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# THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)  
PUBLISHED EVERY TUESDAY AND FRIDAY

Supplement to the "INTHUSATHANAM"

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JAFFNA TUESDAY, JULY 6, 1948

NO. 74

## Patel's Masterly Criticism On Churchill's Hindu Phobia

### Temporary Clerks Petition to Minister

Temporary clerks employed in the Government service, in a memorandum submitted to Mr. J. R. Jayawardene, Finance Minister, submit that they have rendered yeoman service to the Government at a time of grave emergency and that most of them have had considerable clerical experience in mercantile and other services before they joined Government service.

Requesting relief, they urge that no new young clerks should be recruited to the service until all the capable and tried temporary hands had been provided with work.

The clerks point out that most of them left even permanent employment and others and offered their services to the Government in the hope that their case would be considered sympathetically when the country got her independence as a better Government.

"Even today", they add, "most of the Government offices under the new form of Government are still short-handed and there is no reason why temporary clerks should not be allowed to continue in service in the same temporary capacity."

### The Malice And Venom Of An Ignorant Mind

Sardar Vallabhbhai Patel, India's Deputy Prime Minister in a statement issued from Dehra Dun with reference to the remarks of Mr Winston Churchill in the House of Commons on the Hyderabad problem said: "I should like to tell His Majesty's Government that if they wish India to maintain friendly relations with Great Britain they must see that India is in no way subjected to malicious and venomous attacks of this kind and that British statesmen and others learn to speak of this country in terms of friendship and goodwill."

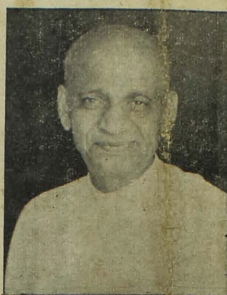
The question of Hyderabad the Deputy Prime Minister added, could be solved peacefully if the Nizam would shed the utterly medieval conception of rule through a ruling caste chosen almost entirely from militant minority and accept the democratic methods of consulting and acting in conformity with the wishes of his people expressed through their elected representatives and would recognise the inevitability of the consequences of action and inter-action of geographical economic and other compelling forces on the relationship between Hyderabad and India.

"If disaster overtakes the fortunes of the Nizam, the responsibility will lie elsewhere than on the Indian Dominion" he said.

The following is the text of Sardar Patel's statement:

Mr. Winston Churchill, His Majesty's Leader of the Op-

position and Britain's war-time Premier, while bemoaning the disappearance of the titles, has indulged in a characteristically ignorant but extremely prejudiced outburst against India and its Government. Mr. Churchill's disastrous record in relation to India, both as member of the Government and in Opposition, is well-known. His intervention has every time been exercised to the violent prejudice of this country, and in the ultimate analysis, to the detriment of his own. Mr Churchill is a ashamed imperialist and at a time when imperialism is on its last legs, he is the proverbial "last ditcher" for whom obstinacy and dogged consistency gain more than reason, imagination or wisdom. Many an attempt to build up friendship between India and Britain has been wrecked by his refusal to face facts and attempts to mould them to suit his own predilections.



Cripps Mission Recalled

It is well-known that when the Cripps offer was made, it was he who prevented negotiations from achieving success. It was he who, every time, thwarted the attempts of Mr. Roosevelt to see that justice was done to India's legitimate aspirations and its free and willing co-operation enlisted in the war effort. At the time of Lord Wavell's Simla conference it was he who was responsible for its break up and failure. If any of these attempts had succeeded, the history of India and of the relationship between Britain and India, despite the bitterness and intensity of freedom's struggle, would have been different. We might have avoided the evil of partition and the disasters that attended it. Fortunately for Britain, the cup of disasters was by then full and the British electorate decided to change the pilot. Through a realistic policy followed by the Labour Government and the bold, imaginative step taken by one of Britain's wisest statesmen, Lord Mountbatten, and the atmosphere of friendship and cordiality which he helped to create, the mischief done by the Churchill regime has been to a large extent undone. But it seems Mr. Churchill is still seized by his favourite disease, Hindu-phobia, and is determined to wreck all that good work by his most unwise disregard of the proverbial virtue of silence.

It might well be expected of a man of his record of offices and positions of responsibility that he will exercise that discretion and restraint which are characteristic of sobriety and ripeness of official life. How far it was appropriate for him to have attacked in such terms the Government and the people of a sister Dominion, I shall leave to His Majesty's Government and the people of Great Britain to determine. I shall only say this, that we have been patient for too long with such unseemly, prejudiced and mischievous attacks by high placed Britishers on our administration, or leaders and our people.

I have not seen anything even

school was needed than to convert buildings existing in a desolate area into a school and expect human beings to benefit from it. The present site was more central, in a more thickly populated area and was serving the needs of a comparatively neglected area, when for the first time girls of the lower middle and working classes were receiving secondary education.

### Tamil Congress To Participate

#### In Jaffna Municipal Elections

At a meeting of the Jaffna Town Committee of the Tamil Congress held at the Congress House on last Sunday presided by Mr. G. G. Ponnambalam, the following resolutions were passed:

(a) "That this Committee is of opinion that Congress candidates shall be nominated to contest in the forthcoming Jaffna Municipal Elections the several wards wherever other parties nominate candidates."

(b) "This Committee further resolves that when there are no candidates of other parties the Congress shall be guided in the matter of contests by the wishes of the Taxpayers of those wards." The Committee also decided that all intending Congress candidates should send in their applications with a sum of Rs. 50/- before the 31st of August 1948 to the Secretary of the Jaffna District Committee of the Tamil Congress.

#### Fasted For A House

A 77-hour fast unto death was broken when the Sind Premier, Pir Ilahi Bukhsh, assured a fasting man that he would find him a house and business premises.

remotely like this being said of any other member of the Commonwealth. One of them has outraged the world's conscience by its barefaced and wanton policy of racial prejudice and an open disregard to the fundamental principles of the United Nations Charter. But Mr. Churchill's elastic conscience, with his infinite capacity for bearing wrongs done to others by his own race, has never registered even a formal protest. I should like, therefore, to tell His Majesty's Government that if they wish India to maintain friendly relations with Great Britain they must see that India is in no way subjected to malicious and venomous attacks of this kind and that British statesmen and others learn to speak of this country in terms of friendship and goodwill. Owing to years of deep-seated prejudice and owing to ignorance it may be difficult for some of them to do so, but if future disasters are to be avoided, it has got to be done.

#### "Mischievous and Venomous"

That Mr. Churchill's attack on India and his Government is both mischievous and venomous can be judged from the way in which he has disregarded the all-party responsibility for the passage of the Indian Independence Act in July last year through Parliament. We ourselves foresaw that if the final stage of the grant of freedom to India were made a party issue, it would enhance our difficulties manifold. We were fully aware of the machinations of the vested interests, both in India and in the United

### Universal Prayer

Om Sadguru Paramatmane Namah

SALUTATIONS to thee, the Supreme Lord! Thou art without beginning and end. Thou art the flower. Thou art the bee. Thou art woman. Thou art man. Thou art the sea. Thou art the waves. Thou art the old man tottering with a stick. Thou art the saint. Thou art the rogue.

Thou art Light Divine. Thou art Light of Knowledge. Thou art the Dispeller of darkness. Thou art the Supreme Guru. Thou art beyond the reach of mind and speech. Thou art beyond any kind of limitation. Thou art the Over-Soul. Thou art the Self of this universe.

### International Youth Conference

#### 45 Countries Invited

Youth of the United Nations will voice their opinions, debate on their problems of work and leisure, and exchange ideas for the first time at the International Youth Conference to be held in London from August 12 to 19. Forty-five countries, all members of the United Nations, have

been invited. Eighteen besides the United Kingdom have accepted—India, Pakistan, the United States, Belgium, Canada, China, Denmark, France, Greece, Holland, Luxembourg, Iceland, Iran, Mexico, Egypt, Norway, Sweden and South Africa.

Responses are still awaited from the Eastern European countries. About 400 young men and women, ranging from 18 to 30 years of age, are expected to attend the non-political conference whose theme is work and leisure youths' opportunities and responsibilities.

## Select Spiritual Gems

(By Sri Swami Sivananda Saraswati Rikhhesh)

### 1. Who is God?

GOD is Sat-Chit-Ananda (Existence Absolute, Knowledge Absolute and Bliss Absolute). God is Truth. God is Love. God is Light of Lights. God is all-pervading Intelligence or Consciousness. God is all-pervading power who governs this universe and keeps it in perfect order. He is Inner Ruler of this body and mind (Antaryamin). He is omnipotent, omniscient and Omnipresent. He has the six attributes: Gyana (wisdom), Vairagya (dispassion), Bhat (strength), Aiswarya (wealth or power), Sri (Wealth) and Kirithi (fame). Hence He is called Baghawan.

He exists in the past, present and future. He is unchanging amidst the changing phenomena. He is permanent amidst the impermanent things of this world. He is imperishable amidst the perishable things of this world. He is Nitya, Savvata, Avasini, and Akshara. He has created this world through the three Gunas, Sattwa, Rajas, and Tamas for his own Lila. He has Maya under his control.

He is Svatantra or independent. He has satkama and Satsankalpa. He dispenses the fruits of actions and the law of Karma. He is the power you see, hear and walk. Whatever you see is God. What ever you hear is God. God works through your hands and ears through your mouths. On account of ignorance and abhimana you have forgotten Him. Nityasukha and Paramasanti can be had only in God. That is

the reason why sensible, intelligent aspirants attempt to have darshan of God or God-realisation. God-realisation can bring an end to the samsaric wheel of birth and death with its concomitant evils. This world is a long dream. It is a jugglery of Maya. The five senses delude you at every moment. Open your eyes. Learn to discriminate. Understand His mysteries. Feel His Presence everywhere. Feel His nearness. He dwells in the chambers of your heart. He is the silent saksi of your mind. He is the Sutradhar or the holder of the string of prana. He is the womb for this world and Vedas. He is the prerak (prompter of Sankalpa).

### 2. Vairagya Mala

Poets describe in their fanciful, passionate moods that honey flows from the lips of a young, beautiful lady. Is this really true? What do you actually see? The stinking pus from the sockets of the teeth that are affected with dreadful pyorrhoea, and the nasty and abominable sputum from the throat, and foul saliva at night dribbling on the lips—do you call all this as honey and nectar? And yet the passionate, lustful and sex-intoxicated man swallows these filthy excretions when he is under the sway of excitement. Is there anything more revolting than this? Are not these poets culpable, when have given such a false description, when they have caused great havoc and damage to passionate young men? Well, then, let the Great Court decide this vital issue. Or else I will surely take

(Continued on page 3)

## Battle Of The Sites

### For Vasavilan Central School

When the Minister for Education, the Hon'ble Mr. E. A. Nugawela visited Vasavilan on 25-6-48 for the purpose of deciding on the appropriateness or otherwise of the present site for a Central School, there were various deputations ready with memoranda to back the claims of various sites.

The first deputation led by Mr. V. Rasanayagam Proctor, Vasavilan consisted of the Organizing Committee which has been functioning as the committee of the citizens of the area since the inception of the School, helping to maintain a relationship of co-operation between the School and the community. This deputation pleaded for the retention of the school in the present site. Mr. V. R. Murugesu was the spokesman for a deputation from Erlalai which demanded the removal of the School to a site in Erlalai. Mr. V. Srinadurai of Palaly spoke for the Palaly site but qualified his plea by saying that if the School were not going to be shifted to Palaly, it had better be retained in its present site. Punnalaikkaddavan was represented by Mr. R. Chellappah who suggested that since it was proposed to shift the School from Vasavilan to Palaly towards the sea why not shift the school to India by means of kataranas and be done with it.

The last deputation consisting of representatives of fifteen societies from the area was led by Mr. S. H. Perinbanayagam, Advocate. To save time, he said, he would present only one member of the deputation to the Minister, namely Vidwan Brahma Sri S. Ganesha Iyer whom he described as the probably most erudite of living Tamil scholars in Ceylon who was indifferent to politics and was present there merely as a lover of knowledge. Two points were stressed by Mr. Perinbanayagam. He said that government having established a school in one site, to shift it elsewhere was a serious step for the people of the area would want to know what had happened between the original choice by competent and responsible men and the change to a new site. Such a change should not ordinarily be contemplated. For to establish a school in a place and within two or three years to take it away elsewhere even for the best of reasons would have a sense of frustration and suspicion in the minds of the people. The then Education Officer, the sitting Member of the Constituency, the Government Agent had all chosen the site where the school is now situated and the then Minister of Education had concurred in the choice and had himself declared the school open. It was difficult to be-


### Air Ceylon to operate a daily service to India

Air Ceylon will operate a daily service to India from Tuesday July 27.

At present Air Ceylon runs a Colombo Madras service four days a week. This will be increased to five trips a week from next Sunday, July 11, the additional trip being done on Sundays. The service on Saturdays will be operated direct between Colombo and Madras without a halt at Kankasanturai the plane leaving Ratmalana at 8 a.m. On Mondays, Wednesdays, Fridays and Sundays, the service to Madras and back will be via Kankasanturai.

From Tuesday, July 27, there will be a regular service to Trichinopoly on Tuesdays and Thursdays, the plane leaving Ratmalana at 9 a.m.

lieve that between then and now, new circumstances had arisen to necessitate a change to another site. The other point urged was that while all the other parishes in the constituency were amply provided with institutions offering secondary education, the Myliddy Parish was the only parish where such facilities were absent except for this newly set up Central School. Denominational agencies and private persons had up to then failed to take any interest in the education of Myliddy parish and in Myliddy Parish the present site was better than the proposed site, for among other things, it was wiser to put up buildings where a



## Hindu Organ

TUESDAY, JULY 6, 1948

EACH FOR ALL AND  
ALL FOR EACH

THE CO-OPERATIVE MOVEMENT has grown from strength to strength from the time it was officially introduced into Ceylon, more than thirty years ago. Co-operation in some form or other has been practised in Ceylon from time immemorial. Poor peasants and farmers in the villages formed themselves into groups and co-operated among themselves within each group for the purpose of cultivation. In a loose sense co-operation means joint effort; and its anti-thesis is non-co-operation. But co-operation as it is understood to day among co-operators is a form of economy; their societies are called co-operative societies which are the anti-thesis of joint stock companies. We have published elsewhere a learned article on Co-operative Order by Mr. V. Veerasingham, President, Northern Division Co-operative Federation. The objective of the movement is to fight the evils of capitalism and avoid being victimised by selfish persons who own and manage joint stock companies for profit. The capital of a Co-operative Society is contributed by the members of the Society who are the consumers themselves and the profits are shared by the consumer members in proportion to the value of goods purchased by each consumer individually.

The progress made by the co-operative movement in Ceylon can be understood when one looks back and examines the history of its development. After 30 years of existence at the end of April 1942, there were about two thousand Co-operative Societies with a membership strength of 92,000. During the three years that followed the movement gathered great momentum, and at the end of April 1945 there were 6000 Societies. The cause for such phenomenal increase in the number of Societies was in great measure the last world war. When traders wanted to profit themselves unreasonably by selling goods to their customers at unreasonably high prices, the public had to band themselves into different Co-operative Societies for the purpose of fighting the profiteer. Co-operative Societies in other words are societies formed by consumers for helping themselves. Self-help and service are the objects of such societies.

Besides consumer Co-operative Societies there are special type Societies such as the Jaffna-Malayalam Tobacco Sales Society existing in Jaffna. It is needless to recount the valuable services rendered by the Malayalam Tobacco Sales Society. Poor cultivators who had been in the habit of borrowing money from local magnates and landed proprietors at high rates of interest were enabled to get credit at low rates of interest for purpose of cultivation. The benefits which have accrued from the Moolali Union Hospital and Co-operative Transport Societies cannot be minimised. An attempt is being made to encourage

agriculture being developed on co-operative lines. Co-operators confess that all has not been well as one would wish with the co-operative consumer societies in Ceylon. There have been cases of criminal misappropriation, falsification of accounts etc. In many instances culprits escaped conviction. The fault if any is attributable to the dishonesty of managers, and other employees or members of the managing committee of such societies. It will not be fair to blame the co-operative movement for the misfeasance of some co-operators. Those who want to help themselves should lose no time in promoting the movement and living true to the motto "All for each and each for All".

### Stole An Entire Waggon-load of Rice

Accused Sentenced to 7 years R. I.

HOW an entire waggon-load of rice—180 bags in all—consignee to the Deputy Food Controller Kandy, by the Food Controller was spirited away under the very eyes of Railway officials, by means of the ingenious device of changing the waggon labels, was related at the Kandy Assizes, before Mr. Justice Gratiaen, when the alleged offender was placed on trial.

The accused in the case is a young man named M. Gunapala. The charges against him were of conspiracy, uttering a forged document as genuine, cheating and producing a false document as genuine and obtaining 180 bags of rice belonging to the Government of Ceylon.

At the conclusion of the trial, by a unanimous verdict of the jury the accused was found guilty of all the charges against him and the presiding Judge, sentenced him to a term of 7 years' rigorous imprisonment in all.

Mr. Vincent Thamotheram Crown Counsel prosecuted. Mr. U. A. Jayasudera with Mr. C. V. de Alwis instructed by Mr. A. M. I. Gunaratna defended the accused.

#### Prosecution Story

According to the prosecution the rice in question, valued at over Rs. 5,000, at the Government subsidised rate, was loaded into a railway waggon at Colombo, sealed, and was despatched to Kandy, addressed to the Deputy Food Controller.

It would appear that sometimes the Railway, when the load is too heavy for a particular train, and in order to give priority to perishable goods, detaches and leaves behind either at Raabukkana or Kaduganawa, waggons containing perishable goods. Waggons left behind in this manner are later taken by other trains to their respective destinations.

The rice waggon in question happened to be one of those detached and left behind at Kaduganawa and was taken to its destination, Kandy, later. While at Kaduganawa waiting for a train to take it to Kandy, the waggon labels of this particular waggon appear to have been mysteriously changed. The hanged labels indicated the contents as damaged flour, the consignee as Simon Silva, and the destination as Gampola. The Railway officials, being ignorant of this development, despatched the waggon in due course to the destination given on the waggon labels, namely Gampola.

At Gampola on January 4, 1947, the accused made his appearance at the Goods Shed and inquired for the waggon load of goods. The accused was at the time employed under Weeraratne Bros. Gampola, and was known to the Goods Shed staff as a man who often came to take delivery of goods on behalf of Weeraratne Bros. The Goods Shed officials, having satisfied themselves as to the

## NEWS IN BRIEF

For the first time in Ceylon, a woman lawyer Mrs. P. C. Fernando Proctor, appeared in the Supreme Court as defence Counsel, in a case of unlawful assembly and gang robbery from Avissawella.

It is learned that Mahatma Gandhi's Ashes will be taken to Johannesburg on July 12, and thousands of Indians are expected to take part in a ceremony of homage to Gandhi's memory to be held by the Transvaal Indian Congress.

Mr. B. Alfred a former District Officer and Tax Collector under the U. C. Jaffna was sentenced to six months R. I. He was charged on two counts of original breach of trust in respect of moneys paid to him as taxes due on certain premises in Paisyoor.

At the Matala Magistrate's Court, Mr. W. A. D. Victor till recently post master at the Rattota Sub-post office was charged for aiding and abetting an unknown person to forge a document as genuine. The case was postponed and the accused was asked to furnish bail in Rs. 1000/-.

Mr. W. Dahanayake M. P. for Galle has given notice of a motion that workers on estates should be given full pay leave on the "Statutory holidays" such as Wesak and the Hindu New Year days in the same way as workers in the tea, rubber and coconut export trades are granted this privilege.

### Malayan High Commissioner Killed in Air Crash

Sir Edward Gent returning to England for consultation with the British Government about the Malayan situation, was killed in an Air crash in Northolt Airport near London on last Sunday. He was the only passenger in an R. A. F. York Transport which Collided with a Scandinavian sky master Airliner which carried its passengers. There were no survivors.

Sir Edward Gent arrived in Colombo on Tuesday last to leave on Friday morning. But changing his plans he left on Thursday.

correctness of the documents, and after receiving telegraphic confirmation from Colombo, released the waggon load of goods to the accused, who it was stated, removed the goods in lorries.

#### Disappeared After Fr. ud

After the fraud the accused disappeared from Gampola, and was arrested by the Police two weeks later at Abhangama.

A. M. P. Simon Silva, trader of Gampola, gave evidence for the prosecution. The accused gave evidence on his own behalf.

The Judge, in sentencing the accused, remarked that he was in full agreement with the Jury. There could be no doubt that he was one of the people engaged in an impudent fraud to cheat the Government. What was particularly revolting was that that impudent fraud was intended to deprive people, during the rice shortage, of a large quantity of rice which was intended for the poor people of the country.

The accused had been very ably defended but his guilt was established, the Judge said.

## Co-operative Order

(By V. Veerasingham, President, Northern Division Co-operative Federation)

THE first Saturday in July is observed throughout the world as the Co-operators' Day. Its aim is to propagate the co-operative way of life and demonstrate its usefulness to humanity as the panacea for the economic and social evils. It derives its strength from the fact that it is the nature's method of evolutionary progress. Man has been applying this method unconsciously from the dawn of history but the credit of discovering the principles and applying them to improve the economic condition of man goes to the people of the West. Robert Owen with his experiment at New Lanark may be said to be the father of the Co-operative Movement in England with Fourier as his counterpart in France. Rochdale pioneers in England and Raiffeisen in Germany demonstrated the success of Consumer Co-operatives and Credit Co-operation respectively. To Denmark belongs the glory of applying co-operation to agriculture and France claim the leadership in industrial co-operation. Today co-operation has spread all over the land and the International Co-operative Alliance is the nucleus of the Co-operative Commonwealth of Nations which aims at a new social and economic Co-operative Order.

#### Co-operationism

The Co-operative Order has much in common with a number of "isms" especially with socialism and Communism in their economic aims but it differs in the methods used for achieving the aims. As "isms" is a suffix denoting a way of life in its association with the various religions and other social and economic philosophies which claim equal status with religion "Co-operationism" may be a better term to that order of life which aims at a new economic Order without repudiating the civilising

influence of religion and based on the morals which the religions uphold. Of all the factors that influence human thought and action, the economic factor has the greatest sway and the deepest influence. The failure of the religious movement to recognise this fact has made the influence of religion wane and that of the god-less "isms" to rise. Communism finds in religion an enemy and Co-operationism, an ally. Communism and Socialism aim at capturing the government and using it to introduce the New Order but Co-operationism, as the word implies, cannot govern; it only administers. It forestalls the formation of a governing class and a class of the governed. It works for a state where an even distribution of consumer goods of all kinds including social services will be supplied by the co-operative organisations which will be federated to the National Co-operative Commonwealth which in turn will be a member of the Co-operative Commonwealth of Nations. While Socialism and Communism emphasise production and aim at a Commonwealth where the proletariat is the sovereign, co-operationism emphasises consumption and considers the consumer the sovereign. Co-operators work for a classless state whereas the other "isms" profess a class-less state and in practice impose and perpetuate a State of classes.

#### Principles Of Cooperationism

The Co-operative Movement was the first to give a practical demonstration of the possibility of a New Order to fight the evils of capitalism. Though it is against capitalism, it is based on private property. Member of Co-operative Societies have each

a share which remains their private property for ever. This private property does not earn for the member a cash profit, but a benefit in services. The capitalistic profit motive is entirely absent in Co-operative Societies. As each Co-operative Society is working in the midst of the capitalistic economy, it cannot avoid the accumulations of profits without endangering itself. However, the profit without becoming the private property of the shareholders in the shape of dividends becomes the private property of the society collectively for the use of which every member has an equal right.

Creation of a common capital for all its members without depriving any of his right of private property against his will and the utilisation of it in the interest of all who are "each for all and all for each" distinguishes co-operationism from Socialism and Communism, which in their zeal to abolish capitalism and profit prepare and wait for an opportunity to capture the instruments of capitalistic production.

A Co-operative Society is based on equality and freedom and its method is conversion and not compulsion. One of the important branches of co-operative propaganda in England is education of co-operative principle and there are institutions to inculcate these principles early in life among children and adults. Marxism is not incompatible with Co-operationism in its economic philosophy except in its tactics to reduce that philosophy into practice. Co-operationism builds its philosophy on practice and converts by demonstration. Marxism is still a theory and attempts at its practical application in Russia have only resulted in proving the truth of Co-operationism. It is impractical, even impossible to introduce the new order of communist economy without sacrificing liberty, equality and the morals on which the civilisation is based. Co-operationism is the via media through which human society has to pass if it is to attain the economic goal of even distribution without making man a beast.

## The Rotarians Bid Farewell to their Secretary

The Rotarians and their guests clustered strong at the Co-operative Office's Club, Jaffna on Monday the 25th of June at a dinner to bid Farewell to their energetic Secretary Mr. F. A. Sandra-agara, the Assistant Registrar of Co-operative Societies who is going on promotion, to Colombo. The Secretary delivered a comprehensive talk on Co-operation tracing its beginnings from the time of the Industrial Revolution, its growth in different parts of the world as well as in Ceylon and he stressed the fact that Co-operation and Co-operative effort in all phases of life were the vital factor in the economic upliftment of the Jaffna man who differed from his Sinhalese brother in the South in having an essentially domestic type of economy whereas the Southerner benefited by an international economy.

M. R. R. Selvadurai, District Judge and President of the Rotary Club in Jaffna outlined the progress the Club had made with Mr. Sandra-agara as its Secretary and expressed to him his personal appreciation of the work done by him and said that he and the members were deeply grateful to him for all he had done for the Club.

## Ceylonese Resident In Malaya Becomes J. P.

Mr. Nicholas Ponnudurai, a resident in Penang, for more than 30 years, a younger brother of Mr. J. S. Nicholas, Assistant Commissioner of Excise, Jaffna and the second son of the late Mudaliyar J. E. F. Nicholas of the Ceylon Civil Service, has been appointed a J. P. Mr. Ponnudurai was formerly at the Ceylon Treasury and went to Penang 30 years ago. Mr. Ponnudurai is with the Borneo Company, Penang, and is a leading Ceylonese resident there. He is now a member of the Penang Settlement Council.

## A Daily Paper For The Tamils

### What About The Hindu Organ?

By Lanka

PERHAPS more than a year ago I wrote about the need for an English daily newspaper for the Tamils of Ceylon. It did not raise a ripple in the placid waters of Tamildom. My plea may have been weak or inefficient.

However, I return to the subject now, but with particular reference to the *Hindu Organ* as a possible paper to serve the needs of the Tamils of Ceylon on the lines then suggested. Where in my suggestions for a daily paper in English for the Tamils I failed to arouse interest, I may succeed in the present plea for the *Hindu Organ*, for on past occasions, many years ago, when this paper made improvements and advances I happened to have made the particular pleas and aroused readers' interest in the proposals earlier.

Barred the fact that this paper has as one of its objects the popularisation and support of Buddhism, there is every prospect of the *Hindu Organ* serving the cause of Ceylon Tamils in every aspect of their life and activities and becoming a recognised medium for the expression of Ceylon Tamil opinion. And its uninterrupted course of sixty years of service under the guidance of very distinguished popular leaders and men of outstanding merit, is a testimony to its worth.

Let it be frankly admitted that this paper has not made so much material progress as a paper of its age and standing might have been expected to. No doubt we are proud that for sixty years it has never missed an issue and by plan or programme, that it has weathered all storms and stresses, but while that is a good record in a way, the present status of

the paper is hardly in consonance with its history and age.

What is, then, needed to make the paper modern in its get-up, leading in its influence, and brilliant in its career, is to make it a real, live newspaper with a compelling appeal to its readers by substance and form. A newspaper today caters to a very wide range of interests and tastes, and its purpose should be to supply in its columns wholesome, attractive, appealing, interesting, educative matter that is fresh, topical and neatly and nicely presented. In this connection I may instance the case of the *Christian Science Monitor* America which while being an avowed denominational paper is in the front rank of newspapers as a newspaper. That, the *Hindu Organ* should be here, and why not?

I know that at various times it has puzzled the editors whether this paper should be a newspaper reflecting opinion in the North or a newspaper presenting news of local interest. The puzzle has continued almost right through its career from at some years of its inception. The maintenance of the position of a pure newspaper, circumstances as the *Hindu Organ* has been, is a very delicate task which not the most tactful editor can hope to perform with satisfaction to himself and justice to the cause it is supposed to uphold. Lately politics and political changes and manoeuvres with all their pitiful trail of personal animosities and bickerings have been a nightmare to editors. Let it be remembered that here is no paper with an editor who is given freedom to press his considered views independently and fearlessly, freely and without favour or frown. For the sake of the paper and its est

power, the time has come, whatever may have been the aim early, for it to have a full time editor with as much freedom and independence as say an editor of the *Madras Hindu* or the *Malayalam Guardian*. The Sabai that owns the paper should restrain its control or grip over the working of the paper after defining a very general policy for it on broad lines. Within these bounds the editor should function, without running the risk of treading on the toes of stray individuals or friends. The paper's very life demands it.

I said it must be a newspaper. As it is placed at present The *Hindu Organ* can appeal in its news content to Jaffna Tamils in Ceylon, in Malaya and other places and also in a restricted scope. World news of the hot and up-to-the minute variety it cannot handle. Comments and notes on such are also largely ruled out. Then what news is the paper to give? From its very early days down till some years ago we used to have in the *Hindu Organ* a fairly good budget of local news of topical interest to Jaffna at home and abroad, in addition to such news from Jaffna colonies abroad, in Colombo, Malaya, Burma etc. It was a sort of social gazette then read with eagerness in every home. It had, however, the disadvantage that in time the news tended to become the means of boasting all kinds of persons from persons to provincial officers or insinuatingly paying off private personal scores. That was one stage. The reaction of readers to this presentation of news, possibly made subsequent editors to cut off such news, in fact to exclude local news. Even for news of important happenings Jaffna readers of the *Hindu Organ* had to see the Colombo paper!

Under present conditions this paper can hold the readers' interest only by the presentation of

news of interest to them, such as refer to places and persons and institutions known to them, related to them or connected in some way with them. A Jaffnese resident in a remote town in Malaya or Burma has a few moments of home-pleasure and revived memories when he reads in his paper about such things or persons as he knew in his village or home, or the peninsula. To overseas Jaffnese a paper with news of the world becomes stale when the *Hindu Organ* can reach them. Too long or too many serious articles do not rouse their interest again and again. News, more news, local news, gripping news, that is what must form the principal fare. The paper must revive the local news sources and encourage correspondents in several localities to despatch news regularly and of good quality.

A news service built up thus may be tried, and I am sure it will prove successful.

With this news background other features may be introduced and developed to hold the readers' interest of Today. It is a matter for organisation, good, studied, patient organisation, if the paper is to continue to live, not merely to exist. We are prone sometimes to feel satisfied that the paper has gone on for sixty years. That is nothing much to feel satisfied about. Strange to say that this paper of such age has not so far brought to its service trained, professional journalists. Is it because Jaffnese do not take to journalism as a profession or a mission? We have had distinguished editors in a line, but they were more or less honorary hobbyed or casual dabblers by a fair for service to undertake the work. I think it is time we should try to produce journalists, printers, advertising experts and technical men if we want this paper to be a power for good in the country, and a pride to its people. Tamils, arise, awake, take up the torch and march on!

## Patel's Masterly Criticism On Churchill's Hindu Phobia—

(Continued from page 1)

Kingdom, to hand over as difficult a legacy to India as possible. Balkanisation of India being actively promoted. Large-scale disturbances were being manufactured. Vandalism at the peak of impending departure from the scene of personal rule was actuating many of the Churchillian agents in power here. We, therefore, decided to drink the bitter cup and accept the lesser evil of partition, only on condition that it commanded all parties' support. That support was both promised and given. It was this agreement of all parties that secured the safe and speedy passage of the Indian Independence Act, for which there is no parallel in the history of the British Parliament. Even though Mr. Churchill is an honourable man and would abide by the obligations inherent in the agreement obviously he finds it hard, to recognise that India is now a free and independent country.

If proof of his deep-seated prejudice and his medieval mind were needed, it would be enough to show that whilst he refers to Kashmir as being four-fifths Muslim he has omitted to mention that Hyderabad is four-fifths Hindu and that a creation of the eighteenth century, as the Nizam's State is, is suddenly by the magic of Mr. Churchill's words transformed into an "ancient State". The fact of the matter is that, to vary the words of a British statesman, whether Mr. Churchill roars like a lion or coos like a dove, it is his ignorance and blind prejudice that must come out prominently. We can well realise what a disaster the British public avoided by forcing Mr. Churchill to give up the seals of office. We had hoped that this blow to his personal fortune administered by his people at the height of his glory would make him a sadder but wiser man. But it appears that, through his secretary, Mr. Churchill has acquired the well-known characteristic of the Bourbons of not being able to learn or unlearn anything.

Mr. Churchill has referred apparently with some self-satisfaction, to the large casualties that occurred during the disturbances more than nine months ago. Obviously, it did not suit his purpose to mention that since then India had settled down to peaceful conditions with a speed and efficiency which had amazed many disinterested visitors. While no one of us would disclaim our due share of responsibility for these tragedies, and it is agreed that these have brought shame and disgrace to India, there can scarcely be any doubt that in the ultimate analysis, a very large part of the blame must attach to the divide-and-rule policy followed with such masterly activity by Mr. Churchill himself and so faithfully implemented by his agents and Europeans of his way of thinking in this country, whether under his regime or that of his predecessors. No dispassionate student of recent history of India can fail to be convinced that the partition of the country and the attendant disasters were

brought about by the disruptive activities of the group of which Mr. Churchill was the inspiration and the spokesman. Thus, for these tragedies, it is Mr. Churchill and his henchmen who have to answer before the bar of history.

### Future of Hyderabad

It is not clear how far the Tory Party is behind its leader in these acts of indiscretion and unwisdom. Mr. Butler's irrelevant reference to Hyderabad in the foreign affairs debate was the first indication of a section of the Tories still attempting to make capital out of India's troubles. Mr. Churchill's intervention in Parliament, followed up by his speech at the Conservative rally, seems to indicate that at least an attempt is being made to whip up enthusiasm in favour of Britain's erstwhile "Faithful Ally" against India. I should like to warn the British public against being taken in by these attempts. The question of Hyderabad can be solved peacefully if the Nizam would shed the utterly medieval conception of rule through a ruling caste chosen almost entirely from a militant minority and accept the democratic method of consulting and acting in conformity with the wishes of his people expressed through their elected representatives and would recognise the inevitability of the consequences of action and interaction of geographical, economic and other compelling forces on the relationship between Hyderabad and India.

But then, in order to injure India's interests, these distinguished products of a democratic age would forget the lessons of history and the teachings of democracy and stoop to buttress a regime which still lives in the time in which it was born. If, therefore, disaster overtakes the fortune of the Nizam, the responsibility will lie elsewhere than on the Indian Dominion. I am glad to know that His Majesty's Government have not fallen a prey to these machinations of Mr. Churchill and his henchmen and have refused to treat the Hyderabad issue otherwise than as one of domestic concerns of the Indian Dominion. I would, therefore, appeal to the rank and file of the Tory Party not to be misled by these old-world ideas of some of their leaders, but to extend to the Indian Dominion that goodwill and friendship which are as essential in British interests as in India's and to sustain and uphold the fine gesture they made in transferring power to Indian hands. It is only in this spirit, and not on the malice and venom of Mr. Churchill's tongue, that an enduring relationship of friendship, co-operation and collaboration can be built between India and Britain and other members of the Commonwealth.

The Sivan Kovil at Kaluwell, Galle considered to be the oldest in the province will next month decide by a free vote among its members the appeal made by leading worshippers that it should be thrown open to Harijans.

## Select Spiritual Gems

(Continued from page 1)

this matter to the Grand Council of Lord Hari.

Marriage is a curse and a life-long imprisonment. It is the greatest bondage. The bachelor who was once free is now tied to the yoke and his hands and feet are chained. This is the experience of all married people invariably, as it were. They weep after marriage.

Wife is a sharp knife to cut the life of the husband. Anusuya and Savitri are very, very rare. If the gold necklace and Beures silk saris are not supplied, the wife throws at the husband. The husband cannot get his food at the proper time. The wife lies down in the bed under false pretext of acute abdominal colic. You can see this spectacle in your own house and daily experience. Indeed I need not tell you much. Therefore be wedded to Smti and the Varagya the worthy son and Vivaka the magnanimous daughter and eat the delicious divine fruit of Atma Gyana which can make you immortal.

This world is full of difficulties and troubles. No one save a Yogi or a Bhakta or a Jnani is free from these worldly miseries and anxieties. Go wherever you may. It is all the same. Kashmir is a lovely place. But pissus (small insects) bite at night. Man does not get sleep. Uttarakasi is a good place for meditation. It has good spiritual vibrations. But peculiar flies bite you there. They cause severe itching bleeding and inflammation. Dvya Prayag in the Himalayas has very good scenery. The Ganges and the Alagananda meet here. But there are horrible scorpions. There is sun-stroke at Benares and pneumonia and dysentery at Badrinath. Develop therefore power of endurance. Lead a life of tyage and varagya (renunciation and dispassion). Then and then alone you can be happy in the world, no matter which part it is.

Man feels that this world is fraught with pain and misery when he gets severe knocks and blows, when his wife dies; when he loses his joy and when he himself suffers from cataract, diabetes and blood-pressure at the same time. When a little fortune comes, when his pockets begin to jingle with a few coins, when a grand son is born, when a little fat accumulates in his body, he begins to smile and laugh and forgets all about the past. The world appears to be full of pleasure. This is the juggery of Maya. Learn to discriminate, O Prema, and attain wisdom.

Trishna means an intense craving or sense-hankering. Through constant repetition of enjoyment of an object, the longing for the object becomes very keen and acute. This is Trishna. It is all easy to become a big research scholar in the Oxford or Cambridge University and to get an M. A., Ph. D. degree. But it is extremely difficult to eradicate these trishnas. That is the reason why Vasisthaji says in the Yoga Vasistha to Sri Rama: "You can even uproot the Himalayas. You can even drink the waters of the whole Pacific Ocean. You can even swallow balls of fire. But it is difficult to destroy the trishnas. Cravings cause incessant trouble in many different ways. These cravings are the seeds of this Samsara."

A worldly man is always drowned in sorrow. He is ever struggling to get something, some money, some power, some position and so on. He is always anxious as to whether he will get it or not. Even when he is in possession of the thing he so passionately longed to possess, he is very anxious lest he should lose it. There is pain in earning money. There is more pain in taking care of it. There is still pain if it gets decreased. And when it is lost all of a sudden, imagine for a moment the magnitude of the climax and the amount of pain it gives a man!

## Colombo—Jaffna Train Speeded Up

Speed of this train has been increased to 40 m. p. h. between Madawachchi and Mankulam from Monday. This is in pursuance of the general speeding up of Northern trains. The speed between Mankulam and Kankeenturai will be increased in due course. The work of relaying the Northern lines with heavier rails was started many years ago but was interrupted by the war, and was ultimately concluded last year. The running time is not changed now but when the next revision of train timings takes place it may be expected to be ten hours instead of the present 12 hours between Colombo and Kankeenturai.

## Yogis Draw Crowds

The three Yogis who have come to Ceylon from the Ganges district in India continue to draw large crowds to the house in Miligiriya Avenue, Bambalapitiya, where they are staying at present.

These Yogis who have undertaken this trip to Ceylon at the request of certain private individuals in Ceylon travelled to Madras by train. They travelled the remainder of the journey from Madras to Colombo by plane.

Seated cross-legged on a mat in which has been strewn a thin layer of sea sand, the Yogis spend most of their time in meditation and prayer. They eat only one meal a day (a few "rotis") at about 4 p. m. Early in the morning they drink a glass of milk.

Their dialect is Hindustani and anyone who wishes to consult them on spiritual matters is allowed to do so provided he calls between 5 and 7 p. m., when the public are allowed to see them.

Police officers have been stationed at the house in which the Yogis are staying to regulate the large crowds.

Therefore renounce money and rest in peace in the blissful Self.

Lord Buddha says: "On the whole life is sorrow." You will find an echo of this statement in Patanjali's Raja Yoga Philosophy. "Sarvam Dukham vivekinah—All indeed is pain for a man of discrimination." This is not the philosophy of the pessimists. This is wonderful optimism as it induces deep varagya, weans your mind from sensual objects and directs it towards God to realise eternal, infinite bliss.

Mamsa labdho yatha mathayo lokasankum na pasyati Sukha labdhashtatha dehi Yama bandham na pasyati.

"Just as a fish in its desire to eat fish does not see the hook that lies beneath, so also a man in his passionate desire to get sensual pleasure does not see the noose of death."

Wife is only a luxury. It is not an absolute necessity. Every householder is weeping after marriage. He says: "My son is ailing from typhoid. My second daughter is to be married. I have debts to clear. My wife is worrying me to purchase a gold necklace. My eldest son-in-law died recently."

If you really want God and God alone, kick this world mercilessly. Enough, enough of tea and coffee, enough of soda and lemonade; enough of father, mother, sons and daughters, brothers, sisters, friends and relations. You have had countless fathers and mothers, wives and children in the past. You came alone, you will go alone, none will follow you save your own actions. Realise God. All miseries will come to an end.

## The Minister of Education At Manipay

### "Education must lead to the Freedom of the Soul"

"The freedom which Lanka is enjoying after years of foreign rule will not be of any use unless the education imparted in our schools leads to the Freedom of the Soul", said Major E. Nugawela, the Minister of Education in his message to the students of the Manipay Hindu College when he and his party paid a visit to the College. Mr. and Mrs. Nugawela were received at the gate with all the paraphernalia of an oriental welcome and conducted to the Vakeesar Hall.

The Principal welcomed him and said that the sincere efforts of the Minister to make free education a success in Ceylon and his advocacy of the principle of assisting each school according to its needs are sure to make a success of education in the country.

Mudaliar C. Thiagarajah welcomed the Minister on behalf of the Board of Directors.

The Minister expressed his thanks for the warm welcome to his wife and himself and for the very kind reference made about him by the principal. He noted with special interest the great achievements of the school, young as it was by the side of the older institutions. He fully appreciated the needs of Manipay Hindu College and the difficulties under which the College had to work since it had entered the Free Scheme. He allayed the anxiety of the authorities by promising to see that a school with the noble tradition of Manipay Hindu College received the generous support of Government. The Minister lastly called upon the students not to forget their old school when they are men and women. He exhorted the girls and the boys to remember the noble tradition in which they are being trained and contribute their best to keep it up. When they came out of the portals of Manipay Hindu College, they should cherish the noble ideal of freedom. Freedom is based on Religion and education that does not give to Religion its proper place will be a soul-less education. He emphasised that the freedom of soul is the ideal to which a liberal education should aim and asked the students to keep that ideal clearly before them. The Minister expressed his regret that he could not spare more time to seeing for himself the various activities of the College and before his departure declared the day as a holiday.

For the first time in the history of the Jaffna Magistrates Court no plaintiffs—Police or Private—were filed in Court last Thursday.

## TENDER NOTICE

Tenders under sealed cover will be received by the Assistant Government Agent, (Emergency), Jaffna up to 12 noon on Saturday, July 17, 1948 for constructing the following Agricultural Roads under Karachchi Irrigation Scheme:

- (a) Road via road reservations in lots Nos. 45 (E), 129 and 47 (I) in I. S. P. 5.
- (b) Road via road reservations in lots Nos. 38 (L & M), 81, 81 A and 81 (E) in I. S. P. 5 in RB 4 of D 3.
- (c) Road via road reservations in lots Nos. 171, 172 etc. in I. S. P. No. 3.

2. Tenders should be made on forms obtainable on application from the Kacheri (Emergency), Jaffna and on distinctly separate forms for each of the roads (a), (b) and (c).

3. Tender forms will be issued up to 12 noon on Thursday, July 15, 1948 only on production of receipt for Rs. 25/- deposited for each form at the Jaffna Kacheheri. 4. Further particulars can be had from the Kacheheri (Emergency), Jaffna.

E. J. Rajaratnam, Assistant Govt. Agent (E) Jaffna.

The Kacheheri (E) Jaffna, 30th June, 1948, (G. 43. 6)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 735

In the matter of the intestate estate of the late Kanagammah wife of Vairavanathar Saravannam of Inuvil Deceased. Vairavanathar Saravannam of Inuvil Vs.

Minor 1. Saravannamuttu Sethurajah, by his guardian ad-litem the 2nd Respondent 2. Suppiramaniam Thambi pillai both of do Respondents

This matter of the petition of the petitioner praying that the 2nd respondent be appointed guardian ad-litem over the 1st respondent and that the petitioner as the widow of the deceased declared entitled to administer the estate of the deceased and that the letters of administration issued to him accordingly, coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 21st January 1948 in the presence of Mr. V. Navaratnarajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed guardian ad-litem over the 1st respondent, that the petitioner as widow of the deceased declared entitled to administer the estate of the said deceased and letters of administration issued to him, unless the respondents or any others shall show sufficient cause to the contrary on or before the 23rd day of June 1948 at 10 a. m.

This day of May, 1948. Sgd. R. R. Selvadurai, District Judge.

Drawn by Sgd. V. Navaratnarajah, Proctor for Petitioner. Extended for 21-7-48. Intd. R. R. S. D. J. (C. 43. 6 & 9)

## PERSONAL

Mr. I. P. Thuraiatnam, Principal of Union College, Tel. Pippalai, leaves for America shortly on the invitation of the American Board of Commissioners for Foreign Missions. While in America he will do post-graduate work in education at Columbia University. As President of the Jaffna Schools Sports Association, for many years Mr. Thuraiatnam distinguished himself as a thorough organiser and did everything to put Jaffna on the athletic map of Ceylon.

### Sale of Arrack Rents Jaffna District 1948-49

Sale of the exclusive privilege of selling Arrack in the arrack taverns of the Jaffna district for the year 1948-49 will be held at the Jaffna Kacheheri at 11 a. m. on Wednesday August 11, 1948.

Tenders should be on the prescribed form which may be obtained at a Kacheheri on production of a Tender receipt of Rs. 750/- for each group of taverns. Further particulars appear in the Gazette of July 2, 1948.

P. J. HUDSON, Government Agent N. P.

The Kacheheri, Jaffna, 28th June 1948. (G. 42. 6)

## Tender Notice For Sale Of Land

By permission granted in case No. 306 G of the District Court of Jaffna offers are invited for the purchase of the following land belonging to Thavaldechumamah daughter of Thambi-muttu of Urampiray, minor.

Sealed tenders stating offers for the said land should reach the Secretary of the District Court of Jaffna or the Proctor for curator in the above case on or before 12th July 1948.

The Court reserves to itself the right to reject any tender.

### The land above referred to

All that piece of land situated at Vannarpannai East in the Parish of Vannarpannai in the Division and District of Jaffna Northern Province called Avanthulakalai in extent 10 Lms. V. C. with houses well and plantations and bounded on the East by the property of Rasammah widow of Subramaniam, North by the properties of Sinnathankachy wife of Nidurajah and others, West by the property of Sinnammah wife of Tharaisingam and by lane and South by the portion of land reserved for a path.

This 30th day of June 1948 A. SUBRAMANIAM, Proctor & Notary Urampiray Proctor for curator in the Case No. 345/G D. C. Jaffna. (M. 59 2 & 6)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 880

In the matter of the estate of the late Krishnar Sinnathamby of Tholpuram Deceased

1. Gnanaprasadam Arumugam 2. and wife Leechumpillai both of Tholpuram Petitioners.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the day of May 1948 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioners and the affidavit of the petitioners dated the 10th day of May 1948 having been read: It is declared that the 2nd named petitioner is the sole heir of the said intestate and is entitled to have letters of administration to the estate of the above-named deceased Krishnar Sinnathamby unless any person shall, on or before the 25th day of June 1948 show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of June 1948 Sgd. R. R. Selvadurai, District Judge. Extended for 23-7-1948 Sgd. R. R. Selvadurai D. J. (C. 42. 6 & 9)

FOR BENARES AND BANGALORE SILK SAREES ALWAYS VISIT Dayarams THE POPULAR SHOP MAIN STREET. JAFFNA.

## VEDANTA MOOLA SARAM

OR

## THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 29-6-48)

XCV

## XX. THE KATHA UPANISHAD. (Contd.)

நாமக் கண் நயப்பால் நாயகி புகைப்ப, எத்தம்  
பாய் இருளாகி மூடப், பரிந்து உலகத்துத் தெறித்  
தாய் தெறித்திலே கடவுள் கொடுத்த பண்பின்,  
தேவம் இவ் வுள்கள் எல்லாம் சிவன் உருத்தேத்து என்னு.

When the Lady closed the Lord's eyes in sport, it became pitch-dark everywhere. Then the Lord graciously bestowed shining light on the world by (opening) the Upper Eye in His forehead. From this (it is only the ignorant) who do not infer that all the luminaries of the world are but reflexions of God's resplendent Form.

Reference is made to the same sporting episode in the following Devara lines also, among others:

மலை மட்டத்த வினையாடி, வளை ஆடு காத்தால்  
மகிழ்ந்து அவள்கண் புகைத்துவிடே, வல் இருளாய் எல்லாம்  
உலகுடன் தாள் மூட, இருள் இருள் வகை தெறி  
ஓய்ந்தக் கண் படைத்து உருத்த உத்தமன்...

The Excellent One (God) who was pleased to make the peerless eye in His Forehead to function and chase away the obscuring darkness which enveloped all the worlds when the Lady of the mountain playfully shut His Eyes in ecstasy with (the palm of) Her bangled hand...

நல்ல மலி மகை நய்கை வினையாடி, ஓடி  
நயைத் தலவின் காமா  
உலகின் குழ முற்றும் இருள் மூட, முட,  
இருள் மூட தெறித் இரு கண்  
அவ்நீர், அருள் மறகா நயைத் வகை விட்டு  
மடவான் இறைஞ்ச, மதிப்போல்  
அவ்நீர் தரு கோதி போல அவ்நீர் வித்த, முக்கண் அவ்நீர்  
அவனும் நய்கத் து சிவனே.

When the Youthful Lady of Grace played about and ran and hid the (Lord's) Eyes with Her hand, thus darkening the seven worlds completely, the peerless Eye (of fire) in His Forehead opened and made the darkness flee. Getting alarmed, the Lady then let go Her hold on the other Eyes and worshipped, and He transformed the (fiery) rays of light (and made them cool) as moonbeams.—That Three-eyed Lord indeed is our Refuge.

As we had occasion to suggest elsewhere, it is this Three-eyed Lord (முக்கண்) that Rig-Vedam calls by the name of Triambakam (திரியம்பகம்)—Vise our "Elements" P: 70.

## Sixth Valli

The sixth section with which the Upanishad concludes commences as follows: It is like an eternal holy fig-tree, whose root is upwards and whose branches go downwards. This is called even pure, this is called Brahman, this is called the Deathless (Sivan) too. Upon this are all the worlds founded. None goes beyond it. This is That (old Brahman) (verse 1).—This is practically the same as verse 8 of the previous section, with the analogy of the fig-tree thrown in, which reminds us of the opening verses of the 15th chapter of the Bhagavad Gita. The world has its roots in God who is above (தரகமாய் அந்தந்தான் நிற்றல்), in the same manner that the branches of the fig-tree have their roots above and grow downwards.

Proceeding, we read: Through fear of Him (God) burns the fire, through fear of Him burns the sun, through fear of Him run Indian, the wind, and death as the fifth (verse 3).—This is found almost verbatim in the Tahtiriya (II-8 1) and the Bhasma Jabala (II-12) Upanishads also. And the same idea is re-echoed in the concluding portion of verse V-15 of this Upanishad, II-2 10 of the Mundaka Upanishad, VI-14 of the Svetasvatara Upanishad and III 8-9 of the Brihadaranyaka Upanishad. God is the ultimate source from which all these derive their powers and functions அவன் துணி துளி உலகம் அகையாது, not even an atom can move without His Grace. Cf. also Devaram, வெங்கடர் எரிய வைத்தார் He made the sun burn கதிதும் பகலும் வைத்தார், He made the day and the night, &c.

If a man could not understand Him before the falling asunder of the body, then he has to take body again in the worlds of creation (verse 4). Cf. the following lines from Siddhiyar:

குணத்தால் விடெட்டு நான் மறைவ் புரானம்  
நல்ல சுவை சோலை, அல்லவாம் என்னும்  
ஊனத்தார் என் கடவுள், அந்தணத்தால்  
உறுவது நான் பந்தம், உயர் மெய்துணைந்தான்  
குணத்தால் அது போவது, அவ்நீர் முன் இருள் போல்,  
அந்தணம் விடப் பந்தம் அது, முந்த இருள்,  
நனைத்தி குணங்கள் அல்லா குணம்,  
இறைவனே, குணமே குணம் என்பார்.

While the Vedas and Puranas and the excellent Agamas declare that liberation is possible by Gnanam (knowledge) alone, yet there are those who assert contrariwise. We can only tell them that bondage alone results from what is not Gnanam, and it (non knowledge) disappears before true supreme knowledge (Pati-Gnanam) in the same manner that darkness flees before sunlight. With non-knowledge disappears bondage, and liberation is attained. By Gnanam here is not meant the low grades of Gnanam (Pasu and Pasa-Gnanam) proclaimed by the unenlightened. (The wise) say that Godly knowledge (Pati-Gnanam) alone is (true) Gnanam. Having realized that the senses are different and that their

rising and setting (activity and possibility) belong to them in their distinct existence (and not to the soul), the wise grieve no more (verse 6).—The fact is that the results of works (Karmam) performed with the bodily organs bind us only so long as we identify ourselves with them and father their actions. If we get rid of our egotism and surrender ourselves, our bodies and all our possessions at the altar of God (—this is what is called அமைதி நிலை என்றால் பன்செய்து விடப்படு, my duty is to perform Thy (God's) behest, doing one's duty for duty's sake without looking for the fruits thereof—) our bodily actions will cease to bind us. Thus we read in the Siva Gana Bodham:

(To be Continued).

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 874.

In the matter of an Intestate estate and effect of Annapoornam wife of Murugesu Vaithilingam of Urumpiray Deceased Murugesu Vaithilingam of Chundikuly

Vs.

1. Pathmalaianni daughter of Vaithilingam of Chundikuly  
2. Rasammah wife of Sinniah of Urumpiray Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 3rd day of May 1948 in the presence of Mr. A. Subramaniam Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 2nd respondent abovenamed be and she is hereby declared appointed Guardian-ad-Litem over the minor the 1st respondent abovenamed, and the petitioner abovenamed be and he is hereby declared entitled as the husband of the said deceased, to have letters of administration to the estate of the said deceased issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 3rd day of June 1948 appear and show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of May 1948  
Sgd. R. R. Selvadurai  
District Judge

Time to show cause extended to 8-7-48

Sgd. R. R. Selvadurai

District Judge.

(O. 41 2 &amp; 6)

The Galle Municipal Council at its last meeting accepted by six votes to two, Mr. Abdul Rahimans Motion that the proposals of the Minister for Local Government in regard to the reconstitution of the Local Government services, commission be accepted and called upon the Municipal Councils Conference to reconsider its decision with a view to accepting the proposals.

Radio telephone service between Ceylon and Eire is available now (from July 1st) within certain hours on week days states the Post Office Daily List.

## Henry Ford's Estate

A partial inventory of motor-millionaire Henry Ford's estate filed in the probate court included 26,500,000 dollars in personal bank accounts and an item of

20 dollars "from the sale of his" from one of his farms.

The estate, estimated at about 500 million dollars, was left chiefly to his four grandchildren and to the Ford Foundation, a charity organisation. Mr. Ford died in April, 1947, aged 84.

## Thevaram Classes

Under the direction of the Jaffna Saiva Paripalana Sabha with Sri T. Kumaraswamipillai as tutor in charge, Thevaram Classes will be conducted on Sundays from 9 A. M. These classes will be held at the Jaffna Hindu College Tamil School.

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K. Shanmugam

Saivaparipalana Sabha Office, JAFFNA.

(M. 41. F)

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(T's) Shroff.

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(C 1 29, 2 &amp; 6)

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Chief Editor T. MUTTUSAMPILLAI.