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# THE Hindu Organ.

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## THE CONCEPT OF PERSONALITY

It is Comprehensive & Scientific

**T**HE word 'personality' is used not only by the common man but also by philosophers, psychologists and educationists, to mean many different human qualities or their combinations. The reason for this divergence in the usage of the term is not for to seek. It is due to the lack of a clear and precise understanding of the constitution of the human mind, the complexity of its structure and function and the relation between the mind and the body on the one hand and the individual and his material and social environment on the other. As our knowledge in these respects increases and becomes more and more defined, our concept of 'personality' becomes more and more comprehensive and scientific. Although the goal of perfect knowledge, here as elsewhere, may never be reached by the present methods of approach to the problems involved, patient and arduous researches have already cleared up a good deal of what was once obscure and given us a vast amount of very useful knowledge. No doubt, this knowledge is not indisputable like the knowledge that 'two and two make four' or that hydrogen

and oxygen, combining in a certain proportion, always produce water. Yet, what we do already know throws plenty of light on the subject and paves the way for a large measure of agreement as to the concept of 'personality'. An attempt will be made in the rest of this article to give a very brief summary of some of the more important concepts of the human mind that are relevant to this quest.

Our mental life, with its cognitive (knowing), conative (willing), and affective (feeling) aspects, may be likened to a continuous war in which battles are fought with land, sea and air forces, operating together as one organised whole, but anyone of them dominating at a particular moment. In the sphere of the cognitive powers, we have, as is the case with land forces, a supreme Commander known as General Ability or General Intelligence, holding sway over the entire field. There are under this Commander-in-Chief, a number of generals directing opera-

### The Capacity to Will

Now, let us turn to the domain of our sea forces, that of the will, the conative field. A distinction has to be drawn here between willing or conating and striving. Even animals and plants strive towards goals in order to satisfy fundamental needs along the lines of instinctive direction. Birds strive to build nests and plants strive to reach sunlight, whereas man not only strives to satisfy instinctive needs, such as hunger and sex, by striving towards them, but also wills that he may act in a particular way at a particular time in a particular context. Whether the will that so operates in the process of our choosing and attending is free or not is a matter for philosophical spec-

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## CASTE QUESTION AND CEYLON TAMILS

(By V. VEERASINGHAM B.A.)

**I**T is very pathetic to see the Tamil society of Ceylon disintegrating into so many parties and sections, political and social religious and even professional. Surely it is high time that we bring about harmony if the Tamil race and culture are to be saved for Ceylon.

To solve the problems, some look to the past for authority, some to the present and a good many to their own puny selves. Many of the problems which cannot be solved easily by common sense directed toward harmony made difficult by the leaders. I am urged to write this for I heard just now that one who quoted Agamas etc in support of non-admission of the low caste into Saiva temples has recently written to Mr. K. Kanagaratnam supporting the admission of Nalavay and Pallas. It appears to me that this is a thin end of the wedge aimed at dividing the low castes into two contending sections. When is this division going to stop!

The Caste question is made much of to divide us and weaken us. We give a lot of social privileges to Europeans, Singhalese and Mohamedans which we deny to our own race. No Tamil should deny to another Tamil the social privileges they give to others. That such privileges should be extended to all Tamils irrespective of caste or creed, no self-respecting Tamil can deny. We should not make any Tamils feel that we treat them as worse than foreigners.

### The Real Issue

This leads us to the question of Temple entry. Who wants to enter the temple and why do they want to enter the temple are questions that have to be asked and sincerely answered. Most probably the low caste people have not demanded this privilege in their villages through fear. If they are afraid, they don't deserve to enter the temples and if they enter by force and violence they don't deserve to belong to any religion. There are certainly fearless but non violent ways of getting that privilege. Let the leaders point the way for them and help them to get every privilege they rightly demand? Will the leaders tell them that the Grace of God comes to all equally whether they are outside or inside the temple.

Temple worship is a matter of faith, the sincere belief that the temple is the abode of God. The worship in the temple becomes fruitful in proportion to the harmony which the worshipper is able to induce in himself and with his surroundings. Faith in temple worship and God has deteriorated and is fast declining. There are still a few whose faith called blind by the sophisticated is a source of invaluable solace and comfort to the believers. If it is their sincere be-

lief that admission of low caste into their temples is a sacrilege and a hindrance to their faith their feelings should be respected.

There are those who sincerely believe that Agamas prohibit the admission of the low caste into the precincts of the temple. These temples supposed to be conducted according to the Agamas, have been the cradle of Saivism and the places of manifestation of Lord Shiva to many a devotee Saint. I plead ignorance of the Agamas as regards the depressed classes, but I have the greatest reverence for some of the ceremonies conducted in our temples. They are sublime in their conception and reveal the esoteric essence of Saivism. If they are of the Agamas as they should be, I bow down to the Agamas and do not like any kind of interference with their hoary precepts. No Hindu can fail to respect the feelings of another Hindu concerning his faith in the Agamas and the temples. One may call such crude idiots but he should not interfere with the liberty of their faith and desecrate their temples.

There are, I believe many temples which are neither consecrated nor conducted according to the Agamas. There cannot be any objection to the Agamist if the low caste seek and gain admission to such temples. Unfortunately in Ceylon, we don't have a corporate body of people versed in Vedic and Agamic lore to decide which temple is conducted according to the Agamas and which is not. Before a nucleus of such a body is formed mischief may be done which may result in irreparable loss to the Tamil race, Tamil culture and Saivism. Instead of creating further division and hatred among the Tamils may I suggest the following for the consideration and acceptance by all Saivites.

### Some Suggestions

1. Social privileges granted by the Tamils to people of other races and creeds should be extended to all Tamils irrespective of their caste.
2. Every Tamil should respect the feeling of every other Tamil as regards his sincere belief in his faith and mode of worship.
3. That the Saivites take steps to ascertain which temples follow the Agamas and which do not and not refuse to the low caste admission to the temples which do not follow the Agamas.
4. That the low caste people seek and gain admission to the temples in their areas from the managers and worshippers of such temples basing their conduct on absolute non-violence.
5. That all Hindus encourage

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## IDENTIFYING THE HUMAN WILL WITH THE DIVINE

**W**ILL, used in the ordinary way, is simply a power of the mind to achieve any object of desire. Whatever the mind desires intensely, it achieves. Failure of the will is due to the existence of a division in the psyche, one part of it wanting something, and another part not wanting it. Will is therefore the tool, the instrument of desire. It achieves when the desires, each seeking its own fulfilment.

We are conscious of the existence of another will, distinct from the individual will, a will which mystics speak of as the Divine Will. The identification of the human will with the Divine Will is the end of the mystic life.

### Nature of Human Will

It is worthwhile examining first the nature and possibilities of the human will. A great deal of what usually passes for spiritual discipline or sadhana, or yogic exercises consists in the development of an enormous power of the will. The process of mortification, or deliberate dying to self, or, as the mystics call it, self-naughting involves a control over the body, the

**B. SANJIVA RAO**  
 in the Vision

senses and the the mind. By deliberately rejecting the pleasure of the body, the energy that is wasted in self-indulgence is diverted into higher channels. The celibate who has sublimated sex energy is a man of enormous power. His will and intellectual capacity receive an accession of strength and power which enables the ascetic to achieve super-human things. The dynamic personality of our great yogis is very largely the result of a sublimation of sex energy into intellectual energy or in the case of the ascetic of the emotional type into an extraordinary power of attracting people to himself.

Renunciation of any kind at a lower level is always transformed into a power on higher level. This is the law of compensation. The ascetic or Sanyasin, is a man who by renouncing the grosser and cruder satisfactions, attains greater powers on the super-physical planes. Tapas is ever rewarded by boons. To achieve any result, even the Asuras had recourse to tapas,

to the practice of unheard of austerities, till the required degree of power was attained. It is really the manifestation of the law of conservation of energy into another and higher or subtler form, of the same energy. The practice of concentration or the removal of all the distraction that fritter away mental energy, enables the yogi to attain wonderful powers of mind.

### Mind Control

It may be useful to understand what happens. What we call mind-control is really the conquest of one part of the mind by another. In nearly all individuals there is a struggle which never ceases, between the good and the evil in there nature. What we call 'evil' is a form of selfishness that injures others in fairly obvious ways. What we ordinarily call 'good' is equally a form of selfishness but, is considered permissible, because it is not immediately harmful to others. A businessman who scrupulously keeps himself within the law, makes money and practices charity, is considered a good man. On the international level, goodness is only a correct and constitutional behaviour. One may legitimately work for the interests of one's own country, provided the bounds of constitutional propriety are strictly observed and respected. According to current social and moral codes, self interest, occasionally called enlightened, is not entirely condemned as evil. To distinguish oneself intellectually, or in some laudable form of achievement, is considered as distinctly good, and receives universal approbation. A distinguished man is, by common consent, worthy of our respect and approval. The prayer of the vast majority of the human kind is that we may be not of the common herd, and that we may achieve a destiny which singles us out of the mass of obscure humanity.

### Religious Discipline

The transforming discipline, which directs obvious and crude forms of anti-social behaviour into channels that are socially innocuous, is all the discipline that we are aiming at in our educational and every day religious life. To attain distinction in any sphere of human activity is the proper goal of respectable humanity. To maintain superiority over the rest of the human family, superiority in mental ability, artistic

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## Hindu Organ

TUESDAY, JANUARY 9, 1951

### Treasure These Thoughts

*It is within my power either to serve God, or not to serve Him. Serving Him, I add to my own good and the good of the whole world. Not serving Him, I forfeit my own good and deprive the world of that good, which was in my power to create.*

LEO TOLSTOY

### RELIEF TO PADDY PRODUCERS

AN ACT OF GOD WHETHER by commission or omission resulting in misery beyond the control of man both individually and collectively calls for a gesture of generosity from the Government. The farmer of the North well-known for his capacity for hard work and industry, had been able to eke out his living in the past because the showers had been gentle and timely. There were occasions when a surfeit of rain had caused damage to food crops. And such calamities had been few and far between.

The plight of the peasant cultivator during the last few years has been very dismal and heart-rending. A drought unheard of within living memory has been continuing in such vengeful virulence that the anticlimax may be said to have been reached this year with the entire paddy crop failing beyond repair. Here is a situation that has arisen by itself without the farmer in anyway being liable to be held answerable for it. The clouds moved not; even prayers could not move the elements.

The Government has to consider two aspects of this strange and precarious occurrence. Firstly the provision of adequate irrigation facilities to ensure sufficient water supply throughout the year calls for immediate consideration. Secondly the question of granting relief to the paddy producer for both his sustenance and his preparations for the next crop demands the attention of the Government forthwith. The provision of irrigation facilities was raised in the former Legislative and State Councils time and again but no definite plan has been evolved as yet. This is a matter which requires to be dealt with separately.

In the matter of granting relief to farmers, the Government has to set about the task immediately as the statistics necessary to assess the amount of loss each farmer has incurred will have to be collected before the preparations for the next harvest are launched. The collection of figures if arranged for departmentally and also through the various social service organisations such as the

Rural Development Societies and Community Centres and the Local Government institutions would ensure the forming of a correct estimate of the actual damage. The method of relief also should be fixed by the Government in consultation with a board consisting of members of Parliament and local bodies and representatives of social organisations; and the actual grant of state aid will have to be made by the board.

The farmer has been so severely hit by the unprecedented drought this year that he has been driven to the desperate decision not to touch the plough any more. It is understood that Mr. M. D. Banda, the Minister of Social Services has expressed his intention to visit Mannar and Anuradhapura districts with a view to ascertaining the damage wrought by the long-drawn out drought. We would suggest to the Minister that the Jaffna District consisting of several thousands of acres of paddy farms should be included in his program particularly because the effect of the drought has been more severe in this area than elsewhere. It will not do for a mere survey of the damage to be made and affairs left at that stage ending in correspondence on paper and promises from the political platform. The relief must be quick and substantial. The farmer who has to man the home front whether in times of war or during periods of peace has to be taken care of by the Government and more so at a time when he has been driven to the verge of starvation. It is expected that Minister Banda who has had experience of the plight of peasants while he was a Divisional Revenue Officer and who has abiding interest in ameliorating the social conditions of the people will pay immediate and full attention to this urgent affair and make provision to give a helping hand to the peasant in order that he may be able to survive physically and financially to continue to cultivate grains for him and the nation.

### One Thing & Another

#### Pakistan Pleases

The Pakistan Premier both started the rift in the Commonwealth Family and ended it by accepting a compromise proposal to discuss Kashmir informally. Between Korea and Kashmir there is little to choose. But what seems amusing is that the smaller group conference—the Commonwealth—should have been expected to resolve the Korea and the Kashmir questions where the greater group—the U. N. O. failed.

#### Aggressor—Branding

What time the U. S. is persuading 22 U. N. members to apply sanctions against Red China, Nehru is pleading with the Commonwealth Colleagues for admission of Communist China to the U. N. O. Why does America exhibit such fanatical hatred of Red China? Is it because of the fear that once Mao gets representation in the U. N. for his country, America may be in peril of losing her seat? If the essential approach to a settlement of the Korean conflict is the recognition of Red China, and if U. S. A. fails to appreciate the weight of this suggestion then it is America who should be branded the aggressor.

## Nehru On The Commonwealth

[Here is an extract from the speech made by Mr. Nehru on the occasion of a state banquet in Delhi on December 27th, in honour of Mr. Menzies, Prime Minister of Australia who was on his way to the Commonwealth Conference in London]

"We are members of the Commonwealth—that rather strange and odd collection of nations which seems to prosper most in adversity. It is an odd collection and somehow it has found some kind of invisible link, and by giving complete independence and freedom to every part of it. That is unique, and it does teach us many lessons in the sense that we got on best together when we meet in complete freedom and in comradeship, and we know that there is going to be no pressure or compulsion exercised upon us.

#### A Connecting Link

And so this Commonwealth has grown and changed repeatedly, and while member nations of this Commonwealth sometimes disagree, sometimes have interests conflicting with each other sometimes pull in different directions, nevertheless, the basic fact remains that they meet as friends, try to understand each other try to accommodate each other and try as far as possible, to find a common way of working. It may not always happen but what is really important is the friendly approach in this as in every other problem of life or every problem of International efforts. That friendly approach that attempt, to understand that attempt, insofar as one can, to go in step and at the same time enjoy the complete knowledge that one can take any step—a combination of these two factors had led, I suppose, to the success of this rather remarkable experiment.

## CO-OPERATOR'S STUDY TOUR IN EUROPE

### Mr. A. Arulambalam's Impression of the Movement in the West

IN an interview given to the 'Hindu Organ' Mr. A. Arulambalam, Proctor S. C., Secretary of the North Ceylon Co-operative Federation, who returned to the Island last week after a three month study tour of England and the continent at the request of the British Council on the recommendation of the Co-operative Department of the Island, said he was greatly impressed by the progress of the Co-operative Movement in England and the continental countries.

Spoken of England he was of opinion that it was but natural to expect a steady progress of Co-operative effort in the United Kingdom because of the fact that the movement germinated there almost a century ago. The Co-op. Stores in England distribute all the necessities of life thus making it a full fledged provision distribution centre. Mr. Arulambalam thought that the participation of women in the movement in large numbers contributed much to the general progress. He said that he was able to notice that all Co-operative efforts were being run economically. The free treatment of patients at Co-operative hospitals and the distribution of medicine spoke very highly of the efficiency of Co-op.

## Cultural Campaign In Communist China

Marxism, Leninism, Stalinism and now Mao-ism, all ideologies of the blood-red hue and conception but each a diversion from its forerunner, present the world with a problem that does not allow of a quick solution.

Victorious China, to put it more correctly, Communist China under the leadership of Mao is straining every nerve to capture, the sympathy and admiration of the whole world by evolving a new code of life, though based on Russian friendship and America-phobia, suited to the peculiar conditions in China.

The new drive in the social and cultural field is in the words of Mao, "to get rid of the influences of domestic and foreign reactionaries. Thus the people can reform their bad habits and thoughts derived from the old society, so that they will not take the wrong road pointed out to them by the reactionaries, so that they will continue to advance towards a Socialist and then a Communist society."

The programme of the 'New Life' movement includes the following objectives.

1. "Our legacy of culture and education from the old China cannot satisfy the demands of the people. We must discard the old social and family structure. The fallacy of a so-called "middle-road" must be eradicated"
2. "The American imperialists and their lackeys are the sworn enemies of the Chinese people and are deliberately provoking a new world war. The Soviet Union is the closest friend of the Chinese people and the bulwark of world peace."

## SERVICE & NOT DOMINATION

### Dr. Radhakrishnan On Aims Of Big Nations

ADDRESSING the first convocation of the Gauhati University Dr. Radhakrishnan said: "We must look at the outstanding issues in an objective spirit, taking the interests not of this or that nation but of humanity as a whole. But this process was not possible so long they were overcome by fear."

The United Nations, he pleaded should be taken more seriously and be made more representative of the peoples of the world than it was at present. "The long suffering Chinese people who have been maltreated and misgoverned for centuries have elected to be under a regime which gives them hope for the future and they are not represented in the U. N. The United Nations should be in a position to reassure the countries of the world, specially those in Asia and Africa of freedom and security. Humanity cannot endure half-starving, half-prosperous, half-free and half-slave."

#### Danger of Self-Delusion

Appealing to the leaders of India to work for achieving a classless, co-operative and cohesive society based on democratic principles, Dr. Radhakrishnan said that political independence had given to their struggle a new direction. They had to feed the people, clothe them, shelter them and help them to lead a good life. "We must confess to a sense of quiet before the large scale human suffering inflicted by poverty. It is no more a question of charity but of justice. Either we face the problems of poverty and disease, hunger and ignorance courageously or we will bring the country to chaos. We must put aside our propensity for self-delusion, reorganise our agriculture and make it co-operative and carry out speedily our multipurpose schemes.

"If we delay radical reforms in industry and property rights many of our people, out of a sense of frustration, will be led to believe that Communism alone holds the key to progress. We cannot struggle against the future in the name of a past that is already disintegrating. Only by working for a social democracy can we make out that the achievements of democracy are better than the promises of dictatorship."

#### Force of Personality

Dr. Radhakrishnan said that while universities could help them create new men for the new world extreme specialisation was a grave danger. They must train not only specialists in different fields but men with a human outlook and a special sense.

A university should be the inspiring home of all the sciences as well as preparation ground for civic life and its departments not only co-existent but co-operative. The greatest educative force was the force of personality the power of sympathy and contagion of personal example.

It was essential, he said, that ideas should cross and recross without being held up at the ideological frontiers. Group

## Deadlock in Election of Jaffna Mayor

### 'No Quorum' Surprise

The moves and counter-moves which kept local political circles guessing for the past few weeks culminated in a constitutional deadlock providing for a continuation of the tension *sine die*.

Yesterday at 5 p.m. at the appointed hour, nine members of the Municipal Council, were seen sitting in the Council Chamber, wondering what it all meant, six of their colleagues fighting shy of the meeting.

The Municipal Commissioner, Mr. K. Shanmugam, presiding at the special meeting could not commence the job assigned to him because of subsection 2 of section 22 of the Municipal Councils Ordinance requiring the presence of 66 per centum of the total number of members for such a meeting to be held.

#### Chairman's Ruling

Mr. S. R. Thalayasingham who apparently was guided by rules of practice proposed the name of Mr. C. Ponnampalam for the post of Mayor. Thereupon the Municipal Commissioner read the relevant section of the ordinance requiring the presence of ten members out of a total number of 15 to hold the meeting.

Messrs. Sultan, Kasipillai, Brodie, Hitchcock and James addressing the Commissioner contended that the rule had no application and that convention and practice would support their contention.

However the Municipal Commissioner could not be prevailed upon to ignore the provisions of the Municipal Councils Ordinance and the meeting had to be abandoned for want of a quorum.

Present: Messrs. C. Ponnampalam, J. M. Sebastampillai, M. S. Abdul Cader, S. R. Thalayasingham, M. M. Sultan, E. T. Hitchcock, P. Kasipillai, A. M. Brodie, and D. James.

Absent: Messrs. R. R. Nalliah, S. A. Sabapathy, S. S. Navaratnam, T. S. Thuraiajah, P. M. John and S. Visuvalingam.

loyalties" in an aeroplane age, were treachery of the spirit.

To be insular in this age and to be overconfident that they had nothing to learn from others were crimes which history would not forgive. They needed a process of re-education which made them aware of their membership in a world community. Such an understanding of the contributions of different peoples to human civilisation would stress the sense of human fellowship.



## The Concept Of Personality

(Continued from page 1)

ulation which need not distract us from the present theme. Whether or not our choosing a course of action and persisting in it, or subsequently modifying it, or even rejecting it and replacing it by another, is governed by forces beyond our control, the fact remains that we are doing so all the time, and in this sense we do will. The strength of this capacity to will is indeed an important element of our personality. Beyond the evidence adequate for the recognition of the existence of this conative aspect of our selves as a general capacity, hardly anything is known at present about its structure or constitution. There is, however, the hope that further researches may throw more light on it in the way they have done on the cognitive aspect.

### Emotionality

We now come to the affective side of the human mind. The present position in this respect is far brighter. There is a reasonable amount of evidence for a general capacity for emotionality as well as for two bi-polar capacities, one for introversion, that is a bias towards inhibiting or repressing emotions, and its opposite, extroversion, and the other for cheerfulness and its opposite. There are also a number of still more specialised capacities more or less corresponding to the so-called instincts. Most of the so-called temperamental types like 'serene and excitable', 'persistent and wavering', 'reflective and impulsive', 'sensitive and thick-skinned', 'reserved and communicative', 'aggressive and gentle', are based on a belief in the existence of contrasting innate tendencies very much akin to these two bi-polar factors.

So far, we have tried to give a picture for our innate mental constitution as we know it today. It is, no doubt, an imperfect and partial picture but yet it is nevertheless illuminating and useful. It has certainly helped psychologists to build up a system of valuable knowledge and made the understanding and predicting of human behaviour possible in no mean degree. We have next to consider the other two on less important factor that go to determine our personality the body and the material and social environment. The full significance of the intimate interrelationship of the body and the mind is not often sufficiently recognised by the educated and the uneducated alike. Our sages of old when they believed in and practised yogic methods of perfecting the body in order to attain that blissful state called 'Anandham', certainly realised in measures the interaction of mind and body. Modern psychologists have come by the same realisation although their approach has been of a different kind. How many of us

know of the profound influence exerted on our mental life by the basic organic processes of circulation, respiration and digestion and the consequent anabolic and catabolic changes that incessantly take place in us; by the hormones which are secreted into our blood stream by the glands of internal secretion, such as the thyroid, pituitary, adrenals, pineal, thymus, gonads, sex glands, parathyroids, pancreas, liver and spleen; and by physical defects of vision, audition and locution and lameness and stammering. How many of us realise the influence of our mental state, happy or otherwise, on the metabolic processes of the body; of the will to live on the course of deadly diseases of the body when they attack us and threaten our existence; of auto-suggestion and faith in effecting cures of our bodily ailments; and of the repressed emotional experiences resident in the Unconscious on our physical and mental health? The vast body of scientific knowledge of these matters, unravelled during the past three or four decades by patient and skilful research, has revolutionised medical science and psychotherapy. The generally accepted principle that, in order to practice psychological medicine, one should be a qualified doctor of medicine is the outcome of the realisation of the body-mind relationship. It is strange indeed that the co-verse principle that a doctor of medicine should also know psychological medicine has not yet been explicitly recognised. In order to find an explanation for this we have only to remind ourselves of the potency of tradition and prestige, and the attitude of inertia and suspicion with which we tend to look upon the new and the unknown.

### Environment

Last of all, we come to the consideration of the relation between the indivisible individual, the living body-mind, and his environment. This environment may be grouped into three categories, namely, (i) inanimate material surroundings consisting of natural and man-made physical objects, and nature's giant forces, (ii) plant and animal life, and (iii) society. The influence of the first two categories of environment on the personality of the individual and its development is subtle and hence not obvious. Yet, are we not aware of the Highlander, the industry of the Jafna man, and other similar characteristics of distinctive groups of people engendered by material surroundings? The much talked of national characteristics and racial traits are due, not a little, to the cumulative effect of physical environment. Society as a concept is really an abstraction composed of men, past, present and even future—a continuum that is gradually rolling up from one side, that of the past, towards an ever shifting present from which it steadily unfolds itself in the opposite direction of the future. But society as a reality is a creation of associated living in groups, to which every individual member makes his own characteristic contribution, good or bad, and which in turn influences him in much greater measure. An individual as such is inconceivable except in relation to other individuals, and in this sense the concept of individuality is again a creation of associated living. Kant, when he said that "man cannot get on with his fellows and he cannot do without

## Swami Sivananda On Untouchability

Untouchability is a bane. Untouchability is a curse. How can you call one as an untouchable when everybody is a child of God? One may be a lesser power. One may be a lesser manifestation of the divine essence. An untouchable is potentially divine. He is a saint of the future. Who was Nandanar? Who was Tiruvalluvar? Who was Rai Das? Are they not adored now? He who identifies with the body, who adores Mammon is really an untouchable. He who hoards money, who drinks and gambles, who has a lustful look, is really an untouchable. He who has no knowledge of the Self, who is sunk in worldliness, who is attached to worldly objects, is really an untouchable.

Embrace all. See God in every face and in every form. If you do not remove the curse of untouchability, most of our children will be absorbed by others. The Hindu nation will be weakened. You will not go near an untouchable, you will not touch an untouchable but if an untouchable embraces another religion and becomes a Collector, you will bow to him with presents in hand and address him: 'Most Honoured Sir', when you want to get a favour from him. Is this not a pitiable state?

### Remove The Taint

Untouchability is certainly a serious blot on Hinduism. This is the work of the priest or Purohita on account of arrogant assumption of superiority. It is a heinous crime against humanity. He who is selfish, proud, arrogant, deceitful, he who outrages other women he who robs other's property he who drinks and gambles, he who leads a life of immorality is really an outcast or an untouchable. There is no religious sanction for keeping the Harijans as outcasts. This taint should be removed from Hinduism if it is to be recognized as a glorious religion.

them," must have meant something very much like this. Thus it would seem to be only a partial approach to our quest to ignore the social setting of an individual in trying to comprehend his personality. Unless we, arbitrarily or by convention, restrict the use of the term 'personality' to the innate physical and mental qualities of man, we have to admit that personality develops, matures, changes and decays. In this sense, the concepts of individuality and personality are somewhat different. The former, unlike the latter, stresses the innate individual differences among individuals and the uniqueness of each individual.

If now I may venture a definition of 'personality', I would say that it is the product of the interaction of the innate physical and mental qualities distinctive of a given individual, and his characteristic adjustments to his material and social environment.



## Calamity To Religious Institutions

Sir,—With reference to a letter under the above caption appearing in your issue of the 2nd instant, may I be given the courtesy of a little space in your esteemed journal for the following reply:—

The "Site" board referred to by Mr. Thedchanamoorthy is not required by law and is not meant for inviting objections. It is a pity that he has not understood the law in this respect. The "Board" was put up so as to enable motorists to know that the temple will be available there shortly.

Then again, when the D. R. O. visited the site, the Manager of Pillaiar Kovil had admitted that he had no objections so far as this temple was concerned. Mr. Thedchanamoorthy has withheld this fact from your readers and is trying to use that temple as a tool to achieve his ends.

The fact that occasional fireworks are displayed is a deliberate falsehood. There has never been any display of fireworks, nor is this "Amman" temple a big temple with a trust. It was founded by Mr. Thedchanamoorthy's father about 25 years ago, and is a very small temple. Moreover one sees no Hindu Doctrine where fireworks are required by the Deities.

The objections as a matter of fact, are raised by Mr. Thedchanamoorthy (who was one of the rejected) applicants for the Filling Station and a handful of his friends. This handful certainly does not make up the Hindu Public of Kankasanturai, a major portion of which have also made representations supporting the site. The worshippers do not "overflow" from this temple into the road, whereas the temple projects on the road and worshippers use the road where they certainly have no right. It is also not understood as to why business at the Petrol Station should impede the worshippers (who are few and far between).

I may also add that I am the "Member" referred to in his letter under reply and I have done the lawful thing (and not apparently taken the law into my hands) by erecting the station on a site which has since been inspected by the Collector, Authority and licence granted. It is therefore Mr. Thedchanamoorthy who is apparently attempting to make use of the law to suit his purpose and prevent one from carrying out a function to which one is legally entitled. It is no wonder that Mr. Thedchanamoorthy - having failed in his attempt to obtain this Agency - is perhaps using the Temple as a tool to give vent to his feelings and attempting to create a storm in a tea cup. May the "Wolf not sob because the lamb drenches!"

Yours faithfully,  
S. Kirupamurthy

Kankasanturai,  
7-1-1951.

## A Way To World Peace

In the concluding speech on the final day of the Tiruembavai-Tiruppaal-Tirumalai Aranga Conference, Sri Sachithananda Swamikal, the President, said that the whole world was knit together by devotion and love towards its Creator, and they all revered God, no matter by what name He be called.

The basic unity of faith, he said, must be broadened in order to unite the people of this earth. It was to inspire the ideal of fellowship in a divine mission that they had all gathered and participated in this conference. His Holiness Sri Sankaracharya had inspired them with his presence and had taught them the way of love and devotion to God. The President thanked all those who had participated in the conference and hoped that such conferences would be held in every taluk and village, and the message of the great Alvars and Nayanmars brought home to the people.

### Unity in Diversity

His Holiness Sri Sankaracharya, who then addressed the gathering, said that though the great rivers of this country had their origin in different places, they flowed ultimately into the wide ocean. Even so, men and women worshipping at different shrines, and following different faiths, ultimately aimed at reaching 'the same Osadhi, Godhead'. They must realise that one faith was as good as another, one form of worship as useful as the other. There was unity behind all the diversity they saw. If they did not realise the basic truth but harped on their superficial differences, they would miss the joy of life.

### Power of Prayer

It was the highest truth of Hinduism, His Holiness continued, that God pervades the whole universe and that everything we see is a manifestation of, Vasudeva. But it was not given to the average man or woman to grasp or live up to this highest truth. So temples and idol worship were provided for the common man to associate a particular symbol with Godhead. As the Bhaktha advanced in knowledge he would certainly reach the great truth that the entire universe was but a projection of His personality. To live godly lives and to recapture the great spiritual experience of ancient India, they should come together and sing the inspired songs of God-intoxicated persons like Sri Manikkavasagar and Sri Andal. Man really lived only when his soul was attuned to God and his heart filled with the thought of Him. They should cherish and recall the lives of those path-finders and Tamil Rishis who had reached Godhead. Nayanmars and the great Alvars had emphasised

## Commonwealth Family in Friendly Meeting

Though no listener can hear what is being said in the Commonwealth Conference spontaneity and freedom of it tells the world loudly: "This is a family, friendly meeting."

Mr. Donges first talks to the unseen thousands. "We can save ourselves by our exertions and the world by our example". Mr. Nehru hopes for a reduction in the tension that exists in the world. Mr. Attlee explains how these occasions are arranged. First there is "some conversation on general lines, then we fix an agenda". It is only right that "such a big group as the Commonwealth" should come together "to get some general idea as to the procedure by which we shall contribute to world peace".

### Pakistan Premier Attends

The London "Times" says: "Mr. Liaquat Ali Khan has arrived in London in time to contribute to the main work of the Conference of Commonwealth Prime Ministers. The circle is now complete and another authoritative Asian voice will be heard in the meetings, largely taken up with the tremendous issues of war and peace in Asia. On Friday the Conference began discussing the Chinese Central Government's defiance of the United Nations, and its refusal of a truce that would give a breathing space for negotiations. This discussion will, in all probability, be resumed again, with the Prime Minister of Pakistan in his place."

"What is clear is that no settlement at all can be reached if the advice of independent Asian countries is ignored. It would have been tragic if Pakistan had been absent from the Conference during the search for a common approach between the Western and Asian partners of the Commonwealth."

the essential unity of God-head.

### Attaining Godhead

The glory of Hinduism was unity in diversity. Diversity has its own purpose and meaning in the scheme of life. Differences in certain aspects were very congenial to the growth of man. They must compete with each other in finding points of identity. In the name of unity, and on the plea that religion led to conflicts it was foolish to eschew all religion. If religions conflicts disappeared there where other conflicts round the corner waiting to plague them. The other conflicts were more dangerous. They might have differences but they should sit together in peace and enjoy the great truth of Hinduism and realise how great men had attained Godhead. If they did so, their apparent differences would melt away. Love must pervade everywhere. It was perhaps only Hinduism that made them pray everyday for the welfare of the people of the whole world, no matter what their religion was. Lokasamasthah Sukhino Bhavanthu.

(From the Hindu)



## Identifying The Human Will With The Divine

(Continued from page 1)

capacity, moral goodness, or culture, is the end towards which nearly all of us are striving to move. All greatness is the achievement and maintenance of this distinction between us and others.

Good, then, is not the antithesis of evil, but is a manifestation of the same on a subtler level. To quarrel with another and assert by force of physical strength one's superiority over another is considered vulgar. To assert one's intellectual superiority and win prizes at school, by an examination test, is considered very laudable and creditable. To distinguish oneself by the exhibition of superior moral power loses, in our eyes, even the subtle character of personal ambition. To hold a record for public service and be suitably recognised is certainly not regarded as blameworthy. That a noble ambition is merely the sublimation of a crude ambition is generally not understood. It is still ambition, notwithstanding the sublimating objectives that qualify it.

### Ego-Centric Impulses

Thus, good and evil are both manifestations of ego-centric impulses, though at different levels. This will not be easily accepted. From the social point of view, there is an immense difference between the good man and the bad man. From the metaphysical point of view, from the transcendent, supermental, or super-egoistic plane they belong to the same level of un-reality.

If this is accepted evil and good become the darker and lighter shadows of the self. Until the self is dissolved, good or evil cannot cease to exist.

### Telegraphing X-Ray Photos

X-ray photos can now be telegraphed overseas from Britain by means of a photo-telegraphy service. This can be of the utmost importance when a doctor wishes to have an urgent consultation with a colleague in another country. The charge depends on the size of the photo to be transmitted and also upon the country of destination. A reply can be paid for in advance and express delivery can be arranged.—L. P. S.

### Novel Exhibition For The Blind

Designed to help blind and partially-blind people to understand some of the developments in modern industrial chemistry, a novel exhibition was recently staged at the Science Museum in London. The 100 exhibits were so arranged that each could be touched by the sightless visitors. Each item was also described in Braille on aluminium panels. In the chemicals section, samples of natural and synthetic fibres could be compared by "feel".—L. P. S.

## Caste Question And Ceylon Tamils

(Continued from page 1)

the building of new places of worship and encourage communal worship without any caste discrimination.

6. That all Hindus realise that temples are religious institutions founded on faith and that it is futile for the faithless to enter the temples for worship.

7. That the Grace of God makes no distinction of caste and is obtainable by all in proportion to their faith and not in proportion to the nearness of their physical presence to the holy of holies.

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 440

In the matter of the intestate estate of the late Kandappan Pandaram of Thumpalai Deceased

Kandappan Vinnachythamby of Thumpalai Vs. Petitioner

1. Velupillai Seenivasagam  
2. and wife Nagammah both of do Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Point Pedro on the 11th day of December 1950 in the presence of Mr. K. Vallipuram Proctor of the part of the petitioner and the petition and affidavit of the petitioner dated the 11th day of December 1950 having been read:

It is ordered that the Petitioner as brother of the deceased Kandappan Pandaram be declared entitled to have letters of administration to the estate of the above-named deceased and the letters of administration be issued to him accordingly unless the Respondents shall appear on or before the 18th day of January 1951 and shew sufficient cause to the satisfaction of this court to the contrary.

This 11th day of December 1950.

Sgd. P. Sri Skanda Rajah  
District Judge.  
21-13-50.

Drawn By.  
Sgd. K. Vallipuram.  
Proctor for Petitioner.  
O 96, 5 & 9

## NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

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Point Pedro.  
3rd Jan'y 1951.  
(M 187 5 & 9)

### ORDER NISI

IN THE DISTRICT COURT OF CHAYAKACHECHI

Testamentary Jurisdiction No. 19

In the matter of the intestate estate of the late Theivanaipillai daughter of Vinasithamby Sandrasegaram of Vidattalpalai Deceased.

Thangamma widow of Vinasithamby Sandrasegaram of Vidattalpalai Vs. Petitioner.

1. Sabapathy Vairamuttu of Madduvil South

2. Sabapathy Mahalingam of Kaitthady

3. Sabapathy Ponnambalam of Madduvil North.

4. Irugupillai Ramalingam and wife

5. Pakkiam of do

6. Amminipillai widow of Sathasivampillai of do Respondents.

This matter of the petition of the petitioner praying that she be

declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to her accordingly, coming on for disposal before P. Sri Skanda Rajah Esq District Judge, Chayakachechi on the 12th day of December 1950 in the presence of Mr. C. R. Thambiah proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner be and she is hereby declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 16th day of January 1951 at 10 a. m.

This 12th day of December 1950

Sgd. P. Sri Skanda Rajah,

Drawn by District Judge.

C. R. Thambiah,  
Proctor for Petitioner.

O. 97. 5 & 9

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