

THE GENERAL ELECTION

Fascist U. N. P's Fall From Grace

(HERE is a high-level probe into the verdict of the people. The decline and fall of the U. N. P, according to the writer of this article, should be studied by politicians not merely in the context of the defeat of a party that had been in power for long but also in the light of the variegated composition of the new combine that is the M. E. P.)

THE most conspicuous feature of the General Election that has just ended is the debacle of the United National Party. This party which had held office without a break for eight and a half years has been reduced to a negligible minority of eight and all the Ministers and Parliamentary Secretaries except two have lost their seats so that the party is not even in a position to make its contribution, as an effective opposition. For a parallel we have to go to the defeat of the Liberal Party in England at the end of the First World War. The Liberal leaders had mismanaged the war and the defection of Mr. Lloyd George completed the rout of the party. Besides, the party had no positive contribution to make to the political thought of England which the rising Labour Party alone could provide. Even then the fall of the Liberal Party was nothing so spectacular or sudden. The result has exceeded the fondest expectations of Mr. Bandaranaike himself.

This landslide against the U. N. P. has been ascribed to many causes. Unbroken possession of power for nearly nine years has made the party complacent, impervious to public opinion, suspect and inefficient and created a false sense of security. It had developed Fascist tendencies and raised the price of rice and sugar and ignored the Buddhist Commission and Bus Transport Commission Reports. The result was that the whole mass of the Buddhist clergy and the Opposition had sworn to destroy the U. N. P. The cry everywhere in Sinhalese districts was, "Let anybody be returned

provided he is not a U. N. P. candidate." The Buddhist Bikkhus played the dominant role in the rout of the U. N. P. They went about the country in their thousands with copies of the Buddhist Commission's Report exhorting the masses not to return a U. N. P. candidate. It augurs ill for the future of democracy that political Bikkhus are able to sway the masses and

BY

N. Sangarapillai, B. A.

create an atmosphere of intolerance and communal hatred and insecurity. The new Cabinet is composed entirely of the leading members of the M.E.P. The avalanche which swept away the U. N. P. has also swept away the intellectual element in the Parliament except those belonging to the Opposition. The intellectual capacity and balanced views of the Cabinet are open to question. Mr. Bandaranaike has assured the minorities of justice and fairplay. But taking this promise in the context of the after election speeches it may be assumed that the party will give priority to the cultural and economic interests of the Sinhalese people and ignore the rights of minorities. New brooms sweep clean. We may expect greater initiative vigour and drive from the New Cabinet. Whether their policy will be in the direction of racialism and reaction or of progress is another question. They are for the most part young. If they possess the necessary mental flexibility to study up public questions and to be open to conviction they can make up for

want of experience. "The best of his time has been but rash," says Gonerill of her father King Lear. In his career as Minister Mr. Bandaranaike has not been remarkable for forethought and balanced judgment. The responsibility of high office may make him sober. His task now becomes all the greater as he has to give wise guidance to his ministers and check their over enthusiasm. He has outlined his policy as the establishment of an independent socialist republic and as secession from the Commonwealth. Both India and Pakistan are republics but they are within the Commonwealth. It is because these countries find some economic advantage that they have elected to remain within the sterling bloc. Mr. Bandaranaike will be well advised to take a leaf from Mr. Nehru's policy. The Indian Government is in no hurry to nationalise bus services, plantations and banks for fear of creating economic instability. Besides state industry gives room for inefficiency and corruption. If the new Government can show real efficiency and economy in the management of its various enterprises it will earn the gratitude of the nation.

The hopes entertained in New Delhi of a change for the better in Indo-Ceylon relations are unfounded. The new Government may see eye to eye in foreign policy but its attitude towards the Indian question cannot be more liberal. If anything it may be more reactionary.

Nobody can justly object that but for one Muslim member the Cabinet

(Continued on page 6)

Round Table Conference For Language Policy

One of the suggestions made prior to the General Election regarding the ways and means of easing the situation created by the language problem was the holding of a Round Table Conference. This suggestion was approved by the present Prime Minister the Hon. Mr. S. W. R. Bandaranaike. The soundness and intrinsic merit behind the suggestion still holds good. In fact the trend of events accompanying the General

the leaders of the Communist Party, in his latest statement makes the following observation:-

"It can be said that personal contact between leaders are an effective means for establishing mutual understanding on difficult and controversial questions. As experience in our times has shown, talks are best for the settlement of any international questions."

If the utility of leaders meeting for purposes of international questions is recognised as profitable, how much more necessary and valuable would it be in the matter of a national problem where there is great amount of controversy.

It is trusted that the Prime Minister and the leaders of the opposition groups in Parliament would try the prospects of some satisfactory solution of the language problem by means of a Round Table Conference.

By

S SIVASUBRAMANIAM

Election and thereafter emphasises the great usefulness for such a move. Even leaders of political thought holding very divergent views like the heads of the Russian and British Governments are meeting in order to discuss matters of common interest and to arrive at some method of solution, if not of adjustment. Mr N S. Krushchev, one of

Unesco Library Education Plans

Anyone who has learnt to read, whether at school age or as adult, must have access to books suited to his capacities if he is not to slip back very quickly into his illiterate state. The most democratic way of meeting this need is to increase the numbers of public libraries such as town or village libraries, travelling libraries and library vans. From its earliest days Unesco has carried out an active public opinion campaign, organized seminars and published hand books to encourage Governments, local authorities and educators set up or improve libraries, so that they become centres of culture for the people. Suiting the action to the word, Unesco has opened public libraries in India and Colombo, with the co-operation of the Governments and local communities in these

countries, and is soon to open another in Africa.

These experiments have brought to light a further problem, common to many countries whose original cultures - however ancient and rich - have been handed down through the centuries mainly by word of mouth, and where, the number of illiterates remaining consequently very high, books have always been the privilege of a select few. As a result of this, the number of publications issued and distributed in these countries is hopelessly inadequate by comparison with the enormous needs of the community. In such countries, the State and the regional or local authorities have had to set up institutions or appeal for voluntary help. However, owing to a

(Continued on page 3)



சிறுசிறுபொருள்,
மம்சிலவாயவே ஞானமுதல்வியும்
மம்சிலவாயவே நானறிவிச்சையும்
மம்சிலவாயவே நானறிவித்தேமே
மம்சிலவாயவே கன்னைநி...
சிறுசிறுபொருள்.

Hindu Organ

FRIDAY, APRIL 27, 1956

Treasure These Thoughts

The greatest study of mankind is man.

—SOCRATES

MAJORITYCRACY

How far the M. E. P. Government will be able to carry out the numerous promises that had been made by it in its anxiety to unseat the U. N. P. is the question that is uppermost in the mind of the political critic. In attempting to answer this question one has to take into consideration the fact that the Mahajana Ekasath Peramuna was not formed as a party in the true sense of the word but as an *ad hoc* arrangement to accommodate all anti-U. N. P. forces in a front against an administration that had threatened to take root in this country. In the process of forming this Peramuna, the leader certainly had the advantage of himself being the spokesman of a strong party, who could influence other existing political groups to accept his guidance at least till the main objective of defeating the U. N. P. was assured.

The General Election, therefore, was a battle of political propaganda between two groupings where one staked its all to maintain the *status quo* and the other went all out to wrest power from the former. Ultimately the U. N. P. suffered an ignominious defeat which it richly deserved, enabling the M. E. P. to assume authority by virtue of the verdict of the people. But even before the echo of the excitement of a vigorously conducted election campaign could become faint, the M. E. P. has begun to herald the beginning of a new era by plain but pointed statements on questions that concern the people as a whole. The announcements on the reduction of the price of rice or the

suspension of the death penalty may create popular feeling; but we are unable to overlook the M.E.P's categorical denial of the inalienable right of the language of the minorities to a position of parity with Sinhalese and to the need for the amendment of the constitution to ensure tht Tamil speaking people their rightful place in the affairs of the country.

Premier Bandaranaike who has repeatedly declared that he would not violate democratic practice in the administration of his Government would do well not to lose sight of the open truth that his party is not fully representative of the people of this Island, no M. E. P. candidates for the Northern and the Eastern Provinces having been put forward in the General Election. Whatever might have been the faults of the U. N. P. it could not be said of that party that it did not represent the entire country. These circumstances cannot fail to raise the vital constitutional question whether the M. E. P. has the authority, in view of the North and the East being unrepresented by that party in Parliament, to propose constitutional changes that tend to adversely affect the welfare of a substantial section of the people. The simple majority which Premier Brndaranaike hopes to obtain for his 'Sinhalese only' Bill cannot settle the issue of the State Languages of this country. Democracy certainly cannot be 'majoritycracy' nor can the majority in a democratic country go crazy over its pet theories when they are utterly unacceptable to the minorities.

Another Exam Paper Leakage

The Sinhalese Teachers' Certificate Examination that was scheduled to take place this week was cancelled consequent on the leakage of question papers on the first day of the Examination.

The Minister of Education who took up the matter with the Examinations Department and the Premier has suggested the appointment of a Commission of Enquiry. It is mentioned that Mr. C. Nagalingam, former Acting Chief Justice, may be the Chairman of the Commission.

THE NEW GOVERNMENT

Baulked of the Premiership which his intellectual superiority, as it seemed entitled him to, Mr. S. W. R. D. Bandaranaike had suffered political frustration for over five years. U. N. P's objection to Leftist parties conceded to Mr. Bandaranaike the Leadership of the Opposition, but completely ignored him and his party without any misgiving. The whirligig of time brings in its swift revenges. He has in turn paid Sir John and his party in their own coin. It is now Sir John's turn to go to the obscurity of political wilderness without even the dignity of a Leader of the Opposition. The U. N. P. which the late Mr. D. S. Senanayake founded has passed to all outward seeming into history, unwept, unhonoured and unsung, unless like the phoenix it can rise on its own ashes. Unbroken tenure of office for nine years with an ineffective opposition had made the U. N. P. complacent, arrogant and contemptuous of the opposition parties. They rode roughshod over the feelings of the opposition minorities and demanded their surrender by a tall refusal to concede any demands made by them on behalf of their constituents. They had without any decency tampered with the laws and procedure of the country to entrench their power. They faced the election with the highest confidence and suffered near-extinction, as a result of their complacency.

Success of Subtle Propaganda

With an uncanny flair for popularity, Mr. Bandaranaike sensed that his position was only secure if he could muster all the opposition parties against the U. N. P. and exploit to the full the religious susceptibilities of the Sangha and the racial prestige of the Sinhalese who counted 80 per cent of the effective political element in the country. A master of the art of propaganda he posed as the only saviour of the Sangha and of Buddhism and the champion of Sinhalese uplift and glory. To conciliate the Leftists and the disgruntled public services he promised to undo the mistakes and wrongs of the U. N. P. Government. The result was a combination of all parties and all groups except the Tamil-speaking minorities for the extermination of the U. N. P.

Thus Mr. Bandaranaike has become the most popular leader with the largest following. The Leftist parties for obvious reasons cannot form a coalition with the M. E. P. but have agreed to adopt a policy of responsive co-operation. The U. N. P. by its uncompromising attitude to the Opposition demanded a surrender at discretion, but Mr. Bandaranaike promises to take the Opposition into his confidence and adopt a conciliatory tone.

Language Decision

The Parliament has opened with a measure of pomp and ceremony and a measure of popularity that no previous government enjoyed. The broad outlines of the M. E. P. policy as given in the speech from the Throne fall naturally into two parts—one reactionary and communal and the other progressive and unexceptionable. The charitable view of Mr. Bandaranaike's

BY OUR
POLITICAL CORRESPONDENT

career is he is a progressive statesman whom the exigencies of personal power have turned into a reactionary. He assures all minorities of justice and fairplay. But what does his assurances come to in practice when he is out for an uncompromising domination-cultural, political and economic of the Sinhalese race? His brand of democracy is nothing but the tyranny of the majority racial party, open and undisguised. The language of a race is the only medium of the expression of its personality and for its political and cultural and economic aspirations and ideals. When they are denied the use of this instrument they become mere slaves without political rights. If Mr. Bandaranaike and his colleagues cannot recognise this simple fact they forfeit all claims to statesmanship and become reactionary leaders of a particular race or community.

Pandering To Communal Passions

The other parts of the party policy are for the most part on progressive lines and not open to any objection. Yet even here one may observe some impatience to undo the U. N. P. policy. Responsibility of high office has developed in Mr. Bandaranaike a circumspection and forethought that de-

serve praise. He is in no hurry to make innovations but wants to wait and study all the implications of his policy. That is all for the good. The progressive elements of his policy make him an advanced democrat but one cannot help feeling real regret that he has found it necessary to come to power by pandering to the communal passions of the Bikkhus and Sinhalese diehards. While Sir John set up for a greater international figure than Mr. Nehru by his denunciation of Communist Russia, Mr. Bandaranaike proposes to become a pious disciple of the Indian Prime Minister, and to consult him at every turn. Sir John was a fervent upholder of Buddhist Dhamma. Mr. Bandaranaike himself is a more fervent upholder of Dhamma. That he may see eye to eye with Mr. Nehru in foreign policy and not be lured by Western Foreign Aid to make any alignment is certain. But how can the champion of Singhalese domination and communal discrimination profess to be a disciple of Mr. Nehru is a mystery. He can not for example approach the Indian problem in a more liberal spirit than Sir John and his party.

The Tamils have to seek political wilderness for some or a longtime. Even the Parliament has become already a Babel of tongues where one community cannot understand another. Such is the impatience of the M. E. P. to enthrone Singhalese language within 24 hours. The election of ten Federalists reveals the intensity of feeling among the Tamil-speaking people. We do not think that the mere advocacy of Federalism, whatever its practical implications, can be a setback to the Tamil cause. The election results have not put a stop to personal attacks. The very people who advise the Tamil M. P's to close up their ranks give free vent to personal abuse. Insidious attempts are made to wean away Muslim M. P's from their opposition to the Language issue. Those who sung the praises of the U. N. P. and vilified Mr. Bandaranaike may shift their allegiance to M. E. P. for political concessions and become ardent supporters of the 'Singhalese only' cry. The utmost determination, self-sacrifice and conciliation are urgently needed today among the Tamil leaders, more than ever before,

THE DANCE OF SIVA

SIGNIFICANT THEORY OF SERENE NATURE

ALL dancing is, in original intent, symbolic. Man has attempted, in different ages and centuries, to express his thoughts about life in movement. The Dance of Siva is one of the greatest expressions of human thought. It is an embodiment of the ideal, an interpretation of the complexity of life. It expresses a practical and, rational theory of Nature—a theory acceptable to all thinkers and artists of all ages and lands.

The ancient Tamil people have expressed their conception of Nature, of life and of the universe at large in their unique philosophy, peculiar to South India. It is called Sidhthantha True End or the only Truth. It postulates three eternal verities—God, Soul, and the world of matter. They (Tamils) conceive of God as Kadavul, that Supreme Power, which is beyond human comprehension; the life process as expressed in the numberless souls, and the world of matter as that in which the souls are enmeshed.

The Supreme Power is also called Sivam, that which is an embodiment of Benovolence, Bliss etc. It is thought of in all the three genders, as Father, Mother, and It.

The Mystic Dance performed by Siva may be taken as example of the Sidhthantha view-point of art, of science and of philosophy. The conviction that seeming diversities and differences are, but passing and rhythmically varying phases of a fundamental unity, led the Tamil people to symbolise life and death, as the ever supple and continuously flowing Dance of Siva, in which the subtle dancer, eternally creates and destroys, with the swiftness of a rapidly turning wheel. Siva is sometimes known as the Lord of the Dancers. His theatre is the Cosmos; and He is both Actor and Audience. The statue of the cosmic Dance of Siva is one of the finest pieces of Indian art. It is designed for the purpose of giving an embodiment of Siva dancing in the centre of the universe. He is represented as having

four hands, with His braided and jewelled hair, the lower locks of it whirling in the dance. His hair contains a writhing cobra, a skull and a mermaid figure of Ganga. There is also a crescent moon, and it is crowned with a wreath of cassia leaves. In the right ear is a man's earring, and in the left a

By
N. Manicka Idaikkadar
M.A. (CANTAB) B.SC. (LOND.) F.S.S.
(LOND.) O. C. S.

woman's. He wears necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe rings signifying the dual nature of the Deity. The figure is dressed in tightly fitting breeches and a fluttering scarf. Of the four arms one right hand holds the Drum, the other

The figure of Siva in this Cosmic dance is truly a consummate art, embodying as it does, the primeval pulsating energy underlying all phenomenal appearance, and at the same time maintaining a perpetual poise.

is poised to signify hope (in the sign of "Do not fear"). One left hand holds a ball of fire, the other points to the raised left foot. The figure is poised on the ball of the right foot pressing a dwarf against a lotus pedestal, from which springs an encircling Gloria ringed with flame, and touched within by the hands holding drum and fire.

The status of the cosmic Dance of Siva is a wonderfully beautiful and inspiring work of art, giving a sense of balance, repose, motion and a rhythmical whirl. It expresses that continuous action, which takes no rest and maketh no haste. It is the eternal music of the spheres. The dance represents his five activities: Creation, Preservation, Destruction, Immersion into matter and final release or Salvation. The drum signifies creation; the hand of Hope gives protection. The fire destroys and transmutes. The foot held aloft affords release. The

fourth hand points to the lifted foot, giving pointed significance to it as the symbol of His Grace. The planted foot on the prostrate dwarf signifies stamping down of evil.

Dr. Ananda Coomaraswami says: "It would be superfluous to praise in detail the beautiful figure. It is so alive, and yet so balanced, so powerful and yet so effortless. There is here realism for the realist, but realism that is due to keenness of memory for familiar things, not to their imitation. Here religion and culture, life and art, are bound up together in the web of Indian life. Look well at the figure, with its first and simplest motif of victory over evil; observe the ring of flaming fire, the aura of His Glory; the four hands with the elaborate symbolism of their attitude, the Ganges and the Crescent moon in his hair, the fluttering Anga vastrum, and the Serpent Garland, and think whether any individual artist, creating his own convention and inventing newer symbolism, could speak thus to the hearts of men, amongst whom the story of Siva's dance is a gospel and a cradle tale"

The true significance of this dance is realised once it is brought home that it takes place within the heart, within the very inward self, of each individual. Its meaning is three-fold, first, it is the image of His rhythmic activity within the Cosmos, which is represented by the Arch; secondly the purpose of the Dance is to release the countless souls from the snare of Illusion; thirdly the place of the Dance is *Chidambaram*, the centre of the Universe, which is within the heart. One of the texts gives the following: "Our Lord is the Dancer who, like the heat latent in firewood, diffuses His power in mind and matter, and makes them dance in their turn." Sidhhantha lays down most emphatically that: All that doth live, lives always. That which is, can never cease to be: That which is, not, will never exist.

The order as disclosed in the Sidhthantha philosophy is as follows: Siva

overshadowed and brooded over the virgin primeval Matter, and when it was pulsating with His life, appropriate vehicles, for the life force to work in, were evolved. When any of these became fully developed, this force bursts through them (and they are destroyed), but the life force is indestructible and takes on ever new forms. Thus we have the myriads of different forms from the densest mineral, through the vegetable, the animal right up to the human. The same power is surging upwards, disintegrating all worn-out vessels, and ever using more perfect ones, until the Supreme is reached. This vital propulsion is continuously moving in the rhythmic motion of spiral vortices, swirling upwards, running and expanding again to return to the point.

Modern science is beginning to recognise the existence of life in minerals; we now hear of the fatigue of metals, and of generation by division or budding. Ether, which pervades all space unattracted by the planets, has a velocity of its atomic vibrations, which would enable it to overcome gravitation. The dimensions of the etheric atoms are so minute, that they provide a material basis for the unit charge of electricity. We here see that electricity is the force, and the electrons are the particles of matter, upon which this force acts. This is the dance our ancient sages saw within the atoms as expressed most pithily in the phrase Anuvukkul Anuvai, Appalukku Appalai i. e. The Divine Energy (Sakthi) is manifest in the atoms within the atom and in the Beyond within the Beyond, and so on. It is only now atomic research has started to investigate on the lines indicated in the Dance of Siva.

If we scan the different sciences there are indications of a similar movement. In *archaeology*, the most recent excavations show a continuous rising up and falling down of the great and mighty civilisations in the far remote past, which for thousands and thousands of years have attained supreme eminence in arts and science, and these have passed away and other civilisations have sprung up on these ruins, and again fall into decay. *Astronomy* discloses nebulae, indicating planets in course of formation, and the development of

Unesco Library.....

(Continued from page 1)

lack of technicians and of rational methods of production and distribution, as well as to the fact that the public is as yet unaccustomed to reading, progress is generally very slow and results so far are meagre.

Unesco has therefore included in its programme a project of very wide scope for the provision of advice and assistance to those Member States whose need is greatest in the establishment of publishing and translating units and in the application of cheap methods of printing and distribution, or in other undertakings of all kinds calculated to give authors, publishers and distributors an opportunity of reaching and attracting as wide a public as possible.

solar system, alongside the remains of worlds that have spent their force, such as our moon.

In *geology*, excavations show that continents have been submerged, and others have come into existence in the upheaval. According to the latest observances in *seismology*, earthquakes are not only caused by the accumulation of debris from the rivers forming new beds in the sea and raising up new land-marks, but, there are long intervals when gigantic cataclysms change the whole structure of the globe. We also learn that when an earthquake happens in one part of the earth, its vibrations do not throb round the periphery but proceed through the diameter of the earth. *Ethnology* shows us that there were primitive men of the same type in continents separated by the vast oceans, showing that, at one time, they must have been connected by land.

We find in every direction the frontiers of knowledge have been extended, the resultant effect upon thought in general has been profound. The evolutionary theory of the last century, the discovery of radio active substances and the unveiling of the structure of the atom and the splitting of it, perhaps the most marvellous achievement yet of man in the present century, have powerfully affected some of our funda-

(Continued on page 4)

THE DANCE OF SIVA

(Continued from page 3)

mental ideas. The intimate all and radiates His beliefs, philosophies and supreme bliss on all. personal standards of modern men have been shaken by these changes. We live in an age of spiritual unrest, in a chaos of religious beliefs.

The point of view in the West of the world's origin, development, and purpose was summarised by an eminent theologian, before the British Association in 1920, which the London Times called the "New Knowledge". This new knowledge is that from some "fundamental stuff" in the Universe, electrons arose, from them came matter, from matter life emerged, from life came mind, from mind spiritual consciousness.

In the doctrine of the "Fall of man" and in the "New Knowledge" of latter day science, as viewed in the West, there is a distinct conception of duality, and the whole process of the development of man, and of nature is represented as being carried out by Deity, acting from an external point. There does not seem to be any recognition of the Divine strain welling up from within, as well as a Divine Designer, moulding the forms and vehicles of the Universe from without. The gist of this view of the West is: there was a time when matter, life, mind and soul were not, but now they are. Each arose as part of a great scheme planned by God.

Whereas Siddhantha connotes a central Intelligence, which is the motive force of all that we see and know, and all that is unseen and unknown.

This cosmic activity is the central motif of the Dance. It is all pervading, and is everywhere. Chidambaram (the centre of the Universe) where He is dancing everywhere, Siva being omnipresent, His dance is manifest in all regions of the Cosmos. His five-fold dance is temporal yet timeless. He performs the five acts dancing with water, fire, wind and ether. Dancing ever in the court, He becomes visible to those who pass over to Him from the illusion of material bondage to the emancipation and freedom of man's spiritual destiny. In His eternal dance His divine wisdom embraces

all and radiates His supreme bliss on all.

This is the wisdom enshrined as the principle of the Cosmos in the Sidhthantha, which is the philosophy of the Saiva religion, of which Sir John Marshall, the famous archaeologist, has this to say: "Among the many revelations that Mohenja Daro and Harrappah have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalcolithic age or perhaps even further still, and it thus takes its place as the first ancient living faith in the world. Sidhthantha stands for high ideals and the attainment of Truth. It is an ethical philosophy directed to right living. It is an attitude towards life. It stands as an example of a civilisation which, judged by spiritual standards, was supremely great, and judged by material standards, utterly puny and poverty stricken—a standing example in human history of the combination of simple living and high thinking. An eminent Christian Divine observed of Sidhthantha as a "System of thought, and expression of faith and life, that it is by far the best South India possesses. It represents not only in the South but in the whole of India, the highest water mark of Indian thought and Indian life. It is the philosophy of the Tamil people by the side of which every other form is of foreign origin".

It is of importance that we should be reminded sometimes of the fact that much of the noblest poetry, finest art, and profoundest thinking has been the work of men who had no explosives, no steam, no electricity, no watches, no optical glasses, or scientific instruments and who lived in huts. They were keen to choose good things, and reject bad ones, their joy was to see things, as they are, and to judge them naturally, and in their inner reality. They saw life steadily and saw it whole. Their language was a language of truth, without pretence and habitual exaggeration. Truth was everything. The present state of the world appears as though it ought, from time to time, to steep itself in the spirit

of Sidhthantha, in Sidhthantha sense and sanity, so that it may enable us to "see beyond the prison of the material present, to the heavenly places from which the human spirit drew its life."

Our intellect being not perfect nor infinite, we cannot conceive the Almighty. Great philosophers have attempted to expound Him, but we the masses stand aghast confused and confounded. Poets—great poets and artists however, have come to the rescue, and have painted Him in glowing and magnificent colours endowing Him with flesh and blood, life and spirit and earthly presence thus giving us an opportunity, if not fully, at least partially to see, to feel and to understand him.

Thus, the foregoing is but an inadequate and feeble resume of what a great Saiva Saint sang, and it is what a great Saiva artist moulded into plastic form in the statue of the Dance of Nata-Raja.

We have here the immanence of God in Nature beautifully and sublimely set forth. Siva dances to maintain the life of the Cosmos and to give release to those who seek Him. Siva's Dance is His own nature, all His gestures are inherent in Him, being spontaneous and purposeless. In the Saiva conception, *God is beyond all design or purpose.*

Wherever we turn we see the life force of Siva pulsating in the evolution of the solar system, ever energising new life and destroying those which are worn out and have served their purpose. When we contemplate the Saiva conception of Siva, we find not only poetry of the highest order, but we also find the most far reaching science.

We perceive in the dance the rhythm of the life process, the eternal rhythm which permeates and runs through the whole cosmos. The South Indian artist, who conceived and executed such an emblem, must have possessed a vast and comprehensive imagination and a sympathy, wondrous in its breadth and compass. This great artist must have thought of the Universe sympathetically, and have been a supreme master of thought.

The image is a sublime

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO

S. KANAGASABAI,
Shroff.

FOR YOUR DAILY LIVING

Your Character Development, the highest development of character and personality is only attained where there is a vital religious faith.

Life and, especially, the life of the mind is a deep and mysterious sea wherein lie many uncharted rocks, any of which may cause shipwreck to him who has no guide.

The following rules, selected and modified, from a list of several journals on mental hygiene can all be heartily recommended:-

1. Cultivate emotional control. Conscious suppression is a source of strength.

2. Accustom yourself to endure slights, hard-

conception of the convergence of science, religion and art, or knowledge, wisdom and action. The world is divided and subdivided into innumerable races and sects in watertight compartments, but the artist, who imagined this figure in bronze must have viewed human society as one vast composite whole, with its component parts minutely interdependent upon one another, and possessing the divine thread which connects them together in the bonds of a common brotherhood,

ship, criticism and even abuse.

3. Control your thinking. Never let the attention dwell on the useless or painful

4. Practise if a thing is difficult to do, but desirable, exercise yourself in it. Skill will soon develop.

By

V. E. Willis Maladeniya

5. Imitate good models, make friends of the people you want to resemble in character and keep away from others.

6. Do not act from motives such as jealousy, anger or hatred.

7. Be slow to speak and slow to anger. Be fair minded. Injure no one; give joy to all.

8. No one attains to great heights without restraint against all forms of self-indulgence.

9. Have a goal in view. Know what you want to accomplish today, tomorrow, next month and in the next ten years.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 29-4-56 TO 5-5-56

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

Except for health upsets this week is sure to bring in good results. Go ahead with your ventures. Initial difficulties possible but do not be discouraged. Financial gains promised week-end.

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

Sunday, Monday and Tuesday morning must be spent with care. Rest of the week will be favourable. But there will be no mental peace. Avoid arguments with friends. Domestic upsets also not ruled out.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]*

The first two days will be favourable for new deals. But Tuesday afternoon Wednesday and Thursday will upset you a bit. Week-end will turn favourable again.

CANCER *Funarpoosa 4, Poosa, Aayilya [Kataka Rasi]*

This is a good week except for the last two days. Do not be upset over minor storms. You are sure to succeed after initial difficulties. Last two days may cause you some annoyances.

LEO *Maha, Poora, Uttira 1 [Singha Rasi]*

Your maternal relatives likely to cause you some annoyance this week. Some accidents also possible. Avoid arguments with friends.

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

Financial gains promised this week. But you will have to be careful in your negotiations. Do not go out of the way to help friends. Ruin to enemies shown.

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

Scandal mongers likely to upset your mental peace this week. New ventures will be stagnating. Troubles through secret enemies also shown. Week end will bring in financial gain.

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

Misunderstandings will be cleared this week. Ruin to enemies and gains in new undertakings promised. Agricultural profits also indicated.

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

There will be no domestic peace this week. But gains and success in profession promised. Health will improve after mid-week.

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

Some misunderstandings in the family circle possible this week. Do not decide anything in a hurry. Earlier commitments likely to drag you into difficulties. But you are sure to come out triumphant.

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

A good week. You will be able to succeed in your new undertakings. Some new acquaintances will be made. Social success and fame also promised.

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

Father's relatives likely to cause you some annoyance. But professionally a good week. Gains through lands and landed properties also promised.

Amendment to the constitution regarding Sinhalese: The idea that we need an amendment to the Constitution to make Sinhalese only the state language was a misconception which arose in the minds of the people and even in the issue. No such amendment is needed.

The Sinhalese only bill will be introduced as an ordinary bill and if it gets a two-third majority it will in effect amount to the amendment of the constitution.

There are a number of amendments to the constitution such as the question of a Republic which are outstanding and which will have to be looked into in due course. The Sinhalese only amendment will be embodied in the constitution when all the amendments to the constitution are taken up.

I do not think that the Sinhalese only bill is a

THE MANY ELECTION PROMISES CHANGES AND CHANGES

Hangman on Holiday

Death penalty has been suspended for three years.

Farewell to Honours

Imperial Honours have been abolished. Local Honours will continue until replaced by a new system of Honours.

May Day Gains Prestige

May Day has been declared a Public and Bank Holiday.

Radio

The Daily English Service programme of Radio Ceylon will be reduced by fifty per cent from May 1956.

Cement for the South

The Minister of Industries has disclosed the intention of the Government to establish a Second Cement Factory and that in the South.

Nationalisation

This will be done progressively.

Price of Rice

Sugar and rice will certainly sell at reduced prices, but the date of such change is not known at present.

contravention of Section 29 of the Constitution which safeguards the rights of minorities. I am prepared to face any challenge to that.

Regarding the objection made by Mr C. Suntheralingam, M.P. for Vavuniya, that no Tamil has been included in the Cabinet, any person who wishes to hold office in my Cabinet must necessarily, first, subscribe to the MEP policy.

THE NEW CABINET

Mr. S. W. R. D. Bandaranaike, M. P.: Prime Minister and Minister of Defence and External Affairs.

Mr. W. Dahanayake, M. P.: Education.

Mr. C. P. de Silva, M. P. Lands and Land Development.

Senator M. W. H. de Silva, Q. C.: Justice.

Mr. P. H. W. de Silva, M. P.: Industries and Fisheries.

Mr. Stanley de Zoysa, M. P.: Finance.

Mr. D. P. R. Gunawardena, M. P.: Agriculture and Food.

Mr. T. B. Ilangaratne, M. P.: Labour, Housing and Social Service.

Senator A. P. Jayasuriya: Home Affairs.

Mr. Jayaweera Kuruppu, M. P.: Local Government and Cultural Affairs.

Mr. C. A. S. Marikkar, M. P.: Posts, Broadcasting and Information.

Mr. M. Senanayake, M. P.: Transport and Works.

Mrs. Wimala Wijewardene, M. P.: Health.

Mr. R. G. Senanayake, M. P.: Commerce and Trade.

Junior Ministers

Mr. P. Tennekoon (Justice).

Mr. P. B. A. Weerakoon (Education).

Mr. J. C. Munasinghe (Industries and Fisheries).

Mr. T. B. Subasinghe (Defence and External Affairs).

Mr. I. R. P. G. Kalugalla (Health).

Mr. K. M. P. Rajaratna (Posts and Broadcasting).

Mr. Lakshman Rajapakse (Commerce and Trade).

Mr. Mahanama Samaraweera (Land and Land Development).

Mr. D. A. Rajapakse (Agriculture and Food and Labour).

Mr. M. P. de Zoysa (Housing and Social Services).

Mr. I. M. R. A. Iriyagolle (Home Affairs).

Mr. C. R. Beligammana (Local Govt. and Cultural Affairs).

Mr. Henry Abeywickrema (Transport and Works).

Senator C. Wijesinghe (Finance)

PREMIER'S PRESS CONFERENCE

M. E. P. View Of Minorities' Problems

[More important opinions given by Premier Bandaranaike at the Press Conference on Wednesday April 25, are reproduced below.]

Sinhalese: Legislation to make Sinhalese the only official language of Ceylon will be introduced at the next sitting of Parliament—May 2nd.

The bill embodying the new legislation will contain certain suitable interim arrangements to prevent the dislocation of the administration and also reference to the use of such languages as Tamil Federal State: This is a matter of high policy. I am personally opposed to such an idea though I am quite willing to consider decentralisation at the top local government level

with a system of provincial or regional councils as recommended by the Choksy report. A Federal government is not in the interest of the country as a whole nor the Tamils.

I feel that once the language issue is decided upon after the bill is introduced there will be greater friendliness amongst the people, and their differences will be solved.

No discrimination will be made in regard to employment or otherwise on racial grounds as mentioned in the Speech from the Throne

MENTAL STATE OF PATIENTS

IN THE CURE OF DISEASES

The discovery of various germs associated with illnesses has given rise to an impression that each illness has one cause the removal of which will cure the complaint. But it is not so simple as all that. Tubercle bacilli cause Tuberculosis of the lungs but the mental state of the patient influences considerably the course of the disease and progress. Men have greatly differing attitudes towards any given bodily disease; an ailment which overwhelms one man may almost be ignored by another.

There is a growing tendency to accept the view that health and disease, though they may be regarded conceptionally as opposites and antithetic, are in reality but opposite ends of an infinitely graded scale. The state of health of an individual at any time is the measure of his success in reacting to his total environment. An acceptance of such a concept demands in the case of certain disease-complexes the widest possible investigation of total environment, both internal and external, past and present.

A woman whose husband had recently died from carcinoma of the colon used to think that her boy of seven years was suffering from something very serious when he complained of pain in the abdomen. After several months, it was realised that the mother's fear was that the boy's symptoms, as his father's had been, were due to cancer of the bowel. She had that fixed idea because no X-ray examination had been done. A barium enema and the result of the subsequent skiagram reported to the mother as negative had comforted her so infectiously that even the boy was free from symptoms later.

Ogilvie, one of the clearest thinkers in British medicine and gifted with powers of clear exposition, writes, "The ambitious man...if he seeks advancement for himself or a better chance for his children...finds himself struggling in the clutches of the octopus whose tentacles drag him down when he reaches a higher rung in the ladder. He

takes his struggles home and re-enacts them in his dreams. His life is keyed for combat, his basal ganglia, his autonomic system and his ductless glands go on working at combat level when they should be at rest. A whole group of stress-diseases which have the common factor that they occur in the young, intelligent, the ambitious and the anxious and that they are characterised by over action either in extent or duration, or both, of the autonomic and endocrine systems has become prevalent...Chief among the stress diseases seen in Britain is dirudenal ulcer". If the increase in incidence of this one particular disease is real and not apparent, is it to be held that our forbears, 50 years ago, had not had to go through emotional stresses as now? Or are we indulging in the post hoc ergo propter hoc fallacy? All that one can state is that as the findings of physical, biochemical and radiological investigations of the numerous cases of peptic ulcer do not support the diagnosis made only by observation of the symptom complex, the psychosomatic theory may explain to some extent the disparity noted above.

The psychosomatic theory suggests that diseases are caused by psychological disturbances which produce symptoms pointing to organs which are not in themselves apparently diseased. There is also the converse possibility that the knowledge that one has a bodily disease or the awareness of unpleasant bodily symptoms may cause psychological disturbances.

The psychosomatic approach has little relevance to the dying, acutely ill, and gravely maimed patients. It is for a patient with persistent symptoms, who is free of serious bodily disease, that the psychosomatic approach is fruitful. A fair portion of persons attending the clinic of a hospital or a doctor fall in the category.

When it is said that a man's heart rules his head, does it not mean that his feelings are stronger than his reason? Various phrases also illustrate how the mind can profoundly affect

the different organs of the body; such as "being sick with grief", "trembling with fear", "to develop diarrhoea from anxiety", and "to blush with shame". The man's presentation of symptoms may be so typical as to simulate a commonly recognised malady except for a certain slight variation from the text-book pictures. Investigation may reveal that the psyche and not the soma is to blame.

Take the instance of obesity. Nothing can be more organic than a thick coat of fat; but nothing is more certain than that the removal of fat is a psychological problem. But this problem can be most difficult to solve, for although it is simple to present patients with diet sheets, few have the strength of will to follow their instructions. Not only are their natural appetites opposed to it but commonly their relatives and friends will tell them that they are starving themselves and will make themselves ill if they do not eat more. If it is felt that a patient is so fat that the gains of losing weight outweigh the inconveniences of dieting, no effort should be spared in convincing him that this is so. It is the persuasive talk that is going to do more good to the patient than drugs. Pure surgery and its ancillaries come nearest to the acceptance of human organism as a machine.

Emotional and other disturbing factors in early childhood may manifest themselves later. Some fanatics with respect to infant feeding will insist unjustifiably that breast-feeding is essential both in the interests of the child and mother. A few mothers who for some reasons cannot comply with this condition develop a guilty complex as having failed in their duty. Some others prescribe a regime of four-hourly feeding for infants. If for some reason some infants clamour for an earlier feed it is unwise to withhold it so as to make them cry unnecessarily long and make everybody miserable. Conversely forcing feeds just to keep to the time schedule on an unwilling infant may cause a later distaste for food in him.

Males and females are brought to think of love

as a sublime adoration, attachment and harmony between husband and wife, with a subsequent belief that bodily sexual contact is something inferior. Owing to this, patients are seldom capable of normal sexual relationships. Under influence of emotional disturbances, loss of libido or impotence occurs; the females seldom experience an orgasm frigidity being extremely common. Many women have a great fear of parturition and consequently during pregnancy many of them suffer from hyperemesis or vomiting.

It must be in the experience of every general practitioner that when patients come to the clinic complaining of a multitude of symptoms, the doctor is nonplussed to find that they do not fit in with the text book pictures of common diseases. Why? It is because the patient wants an opportunity to talk. A listener is needed. Given the time and opportunity the patients do not only talk, but get better. Let me make myself clear. A patient may come with a head ache, a back ache or an abdominal pain with a recitation of unrelated symptoms which in his opinion are important. The presenting symptoms act as a mask, an excuse to come to the doctor and the symptoms were more acceptable to the patient's family and friends and even himself than would have been the underlying emotional causes. When sufficient opportunity is given for him to pour out his heart, the mask will drop off. If the doctor gave the impression that he was not prepared to listen with understanding and sympathy, but was content only to prescribe a tonic or a medicine, the real trouble remains concealed. The correct treatment in these cases consists of discussions, not drugs.

An in-patient in a hospital may undergo elaborate investigations and be seen by a number of specialists, but no one may tell him the reasons for those steps or the conclusions which may have been reached. They may talk about him in the presence of students and he may hear alarming foreign words, with the

The General.....

(Continued from page 1)

is a homogeneous Singhalese Cabinet. The minorities cannot be represented in a Cabinet whose views are fundamentally opposed to their own. The presence of one or two Tamils in the Cabinet cannot advance minority interests. It is regrettable that in the new Parliament, just as in the old ones, the Opposition is bound to be weak and ineffective because of the understanding between the Leftists and the M. E. P.

the result that his uncertainty and anxiety are increased. An intelligent patient likes to have his ego pampered. He likes to be taken into confidence. "They never tell you anything in the hospital", is a common complaint against the institution where enormous work has been done.

Emphasis on psychosomatic medicine may lead in some cases to disastrous results. Early indefinite symptoms of malignancy of some organs like stomach and colon may be wrongly attributed to psychiatric causes and valuable time lost in the incipient stages when they are amenable to treatment.

With the present state of illiteracy in our country, the applicability of the psychosomatic approach may not be very feasible. It also may be doubted whether in the presence of the backward conditions obtaining in our country in most of the parts, psychosomatic problems develop to the same extent that it does in more advanced countries. To enable the doctor to devote more time to individual patients, he should not be over-burdened with too many patients.

It must be observed finally that psychological trauma can be minimised considerably if a little more common honesty and a little more general kindness all round is exhibited between parents and children, between friends, between employers and labour and between services and citizens.

(Madras Hindu)

வாங்குபெற்ற மருந்து பெறும் மலிவானது சர்க்கரையின்
கோலாந்திர அரசு செய்து குறைவிலா தயாரிப்பில் வாங்கும்
நாள்மறை யறங்கு நோக்கி நன்றும் வேண்டி மலிக
மேன்மைகொள் சைவ நீதி விளங்குக வகை மெல்லாம்.