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The Architect Of Universal Religion

Ramakrishna's Service To Humanity

All Religions Lead To The Same Goal

(By PROF. S. N. L. SRIVASTAVA M. A.)

IN the first part of this illuminating article, the greatness of the Saint of Dhakshineswar was dealt. In the concluding portion, the writer says that if we are to usher in an era of perpetual peace and real happiness for mankind we should reshape our civilisation in the light of Sri Ramakrishna's proclamation of the fundamental truth—Jiva is Shiva.

IV. The Saiva-hood of Jiva.

A great proclamation of far-reaching consequences by humanity that has come out of the depths of Sri Ramakrishna's experiences is: "Jiva is Shiva". Man is divine and has to be served as such, and in no other spirit. Humanity is a society of Shivas. What room can there be in such a conception for the distinctions of caste, creed or nationality? Various theories and schemes for remodeling human society and the world order are now heard of; they are good as far as they go. But if we are to usher in an era of perpetual peace and real happiness for mankind, we should re-shape our civilization in the light of Sri Ramakrishna's proclamation of the fundamental truth—"Jiva is Shiva". This view opens before us a vista of far more glorious humanity than Marxist philosophy can think of. Marxism bases itself on the view of man as merely an economic animal.

V. The Religious Universalism of Ramakrishna.

All thinking people agree that the present demented humanity can be brought back to the path of peace and happiness by a return to religion. "Back to Religion" is the far cry of the agonised humanity of today. But 'religion' has precisely been the most refractory of all human problems. To this momentous problem Ramakrishna's solution has been of singularly inestimable value.

The crucial questions of the religious problem are mainly three:

- (1) What is religion?
- (2) What is the ground of veracity or validity of religious truths and experiences?
- (3) Is there a universal religion?

Let us see what light we receive on these questions from the life and teachings of Sri Ramakrishna. As to the first question, the answer we get from the life of Ramakrishna is that religion is a specific *experience*, living communion with God or Deity, a super-conscious experience. With Ramakrishna God was not merely a hypothetical entity, a postulate, a *focus imaginarius*, a something he knew not what, but

a fact of his intensest awareness, the Real beyond all reals, *satyasya satyam*. Ramakrishna showed the world, in a manner no other man in modern times did, that the attainment of God-consciousness is the essential core and the true fulfilment of the religious life. Ramakrishna's life could no better be described than as a testament of God-consciousness unto the sceptical modern world. Oh! if people only understood that religion means the enjoyment of God in one's own experience! What untold sufferings have been brought on earth and what inhuman barbarities have been perpetrated by identifying religion with particular doctrines and dogmas, beliefs and rituals!

Now to our second question. When religion is construed as experience, the question of an extraneous proof does not arise at all. Religious experience is veridical and carries its own veracity with it. This is what Ramakrishna demonstrated all through his life.

The third question is about universal religion. The question of a universal religion has been the crux of the religious problem all down the ages. It has been the pivot of all inter-religious warfare, each historical religion claiming to be itself the universal religion of all humanity. Varying solutions of the problem have been, and are apt to be offered; and they may all be catalogued as follows:—

- (1) A total denial of all religions whatsoever.
- (2) Setting up one of the historical religions as the universal religion of all humanity.
- (3) Evolving a new religion by an eclectic combination of suitable elements from all the existing historical religions.
- (4) Setting up some sort of a brand new religion unheard of in human history before.

Let us consider these solutions one by one and then we shall be able to appraise the invaluable contribution of Sri Ramakrishna to this momentous problem. As to the total denial of religion, that is simply solving the problem away rather than solving it. Why bother

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SELF DISCIPLINE

True self discipline is not repression, but it is born out of understanding. Because you want liberation, because your desire is compelling you towards it, you cannot repress anything. Self-discipline is purely a matter of individual effort, of individual realisation. Self-discipline of the right kind is understanding, which brings about a transformation that will alter your whole conduct of that self. The light, which comes from self-imposed, self-discipline, never goes out.

—J. KRISHNAMURTI.

Chewing The Cud

By "GURUDASA"

Our quest for happiness can end only by realising the fountain of Eternal Joy, residing within ourselves. Ordinarily, we seek for peace in external circumstances of life. But real and lasting peace is secured only when we are in tune with the Eternal Reality dwelling within us. Liberation consists in the realisation of immortality by attainment of divine knowledge through removal of ignorance. This divine knowledge, however, cannot be acquired by reading books, nor even by the aid of intellect. The path to the source of our and the world's being is not without. We must go within ourselves—past senses, mind and intellect. We must traverse beyond all ideas and ideals. We must transcend all limits conditions and tastes, and then alone, can we have the fullest vision and realisation of our immortal root. This immortal root is also the root of all that exists—the visible and invisible worlds and all beings and creatures in them.

When we reach this root, we realise that one common existence has evolved the variety of manifestation observed all around us. Now, our perplexity is totally extinct. The knotty problems of life are solved once for all and we know that we are one with all lives,—one with the entire universe. In fact individual existence and individual power is a myth. Universal Existence and Universal Power is the Truth. Eternal Bliss is our real nature. Birth, change and death are passing and playful events in Cosmic Life.

To arrive at the Truth—the Source of Eternal Bliss, the channel of the mental flow must be turned away from sense-objects and directed towards God. God cannot be described by words, nor perceived by the eyes or the senses,

nor revealed by rituals and penances. When the understanding becomes calm and refined, one's whole being is purified, and then engaged in meditation, one realises the Absolute. When a person realises Him, he enjoys unparalleled bliss, all his doubts are dispelled, he feels he needs no more. All the knots of his heart are loosened and his "Karma" is exhausted. In short, whoever knows God becomes God.

Human life is solely intended for this supreme attainment. But man usually makes his life a hot-bed of cares, anxieties, fears and doubts and thus waste this rare and precious gift which God has granted him.

In order to attain the supreme blessedness, viz realisation of God, the first thing we have to do is to surcharge our thought with the idea of God. There must be a keen and burning desire to realise immortal peace and freedom. We must constantly invite God, who is all love and mercy, to take us up and transform us into His radiance. We must permit His Grace to purify, vitalize and take possession of every part of our being. Surrender draws down His grace. Only our surrender must be complete. We must surrender our all to Him and be conscious of His presence within and without. God must take possession of the mind to such an extent that the mind as such ceases to exist and God alone is. In other words, God-thought must seize us,

The easiest way to make the mind dwell in God is to constantly reiterate mentally or vocally the Name of God. Reception of the Name, however, should be done

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SALT WATER INDUSTRY

SEA WATER CONTAINS SODIUM chloride (common salt) in large quantities, and it can be raw material for the manufacture of, besides common salt, magnesia, potash, caustic soda, iodine, boric acid, dry ice etc. At present salt alone is being manufactured in Ceylon out of sea water. No plant has been set up for the manufacture of other products from sea water. Mr. E. B. Tisserasinghe, the Salt Commissioner has submitted a comprehensive report to the Permanent Secretary to the Minister for Industries, Research and Fisheries. According to the Salt Commissioner, the prospect of the sea water industry becoming one of the major industries of the Island is good. There will be a good market for salt in Bengal, Burma, Malaya and even China and Japan because conditions in Ceylon are more favourable for the manufacture of salt than in those countries. There will be a good market in America for magnesia if it could be produced cheaply and sold at a lower price than the prices ruling in America. A modern plant is reported to have been installed at the Palavi Saltern for the production of Plaster of Paris and chalk and a modern vacuum evaporation plant is expected to be installed shortly at the Elephant Pass Saltern for producing boiled salt equal in quality to the finest grade of table salt. It is thought that the plant will be capable of producing about 6000 lbs. of salt a day.

Ceylon has been described as the Pearl of the Indian Ocean. With a bountiful sea washing its shores on all its sides and blessed with the conditions ideal for the manufacture of salt, it cannot be understood why in spite of reports by previous Salt Commissioners on the subject, Government failed to establish a major sea water industry. Salt has been a Government monopoly, and little research has been done in the past in regard to making the sea water industry one of the major industries in the Island. Great progress has been achieved in science during the past few decades. From an agricultural country for centuries under foreign rule India promises to become an industrial country. The Prime Minister of India, a few days ago, performed the ceremony of launching the first vessel of 8000 tons built

in India at the port of Vizagapatam. The Chemical Laboratories established in different parts of India will catch the eye of any stranger visiting that country. Ceylon will do well to follow India's example in the matter of establishing industries. It will be possible, without investing very large capital, to establish in Ceylon the sea water industry for the manufacture of sodium chloride (common salt) and other by-products of magnesium, sodium and potassium. It is to be hoped that Government will not fail to examine carefully the report of the Salt Commissioner who specialised in chemistry before passing the Civil Service, and take whatever steps that may be necessary to establish the sea water industry as one of the major industries of the Island.

M-Ps Visit Hospital

Complaints Heard: Promise Redress

Mr. K. Kanagaratnam M. P. for Vaddukoddai accompanied by Dr. C. Guruswamy, Medical Superintendent visited the Jaffna Hospital yesterday morning and heard complaints from the patients and others. He went through all the wards and himself saw the state of affairs prevailing in the hospital.

In the evening Mr. C. Vanniasingham, M. P. for Kopay also paid a visit to the Hospital. A representative of the local leftist party too visited the hospital. (See page 3 also, for report about the Hospital)

Glut of Clerks

Sir John Howard, Chief Justice, speaking at the Jaffna College prize-giving on Saturday, said he agreed with the point made in the report of the Chairman, the Rev. S. K. Bunker, that schools should lay more emphasis on technical training.

There was a glut of clerks today and even the legal profession was crowded. What Ceylon needed today was technicians.

Addressing the boys who were about to leave school, Sir John said the dominant need of Ceylon today was a spirit of tolerance. They should go forth into the world with that spirit of tolerance. Perhaps they could do no better than model their lives on Mahatma Gandhi's.

There was a grim future for Ceylon in spite of its attaining independence. Ceylon was crying for leadership and it was to the young it had to look. Ceylon had no use for the status quo. They should all be up and doing.

Kashmir Sarees Haul

A large quantity of Kashmir sarees and sarongs was seized by a mobile Police party in a house in K. K. S. Road.

The seized textiles which are said to have been smuggled into Jaffna through the port of Valvettiturai are said to be valued at over Rs. 5,000.

The Police handed over the textiles to the Customs authorities on Saturday last.

NALLORE NALLANATHA TE PLE

The High Festivals at the Nallore Nallanatha Swami Kovil commonly called the Sattanathar Kovil commenced yesterday (15-2-48). The Car festival will take place on Tuesday the 23rd inst. and the Theerth festival on Wednesday the 24th inst.

Letter to the Editor

CHAIRMAN BLAMED

Sir.—We are sending herewith copy of a letter to the Permanent Secretary, Local Administration about the neglect of the Ministry in civic affairs of Jaffna Town by extending the life of the Council from year to year on some pretext or other; the reason for the delay is unexplainable. If more difficult and complicated ordinances could be hatched overnight it is a leg-less excuse to say that the Minister is putting through all the formalities raise the Jaffna Council to a Municipality from the time the State Council decided to do so.

The Minister himself does not do the spade work. The Council which ought to have been dissolved in December 1946 has been extended till the end of December 1948 and it is wrong to extend the Council any further. The Legislature fixed the life of the Council for three years with a purpose, but this Council alone is given a five year's life. Mr. C. Ponnampalam, the present Chairman and the agent of U. N. P. in Jaffna has become unbearable and carries on his plans as if the whole Council is his private property. The rumour that he is corresponding with the Ministry to have the life of the Council extended for a further year gains ground.

There is a strong feeling here in Jaffna that there is some unexplainable and sinister purpose behind and the Minister is not free from the blame.

It is a clear case of justice to Jaffna that when the Sinhalese Ministers have worked up the independence for Ceylon they have not raised Jaffna, the chief capital of the Tamil Kingdom at least to a Municipal status with full internal autonomy. In this connection we may mention that with the attainment of freedom for Ceylon the Municipal Council should be granted fully responsible self-government free from the leading strings of the local Government Commission but with powers reserved to the Governor General in financial matters and matters of policy.

We hope that you will use your influence as you have hitherto done to have the claims of the minorities recognised early.

Yours etc.,

K. NAGALINGAM,

on Behalf of the Signatories.

No. 8, B. A. Thamby Lane,
Van-West.

LETTER REFERRED TO:

Jaffna, March 1948.

THE PERMANENT SECRETARY,
Ministry of Local Government,
Colombo.

JAFFNA MUNICIPAL ELECTIONS

Sir,—As you are aware, the Jaffna Urban Council which had to be dissolved by the end of December, 1946 was extended for one year as the Ministry desired to raise the Council to Municipal status and to frame the necessary ordinance for the purpose and on instructions from the Ministry the Council has divided the area into 15 Wards. Two schemes had been submitted to the Ministry about the division of wards—one by the Ratepayers' Association of Jaffna and the other by the Chairman, Urban Council (Mr. C. Ponnampalam) but the Ministry neither decided on the scheme of wards nor made the necessary arrangements to hold the elections at the end of 1947. Parliamentary elections intervened and in consequence the Ministry extended the life of the Urban Council for another year (1948) i.e. 5 years in all.

To the utter annoyance and amazement of the Rate-payers and

the enlightened and intelligent public of Jaffna, a rumour is going round that Mr. C. Ponnampalam is secretly influencing the powers that be to have the life of the Council extended for a further year. If that is true, the widespread dissatisfaction that Jaffna is penalised for not sending U. N. P. Candidates to Parliament seems justified.

As you are aware, Sir, when the Council during the emergency period in 1943, desired to extend the life of the Council, the Ministry by a stroke of a pen decided to hold the elections without extension. But the Minister extended the life of the Council for two year 1947 and 1948 and yet the people of Jaffna are in the wilderness as to the next step of the Ministry.

Mr. C. Ponnampalam the Chairman of the Council has become intolerant and is revengeful. He has his own autocratic way in all matters.

Mr. C. Ponnampalam took an active part in the recent Parliamentary election for the U. N. P. candidates and having failed in his attempt carries on a discriminatory treatment of the amenities of the various wards.

Mr. C. Ponnampalam and the present Council have outlived their usefulness and the civic affairs are drifting and members have become disinterested.

Recently Mr. C. Ponnampalam has made a cowardly attack on the popular Government Agent of Jaffna. He accused him of having taken sides in the recent Parliamentary elections. The accusation is unjust and irresponsible because Mr. Hudson was well known to have kept his hands off from election politics.

The present Urban Council has had a long life of 5 years unprecedented in the history of local Government in Ceylon and it is unfair, on the part of the Ministry to extend the life of the Council any further. It is for the Ministry to accept any scheme of ward division and to take such steps as are necessary to the Municipal elections by the end of 1948. If the Ordinance is not ready the Urban Council elections may be held as the Council has become stale and static. If the Ministry wants, all the formalities can be put through before April this year and the voters' list can be prepared in the meantime. The delay is inexplicable and unjustified.

Please excuse the frank expression of the feelings of people of Jaffna Town in this matter in the interest of the civic life of Jaffna.

We remain, Sir,
Your obedient servants.

Notice of Application

Notice is hereby given that after the expiry of fifteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Letters of probate Resealing Ordinance for the sealing of the Letters of administration in respect of the estate of Vallipuram Seeniyappah of Urelu Jaffna late of Kuala Lumpur in the State of Selangor in Malayan Union granted by the Supreme Court of Kuala Lumpur in the State of Selangor in Malayan Union on 27th May 1947 under petition No. 247 of 1947.

This 26th day of February 1948.

A. NAGENDRA,

Proctor for Parakkby widow of Vallipuram Seeniyappah of Urelu Jaffna. (Court order dated 23-4-48.)

(O. 107, 12 & 16)

It is a Disgraceful State

The Jaffna Civil Hospital

Doctors Over-Worked

By Our Staff Reporter

THE condition prevalent in the Jaffna Civil Hospital is disgraceful. It is disgraceful in that Government which is loud in its solicitude towards the Tamils and especially the Jaffnese have allowed things to drift in this Premier hospital of the Tamil districts in a most haphazard manner.

I had the misfortune to be sick, and still unfortunate I was to go to the Out-patients Dispensary at this Premier Hospital. It was a Monday and from 7 a. m. to 10 a. m. it was a stream of patients, young and old, men and women with all kinds of ailments. To cope up with the work, e. g., attending to the patients, prescribing medicine etc, there was only one doctor, and a pensioner at that whose services have been requisitioned by the Government in its unbounded munificence towards the said doctor, I was told. This doctor with all his goodwill was unable to cope up with the work. It was humanly impossible, so big was the crowd of patients. It would have been better if there was an apothecary, at least to help him. There was an apothecary, no doubt; but he was doing the work of an Admitting Clerk. In other hospitals, there are clerks to do that work; but in the Jaffna O. P. D., the Government would not have anyone less qualified than an Apothecary to do that work!

The story of haphazardness and indifference do not stop with the O. P. D. alone. The whole Hospital bespeaks of the indifference of the Government to the Jaffna man. The Doctor in charge of Surgery at the Hospital is only an L. M. S. of the Ceylon Medical College, whereas in other hospitals one finds doctors with British qualifications like the F. R. C. S. handling surgery cases.

The hospital is understaffed. In January 1948 the daily average of the number of patients treated indoor was nearly 375. In February, the average was nearly 350. Though the daily averages were as above, the number of beds assigned was only about 270. That is to say, nearly 100 patients had to find accommodation somehow or other. It was no wonder, therefore, to me, when I saw patients huddled together by the side of a verandah of the Hospital near a latrine inhaling the whole day the nauseating odour emanating from the latrines; and this is how they observe the rules of sanitation in the blessed hospital at Jaffna. I saw many patients with rather serious diseases lying on the empty floor. Keeping apart patients suffering from diverse illnesses is completely absent in the hospital. In a wing of the hospital I saw typhoid patients, dysentery patients, enteric patients and others with various other diseases lying in one place.

The Hospital is woefully understaffed: There are only 4 House Doctors of whom one is in charge of V. D. clinique. All these four doctors have to work in the night as well as in the day without any kind of rest whatever. Surely it is high time the Central Govern-

ment is told plainly by the public to stop befooling in this manner. Assuming that it would take 10 minutes to look at a patient, diagnose his illness, make the necessary minutes in his bed-head ticket and to prescribe the diet, it will take, in the case of the 370 patients, 3700 minutes or nearly 61 hours. Divide this amount of hours between the three House Doctors, (as the one is in charge of V. D. patients alone) and each one has to put in 20 hours duty daily on the patients alone, leaving aside their other routine duties. Is it humanly possible? What is the purpose of the Government in stationing only 3 House Doctors? Is it merely to serve as an eye wash? I was told by some patients that the doctors, to catch up with the time, merely walk through the wards: often they scribble something on the bed head ticket. The complaint that sufficient attention was not paid to them was made to me by more than one patient.

I understand that there is also a paucity of drugs and vaseline.

I reliably learn that more than one complaint has been lodged with the authorities concerned by patients and others, and an inquiry into the deplorable state of affairs is expected before soon.

Premier's Advice

Government Agents in the New Set-up

Government Agents and their Assistants were told Friday last by the Prime Minister, Mr. D. S. Senanayake, when he addressed the Conference of Government Agents, that they would now have to be more responsible and work in the interests of the people who elected the Government, as they were no longer the representatives of a foreign Government.

Mr. Senanayake presided at the afternoon sessions of the Conference when it discussed a memorandum of Mr. B. F. Perera, Director of Rural Development, on the subject of "Rural Development."

Addressing the conference, Mr. Senanayake reminded them that the set-up of the Government had now changed, and that while in the past they were representatives of a foreign Government they were now the representatives of a Government of the people. He had no doubt they would work in the interests of the people who elected that Government.

He felt that Revenue Officers could be described as Liaison Officers between the people and the Government, said Mr. Senanayake and added that they should see that Government Departments catered to the needs of the people, and ensured that degree of coordination necessary for the general well-being of the people in their districts.

To Raise the Lower Limit of Income Tax

Government clerks have decided to make representations for raising the lower limit of taxable income from Rs. 200 to Rs. 600 per month.

They are preparing statistics to show that the recently-imposed heavy import duties have made the living conditions of the poorer and middle classes intolerable and the only relief that can be granted is by the removal of import duties on food and clothing and by raising the lower limit of taxable income.

According to statistics available 78 per cent of the Island's population earn incomes of Rs. 25 and below per month; 21.5 per cent. between Rs. 25 and Rs. 200 per month, and 0.5 per cent. over Rs. 200 a month.

Set Fire to Fence

Vallipuram Maivaganam of Vidathalpalai was charged before the Chavakachcheri Magistrate with having set fire to the house and to the straw stacked inside the compound of Niganathy Kandiah. The

The Navatkuli Association

Silver Jubilee and Exhibition

At a joint meeting of the North-ern Division Heads of the: Agricultural, Industrial, Medical and Co-operative Departments, and the Officials of the above Association held on Friday 5-3-48, presided over by Mr. S. P. Thevendrampillai, D. R. O. Chavakachcheri, various aspects in connection with the above subject were considered and it was agreed that the dates originally fixed for the Exhibition being too early for local agricultural produce and that a later date would be more beneficial to all concerned and to postpone the Celebration and the Exhibition to 22nd, 23rd, and 24th, May next.

The above decision was placed before the Finance Committee and the Working Committee on 7-3-48 and approved, and the Secretary directed to communicate accordingly to all concerned. —Cor.

Magistrate after trial, found the accused guilty and sentenced him to be of good behaviour for a period of 3 years with 250 rupees security. He was also ordered to pay Rs. 50 as Crown costs.

KAMMA & KATARAGAMA

Buddhist Arguments Analysed

BECAUSE the Tamils refused to help Kanda Kumaran and his consort when they came to Kataragama they cursed the entire Tamil race. To make atonements the Tamil Hindus are doing all sorts of penances at Kataragama. This is one of the arguments put forward by certain Buddhists who want to preserve their suzerainty over the sacred shrine. The argument is refuted in the Appeal issued by the Hindu Bodies of Ceylon for the Restoration of the sacred shrine. The following further extracts from the Appeal should open the eyes of the Buddhists as to the real state of affairs.

Vows and Penances General.

From time immemorial, people in all parts of the world have taken all sorts of vows. According to this tradition itself, King Dutugemunu took the vow that he would sacrifice a part of his wealth and build a temple for the Kataragama God.

Similarly, all sorts of penances are inflicted by devotees in every religion on themselves. Gauama had undergone a number of penances before he attained Nibbana. The Buddhist monks fast daily for 18 hours at a stretch.

It is true that some of the Hindu devotees in the "Kindergarten classes" of our *Spana Marg* (Ladder Way) pierce their bodies with arrows, etc., but those in these infant classes do so not only at Kataragama but at numerous other shrines in Ceylon and India. No one had so far come out with the story that the presiding Deities at those had vowed eternal vengeance on their ancestors and their descendants.

The devotee who pierces his body with arrows and hooks removes them at a shrine and applies *viputi* (holy ash) and returns home quite hale and hearty and he is none the worse for his "torture"; the wounds do not fester and he feels that he had washed off a part of his bad Karma at very little cost; he pities those who inflict penances on themselves daily. It will thus be seen

that what appears to be "self-torture" to onlookers is not felt as such by those who undergo the penances.

The Hindus do not believe that the illness and misfortunes are caused by a vengeful God. Their belief in the unerring Law of Karma is not merely theoretical.

The Hindus and the Tamils are not the only people who are subject to illness and misfortunes.

It is not the Hindus who worship the Wa-god through Fear.

It is true that Hindus believe that God Skanda had destroyed the Asuras but He did so to save His devotees from the Asuras' tyranny. He is a terror to the Asuras, and a refuge to His devotees. Even in the case of Surapadman, the chief of the Asuras he did not actually destroy him but had only subdued him and gave him the privilege of being His *vahana*. There are, of course, some "gods" whom the Hindus in the lower rungs of the "ladder" worship through fear but God Skanda is definitely not one of those "Gods." As Sir P. Arunachalam had stated in his "The Worship of Muruga or Skanda," "Muruga means tender age and beauty and is often represented as the type of perennial youth, sometimes as quite a child..."

(Continued on page 4.)

To Increase Food Production

Minister's Directive to G. A's.

THAT immediate steps should be taken by the Government Agents to increase the production of kurakkan was the directive given by Food Minister Ratnaika to the Government Agents of Ceylon when they assembled in conference on Friday last in Colombo.

Mr. Ratnaika suggested that least 25,000 tons of kurakkan should be produced in 1948-49 to take the place of imported flour.

Kurakkan flour is widely used by villagers and it is felt that if more kurakkan could be produced flour imports could be reduced considerably. At present the Government spends nearly 40 million rupees on flour imports and the price of flour is likely to be raised further by countries exporting it.

Mr. Dudley Senanayake, who presided over the conference at the beginning, said that he had plans to bring under cultivation in 1948-49 25,000 acres of land fed by the major irrigation schemes and 40,000 acres of land fed by the minor irrigation schemes.

As Burma might increase the price of her rice, the Minister made an earnest appeal to the Government Agents to give all possible assistance to cultivators to bring more acres of land under food cultivation.

Difficulties of obtaining bone meal manure were also discussed at the conference and it was suggested that steps should be taken to increase the production of pure-line paddy for distribution as seed-paddy to cultivators.

Kamma & Kataragama

(Continued from page 3)

"always and everywhere at the service of his devotees."

All the old writers like Dr. Davy, Dr. Covington, etc., speak of the fear entertained by the people of the locality for the Kataragama God; for instance, Dr. Davy states: "The Kataragama God is not loved but feared; and his worship is conducted on this principle...". But these writings do not specifically state the race of the people who worship the God through fear. But Robert Knox who in the 17th century spent 20 years of captivity in Ceylon but moved freely among the people has written in his "Historical Relation of the Island of Ceylon":—

"...The name and power of this God (of 'Cotteragam', i.e. Kataragama) striketh such terror into the Chingulayas that those who otherwise are enemies to this (Kanjyan) King and have served both Portuguese and Dutch against him, yet would never assist either to make invasions this (Kataragam) way."

It is obvious from this that someone who wanted to wean the Sinhalese from the mortal fear they had of the War-God had started the legend that the Sinhalese were the 'chosen' people as they had helped him in crossing the river or building him a hut of leaves, etc.

The Belief in the Tradition is Utterly Incompatible with the Belief in the Law of Kamma

We were under the impression that our Buddhist brethren have greater faith in the Law of Kamma than the Hindus. We may be wrong but we had thought that, according to Buddhism, no God

could reduce or enhance one's sufferings by blessing or cursing him. In the "Mirror of the World" the whole MSS of which had been gone through and corrected by one of the foremost Buddhist scholars in Ceylon, viz., Dr. Cassius A. Pereira (now the Venerable Rev. Kassapa Thero) it is said:—

"... there is no personal 'God' to praise or blame for our pleasure and pain and for the cruel distinctions...between man and man. The net of Kamma, within and without, interwoven into each other, are their causes. Kamma is friend, Kamma is energy, and Kamma is the mother of each individual (Sinhalese, Tamil, or any other). Kamma is our SOLE, REAL, INHERITANCE, it is nurse and it is executioner." (Capitals and words within brackets ours.)

If the above is true, how could it be possible for a very minor deity, who is not even Sotapanna, to curse a particular race and their descendants till the end of time? We know that there is no "soul" according to Theravada. The "Kammās" which were born as Tamils in Kanda Kumaran's time would not have continued to be born as Tamils in every successive birth! Some who were Sinhalese at that time and had helped Kanda Kumaran to cross the river or build a house might have, as a result of fresh Kammās, been born as Tamils and *vice versa*. If that happens, the curse on the Tamils might be on some of those who had helped him with a boat or the house and *vice versa*—unless "Kanda Kumaran" has over-riding powers over the Law of Kamma which even the Supreme God of the Hindus is not credited with.

Our Submission

We believe that, on an impartial consideration of the reasons submitted above, it will be granted that the Tradition is not a sufficient ground for not restoring the management of the Hindu Temple to the worshippers at that Temple.

The "Ceylon Observer's" Pronouncement

The "Ceylon Observer" has asserted in support of its statement that the Hindus' claim to Kataragama and the Buddhists' claim to Buddha Gaya are neither similar nor analogous. "...and what has made the (Buddhists') claim not only reasonable but insistent is the maladministration of that hoary Shrine by the Mahant under whose management much desecration has taken place in recent times. No corresponding accusation can be made against the manner in which Kataragama is being managed." (Italics ours.)

This ex cathedra pronouncement regarding the non-assailability of the management of the Kataragama Hindu Temple is inexplicable because, only less than three months earlier, this very same paper volunteered the following information regarding the state of affairs at Kataragama under the present management:

"...Today, both Ruhuna Maha

CHEWING THE CUD

(Continued from page 1)

with feeling and devotion (Bhava). As we repeat the Name we should bring into the mind the various attributes of God such as—the Omniscient, the Omnipresent, the Omnipotent, the Eternal, the Absolute Bliss.

Secondly, we should try to see God in all and everywhere. Whenever our mind flows towards any object, we should mentally discard the name and form and perceive the Reality behind the mask. Bulbs are of different sizes and colours, but the light in them all is the same. Noses are different, but the power to grasp the smell is the same. Tongues are many but the power to taste is the same in them all. Even so bodies are different, their names and forms are different, but the consciousness and the "Chaitanya" in all of them is the same.

Thirdly, we should constantly hammer on the mind the truth that there is nothing outside God. The sun, the moon, the stars the entire universe and the other worlds whether visible or invisible are all in Him. They all emerge out of Him, exist in Him and ultimately dissolve in Him, just as waves do in the ocean.

Fourthly—and this is the most vital—at a fixed time everyday, while we are fresh and clean in body, and open and alert in mind, we should practise meditation and go as a little child before the Divine Mother waiting for our arrival in the innermost shrine of our heart. We should dive deep within ourselves and bring out the pearls of our own spiritual experience.

Let us make God our aim and goal. In fact, we and he are not separate. We are He. But the mind which is a veil shuts us from the splendour of our immortal spirit, which is our real being. We can tear up this veil by constant meditation and self-surrender. By retiring into ourselves from time to time, we can lose our little ego in the infinite consciousness of the Supreme Self.

We should, however, note that to get merged for a time only is not the end of it all. The peace and joy experienced in that exalted state must abide in all conditions and situations. Such joy is called Sahaja Ananda and the state corresponding to it is called Sahaja Samadhi. In this supreme attainment, the liberated soul enjoys divine ecstasy at all times untroubled.

Kataragama Temple and the Kiri Vihare are in a sad state of disrepair. Where one could expect to see order and system, there is nothing but confusion and disorder."

When the Buddhists are not able to maintain even their own sacred Vihare built at the holy spot where the Lord Buddha "sat in meditation and preached the Dhamma to Kataragama Devio" but had allowed the Vihare with the sacred Buddha's relics treasured therein to be a "mound of mud," can anyone be so cocksure about the invulnerability of the management of a Hindu Temple by the Buddhists who do not worship the Deity of that Temple? Can anyone who is incapable of managing his own estate manage the estate of a stranger efficiently?

by the passing phases and events of external phenomena of life. He sees and experiences in every change and activity nothing but the movement of Eternal Anand.

At first it may be difficult for the aspirant to come out of the extremely blissful void he reaches while on the path. But by the exercise of a strong will, he must transcend this stage and then he will find that the world, for him, stands transformed as the very expression or manifestation of God. It is then that he cries out: "Sarvam khalvidam-Brahma". —All this is He. He is all. Everywhere, in every object, in every movement he sees the dazzling light of God. This crowning experience confers on him an abiding state of ineffable ecstasy.

Henceforward it is evident for him, and he is fixed in the knowledge—1) that the universe and all in it is God with form, (2) Love, Light, Bliss, Knowledge, Reality, the Eternal are some of the synonyms for God without form, (3) Formless God without attributes is transcendental beyond words, senses and mind. He is inexplicable and indescribable.

One who has experienced the blissful union with God is set free forever. You may be wise, you may be well-read, you may have gone through various spiritual practices, you may have put on the garb of sanctity, you may be able to deliver lectures and preach—these are all nothing, these are all vain and useless if you have not experienced the blissful union with God.

Since God is Love, every nerve of a realised soul thrills with the rhythm of love. Every fibre of his being responds to the impulse of Love divine. A halo of love surrounds his immortal existence. He is saturated with love and he clasps the whole universe in one vast embrace of love. He ever radiates love, light, and bliss.

To sum up, until the aspirant goes beyond name and form to the height of the impersonal God that dwells within him, until he tunes his mind and life to the divine symphony or moment thrilling through the cosmos, until he is freed from all limitations of thought, time and circumstance until he beholds the entire universe as the veritable expression of his own Infinite Self, he cannot realise and experience the comprehensive glory and the all-absorbing splendour of the greatest Truth—God.

The dead body of Bastian Pillai Jacob of Naranthanai with several knife injuries was discovered last week by the Kayts Police. Four suspects have been taken into custody in connection with it.

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Sir Oliver as Envoy

Cabinet Post For Mr. Corea?

THE "Times of Ceylon's" Political Correspondent writes:—

Sir Oliver Goonetilleke, Minister for Home Affairs and Rural Development, is likely to resign from the Cabinet in a few months to take up the post of High Commissioner for Ceylon in London.

Mr. G. C. S. Corea, the present holder of that office, it is understood may either be moved to Washington in the capacity of High Commissioner for Ceylon in the U. S., or be offered the post of Home Minister. The matter is still under consideration.

Sir Oliver who is member of the finance team which leaves for London on March 21, will also discuss this matter further with Mr. Corea.

It is, however, not likely that Sir Oliver will resign from the Cabinet immediately on his return from England after a two week stay there. He will continue in his present capacity for a few months before taking up the new appointment.

Mr. Corea who was the Minister for Labour, Industry and Commerce in the Second State Council, left Ceylon for England in September, 1946 on a five-year agreement with the Government of Ceylon, and subsequently his wife and children joined him in London. His children are being educated there.

More Impending Changes
Meanwhile, with the unseating of Mr. R. S. S. Gunawardene, the second U. N. P. Minister to lose his seat, several Cabinet changes are anticipated shortly.

The Prime Minister, Mr. D. S. (Std. 42, 2-3 to 30-5-48)

Senanayake, may not fill the vacant post of Chief Government Whip but may reallocate departments under the various Ministries.

For instance it is suggested that Co-operative Undertakings and Rural Development should come under one Ministry and that Posts and Telegraphs should come under the Ministry of Transport and Works; or, in the alternative, that Industries should come either under the Ministry of Labour or under the Ministry of Trade and Commerce.

Cabinet circles feel that the functions of the Government Whip could be performed by the Leader of the House who ordinarily helps the Chief Whip to arrange the Orders of the Day. If it is decided to suppress the post, the Cabinet would be reduced to 12 and thereby the country would save about Rs 50,000 a year.

NOTICE

This is to inform all my clients and public that I have shifted from Vannarponnai to my permanent place behind Railway Goods-shed No. 133 Stanly Road (End).

R. Papayah,
Optician,

No. 133 Stanly Road (End)
JAFFNA.

THE ARCHITECT OF UNIVERSAL RELIGION

(Continued from page 1)

about religion at all which is not capable of rational or scientific demonstration? Why not leave people free to believe as they please or to disbelieve altogether if they so please? This is how many modern minds argue. It was John Locke who wrote in his *Letters on Toleration* that men must be given the completest freedom in matters of religious belief, because such beliefs, in their very nature, pertain to things beyond the ken of human knowledge and therefore are all equally baseless and substantial. In various ways religion is being challenged and denied to day. The New Psychology is holding the palm for having a scientific refutation of religious beliefs by tracing them to infantile instincts and complexes and so on. Whatever be the devices which the ingenuity of man may discover to noasuit the reality of religion, religion has remained and promises to remain an ineradicable and a pan-human urge in man. The only effective vindication of the reality of religion is religion lived in the manner sages like Sri Ramakrishna have done.

Now, as to the question—which of the historical religions of the world is the universal religion of humanity? All religions have made this claim and not only done that but shed much precious and innocent human blood on the assumption of that claim. This inter-religious war-fare promises to go on with an unabated fury till the very end of creation, unless some sort of organised attempt is made by the wise men of all countries to explain to their peoples the true meaning of religion and the true rationale of religion's tolerance. Jesus, Buddha, Muhammed and others will be known in history as founders of religions but the rôle of Ramakrishna in the universal history of mankind has been that of the greatest prophet of the harmony of religions ever born on earth. Ramakrishna is the first man in human history to have established the harmony of all historical religions, not on a theoretical or doctrinaire foundation but on the only unassailable foundation of practical *sadhana* culminating in mystical experiences. Turn the biographies of the mystical luminaries all the world over, and you shall not find one in any country or clime who like Ramakrishna had the genius to make the unique experiment of practising the different religions as their respective adherents would do and then realising mystically that all religions lead to the goal self-same. Ramakrishna's life is the most crushing refutation witnessed by man of the Monroe doctrine in the sphere of religion. His life has shed the most valuable light on the rationale of religious harmony and toleration. Religions have bashed their claims to universality on dogmas avowedly indemonstrable by reason, on the plausibility of certain theories which try to explain one religion to be the most developed and culminating phase of all others, on certain scriptural statements and on the claims of prophets and messiahs to have received the highest revelations, and so on. All these attempts have proved futile. In the light of Sri Ramakrishna's life and experiences we learn that a justification of religious tolerance is to be found, not

in any theory or dogma, but in the realization of the fact that all the principal religions of the world, when PRACTISED in their essentials lead ultimately to the same goal; and therefore as a body of spiritual disciplines and a system of spiritual culture leading up to the Divine, each religion is as good as another. No one religion can claim to be the only pathway to God. It is only when we view religions as pathways to God, as bodies of spiritual disciplines and life-transforming ethical principles that we find them all to be essentially identical and leading to the same goal. The vital thing in a religious system is not theory, but practice. When Sri Ramakrishna wanted to know whether all religions are true and lead to the same goal, he did not inquire into their principles of theoretical import, but proceeded to practise their cardinal disciplines in their historic forms one by one and realized in his own experience that they were all conducive to the same goal. To attempt to seek what the different religious systems have to say on questions of purely theoretical import is a baseless and a fruitless task for the simple reason that the founders and propounders of the great religious systems in the world were not theoretical or philosophical system-builders. They proclaimed what they lived and practised and the essential identity of their proclamations can only be known by living and practising them. Sri Ramakrishna is the first great explorer of the common ground of religions by the purely mystical method of knowing—the only method which ought to count in matters religious. No rationale or justification of religious tolerance can ever be found if it is sought in some theory or dogma or the claims of special or miraculously attested revelations. Universal religion is not this religion or that religion, but the universal ideal of religion running in and through all the historical religious systems as the common vital inner core within the varying sheaths of beliefs and dogmas, forms and practices, theories and rituals, conditioned by the historical and cultural circumstances which brought them into being. It exists like the air we breathe and the light of the sun which nourishes all life.

With this ideal of religious universalism in view, the attempt to find a universal religion in an eclectic combination of fragments all faiths or in some brand new formula becomes a palpable absurdity.

What a tragic irony of fate that the very country which gave birth to Sri Ramakrishna lies herself dissected to-day by religious dissension! But can the Power which sent or came as Sri Ramakrishna delight in its tragic humour for ever? Will not the Divinity which has chosen to deliver the message to India through Sri Ramakrishna help India see its fulfilment? This demented modern world is in sore of the great message bequeathed by Sri Ramakrishna and a great moral responsibility has devolved upon the sons and daughters of India to keep the torch burning for the good of all humanity.

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(Std. 30, 1-8 to 30-7-48)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 852
Arunasalam Tillaiyampalam Arumugam of Karainagar West

Vs Petitioner

1. Arumugam Wijayaratham
2. Arumugam Tharmakulasingam both of the same place minors appearing by their guardian-ad-litem the 3rd Respondent

3. Theivanai widow of Veluthar Nagamuttu of the same place.

Respondents

In the matter of the Estate of the late Tangamuttu wife of Arunasalam Tillaiyampalam Arumugam deceased of Karainagar West

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge, Jaffna on the 1st day of March 1948 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 28th February 1948 having been read.

It is ordered that the said 3rd respondent, be appointed guardian ad litem over the minors the 1st & 2nd respondents and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as her lawful husband and that he is entitled to have Letters of administration issued to him accordingly unless the respondents or others interested shall on or before the 17th day of March 1948 show sufficient cause to the satisfaction of this court to the contrary.

This 1st day of March 1948
Sgd. R. R. Selvadurai,
District Judge

Drawn by
Sgd. A. Kanagasabai
Proctor for Petitioners

(O. 165. 12 & 16)

The Third Annual Conference of the Tamil Writers of Madras will be held in the 3rd week of April at Nagercoil. The Chairman of the Reception Committee will be Kavi Mani Thesigavinayagam Pillai, the noted poet of Tamil Nad.

ORDER NISI

DECLARING WILL PROVED

Testamentary Jurisdiction No. 800

Sangarappillai Sittamalam of Mallakam presently of Colombo
Vs. Petitioner,

1. V. K. Mylvaganam and wife
2. Annarooranammah both of Mallakam
3. Sangarappillai Katbirgamana'han of Colombo
4. Sivakamasunthareswary daughter of Sangarappillai of Mallakam Respondents.

In the matter of the last will and testament and codicil of the late Sittamalam Sangarappillai deceased of Mallakam

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 3rd day of November 1947 in the presence of Mr. S. T. Rajaratnam Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 25th October 1946, affidavit of attesting notary and witnesses dated 30th October 1947 having been read.

It is ordered that the Will of Sittamalam Sangarappillai deceased dated 10th May 1940 and numbered 472 be and the same is hereby declared proved unless the respondents or others shall on or before the 21st day of January 1948 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 1st and 2nd respondents be appointed guardian ad litem over the 3rd and 4th respondents and that the said Sangarappillai Sittamalam petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others shall on or before the 21st day of January 1948 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said Petitioner do produce the said minors in Court on the said date

This 3rd day of November 1947,
Sgd. R. R. Selvadurai,
District Judge.

Drawn by
Sgd. S. L. Rajaratnam
Proctor for Petitioner.
Time to show cause is extended for 17-3-48.

Std. R. R. S.
D. J.

(O. 166. 12 & 16)

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(Std. 29, 1-8 to 30-8-48)

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Chief Editor: T. MUTTUSAMPILLAI

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