

YOUR REQUIREMENTS PLEASE!

ANYTHING IN PRINTING

From the Smallest Label to the Biggest Wall Post

We are equipped to give you

Prompt & Satisfactory Service.

The Saiva Prakasa Press

The Household word for Printing.

Please Phone up 56.

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

PUBLISHED EVERY TUESDAY AND FRIDAY

JAFFNA TUESDAY MARCH 20, 1951

Supplement to the "INTHUSATHANAM"

For Neat and Good Printing of

EVERY DESCRIPTION
ARTISTIC AND COMMERCIALWe are specially equipped to give you
PROMPT SERVICECOLLECTOR'S OFFICE
21 MAR 1951

THE SAIVA PRAKASA PRESS

JAFFNA.

PRICE
10 CENTS

TEACHER AS KEYSTONE OF EDUCATION BRIDGE

Happy Balance Between Individual And National Needs

TO those who still persist in claiming preferential treatment by reason of birth and caste I utter a warning that a social resolution may take place which will shake all old conventions and build up humanity on the bedrock of justice and equality' said Mr. K. Kanagaratnam, Ag Minister of Education in the course of his speech at the Prize Giving at Tellippalai Union College on Friday last.

Referring to the new scheme Mr. I. P. Thurairatnam, Principal Union College, said in his report 'To educate every child into the full stature of his possibility may be said to be the aim of the new scheme.'

Education is the great investment in which Ceylon has decided to put its money. The Free Education Ladder from the Kindergarten to the University will remain. Ceylon's claim to be a progressive country will be justified on this ground more than upon any other. Education has so far had a vertical mobility. Under the new scheme it will acquire a horizontal mobility also. To invest in education is to increase the national wealth of any country. Amidst profound and bewildering changes in Asia, Ceylon has remained peaceful and prosperous. Under the new Education Scheme Ceylon will be able to retain this unique position in the future too."

No Swollen Heads

Reviewing the affairs of the College the Principal said:

'It is gratifying to note that in respect of all affairs of the school student initiative and co-operation are on the increase. Students remain delightfully unsophisticated. Swollen heads are hard to find. The school community is a well adjusted group. Living and working here is pleasant for me and I am sure for everybody else.'

Planning a New Society

Mr. K. Kanagaratnam after making the remarks quoted earlier analysed the general significance of the New Scheme of Education and said: 'Today in a Free Lanka Free education under the set up will be directed towards creating a society

capable of increasing the national wealth of the country. You will see from the Govt. proposals for educational reforms in Ceylon on which the new Education Amendment Act is based that in future we propose to educate the young persons for a life of freedom, for the fullest possible realisation of his capacities and also service to the community. The broad general aim therefore many be described as development and enrichment of personality alike for the individual life of which it is the expression and for the diverse relationship and others which make up our human civilisation. Recently the President of the Indian Union himself pleaded for the changing of the country's educational system so that the rural folk could derive its benefits in the same way as the urban people. I plead further for a new society which will recognise the merits of man irrespective of any distinctions, a society which will not segregate man to the wilds because he was not born with a silver spoon in his mouth but will allow him to live as a human being. It was only this week I had the pleasure of receiving the Direct General of the United Nations Educational Scientific and Cultural Organisation of the world, and to learn from him that the trend of the world's thoughts and ideas are for the universal declaration of human rights, and to permit everyone his right to participate freely in the cultural life of the community.

Mr. J. Rajaratnam proposed a vote of thanks.

Madura Tamil Sangam, Examinations

Madura Tamil Sangam Entrance, Intermediate and Final Examinations for the grant of the degree of Pandit will be held as usual at the Colombo Centre, Maligakande Govt. School Hall from 2nd April 1951 for 3 days. Only eleven candidates both men and women have entered for the examinations from all parts of the Island.

Pundit V. S. Raja Aiyangar, a member of the Executive Committee of the Sangam will preside and conduct the examinations.

THE GENESIS OF THE SIYA GNANA BODHAM

(By A Science Graduate)

PART II

செவ்வாய் கிழமை, மலை இல்லம், அருளிய,
பொலலா இலாமலர் செவ்வாய் புனாவேர.

Enthroned in cooling shade
Of stony fig arcade,
The Lord resolved the doubts,—
Devout disciple's doubts.

Ev'r longing for His Grace
Devotees sing and praise
The flow'ry Feet benign
Of Pollar, Prince Divine
Unerring clue afforded here
Apt answer question 'mazing queer,
Siva Gnana Bodham how arose,
Picked out indeed for set purpose.

1. THE GENESIS IN BRIEF

The Siva Gnana Bodham forms part of the Divinely revealed Agamas. It was specially picked out by the Lord and explained to Nandi Devar who found some difficulty in understanding some of the apparently conflicting teachings met with in the Vedas and Agamas. The Rishis of old heard it from Nandi Peruman. One of the chief among these was Sanat Kumarar, who instructed his disciple who came to be known as Sathya Gnana Darsanikal, literally the Seer of True Knowledge. This great Seer taught it to Paranjoti Maha Munivar, who in turn was the inspirer of Meykanda Devar, the Seer of Truth. Our Lord Meykanda sang the Bodham in Tamil, adding his own brief commentary thereon which was partly in prose and partly in (Vemba) verse, and explained it to his disciples, the foremost of whom was Arulnandi Devar, the author of Siva Gnana Siddhiyar. This in short is the genesis of the Siva Gnana Bodham, and this Guru-Sishya Paramparai (குரு சிஷ்ய பரம்பரை) or spiritual genealogical table is mentioned in more or less detail in Siddhiyar, Sivaprasadam and other sacred books highly venerated by all true Saivas. We had occasion to touch on this theme in our "Elements of Saiva Siddhantam" pp. 65-68, &c, and had further occasion to revert to it in greater detail in a series of articles which appeared recently in the "Hindu Organ" under the caption of "A Prologue and an Epilogue". The following is a resume of the more important of some further notes that we made from time to time on this and other cognate questions which arise in connection therewith. And the same is now issued for publication at the earnest request of the Propaganda Officer (former Secretary) of the Saiva Paripalana Sabha.

2. REVELATION

The Vedas and Agamas, all sincere Saiva Siddhanties hold, are true Revelation, the word of God. The authority for this statement is the testimony not only of the Upanishads but also of our Great Masters beginning with the Great Tiru Gnana Sambander. Here are a few quotations:

He (God) who at first created Brahman and gave him the Vedas.
(Svetasvatara Upanishad VI-18.)

He...whose revealed word is the Vedam.
(Mundaka Upanishad II 1-4)

From Him (emanated) the Mantras of the Rik, the Sama and the Yajur Vedas.
(Ibid II-1-6)

As from fire made of damp wood proceed smoke, sparks, &c. of various kinds, so behold, the breath of the Great Being (God) is the Rik-Vedam, the Yajur-Vedam, the Sama Vedam,...All these are His breathing.
(Brihad Aranyaka Upanishad, II-4-10 and IV-5-11)

பண்டு இருக்கு ஒரு சகலவர்க்கு நீர் உரை செய்தே (Devarum)
Thou didst indeed teach the Vedas (the Rik, &c) in olden times to the four (Rishies).
(Ibid)

உட்பாடும் இருந்து மறை துதும் எங்கள் பரமன் (Ibid)
Our Supreme Lord who taught the Vedas seated in the North
(Ibid)

சொருத்தவன் அருமறை...குமகம் வகுத்தவன் (Ibid)
He who composed the rare Vedas (in general terms)...and detailed the Agamas (in precise language),
(Ibid)

பாடினார் சாமவேதம் (Ibid)
He sang the Sama Vedam.
குறகம் சகலவேதம் குணம் போற்றி (Ibid)
Praise to Thee that madest the four Vedas and the six Angas.
(Ibid)

Oh! Thou that taughtst the Vedas and hast the Lady as Thy Half.
(Ibid)

மறை நான்கும் செவ்வாய் கிழமை பன்னிய எககம்பிரான் (Ibid)
Our Lord who declared the four Vedas, seated under the

(Continued on page 4)

THE GREAT RESURRECTION

Universally Accepted Idea

(CONTRIBUTED)

The regular rhythmic recurrence of the seasons (rdhu) is determined by the relative positions of the earth to the sun during its annual rotation round the latter. It has been observed that the sun has an apparent northward (Utharayana) and southward (Dhakanayana) movements during which it crosses the earth's equator on 22nd March and 22nd September, respectively. In the north polar regions the day dawns on 22nd March and night falls on 22nd September, there being only one day and one night lasting six months. In these regions the midnight is on 22nd December and midday on the 22nd June.

Of the seasons spring begins on 22nd March and ends on 22nd June when summer begins, to end on 22nd September when autumn begins and lasts till 22nd December when winter begins lasting till 22nd March when spring officially begins.

Lesson From Nature

Nature under the influence of the seasons, makes life manifest itself by sprouting of shoots in plants during spring. They grow in summer, ripen in autumn shedding their leaves and are apparently dead in winter, but with the advent of spring, life returns and becomes manifest again. In the tropics these seasons are not clearly differentiated as in the more temperate regions. From this natural phenomenon, man got the idea of death and coming back to life-resurrection after death. Hence the importance of spring festivals (Vasantha Utsava) all over the world. In Saivite thoughts we come across the death and resurrection of Kama (God of Love) in the puranas.

Divine Mercy

The Gods or Devas unable to bear their persecution by Asuras were advised by Brahaspathy, the preceptor of the Gods (Deva Guru) to seek help from Siva the Great God or Mahadeva, the prince of ascetics (Parama Guru) who had saved them once before from utter destruction by himself drinking the dreadful poison that arose in the milky ocean when the Gods and Asuras churned it to obtain amrittha, the Nectar of Immortality. The Meru was the Churner, Chandra (Moon) was the pillar to which the churner was fixed and Vasuki (Serpent) the rope used to spin the Churner. The Devas on one side and the Asuras on the other tugged in the process of churning. Vasuki, the serpent, unable to bear the strain any more, brought out a dire venom which threatened to destroy the Gods and Asuras who fled for their lives. Seeing their sad plight, out of his divine mercy, Siva himself swallowed the poison thus becoming the saviour

of the Devas, Asuras and human beings.

Kama Poorana

The Gods having met in Council decided that the best way to save themselves would be to get Siva and Parvathi to beget a Son who would destroy the Asuras and who would save them (Devas) from their sad plight. Brahma advised Kama, the God of Love to instil his powers into Siva but Kama refused as he feared extinction at the hands of Siva. By threats of curses and by persuasion, the Devas induced Kama to ply his Flowery Darts on Siva himself and all of them went to Mount Kailas, the abode of Siva. Siva, who was in perpetual meditation (Samadi) on Mount Kailas, being aware of the purport of the visit of the Devas, instructed his servant, (Nandi) to allow only Kama into his presence and to keep the other Gods outside. Kama seeing Siva in meditation, aimed his flowery darts on Siva, who becoming aware of an unusual feeling within himself opened his central eye of wisdom, keeping the other two eyes closed. In a flash Kama was burnt to ashes. After those, Siva allowed the other Gods to come into his abode. The Gods saw Kama (God of Love) burnt into ashes and they were sad over their plight. Rathi (Beauty), spouse of Kama (Love), bewailing at her state of widowhood begged of Parvathi to intercede on her behalf with Siva to restore Kama back to life. Siva promised to do so when he celebrates his sacred and holy marriage with Parvathi. The great Saptharishi fixed the auspicious day for this great event on the full moon day of patkuna (pangkuni) when the moon will be in conjunction with Uttara Natchathram and invited Siva to celebrate the marriage on this great day. When the marriage was over, Rathi then reminded Siva of his promise to her. In his mercy, Siva restored Kama back to life but under one condition i.e. his form will not be visible to anyone except to Rathi. Hence Kama is called Anangan (Bodyless). Such was the death and resurrection of Kama, the God of Love and the full moon was called Kama Poorana.

The time of resurrection is in the early spring and by a strange coincidence this year, it falls on 23rd March, 1951 the day following the official beginning of spring but of still greater significance is the fact that Good Friday too falls on this day when we remember that Jesus was crucified on this Good Friday and resurrection occurred on the following Sunday. We see how the idea of death and resurrection are believed by pious people in their different religious faiths. One wonders whether the idea of the death and resurrection of Christ had its origin from Saivism.



Hindu Organ

TUESDAY, MARCH 20, 1951

Treasure These Thoughts

"...Jnana and Bhakti are twin paths. Whichever you follow, it is God that you will ultimately reach. The Jnani looks on God in one way and the Bhakta looks on Him in another way. The God of the Jnani is full of brilliance, and the God of Bhakta full of sweetness."

—SRI RAMAKRISHNA

'SHOW OF HANDS' TO SELECT HEADMEN

THE establishment, with the introduction of the Soulbury Scheme, of a people's government in Sri Lanka replacing what skeleton form of imperialistic administration remained after the Donoughmore set up, does not necessarily mean that all the several conventional practices in vogue in the Island in the matter of the selection and appointment of public officers have to be dispensed with and the direct method of people's choice has to be adopted. It has been brought to our notice that the newly created posts of Divisional Headmen are being filled and that one of the several steps taken in this connection has not been received by the people with acceptance. The various candidates for the office of Divisional Headman had to apply for the vacancies in the usual manner by forwarding applications submitting all the necessary particulars required of them and had to be interviewed by the Government Agent on a fixed date.

In the usual 'interview' a strange feature is said to have been introduced whereby residents of the Division had to signify their approval of candidates by the show of hands. We do not believe that this novel method of assessing the popularity and influence of candidates will be a deciding factor in the final selection of Divisional Headmen. However, we are compelled to make certain observations in the general interest lest the common man may misunderstand the meaning of the 'show of hands' and the candidate who had the largest number of hands waving in the air in his support may draw a misguided self-satisfaction that the will of the people cannot be disregarded with impunity by the government, particularly by one that has been set up by the people.

If, however, the Government Agent had called upon the people to put before him objections to candidates and had required objectors to substantiate their contentions, the voice of the people might be said to have been properly used. A revenue

division is, for all practical purposes, the electorate demarcated to return members to the House of Representatives. To imagine that the voice of the people of such a large area as an electoral constituency can be correctly gauged by the show of hands at an interview is to say the least, ridiculous. Nothing short of an election on the lines of parliamentary polling in which the candidates are the numerous applicants can determine the question of popularity and influence.

We do not fail to appreciate the fact that in certain appointments in the Public Service, popularity and influence do count by reason of the need for the holders of such offices having to deal with the public intimately and often. It cannot be denied that what is generally known as 'tact' is an essential factor in the quality called popularity. The people's will, and that obtained in the manner referred to here, cannot determine the degree of tact. We hope that if the Government cannot resist the temptation to parade the democratic touch in the administration, before the people, those responsible will give sufficient notice by proper proclamation to the people and call for objections to the candidates and not ask for their approval.

Colombo Plan Aims At Colonisation Of The North

Federalists Make Fresh Points

Every other question revolved round the major problem of citizenship rights observed Mr. C. Vanniasingham M. P. while addressing a meeting of the Federal Freedom Party at the Jaffna Esplanade on last Sunday. Developing his theme Mr. Vanniasingham said that 'Ceylonisation' meant that the right to get employed depended on citizenship rights. Economic strangulation was in store for the Tamils warned the M. P. for Kopy as the Tamils have come to be regarded as doubtful citizens 'Mendicancy'.

Mr. S. J. V. Chelvanayagam, K. C., M. P. speaking from the chair said that the Gal Oya valley was being occupied by the Sinhalese and that the representatives of that area in Parliament were hoping to meet the situation by begging for concessions.

Mr. A. Amirthalingam said that the Colombo Plan envisaged development of the Northern and Eastern areas which in turn meant colonisation. By whom, they all knew, interjected the speaker.

'That Embrace'

Dr. E. M. V. Naganathan was at considerable pains to explain away that 'embrace in the Senate' and said that he only reciprocated after the gallant Sir Oliver had made advances to him.

Moulana A. M. N. Mihilar and Mr. V. Ponnudurai also spoke.

IMMEASURABLE POTENTIALITY OF LIFE

Sri Ramakrishna The Proof

The Messiah Of New Spiritual Democracy

THE course of human history bears occasional witness to the tragic fact that religions, whose mission is the liberation of the soul of man, have in some form or other been instrumental in engendering bitter controversies, heartless persecutions, and fanatical discord. The wars of creeds and the faction of faiths are part of the picture of world disharmony. It is true that religion has brought peace and blessing on mankind. And is also true that religious perversity and desecration of truth on the part of unworthy and irreligious persons have caused much avoidable animosity, tyranny and bloodshed. The clash in secular thought and life has its counterpart in the religious even as the fruits of science, when used for ignoble ends, threaten us with annihilation. It has been one of the saddest experiences of man to witness such violation of the true principles of religion and science—the highest products of civilization—a violation which deeply insults and injures humanity and obstructs the natural course of world peace.

Innate Spiritual Greatness

If we go into the history of religion we find that it started when man had begun to ponder deeply over the mysteries of human existence. Man is not a biological product alone, created and sustained by mechanical forces and finally destined to self-destruction. He has innate spiritual greatness, and the voice from the deepest layer of his soul, seeking a more fundamental solution of the complex problems of existence demands the fulfilment of an ultimate universal and non-sectarian significance, teaches man to regain his spiritual freedom and divine heritage. The vital principle of every

[From the Prabuddha Bharata]

religion is, finally, Self-realization or God-consciousness, leading man to the state of highest perfection in this life and on this earth. It is the scientific realization of a universal Truth and also a living faith in the divinity of the soul of man—which make us see the One in the many unity in diversity, and harmony in discord.

The response of the human personality to the one, fundamental, infinite, spiritual Reality has found expression variously at different times. To meet this eternal demand of the human soul, to revitalize and reinterpret the Religion of Man, there have appeared in the world's history great spiritual personages whose realizations and teachings have been mankind's most priceless possession,

acting as a source of unfailing inspiration to its life and spirit. Truth is one, and always one, though men call it by various names.

The long history of religious progress in India is a fascinating subject. Beginning from the Vedic times, the spiritual yearnings of the soul of India have sought vivid and dynamic fulfilment in the inspired outpourings of the Upanishadic seers, in the ethical fervour of the great Buddha and his illustrious disciples and also the Jain Tirthankaras, in the ideal lives and teachings of the divine incarnations and immortal heroes and heroines of the epics, in the popular and powerful inspiration of the Puranas, in the logical and subtle philosophical spirit of the Darshanas, in the purity, renunciation and devotional ardour of numerous saints and sages, and last but not the least, in the awakening and reforming zeal of mighty socio-religious movements throughout the land. After the inroad of Islam into India, a further readjustment in the field of religious synthesis became necessary and this was achieved before long, through the vast assimilative power inherent in the religions and culture of the people, and the process was accelerated by the advent of such saintly personalities as Ramananda, Kabir, Nanak, Chaitanya, and Dadu.

The New Leaven

When the English came to India, bringing into this ancient country their religion and culture, a new leaven was introduced into the old civilization. The utilitarian and scientific modes of thought began to exercise a great fascination over the minds of those, especially the younger generation, who came under the hypnotic spell of a foreign civilization. In addition to this, political serfdom together with the attendant evils and the influence of a 'new' type of education and a 'new' form of evangelism, entirely foreign to the land, gave rise to atheistic and materialistic thoughts and ways of life among the people. Many Indians began to lose faith in their age-old religion and hoary culture and traditions, deeming it wise to ridicule these as blind superstition and hide-bound orthodoxy. A complete cultural chaos was the result and the Hindu social structure was shaken to its very foundations. An impending crash, which seemed inevitable, was however averted.

Impressive Personality

True to her eternal genius, the undying and essentially spiritual soul of India began to show unmistakable signs of a new and phenomenal awakening. In order to infuse fresh strength into the traditional faiths of the land and, at the same time, to bring about a complete renaissance in Hindu religion by a new synthesis of his own, Sri Ramakrishna appeared before Hindu society, with his extraordinary personality and exemplary character. His inspiring life and teachings powerfully influenced even those who had been completely westernized and they found in him tangible

proof of the immeasurable joy and potentiality of the life of the Spirit which they had failed to find elsewhere. His intense spirituality, profound mystic experiences, remarkably broad and synthetic vision of Hinduism, and extraordinarily simple and illuminating exposition of Hindu ideal and ideas drew the attention and admiration of both the orthodox and the modern educated sections of the Hindu mind. Pratap Chandra Mazumdar who represented the Brahma Samaj at the Chicago Parliament of Religions, writing on Sri Ramakrishna, says: "My mind is still floating in the luminous atmosphere which that wonderful man (Sri Ramakrishna) diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me... Why should I sit long hours to attend to him, I who have listened to Disraeli and Fawcett, Stanley and Max Muller, and a whole host of European scholars and divines? I who am an ardent disciple and follower of Christ, a friend and admirer of liberal minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahma Samaj—why should I be spell-bound to hear him? And it is not I only, but dozens like me who do the same." Thus Sri Ramakrishna's personality impressed itself on all who came in contact with him, and many who never saw him have been influenced by his life and message.

New Message of The Soul

Sri Ramakrishna's life and teachings were perfectly in tune with the whole tenor of Hindu thoughts and aspirations. Referring to this mighty spiritual force which animates modern India, Romain Rolland described Sri Ramakrishna as the consummation of two thousand years of the spiritual life of three hundred million people and as 'a new message of the Soul, the symphony of India... built up of a hundred different musical elements emanating from the past'. Stressing the essentials of every religion as roads that lead to the same Truth, Sri Ramakrishna linked up the various aspects of Hindu religion and philosophy and represented them all in his own person. His life furnishes an example of the realization of God, here and now, of the great superconscious life which alone can witness to the infinitude of the current that bears us all towards the ultimate goal of existence. The universality and infinite variety of his spiritual experiences mark him as the very epitome of the modern age. Essentially religious and yet broadminded, Sri Ramakrishna speaks to the modern man in an understandable and convincing language as no other incarnation does. His realizations form a most complete testament of man's ability to know God and contain in them the power for spirituality revitalizing the world. Modern India can better understand Rama or Krishna, Buddha or Christ in terms of Sri Ramakrishna's universal gospel of God-realization in many forms, following many paths. To the world he is the Messiah of a new spiritual democracy.

Versatile Spiritual Genius

The life of Sri Ramakrishna was a powerful protest against superstition and narrowness of all kinds, and a concrete illustration of the highest ideal of Truth. He did not come to glorify any particular institution or creed, however great it might be in its own sphere. To Sannyasins and householders, to poets and politicians, to the rich and the poor, to the highest as well as the lowest in society, Sri Ramakrishna's

No Quorum at Jaffna Municipal Meeting

The resolution passed at the meeting of the Jaffna Municipal Council summoned by the Municipal Commissioner to elect a Mayor and a Deputy Mayor to the effect that the quorum should be fixed at 8 could not enable the first monthly meeting to be held as a by-law embodying the terms of the resolution had not been enacted.

6 members were absent at the monthly meeting which, therefore, stands postponed.

illustrious life and illuminating teachings present a glowing example, in an amazing appropriateness and exactness, of the highest ideal and the duties and responsibilities of their particular paths. The uniqueness of his versatile spiritual genius lies in the fact that he could touch and awaken the souls of diverse types of human character, each according to its needs, without moulding them into a standardized pattern. Signs are not wanting that in India today the power of Sri Ramakrishna has spiritualized social service, vigoated education, vivified arts and industry, and vitalized labour, Independent India, old in years but young in spirit, can expect at no distant date the birth of a new epoch in civilization, a new type of humanity, having higher ideals and aspirations, for Sri Ramakrishna has supplied the spiritual force and the motive power to usher it.

Personal Conviction

From his childhood Sri Ramakrishna had a passionate yearning for God, and fought against all sectarian doctrines and dogmas. Refusing to be drawn into the world of secular pursuits, he took to the worship of God as the Mother of the universe, and by dint of hard austerities coupled with earnest longing, he obtained the vision of God and tasted the bliss of communion with God in various ways. He proved even to rank atheists and sceptics that God was very real and within reach of all, and that every one would become perfect through sincere prayer and earnest effort. With the extraordinary force of conviction born of personal realization, Sri Ramakrishna says: "You get what you seek. He who seeks God attains Him; he who seeks wealth and power attains that. Verily I say unto you that he who wants Him realizes Him. Go and verify it in your own life. Try for three days and you are sure to succeed."

The Divine Mother

To set a noble ideal before men and women in the world, Sri Ramakrishna took upon himself the responsibilities of married life and lived with his devoted wife—who was herself a highly advanced spiritual soul—a life of the utmost purity and chastity, undefiled by the least thought of any physical relationship. His teaching of the Motherhood of God and looking upon every woman as the visible representation of the Divine Mother, emphasizes the traditional Indian attitude towards the sacred personality of woman and her dignified place in society. Swami Saradananda, one of the chief disciples of Sri Ramakrishna, writing of this aspect of the Master's life, observes: "Now, as the Master would say, let people cast their own lives into this ideal mould and shape them accordingly, to the best of their abilities. They can thereby make themselves worthy citizens, and be parents of worthy children possessing noble qualities for the regeneration of Indian society from its present state of degradation."

CONSERVING FOOD VALUES

What are the effects of highly refined foods which are finding predominant place in the diet of our people? In an informative article contributed to *Gram Udyog Patrika*, Dr. Rajammal Devadas, who has recently returned from U. S. A. after studying the latest trends in nutrition in that country provides the answer. Here are excerpts from the article.

In many of the natural foods, nutrients are wonderfully balanced. Before the impact of the modern mechanisation, our forefathers consumed unrefined foods and were healthy and contented. But modern scientific advances and machinery have led us to purify the natural food stuffs in order to render them more appealing to sight, taste and smell and to secure economy, efficiency and convenience in handling. In such processes of refining, many foods lose some of their protective nutrients. The body is not only deprived of these essential ingredients, but receives a food which might have undergone chemical changes and poisonous contaminations through refining.

Misinformation

Much misinformation is given to believing public about the refined foods by the exaggerated claims of advertisers and faddists. The people are thus prevented from getting the needed nutrients from unrefined foods.

Jaggery is a source of small amounts of protein, fat, iron, iodine and some vitamins. But when it is refined to give white sugar, much of these protective elements are lost. Jaggery is believed to help in the digestion of groundnuts and dhal (green gram *paya-sam*) due to some factors present in it. Honey is also a readily assimilable natural sugar. But excessive amounts of white sugar in diets replace other important factors like protein and increase the body's demand for the B vitamins.

Crude salt is often a good source of iodine and calcium. In the Western countries, in order to combat goitre, (deficiency manifestation due to lack of iodine) iodised refined salts are used.

Defects In Milling

Unmilled cereals provide considerable amounts of iron, vitamin B1 and proteins and a lower cost to the poor man. Now with the spread of mechanization, large number of engine-driven mills polish our grains and refine our flours discarding the germ and the most nutritious layers of the grain. Dr. Kiko the U. S. A. has found that the milling of whole rice resulted in a decrease of 17% protein especially essential amino-acids. The proteins of the bran are of high biological value. The rice polishing have significant amounts of thiamine. In villages pregnant women satisfy their craving for this.

CEYLONISATION

The All India Congress Committee during its recent sittings at Ahmedabad during the last week of January last wanted to pass a resolution proposing that the Central Government be requested "to take immediate action to get full citizenship rights for all Indians who have been in Ceylon before 1949 and have completed five years' residence and their dependants who desire to become Ceylonese".

"In the case of Indian residents who did not desire to become Ceylonese, the resolution stated, their status and treatment should not in any way be different from, or inferior to, that of residents of any other non-Ceylonese nationality in Ceylon.

"The resolution demanded that if the Ceylon Government did not agree to 'this reasonable demand', the Government of India should arrange to get all the estate labourers, who are the real bread-winners for Ceylon, repatriated to India rather than allow them to live a life of permanent slavery under the most wretched conditions".

This resolution was withdrawn after a speech by Shri Jawahar Lal Nehru bringing into focus the crux of the question. He said, "We are apt to forget that in dealing with Ceylon, in spite of very close contacts, cultural, geographical, etc., we have to deal in effect with an independent nation. It is not likely to help much if the A. I. C. C. issues condemnations of another nation's policy or gives specific direction in regard to it".

Modern Review

mine by consuming bran. The whole grain cereals also give us the much-needed trace elements such as manganese, zinc, copper and cobalt. Thus *maida* is far inferior to *atta* (wheat) and raw milled rice is poorer than home pounded raw rice in nutritive value.

There is much reason to believe that the use of highly refined foods in the countries of the West, has resulted in some diseases, whose etiologies are not yet traced. Dental caries, neurosis, some disorders of metabolism and obesity are attributed to the use of refined sugars, starches and fats. Such people are driven to the necessity of using synthetic vitamin preparations, whose use in the place of foods is still a controversial matter. Whatever people have used unrefined foods, they have enjoyed good health. No synthetic mixture of food, however well it simulated natural foods and carried all the known food factors, has yet produced the same beneficial effects as natural foods. On the other hand, wider use of local food products in the unrefined forms, will conserve our money and food values.

The science of nutrition has given us a newer knowledge of our nutritional needs and the methods of fulfilling them, but it has not advocated the discarding of the nutritional factors by processing foods. The more we benefit from the knowledge of modern nutrition, the greater is our responsibility to conserve the food values in our foods and use the good practices of the past, and ignore the production of refined foods.

GOVERNMENT PARTY AND CONDUCT OF ELECTIONS

Acharya Kripalani, a former president of the Indian National Congress in a statement administered a warning to the Government Party in India regarding the conduct of elections.

The statement is reproduced in view of the topical interest it bears to the situation in Sri Lanka.

As an instance of Government interference in elections he quoted a telegram received from Dr. Profulla Ghosh, West Bengal leader, to the effect that a Congress Minister of the State and other Congressmen had made use of Government vehicles to canvass support for a Congress candidate in the recent West Alinajpur-Malmalda bye-election and that a petrol dealer had been ordered to keep stock in reserve for the Minister's election tour. Acharya Kripalani said: "I believe that he could not have made these allegations without sifting enquiry."

Acharya Kripalani also recalled an incident in an earlier bye-election to the West Bengal Assembly when, according to the statement, it was said that "Ministers and Congressmen leaders were seen in police cars visiting polling centres" in support of a Congress candidate. At the same time ten prominent supporters of the Congress

candidate's rival, including one member of the Assembly had been arrested in the early hours of the polling day. Don't Make Balotrox Ineffective

Acharya Kripalani added, "the essence of democracy is the free vote. If a modern Government with all its extensive power, patronage and innumerable controls chose to interfere in elections, there can be no change of Government through the ballot box. If a Government cannot be changed peacefully by the exercise of the free vote it can only be changed through violence."

"Our Government objected to Communism not because of its aims and objects of a classless, equalitarian society but because it used violence to achieve these laudable aims", the statement said. "Only a Government wedded to democracy and allowing freedom of vote can object to Communist methods of capturing power and the State machinery."

Acharya Kripalani said: "The general elections will soon be on us. If those in authority in their anxiety to perpetuate their own power do not exercise due restraint imposed by democracy and our constitution, they will not only injure themselves & their party but the country."

MR. PATANJALI M.B.E. FETED BY JAFFNA BAR

Opening Of Northern Port

Expert To Decide

Proposing the toast of the guest, Mr. T. Muttasampillai Crown Advocate, said that Mr. Patanjali had evinced great interest in the general welfare of the Island beginning from his law college days and that as member of the Young Lanka League and contributor to the 'Young Lanka' he had a hand in laying the foundations for free Lanka.

Mr. Muttasampillai referred to the work done by Mr. Patanjali as member of the Jaffna Urban Council and as Secretary of the Jaffna Lawyers' Association and paid a tribute to Mr. Patanjali's organising ability.

Mr. S. S. J. Goonesekera District Judge, Jaffna, in supporting the toast said that Mr. Patanjali always preferred the 'Middle Path' and that accounted for his success and popularity. Mr. Goonesekera also referred to the journalistic achievements of Mr. Patanjali particularly as Editor of the Urban Council Gazette.

Mr. C. R. Thambiah Proctor, Mr. Alagu Subramaniam Advocate and Mr. A. M. M. Abdul Cader Advocate also supported the toast.

All-Island Perspective

Mr. Patanjali in reply said: As in the profession to which I belong in the field of politics too I have chosen to do the spade work leaving the glory and grandeur to more ambitious persons. Always of the opinion perhaps I should say conviction, that the political life of Ceylon should be viewed from an All-Island perspective and that sectionalism and racialism would do irreparable injury to all parties concerned, I have striven to follow in the footsteps of many illustrious predecessors in this profession. There was a time when politics was regarded as a preserve and prerogative of the legal profession. My generation of school boys looked with admiration and awe to those great stalwarts of the Jaffna Bar whose leadership dominated the public life of those days.

I am told that this is the first occasion on which a Proctor of this Bar has been honoured in this fashion. Whether this is due to my outstanding merit or to the services I have rendered as Honorary Secretary of the Jaffna Lawyers Association or to the kindly machinations of interested friends I do not wish to explore. My duty and privilege it has been to render a little service to the Lawyers' Association of Jaffna and if it has brought me all this manifestation of friendliness and goodness from them I am amply recompensed.

The Dinner was given by the Judges and Lawyers of Jaffna.

Mr. T. Muttasampillai, Crown Advocate presided in de Silva.

State Languages.

Another resolution related to the declaration of both Tamil and Sinhalese as State Languages with equal status and recognition throughout the Island.

Sri Ramakrishna's Birthday Celebrations

Under the auspices of the Vaidyeshwara Vidyalaya Young Hindu Students' Association Sri Ramakrishna's Birthday was celebrated on (9-3-51) Friday. A public meeting was held in the School Hall with Mr. S. Ambikaipakan, the Principal in the chair. Speaking on the occasion he observed that Sri Ramakrishna and his disciples were mainly responsible for the awakening in the East. His distinguished disciple Swami Vivekananda's immortal message has been a great source of inspiration to the people of this country.

Swami Vaidivelu spoke about the greatness of Saints. Pandit Siba Ananthar speaking about Sri Ramakrishna's devotion to God observed that the path of Love leads to God.

The Students of Vaidyeshwara Vidyalaya also spoke. Mr. K. Kumarakulasingam entertained the gathering with a musical performance. A vote of thanks was proposed by Pandit S. Nadarajah.

the unavoidable absence of Mr. A. V. Kulasingham Advocate.

Covers were laid for 100 and as many as 85 attended including Mr. Justice H. A.

The Jaffna Co-operative Stores Limited Notice To Share-Holders

An extra-ordinary General Meeting of the Shareholders of the above Company will be held at the "Maha Mandapam", No. 150, Hospital Street, Grand Bazaar, Jaffna

on Saturday the 7th, April 1951 at 2.00 p.m.

To consider a requisition signed by the requisite number of Shareholders under Section 35 of the Articles of Association of the Company in connection with an alleged decision of the Board of Directors regarding an incident which took place at the Manager's Office.

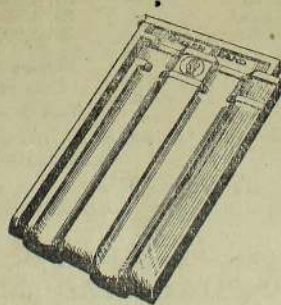
A certified copy of the Requisition can be seen at the registered office of the Company during the usual office hours.

By Order of the Board of Directors
S. Coomarasamy
Secretary

6th March 1951

(M. 239. 20.)

QUEEN



BRAND

AVAILABLE IN

13½ inches and 14 inches

Manufactured by the Calicut Tiles Co., Feroke

Government Buildings and palatial bungalows both in India and Ceylon use this famous QUEEN BRAND TILES. If you want your house insured against leakage then your choice must be QUEEN BRAND.

Try Once

Segaram & Sons.

Proprietor:
V. RAJASEGARAM

74/4 HOSPITAL ROAD,
JAFFNA.

BRITISH PRESS ON KOREAN SITUATION

"Outlook For Chinese Black"

THE *Spectator* (March 9), under the heading "Prospects in Korea", writes: "First a thaw, and then snowstorms, have hampered the slow advance of the Eighth Army in Korea, and in the last few days the enemy's resistance has been stiffening. General MacArthur has announced that the Chinese are preparing a counter-offensive, and General Ridgway has said that he is confident of withstanding it if it comes. It does now seem as if the Eighth Army is capable of looking after itself in any foreseeable contingency, and the outlook for its adversaries is black."

"They still have the ability to mount and launch large scale infantry attacks, and these tactics are still capable of making a considerable impression." Yet, says the *Spectator*, "they are exceedingly costly and it seems unlikely that they can turn the tide of war. Only a massive and sustained intervention by the Russian Air Force could give the Chinese and North Korean armies the prospect of achieving decisive results."

"Failing this, they seem fated to go on sustaining losses on a scale and of a nature which will make it progressively more difficult for them to score even local successes; and it might be expected that the reports from the field received in Peking would sooner or later persuade Mao Tse-tung that it was time to 'advise' the 'volunteers' to come home, or at any rate (for a large number of veterans from such a campaign are not an easily assimilable element in a community where criticism of the Government is discouraged) to stop reinforcing them."

"But the conduct of the Chinese throughout this affair has been unpredictable, and there are no signs at all that they are thinking about cutting their losses."

The *Economist* (March 10) deals with Korea at great length and considers that clarification of the whole situation—not only military—is now called for. This is necessary because the war in Korea has now been in progress for more than eight months, and in certain "political circles" there is an increasing activity "which argues that the first aim of British policy in the Far East shall be peace at any price."

Therefore, says the leader, "it is worth while at this stage to review the record and point out exactly what did happen in the preliminaries of the present situation. The decision to cross the 38th Parallel politically, and not merely for tactical military purposes, was taken by the Political Committee of the United Nations Assembly itself on October 7. The voting in the political Committee was 47 nations (including Britain, the United States and France) for the resolution, five (the Soviet block) against, and seven abstentions (including India, Egypt and Yugoslavia)."

U. N. Position

"The Assembly took its stand not on the Security Council's decision to extend aid to South Korea aggression, but on the earlier decisions of the United Nations which established the Republic of Korea. The resolution recalled the Assembly's declaration of December 12, 1946, that the Government of the Republic of Korea 'is based on elections which are a valid expression of the free will of the electorate of that part of Korea (i.e., South Korea) and which were observed by the Temporary Commission,

and that this is the only such government in Korea'."

On the ground that "the essential objective" of the earlier resolutions of the Assembly had been "the establishment of a unified, independent and democratic Government of Korea", it was therefore decided that "all appropriate steps be taken to insure conditions of stability throughout Korea" and that "all constituent acts be taken, including the holding of elections under the auspices of the United Nations" for the creation of a unified, independent and democratic Korea.

"This resolution" meant that the Commander-in-Chief of the United Nations' forces in Korea was authorised to advance into North Korea in order to eliminate all armed forces and civil authorities of the Communist regime and "insure conditions of stability throughout Korea". The United Nations' forces, as distinct from the South Korean troops, did not cross the 38th Parallel until they were authorized to do so by this resolution. They had reached it already on October 1, but General MacArthur halted them for eight days until the Assembly had taken its decision.

Unification Aim

"After the Korean conflict had developed into a struggle with Communist China", continues the *Economist*, there came the argument "that General MacArthur had not needed the authorization of the United Nations to cross the Parallel. This argument was valid in so far as General MacArthur's commission to carry on the war against the North Korean forces certainly empowered him to conduct operations beyond the 38th Parallel for purely military reasons, as part of repelling the invasion of South Korea."

"It is absurd, however, to maintain that it made no difference to strategy whether the political aim was to restore the status quo ante bellum or to occupy and unify the whole of Korea. General MacArthur could not have justified an advance to the Yalu without the authority of the United Nations decision of October 7, and in fact he held his forces back until that decision had been taken; he neither forced the hand of the United Nations by acting in advance of its decision, nor did he subsequently exceed the directive given to him."

Concluding, the *Economist* says: "It does not follow, of course, that there must now be war against Communist China, or even an attempt to impose sanctions."

"The United Nations is a political organization that must always consider the consequences of the actions it takes, not a blind arbitrator handing down judgments *ruat coelum*. But at least there should be no obscurity about the moral and legal position."

"The Communists—whether North Korean, Chinese or Russian—have put themselves in the wrong; there have been no breaches of trust by the Americans or anybody else on the United Nations side. Those who dispute these statements are wilfully refusing to face the facts of a very clear record."

U. K. I. S.

The Genesis of the Siva Gnana Bodham

(Continued from page 1)

shade of the stone fig (banyan) tree.

அன்று ஆல் கீழ்க்கீழ் அருமறைகள் தானுள்ளி (Thiruvachakam)
Graciously revealing the precious Vedas in olden days under the shade of the fig tree.

மாலை மிகைநீர மதவளிர்
சொன்ன ஆகாமம் தொழுவதித்தருளி (Ibid)

Graciously revealing the Agamas told on the great Mahendra Mountain.

மிகை வேதமெய்துத் சொன்னவன் (ibid)

He who declared the prolific Vedam, the true science.

கனகாசுரர் காலத்திலும் காலமறையின் உட்பொருளை
அன்று ஆல் கீழ்க்கீழ் அருகு அம் உரைத்தான் காணோம் (ibid)

Behold, Oh! Sister, seated under the fig tree, there He beautifully expounded the Dharmas, the inner essence of the four Vedas to the four (Rishies) in olden times.

ஆரணம் பொழியும் பாவனவரம் மணிபே (Tiru Isaippa)

Oh! Handsome (Lord) from whose ruddy lips flow the Vedas.

வேதமோடு ஆகாமம் மெய்யாம் இறைவன் தூல்

.....சாதன் உரை இவை..... (Tirumantiram)

The Vedam and the Agamam are true Pati-nool, these are the word of the Lord.

.....அருமறை இருபத்து மூன்று ஆகாமம்...

அண்ணல் அருளால் அருளும சிவாகாமம்... (ibid)

There are five and twenty-three (=28) Agamas...The Siva-gamas revealed by the grace of the Great One.

This truth is so often proclaimed, repeated and reiterated in our sacred books over and over again that even a casual reader can gather a goodly number of these authorities in a few minutes. Our Lord Meykandan's favourite disciple who has the reputation of being an adept in the art of classifying and summarizing the teachings that lie diffused in the voluminous devotional songs of the Great Masters and stating them in simple plain and at the same time pleasing and convincing language unequivocally states:

வேதநூல் கைவதால் என்று இரண்டே தூக்கன்,
வேத உரைக்கும் தூல் இவற்றின் விரிந்த தூக்கன்

ஆதிதூல் அரவி அமலன் தரும தூல் இரண்டும்... (Siddhiyar)

The Vedas and the Agamas are the two books, all other books are derived from these, these are the prime books revealed by the Beginningless Immaculate God.

It is unnecessary to labour the point further. The Vedas form the "common fund" from which various teachers have borrowed portions and elaborated on them, each in his own way and to the best of his ability. It is this same truth, the all-comprehending nature of the Vedas, that a later saint, KumaraGuruParaSwamikal, has most beautifully sung in the following lines. We have often had occasion to quote these lines elsewhere, but they are of such intrinsic value and so appropriately put that we make no apology for quoting them again here, not particularly the reference to God's cultivation of the tree called the Vedam.

(To be Continued)

Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Authorised Capital	—	Rs. 7,500,000/-
Issued Capital	—	Rs. 4,500,000/-
Paid Up Capital	—	Rs. 4,500,000/-
Permanent Reserve Fund	—	Rs. 3,000,000/-

Head Office
Bristol Street,
COLOMBO.

Foreign Department
G. O. H. Building
York St. COLOMBO

London Branch: 4-6-8 LUDGATE HILL,
LONDON. E. C. 4.

BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALIE,
PANADURA, KURENEGALA, BADULLA, BATTICALOA,
AND

LOCAL BRANCH OFFICE
242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers

Current Accounts Cheques payable in all principal towns in Ceylon (except Trincomalie, Badulla and Batticaloa) collected free of charge.

Savings Deposits Maximum Rs. 10,000/- Interest 2% per annum. Withdrawals on demand.

Fixed Deposits Rates on application.

Loans & Overdrafts Against approved securities.

Foreign Exchange Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world.

H. L. D. Selvaratnam
Agent

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1240

In the matter of the intestate estate of the late Ranchithapoo-shany wife of S. K. Subramaniam of Nallur, Jaffna. Deceased.

Selvanayagam Albert Gunaratnam of Station Road, Kokuvil, Jaffna and Petitioner.

1 S. Kathirgamar Subramaniam of Waiman Road, Nallur, Jaffna

2 Sittampalam Murugesu Selvanayagam of Kokuvil, Jaffna

3 Murugesu Selvanayagam Ariyanayagam of Kokuvil, Jaffna

4 Murugesu Selvanayagam Manickaratnam of Kokuvil Jaffna

5 Murugesu Selvanayagam Talasubramaniam of Kokuvil Jaffna presently of Telecommunication Department, Batticaloa

6 Nagammah widow of Kathirgamar of Waiman Road Nallur Jaffna

7 Visaladchy widow of Velupillai of Waiman Road Nallur Jaffna

Respondents.

This matter of the petition of the petitioner abovenamed praying for grant of letters of administration over the estate of the abovenamed deceased coming on for disposal before William Cunam Spencer Esq., Acting District Judge, Jaffna on the 3rd day of November 1950 in the presence of Mr. S. Cumarasuriar Proctor on the part of the petitioner & the affidavit of the petitioner dated the 2nd day of November 1950 having been read: It is declared that the petitioner is a brother and heir of the said intestate and is entitled to have letters of administration to the estate of the said intestate issued to him unless the respondents abovenamed or any other person shall on or before the 4th day of December 1950 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of November 1950

Sgd. S. S. J. Gunasekara

District Judge

12-2-51

This Order Nisi is extended

NOTICE

An application has been made by Ratnam wife of Nadesar Sabaratnam of Manipay, Jaffna for duplicate certificates as she has lost the share certificates Nos. 988, 168 169 and 170 held by her in this Company. Unless objection is received within 14 days from now a duplicate will be issued.

S. COOMARASAMY,
Secretary,

The Jaffna Co-operative Stores Ltd.,

150, Hospital Street, Jaffna.

15-3-1951
(M 240 20 & 23)

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.

For 9th April 1951.

Sgd. S. S. J. Gunasekara,
District Judge.

(O 135. 16 & 20)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Rs. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
(T's) Shroff.

SUBSCRIPTION RATES

"HINDU ORGAN" & "INTHUSATHANAM"

	Town Delivery	Ceylon	Malaya & India
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Hindu Organ	6-50	9-50	10-50
Inthusathanam	6-50	9-50	10-50
Both Editions	10-50	13-50	15-00

RATES OF ADVERTISEMENT ON APPLICATION

Please make remittances to the Manager and not to the Editors or individuals.

Matter for publication should be addressed to the Editors, legibly written or typed on one side of the paper.

MANAGER,

Hindu Organ & Inthusathanam

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakash Press, Vannarponnai, Jaffna on Tuesday, March 20, 1951.
EDITOR & IN-CHIEF: T. Muttusampillai