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Religions and Karma

(BY SWAMI ADVAITANANDA)

"GOD created man in His own image. And God saw everything that He had made and beheld it was very good" (Bible). The Jewish Zohar says: "All souls are subject to the trials of transmigration and men do not know how many mysterious trials and transformations they must undergo. The souls must re-enter the Absolute substance, whence they have emerged. But to accomplish this they must develop all perfections, the germ of which is planted in them, and if they have not fulfilled this condition in one life, they must commence another, a third and so forth, until they have acquired the condition which fits them for reunion with God. Z roaster says: 'In each succeeding birth, the great God gives to him who seeks His favour by good deeds, greater self-knowledge, greater self-control. But unto him who acts not well but ill, He gives a worse fate in each following life.'"

The Greek philosophers, Plato, Pythagoras, Plotinus and others believed in the theory of reincarnation and accepted it as a logical necessity in the process of evolution. Sufis, generally, believe in rebirth, *riyat and irtig*. According to them reincarnation as man is *nashh*, as animal is *markh*, as vegetable *fashh*, as mineral *rashh*. Such states of degradation, after the attainment of a human body, are very rare. Omar Khayyam, Shaikhul-Israq, Ahmed Jbni Sahib, Ahmed Ibni Yabus, Abu Muslim of Khurasan were powerful advocates of the theory of reincarnation.

The third essential idea which is accepted practically by all religions is that every action is followed by equal and opposite reaction in the psychical as well as the physical world. The whole of the universe is a mere ideation of the Self. It imagines itself or the universe and the various names and forms appear within it, just like the mental creation of a poet. Owing to this fundamental unity of all existence, all beings in the world affect one another, mentally and physically, by their thoughts, words and deeds. As nature is one and indivisible, and there is a governing will behind it, with a definite unity of purpose, justice demands that the works of all individuals should return to them in the form of pleasure and pain, just to give them the opportunity of evolving through personal experience. Our deeds invariably come back to us. This is called the Law of Karma, of action and reaction. Actions are of two kinds—good or bad, virtuous or vicious. All actions done with a selfish motive are sinful because they bind the soul. All actions performed with an altruistic motive, for the

good of all, in which the self, the ego-sense, is eliminated altogether, are virtuous. They do not bind. They release the soul from the bondage of the mind. Therefore, in the Bhagavad-Gita, desirelessness, impersonality, equality, universality, utter absence of attachment, are considered essential in a Karma-Yogin, a man who follows the Path of action. No human action can be wholly good or wholly bad from the object of view. Life is a mixture of both. So man has always to choose between two evils, and wisdom consists in carefully considering the circumstances, weighing the pros and cons and selecting the course of action which brings in its train the most good and the least evil, under those conditions. But the inner motive must be absolutely pure and free from any egoistic tinge. The Vaidic Dharma and its offshoots, Buddhism, Jainism, Sikhism and all the numerous sects of Hinduism, are so deeply permeated with the idea of Karma, and the fact is so well-known that no quotations are needed to substantiate this statement. The very word "Karma" has now become a part of many languages. "When one member of the body suffers all the members suffer with it; or one member be honoured all the members rejoice with it." (Bible).

"Wee unto them that call evil good, and good evil. Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap. They that sow iniquity and sow wickedness, reap the same. To him that soweth righteousness shall be a sure reward. Men do not gather grapes of thorns or figs of thistles. The wages of sin is death. He shall reward every man according to his works. Give and it shall be given unto you. With the same measure that ye mete withal, it shall be measured to you again. God will render to everyone according to his deeds. Unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work." (Bible).

"The progeny of Adam all are parts and limbs of one and the same organism, risen from the same essence, every one, and can it be, while one limb is in pain that of other limbs should feel at restful ease?" (Sufi, Sadi) "Whatever befalleth us, cometh from u" (Sufi). "Those deeds of yours shall verily be brought back unto you, as if you were yourself the author of your own just punishment" (Hadis, the Sayings of the Prophet Muhammad). "Great Mazza, Thou dost requite all deeds into the pious and the impious, for Thou dost see with

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THE DIVINE LIFE

LISTEN with thy inner ear
For God is ever speaking,
Withdraw from things of time and sense
The Spirit ever seeking.
Earth-life is brief—seek the Eternal,
Ignore the passing show
And glimpse the Light supernal.
For no regret can e'er arise
From thy soul's high decision.
No obstacle shall e'er arise
Thy freed soul to imprison.
One with God—life's problems solved
In blissful peace resolved—
Thy task will be to save the world,
To guide man back to God.

—Arthur E. Massey.

The Atom Bomb

Gandhiji's Panacea For It

WHAT is said to be the last interview which any press correspondent had with Mahatmaji, was obtained by Miss Margaret Bourke White, the well known British Press Correspondent, just before Gandhiji started for the prayer meeting on that fatal day. A fuller report is now available of that interview. In the interview Miss Margaret asked Mahatmaji what his panacea for the atomic bomb was, and Gandhiji's characteristic reply is given below:

Miss Bourke-White asked: "Last year you visited scenes of rioting in Bengal and you said then that 'All is dark'. Tell me if you have found light subsequently."

Gandhiji's reply was: "I have not yet found light. I am struggling for it. If I could find light my hope would revive."

Question: "Americans are filled with forebodings, particularly about atomic bombs. How would you use non-violence against atomic bombs?"

Gandhiji answered: "How shall I answer that query? Atomic bombs could be met by prayerful action."

Question: "Would you pray while planes are overhead?"

Answer: "I would come out in the open and let the pilot see that I have not the face of evil against him. The pilot, of course, cannot see my face at such height, but that longing in my heart that he should not come to harm would reach up to him and his eyes would be opened. If those who were done to death in Hiroshima by the atom bomb had died with that prayerful action and died openly with prayer in their hearts without uttering a groan, the war would not have ended as disgracefully as it has. It is a question now whether the victors are really victors or victims. The world is not at peace. It is still more dreadful."

Temple Entry Movement

Galle to Decide on Sunday

A meeting of the Board of Management of the famous Sri Meenakshi Sundareswara Temple at Galle will be held on Sunday next at 3 p. m. Mr. V. Manickavasagar, District Judge will preside.

The question whether the said temple should be open for Harijans also will be decided at the meeting.

Goerings's Car For Sale

The five-ton, bullet-proof steel car, once used by Marshal Goering, is being offered for sale by the War Office.

It is 20 feet long, has 2½ inch-thick steel doors, on one of which is a pocket for a revolver and is capable of 100 miles per hour.

British troops tested the bullet-proof windows with revolver, rifle, and machine-gun fire. Not one bullet penetrated.

WANTED

A PAPER CUTTING MACHINE, new or second hand in good condition. Apply with particulars to The Manager, Saiva Prakasa Press Jaffna

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Hindu Organ

FRIDAY, MARCH 19, 1948.

CADRES REPORT

THE REPORT OF THE CADRES Commission has been published as a Sessional Paper. The Commission was appointed on November 24, 1946 and the Report of the Commissioners was submitted on August 4, 1947. The delay in the publication of the Report remains unexplained. The Commissioners have taken great pains in doing the work entrusted to them. They have pointed out that wages and salaries paid by Government to its employees ought to be reduced to the proper post-war level. They are of the opinion that Government pays its servants "Rolls Royce remuneration out of the bullock cart national income." It is doubtful if Government will be able to carry out the recommendations of the Commissioners. The remuneration demanded by workers in every walk of life makes us think that Government will experience great difficulty in the matter of reducing wages and salaries paid to its servants. The wages of a daily-paid labourer was seventy-five cents per diem before the war. The present wages of a labourer has risen to rupees three a day. Similarly a mason or carpenter who was paid Rs. 1.75 a day before the war is being paid rupees five a day. Government servants will not be able to balance their home budget without higher salaries unless the cost of living could be reduced; the wages they have to pay to domestic servants, casual labourers and other employees such as the dhobi, barber and the like will have to be taken into consideration; another fact which should be borne in mind is the high price they (Government servants) have to pay for their food and luxuries as cigars, cigarettes etc. We are inclined to think that unless ways and means are found to reduce the cost of living it will not be proper to reduce the wages and salaries paid by Government to its employees.

According to the Commissioners, when things settle down and the effects of the war have passed, revenue will not be sufficient to carry even the present government machine and the assumption by the Government of new liabilities such as Old Age Pension, the

Dole, the retention of unnecessary employees, or the employment of unemployed on works of little practical use would mean financial disaster. These findings appear to be correct. Government cannot, with the present revenue, balance its budget. Great care has to be exercised in devising ways and means of augmenting the revenue and curtailing unnecessary expenditure so as to leave no deficit.

Among other things on which the Commissioners have reported may be mentioned (a) the lack of planning for new Government projects and policies which results in the waste of millions of rupees, (b) departmental delays (c) grading of the services, promotion, rules regarding hours of work, leave etc., (d) the need for increasing the number of supervisory officers, and (e) the appointment of a Senior Civil Servant to the Treasury for the purpose of seeing that such of the recommendations of the Commissioners as were accepted are duly carried out without delay.

All-Ceylon Nationalist Tamils' Conference

The following are the resolutions to be moved at the above conference to be held tomorrow at the "Palm Court" Albert Crescent, Colombo.

I. This Conference resolves to inaugurate an Association called "The All-Ceylon Nationalist Tamils' Association" with branches in all parts of the country, with the following objects:

- I. To work for a United Lanka
- II. To support the continuance of a Unitary Form of Government.
- III. To foster Inter Communal Harmony.
- IV. To work towards the establishment of a Socialistic Democracy.
- V. To promote a renaissance of National Art and Culture.

2. This Conference pledges its adherence to the ideal of a homogeneous secular democratic state based upon social, economic and political justice, wherein no citizen will possess either privileges or obligations by reason of being a member of any particular community, but in which every citizen will be assured of equal rights of citizenship.

3. This Conference deplors the continuance of Parliamentary Parties based on race, religion or community and appeal to the people of this country to support only national parties with political and economic programmes, whose membership is open to all citizens irrespective of caste, creed or race.

4. This Conference welcomes the appointment of Joint Parliamentary Committee for the devising of a National Flag, and directs the Executive of this Association to offer its co-operation to the Joint Committee.

5. This Conference appoints a Committee to consider and report on the place of the National languages in administration and in the educational system of the country.

6. a) This Conference resolves to support the movement for a Ceylon Memorial for Mahatma Gandhi which will further his constructive, educational, social and cultural ideals.

(b) This Conference further calls upon our countrymen to pledge themselves to promote inter-communal harmony, to remove the disabilities based on caste, and to throw open all public places including places of worship to everyone.

Saiva Paripalana Sabhai

Diamond Jubilee to be Celebrated

It will be a source of gratification for the Hindus of Ceylon to learn that the Jaffna Saiva Paripalana Sabhai, the premier Hindu Institution of Ceylon is to celebrate its Diamond Jubilee in the later part of April.

The Jaffna Saiva Paripalana Sabhai which was founded 60 years ago by, among others, the late Mr. T. Chellappah Pillai, Retired Chief Justice of Travancore, Mr. S. Nagalingham Advocate, Mr. ST. M. Pasupathy Chettiar, Vidya Sironmani N.S. Ponnapala Pillai, T. Kailasapillai and Mr. A. Thillaiampalam has been the pioneer institution to foster Hindu Education. It founded the Jaffna Hindu College, which today has more than a dozen first class Educational institutions affiliated to it and caters to the educational needs of more than 10000 children in the Jaffna District. Later the governing body of the Jaffna Hindu College and its other branches was constituted as a separate institution.

The Jaffna Saiva Paripalana Sabhai, the Board of Management of the J. H. C. and the Hindu Board of Education are the three standing monuments to the memory of the great Navalar, who was the first to light the torch of Hindu Culture in Ceylon.

Notes and Comments

Free Meal Farce

The Government in its bounty has decided to improve the free midday meals in schools, so we are told. The benign Government, in its great solicitude towards the poor children deputed an officer of the Education Department to investigate into the mid-day meal system and to recommend improvements. That officer after a laborious task of a month or so, has at last made his recommendations. According to his recommendations, a boy or a girl in a school within the Colombo Municipal limits should be given (a) a cup of reconstituted milk or (b) a sweet roll with plantain or jam or (c) a quarter of a lb of bread and curry, or (d) 4 ounces of rice and curry. This meal would cost 10 cents per head. The eight cents and 6 cents meal, (applicable to schools outside the Colombo Municipality) according to the officer will be (1) a quantity of reconstituted milk or (2) sweet roll or (3) a cup of soup. We do not know why a differentiation should be made between schools within the Colombo Municipal area and schools outside it. Leaving that alone, one is at a loss to understand how this officer came to such conclusions in regard to the quantity of the meals to be supplied. Does the officer sincerely believe that the mid-day meal as envisaged by him is both nutritious and sufficient for a school going boy or a girl? The poor are in this position not due to any fault of their own, and their children should not be penalised by enacting such farces. Either these children should be given nutritious and substantial meals or this farce should stop forth with. There cannot be any half way house.

"Jala Usha"

"If only India is free, it will have a grand Merchant Navy which will plod the seven seas. I look forward to that great day when Indian ships with Indian flags flying majestically on her most heads will sail to the farthest corner of the earth." Thus said Pandit Nehru some years ago. It is significant that the same valiant son of India has been called today as the first Prime Minister of a free and Independent India to launch the first Indian-made ship. We have no doubt that the shipping industry in India, though in its infancy, will receive all encouragement and help from Nehru's Government. "Jala Usha" which was launched by Panditji is only the forerunner of many more majestic ships to be launched from the many dock yards of India, for, after all, shipping industry is not new to the country. Time was when centuries

ago, Indian ships were the envy of the nations of world; ancient history is replete with the valour of India's merchant navy. Foreign rule killed the industry; the foreigner has now quitted the country and India will once more raise her head in the comity of nations in her pristine glory.

Ceylon should Follow

The launching of "Jala Usha" sets an example for Ceylon to follow; and we hope that the Prime Minister who is very loud in his avowal of the independence of Ceylon, is not unmindful of this aspect. The shipping commerce of this Island depends entirely on foreign concerns. It is a pity that Ceylon, in spite of its possession of fine harbours, ports and dockyards is not having a single ship which it can call its own. To purchase a ship will be prohibitive as far as the cost is concerned. Let the Government take advantage of the natural facilities afforded to Ceylon and lose no time in following the example of India. We hope that before soon a shipping industry will be inaugurated.

Rail Car Halt at Kardarmadam

The public, especially the residents of Van, North East have been, for some time past, appealing to the Railway authorities for a train halt at the Chemman Road level crossing. The residents of this area have to travel about one mile to take train at Jaffna Station and an equal distance on the other side to Kockuvil Station. Similarly when returning home they have either to detrain at Jaffna or at Kockuvil and then trudge home a distance of a mile or so. Since the establishment of the Hindu Ladies College at Van, North East, the teachers and students of this Institution whose homes are far away in outlying villages experience much inconvenience and hardship in having to detrain about a mile away and often walk out this distance. In the circumstances, the appeal of the residents to cause the local trains to halt at the level crossing should have received the sympathetic consideration of the Railway authorities. We regret to note, however, that they have so far been rather indifferent to this appeal. The familiar formula "the matter is having attention" is the only reply the memorialists have so far received. This should not be. Now that the discontinued Rail Car Service has begun on this line, we do not know why there should be any more delay in adopting the proposal of the residents. It is to be hoped that the Railway authorities will, without any further delay provide a rail car halt at Kardarmadam.

Brightest Star in the Spiritual Firmament

Swami Ramdas

Reflections on his Life & Mission

(By K. Ramachandran)

THE Birth-Day of His Holiness Swami Ramdas of Anandasram, South Canara, falls next week. It gives us immense pleasure to re-produce this instructive and interesting article from the Silver Jubilee Souvenir presented to Swamiji by his devotees all over the world on the occasion of his completing 25 years' Sanyas on 27-12-47. We are sure that our readers, who have been, in the recent past, regularly reading in this journal the revered Swamiji's inspiring articles and poems, will be specially delighted to read this contribution dealing in some details with his great life and noble mission.

The stupendous vitality of Hinduism is mainly due to its supreme capability for producing sages and saints who, from time to time, appear as the embodiment of Reality and confirm or correct from their own experiences our immemorial religious tradition. India is undoubtedly the unchallenged Empress of Spirituality and her saints through their silent blessings have always been the saviours of humanity. Based on the bed-rock of spirituality, her immortal heritage, her civilisation always strives after inner peace and universal harmony. It is only the superficially minded that observe the dark clouds that eclipse the political horizon for the time being. No discerning eye or penetrating vision can fail to see that the dynamic creative energy of her spirituality is once again on its cyclic flow.

Fifty years ago, Swami Vivekananda looked beneath India's tormented life of political slavery, abject poverty, chronic disease and cultural chaos, and discovered a steady under-current of spirituality. He felt with pride that she had the potency of extricating the true spiritual ideas and ideals from the mass of crudities that had accumulated round her religions through centuries of spiritual inaction, stagnation and decadent orthodoxy; he made his countrymen conscious of that potential strength. Thanks to his inspiration and his Master's blessings, thanks to the noble efforts of the spiritual giants who have appeared after them, we clearly see the signs of that under-current developing into a mighty tidal wave, capable of sweeping the whole world. No power on earth can check its tide. It is sure to pioneer and pilot humanity safely to the destined goal of the Life Divine. It is rather difficult to find a historical parallel to the synthesis of the Hindu genius as witnessed during the last fifty years.

Like Ramana, Aurobindo and Gandhi, Ramdas, the completion of whose twenty-five years of spiritual life we commemorate today by the publication of this Silver Jubilee Souvenir, represents some aspect of Mother India's dynamic spiritual movement. In Ramana we see the highest Truth of the Gita revealed. As a self-realised Jnani, he is the Lord Himself in fact and in truth (Ch. VI-17 & 18). In Aurobindo, we find a superman, who is re-living for the good of humanity of the Integral Yoga preached in the same Scripture. In Gandhiji we see the personification

of the Karma-Yoga preached in the Gita, the day to day practice of Nishkama-Karma for brightening up the dark corners in the political, social and moral lives of the people. And in Ramdas, we have the Bhakti ideal Krishna placed before Arjuna: "Direct all your feelings of love only for ME, annihilating all other sensations by that burning love for Me. Love only ME". These words stand fulfilled in the life of Swamiji in a supreme and amazing manner in this age of scientific materialism, of doubt and disbelief, scepticism and arrogant intellectualism. Ramdas is undoubtedly one of the brightest stars in the spiritual firmament today.

His Early Life

Born in 1884, he has completed sixty-three years of his physical life in April last. Both his parents were highly spiritual and they named him Vittal Rao. By some remarkable coincidence the day of his birth happened to be the Jayanthi of Hanuman, the Prince among devotees. The young Vittal grew up in deeply religious atmosphere and later in his higher life had the unique privilege of receiving the Upadesha from his own father as Gurudev and adding glory and lustre to that illustrious heritage.

As a student he was not successful in any examination, though he was promoted from class to class due to his sweet manners and popularity with the teachers. An incident in his school days which merits special mention here is that in a drama staged by the young men of his locality he took the part of Samartha Ramdas. In this incident, though trivial and insignificant at the time of occurrence, one observes the mysterious hand of God at work years ahead, giving us a glimpse of what is to take place later.

After a few months' training in engraving and drawing in the Madras School of Arts, he underwent a course of three years' study at the V. T. Technical Institute, Bombay. Away from the religious atmosphere of his home and due to the influence of the Rationalist Press publications which came on his way, he was about to lose his inherited religious faith and become a convert to scepticism, but fortunately he came in touch with the works of Vivekananda and Rama Tirtha, in whom he found two supreme interpreters of India's ancient spiritual Culture. Their writings dispelled his doubts and re-established faith in his heart.

Employment and marriage followed the close of his three years'

training and by twenty-five he was the father of a daughter-Rama Bai (now wife of Sri Chandra Shekar, B.A., L.L.B.). After fifteen years' service at different parts of India, he returned home with an empty hand, dejected mind and depressed heart. Domestic circumstances forced him to start a business in weaving and dying and that too ended in complete failure. It was at this utterly helpless stage Divine Discontent caught him and the teachings of Rama Tirtha which he had read when he was a student at Bombay gave him solace and his father became his Guru Dev by giving him the Mantra Upadesha. The next year was a period of intense sadhana and he was thirty-eight when he finally renounced all worldly ties.

The Final Renunciation

Afire with spiritual fervour, with Sri Ram as his only means of sustenance and copies of Bhagavad Gita, Light of Asia and New Testament as his sole possessions, he

(Continued on page 4.)

Racing Towards War

U. N. O. is Becoming a Farce

EAMON de Valera, former Premier of Eire is in America after his defeat in the Irish elections. He had some pungent remarks to offer about the United Nations Organisation. According to him the world "is racing towards another war."

"War seems to be inevitable," De Valera said at a Press conference shortly after his arrival at New York for his first visit to his native America in 16 years.

When asked at a Press conference whether he thought the world was heading for a war, he replied, "I am afraid it is so. That is the way it appears to me."

The questioner then asked whether Eire would remain neutral in a third World War. De Valera refused to say positively yes or no, stating that the decision must be made by the Irish people in the light of facts at that time.

De Valera announced that he will pay a courtesy call on President Truman at the White House on Wednesday.

De Valera said, "I don't believe the United Nations is doing very much. If the spirit of co-operation is not there, I cannot see how it will be successful."

De Valera who served as the head of the League of Nations for

Local U. C. Administration

Committee to Report on Reorganisation

The Jaffna Urban Council at its monthly meeting held on Friday last appointed a committee to report on the reorganisation of the Council's office.

Mr. C. Ponnambalam, the Chairman, presided.

Mr. R. C. Manmatha Rayan, Vice Chairman, moved: "In the interests of the administration, this Council recommends that Mr. J. Alfred be transferred". Mr. Alfred is the chief clerk of the Council.

Mr. Manmatha Rayan read a petition signed by certain residents of Wards 2 and 3. The petition stated that a number of relations of Mr. Alfred found employment under the Council "by the back door". Mr. S. R. Thalasingham seconded the motion.

Mr. S. Patanjali moved as an amendment that a committee of the Council be appointed to report on the reorganisation of the office.

Mr. Sam A. Sabapathy, in seconding said that the Council had fallen on evil days.

The amendment, which was accepted both by the mover and seconder of the motion, was passed by a majority.

The Council nominated Messrs. K. V. Sinnadurai and S. P. Nadarajah as delegates to the 15th annual conference of the Association of Urban Councils.

An application made by a resident to erect a statue of Mahatma Gandhi in the Sengunthar market premises was disallowed as the site was unsuitable.

one term shortly after World War No. I, said he thought the old League "had more promise in it" than the United Nations. He said, "None of the participating nations seems to have any confidence in the United Nations. There seems to be no common purpose or common desire to attain the purpose."

De Valera attributed his defeat in the last election to the domestic policies of his administration, but declined to elaborate on that subject. Asked if he would attempt to stage a come-back De Valera said that he was the Leader of the Opposition now and would "be available in any case".

Arrangements are being made to instal an electric plant at Chavakacheri to supply current for lighting purposes.

The Thenmaradchy Mangayar Sabha (Women's Association) has decided to open up a Reading Room and Library in memory of Mahatma Gandhi.

RAILWAY VAGARIES

Plea for Immediate Improvement

Mr. K. S. Velupillai writes:

Time and again it has been brought to the notice of the Railway authorities through the Press that the sad plight of the passengers should be improved.

The cleanliness of the compartments has much left to be desired. The third class passengers, whose comforts are ignored by the authorities, are still packed like sardines and over-crowding persists.

Besides these the Railway Officials should be more courteous and show a greater sense of proportion. They have very little consideration for the safety and convenience of the passengers especially of those who travel to or from stations where there are no proper platforms but only sidings like those between A'pura and Pallai. The passengers from these places are generally ignorant peasants whose grievances cannot reach the authorities.

Here is a recent incident which shows the inconsiderateness and the sheer neglect of duty on the part of the train officials. A lady with her child and aunt were travelling by the night train to Tellipallai. When the train reached the station the older lady got down and received the child from her niece. Before the mother of the child could get down from the train with her luggage the whistle was blown and the train steamed away. The mother cried from inside the train while the aunt shouted from on the platform but of no avail. Later the relations of the aunt hired a car and fetched the lady from K. K. S.; but this is one of many such incidents.

Are the Guards employed merely to blow a whistle and wave a green flag irrespective of the safety of the passengers? Or, is this state of affairs due to the new and inexperienced recruits in the C. G. R.?

Overcrowding could be removed through correct a location of carriages. As regards courtesy and considerateness of the Railway Officials towards the passengers the advice of the D. M. & S. S. to his doctors will not be irrelevant here.

Brightest Star in the Spiritual Firmament

(Continued from page 3)

started his pilgrimage of faith. The following poem composed by him at the time of his adopting the life of a wandering sannyasi reveals the extent of his Vairagya and Surrender—

O! Ram! I take refuge in Thee
Thou art my love, my life, my lead

I am in Thee, Thou art in me
Thou art my father, mother, indeed.

He practically covered the whole of India in his pilgrimage. During his early travels he sat at the holy feet of Bhagawan Sri. Ramana Maharishi and received His blessings. It was during his tapas at Tiruvannamalai that he had the first transcendental experience of unalloyed bliss. Having searched within and found his inner spiritual self, he turned his gaze outwards again only to see the face of his beloved Lord in everything and every body he met and he felt His immediate presence everywhere he went. He met His Lord in the

railway ticket clerk of Jhansi who roughly handled him as well as in the merchant of the same place who gave him shelter and food and massaged his feet. He heard the voice of His Lord in the unlawful order of the Police Inspector of Pondichery who directed him to quit the limits of that city within an hour as well as in the loving invitation of the Pujari of Dashneshwar temple who acted as his host at Calcutta.

After these experiences, his life mission has been to make others, groping in darkness and struggling for freedom, sharers of his divine realisations. In simple and sweet language his message is: "The one predominant hunger of the soul is for absolute peace and bliss. You can have this peace and bliss only when your mind rests on the bosom of the Infinite Reality. There is no path easier than self-surrender. He who trusts in the Almighty never comes to any harm. This is the rule of God that knows no exception. To take refuge in the Name is to take refuge in God because God and His Name are not different."

To the top-sided intellectualism of modern youth, whose head is full of half-baked ideas on various kinds of 'isms', this simple and sovereign remedy may sound funny, nay even silly. So let us see what Sankara, the greatest intellect the world has ever produced, who up to date stands unequalled in his advaitic eloquence, preached to his people: "In Kaliyuga", he said, "the name of Hari is the only way to cross the ocean of births and deaths. There is no other way; there is no other way". Seven centuries later and five centuries ago, Nanak, the founder of Sikhism and the great reconciler of the two paths of Jnana and Bhakti, and of Hinduism and Islam, the two great religions of his time, used to say that it was improper to allow a single breath to pass without remembrance of the Name of the Lord, for he felt that we were men of one breath only. He knew not a longer time limit and made the singular declaration that He alone was a saint who remembered the Name of the Lord with every incoming and outgoing breath. We find today this most difficult ideal supremely revealed in the life of Swami Ramdas.

(To be continued)

Anti-Corruption Drive in India

About half a dozen gazetted officers and similar number of police officers of the Government of West Bengal, it is understood, have been suspended by the Government at the suggestion of its Anti-Corruption Department.

The suspended officers include a Deputy Secretary of the Civil Supplies Department, a special officer of the establishment section of the Rationing Department, an executive engineer, an assistant Director of Textiles, an Inspector of Textiles and an Inspector of the Directorate of Iron and Steel. All the suspended police officers including a Superintendent of Police were employed in one particular district.

FLAG COMMITTEE MEETS

Decides to Call for Memoranda

THE first meeting of the Committee appointed by Government to report on a suitable design or flag as the National Flag of the country was held on Monday last and it was decided that it should call for memoranda on the subject from all persons or associations in the island that wish to express an opinion on it.

The memoranda, it was decided, should preferably be accompanied by flags or illustrations of flags that are being recommended as suitable.

The memoranda is to be submitted before April 29. An official notice to this effect is to be inserted in the press shortly.

On receipt of the memoranda the Committee will consider whether it should call for oral evidence to amplify what is stated in the memoranda.

The appointment of a Secretary to the Committee was also considered and the opinion was expressed that it was desirable to have as Secretary some one with an adequate knowledge of the history of the Island.

The appointment was left to the discretion of the Chairman of the Committee, Mr. S. W. R. D. Bandaranaike, Minister for Health and Local Government and Leader of the House.

The members of the Committee besides Mr. Bandaranaike are, Mr. J. L. Kotelawala, Minister for Transport and Works, Mr. J. R. Jayewardene, Minister for Finance, Dr. L. A. Rajapakse, Minister for Justice, Mr. T. B. Jayah, Minister for Labour and Social Services, Senator S. Nadesan and Mr. G. G. Ponnambalam.

All the members of the Committee were present at Monday's meeting except Mr. Ponnambalam who was in Jaffna.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(held at Point Pedro)
Testamentary Jurisdiction
No. 373/P. T.

In the matter of the Estate of the late Vairamuttu Vaitilingam of Point Pedro. Deceased.
Nagammah widow of Vaitilingam of Point Pedro. Petitioner.

- Vs.
1. Vairamuttu Namasivayam of Point Pedro presently Government Surveyor, Pollanaruwa, N. C. P.
2. Vaitilingam Tharmalingam of Point Pedro.
3. Vaitilingam Logendran of Do.
4. Vaitilingam Rasalingam of Do.
5. Saraswathy daughter of Vaitilingam of Do. Respondents.
The 2nd to 5th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent.

This matter of the petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Vairamuttu Vaitilingam of Point Pedro coming on for disposal before W. R. D. de Silva Esqr., Additional District Judge on the 12th day of March 1948 in the presence of Mr. M. Sivapragasam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 6th day of February 1948 having been read. It is declared that the Petitioner is the widow of the said Intestate and is entitled to have Letters of Administration to the Estate of the Intestate issued to her unless the Respondents shall on or before the 6th day of May 1948 show sufficient

Laziness & Inefficiency

Comparisons between the Public Services and private employment are drawn by the Cadre Commission in the following terms:

"In private employment the two main incentives to effort are (1) the knowledge that dismissal or other punishment is likely to follow inefficiency; and (2) the knowledge that really good work will bring speedy promotion irrespective of seniority.

"In the Ceylon Government Services at the present time both these incentives are practically absent. Promotion goes almost entirely by seniority, and an officer is passed over only if some serious fault has been found with him or his inefficiency is patent.

"Moreover, dismissal for laziness or inefficiency is so difficult that the average Head of Department has long ago abandoned the idea of getting an inefficient or lazy officer dismissed except in the most glaring cases.

"We wish to say, with all the force we can command, that unless the three following changes are brought into full effect there is little or no hope for an efficient Public Service: (a) speedy punishment must follow inefficiency and laziness; (b) promotion must be to a much greater extent by merit than has been the case in the past; (c) there must be many more grades in every service so that the chance of promotion occurs at much more frequent intervals than at present.

"It should be regarded as axiomatic that long time-scales spell the death of efficiency."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 846.

In the matter of the Last Will and Testament of the late Sinnathamby Sangarappillai of Tellipallai West. Deceased.
Sangarappillai Thamboo Kanagaratnam of Tellipallai West. Vs. Petitioner.
Sangarappillai Ananthathurai of Nallalai, Tellipallai West. Respondent.

This matter coming on for final disposal before R. R. Selvadurai, Esquire, District Judge Jaffna on the 23rd day of February 1948 in the presence of Mr. M. Sithambaranathan Proctor for Petitioner and the affidavit of the petitioner and witnesses having been read.

It is ordered that the Last Will of the deceased dated 20th day of November 1946 be declared proved and that the petitioner be declared the executor of the said will and that Probate be issued to the petitioner accordingly unless the said Respondent or any other person shall appear before this Court on the 24th day of March 1948 and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of February 1948.
(Sgd) R. R. Selvadurai, District Judge.
Drawn by:
M. Sithambaranathan (Sgd)
Proctor for Petitioner.
(O. 170, 19 & 23.)

cause to the satisfaction of this court to the contrary.

This 15th day of March 1948.
Sgd. W. R. D. de Silva,
Addl. District Judge.
(O. 169, 19 & 23.)

Premier Decries •Communism

Advice to Women

Ceylonese especially the Buddhists were the possessors of a civilisation dating back several thousand years. They should not accept any other civilisations whether they came from Russia or any other country. Thus said Mr. D. S. Senanayake, Prime Minister of Ceylon in an address he delivered at the Annual Conference of Western Province Samitis of the Lanka Mahila Samiti.

Mr. D. S. Senanayake said that if they looked to Russia they would lose their own heritage. From Communist doctrines they would get no freedom, but would lose what they had.

After cautioning them against trying to adopt ideals that were antagonistic to their ancient civilisation, Mr. Senanayake stressed the importance of agricultural development and of the need for Ceylon being self-supporting in her food. It was by cultivation that the country was developed during the days of the Sinhalese Kings.

They had to remember that things would not fall from the skies just because they were free, Mr. Senanayake declared. They must spare no pains to improve their conditions.

Speaking on co-operative dairies which were advocated in a resolution passed at the Conference he said that the need was to increase the yield of milk. More grass had also to be grown for the cattle, he said and referred to the excellent example set in this connection by the late Fr. LeGoc, who got a large quantity of grass from one acre of land.

With regard to the awards of old age pensions and sickness benefits, he said that a pension would not benefit the pensioner but someone else. Instead they should see that decent homes were built by the State where old and sick people could be looked after.

A Gandhi Satha has been formed in Matale to work for the erection of a memorial in the Matale town to the memory of the late Mahatma Gandhi.

JINNAH'S PATRIOTISM

What He Gets As Salary

Leaguers in India of the pre partition times were loud in saying that their Quaide Azam would get only one rupee as his salary when Pakistan was established. How the Quaide Azam has belied the expectation of his followers is disclosed in the Budget proposals just published in Pakistan.

Mr. Jinnah's salary has been fixed as Rs. 125,000 for the financial year 1948-49. Besides this salary, the Quaide Azam will receive Rs. 97,000 as allowances. The sanction of the Legislature is not needed, it is stated, for this League drain on Pakistan!

PERSONAL

Mr. Manapulisingam Sinnadurai F.M.S. Pensioner and his fourth son Sundarajah of Grand Bazaar, Jaffna is on a short visit to his eldest son Mr. Nadesan of the office of the Director of Public Works Department Maxwell Road, Kuala Lumpur, and his third son Mr. Vivekananthan of Brickfields Post Office, Kuala Lumpur Malaya.

All English Schools which have not yet joined the Free Education Scheme must decide by May 31 whether they will join or not. These schools staying out will receive no Government grant from October and will have to function as private schools.

The Hercules Cycle and Motor Company of Birmingham responding to the appeal of the British Government for lower prices to stimulate the export drive has cut its prices to overseas distributors and dealers by 22 percent.

NOTICE

English Certificated teacher with thirteen years up-country experience and certificated in Tamil seeks appointment anywhere in Jaffna Peninsula—Communicate N. Ramnathan, Registrar's lane, Kokuvil East.

(M, 261, 19, 23 & 26)

Science and Industry

Sir C. V. Raman's View

A strong plea for organising manpower in the field of science with supreme national effort and administering science by men of science and not by politicians was made by the great Scientist, Sir C. V. Raman, delivering a special forum lecture at the All-India Exhibition, Calcutta last week.

Sir Chandrasekhar, who was scheduled to speak on "Science in the Service of Industry", remarked that the subject which was not of his own choosing misrepresented the relationship of science and industry, for, he thought science must be pursued for its own sake in a spirit of philosophic enquiry. The scientist must be given complete latitude to pursue his mission in his own way unfettered by any ukase or material disadvantage. Science opened out new vistas of thought, knowledge and power.

It could not be a servant to anybody. The activities of the scientist should not be curbed by immediate social or industrial needs or directed by capitalists or industrialists. Science stood on a high pedestal and could not be sold for a mess of pottage. Science was the leader of industry; it created industry and did not serve it. The path of science was not routine service.

Role of Science

One of the doctrines most sedulously preached, Sir Chandrasekhar continued, was that the object of science was social service and invention. But the history of science showed that the role of science was altogether different. We derived its inspiration from a philosophical outlook and a scientist was essentially impractical—a seeker of the ultimate truth of nature. Michael Faraday or Madame Curie, none worked with a definite object of social service. In fact, there was no greater name than that of Faraday to whom the industrial possibilities of Great Britain were due nor was there a man or woman who rendered greater social service than Madame Curie.

Sir Chandrasekhar then referred to the encouragement that America gave to her scientists and the economic and intellectual freedom the industrialists and the capitalists there offered them. He, however, deprecated the system of regimentation followed by Russia by which freedom of the scientist and his individual enterprise were curtailed.

The Akalis (a Sikh Organisation) it is reliably informed, will join the Indian National Congress.

A woman named D. E. Atukora gave birth to triplets on Monday last at Labugama.

It is likely that Ana Silva the woman who became the mother of quadruplets born to her on February 24, will receive State Aid.

Imports of Ceylon for January 1948 amounted to Rs. 90,357,548 as against total exports amounting to Rs. 93,267,582.

A Press Communique issued from the Governor General's office announced the appointment of Mr. E. P. N. Gratiaen, K. C. to be a Puisne Justice of the Supreme Court of Ceylon.

Religions And Karma

(Continued from page 1)

Thy all-seeing eye, the secret and the openly expressed desires of human beings, good and bad" (Z: Gatha).

"Great Ratush. Thou dost give unto each one just retribution even as he is, vicious or virtuous, false or true. Thou Mazda, that act both first and last, at the beginning and end of life, according to thy fixed, eternal laws. Thou dost award to each his just desert, reward or punishment, in word and deed, ill unto ill and good unto good" (Z: Gatha).

"Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct. From the loving example of one family the whole state may become loving, and from its courtesies, courteous. From the ambition and perverseness of one man, the whole state may be thrown into rebellious disorder. Such is the nature of the influence" (Confucius). "Those who do evil in secret. God will punish them... The recompense of good and evil follows as the shadow follows the figure" (Taoism).

Human beings, owing to their frailties and lack of deep thought are generally inclined to lay the blame on others for their sufferings. A profounder insight and a proper understanding of the Law of Karma, however, clearly and definitely shows that "man is himself responsible for his sufferings." "There is none else to compel", the Quran puts it more strongly when it says, "whatever good ye have is all from God and whatever evil, are both your own demand. Whatever your heart desired, my bounty gave".

"If a man speak or act with evil thought, pain surely follows him, even as the wheel follows the ox that drags the cart along... The Self is the self, protector Master, Lord, who other can be such! If ye control and discipline yourself, ye gain a friend such as ye cannot have outside yourself. Self only is self's final refuge, goal. Then train it well, so it will swiftly take to whatsoever righteous goal ye seek" (Buddha).

'Jala Usha'

The first Vessel made in India by Indians, the "Jala Usha" was floated last week from the docks of Vizagapatnam.

The "Jala Usha" is a single-screw cargo steamer having a dead-weight capacity of 8,000 tons on a draft of 25 feet. The vessel's dimensions are: Overall length, 415 feet, moulded breadth 52 feet, and moulded depth 30 feet.

The vessel is propelled by a single screw triple expansion reciprocating engine, developing 2,600 horse power. The steam of the motive power will be supplied by three coal-fired single engine "Scotch" boilers. The vessel is designed for a speed of 11½ knots and is expected to maintain a speed of 10½ knots in service. The accommodation for the officers and crew and twelve passengers is being arranged in accordance with the latest convention adopted at the International Maritime Conference at Seattle.

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NEWS IN BRIEF

Mr. E. J. N. Gratiaen K. C., nominated M. P., is understood to have been offered an appointment as a Puisne Judge: he is likely to accept it.

Britain, France, Belgium, Holland and Luxemburg have agreed to make a Treaty of Alliance within the framework of the United Nations Charter.

Seventy five people were drowned in the Ganges when a boat containing about 100 pilgrims—men women and children—suddenly capsized last week.

A large bundle of textiles valued at Rs. 25,000 is missing from the Colombo Goods-Shed. The padlocks of the shed have not been tampered and the shed is otherwise intact.

Establishment of a District Court at Point Pendro (at present under the jurisdiction of the Jaffna District Court) is one of the proposals being considered by the Ministry of Justice.

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 Stanley Road (End).

R. Papayah,
Optician,

No. 133 Stanley Road (End)
JAFFNA.

(Std. 42, 2-3 to 30-5-48)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 853

In the matter of the intestate estate of the late Vethavannam Sinnadurai of Thirunelvely, Jaffna.

Deceased.

N. Pan'arampillai Saumugam of Thirunelvely.

Vs. Petitioner

1 Sin adurai Nadarajah of Thirunelvely, presently of Ratnapura,

2 Kanagammah daughter of Sinnadurai.

(Minor) 3 Nalla uttu daughter of Sinnadurai all of Thirunelvely,

4 Vethavannam Thambimur-tu of Thirunelvely.

Respondents

This matter coming on for disposal before H. R. Selvadurai Esquire District Judge, Jaffna on the 3rd day of March, 1948 in the presence of Mr S. Visuvalingam Proctor on the part of the Petitioner and the affidavit dated the 1st day of March 1948 having been read:

It is ordered that the abovenamed 4th respondent be appointed Guardian ad-litem over the minor the 3rd respondent and that letters of administration be issued to the petitioner as the brother-in-law of the deceased unless the respondent abovenamed or any other person or persons interested shall appear before this Court on the 16th day of April 1948 and show cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor do appear in Court on the said date.

This 3rd day of March, 1948

Sd. R. R. Selvadurai.

Drawn by
S. Visuvalingam
Proctor for Petitioner.
(O. 168. 19 & 23.)

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

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Chief Editor: T. MUTTUSAMPILLAI

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