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**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  
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**LAVANDAR**  
THE CEYLON CHEMICAL WORKS (Rgd.)

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**GANDHI MEMORIAL GHAT**

**Nehru Performs Opening Ceremony**

**PANDIT** Jawaharlal Nehru, India's Prime Minister, performing the opening ceremony of Gandhi Ghat at Barrackpore, the first memorial to Mahatma Gandhi to be built in India exhorted his countrymen to keep to the path of honesty, truth and peace shown by the departed great. "May the memorial be ever a source of inspiration and courage to take the risks of love and trust and to discard hatred and distrust as unworthy of brave and good men", said Sri Chakravarty Rajagopalachari, Governor-General of India, in a message to the occasion.

Over two lakhs of people trekked to the memorial Ghat, a tapering tower with a dome finishing off in a final, a 40-ft cantilevered canopy and a flight of 44 steps into the waters of the Ganges super-structured on the site at which, nearly a year ago, a portion of Gandhi's ashes was immersed by Sri C. Rajagopalachari, the then Governor of West Bengal. Influenced by both Hindu and Muslim architectural forms with a leaven of modern simplicity in its design, the memorial has been built at a cost of about Rs. 3,75,000, inclusive of electrical installation charges. The Ghat primarily meant for bathers, all the year round, includes a changing room for women.

The opening ceremony consisted of placing by Pandit Nehru inside a stone pedestal fixed to the wall of the tower, a copper scroll containing a silver urn with Gandhi's ashes and relevant cuttings of daily newspapers of Calcutta of January 21, 1948, the day following the evening of assassination.

**Gautama—Gandhi Link**

Before performing the opening, Pandit Nehru planted the Boppling which had been brought from Anuradhapura, Ceylon, to symbolise the link between Mahatma Gandhi and Gautama Buddha.

Pandit Nehru said they had assembled on a sacred occasion. It was not long that they had heard a voice that was now silent. It had been recorded in letters of gold in History, so also its dying down to stillness. Today they did not see that man, nor was his real voice which strengthened them and their national cause audible any more but he still heard it ringing in his ears whether they were doing their duty. They had to answer that interrogation. Thousands of years had passed; Big changes had taken place; political changes, ups and downs and there came a great man, Gandhi, whose ashes they had consigned to the waters of the Ganges.

**Precursor of Independent India**

They worshipped Gandhi's images and pictures but he did not like it, nor had Gandhi liked it. Gandhi liked a 'ghat' so also himself for, it was of some use to the common people. This ghat built on the banks of the Ganges was beautifully white. It was in fitness that the memorial

to Gandhi was on the banks of the Ganges to which was rooted the civilisation of India. The Mahabharata was composed there and India's cultural life sprang on its sides. Since olden times, river Ganges had watched rise and fall of empires ingress and egress of many a foreign people, incursion of enemy hordes, and battles of many a war till the British came and ruled for 200 years. Then was ushered in a new era of independent India and its precursor was a man whom they called Gandhi, but to him he was 'Bapu' who, without stressing too much on politics, concerned himself with one question, namely, what would be the pattern of their national movement, how they would raise the masses and alleviate their woes and sufferings, how to achieve the unity of the millions, not merely, Hindus and Muslims but also the Parsees, Buddhists who were all sons of India but separated by artificial barriers. Till that was done, all our strength would be frittered away in internecine strife, and our goal, remote.

**Gandhi's Mantras**

Gandhi gave them, Pandit Nehru continued, three mantras: Unity must be preserved; the Harijan brothers and sisters up lifted, for, keeping them down would render them unworthy of independence; promotion of cottage industries and propagation of spinning. Gandhi taught them that they served the country as they toiled. Ahimsa was not Gandhi's greatest word. What he had emphasized was that means should be free of falsehood and deceit, for good can come only out of good. They had to appreciate this in building up their country.

**The Channel of Truth and Fairness**

There were big problems before them which could be solved keeping to the path shown by Gandhi and not by strike, strife and low output. He knew his brothers who were in factory, were in poverty and distress. But solution would be difficult if strikes and the like were always insisted upon. They all knew Gandhi wanted that the labour should unite in strength. He organised a Trade Union in Ahmedabad and led it to success through truth and fairness. Gandhi emphasized that labour could not achieve their goal otherwise. As a matter of fact, whatever might be their policy, the means of working it should be honest, true and peaceful. It did

**Enteric Fever—Its Prevention**

"Enteric Fever and ways of preventing it" was the subject of an address by Dr. C. T. Chelliah of the Manipay Green Hospital at the Manipay Memorial School hall on Friday last at a meeting convened under the auspices of the Manipay Parish Welfare Society.

Mr. S. H. Perinbanayagam, President of the Society presided.

Dr. C. T. Chelliah dwelt at length on the subject of enteric fever and explained to the audience the advantages of inoculation. He said that it does not necessarily mean that a person having enteric fever should also have high temperature.

Mr. S. Rajendran Proctor, S. C. and Organising Secretary of the Society proposed a vote of thanks to the learned lecturer and to the D. M. O. Veligaman West for having attended the meeting at great inconvenience, to the school authorities and to all those who attended the meeting. He appealed to the audience to take more interest in the affairs of the Manipay Parish.

A musical recital followed in which the members of the Society took part.

The meeting terminated at about 8 p. m.

**Karainagar News**

**Lecture by Indian Visitor**

Sri Shrikrishna Kamat, the Deputy Palm Gur adviser of the Ministry of Agriculture, Central Govt. of India, will be the guest of Mr. P. Navaratnam, M. A., Karainagar. He is expected to address the constructive workers in the first week of February under the auspices of the Village Reconstruction Society, Karainagar. Date and place will be notified to those who wish to attend.

not require physical strength. Gandhi had a slight frame but a mighty soul. He feared none and bowed down to nobody excepting God. His moral might rocked the foundation of an established empire and made it quit India.

**He Ushered in New Era**

The British rule had ended and a new era dawned. Gandhi had inaugurated it. They had now built this ghat in memory of that great man. A great man could not die, nor his teachings. Here he was ensnared and in the hearts of the people of India. India would do well to follow the path shown by Gandhi at this time of conflict and strife and do her duty towards humanity.

**Malayan News.**

**New Ceylonese J. P.**

The Vivekananda Hall in Seremban, Malaya was the venue of a largely attended "Social" recently when the Ceylonese community of Negri Sembilan honoured Mr. R. Mutu-Ramalingam, well known Advocate and Solicitor of Kuala Pah, on his recent appointment as a Justice of the Peace for the State of Negri Sembilan. Mr. C. M. Perumal Pillai presided and among those present were Mr. S. Thambirajah, J. P., Dr. M. Thiruchelvan, State Surgeon, Dr. K. Murugasu, Mr. K. Ampalavaner, Mr. K. Rajah, State Treasurer, Mr. K. A. Chellathurai, Mr. K. Vallipuram, Assistant Inspector of Schools, Mr. R. N. Ratnam and many others.

The chairman paid a high tribute to Mr. Mutu-Ramalingam. Messrs. S. Thambirajah, K. Rajah, V. Thambiah, S. V. Murugapillai and S. Sithambapillai also spoke.

Mr. Mutu-Ramalingam thanked the organisers and those present for felicitating him.

**Agricultural Society Holds Annual Meeting**

The Annual General Meeting of the Jaffna Co-operative Agricultural Production and Sales Society Ltd, was held at the Mangayarkarasi Vidyasalai on the evening of the 19th instant with the President, Mr. E. P. R. siah in the chair.

The Hon'ble Secretary read the report for the year 1948. The fact that the Society was able to obtain from the authorities 420 bushels of 'Velai Lankalayan' seed paddy and distribute them all to its members etc. at Rs. 8/- per bushel was much appreciated.

The other facilities afforded for the members were characterised as good work for an infant society.

The audited accounts disclosing a good credit balance was unanimously adopted.

The election of office bearers for the ensuing year resulted as follows:

President Mr. E. P. Rasiah, Vice President, S. K. Muttiah, Hon'ble Secretary Mr. R. Soanandaram, Asst. Hon'ble Secretary, C. Manickavasagar, Hon'ble Treasurer G. Kandassamy.

It was decided to obtain shares in the Co-op Federation Co-op Bank Jaffna, and the Apex Bank, Colombo.

**PERSONAL**

Mr P Subramoniam, Secretary of the District Court, Badulla, has been promoted to the Special Grade, of the E. C. C. of General Clerical Service with effect from 1st November 1948 by the Public Service Commission.

**OUR INDIAN LETTER**

**Rice and Nutrition**

Rice is a consuming topic these days. And the majority of rice-eaters are not in the happy position of being choosers—they just have to accept what is offered whether in the colourless bazaar or black market. At this juncture the conclusions of a British research scientist of the Research Association of British Flour Millers on the value of what is known as par-boiled rice, are interesting. He experimented to determine how parboiling affects the retention and redistribution of vitamins in rice after milling, and he has found that parboiling and conversion do lead to a redistribution of vitamin B-1 in the grain with the result that the endosperm is considerably enriched. Even simple steaming in hot water results in some enrichment of the endosperm. Parboiling is steaming the paddy before hulling. In South India a large section of the well-to-do classes have long been habituated to the use of raw rice, especially the brahmins, and have attributed to it many health virtues. The common people have used parboiled rice. The advent of the war threw all preferences into the dustheap, and people had to eat all kinds of mixtures of many varieties of rice from all quarters of the world, and with a godly percentage of sand and pebbles and whatnot. The government at one stage banned the double-polishing of rice ostensibly to avoid the loss of bran and vitamin but really to bolster up the weight of a dwindling supply. The nutritional value of parboiled rice had already been proved by the Nutrition Research Institute at Conoor, but popular preferences die hard. No doubt the now-forgotten Nellore raw rice was a favourite some years ago. A ball of that cooked rice made up with Tirupattur dhall and Mysore ghee carried an irresistible flavour and was a satisfying meal itself. Nellore rice now does not exist except perhaps in name. About the nutritional value of parboiled rice it may be recalled that many years ago it was found that Chinese who ate polished Siam raw rice were prone to beriberi. The cause was the deprivation of the vitamin bran in the extra-polishing of Siam rice. And it was an Indian estate doctor in Malaya who found that the use of parboiled rice and gingly oil in the diet of beriberi patients helped quick recovery. Hand-pounding as against machine hulling has also been proved to be wholesome. But the speed of life leaves people little leisure to adopt old and tested ways.

The other personality though not so well known outside India, Mr. Syed Abdullah Brelvi, had the rare distinction of having

**Congress in Austerity?**

It is a sign of the out-of-joint times that the Congress President has found it necessary to issue directives to Congressmen in general and those in responsible positions in particular to keep away from touting for or seeking preferences and permits and licences. These latter are the legacy of war conditions and

afforded many persons a living. So much so that trading on permits and licences for one thing and another became an industry. And by a show of service and sacrifice to the country in the freedom struggle Congressmen had a peculiar halo, whether real or bogus, more bogus than real. When the racket became too smelly all were tarred with the same brush. The fact is when many years ago Congress was made a mass affair all kinds of adventurers flocked in and many of them cashed in on the khadi and country's cause. Quite many of the successful men in many walks in the country may be said to have been pushed up thuswise. Grievance, and grumbling against official corruption have spread, and the President had to take the step. To many "patriotism" pays or is made to pay!

**Loss of Two Men**

Death has deprived India of two journalists of repute, on one day early this month. Mr. G. A. Natesan full three score and ten, was outstanding as a journalist who had made the profession a paying proposition. By publishing handy life sketches of Indian national leaders and their speeches at a time when nationalism was born forty years ago, and editing the *Indian Review* in whose service he had managed to canvass prominent writers from all over the world, Mr. Natesan obtained popularity wherever Indians and Ceylonese lived. All things to all men, his unlabelled politics put him equality at home among moderates and extremists, sadhus and socialists.

The other personality though not so well known outside India, Mr. Syed Abdullah Brelvi, had the rare distinction of having

(Continued on page 3)

**Sir T. B. Sapru's Death**

**Veteran Liberal Leader**

The Rt. Hon. Sir Tej Bahadur Sapru, passed away on January 20 at his residence in Allahabad. He was ailing for a long time.

Sir Tej was, according to Mr. A. Krishnaswami Aiyar, the facile princeps of the bar in India, deep learning and versatile talent equally at home in English and Persian literature.

Holding broad and liberal views, Sir Sapru dominated the political arena for long till he had been incapacitated by illness. In the death of this esteemed elder statesman, India has sustained a great loss.





**Hindu Organ**

TUESDAY, JANUARY 25, 1949

**Treasure These Thoughts**

*True morality consists not in following the beaten track, but in finding out the true path for ourselves and in fearlessly following it. True progress is impossible without such a strenuous pursuit of truth.*

—MAHATMA GANDHI

**COST OF FREE EDUCATION**

EDUCATIONAL EXPERTS HAVE expressed their considered opinion that unless some drastic changes are effected in the Free Scheme of Education, the entire national revenue will have to be utilised to meet the fast-mounting Education Bill. The Minister for Education in asking for a supplementary vote to meet additional expenditure on Junior Schools, inevitably had to be drawn into making an announcement that the Government's Educational Policy will be enunciated anew, if not earlier, at least before the Budget for 1949-50 is considered by the House of Representatives.

Those who so very enthusiastically sponsored the Kindergarten to University Free Education Scheme, never realised that they were thrusting on a financially unprepared country, a huge commitment, whose approximate dimensions even, they could not by any standard judge. Laudable it certainly is to introduce a scheme whereby education is imparted free and cent per cent literacy is aimed at. But even laudable schemes will have to be examined in all aspects, particularly from the financial view point, and will have to be introduced stage by stage. But at a time when the advent of a new constitution was looming large, political leaders could not resist the temptation of doing some thing spectacular that could catch the unsuspecting voter's eye. In these strange circumstances the free scheme of Education came to be introduced, our political pandits going one better than their compatriots of other countries in providing free education even beyond post-primary classes.

The time for reckoning has arrived sooner than expected. Mr. Nageswara, the first Education Minister under the New Constitution must certainly have had misgivings in his mind when he was accepting a legacy handed over to the Parliament by the State Council in the matter of the Educational policy of the Island. One full year had passed since the Education Minister's acceptance of office, and yet he has not been able to indicate clearly what the present government's educational policy is.

Our leaders could not realise the fact that the neces-

sity to provide more schools to impart primary education to the very large number of children who are at present unable to receive any education for lack of schools, is greater than the need to provide education free above post-primary classes. None denies the fact that the Free Scheme of Education is a first rate social legislation aimed at providing equal facilities for all classes of people to reap the benefits of education. But the good piece of work has been made look impracticable by sponsors having aimed at something more than the Island's resources could cope with.

Let not our leaders mix up political propaganda with administrative acts, let them not examine this all-important and far-reaching question from the narrow angle of party view-point. If they would only realise the fact that what the country needs most urgently is the provision of facilities for all children of school-going age to receive education free up to a certain limit, they would stir themselves to immediate action and give a clear and bold lead in reshaping the educational policy.

We need hardly say that only a commission consisting of expert educationists sitting in consultation with a committee of the House of Representatives can examine this major question in all its aspects and evolve a scheme which would not only satisfy the immediate educational needs of the people but could be worked out without any undue strain on the revenue of the country.

**Sidelights and Lightsides**

(BY SQUINT EYE)

Following representations he had made to the Minister of Education regarding the "unsatisfactory condition" of the Kalagama Buddhist School, conducted by the P. T. S. Mr. Somaweera Chandrasiri M. P. for Morotawa has been informed that the department would take over the school shortly.

*From the frying pan into the fire.*

Mr. V. Thambipillai senior process server of the Fiscal's Office-Batticaloa, was invested with the rank of Arachehi.

*Result of 400 work!*

Mr. E. R. de Silva principal of Richmond College Galle presiding at the 83rd anniversary prize distribution said that the greater part of a child's religious education had to be imparted in the Sunday schools and that the right type of teacher was essential to teach them.

**News Item**

*To prevent them from going Left!*

Hens at Rock Hill Farm, Kegalle have vari coloured rings attached to their legs to indicate age. Source and mating details.

**News Item**

*We hear cocks crowing in protest that such domestic details of hens as age and mating should be made public.*

**PUBLIC CONDUCT CODE**

**Will U. N. P. Chief Emulate Dr. Pattabhi's Example?**

"NO Congressman—more especially the members of the elective bodies—should interest himself in recommending candidates for offices, for securing permits for export or import or for obtaining licences for shops, for themselves and their friends and that none should approach the authorities—particularly the executive, including judicial and police—in respect of civil or criminal matters pending before them", says a directive issued by Dr. Pattabhi Sitaramayya, the Congress President.

The Directive adds: "It has come to the knowledge of Congress Committees that not seldom is a place on transportation committees, cloth licensing boards and allied bodies abused so as to secure privileges and profits for the members or their friends. This must be scrupulously avoided as otherwise the only alternative would be to ask Congressmen not to serve on such Committees."

There are universal complaints about bribery and black marketing. Wherever possible, Congressmen should put forth earnest efforts to bring the culprits to book. But their endeavours in this direction would be successful only in the measure in which their own conduct is above board. Often times you come across the very persons, who have complained against the prevalence of the two vices, falling victims to temptations themselves either in connection with bribery or with purchase of articles in blackmarket from a fountain pen to a motor car. Everyone knows that these things are wrong, but under the stress of temptation, he succumbs. It is, therefore, necessary for police to be alert, so that a pious resolve once made may perate as a deterrent against deviation from the straight path.

An organised attempt is necessary to check the growing tendency to profit by the influence that the Congressmen undoubtedly can exercise over officers and ministers. It is earnestly pleaded that the Ministers themselves and their secretariat should set their faces against such inroads on their own authority and jurisdiction and whether transgression of healthy rules of non-interference occurs, they may be good enough to direct the attention of the provincial Congress Committees to such lapses.

**Part Factions**

It may be noticed that while the Congress, inspite of its varied composition, was functioning as a compact and closely knit body during the period of the struggle. The attainment of independence has been followed by appearances of parties or factions amongst Congressmen themselves and that, on matters small and big, rival groups approach ministers and officers cause embarrassment to them by making conflicting recommendations. This naturally leads to a reflection of such schisms in the administration itself or even amongst ministers to such trivial matters as permission to erect a cinema, licences for business and so on. Congressmen would be helping unity no less than purity by abstaining from such activities.

It is widely noticed that with the formation of Ministries the unity of the Congress organisation and its harmony have been disturbed and those who have been left out of ministries have formed themselves into opposite groups in the organisation. This is reflected in the working of the legislative party itself. Responsible Government abroad

**Kokuvil Hindu College Old Students Association**

**Carnival In - Aid of College**

At an informal meeting of some old boys and teachers of the Kokuvil Hindu College convened by Mr. V. Nagalingam Principal, Mr. S. Srinivasan an old boy of the College was requested to revive the Association and get the Old Students to work for the welfare of the College which is fast expanding. A plot of land has been bought close to the College for a play ground and for further expansion of the College. The meeting commended for the consideration of the Old Students Association the organising of a carnival to collect necessary funds for the expansion of the College and for the establishment of a girls' school for the girls of Kokuvil and Kondavil who have new to go to schools far away at great inconvenience and also the starting of a hostel for accomodating students from distant areas.

**Scheduled Castes In India**

**Accept Joint Electorates**

The All India Scheduled Castes Federation, under the advice of Dr. Ambedkar had given up the demand for separate electorates and accepted joint electorates with reservation of seats, said the Secretary of the Federation, Mr. P. N. Rajbhoj, in a statement.

Mr. Rajbhoj said: "This is a great sacrifice on the part of the Scheduled Castes and has been made with a view to establishing goodwill and harmonious relations with all other communities. It is now for Hindus to realise and extend their co-operation to the Scheduled Castes and not to create further disruption in the Hindu community."

Mr. Rajbhoj appealed to all Scheduled Castes of Hyderabad State to unite and strengthen the State Scheduled Castes Federation.

**Political Activities of Communal Organisations**

**Indian Govt. Up Against Them**

THE Government of India have, it is learnt, issued a directive to the Provincial Governments to take effective steps forthwith to prevent communal organisations from engaging in activities other than those essential for the 'bona fide' religious, cultural, social and educational needs of the community.

The measures suggested by the Central Government in this respect are:

(1) No notice should be taken by Government and its officers, local bodies, state aided institutions etc., of petitions or representations from communal organisations on political matters.

(2) Interviews should be denied to leaders of communal organisations who wish to make representations on political matters. Deputations of such communal organisation should not be received by any Minister or officer of Government.

(3) No Government grant-in aid or patronage in any form should be given to communal organisations which indulge in political activities.

The Government of India's directive refers to the resolution passed by the Constituent Assembly regarding the regulation of communal organisations and adds that they are considering the question as to what steps, legislative and administrative should be taken to implement it.

**Legislative Action**

So far as legislative action is concerned, it appears to the Government of India, the directive says, that it is difficult for several reasons to draw at this stage a clear line between religious, cultural, social and educational activities (which may be termed non-political activities) on the one hand and other activities which may be termed political, on the other. The main reason is that the fundamental right to be conferred by the new constitution may render certain

types of political activities justifiable even when they are pursued by a communal organisation. For instance, if some of the fundamental rights are in practice denied to members of a particular community in a particular area, then those members may justifiably organise themselves for the purpose of asserting those rights and getting the other communities to recognise them, but such an activity may well be regarded 'political in the sense of not being "essential for the bona fide religious, cultural, social and educational needs of the community.

**Draft Constitution Recognition**

The draft constitution also recognises the communal element in respect of certain matters besides fundamental rights reservation of seats for minorities in the House of People and in the Legislative Assemblies in the states, and special provision for Anglo-Indian community in respect of appointments to service and educational grants.

It has accordingly been decided that the implementation of the resolution in the legislative field should wait until the passing of the constitution, when it will be clearer to what extent political "activities of communal organisations will be justifiable on account of their close connection with fundamental rights and other provisions of the constitution.

Meanwhile, as regards administrative action, the Government of India have decided that the measures mentioned above should be put into effect forthwith.

**Mahatma Gandhi Memorial Meeting at Town Hall**

**Mayor Convenes Committee**

The Mayor of Jaffna Mr. Sam A. Sabapathy convened a meeting of a few members of the public to consider the commemoration of the day of Gandhiji's death. Messrs. S. Ambihaibahan, S. Srinivasan and M. Suntharampillai were elected Joint Secretaries to make the necessary arrangements for the commemoration celebrations. Mr. M. R. Karalasingam, Proctor was elected treasurer.

The Mayor observed that in the Town Hall which was halowed by the exhibition of the Asthi of Mahatma Gandhi it was nothing but proper to commemorate the death of the Saint annually in a fitting manner. The Town Hall will be decorated with flowers. On a raised and decorated platform a bust of Gandhiji will be placed, school children and others will sing prayer songs in chorus. The Mayor of Jaffna Mr. Sam A. Sabapathy and Mr. S. Natesan Principal Parameshwara College will deliver short addresses. Processions of Gandhiji's devotees will start from different parts of the Town and converge on the Town Hall before 6 p. m. on 30-1-49. The prayers will be held from 6 to 8 p. m. The Treasurer expects liberal contributions from Gandhiji's devotees to make the commemoration day celebrations successful.







# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 18-1-49)

CXVII

## XXII. THE KAIVALYA UPANISHAD (contd)

Verses 18 to 22 give expression to the ecstatic condition of the freed soul, which is able to exclaim, like Vamadevan of old, I am all the world. The enjoyer, the enjoyed and the enjoyment in the three states,—different from these am I, the witness, the pure intelligence, the ever-good (Sadasiyan). Everything emanates from me, I am inseparable from that Brahman. I am subtler than the subtle, likewise big. I am this diversified universe. The Ancient I am and the Full (Purushan). I am Isan, the Golden coloured and of the form of Sivan. I have neither hands nor feet, I possess powers unthinkable enormous. Without eyes, I see. Without ears I hear. Without help (of mental organs), I understand. There is none who knows me. I am ever of the form of consciousness (chit). It is by the many Vedas that I have to be known. It is me that the Vedas discuss and it is I that know the Vedas. To me there is neither virtue nor sin, neither death nor birth, neither body nor senses nor mental organs. No earth exists for me, no water, no fire, no air, no Akas (sruties 18 to 22).—These verses are in the form of a soliloquy given expression to by the emancipated soul and they aptly describe its condition in the penultimate stage when it has shaken off all its shackles (—what is called *उपशान्त* Pasatchayam or destruction of all bondage—vide Siva Gnaana Bodham, 10th Sutra, —) and is on the point of becoming fully merged in God. We say the penultimate stage advisedly, as there is still just a little of individual consciousness, which makes the soul indulge in such rapturous songs as these that we are dealing with, the paean of triumph of the sage Trisanku quoted in the Taittiriya Upanishad, the sage Vamadeva's soliloquy quoted in the Brihadaranyaka Upanishad, Krishna's description of himself to Arjuna in the Bhagavad Gita, our own St. Appar's நம் சூகீகர்த்தம் தமயஸ்கோம் (we are not subject to any one), &c. This is the stage in which the freed souls may indulge in singing and dancing as described in the Siddhijay words படைத்தேன் ஆடல் இவை பயின்றேனும் பயில்வர். It may possibly appear that we are drawing here a fine line of distinction without a difference when we call this the penultimate stage. But there is a slight difference between Pasatchayam or destruction of all bonds (10th Sutra) and Sivaperu, சிவப்பெறு, the attainment of Sivahood (11th Sutra of Siva Gnaana Bodham). Once this last stage is reached there is absolute silence and rest, and there can be no talk of "I am all the world," &c.

We have already had occasion to quote our Lord Meykandar's words...தமிழேன் உளம் புதநல், யானே உலகநான்பன் இன்று "when He enters my soul in my freed state I (identify myself with Him and) say I am the world" and Siva Gnaana Munivar's commentary thereon (vide "Elements", pp: 54 to 57). We shall here make one or two more quotations in the same connection before proceeding further. Says Sri Kantar, the earliest known writer of the commentaries now extant on the Vedanta Sutras, (we quote from Senthinatha Iyer's Tamil translation of Sri Kanta Bha-  
shiyam)...வேதந்த குணந்தம் சிவந்த தீரம் ஆகம் பாவனையினுலே யேவ பாவத்தை அடைந்த மனுஷ்யாதே தேக விஷயந்தம் கற்பிக்கப்படுமே அகம்பாவம் தலிய, உலகநாநா யித்தம் கையாழ்ந்த பாயாகந்பாவம் உற்ற னாம் தேவர் தமது ஆகம் கோகம் பாவனையினுலே வியாபசற்றும் வேற்றுமை ஆற்றி உலகமாய் நின்றமையினுலே, தூய்மை மறு முதலாயினுலே அடக்கிய கோபுதம் நாமென உணர்ந்தார். By contemplating the harmonious nature of God and the soul acquired by Vedantic wisdom, Vamadevar identified himself with God and, as a result, his false identification with the individual ego in the human body, &c, faded away, his practice of Sohambavana identifying himself with the limitless God made him omnipresent embracing the whole world without any distinction and, as a result thereof, he said "I am the universe including Suriyan (the Sun) and Manu (the first man)."

Doubts have sometimes been sought to be engendered in the minds of the faithful by interested parties questioning the correctness of the statements made in the Tamil redaction of the Mahabharatam regarding Arjuna's creed and his performance of Siva Pujah at the feet of his Guru. That the gifted Tamil poet Villiputtoor did not invent a cock-and-bull story will be apparent to even the most superficial reader if he cares to ascertain what Vyasa stated 4500 years before Villiputtoor in his Mahabharatam. In the 79th chapter of the Drona Parvam of the original Sanscrit epic we are told: அருக்கன்—கந்தந்களாலும் மாலைகளாலும் சிந்ருய்ணை வாக அலங்கரித்து, மகா தேவந்தீரவ இராத்திரி யுபகாந்தைக் செய்தார். This again is from a Tamil translation by Senthinatha Iyer and means that Arjuna decorated Krishnar with scents and garlands and offered him the night oblations due to Maha Devar (Siva Peruman). And in a subsequent chapter appears the further statement: அருக்கன் இராப்போதிலே தமயஸ்க வாக தேவருக்கு நிவேதிக்கப் பட்ட வந்தாரக் சிவபிரான் பக்தந்தீர சிவப்பக் கண்டார். Arjuna found the offerings made by him to Vasu Devar (Krishnar) in the night to be by the side of Siva Peruman. This incident in Arjuna's life is so outstanding a milestone in the lives of these warrior-saints that reference is made thereto even by Vaishnava saints. Thus we read in Tiruvai Moshi (திருவாய் மொழி):

தீர்தன் உலகனைத் தேவடிமேற் புத்திரமம்  
கோத்தியவையே சிவன் முடிமேல் தான் கண்டு  
பாத்தன் கோத்தித் துழிந்த கைத்துளையான் பெருமை  
புத்திரமம் ஒருவாஸி போக உடந்ததே.

The beautiful flowers laid at the feet of the Lord (Krishnar) that measured the world,—these Parthan (Arjuna) saw on Siva's Head and realized the greatness of him (Vishnu) who wears the green Tulasi,—that greatness it is unnecessary for anyone else to question.

These then are the originals on which are based Siva Gnaana Munivar's statements கண்ணன் குமரீட்ட போதுகள் தந்தவன் திருமுடி குமர் கண்டது (Saw on God's Head the flowers offered on the person

### Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive at the Chief Engineer's Office, C. G. R., Mc Callum Road, Maradana, tenders up to 2.30 p. m. on Friday, February 11, 1949, for laying Sewage connections to Railway Buildings at Dematagoda. For further particulars, please see Government Gazette of Friday, January 21, 1949.

W. A. SHAW,  
Chief Engineer, C. G. R.,  
P. O. Box, No. 370,  
Colombo, 11th January, 1949.  
(G. 111, 21, 25 & 28)

### Ceylon Government Railway TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C. G. R., Mc Callum Road, Maradana, tenders up to 2.30 p. m. on Friday, February 11 1949 for the construction of One Set of Workmen's Dwellings at Galboda. For further particulars, please see Government Gazette of 21st January, 1949.

W. A. SHAW,  
Chief Engineer, C. G. R.,  
P. O. Box, No. 370,  
Colombo, 4-1-49.  
(G. 110, 21, 25 & 28)

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of Krishnar, &c.  
The next verse reiterates the Payan (பாயன்) or result of the contemplation described above, which is identified with the Dahara Upasana described earlier: Thus knowing (contemplating) the nature of the Supreme Lord residing in the cavity (of the heart), partless and inseparable (from all nature), the All-witness and Other than soul and bondage,—one attains the pure Form of the Supreme Lord (sruti 23).—Thus ends the first section of the Upanishad describing the Dahara Upasana in different forms.

(To be Continued).

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