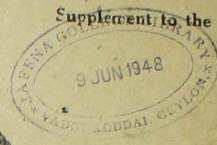


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"Rights" - What Are They

World's Unhappiness

WHAT IS "ENJOYMENT"

(By HANUMANPRASAD PODDAR)

THE sordid grabbing for "rights" is the principal cause of the unrest in the world. Peace will come only when all nations, all communities and all individuals will cease to worry about "rights".

The objectives of the eastern and western cultures as well as the means to the attainment of those objectives radically differ in many important respects. Those alone who have bestowed serious thought on the subject can understand why the world of today is unhappy and distracted in spite of such advancement of materialism, and why the world was happy and peaceful in the ancient days when people had a spiritual outlook on life and spurned material joys. Western culture holds the field today; that is why the world is unhappy and distracted. In the days of old, eastern culture held sway; that is why the world was happy and peaceful. The objective of western culture is "enjoyment", while that of eastern culture is "self-denial". Enjoyment breeds "hatred". Hatred leads to "suffering" and suffering to "distraction". Self-denial, on the other hand, inevitably conduces to "love"; love makes for "happiness" and happiness leads to "peace". A sensual man is attached to sensual enjoyment, things coming in conflict with the object at attachment will naturally evoke his hatred. Where there is hatred, suffering is inevitable; and suffering is invariably attended with distraction. Even so, on the other hand, love exists only where there is self-denial. Love grows on the soil of self-denial, while selfishness is the rock of which the ship of love is wrecked. This is a matter of common experience that happiness exists only where there is love. The very memory of a lover brings joy to our heart. And peace abides only where there is joy.

Where the objective is "self-denial", performance of "duty" occupies the foremost place in life; and where "enjoyment" is the objective the "right" to enjoy comes to the forefront; this constitutes the fundamental difference in the ways of life based on the eastern and western cultures. Where a man discharges his own duty, others' rights are automatically safeguarded. And mutual love and goodwill is also maintained.

The duty of a father is to look after and maintain his son, to educate and qualify him, to make him a good, morally up-right and ideal householder and to bequeath all his property to him. The duty of a son, on the other hand, is to offer his body and mind for the service of his father, to deem it a privilege to serve him, to prize it as his supreme wealth and to enhance the reputation and glory of his ancestral line by his ideal conduct. If both father and son discharge their respective duties, the rights of both are automatically safeguarded.

Even so, if "the master and the servant", "the capitalist employer and the workman employed", "the landlord and the tenant", "the teacher and the pupil", "the husband and the wife", "the mother-in-law and the daughter-in-law", "a brother and another brother", "a neighbour and another neighbour", "the ruler and the ruled", "the rich and the poor", "the strong and the weak", "the healthy and the sick", "the young and the old", "the living and the dead", "the human and the non-human", "the material and the immaterial", "the temporal and the eternal", "the finite and the infinite", "the limited and the unlimited", "the relative and the absolute", "the contingent and the necessary", "the possible and the impossible", "the conceivable and the inconceivable", "the comprehensible and the incomprehensible", "the knowable and the unknowable", "the expressible and the inexpressible", "the describable and the indescribable", "the measurable and the immeasurable", "the countable and the uncountable", "the quantifiable and the unquantifiable", "the calculable and the uncalculable", "the enumerable and the unenumerable", "the classifiable and the unclassifiable", "the identifiable and the unidentifiable", "the distinguishable and the indistinguishable", "the determinable and the undeterminable", "the definable and the undefinable", "the demonstrable and the undemonstrable", "the provable and the unprovable", "the verifiable and the unverifiable", "the confirmable and the unconfirmable", "the corroborable and the uncorroborable", "the substantiable and the unsubstantiable", "the supportable and the unsupported", "the defensible and the undefensible", "the justifiable and the unjustifiable", "the excusable and the unexcusable", "the pardonable and the unpardonable", "the venial and the invincible", "the pardonable and the unpardonable", "the venial and the invincible", "the pardonable and the unpardonable", "the venial and the invincible".

(Continued on page 4)

Anglo Soviet Trade

British Delegation To Visit Moscow

Mr Harold Wilson, President of the British Board of Trade, announced that he had informed the Soviet Government that he proposes to lead a British delegation to the USSR to discuss matters arising from the Anglo-Soviet Trade Agreement of last December.

He told the House of Commons that under Article Four of that agreement the two Governments agreed having in mind their aim to secure as soon as possible a balanced Anglo-Soviet trade on an expanding basis, to appoint representatives who would meet to review the payment position between the two countries and draw up a balanced programme of shipments.

Sugar And Flour De-controlled

The sale and distribution of sugar and flour have been decontrolled, in the light of the improved stock position and an assurance of regular supplies in the future.

This was announced by Mr. A. Ratnayake, Minister for Food and Co-operative Undertakings in the House of Representatives on Thursday afternoon after a meeting of the Cabinet in connexion with this matter. In addition, the rationing of sugar has also ceased. This means that although the Food Ministry will still continue to be the sole importer of these two commodities, any merchant has in future, full authority to sell sugar and flour. Previously the distribution of these commodities was limited.

Sterling Assets Of Ceylon

The Treasury and Bank of England issued formal instructions to British banks, arising from the recent sterling agreement with Ceylon. These apply to sterling assets of banks in Ceylon, and of the Ceylon Government and of the Ceylon Currency Board. They do not affect any assets of private residents in Ceylon, or non-sterling assets of banks in Ceylon.

The changes took the familiar form of est-blishing, for each bank in Ceylon, a restricted "number two account" representing its sterling assets of April 20 last, which may be used only with the specific permission of the Bank of England, and an unrestricted "number one account" for current transactions.

Trade Union Bill Condemned

P. S. L. Meeting

The amending Trades Union Bill was condemned at a meeting of the Public Services League on Saturday at the Buddhist Theosophical Society Hall Colombo. The meeting was held to commemorate the death of Mr. V. Kandasamy during the first strike of public servants in May-June last year.

Mr. S. R. Yapa, President of the League, said the trade union rights that would be granted to public servants under the amending Bill were based on the recommendations of Mr. Day who was brought to Ceylon to recommend measures for the introduction of Whitley Councils and not to report on the aspect of trade unionism.

The amending Bill was a retrograde step and many of the liberties enjoyed under the 1935 Trade Unions Ordinance had been withdrawn by the amending Bill. If they did not have trade unions they could not have representation on Whitley Councils.

The P.S.L. had sent out a questionnaire during the general election last year, asking candidates whether they would support the Government servants' demand for full trade union rights. Sixty five candidates, Mr. Yapa said, had answered "yes" and among them was the Minister for Finance.

Mr. T. B. Jangaratne, M.P., said he held letters from seven front-benchers of the Government who had promised their support for full trade union rights for public servants. The disintegration of the UNP was certain, but the burning question of the day was "What next?" because of leftist disunity.

He would always support the Government servants' demand for full trade union rights.

The (Tamil Congress) action in voting with the Government and "against the public servants" was criticised by several speakers.

Mr. J. E. A. Mortimer said that if 150,000 people (the public servants) decided to treat the Bill as "a scrap of paper", they could achieve their objective. The present Government would not give public servants full trade union rights. Public servants could deal with the problem by returning men to Parliament who would support their cause.

Mr. J. Tampece said it was not the opportune time to take direct action. Had the leftist parties been united they would have been nearer their goal.

An appeal was made for the Kandasamy Fund, to help the family of the late Mr. Kandasamy, to meet the hospital expenses of those wounded in the last strike, and to set up a memorial to Mr. Kandasamy.

Ceylon remains in the sterling area and all assets here of residents in Ceylon (other than banks, the Ceylon Government and the Ceylon Currency Board) are unaffected by the new instructions and are to be treated in every way as those of residents in the sterling area.

True Practice Of Religion

(KALYANA KALPATARU)

We discourse on the highest truths of religion, and establish by reason the Knowledge of Brahma. Every now and then, we say that the world is an illusion. We are loud in criticizing and instructing others; but very rarely do we turn the searchlight towards our own self. Even when lecturing on Brahma, and on other lofty and noble ideas and things, the desire for honour and fame remains hidden in a corner of the heart. This can be detected at once, if one probes a little deep into the heart. The truth is, where one's mind is, there he is, in the spiritual sense of the term, and the real spiritual state of an individual can be guessed from this state of existence of his mind. If the impulses of lust, anger and greed go on awakening in the mind, again and again, though externally one may be discoursing on Satsang, it should be clearly known that he has not yet become a votary of Satsang. We shall become true votaries of Satsang when our heart will be full of Sat, or the existence aspect of God. In that state lust, anger and greed will not appear in the mind, unless when it is desired to awaken them for some action which is regarded consistent with virtue. Though living close to objects of enjoyment, the mind will not feel tempted by them for enjoyment. What is to be deplored is that nowadays we are more anxious to be instructors of others, and do not seek to adopt a discipline seriously by accepting discipleship under a teacher in a reverential spirit. Ignoring the dirt within ourselves, we desire to wash the dirt of others. The result is that the dirt within our heart goes on increasing, and his making the mind restless goes on breeding other forms of evil. Proneness to controversy, egoism, likes and dislikes, anger, violence, etc., are thereby aggravated. Therefore, it should be our first concern to turn the searchlight inwards, and wash away the dirt within our heart and seek to learn from others in a humble spirit, and try to assimilate silently all good teachings wherever found. When a man is actually rich without the reputation of being rich, he does not suffer any loss in the worldly sense. For lack of recognition in the world as a man of wealth does not deprive him of his wealth. But he who without being wealthy gives the airs of a rich man or seeks recognition as a man of wealth, has to face the worst consequences, and suffering much misery himself, goes on deceiving the world. Even so, instead of entertaining the desire for gaining recognition as a virtuous soul one should try to be virtuous and go on quietly making effort in that direction with all the faith and reverence he can command. And until the goal is reached, he should find no time to think of anything else. Herein lies the secret of practice in the true sense of the term.

Hungary Recognises Israel

Hungary has recognised the State of Israel and has informed the Jewish authorities in Tel Aviv accordingly, Reuter reported from Budapest.

Shakthi - Your Need

(By SWAMI RAMDAS)

Know that an omnipotent Power which can grant you independent happiness, strength and peace ever seeks revelation in you. Throw open the doors of your soul so that this Power may flood your being with pure ecstasy-may permeate your intellect, mind senses and body with an inexplicable joy. Permit this Divine Power within you to entirely transform your life to one of light, wisdom and bliss. Remove the obstructions, break down the barriers, root out the impediments that prevent you from having recourse to this great source of your existence. By perfect self control, conserve the energies of your intellect, will and body and focus them all to the supreme task and aim viz: to realize your Divine existence and nature. Do not fritter away your powers in pursuit of the transient satisfactions and joys of mere external life. Illumine the intellect, develop the will, and purify the heart and body and you will get immense strength for the true understanding and perfect enjoyment of an external life. Man unknowingly dissipates his energies in various ways, and so concentration on the supreme purpose becomes difficult for him. The result is an unenlightened understanding, unsteady initiative and a confused activity. So if you would attain to real knowledge, indomitable strength and blissful action, adopt a life of strict discipline in all that you think, feel and act. Usually man hangs on to outside objects for his happiness and he is a slave, but when he has found eternal joy within himself and does not depend upon external contacts, he is truly a master. Be therefore the master. Be ever in tune with your all pervading-immortal Atman, and by handing yourself entirely to the all-inclusive Godhead, a power for righteousness in His omnipotent hands. You are born to attain the On Shanti! Shanti!! Shanti!!!

UNT0 BLISS

Through Eleven Beliefs

BY "SIVA"

Believe-God is always nearest to you; He is aware of all the circumstances that confront you, and hears every one of your cries. The delay lies only in raising the cry with firm faith and belief. He will, indeed, hear your cry instantaneously, and remove your distress. Believe-God is your greatest friend, the nearest and dearest relatives. Hearing that you are in distress, He cannot remain indifferent. Raise your cry, sincerely feeling at the bottom of your heart that he is your greatest friend. Instantaneously you will get a hearing, and, through God's grace, you will cross the ocean of your misery. Believe-God is supremely merciful. However great may be your trespasses, you may be the worst sinner and the most despicable soul, -He cannot look down upon you. Be convinced about this, and raise your plaintive cry. That very moment, He will remove all your difficulties. Believe-God is your supreme support. You may be forgotten by the entire world; all your friends and relatives; the nearest and dearest ones may turn their backs on you; you may find yourself entirely devoid of all support; but with implicit faith in His character as the supreme support and refuge, remember Him within your mind. You will find by experience how soon you obtain the sweetest and most assured shelter. Believe-God is almighty. However great may be your suffering; the difficulties which face you may be as insurmountable as the highest mountain; -the calmity which stares you in the face may be quite irrevocable; yet they are quite insignificant before the power of God. With full faith, raise your cry to the Almighty. His power will immediately come to your aid, and

(Continued on page 4)





