappu and a Board of management of 17 other members.

## Prisons Commission

### After-Care of Prisoners

### Renovation Of Jaffna Prisons

The five-man Commission under the Chairmanship of Mr. Justice E. F. N. Gratien has made as many as 95 recommendations of which the most important are:-

1. Abolition of irksome tasks like husk-beating and metal breaking.
2. Abolition of imprisonment in lieu of fines.
3. Better after-care of prisoners.
4. Promulgation of the Young Persons' and Children's Ordinance.
5. Wholesale renovations of the prisons at Bogambara and Jaffna.

## MAN IN HIS ESSENCE IS SOUL

### Religious & Spiritual Discipline Essential

ALL religions deal with man's relations with the Universal Spirit, called by different names. All religions have taken the stand and cherished the concept regarding the nature of Man as something other than a 'material object'. Man is Spirit, Man in his essence is Soul. For instance in Plato's *Phaedo*, we find that Socrates told Cebes:

'Then reflect, Cebes: is not the conclusion of the whole matter this—that the soul is in the very likeness of the divine and immortal and indissoluble and unchangeable; and the body is in the very likeness of the human and mortal and unintelligible and multiform and dissoluble and changeable. Can this, my dear Cebes, be denied? No indeed.'

#### God In Man Conception

This conception that man's real nature is not merely a physical machine—body—that man is the Soul in the body and the Soul is immortal and divine in nature, is one of the greatest conceptions of the ancient sages of India, thousands of years before the days of Socrates and Plato. In the *Upanishads* and in the *Bhagavad Gita* we have ample expressions of this glorious conception of God in Man. For instance, in the *Bhagavad Gita* we find the following:

'Even as a person casts off worn-out clothes and puts on others that are new, so the embodied Self casts off worn-out bodies

and enters into others that are new.

'Weapons cut It (Soul) not; fire burns It not water wets It not; the wind does not wither It.

'This Self cannot be cut nor burnt nor wetted nor withered. Eternal, all-pervading; unchanging immovable, the Self is the same for ever.

'The Self is said to be unmanifest, incomprehensible, the unchangeable. Therefore, knowing It to be so, you should not grieve.

In the *Upanishads* we find the discussion of Brahman, the Universal Spirit, as the Absolute Existence (Sat), Absolute Consciousness (Chit), and Absolute Bliss (Anandam). It is conceived that the Self or Soul in its essence is no different from Brahman. Thus the *Upanishad* says:

'Brahman is Being Consciousness and Infinity.' In the beginning, my dear, there was That only which is one only, without a second. It is the True. It is the Self. And thou art It.'

#### Inner Peace

This is the conception of the spiritual nature of Man. There is the Divine in man. It is needless to affirm that the spiritual aspect of man's nature is of the highest importance for his survival, emancipation, and true happiness or bliss. Coming down from the highest concept of man's spiritual

## ANCIENT ORIENTAL INSTITUTIONS

### They Contribute To World Culture

ANTIQUARIANS are at all variance as to the nascent seat of the civilisation of the homo-sapiens. Some say Egypt, others claim Babylonia, and some others proclaim India as the original home of human civilisation. Whichever might have been the earliest, all others except India are now only names. The pyramids proclaim a period of past glory; ancient Athens shines only in its names now. But through all kinds of historical and political cataclysms, India still lives on, healthy and strong. Our ancient and yet young land holds her hallowed head aloft in the comity of nations.

Having settled our goal, we set about adjusting our means to subserve the aim. And we did it systematically and thoroughly. If there is a God, what does the world matter, and if there is no God what is the world worth, we asked. With our eye on God, we lay out our passage and equipped our life for the journey. God is no God if He could be attained without godliness we knew. We squared our lives on three groups of four institutional approaches each.

What, we may ask ourselves, was the element vital that enabled her to survive all the past vicissitudes, sustains her, and carries her along? She never aspired for foreign domination; excepting for short periods, she had not even a centralized government within her borders. But what was the common bond that held the heterogeneous mass of people inhabiting this vast land extending from Kashmir to the Cape. Assam to Sindh?

#### Realm Of The Soul

Without much ado we may say it is our religion, our philosophy of life that supplied the necessary vitality to meet the combined challenges of antagonistic forces. By accident or by divine design, India's field of search and study lay in the realms of the soul. Other nations built their structures on sands with perishable materials. We built on the only stable and sure foundation of the Self or the Soul and the same thing as material and hence, when the pyramidal phenomena of other civilizations have come to a dolorous denouement, ours stand firm and eternal.

Within the borders of this land that is sheltered by the icy peaks of the roof of the world on one side and laved by the waves of the brine on the other sides, we have all kinds of climates and conditions of life. And the variety of tongues and human temperaments is also equally vast. But running through all these diverse systems and tastes, we found out long ago the binding chord of one eternal Reality. Vestments may vary; but the substance is the same and hence we can accommodate and assimilate

#### Ashramas And Asthas

One of these is the much abused caste, the second, the four *ashramas*, and the third is the four *asthas* or ends of life.

Man, whether of Brahmin birth or of Pariah Parents, starts life as a Sudra—dull, ignorant, and miserable. He begins to study and learns the lessons of life; serves his elders, lives the life of restraints and rules and the Sudra Brahmachari learns the basic structure, Dharma. After acquiring the knowledge of the means, he sets about earning the worldly wherewithal to maintain himself, and accept the assistance of helpmate as sanctioned by society. The Vaisya becomes a householder and acquires Artha. Ent in these days no one is allowed to carry on his avocations peacefully. Danger to his health and wealth pours

(Continued on Page 4)

## B. L. P. LEADER IN JAFFNA

### Meetings At Jaffna Manipay & Chunnakam

Dr. Colvin R. de Silva, M. P. leader, of the B. L. P. addressed three meetings on Sunday, at the Jaffna Esplanade, at Chunnakam and at Manipay and spoke at length on the present political situation and the work his party is doing to ameliorate the conditions of the people.

The speeches were vigorous as usual and contained invectives against the U. N. P. and the present Government.

(Press Note)

(Continued on page 3)

(Continued on page 3)





**Hindu Organ**

TUESDAY, NOVEMBER 15, 1949

## Treasure These Thoughts

*Fearlessness is the first requisite of spirituality. Cowards can never be moral. Where there is fear there is no religion.*

—MAHATMA GANDHI.

## THE MAN OF THE HOUR

THAT INTREPID WARRIOR OF the Indian struggle for independence, now the guide and philosopher of the Nation—Pandit Jawaharlal Nehru embarks on his sixty-first year of the voyage of life with the grit and determination of an inspired hero amidst the chorus of spontaneous cheerings and blessings from every part of the globe. When the Mahatma spoke of the Indian Nation being safe in the hands of Nehru, he must have really meant that not the Indian Nation alone but the whole of humanity could look up to this man of destiny for leadership. Truman the trumpeter of the 'More Democracy' note could not fail to see the significance of the Indian Premier's role in world affairs and not only extended to Nehru an invitation to visit his country but took a personal interest in the tour and made it a historic event that has today stirred all statesmen to deep reflection. The triumphant return of Nehru after his tour of the New World syn-chronising with the happy event of his Diamond Jubilee birthday will be hailed by the teeming millions of India as a great happening of world significance and the recognition of the worth and superiority of the Cult of the East.

Stalin and Truman may turn their attention hither and thither in restless mental discomfort to secure temporary points of vantage; yet they cannot fail to see the writing on the wall more clearly than ever—the utter futility of the campaign of nerve-racking talk of the wonder discoveries of science to disarm opposition and to have their own way. Nehru stands alone in the assembly of worry-beaten statesmen as the beacon-light of practical prudence radiating his intellectual culture and spiritual understanding. It is no wonder leaders of nations, big and small, get illumined by this symbol of sincerity and place their faith in him and charge him with the mission of using his great powers in the cause of humanity and bringing back sanity and magnanimity in those who have assumed responsibility for the welfare of the people. India as a nation in the modern sense is still in its infancy unable to claim a place in the military sphere

of the Big Nations but the day has come when military might has lost its significance and has been replaced almost by a new weapon which is made of the steel of mutual understanding. The day will not be far off when there will be a tussle for the exclusive possession of this moral armament and when that glorious hour has been reached India can rest content as having fulfilled her purpose in the world. To this stupendous task has been assigned the Master Statesman who is "pure as the crystal and truthful beyond suspicion, knight sans peur et sans reproche"—Long Live Jawaharlal.

## CO-OPERATIVE OFFICERS

Retirement from Public Service under a concession contemplated in the New constitution has certainly caused some alarm among both the Government and the Public Service. This is only in relation to a class of officers who belong to the higher rungs of the Public Service. But there is a category of officers who are manning a department which has been agreed to be the nerve-centre of all social activities. We mean the Department of Co-operative undertakings. In this Department the spade work of instilling the spirit of Co-operation in the minds of the people, of organising the masses into Co-operative groups and of supervising the administration of such undertakings is done by the Junior grade officer, the Inspector of Co-operative Stores and Societies. And strangely enough it is this officer who is placed in a state of suspension as to his actual place in the Public Service and his future prospects.

The fixing of a scale of salary for officers is undoubtedly a difficult task. The worth of the work expected of the officer, his minimum educational requirements and several other factors go to determine the scale of salary. The more recent recruits to the Co-operative Department Inspectorate are all matriculates and are on the basis of educational requirements as good as if not better than any other similarly placed officers. It cannot be said, however, that the conditions of service and pay of these officers are as satisfactory as to attract more men into this Social Service Department to do what can be termed the initial work of laying the foundation for a democratic government. There have been several instances of young men resigning their posts as Co-operative Inspectors not because they have not been able to cope with the work assigned to them but because they have not been able to draw a sense of self-satisfaction regarding their prospects in life. We would remind the Government that the Department of Co-operative Undertakings deserves as great an attention as the Agricultural and Food Departments do, particularly at a time when every effort has to be made to give the people hope of a life of contentment and sufficiency.

# SPIRITUAL HEIR OF THE MAHATMA

NEHRU'S DIAMOND JUBILEE



## HOPE OF THE PRESENT AND THE FUTURE

WORLD attention centres on personalities and principles; once it is Napoleon, then it is Bismarck. And it goes on. But it was the west that produced these men of destiny; And for a time it looks as if the opportunity for such historic contributions has been passed on to the East. The Western architects of nations, all of them, had in common the same philosophy of political conception based on the superiority of physical might and political cunning. But in deep contrast the East in its traditional glory, the East that gave to the world those spiritual teachers who enunciated the different religions, at a time when the entire universe had been tossed into topsy-turvyism by the practice of the philosophy of physical might, gave to the world, an Apostle of truth, and Ambassador of Peace in the person of the great Mahatma.

For a time it looked as if the greatness of this humblest of men would be pooh-poohed as every other prophet has been in his own time. But the age of wisdom by experience had dawned just then and statesmen had to pause a bit and think about the philosophy of the Mahatma.

## THE RESULT

The necessary consequence was the awakening of the world to the fact that Bharat has in her possession a specific remedy for world ills and that the political laboratory of the world, though unwillingly, has tacitly acknowledged its efficacy. The Master has passed away but his spiritual heir has taken the great burden on his massive mental structure and the whole world now looks to this ageing Pandit for guidance.

## Mudlr. K. Sabanathan Retires

### Abolition of Chief Translator Post

With the abolition of the post of Chief Tamil Translator to the Government which post was first created a century and a quarter ago, Mudlr. K. Sabanathan who officiated in that capacity from 1944 has now retired from Government Service.

Mudlr. Sabanathan is a versatile Tamil writer and has edited and compiled several useful Tamil publications. He completed the English Translation of the Yalpna Vaipava Malai which the late Mudlr. C. Rasanayakam prepared.

Mudlr. Sabanathan was on the editorial board of the Journal of Education published by the Education Department.

His book entitled 'Kataragama' is of historical and literary value.

## Fellowship Of Faiths

### World Parliament Next Year

An international Congress of the World Fellowship of Faiths will be held in Delhi in the first week of January next. The Fellowship has its origin in the Parliament of Religions held in Chicago in 1893 on the occasion of the World Fair and the 400th anniversary of the discovery of America by Columbus.

The object of the Congress will be to forge a common bond of fellowship amongst all peoples of the world to bring about the unity of mankind, further the cause of peace and progress and to emphasize the oneness of the fundamental principles of all faiths.

# A CENTRAL BANK FOR CEYLON

## Significance Of The System

THE decision of the Government of Ceylon to establish a central bank was a decision with far reaching implications for the people of Ceylon. One implication already stands out very clearly: in taking steps to establish an independent monetary system to be administered by a central bank the Government has demonstrated unmistakably its intention to achieve genuine economic freedom as a corollary of this report to propose a type of central bank which, with proper skill and understanding in its management, will establish monetary conditions in Ceylon that may make possible, as never before, the fuller use of the nation's human and material resources and a rising standard of comfort for all.

The importance of money and credit in a modern economic system hardly needs to be argued. Perhaps no single factor can do more to influence the welfare and growth of a community than the flow of money. It is the mechanism by which the resources of a country can be mobilised for production. It plays a dominant role in the determination of prices and wages, of income and employment. Stable money is essential to performance under contracts and to the equitable liquidation of debt; it is the lifeblood of foreign trade.

## Great Responsibility

A central bank thus undertakes a great responsibility, and the broad powers given to the

world to be prepared for any eventuality.

## Flexible Structure

Many features of the draft bill have been developed in the Western Hemisphere. Others are found in one form or another in central banking legislation within the Commonwealth. The basic pattern is suited for countries which are introducing central banking systems for the first time because it contains certain signposts and warning signals which should prove useful to administrators who do not have long established traditions and years of personal experience upon which to rely. It also provides a legal structure which is flexible and adaptable to changing economic conditions. Within the structure there is ample room for the development of policies that are appropriate to the times.

Good central banking is less good law than good practice. The Central Bank of Ceylon may make its influence felt more effectively through the development of day-to-day relations of confidence and understanding between itself and the various banking institutions than through the exercise of all of the powers given it under this bill. Such influence is known in the textbooks as "moral suasion" and should be especially important in a small country where it should be possible to develop close relations between the Central Bank and each of the fairly limited number of banking institutions.

(Sessional Paper)

## Bomb Explosion in Calcutta

### Communist-Police Clash

Fifteen people, including three policemen were injured by a bomb explosion in Calcutta on Saturday in the fifth clash of the week between Communist-led demonstrators and the police.

The police were attacked with bombs after a procession through Central Calcutta. They arrested 50 demonstrators, six of them women, after dispersing crowds by use of tear gas and staves.

One of the injured was admitted to hospital in a serious condition.

Demonstrations sponsored by the Communist and several other Leftist organisations in Calcutta were held to protest against "police intervention" when processionists began hurling bombs and acid bulbs at the police and the public.

Central Calcutta, which had been the centre of this week's outbreaks of violence and bomb explosions, was deserted tonight, with shops closed, and vehicular traffic suspended.

## WANTED

Wanted from January 1950 for the Kokuvil Hindu College qualified teachers to teach Chemistry. Applications close 30-11-49.

MANAGER,  
Jaffna Hindu College.  
(M. 173, 15-25)

## Duty Of The State

"Conception of modern state has undergone a great change. Maintenance of law and order is not the only concern of the present-day Government. The state is the custodian of the well-being and happiness of the people. It has to provide them with food, cloth, education and help them in their endeavour to live a full life, and that is the meaning of swaraj

Central Bank of Ceylon under the draft bill are commensurate with the magnitude of this responsibility. The Bank should not be hampered by rigid limitations which might prevent it from fulfilling its purpose. When a new central bank is being established it is impossible to predict the course of its development. This will depend upon the environment within which it works and upon those who determine its policies. Many of its powers may go unused for long periods, because they are designed for particular situations, some of which may never arise. Others are intended for use only in crises or to forestall a crisis, but prudence dictates that they be included now, so that they will be at hand in case of need. It would be foolhardy to assume, with the record of the war—and depression—induced economic crisis of the last 30 years plainly before us, that the Ceylon economy will somehow escape such crisis in the future. The safer assumption is the one underlying the drafting of the present bill: it is better in an uncertain economic



# MAN IN HIS ESSENCE IS SOUL

(Continued from page 1)

heritage, one may point out that a rock or a giant machinery made by man's ingenuity, or a calculating machine which solves difficult mathematical problems, does not possess that quality which is the source of all emotions and sensibilities. Thus in probing into man's nature we are forced to take account of love, beauty, wisdom, virtue, and even immortality. One of the most interesting facts about man's nature is this: Not being satisfied with his material possessions or surroundings he is always in search for Inner Peace or liberation from self-imposed bondage, and for true happiness.

In Plato's *Symposium*, we find the following interesting conversation between Diotima, a wise woman and teacher, and Socrates which gives an idea of man's search for Happiness:

"When a man loves the beautiful, what does he love?" Socrates answered: "That the beautiful be his." "Still," she said, "the answer suggests a further question, which is this: What is given by the possession of beauty?" "That," Socrates replied, "is a question to which I have no answer ready." "Then" Diotima said, "let me put the word 'good' in place of the beautiful, and repeat the question: What does he who loves the good desire?" Socrates answered, "The possession of the good." Diotima asked: "And what does he gain who possesses the good?" Socrates replied, "Happiness; there is no difficulty in answering this."

## Quest of True Happiness

Thus one may say that the manifestation of the spiritual nature of man leads him to the quest of true happiness. Regarding this search for Happiness, Alcibiades once remarked: "The wise physician, skilled to heal our wounds, shall prescribe and we shall obey." This injunction that we are to obey certain spiritual laws laid down by those who attained God-consciousness may not be obeyed and even listened to by many modern physicians of the soul, who try to cure inner maladies, but often make it worse for the patient because of their disregard for spiritual laws and profession of materialism and search for happiness through mere satisfaction of sensual life.

The process of reaching 'Happiness' or really blissful state of Inner Peace has been discussed by the ancient sages of India; and I shall make a brief mention of the preliminary process of hard practice of *Raja Yoga*. It involves eight stages or forms of practice: 1. *Yama* (practice of love, chastity, truth and greedlessness); 2. *Niyama* (cultivation of certain positive spiritual attitudes); 3. *Asana* (posture of sitting down for meditation); 4. *Pranayama* (so-called breathing exercises which can only be taught by the Gurm or spiritual guide); 5. *Pratyahara* (withdrawal of the sense organs from their objects); 6. *Dharana* (holding fast to certain contents in our mind); 7. *Dhyana* (meditation); and 8. *Samadhi* (super-consciousness). Animal instincts should not dominate man, but spiritual consciousness, which does not interfere with man's living in the material world, should be the motive of human activities in a way this may be termed the religious and spiritual discipline of a man.

Hindu philosophers were quite cognizant that there are various types of individuals. There are some who are predominantly full

of inertia or laziness (*tamasia*) there are others who are of active temperament (*rajasic*); and the others, whose number is less numerous than the others, are possessed with blissfulness or clear understanding (*sattvic*). In every individual there are the qualities of laziness, activity, and blissfulness; but a man to become illuminated with spiritual light will have to develop a *sattvic* or pure nature.

Man must get out of laziness. This is the first imperative of spiritual life. Because laziness causes ignorance. An ignorant man develops egotism. From egotism develop types of unreasonable attachment, aversion, and love for the so-called enjoyments of life. These produce afflictions.

One who is bound by afflictions of all kinds cannot have true happiness. Thus the problem is, how can a man get rid of all the afflictions? The answer is, by *shadana* (practice of religious and spiritual disciplines). By this process a person can become truly pacific or calm, possessing physical or emotional control; he becomes at peace with himself and with the universe. Such a spiritual man's nature is fruitfully active to serve others and perform his duty according to the station of his life. He acts with non-attachment or without being a slave of his desires.

## The Secret

Thus it has been said that one must possess right desires or thoughts and ideals; but he must not allow himself to be a victim of passions. Here is then the theoretical secret; Rise above your desire; be a master of yourself and attain real freedom. Some of the modern psychologists or psychoanalysts might wrongly suggest that it is the doctrine of repression. In self-illumination, there is no room for repression, but there is the essential necessity of pursuing a course of life which will lead to self-regeneration. As in license there is no freedom, it being really an expression of abuse of freedom, so in unrestrained and misdirected sensuous or sensual life there cannot be Inner Peace. Mere pursuit of material enjoyment cannot give Inner Peace. Thus it was said, 'Man does not live by bread alone.'

Modern psychology has rightly given emphasis to the Sub-conscious or inner life or what is sometimes termed as hidden or suppressed desires. People suffering from hidden or suppressed desires cannot be made happy merely by making them conscious of the nature and root of their suffering. Such a practice, or so-called analysis, does not provide a remedy for a malady. An expert physician may find out that a person is suffering from a serious ailment; but this diagnosis does not provide the needed remedy. There is not a man who is not suffering from some kind of inner malady or other. The difference lies in degree only. But the *Gita* assures us that we can attain freedom and perfect happiness. This can be attained by devotees whose happiness is within; whose relaxation is within; whose light is within; that yogi alone, becoming Brahmin, gains absolute and true Freedom.

## Spiritual Strength

This state of spirituality in man's life is not easily attainable. Thus the *Upanishads* teach that 'inner or spiritual Freedom cannot be attained by the weak.' Man must have spiritual strength to be free. There are obstacles on the road to Inner Freedom and must be

## Ceylon Government Railway TENDER NOTICE

The Chairman, Way and Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana, tenders up to 2.30 p.m. on Friday, 2nd December, 1949 for the construction of Two Sets of Workmen's Dwellings at 152m, 281c on Batticaloa Line.

For further particulars please see Government Gazette of Friday 11th November, 1949.

E. C. WIJESSEKERA,  
Chief Engineer, C. G. R.  
P. O. Box No 370,  
Colombo.  
(G. 85, 11-18)

overcome. The sages of India treading the road to freedom made mention of a few of them; Disease, (physical and mental), languor, indecision, carelessness, sloth, sensuality, mistaken notions, missing the vital points, and instability.

From the standpoint of spiritual experience, a free man is one who has attained the stage which is beyond all fear. Attainment of this stage is not so easy as it is a very difficult task. We are afraid in proportion to our own consciousness of our Fear due to our limitations. It is by being afraid that we become hypocrites and dishonest and ill treat others. But the only sublime way of overcoming Fear is to be in tune with the source of All Good and to be conscious of God-in-Man.

The moment one becomes conscious of the God-in-Man, he sees the limitations of his egoism, which begins to vanish, through the process of self-surrender.

One feels like this: I, an egoist and with my limitations, cannot overcome the obstacles in the way of becoming free and attaining Inner Peace and thus wish to surrender to Divine Will for direction. Thus we find in the *Bhagavad Gita*, a devotee—one who is striving for attainment of True Freedom—practises self-surrender with the following words: Oh Lord, Thou residing in my innermost being, I shall follow Thy bidding in which-ever way mayst Thou direct me, Lest there be any mistaken conception, I wish to emphasize that this self surrender is not fatalism but surcharging the insignificant self of mine with the limitless strength emanating from the Divine. This cannot be explained but must be experienced. (Self-surrender of a lover is not a slavery but surrender with self-mastery.) In the Lord's prayer we repeat, 'Thy Will Be Done.' May I become the instrument to carry out the Divine Will. In such a spirit there is no inaction or fatalism.

## For World Peace

In conclusion, then, I wish to emphasize that man is not a machine; man is not merely the body. There is the spiritual aspect of man which is by far the most important in man's nature. Man is seeking for Peace, and when he is in peace with himself and the rest of the universe, then he can spread Peace Political and economic machineries and military preparedness cannot give that Peace which cannot be disturbed. There must be a sincere recognition of the necessity of that 'spiritual basis of peace endeavours' by men who have attained Inner Peace and are not in the bondage of materialism. Men make organizations organizations do not create men. Men of Peace can serve the cause of peace through certain instruments,—organizations. Without the peaceful intents of the Inner Man, there cannot be Peace. Thus the problem of cultivation of religious and spiritual disciplines is vital to the cure of World Peace.

## North Ceylon Volley Ball Referees Association

At a meeting of Volley Ball Referees held on 17-10-49 in the Police Recreation Club presided over by Mr. R. Sivadasan, the North Ceylon Referees Association was formed. A sub-committee consisting of Messrs. R. Sivadasan, M. Mylvaganam and S. Soosapillai with Mr. S. Panchalingam as Secretary was elected to draft the rules of the association. The first General meeting of the association was held on 26.1.49 at 5 p.m. in the Police Recreation Club and the following were elected office-bearers.

Patron: Mr. P. J. Hudson, Vice-President: Dr. S. Ratnasigam, President: Mr. R. Sivadasan, Vice Presidents: Mr. V. Subramaniam and Mr. M. Rosoria, Hony. Secretary: Mr. S. Panchalingam, Hony. Asst. Secretary: Mr. T. Daarmaratnam, Hony. Treasurer: Mr. S. Soosapillai, Hony. Auditor: Mr. V. Kulasingam. Committee Members: Messrs. A. N. Aseervatham, P. Selvaratnam, V. Mylvaganam.

It was decided to affiliate the association to the all Ceylon Volley Ball Referees Association which is under organisation.

Following are the results of the Northern Ceylon Six-a-side Volley Ball Tournament which is in full swing.

1. Victory "B" beat Vannarponnai United 2-0 games Mr. M. Rosoria referred.
2. Aralal Swaji beat Police 2-0 games, Mr. T. Daarmaratnam referred.
3. Neervely Atomic beat Irupalai 2-0 games.
4. Neervely Atomic beat Chavakachcheri R. C. 2-1 games. Mr. V. Subramaniam referred.
5. Uduvil stars beat Aralal S. C. by 2-1 games.
6. Chavakachcheri beat Victory A 2-1 games.

Northern Ceylon Inter Collegiate Six-a-side Volley Ball Tournament.

Ten schools are participating in the North Ceylon six-a-side volleyball tournament organised by the Jaffna Sports Association following are the results of the matches played so far.

Atchuvally A. M. beat Skandavarodaya College 2-1 Mr. M. Rosoria referred.

Christian College beat Mann's School —1, Mr. V. Kulasingam referred.

Vigneswara College beat Central College, 2-0, Mr. T. Daarmaratnam.

## Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mac Callum Road, Maradana, tenders up to 2.30 p.m. on Friday, 2nd, December, 1949, for the construction of Two Sets of Workmen's Dwellings at 167m, 15c, (Manampitiya) on Batticaloa Line.

For further particulars, please see Government Gazette of Friday, 11th November, 1949.

E. C. WIJESSEKERA,  
Chief Engineer, C. G. R.  
P. O. Box No 370,  
Colombo.  
(G. 88, 11, 15, & 18)

## SPECIAL COMMITTEE'S FUNCTIONS

(Continued from page 1)

Freedom of worship is a wrong term. There is perfect freedom of worship in every Hindu Temple in Ceylon. Even the outer court of the temple is a part of the temple. What is meant I believe is the admission to the inner courts of the temple. These two subjects relate to the enactments of the Hindu religions. The first question is whether the state has the right to concern itself with the enactments of the religions. If this is answered in the negative, there will be no need to proceed to the second question as to whether these are desirable or not. The State can concern itself with these either by enforcing them or by annulling them; and I propose to show that it can do neither i.e. it cannot legislate on them.

If the state proposes to enforce by legislation certain enactments of a particular religion, it is bound to enforce by legislation all the other enactments also of that religion. This is not possible, as there are a large number of enactments in a religion. The State would also be bound to enforce by legislation all the enactments of all other religions also. This is still more impossible. The conclusion therefore is that the state cannot enforce by legislation any religious enactments and hence those relating to these two subjects.

If the state proposes to annul by legislation certain enactments of a particular religion, it has no right of any kind to do so. To propose to annul an enactment of a religion is to tell the followers of that religion that that religion is a false religion. The State has not the right to pronounce that certain religions are false. The State did such things in the middle ages in the times of Bloody Mary and Bloody Elizabeth. But those days are gone. Even the greatest of Theologians have never been able to prove that certain religions are true and certain others are false. How then can others do this? The State cannot therefore annul an enactment of any religion.

Thus we see that the State can neither enforce nor annul any religious enactment. It should not therefore concern itself with these two subjects, which relate to religious enactments.

(d) Every piece of legislation ought to be based on some principle. One seeks in vain for a principle of any kind on which might be based the proposed legislation on these two subjects; which is an invasion of religion by the state.

(e) 1. The reasons given above show that there is no use quoting the action of the Madras Government in respect of these subjects, as it stands condemned by those reasons.

2. The Ceylon Government does not consider the Madras Government to be always infallible, as is evident from the fact that whereas the Madras Government has legislated to prohibit drinking, our Premier announced on 8-8-49 that he would not legislate to prohibit drinking.

3. Even in respect of these two subjects, the fact that a parliamentary committee was appointed to enquire into these subjects show that our Government does not regard the Madras Government to be infallible even in these matters.

4. A notice published in the papers by the Secretary of the

Special Committee says that the Special Committee "are starting on their investigations with an open mind," which shows that they have not been influenced by the Madras Government's legislation on their subjects and that therefore they will not be influenced by it in future also.

5. The present Government of Ceylon does not feel bound to accept the decision of the Government of Ceylon of 27 months ago, with regard to free education. Therefore it is not bound to accept the decision of a foreign Government, (Madras Government) with regard to interfering in purely religious matters.

6. A man ignorant of religion once quoted the abolition of Sutees by the British Government in India as an instance of a state annulling a religious enactment. That Satee is not a religious enactment could be understood even by a fourth std. child from the story of the widow, Semmanachelvi, to whom Siva is said to have offered his service as a coolie.

## Tibet's Appeal To Truman

President Truman was presented with a scroll from the Dalai Lama of Tibet expressing deep concern over the international conditions and wishing him well in his quest for world peace.

The scroll was delivered to the White House by Mr. Lowell Thomas (Jr.) who spent 25 minutes telling the President about an expedition he and his father led into the mountain fastness of the isolated Asiatic country.

The younger Thomas said he was surprised by Mr. Truman's close knowledge of Tibet and particularly of the Buddhist religion.

The scroll was stamped with the ancient seal of the Tibetan Government. It said the people of Tibet were deeply unhappy because of the present world unrest.

"There is absence of peace and happiness. This is because of the troubles between many peoples and disturbances and conflicts of many kinds. We, the Government and people of Tibet are much worried and deeply concerned, over the present state of the world in which we all live. And we are eager to have it known that our land and all of our peoples, both lay and monk, are earnestly praying that God will grant happiness and everlasting peace to all humanity."

## For Sale

8 acres of land, splendidly situated in one compact piece, between the road and the sea at Kankesanurai, to the west of Mr. Obeyesekere's property. Outright possession immediately after sale. Apply to THE RECTOR, St. Patrick's College, JAFFNA. (M 176, 15-22)



## Ancient Oriental Institutions

(Continued from page 1)

in from various directions. The young man is not allowed to enjoy his righteous life in peace. He is called upon to protect his person and property from insidious invaders from within and without. The fighting young hero combines in himself the earner and the defender of wealth and virtue; and as circumstances permit prepares himself for the rigours and privations of superannuation, though enjoying the assigned share of life's pleasures.

After the war is over, he is poor in health and wealth, but rich in wisdom and experience. He coolly and with resignation prepares for the final stage of life. The wise one leads a simple life of service and contemplation and gets rid of his binding possessions of body and mind and gets ready for the final exit calmly and courageously.

### Graded Stages of Living

Thus every man has to pass through all the castes, practising the various professions through the various Ashramas arranging his life and graded stages of virtuous living. The Sudra leads the life of a Brahmachari and acquires Dharma. The Vaisya marries and earns wealth for a righteous living and for charity. In the present state of society with compulsory military service and training, every Vaisya has to be a Kshatriya and when he retires should lead the life of a Vanaprastha. After fulfilling all his obligations to society the wise Brahmin embraces the life of the Sannyasin in order to devote the eve of his life solely for the contemplation of the soul. This was our ancient colour system, devised through different stages to serve the final goal

## WANTED

"Wanted from January 1950 for the Jaffna Hindu College qualified teachers to teach English, Mathematics, Geography and Government. Applications close 30-11-49."

R. R. NALLIAH,  
Manager

(M 167 4-14)

## "THE SEÑATOR"

H. N. C. DE LANEROLLE'S  
MOST POPULAR PLAY

will be staged at the

**Town Hall, Jaffna**

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**Saturday the 26th inst.**

TWO SHOWS

6-00 p. m. & 9-00 p. m.

Rates: 15/-, 10/-, 5/-, 3/-

PROCEEDS IN AID OF THE  
**Jaffna Hindu College  
Building Fund.**

(M. 162-4 & 15.)

freedom from all fleshy shackles.

It has become a fashion nowadays to abuse caste and Ashrama in season and out of season for all the ills of the society. It is a fact, it must be admitted that those who were the custodians of learning utilised it for selfish greed when they lost their spiritual eminence. Consequently our society suffered and the blame is put upon our ancient institutions. The institutions were great and good and have stood the test of time. Selfishness entered and upset everything.

Whatever name we may choose to give, unless we begin ordering our life on the solid foundations of Dharmaic institutions, we will lose our uniqueness of character and the capacity to contribute the assigned quota of our share to the wisdom of the world.

## HIGHER EDUCATION

# UNIVERSITIES CANNOT GROW IN ISOLATION

## An Integral Part of Community

"WE have now a wider conception of the duties and responsibilities of Universities, because we are faced with great problems, social, economic and political" said Dr. Syama Prasad Mookherjee, India's Minister for Industry and Supply in the course of his convocation address at the University of Mysore.

In the course of his address, Dr. Mookherjee said, "With the attainment of freedom, the whole background of university education has changed and the magnitude of the problem has increased. University education, already inadequate before the transfer of power, has become more so in the context of freedom. We have now a wider conception of the duties and responsibilities of universities, because we are faced with great problems, social, economic and political. The acquisition of economic independence, raising the standard of living of the people and the attainment of an effective democracy based on ideals of one common nationhood are some of them. Our universities have to provide leadership in politics and administration, the professions, industry and commerce. They have to meet the increasing demand for every type of higher education, literary and scientific, technical and professional. They must help the country in attaining self-sufficiency in food and in relieving it from want, disease and ignorance. There is, in short, no freedom without knowledge".

Referring to the place of students in politics, Dr. Mookherjee said students should not be swayed by "political cliques and anarchical elements which want to exploit them for their own purposes." He said that the time had come when the best interests of the country would be served by students taking an intelligent interest in all social and political problems but not by indulging in party politics.

### Study Of Agriculture

Stating that universities had to provide leadership in politics and administration, the professions, industry and commerce, Dr. Mookherjee stressed the need for developing special features of education like agricultural, technical, architectural and vocational education. Facilities should be provided for post-graduate training and research students should critically study social problems and offer remedies for their solution. Co-ordination of research activities among universities on a voluntary basis was also necessary.

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

No: 412. Testy.

In the matter of the intestate estate of Alvaipillai Velayutham of Puloly West Deceased  
Sivakampillai widow of A. Velayutham of Puloly West  
Vs. Petitioner

Velayutham Subramaniam of do  
Respondent

This matter coming on for disposal before S. R. Wijayatilake Esquire, District Judge, Point Pedro on the 26th day of May 1949 in the presence of Messrs. Rajaratnam and Nadarajasundaram Proctors on the part of the petitioner and the affidavit and petition of the petitioner dated 26th May 1949 having been read;

It is ordered that the petitioner abovenamed as widow of the deceased Alvaipillai Velayutham is entitled to have Letters of Administration issued to her accordingly unless the Respondent or any person or persons interested shall on or before the 6th day of July 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of May 1949  
Sgd. S. R. Wijayatilake,  
District Judge.

Drawn by  
Rajaratnam and Nadarajasundaram  
Proctors for Petitioner  
Time to show cause extended to 2-12-49

Intld. P. S.  
District Judge.

(O 92 15 & 18)

### Cultural Unity

Universities had a big responsibility in promoting cultural unity among the people. It was culture that held together society and gave the individual balance and perspective. It should be the endeavour of the universities to create that unity in diversity

# Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

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**T. S. Muttufingasingam**  
Agent

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Chief Editor T. MUTTUSAMIPILLAI

## OUR DIAMOND JUBILEE

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### SALE OF TODDY RENTS—VAVUNIYA DISTRICT 1st MARCH 1950 TO 30th SEPTEMBER, '50.

Sale of rents of the undermentioned toddy taverns for the period 1st March, 1950 to 30th September, 1950 will be held at the Circuit Bungalow, Mullaitivu on Saturday the 28th of January, 1950 commencing from 10-30 a. m.

2. Prospective tenderers are referred to for full particulars to the notice published in the Government Gazette of November 11, 1949.

N. MANICKA IDAIKKADAR  
Assistant Government Agent,  
Vavuniya.

### LIST OF TAVERNS REFERRED TO:

No. & Division	Name of Tavern
2. Maritime Pattus	Velayanmadam
6 do	Alampil
10. Vavuniya North	Kanagarayankulam

(G. 89 15)