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## SELF-EFFORT IN SPIRITUAL LIFE

They Realize God Who Strive Wisely

ONE day when the Sultan was in his palace at Damascus, the beautiful young man who was his favourite rushed into his presence and in great agitation proclaimed that he must go to Baghdad at once. He begged to be allowed to take His Majesty's swiftest horse. The Sultan asked "Why are you in such a haste?" and the youth replied: "As I passed through the garden of the palace I saw Death, who stretched out his hands and frightened me. I must lose no time in escaping him". The favourite was allowed to take the horse he wanted, and after he had gone the Sultan went into the garden. Death was still there. "Why do you threaten my favourite?" demanded the ruler. "I did not threaten him," Death replied. "I threw up my arms in surprise at seeing him here, for I have to meet him tonight in Baghdad." Is that the work of Destiny, or Fate?

Many a time as we run into reverses and struggles in the course of our spiritual pilgrimage the question arises: Are we playthings in the hands of the forces of nature? Or slaves of gods who preside over the affairs of the world? Or are we helpless creatures lying at the mercy of some whimsical god who is believed to guide our destinies? Let me give you a selection I have made from Hindu scriptures, which stress the importance of self effort in our spiritual life:

This Self cannot be attained by the weak, by the inattentive, nor by one who practices spiritual disciplines improperly. The wise who strive through proper means realize the infinite Spirit.

Mandaka Upanishad, III, 2, 4.

Know the Self to be the Master, sitting in the chariot of the body. Consider the intellect as the driver and the mind the reins. The senses are the horses and the sense objects are the roads. The wise call the Self the enjoyer when he is identified with the body, the senses and the mind.

Katha Upanishad; 111, 3, 4

The man who is always of un-restrained mind and is devoid of right understanding, has his senses uncontrollable like the unruly horses of a charioteer. But he who is always restrained in mind and has right understanding has his sense controlled like the good horse of a charioteer. He who has right understanding as his charioteer, and the mind as the well controlled reins, reaches the highest goal, the realization of the all pervading spirit, his true Self of all.

Katha Upanishad, 111, 5, 6, 9.

The stream of tendencies flowing through good and evil channels is to be directed by self-effort, along the good path. When it has entered the evil path

it is to be turned towards the good path.

Muktikopnishad, 11 V, 6.

Men obtain desired objects by personal effort. Those wanting in self-effort speak only on destiny. Neither the lazy nor those who depend solely on destiny reach their goal. Therefore a person should, by all means, persist in self-effort.

Matysapuranam

A man should lift himself by his higher self. Let him not weaken this self. The Higher Self is the friend, and the lower self the enemy of oneself. The Self is the friend of him who has conquered the lower self by means of the Higher Self. But to him whose lower self has not been conquered it behaves like a foe.

Bhagavadgita, VI, 5-6

We are entitled to work, but never to the fruits of work. Do

By

SWAMI YATISWARANANDA

not work for the sake of the fruit nor allow yourself to be inclined toward inaction.

Bhagavadgita, 11 47.

Surrendering all action to the Supreme Spirit, fixing the mind on the indwelling Self, and abandoning all longings and selfishness, fight, the battle of life without fear or excitement

Bhagavadgita, 111, 30.

Whatever you do, whatever you eat, whatever you give away, and whatever you offer in sacrifice, whatever you give away, and whatever you practice in the form of disciplines, do it as an offering to the Supreme Spirit. Thus shall you be free from the bondage of actions which bear good or evil results; with your mind firmly set on non attachment, you will be freed from all bonds and realize the supreme Spirit, your true Self, the abode of Supreme peace and bliss."

Bhagavadgita, IX, 27, 28

While many thinkers believed in the absolute power of the forces of nature which were thought to control the destiny of man entirely, the sophists held that 'Man is the measure of all things', that he is not wholly a slave of the Fates but could shape his own destiny among his fellows.

Bhagavadgita, IX, 27, 28

Basis for Good Life

Plato insisted upon freedom as a necessary basis for the good life. He would have men free to follow their passions, free also to control them and build a higher life by overcoming evil. Aristotle also believed in the freedom of man and held that morality

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## COSMIC CONSCIOUSNESS

Blessing the Soul with Supreme Peace

BY G. BALASUBRAMANIAM (BALAJI)

"Happy Kshatriyas, O Son of Pritha, find such a battle as this, come of itself, an open door to Heaven" —GITA

THE object of life is to know and unfold the supreme secrets of Brahma-Jnana, the mystery of birth and death, bondage and liberation, Tyaga and Sannyasa, and the significance of 'Tat-twam-asi'. These are revealed only to those who are devoted to Atma-Vichara which means not only introspection, right thinking, mental discipline or practice of the Sadhana-Chatustaya consisting of Sravana, Manana and Nididhyasana on the true nature of the Self. It also includes Bhakti or devotion to God—nay, weeping and crying to Him like a child for His Grace and light of knowledge. It alone dispels the darkness of ignorance that obstructs the vision of the one Self or God in all and all in God. The goal of life is complete (and not partial) realisation of truth or significance of "Tat-twam-asi".

### Divine Enlightenment

The word "Shamkara" means the doer of good. He is the bestower of all divine peace and joy, and liberator from the illusion or sense of separation of the soul from God. But the Vedantic truth or the Sanatana Dharma, as expounded by him, has to be understood by pure faith and devotion, by right thinking and meditation, patience, courage and endurance. If however there are some who oppose him, even then the result for them also will be like that of Arjuna's fight with Lord Shiva who appeared to him in the guise of a mountaineer (Kirata) and having found the true character of his adversary, he worshipped Him and obtained His Grace, i.e. the Pasupata Astra, a celestial missile, which blessed him with success in the great Mahabharata War. Therefore, saints give the first and foremost importance to the touch or grace of God, whether for the simple Bhakta or for the Purusottama Yogi, because all Karma becomes a Lila only after divine enlightenment. In fact, all sacrifice or self-effort in thought, word or deed is to seek the Grace of God's Peace, Love and Bliss, because God is the one Reality in all. All glory and victory to the Brahma-Rishis, the Brahma-Jnanis, Bhaktas, Yogins, Tyagins and lovers

of and workers for Universal Peace and Harmony.

### Knowledge & Action

The very fact that the Bhagavad-Gita starts with a two-fold path, "that of Sankhyas by devotion to knowledge, and that of Yogins by devotion to action", clearly shows that "like Arjuna every spiritual aspirant has to free himself from the harassing doubt, in order to have an unshakable faith or firm conviction by experience as to whether it is the spirit of renunciation and Jnana, or it is Karma that leads to Moksha or God's peace and bliss, and perfect freedom of thought and expression. Since both Jnana and Karma cannot go together simultaneously we have to know the truth of the one before taking up the other. In short, at some stage or the other in man's life, a fight or clash, a war of nerves, is inevitable against the forces and the senses within and without which seek to establish that the vanities of the world, its pelf and powers and possessions or boardings, all this earthly pomp and show are alone real and God is a myth or a dream. It is a fight for the truth of the one eternal, immutable and universal God-head against the multifarious egos with their own limited or finite powers which caused all dissensions, distinctions and differences in and through names and forms, caste, creed and colour, countries or provinces. According to Gita, these powers include not only the nature of Duryothana but even mighty warriors such as Bhishma, Drona and Karna.

### Beyond Duality

There cannot be more than one God, because while one is for peace the other may will to war; while one loves, the other may hate; while one blesses the other may curse and while one liberates the other may bind. So even if there are smaller gods or self-expanded egos or unique personalities or individualities with ambition or passion for powers, agency and multiplicity, they too ultimately have to recognise and seek for rest and peace by melting their egos in the

(Continued on page 4)

## MIXED EDUCATION AT A VILLAGE SCHOOL

Economising Education

BY V. ELIYATHAMBY B. A. (LOND.)

For the first time in the history of Ceylon, the government has taken up the problem of education seriously, and is endeavouring to find out the best solution, instead of allowing the educational affairs to take shape by force of circumstances. One of the innovations in the new Educational Scheme is the comprehensive School. To organise this type of school efficiently, there must be at least a thousand pupils at each comprehensive school. In the rural areas, getting 1000 pupils at a single-sexed school is a very difficult problem. In such areas, organising mixed schools not only solves the problem of number but provides valuable training in Emotional and Social Education.

### American Experiment

At the present day, America and Russia have utilised mixed education to the highest degree. Russia, assimilating the Ideals propounded by the most profound thinkers since Plato, is attempting to carry out her socio-economic revolution to perfection. In this endeavour, she has economised the problem of education by providing mixed schools for boys and girls. Today America has advanced more than any other country in the world in Educational Research and she has produced the greatest genius in Educational Research—John Dewey. America has drawn to her educational centres the greatest schools and thinkers on every branch of learning, by offering high scales of salary. The result of all these educational activities has convinced America that mixed education is the best form of education and most economical.

Economic reasons compelled some of the Hindu Senior Secondary schools in Jaffna, to be run as co-educational centres. This article deals with a school that has provided mixed education for the past 40 years. There are 675 pupils of both sexes in this school. Of these, 397 are boys and 278 are girls. Pupils from 8 years of age to 22 years of age are provided with mixed education from standard four to the H. S. C. class.

### Northern Village Example

The curriculum is planned to provide intellectual and physical education only. But the emotional and social education in this school is only a by-product, which is not fully grasped by most of the teachers of this institute. The subjects taught here cater for the abilities and aptitudes of boys only. For the past 40 years neither the Principals of the Schools, nor the Inspectors of Schools have discovered the defects of this curriculum which is lopsided and unsympathetic; for the well being of the 278 girls

has never been taken into consideration in the planning of the curriculum. The pupils are driven under high pressure to pass the S. S. C. Examinations, and nobody here has felt or thought that there is a higher philosophy of education. Most of the teachers have never felt that there exist differences in temperament, special aptitudes and interests between the two sexes. There are glaring defects in the conscious efforts of this school and its organisation. But this article deals with the unconscious efforts—the by-products of this intellectual and physical education. This is a review of the social and emotional education of this mixed school.

### Sense of Humour

Both sexes from the time they enter school, at standard four mix freely till they pass the Second Form. (That is till they are about 13 years of age). Then there is a cleft between the two sexes—and each sex groups together and segregates from the other. Some Psychologists seem to think that during the period of puberty and early adolescence, each sex hates the other. But there is no consensus of opinion from school psychiatrists. Boys from good homes do show a decency—but savages from low environment at times pass coarse remarks at the girls. The younger girls and girls of poor breeding do retort in a sharp tone and in a sharp language. But the grown up girls and girls of better breeding are indifferent to these and remain unruined. By the time they come to the S. S. C. and H. S. C. Forms, the

(Continued on page 3)

## Mass Meeting of Farmers at Karainagar

A mass meeting of the Farmers of Karainagar was held on the 18th inst. commencing at 6.30 p. m. at the Saiva Maha Sabhai Hall.

Messrs V. Kumaraswamy M. P. Chavakachcheri, A. L. Thambayyah M. P. Kayts, D. K. O., Islands and several farmers of the locality spoke on the sad plight of the farmers of the North as a result of the failure of crops owing to a drought.

The following resolution was unanimously passed. The mass meeting of the farming of Karainagar resolves unanimously that the Government should be requested to look into the grievances of farmers due to the failure of crop with a view to the grant of immediate relief to those affected by the drought.





**Hindu Organ**

FRIDAY, FEBRUARY 23, 1951

**Treasure These Thoughts**

*God, will not ask thy race,  
Nor will he ask thy birth;  
Alone he will demand of thee;  
What hast thou done on earth?"*

—“PEACE” MONTHLY

**INVESTIGATION OF OFFENCES**

THE COMMISSION APPOINTED for the purpose of amending the law relating to Criminal Procedures has issued a questionnaire consisting of several questions concerning the matter on which the Commission has to report. Among the questions addressed by the Commission to persons who submit memorandums or give evidence may be mentioned those relating to the investigation of offences. Under the present Code every information relating to the commission of a cognizable offence is given orally to an officer in charge of a Police Station or an inquirer appointed for the purpose who reduces to writing the information so received. The practice is for the informant, where he is not an English speaking witness, to state what he knows in his mother tongue to the officer concerned who records in English what the informant or witness states; a copy of the said statement is entered in the Information Book. The accused or his lawyers are not entitled to call for any statement made by any informant or any witness; nor is the accused nor his lawyers are entitled to see any statement, which can not be used for corroborating the evidence of the witness making it but can be used for contradicting him.

The law as it stands appears to be defective. The Police Officer investigating a crime happens to be often a Sergeant or Constable who does not have an adequate knowledge of the English language in which the statement is recorded; the officer's rendering into English is sometimes faulty and Counsel for the defence sometimes make use of the statement for the purpose of pointing out to Court that the witness concerned made a statement which is different from the witness's evidence in Court. Although the accused or his Counsel are not entitled to call for the Information Book or see the statement made by any witness to an Investigating Officer yet there is hardly a case which comes up for trial in the Higher Court where Counsel for the accused does not possess the statement of each and every witness recorded in the Information Book. This is a sad reflection on the Police. We strongly feel that the accused and his lawyers should be

given the facilities of calling for the Information Book and examining the statements made by witnesses. The necessary amendment of the law should be made but it is essential that the statements of witnesses should not be mutilated in the course of being recorded. Police officers belonging to the department investigating into crimes should possess a sufficient knowledge of the language in which a witness makes his statement. The witness should as far as possible write his statement in his own handwriting or the investigating officer should record the statement in the language of the witness. It will be desirable, therefore, that all police officers including constables in the C. I. D. should have a sufficient knowledge of the national languages and English. It is needless to state how dangerous it will be to rely on the Information Book which at present contains sometimes a wrong translation of witnesses' statements.

It is necessary that the law should be so amended as to make it possible for the accused or his lawyers to call for and examine if so advised the Information Book which should contain the statements made by different witnesses recorded correctly. The recruitment of Police Officers in the C. I. D. has to be made carefully. Sufficient knowledge of Sinhalese, Tamil and English and above all honesty and integrity should be insisted upon.

**Nehru's Views On World Affairs**

**British Press Comment**

The speech of Premier Nehru at the opening of the Indian Parliament on February 12 is commented upon by the London *Spectator* (Feb. 16), which makes special mention of his references to the U. S. A.

The *Spectator* says: "There is no doubt about the stature of Mr. Nehru as a world figure. Partly circumstances and partly his own political sagacity and ability have made him that. For that reason his speech at the opening of the Indian Parliament on Monday (Feb. 12) deserves close attention."

"He was fully entitled to claim that if India's advice had been taken and the idea of declaring China an aggressor in Korea abandoned, the situation today might be a good deal better than it is; he may or may not be right in thinking that the hope of an agreement now is 'very dim'. Over Korea India was of course, sharply opposed to the U. S. A. Anything like a permanent alienation arising from that would be regrettable in the extreme, but fortunately the danger is small."

"Mr. Nehru's references to the U. S. A. were studiously cordial and in laying before Congress on Monday the generous proposal to supply India with 2,000,000 tons of urgently needed grain President Truman explicitly refused to allow political differences to override humanitarian considerations".

**STALIN'S STATEMENT EXAMINED**

**Fear of Soviet Aims Being Threatened**

LEADER-writers of Britain analyse M. Stalin's views as expressed in an interview with a *Pravda* correspondent.

The *London Times* says: "Stalin's reply to Mr. Attlee's charges against Russian policy has brought up the old crop of speculation.

"What does it mean? Half a hundred countries ask. Every phrase is turned over, as the Romans used to scrutinise the entrails of fowls for good news or bad about the future. Every word is weighed as each ill-constructed sentence uttered by Hitler was weighed in the days before the war. All this is very foolish and unnecessary. There never was a time when the Western countries, and above all Britain, needed so much to have the courage of their own convictions. There never was a time when they needed so much to have confidence in their own policies, founded on facts as they know them to be.

**Speeding Up History**

Neither the Soviet Notes nor interviews with Stalin change the facts. These are that the Russians have overwhelmingly superior forces already in the field in Europe; and that these forces are the sanction (and if need be the instrument) of a set policy that seeks by threat, guile or Communist penetration to make the Russian sphere impregnable, to advance its boundaries, and by giving comfort and aid to Communists everywhere within reach, to speed up history, which the Russians see as an inevitable onward march in time of Communist revolution.

"Western policy in the face of these facts is quite simply to remove the sanction from Soviet policy by redressing the balance of force in Europe; and to remove the menace of Communist advance by putting in good order the economic life and livelihood of the free peoples. It is the policy, approved though not yet applied, for Asia as well. It is a policy first and last of peace. Its single aim, with the strength of arms behind it, is to secure peaceful settlements. It is a policy in which the Western Governments and peoples, anxious above all for peace, can fairly have confidence and courage.

"Stalin attacks the policy, not because it threatens war, but because it threatens Russian aims."

The newspaper goes on to describe the methods of Stalin's propaganda, and emphasises that he knows his own people better than those of the outside world who, while longing for peace, do not want a Soviet peace.

**Who is the Wrecker of Peace?**

The *Times* continues: "It is always unwise and weak to

adopt outright an opponent's rules of the game. It is possibly necessary to say again and again, with chapter and verse, as the British Note to Russia said on Saturday (Feb. 17) and as Mr. Attlee said in Parliament earlier in the week, that Russia has consistently been the wrecker of peaceful co-operation since the war in Europe, in Germany, in the work of European recovery, and in the United Nations. It is certainly necessary to point to the great Russian armies and armaments which, whatever the amount of demobilisation after the war, dominate a large part of Europe and threaten to dominate more.

"But these are the facts upon which policy is, or should be founded, not the policy itself. The policy is to make a peace by firm diplomacy backed by strength enough to command the respectful attention of men who have their own inflexible designs but few illusions about the realities of power."

**Traffickers in Pacifism**

The newspaper then turns to the subject of pacifism, differentiating between the honest pacifist and the trafficker in pacifism who "is to be despised and denounced". The answer to both types, says *The Times*, is to make the policy plain.

"To arm prodigiously now, without all the time seeking peace by diplomacy wherever there is the faintest gleam of hope would, indeed, be tragically folly. But that is not British policy. It is not Western policy. It is not American policy."

"Stalin's foray against Mr. Attlee has altered nothing; nor has the British reply. Russian designs and armed superiority in Europe remain. The need for force to be balanced by force before peace can be sure remains as well. The Western Powers, with the decision made, and in train to build up their defences, will not abate their resolve; but they are always ready, as their strength grows—and should say much more plainly than they are ready—to talk with the Russians in quest, however forlorn, of peace."

**The Russian Method**

The *Manchester Guardian* suggests that one explanation of Stalin's attack on Britain, the British Prime Minister and the Labour Party may be that "the Politburo, acting on the strange information it receives from its cloistered embassy officials and its sycophantic Communist agents here, imagines that this is a good moment at which to appeal to the British people over the heads of its Government.

"Russian papers and broadcasts over the last few weeks

In the Senate

**Dr. Naganathan Wants Press Trust**

The meeting of the Senate held on Tuesday afforded interesting developments during the debate on Senator (Dr) E. M. V. Naganathan's motion "in keeping with its claims to independence the Government of Ceylon should take immediate steps to help the early establishment of an independent foreign news service in Ceylon based on the highest principles of factual reporting of news".

**'Waste of Energy'**

Curiously enough Senator D. W. J. Perera who seconded the motion took the mover to task for bringing forward a motion which was not at all clear and suggested to the mover that he would do well if he devoted his attention to the question of making the Island a Socialist State when news could not be doctored.

Dr. L. A. Rajapakse, the Leader of the House exclaimed whether the House should waste its time discussing motions of that nature.

The motion on being put to the vote could find only the mover voting 'aye'.

**Political 'Danger Spots' In India**

Mr. C. Rajagopalachari, Home Minister in the Indian Government said in the Indian Parliament on February 21 that part of Kamrup district Assam and twelve villages in Imphal in Manipur have been declared to be in a 'disturbed or dangerous state' owing to the inhabitants indulging in illegal acts such as forcible seizure of paddy, arson and assault on members of the Public Service 'under the leadership of Communists'. 60 Communists are under arrest.

have been presenting an extraordinary picture of Britain torn by strikes, mass protests against rearmament, and resentment against the U. S. A. The Labour Party is presented as on the verge of dissolution."

The newspaper observes: "It may be, of course, that the Russians actually intend their abuse to be encouragement of negotiations. Stalin's omission of negotiations may mean that he wants to negotiate about Germany. Strange things have happened. But it hardly makes things easier, and if the ordinary people of the West take the Stalin manifesto at its aggressive face value, they can scarcely be blamed.

"In this country this violent abuse of the Prime Minister, though it may win the applause of the Dean of Canterbury, angers people with less sophisticated consciences. It is the best way of binding the country together and giving strength and purpose to the rearmament drive."

**Self-Effort in Spiritual Life**

Continued from page 1

was a matter of free choice. 'Virtue as well as evil lies in our power'. Stoics, on the other hand, held that everything in the universe has its beginning and source in the will of God. Yet they gave man a degree of freedom to obey or disobey the moral law. Man may give himself up to his passions and become their slave, or he may conquer them and become free. The idea of the soul's freedom was also entertained by some of the early Christian thinkers. Others, such as St. Augustine, held that mankind was free with Adam but lost that freedom through Adam's sin. This is the doctrine of 'original sin' by which Adam's sin was believed to have been transmitted to all his descendants. So man is a sinner by birth and can get his salvation (liberation) only through Divine Grace. Those who will not accept the offer of grace through Jesus Christ are destined to suffer eternal punishment.

**Sin and Salvation**

When I first went to Europe studied the religious situation I was very much struck by the discovery that the over-emphasis on the idea of sin, vicarious atonement and salvation through a particular prophet, had, to a great extent, taken away man's spiritual initiative. Men get into the way of thinking that because they are sinners, they are helpless.

Final illumination comes through the grace of God. Think of light. Light is there and to the extent that we become pure to that extent light shines in us. There is too much talk of sin and fire, in some forms of institutional Christianity, and too little dwelling on the Light. I do not blame young people for turning away from this type of religion. Most contemporary people do not take seriously the ideas of heaven and hell. If the theory of predestination is true, there is little meaning in moral and spiritual initiative and effort.

All popular conceptions of religion have some idea of an omnipotent Fate. But the central theme of absolute fatalism is that it assigns no place at all to individual initiative.

Very much akin to fatalism is this doctrine of predestination, which to some means, 'God's unchangeable decision from eternity of all that is to be'. In this scheme human life is reduced almost to a puppet show. However as distinct from this school of thought there are others which grant an amount of free will to man and finds this freedom compatible with divine omniscience and goodness.

(Extract from the *Vedanta Kesari*)

**Fisherman Dies of Gun-shot Injury**

Nine fishermen who were sleeping on the sea beach in Kannathivu, a small island about 9 1/2 miles from Jaffna, were awakened by the report of a gun in the early hours of yesterday morning only to find one of them succumbing to a gun shot injury.

The deceased is one Yakkarasu Ratnam of Kokkuvil. The police are making inquiries.



# MIXED EDUCATION AT A VILLAGE SCHOOL

(Continued from page 1)

girls have developed a high sense of humour and the boys have learnt to respect the girls.

Even Gandhiji was in favour of co education, but he wanted exceptionally gifted teachers to handle co-educational centres. Many teachers do not think in terms of all round education of the pupils, but want to be "notoriously successful" in their subjects at the S. S. C. and H. S. C. Examinations by cramming and "hushing" the questioning mind to sleep. These do not for a moment think that the school must provide a training based on the natural training that a good home must provide and the mixed school must be an extension of a normal home. The theory that "school being the pivot of social life, it is bound to thwart and falsify the social values, if boys and girls are kept apart" is anathema to these.

Of the 397 boys of this school, 5 are the "only children of their parents; and 67 have no sisters. Of the 278 girls 4 are the only children of their parents; and 33 have no brothers. These 109 children had they gone to a single sexed school, would have missed that valuable training which is provided in a normal home—the natural mixing up of boys and girls. They would never have the training in the right attitude to the opposite sex, at the most formative years, because these would never have mixed with the companions of the opposite sex. If education is "that reconstruction or re-organisation of experience, which adds to the meaning of experience and which increases ability to direct the course of subsequent experience", then this school has certainly provided emotional and social education, in real life situations

under the guidance of teachers.

## Training in Self-Restraint

As a result of this conscious training, both the boys and girls in the H. S. C. and a section of them in the S. S. C. maintain a perfect harmony in the presence of the opposite sex. They behave better in each other's company and are more considerate and respectful of each other's feelings. Boys have learnt greater self-restraint; better etiquette and certain amount of meanness of temper. Girls have lost the greater part of their pettiness and sentimentality. They have acquired a more virile attitude towards life. Both sexes have learnt to value and appreciate the opposite sex. They have acquired a social and emotional training which could only be provided by a decent, well regulated home. As this training has become a sort of "Formal Training" with the pupils, that all the past pupils of this school, except a handful, are leading a successful family life. Divorce, separation, and major cleavage in their family life is practically unknown.

Some mal-adjusted persons may decry that co-education will lead to sexual misconduct. But the objective findings of this school of 675 children do not prove that it is so. For the past 6 years, there had been less than a dozen such cases. But worse things have happened in single sexed schools, and in some homes. Sociologists and anthropologists like Margaret Mead who have studied the cultures of various countries, do advocate the free mixing of both sexes for the full growth of personality. A mixed school does help the pupils to sublimate their sex instinct. It makes the pupils less ticklish to sex problems and to regulate their sex-life.

# British Cars Win Awards at Monte Carlo Rally

British cars won 13 of 18 prizes for the best looking, best-equipped and most comfortable cars at the recent Monte Carlo Rally Concours de Confort.

The Grand Prix, Honneur was won for the second year running by a Briton with a Bentley. The car's fixtures for the arduous 2,000-mile winter test included wipers to keep the headlamps free from snow; a fog lamp with an extending arm; a device for washing the windscreen when the car is in motion; and a barometer fitted to the steering column.

The first prize for the big car class was won by a 2½ litre Daimler saloon. A prize-winning Hillman Minx even had a wash-basin fitted into the side panel of a door and which was supplied with constant hot water from a tank heated by the exhaust.

Other makes of British cars which won awards were the Humber Hawk, the Sunbeam Talbot, the Jaguar and the Jowett Jupiter and Javelin.

## TENDER NOTICE

Tenders will be received by the Govt. Agent N. P., Jaffna up to 12 noon on Friday, 16th March, 1951 for the supply of Naar Baskets, Ola Mats, Palmyrah Oles Palmyrah Posts, Palmyrah Stalks Alampals and Cadjans to the Jaffna Saltens. The materials should be supplied whenever required during the period 15th April to 30th November, 1951.

For further particulars application should be made to the Govt. Agent, N. P., Jaffna.

Sgd. M. Ramalingam for Govt Agent, N. P. The Kachcheri, Jaffna, February 23, 1950.

# The Fourth Tamil Festival, Jaffna Appeal For Contributions

[The Tamil Festival Committee with Mr. S. Natesan as President, Messrs. K. Kanagaratnam and S. Thondaman as Vice-Presidents, Messrs. K. Nacaratnam and Mudr. S. Sinnathamby as Secretaries, and Dr. C. Gurusamy and Mr. S. Ambikisipakan as Treasurers have issued the following appeal for funds for the Tamil Festival to be held in Jaffna]

As a result of the zeal for the revival of Tamil Language and Literature that had been evident ever since the beginning of this century, there had come into existence, for the promotion of Tamil culture and learning many an association, which have to their credit a record of long and useful activity. Of these, the Madura Tamil Sangam, The Karantbai Tamil Sangam and the Jaffna Oriental Studies Society are worthy of note. About five years ago there was ushered into existence in Madras, the Tamil Academy with the avowed object of enriching the Tamil Language as a medium for dissemination of modern

the Pandyan of old, the famed patrons of Tamil learning. Thiruvavur, the ancient capital of the Cholas was the scene of the Second Tamil Festival. Last year it was held at Coimbatore, belonging to that part of South India, which once formed the Chera Kingdom. It was there that in response to a request made by Mr. K. Kanagaratnam who attended the Festival that the Executive Committee of Tamil Academy decided to hold the next Tamil Festival at Jaffna, the home of Tamil learning and culture in Ceylon. Messrs. R. Krishnamoorthy and Periasamy, Thooran, the Secretaries of the Academy had been to Ceylon a few months ago, when they took the opportunity of meeting and discussing details with a number of persons who were interested in holding the Tamil Festival in Jaffna, and at a meeting held in Jaffna, an executive committee was appointed to make arrangements for holding the Tamil Festival in Jaffna in April 1951.

The Festival will take the form of conferences, which will meet in three separate sections viz: Literature, History and Science; and besides these there will be a

In the Supreme Court

# 2 Years & Months R. I. In Mallakam Murder Case

Ramalingam Sivasambu of Mallakam a young carpenter of 21 years was sentenced by Mr. Justice E. F. N. Gratian to 2 years 8 months rigorous imprisonment, the Crown accepting a plea of guilty to the lesser offence of culpable homicide not amounting to murder in the case in which the accused was charged with the murder of Kandan Manikkam, a car driver of Mallakam, on the last Deepavali day.

Mr. R. L. Pereira K. C. with Mr. Alagu Subramaniam, instructed by Mr. G. V. Balasingam defended the accused.

# Erlalai Murder Trial Collapses

Swaminathar Nagalingam, Kadirgamar Sinniah and Nagalingam Kuddithambyall of Kadduvan who stood charged with the murder of Sellappah Saravanamuttu of Kadduvan by stabbing him with a knife were acquitted and discharged by Mr. Justice E. F. N. Gratian at the Northern Assizes in the course of the trial, when the Jury intimated to His Lordship that they did not consider it useful to continue with the hearing of the case.

The 1st and 2nd accused were defended by Mr. M. Balasundram instructed by Mr. M. Sithambaranathan.

Mr. J. Rajaratnam instructed by Mr. M. Sithambaranathan appeared for the 3rd accused.

# Puttur Murder: Jail Sentence

The Crown accepted the plea of 'guilty' to the lesser offence of culpable homicide not amounting to murder on the ground that the assault took place in the course of a sudden fight in the case in which Eliyavan Kulanthayan of Puttur West was charged with the murder of Kandan Eliyavan of the same place by striking him with a palmyrah rafter.

His Lordship sentenced the accused to 2 years and 8 months rigorous imprisonment.

Mr. A. Sanmuganathan, Proctor (Assigned Counsel) defended the accused.

# The Jaffna Municipal Council NOTICE

Schedule of rates are hereby invited from Registered Contractors for the works in connection with the 1 Construction of a retaining wall at Chapel Street, 2 Construction of retaining wall at Pannai Road.

Schedule of rates must be submitted in forms obtained from this Office on payment of Rs. 1/- and addressed to the Commissioner, Municipal Council, Jaffna in sealed envelope marked the work referred to above.

The schedule of rates should reach this office on or before 3 p. m. on Monday the 26th February 1951.

Further particulars can be obtained from this Office.

K. Shanmugam Commissioner

Municipal Office, Jaffna, 12-2-1951

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(Carnival Committee)

Jaffna,  
12-2-51.

## Our Astrological Feature

# WEEKLY FORECASTS

"SRIPATY"

FROM 25-2-51 TO 3-3-51

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

The first two and a half days will be quite favourable for new undertakings. Tuesday night Wednesday and Thursday night must be spent with care. The rest of the week looks promising again.

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

Except for the last two days this week is sure to do some good. Some long standing problems will be solved. Spend the last two days of the week with care.

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

Don't rely much on friends of the opposite sex this week. Some relatives from your father's side also may cause you some annoyance. But financial gains promised.

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

A gloomy week. You will find it difficult to do things smoothly. Mental worries also show. Accidents not ruled out. You may have to part from someone who is dear and near to you week end.

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

Likely to be a gloomy and quarrelsome week. But you are sure to gain in the end. Some domestic troubles also shown. Avoid misunderstandings with wife.

**VIRGO** Uttirai 2, 3, 4, Atta, Chittirai 1, 2—[Kanni Rasi]

Ruin to enemies and success in new undertakings promised this week. You may not be able to realize immediate benefits, but launching of some new schemes promised week end.

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

Except for minor ill health. This week looks promising. A good time for making new contracts. Personal affairs also will be successful.

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

Relatives may cause you some annoyance this week. Your expenditure will be on the rise. New friends may betray you in some important deal.

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

Strangers will help you out of difficulties this week. Easy progress in new deals also promised. Some anxiety over the health of a brother or sister shown week end.

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

You will be quick to pick up quarrels this week. Your over enthusiasm in certain affairs will lead you into making enemies. But financially a good time promised second half of the week.

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

Your health and family affairs need much attention first two days of the week. You will find it difficult to keep your head above water in your affairs this week. Mental peace will be very far away from you.

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

The first half of the week may cause you some difficulties. You will have no mental peace. Second half promises success in new undertakings and ruin to enemies

scientific and cultural knowledge. This body enjoys the enthusiastic support of both the government of Madras, and a large body of wealthy patrons of learning among the Tamils of South India. It has undertaken the stupendous task of compiling an encyclopaedia in Tamil. With the financial assistance it receives from the Government of Madras, it annually awards prizes for the best original work published in Tamil in Science Literature and Economics. It is appropriate that special mention should also be made of another of the services rendered by this body.

## Impetus to Tamil Renaissance

With the object of strengthening the bonds of unity among the various Tamil-speaking people all the world over, it has been celebrating every year, Tamil Festivals in great centres of learning and culture in the various parts of Tamil land in a manner calculated to give an added impetus to the Tamil Renaissance. The first Tamil Festival was celebrated at Madura, the Capital City of

cultural and fine arts exhibition, music concerts and the staging of dramas. Many distinguished scholars from all parts of Tamil Nad will be taking part in the Festival, and it is expected that about four hundred delegates from South India and various parts of Ceylon will be attending the celebrations in Jaffna, and arrangements have to be made for the entertainment of these delegates.

The forthcoming Tamil Festival affords the Tamils in Ceylon a rare opportunity of demonstrating the eternal ties of kinship that unite the Tamils of Ceylon with those of South India and other parts of the world. It is an expression of that regard and esteem in which they hold the Tamils of Ceylon, that the Academy consented to hold the Tamil Festival in Jaffna this year. A sum of about Rs. 20,000 is estimated to be necessary for celebrating the Festival in a manner befitting the occasion and it is expected that friends and supporters in whatever part of the Island they may be, will come forward to help the committee with generous contributions.



**COSMIC CONSCIOUSNESS**

(Continued from page 1)

one absolute or supreme God or Truth-consciousness beyond all dualities. It is a fight for the ancient Dharma—the Sanatana Dharma—that the sole and direct means to peace and liberation is renunciation and Self-knowledge. Sannyasa means complete renunciation, surrender or disappearance of the mind and ego in the pure and infinite God-consciousness. And the Grace of Brahma-Jnana alone is capable of tearing asunder the veil ofnescience and of revealing the truth of "Tat-tvam-asi". Although the external renouncers are named as the Sannyasins and the internal renouncers as the Yogins or Tyagins or Bhaktas, still this change in names or forms does not in any way alter the intrinsic meaning of the word "Renunciation". If some saints like Janaka and others continued as Karma-Yogins for Loka-Sangraha or for bodily maintenance, it was after a true knowledge of and identity with the immutable or absolute Self through Atma-vichara. Hence Shankara in his Gita-commentary, which is famous for its clarity, reasoning and consistency from start to finish, rightly says:

"First, suppose Janaka and the rest were engaged in works though they knew the truth; then they did so lest people at large might go astray, whereas they were sincerely convinced that "the senses, but not the Self, were engaged in the objects" (Gita—iii: 28). Thus they reached perfection by knowledge alone. Though the stage of renunciation had been reached, they attained perfection without formal renunciation of works. Secondly, suppose they had not known the truth, then the passages should be interpreted thus: By means of works dedicated to Isvara, Janaka and the rest attained perfection—"perfection" meaning here either "purity of mind" or the dawn of true knowledge"—"The Yogin performs action for the purification of the self" (V-2). Elsewhere, after having said: "Man attains perfection by worshipping Him with his own duty" (XVIII-46) the Lord again recommends the path of knowledge to him who has attained perfection, in the following words: "How he who has attained perfection, reaches Brahma, that do thou learn from Me" (xviii-50). The conclusion, therefore, of the Gita is that salvation is attained by knowledge alone, and not knowledge conjoined with works."

**Direct Method**

Similarly, of the two-fold path, that is "renunciation" and "Yoga through action", Shankara rightly observes that renunciation and knowledge alone are the direct means to Moksha, although he fully supports the view that Karma-Yoga in the manner described by the Lord in the Gita is the indirect means, because: "Renunciation, O mighty-

armed, is hard to attain except by Yoga; a sage equipped with Yoga ere long reaches Brahma" (v-6). Hence the only difference is that the Yogi or internal Tyagi does not formally renounce works, because it is immaterial whether after Self-knowledge one remains in the body as an external Sannyasi or Bhakta, Yogin or Grihastha, once the internal poison or darkness of the ego-sense is removed by the "light of divine knowledge. In fact, the truly enlightened man or the free soul has nothing more to attain for himself nor has renunciation nor bondage and liberation any significance for him, once his ignorance is removed by knowledge which enables him to see nothing but his Beloved everywhere, in every movement of thought word or deed. So about the activity of the enlightened or regenerated souls, Bhagawan Shankara rightly observes:

"A person who having been first engaged in works owing to ignorance and worldly attachment and other evil tendencies, and having since attained purity of mind by sacrificial rites, gifts and austerity &c. arrives at the knowledge of the grand truth: 'All this is the one, the Brahman, the Absolute, the Non-agent', may continue performing works in the same manner as before with a view to set an example to the masses, though neither works nor their results attract him any longer; this semblance of active life on his part cannot constitute that course of action with which knowledge is sought to be conjoined as a means of attaining Moksha any more than Lord Vasudeva's activity in His discharge of the duty of the military caste can constitute the action that is to be conjoined with His knowledge as a means to Moksh, or that conduces to the attainment of any specific end of His; egotism and hope of reward being absent in both alike. He who knows the truth does not think "I act" nor does he long for the results".

**The Aim**

Thus, the aim of Self-knowledge is to remove the ego-sense of "I am the doer", to reveal the identity of the soul with God, to awaken and elevate it to its own inherent birthless and deathless and immutable Truth-Consciousness—"All this is verily Brahma" (Sarvam - Khalvidam-Brahma) and "That-thou-art" (Tat-tvam-asi) and to bless the soul with the supreme Brahmic peace or bliss (Satchidananda) free from all mind-made fears, differences, and distinctions and doubts and dualities. In short, the essential nature of the soul is ever identical with the Akanda-Chaitanya or infinite or all pervading God-consciousness but all dualities such as "you" and "I" and distinctive attributes or qualities and names and forms or unique personalities, caused by sheer-Bhramti, Maya or illusion, are

mere reflections which appear from and disappear into the Brahma - Chaitanya, as thoughts and desires, like passing waves in the ocean. In other words, the goal or aim of all Karma-Yoga is in that all consciousness of differences between the individual soul or Jivatman and the Supreme Spirit of Paramatman entirely disappears, leaving absolutely no trace whatever of distinction between what is termed as Jiva and Shiva. And all action is performed for and towards this goal of pure divine bliss of cosmic consciousness.

Om Shantbi Shanthi Shanthil

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(M 218 20 & 23)

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**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1265

In the matter of the late Manickam wife of Ponniah Kanapathipillai of Madduvil north who died at Manipay Hospital

Ponniah Kanapathipillai of do  
Vs petitioner.

- Minors
1. Kanapathipillai Kugathasan
  2. Sivagamasavunthary daughter of Kanapathipillai
  3. Kanapathipillai Punithavathy all of Madduvil North
  4. Muttu Sangarapillai of Civil Hospital, Batticaloa
  5. Thamar Muttu Velupillai, Post Office, Kurnegalle Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esquire, District Judge, Jaffna, on the 11th day of January 1951 in the presence of Mr. S. Sivagnaam, Proctor for Petitioner and the affidavit of the petitioner having been read:

It is ordered that the 4th respondent be appointed guardian ad-litem over the minors the 1st 2nd and 3rd respondents, and that the Petitioner abovenamed be declared entitled to have letters of administration to the estate of the abovenamed deceased unless the respondents or any others shall on or before the 10th day of April 1951 show sufficient cause to the satisfaction of this Court to the contrary

This 11th day of January 1951.

Sgd S. S. J. Goonesekera District Judge.

Drawn by S. Sivagnaam. Proctor for Petitioner.

(O 121 20 & 23)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1253

In the matter of the intestate estate of the late Suppiah Puvvisakaram of Alaveddi North.

Deceased.  
Sironmany widow of Suppiah Puvvisakaram of Alaveddi North.  
Petitioner.

- 1 Puvvisagaram Nadarajah of Alaveddi North Minor by his Guardian ad-litem.
- 2 Kasipillai Ponniah of Alaveddi North. Respondents

This matter coming on for disposal before S. S. J. Goonesekera Esqr. District Judge, Jaffna on the 11th day of December 1950 and 27th day of January 1951 in the presence of S. Canagasabai Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the second named respondent be and he is hereby declared appointed. Guardian-Ad-Litem over the first named respondent and that the petitioner as widow of the abovenamed deceased be declared entitled to have letters of administration to the estate of the above named deceased issued to her unless the respondents abovenamed or any other person or persons interested in the estate shall on or before the 16th day of February 1951 show sufficient cause to the satisfaction of the court to the contrary.

Sgd S. S. J. Goonesekera District Judge.

The date of showing cause against the foregoing Order Nisi is extended to 16th day of March 1951.

Sgd S. S. J. Goonesekera District Judge.

Drawn by Sgd. S. Canagasabai. Proctor for petitioner.

(O 122 23 & 27)

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