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Peace, Plenty And Progress For Pacific Peoples

NINETY per cent. of mankind want peace and hoped that through U. N. O. this desire would be realised. Now the two most powerful members of that organisation are preparing for war against each other and the world is dividing into two camps. There is a Pan-American Pact which aims at furthering unity between Northern and Southern American peoples for defence and progress. There is a Western European Pact designed to encourage unity among Western European peoples and Great Britain; negotiations are now in progress to extend this into an Atlantic Pact to embrace Canada and U. S. A. There is the U. S. S. R., the Cominform and the Communist Party for Eastern Europe, a great part of Asia, South-East Asia with large numbers of members and supporters in many parts of the world. These Pacts embrace peoples with a certain community of interests which by uniting, can be furthered. But behind all these Pacts is the fear of war with each other.

The idea of a Neutrality Zone is sound and could be made the base of a far more powerful, comprehensive and satisfactory peace plan. Let all the peoples around and inside the Pacific and Indian Oceans sign a pact to guarantee the integrity of the two vast oceans and to develop the human and natural resources of the area for the benefit of all mankind not solely for any section of it.

Western Union is a pale shadow inspired by fear of Communism, against which it has not the slightest possibility of progressing or defending itself.

Despite the brave talk of Field Marshal Lord Montgomery in Paris, Britain could not fight to prevent the occupation of France again, even if she could fight at all. France is already invaded by Communism and corruption; the enemy is already in occupation.

A. J. SIGGINS
In the Bharat Jyothi

three quarters of humanity—are directly and indirectly interested in the area and would undoubtedly benefit by a guaranteed peace and the proper development of its vast resources.

U. N. O. has definitely failed—it has been torn apart by its own most powerful members. But the peoples of the world still want peace, not another war.

The Pan-Americans demarcated a vast Neutrality Zone by which they claimed the integrity of the whole American Continent could be secured. The Zone embraces all North and South America, extending from the North to the South Pole, including Greenland and Liberia in the East, across the Pacific to the Philippines.

The Zone encroaches upon the rights and interests of more than three quarters of mankind and would be strongly contested by them were Americans to attempt to claim authority over it

Exchange Controller Goes on a Mission

The Controller of Exchange, Mr. N. U. Jayawardena has left for India and London on Sunday by air and will be away until the end of September.

Details of Mr. Jayawardena's work while away from Ceylon are now available.

His mission abroad is expected to result in better understanding between Ceylon and the countries he will visit and also in the more effective administration of exchange control.

publishing and circulating a plan and describing in simple terms what is contemplated.

A Pacific Peoples Pact for Peace Progress and Plenty would embrace all peoples surrounding and inside the area between Africa, Asia and North and South America on the east and west and Antarctica in the south.

The Pact would be an undertaking to combine in protecting and developing the whole area according to a blue-print, eliminating, as far as is humanly possible, want, disease and ignorance, complete disarmament and the efficient policing of the area.

A Pacific Peoples' Caretaker Authority should be appointed at once by the interested peoples and given emergency powers to deal with the effects of a growing threat to world peace.

An accurate blue-print of the area can be rapidly compiled from existing maps and charts and this should be divided into exact sections. Each section would be administered by a divisional authority under the Central Caretaker Authority and these sections would be again divided into convenient sub-sections covering the whole area.

Over the whole area there would be one code of law, one currency, the unit of which would be the pax, one basic wage, one

(Continued on page 2)

Talks On Saiva Siddhanta

Siddhanta Sarapan Sri Isava Sivachariar of Palani (South India) delivered a series of lectures under the auspices of the Jaffna Saiva Parishad Sabai at the Jaffna Hindu College on the 4th, 5th and 6th days of August 1948. Mr. T. Muttuampillai presided at the meetings. His first lecture was on Saiva Siddhanta. He pointed out that Saivism meant something connected with Siva and there was nothing in the world which was not comprised in Saivism. The philosophy of the Saivites was Saiva Siddhanta which meant true end. The Siva Siddhanta philosophy was based on science and truth. It was enunciated by Saint Me-

Survey Of Unemployment In The Island

Now In Full Swing

The all-Island survey of unemployment launched by the Central Employment Exchange three weeks ago is now in full swing and is expected to be completed within a few weeks.

The survey in the city of Colombo carried out by enumerators is nearing completion.

The survey is confined exclusively to the verification and amplification of data already compiled by the various exchanges and branch exchanges in the Island.

Meanwhile, registrations in July at the Colombo Central Exchange totalled 33,198 of which 2,138, 7,946, 6,510 and 16,604 fell into the technical and clerical, skilled, semi-skilled and unskilled categories respectively.

The registrations in June totalled 30,650

Of the 575 men placed in employment in July, 71 were technical and clerical workers, 105 skilled, 62 semi-skilled and 337 unskilled.

Police Department not Militarised

Says Prime Minister

Mr. D. S. Senanayake, the Prime Minister, replying in the House of Representatives to a question by Dr. Colvin R. de Silva, stated that the transfer of the Police Department from the Ministry of Home Affairs and Rural Development to the Ministry of Defence and external Affairs was done at his discretion under Section 464 of the Order-in-Council. There was no question of the Police Department being militarised by the transfer.

Colombo City Father's Action

Motion For Discussion In Council

On the Colombo Municipal Council's Order of the Day for August 11 is the following motion in the name of Mr. M. S. Abu Bakr.

"This Council vehemently disapproves of the action of the ex-Deputy Mayor, the Member for Pettah, for having accepted large sums of money during elections as admitted by him in the Supreme Court, from Members of this Council, promising them support, shaving brought this Council before the public as a place of bribery and corruption, and demands further, the immediate appointment of a commission by the Governor-General to inquire into this matter".

Ceylon Association Of Selangor

At an extraordinary general meeting of the Ceylon Association of Selangor, held at the association premises in Mo. 19 Scott Road the recommendation that the Provident Fund be separated from the association in the interest of both the fund and the association was unanimously approved.

There was a large number of members present and Mr. M. W. Navaratnam, President presided.

Mr. V. Kanapathipillai the hon. secretary submitted a report of the progress of the fund which revealed that the present strength of membership is 893 and that 41 applications await consideration.

In the report Mr. Kanapathipillai stressed the need for unity among Ceylonese and the potentialities of the Provident Fund to contribute to the social and economic upliftment of the community.

DHYANA YOGA

(Continued from our last issue)

PART II

1. Seclusion and Meditation
Ekath, Raja Janaga and others realised by doing spiritual Sadhana while remaining in the world. The central teaching of the Gita is to realise in and through the world. This is plausible, sounds alright, but not feasible in the vast majority. It is easier said than done. How many Janakas and Ekathas you have had? These people were really Yoga Brahmas. It is absolutely impossible for the vast majority.

Lord Jesus was missing for eighteen years. Buddha went to seclusion for eight years in the Uruvala forest Swami Rama Tirtha was a recluse in the Brahmapur forest (Himalayas) for two years. Sri Aurabindu teaches that one should realize amidst activity but he has shut himself up in a room for the last twenty years. Many had taken up seclusion during Sadhana period. You can make a beginning in the world but when you have some progress, you must shift yourself up for advanced practices to a suitable place where you will find spiritual vibrations and solitude.

When you enter into deep meditation, you will have no consciousness of your body or surroundings. You will have equanimity of mind. You will not hear any sound. There will be stoppage of up-going and down-going sensations. The consciousness of egoism also gradually will vanish. You will experience inexplicable joy and indescribable happiness. Gradually reasoning and reflection also will cease.

When you enter into deep meditation, the pulse beats may come to 30. The on-looker may not be able to perceive the breathing. The breath may not come out of the nostrils. In Jida Samadhi of Hatha Yogins the breathing and heart beats will entirely stop. In Chaitanya Samadhi the lungs and heart will be functioning very slowly.

Advanced aspirants should stop all sorts of work and study of religious books even, if they want to enter into samadhi quickly. They should observe mouna and remain in a solitary place on the banks of Ganges, Jumna or Nardada or any river. They should live on milk alone 1 1/2 sects of milk and fruits. They should plunge themselves in sadhan in right earnest. They should reduce sleep to 2 or 3 hours. They should start the practice in the beginning of winter, in November. There is real rest in meditation. This rest is far superior to the rest that is obtained from sleep. Sound sleep even for half an hour or one hour will suffice.

Meditation for 2 or 3 hours. If you get tired, take rest for half an hour. Take a cup of milk and then again sit for meditation. Repeat the process of meditation again and again. You can have a stool in the verandah in the evening. You need not go in for a walk when you are meditating seriously. Do not allow the mind to entertain any worldly thought even for a few minutes. The above method will keep the mind very busy and entrap it within a short period. Practise this and you can enter into samadhi within forty days. Householders can convert a room into a forest and can achieve this end at their very threshold. You will be able to sit continuously even for 14 hours at a stretch after some practice.

You will have to pass through six stages of meditation and finally you will enter into perfect Nirvikalpa Samadhi or superconscious state. Form perception will totally vanish. There is neither meditator nor meditated now. The meditator and the meditated have become one. You will attain now highest knowledge, eternal and supreme peace. This is the goal of life. This is the aim of existence. This is the final beatitude of life. You are an established sage or illumined Jivanmukta now. You are absolutely free from pain, sorrow, fear, doubt and delusion. You have become identical with Brahman. The bubble has become the ocean. All differences and distinctions will totally vanish. You will experience, "I am the Immortal Self. All indeed is Brahman. There is nothing but Brahman".

Those who have fixed up their sons in life, who have retired from service and those who have no ties or attachment in the world can remain in seclusion for four or five years and practise intense meditation and Tapas for the purification and self-realisation. This is like entering a University for higher studies or postgraduate course. When the Tapas is over, when they have attained self-knowledge, they should come out and share their knowledge and bliss with others, they should disseminate knowledge of the Self through lectures, conversations, discourses or heart-to-heart talks according to their capacity and disposition. A householder (Grashti) with Yogic tendencies and spiritual inclinations can practise meditation in a solitary and quiet room in his own house or in any solitary place on the banks of any holy river during holidays or throughout the year if he is a whole-time aspirant or if he has retired from service.

If you want to retire into solitude for the practice of

Hari Om Tat Sat!
Om Santil Om Santil
Om Santilil

(Continued on page 3).

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 27-7-48)

XCVII

XX. THE KATHA UPANISHAD. (Contd.)

There are 101 arteries (rising) from the heart. One of them (Sushumna) passes out by the head. Rising upwards by this a person attains the Deathless (Sivan)...

முத்தலைப் புலக் குந்தடை அடக்கி மலம்பயலை எழுப்பி இதழுகையச் சிக்கெழும்படி...

Controlling the mind and the senses, stopping the inward and outward breath and carrying it upwards along the Sushumna (spine) with the music of Divine Motion, fixing the mind steadily and contemplating on Sri Panchaksharam (five letters) and realizing their mergeance into one, and getting immersed in the enjoyment of the Divine Expanse (Chidambaram)...

He (God) is not to be attained by word, not by the mind, not by the eye. How can He be perceived by any other (means) than by (the Grace of) Him who declares that He exists? By (the words) 'He is' (or existence, Sat) is it to be perceived and by (admitting) the reality of both (the perceiver and the perceived, or soul and God)...

வாக் த மருத்த கோசமாய் தீந் அதுவே சந்தையுள்ள சிவம்... (SivaGnana Bodham)

That which is beyond the reach of speech and mind and yet realizable is God (Sivam) that is existent (Sat).

தத்துவம் சந்த அசத்தி சந்ததம் அசமேறும் என உயந்து உணர்ந்து உண்டோ இன்றே என்றாகித் துண்டென்று ஓதில் தைத்தல் சந்த அது, மனத்தெரு வாக் துருத்த சிந்தை அது... (Siddhiyar)

If you say that the Truth (God) is neither Sat (what exists) nor asat (non-Sat) nor neither, ponder well and say if it exists or not. If the answer is that "It exists", then it is "Sat". It is "Chit" (the knowing principle) beyond the reach of mind and speech.

அறிபொருள் அசத்தாய் வேறும், அறிவுறப்பொருள் சந்த என்கில், அறிபவன் அறியாதுகில் அது உண்டு பயணம் இல்லையே, அறிபவன் அறியாதுகில் அறியாமையாகக் கண்டபடி, அறிபொருள் அறிவாய் வேறும் அறிவு அறும் உருவாய் தீந்தும். (Ibid)

All known objects are achit (not chit) and perishables. If it is said that the unknown is Sat (existence or God), it is of no use and (practically) non-existent if not realizable by the soul that is fit to realize It. He who is fit will realise (God) with His Grace as Ananya or inseparable, as the Realised (God) is one with the soul, different (from it), and bestower of the knowledge (by association with it).

The importance of these two verses (VI-12 & 13) cannot be over estimated. God is not knowable objectively (கொம்பதம் உத்தமேய்வோச, உணர்ந்த துணர்ச்சியில் கோசனாவம்படான், கண்டதில் பழுவும் காட்சியில் ஓடவேச, beyond the reach of words, of the intellect, of the eye, &c.); in other words, He is beyond the reach of Para-Gnana (worldly knowledge) and Pasu-Gnana (egotistic knowledge). Though not knowable objectively "He is" and He can be realized subjectively (அறிபவன் அறியாதுகில் அறியாமையாகக் கண்டபடி, he who is fit will realize Him as Ananya or inseparable by His Grace). He can be realized by Pati-Gnana (Godly knowledge). But before such realization becomes possible, before God reveals Himself to man, there is one indispensable pre-requisite a sine qua non, and it is that the reality of both (man and God) must be admitted, as well laid down by the Upanishad, man should not get egotistic and say he himself is God. Cf. the following verses among others from the Tamil:

ஐன்று எனும் அறிவு, ஐன்று எனும் உணர்வாய் உணர், துணையாவே தீன்றான் கோவல், தன்னை நீங்கா தீரையையாவே தீன்றிய உணர்வுக்கு எட்டாய் பொருமாய், அறிவின் உணர்வே என்றும் தீன்றிடுவல வே இயல் அமை எனவாவே. (Siddhiyar)

When a man says "God is all" there is the postulator (as distinguished from the postulated), and hence God is intrinsically different from the soul. He is also indistinguishable from the soul, as He is omnipresent and transcends all discriminative objective knowledge. We can also say the soul is God in the sense that He is always inside the soul (i.e. that He is the soul of souls).

கொழுகக் குகம் புரணம் குதிசை முழம் கோறும் உள கலாசன் எல்லாம் மிக்காய் அது நின்ற துறீத மார்க்கத்தையே வீரவாய் எதித்து உணர்க்கு உத்திய துறீதமே அது நின்ற து வந்தை உணர் பழுவும் துருமாய்தும் ஊகம் அதுபவன் வாயின் முன்றுக்குள் ஒலியும் ஈது, உய்யவாயின் சரியும்..... (Thayomanavar.)

The Vedas, the Agamas, the Puranas, the Ithikas and all other Shastras dwell at length on the Dwaita (dualistic) path which leads to the high Advaita (non dual) state (of B.I.S.). It is the indescribable (great) dualistic knowledge that induces non-dualistic knowledge. This is in accord with all the three kinds of proof, inference, direct perception and revelation, and both sets of disputants agree on this point. (To be Continued).

Boxing In The North

Great Interest Evinced

After the lapse of several years Boxing has caught the imagination of the school boy in the North. Early in 1929 St. Patrick's College was the first to start boxing. The enthusiasm created, gradually waned but this year owing to the keenness and initiative of Mr. A. S. Chinna-kone, Inspector of Physical Education Northern Province, interest in boxing has revived. On the 26th, 27th and 28th of July the Schools Boxing Meet was held at St. Patrick's College. The Patron and the Vice Patron of the Meet were Very Rev. Fr. T. M. F. Long O. M. I. Rector St. Patrick's College and Mr. R. E. Blaze, the Supdt. of Police Jaffna.

Fourteen events were worked off and great enthusiasm prevailed. The Vernacular Schools and the English Schools competed in a common Meet. One has to still hear of Vernacular Schools in the North sending out a football or cricket team. Before the distribution of Prizes Mr. S. U. Somasegaran, the Education Officer of the Northern Province thanked Very Rev. Fr. Long for the use of the College Boxing Ring. He also thanked the Officers of the Jaffna Police who had helped to make the meet a success. He hoped to see a larger number of Schools participating in the Meet and exhorted schools to provide facilities for training pupils by supply materials and especially Boxing Rings. He was deeply grateful to Mr. A. S. Chinna-kone for the great interest he had shown and the hard work he had put in to organise the Meet.

In the absence of Very Rev. Fr. Long owing to illness Mr. R. R. Selvadurai, District Judge distributed the prizes. He said that he was surprised to see Schools in Jaffna taking up Boxing. Hitherto only schools in the South were interested in Boxing. He hoped that the schools, in Jaffna would continue to take a keen interest in Boxing and very seriously consider the sending up of a team to Colombo to participate in the Meet there.

The following were the winners of the various events:-

Mosquito Weight A Selvarajah of Thirugnanasambanthar Chunnakam Private Tamil School BEATS S. Thanesaran of the Same School.

Paper Weight M. Sathivelu of Sir Kanagasabai Vidyasalai, Tellipallai BEATS S. Selvanayagam of Thirugnanasambanthar Private Tamil School, Chunnakam.

Pin Weight A. Antonypillai of St. Patrick's College, Jaffna BEATS W. D. Anthony of the same College.

Fly Weight M. Yathukulasingham of St. John's College, Jaffna BEATS V. Mahalingam of Thirugnanasambanthar Private Tamil School Chunnakam.

Bantam Weight V. Thanabalasingham of Thirugnanasambanthar Private Tamil School Chunnakam BEATS K. Thevarajah of the same school.

Feather Weight V. Jengaratnam of Sir Kanagasabai Vidyasalai, Tellipallai BEATS K. Kasirajah of Thirugnanasambanthar Private Tamil School, Chunnakam.

Light Weight A. Pedrupillai of St. Patrick's College, Jaffna BEATS K. Lobandhan of the same College

Middle Weight D. J. Meadows of St. John's College BEATS A. J. Meadows of the same College.

Light Heavy Weight "A" G. G. Gnanasekaram of St. John's College, Jaffna BEATS R. Ravendiram of Central College, Jaffna.

Light Heavy Weight "B" M. Z. Deen of St. John's

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