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Tamil

Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Estd. Sept. 11, 1889

VOL. XLVII No. 60.

(Registered as a Newspaper.)

JAFFNA, MONDAY, NOVEMBER 18, 1935.

Phone 56. PRICE 5 CTS.

THE CULTURE OF THE RISHIS

A BLESSING TO MANKIND AS A WHOLE

(By the Editor of the 'Prabuddha Bharata')

(Continued from our last issue.)

THE Rishis used to spread their message of spirituality through educational methods, residential schools, conferences, and even through royal courts. They made even kings the chief exponents of their culture. The ancient kings like Janaka, Ajatasatru, Pravahana Jaivali, and Asvapati were not only their patrons but they themselves were knowers of Brahman and teachers of Upanishadic doctrines. The Rishis practically ruled the kings of ancient India as polity was subordinated to spirituality. Men like Vasishtha and Visvanitra were really the controllers of political administration. Thus we see in ancient India the spiritual fervour dominating the secular aspects of life. The life of the king was regulated according to strict codes of morality and religion. We find in the *Mahabharata*: "The king rose early in the morning and after performing his ablutions in clean robes, and sitting towards the east with his hands joined together and following the path of the righteous, mentally said his prayers and then entered the chamber where a blazing fire was kept. There he performed his ablutions to the Fire, and then met the Brahmanas well-read in the Vedas. They uttered in distinct voices agreeable benedictions and the king made them presents of money, clarified butter, auspicious fruits, horses, cows, etc..." Besides, a king had to be free from atheism, untruthfulness, keeping evil company, idleness and many other defects. When kings lived so virtuously, naturally their councillors and subjects had to live a high standard of life. So the atmosphere in the country was mainly spiritual and as a matter of fact, peace and goodwill prevailed more than what we can dream of now.

If we read the immortal epics of the *Ramayana*, and the *Mahabharata*, we are struck with the mighty civilization that the ancient Hindus had. In them, we find the lofty ideals of a king, a citizen, a hero, a father, a son, a mother, a wife, and so forth. In these days of national turmoil, when Indian traditions are set at naught, it is worth our while to see how far we can imbibe the ideals to suit the needs and demands of modern India and those of other countries in the present-day world.

The nation that could produce or picture an ideal king like Rama, a hero like Hanuman, a chaste and devoted lady like Sita was not lacking in the virtues of chivalry, valour and the like. The nation that could make or dream of a civilization in which a galaxy of mighty characters like Krishna, the five Pandavas, Bhishma, Karṇa, and Uruva appeared was not wanting in heroic actions and virtuous deeds. It is in the literature of such a nation that Goddess speaks out her chivalry in the following strain: "Whoever vanquish me in the strife, whoever can humble my pride, whoever can stand as my equal—I would choose him as my husband." It is in the

philosophical treatise of the *Gita* that we find one hero exhorting another to fight a righteous cause in accents like these: "Yield not to unmanliness, O Son of Pritha! It does not befit thee. Cast off thy mean faint-heartedness and arise, O Scourer of enemies!... Dying thou gainest heaven, or by conquering thou enjoyest the earth. Therefore, O son of Kuntī" arise resolved to fight... Therefore do arise and obtain fame, vanquish thy enemies and enjoy the vast kingdom."

If we leave aside the supernatural phenomena and exaggerations of the poetic mind, we shall find in the stories of the *Ramayana* and the *Mahabharata* many things that would prove highly instructive and of practical interest even to modern men. They are invaluable to thinkers and builders of modern India. Sister Nivedita said, "What philosophy by itself could never have done for the humble, what the laws of Manu have done only in some small measure for the few, that the epics have done through unnumbered ages and are doing still for all classes alike. They are the perpetual Hinduizers, for they are the ideal embodiments of that form of life, that conception of conduct, of which laws and theories can give but the briefest abstract, yet towards which the hope and effort of every Hindu child must be directed."

The different philosophical systems show the spirit of independent thought and bold assertion of the Rishis from various angles of vision. They may appear to be conflicting at the very outset, but behind the variety there is, what we may describe in the language of Max Muller, "a common fund of what may be called national or popular philosophy, a large Manasa Lake of philosophical thought and language." Although the systems start with different categories and means of knowledge, they represent only the varying approximations of the truth. They set forth various models of thought to clarify our intellect and vision. The Nyaya helps us in making our faculty of reason sharp and critical—which is so essential for the attainment of correct knowledge. The Vaisheshika gives us a scrutinizing analysis of the physical nature and thereby we can get into the mystery of things around us—which is no less important in the pursuit of knowledge. The Samkhya with its cosmology and psychology serves as a key, as it were, to unlock the doors of the cosmos. The Yoga with its researches into the realm of the human mind teaches us means for the conservation of our energy and the concentration of our mind—which are so essential for the conquest external and internal nature, gives practical hints to the attainment of the superconscious state in which alone we can know the real nature of our self. The Vedanta gives us a profound and rational explanation of the riddle of the universe. It affords a cogent interpretation of the supreme Reality. All these different philosophies were regarded as so many steps to the highest and final Truth. Each of them has a provisional value and is intended for a critical analysis of things and thoughts—ultimately leading one to the existence of one supreme Truth.

Philosophy was not a luxury of life with the Rishis. It occupied an im-

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LOCAL CEMENT FACTORY

COLOMBO FIRM SELECTS TRINCO

GOVT SCHEME YET UNDER CONSIDERATION

It is learned that a Colombo firm has perfected a scheme for the local manufacture of cement in Ceylon and that the scheme is about to materialise.

After investigations, the firm has selected an area near Trincomalee for the purpose.

It is said that ample raw material is available there for the purpose and that there is no difficulty as regards setting up a factory for the manufacture of cement at the spot.

It is also learned that the firm concerned has asked the Railway authorities for the provision of a railway siding to the site of the proposed factory.

Expert Making Enquiries

The prospects as regards the venture are also being examined on behalf of the firm by an European expert in cement making.

If the firm's proposal is finally adopted, it is understood that the Executive Committee of Labour, Industry and Commerce will be asked to consider what measure of protection should be offered to locally manufactured cement as against the cheaper imported varieties of the commodity.

Government Scheme

The proposal to establish a Government cement factory is still under consideration. The recommendation made by the Government's Technical Adviser on Industries that the factory should be situated in the Northern Peninsula, near Kankesanurai, was not accepted and an effort is being made to find a suitable place for the purpose near Colombo.

STATE COUNCIL DISSOLUTION

—O:—

Proclamation In Gazette

Regarding the dissolution of the State Council, which is to take place on December 7, the following Proclamation is published in last Friday's 'Gazette':—

Know Ye that in pursuance of the powers vested in Us by Article 19 of the Ceylon (State Council) Order-in-Council, 1931, as amended by the Ceylon (State Council) Amendment Order-in-Council, 1935, We, the Governor, do hereby proclaim that the State Council shall be dissolved with effect from the seventh day of December, 1935.

Familiar Talks on Hinduism

The Instruments etc. of the Soul

By N. Narayanan, B. A. B.

(Special to the "Hindu Organ")

THE INSTRUMENTS, ETC., OF THE SOUL

BESIDES a body to clothe itself in, the soul requires some other requisites for functioning. These are called (Karana's) or tools. We mean by the term 'tools' all those things which help us to carry on our work. These include not only the various limbs of the body but also many things which we find in nature. Nothing illustrates the Hindu idea of the unity of life that pervades the universe than the fact that man and nature are closely interdependent. It is not true to say, as other religions do, that all things in nature were created for the benefit of man: man ministers to the benefit of nature quite as much as nature ministers to the benefit of man. The soul, therefore, whether it dwells in the body of a man or in the body of a beast, has to derive help from all things around.

Provided with such aids, the soul functions in its environment. How it gets into a particular environment we cannot fully discuss now. Without going at length into the theory of Karma, we may generally say that environment in which a soul has got to work is determined for it by its actions (Karma).

This environment is not limited to the world we see. There are several other worlds besides the one we live in. These worlds vary in number and in name. Some say there are fourteen worlds, others seven, and yet others only three. The Saiva Siddhanta mentions no less than 224 worlds! The respective positions of these worlds are also given vaguely. But whatever the number, the names and the positions of these worlds, it is allowed by all that this world alone is Karma Bhumi, that is, the world of action, and the other worlds are Bhoga Bhumis, that is, the worlds of enjoyment. This does not, however, mean that this world has no room for enjoyment of any kind.

It is not enough that the soul has a body, instruments and environment: it must also have experiences (Bhoga). Man after all can become perfect only after a training in the hard school of experience. He may have every facility for instruction in every branch of knowledge, and his head may be crammed with knowledge, but wisdom he can get only through experience. There is a saying that knowledge comes but wisdom lingers, and it is perfectly true. So, for the soul also, there must be experience to lead it to perfection. When the soul inhabits bodies in the lowest plane, it passes through experiences which are very hard, even brutal; we have only to look at the great wars that are ever going on in the kingdom of nature to understand this truth. The worm is killed by the sparrow, the sparrow by the cat, the cat by the dog, and so on. At this stage the struggle for mere physical existence is very acute, taking up all the time of the soul. The soul's experiences generally become more refined as it evolves higher and higher vestures.

But it sometimes happens that in the material world, there is an indestructible element of the ape and the tiger, which leads to much of the misery of human existence. Our duty as human beings must be to get rid of this element to the best of our ability.

TRANSMIGRATION AND REINCARNATION

Transmigration means going across: reincarnation means taking a body once again. The two ideas are closely connected. They relate to the soul's giving up one body and taking on another. I have already called the body the vesture of the soul. The Shastras say that just as a man discards old clothes and puts on new ones, the soul also discards old bodies and takes on new ones. The great Greek Geometrician Pythagoras expounded this theory of transmigration of souls because he was also a great metaphysician. He borrowed the theory from the Hindus. Shallow thinkers like the clown in the *Twelfth Night* may ridicule it, but we can cite instances even from modern life to show that the theory is well supported. In last week's (June) Sunday Observer we read a very interesting story relating to this matter. A young woman of Hungary was taken ill and she went on from bad to worse day after day until, as it was believed, she died. A few minutes later, however, she revived and began to talk fluently in Spanish. Her parents and other relations who were near her did not know what she was saying. So they called in a linguist who explained in Hungarian what the woman was saying in Spanish. The woman had never been to Spain and had not learnt a word of Spanish. Still she said that she belonged to a town in Spain, that her parents were still living there, and that she wanted to get back to them at once. When she was questioned about her life and parents in Hungary she answered that she knew nothing about them; and when asked to speak in Hungarian she said that she could not do it. This incident has baffled the psychologists of Europe, but Hindus can explain it as a case of transmigration. They can explain it by saying that the soul of a person, having discarded first a Spanish body, took on a Hungarian body and was desirous of getting back to Spain. Of course ordinary people like us cannot explain why the soul, having given up the Spanish body and having put on a Hungarian body, wanted now to get back to Spain. If our spiritual vision is properly developed, we shall certainly be able to explain these mysteries.

This is, perhaps, a case of involuntary transmigration; but we see in the Puranas (which are not altogether fables) and even in books which are more historical in character that there are several instances of voluntary transmigration in the same life. This is possible in the case of those who have achieved siddhis or miraculous powers. There was a king in very ancient

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Notice

To all to whom this may concern. We V. S. Velupillai, Overseer, and wife Meenadhipillai of Hospital Road, Jaffna, do hereby make known that we executed a dowry deed in favour of our daughter Sivapakkiam and her husband Muttucumaru Selvadurai, the undermentioned pieces of lands on certain verbal conditions and that all are warned against accepting any right title or interest created in respect of any of these properties or to execute any deeds thereof.

1. Angutuwam, Hospital Road.
2. Perivalavu, Chundiculi, Pandianthalvu.

In the event of any of the above mentioned lands being in any way encumbered or disposed prior to this notice, the parties concerned are requested to communicate with the undersigned forthwith.

V. S. VELUPILLAI.
17-11-35.
(M) to 25-11-35)



Hindu Organ.

MONDAY, NOVEMBER 18, 1935.

THE NAVALAR ANNIVERSARY

“ஆதா விஸ்வம் புகழிய கோ
விஸ்வம் யப்பவிஸ்வம்
சுந்தர மாணிக்க வாசக விஸ்வத்
திசையனந்த
பெருந் மாறு முகந் வலவிஸ்வம்
பின்னகியார்
நீநருந் வேணியன் யார்க்கத்ததைப்
பொதித்து நீதியைபா.”

TODAY IN EVERY QUARTER OF THE Tamil-speaking world, in bustling town and quiet village, men and women will assemble in their numbers to do homage to the memory of SRI LA SRI ARUMUGA NAVALAR whose priceless contribution to the revival of Tamil learning and Saiva religion is gratefully acknowledged on all hands. At a time when alien forces were at work to obscure and pollute the sources and current of Tamil culture, the great NAVALAR appeared and by the might of his invincible personality and the exercise of his great gifts of scholarship and patient toil and, above all, by the example of his own life, dispersed the mists of ignorance and made possible the great Tamil renaissance which is still in progress. He rescued many Tamil classical works from the limbo of oblivion and gave a definite impetus to the revival of Tamil learning. His editions of some of the outstanding works on Tamil grammar and literature are to this day accepted as masterpieces of scholarship, research and patient industry. SRI LA SRI ARUMUGA NAVALAR has yet another claim to the undying gratitude of the Tamil country. He was the master of a chaste and pure style in Tamil prose which was as elegant as it was simple. This style was the admiration of his contemporaries and is the despair of the modernised Tamil writer. Yet another distinction which claims our homage was his eloquence of speech which he did not, indeed could not, prostitute for sordid ends. As a speaker in Tamil, the NAVALAR had few equals, none certainly excelled him. And, to his eternal credit, be it remembered that he used this most precious gift only in the service of his religion, language and country.

His countrymen, the Tamils in Ceylon, have special reasons why they should keep alive the mem-

ory of SRI LA SRI ARUMUGA NAVALAR. When Saiva religion was in danger of being squeezed out of existence as a result of propaganda by powerful Christian Missionary organisations and people were ignorant and apathetic, the NAVALAR lashed his co-religionists out of their lethargy and by the example of his life of purity and service, made them realise the greatness and worth of their cultural and spiritual heritage and thus quickened the pace of religious awakening in Hindu Ceylon. With the zeal of a true messenger of Ishwara, the NAVALAR set about the task of redeeming his countrymen from the shackles of materialism then tightening their grip around them. His success was as great as it was instantaneous. He strove to restore the spiritual background of his countrymen which was in danger of slipping away. He brought out a graduated series of text-books on religion and practice. In his own life he exemplified the teachings he exhorted his countrymen to practise. So impressed was he with the need for Hindu Schools that he devoted his energy and resources for establishing Saiva Schools in Jaffna and South India. He abjured the pleasures of life and devoted the strength of his *brahmacharya* life to the service of his countrymen. His message has not spent itself. The late SRI P. RAMANATHAN took up the cause for which the great NAVALAR laboured and laboured with striking success, and organised the Hindu Board of Education which, despite its critics and detractors is growing from strength to strength. The cultural and spiritual revival of the Tamils is shaping well under the guidance and inspiration of a band of devoted workers, prominent among whom is SWAMI VIPULANANDA, who has consecrated himself to living for God in humanity, and therefore to helping by whatever way the world in its obscure pilgrimage to move forward to the divine ideal.

The great NAVALAR is entitled to our adoration for he was truly a shining example of a Karma-yogi. He rose beyond the desire of personal salvation, the pursuit of his own freedom. He realised that true renunciation is not the abandonment of society but the inner identification with the Divine in whom is neither past life nor future-birth. He did not flee from action to dwell in blissful inaction. He worked as the Divine worker without any compelling necessity or binding ignorance. Even in doing work he did not work at all. For it was the Divine that worked in and through him. He was but an humble but powerful instrument in the hands of God. His work, even in the days of stress and strife was but the out-flowering in action of the liberation he had achieved as a Karma Yogi. He shared with his countrymen the Message of which he was at once the apostle and prophet. We trust our readers will participate in the day's celebrations and learn to deliver themselves from the restraints of the self-centred ego and its clamorous brood of "sins."

CULPABLE IF TRUE.

Until three or four years ago, it was believed that the London Matriculation examination was harder than the Cambridge Senior Certificate examination. This belief was based, among other things, on the comparatively higher percentage of passes in the Cambridge Senior. About 1932, however, there was a sud-

den change. The percentage passes in the Cambridge Senior fell alarmingly low though the students of the Cambridge Senior classes were more intelligent and painstaking than the students of the London Matriculation classes, and carried on their work under the control of regulations which made it very difficult for them to shirk it. It was considered possible that the large number of failures was caused by a certain amount of laxity in the presentation of candidates for the Cambridge Senior. So, next year, a rigorous selection was made at the application test in June, and even some of those so rigorously selected were withdrawn in November—just a few days before the examination. In spite of this strictness, however, the percentage of passes for 1933 was even lower than that for 1932! We were very anxious to find out the cause of this strange phenomenon: we questioned a few teachers about it—teachers of sound experience, reputed as efficient coaches. They frankly confessed their inability to offer any satisfactory explanation. The results of 1934 proved still worse—so that, in sheer despair, a few heads of institutions abolished their Cambridge Senior classes in 1935 and concentrated all their attention on the London Matriculation examination. A few others, however, determined to stick on to the Cambridge Senior, but made up their minds to allow themselves no rest till they solved the mystery of the abnormal failures in the examination. As a result of the perseverance of one of these determined persons, we have been let into the secret of an alleged "pact". The Rev. H. Peto, Principal, St. John's College, Jaffna, describes in these words:—"We have learned it on absolutely reliable authority that the Ceylon education authorities have made certain conditions with Cambridge. We have learned that in order to keep down the number of qualified young men in Ceylon, the local authorities have prescribed to the Cambridge Syndicate not only to insist, for Ceylon candidates, on a very much higher standard for a pass than that obtaining in England or other parts of the Empire, but have actually required of them so to adjust the standard from year to year as to allow not more than a third of the candidates presented to pass." If this allegation is true, we can only characterise it as illegal, immoral and opposed to public policy. We do not know what the Education Minister is going to do in the matter, but it is well worth being taken before a court of law by any aggrieved party. There is a regulation framed by the Education Department to the effect that, if any school produces bad results in two consecutive years, the Director may cancel its registration. We presume that, in recent times, a considerable number of schools must have sinned in this respect. But we wonder if the Director has ventured to put the regulation into force in any case. If he has, then that school must, in our opinion, have a very good cause of action against the Department and it would be doing a public service by availing itself of it. Apart from this aspect of the educational situation in the Island, we have only to remark that, if till now there remained any doubt about the need for an indigenous scheme of examinations and an indigenous board of examiners, that doubt must have been clearly dispelled by the scandalous state of things disclosed by Mr. Peto.

PUBLIC OPINION AND PRIVATE

—O—

Mr. Patanjali on the Subject

THE sayings of great men are always of weight. I have been told that a young Jaffna proctor who is also a member of the U. D. C. and vice-Chairman (thereby he is great) has lately been expatiating upon what is not public opinion. This sublime deliverance was made at a meeting of the U. D. C. Whatever is stated as fact, or inference from facts, by the Editor of *The Hindu Organ* or by a certain gentleman who is reputed to be the author of *Obiter Dicta*, is not public opinion. This is based upon a bifurcated terminological inexactitude: the *Obiter* author (if it is he who has been named by Mr. Patanjali) has a personal grudge against the Chairman, and went on a deputation to the President, Local Government Board when that functionary was last in Jaffna. There is not a particle of truth in either "fact", and I trust Mr. Patanjali will have the grace to apologise publicly to the parties concerned.

What is Public Opinion?

THE Editor of *The Hindu Organ* is able to take care of himself. As I have mentioned him, let me not keep him out of these observations. His paper is a recognised organ of public opinion, and he permits a person of some literary experience and knowledge of men and things to contribute comments on matters of local interest. Both give a set of facts and offer comments on them. Both state that others beside themselves are of the same mind as they. How many? This inquiry is nonsensical. Public opinion is not a matter of voting. Is or is not the leading English newspaper in Jaffna entitled to have its pronouncements reckoned as public opinion when, especially, if it voices the sentiments of a number of thinking people in the country? Let Mr. Patanjali say that the *Hindu Organ* is not a respectable paper, it has no traditions, it has no backing, no following and commands no consensus,—then one can afford to disregard its opinions as so much drivel. If Mr. Patanjali wishes to make for himself a mark in public life, he has not adopted the proper way of doing so.

Public Criticism

IT has been repeatedly pointed out in these *Dicta* that public men are liable to public criticism. When they are criticized they must not whine and snarl but manfully face facts and, if the alleged facts upon which their conduct is being criticised are not facts, contradict them or, if they are capable of explanation, offer explanation. Public men owe this to the public. They are stewards of the public, and the public has the fullest right to criticise their public conduct. The policy of seeking to conceal an elephant under a winnowing fan is really very puerile.

The Chundiculi Mahajana Sabha

MR. C. Ponnambalam and Mr. V. A. Durayappah are members of the Chundiculi Mahajana Sabha, and they are members of the U.D.C. The President is Mr. A. M. Brodie, a former U. D. C. member. It will be admitted by Mr. Patanjali that the Sabha is a respectable body, six years old and that it expressed respectable public opinion at its last meeting when what was said on the U. D. C. matters was in harmony with the *Hindu Organ* opinion.

To wipe out all grievances which the rate-payers have against the U. D. C. it was resolved on the motion of Mr. Brodie, seconded by Mr. C. Ponnambalam himself, to wipe out the U. D. C.! In other words the *Obiter Dicta* and the *Hindu Organ* suggestion of a Municipality for Jaffna was influentially and eloquently espoused by the Sabha. Let Mr. Patanjali ask himself the question, "What is public opinion?" Jaffna is not going to be governed by cliques and coteries who, if they do not have things all their own way, hesitate not to hurl defiance at clean, healthy, unbiased public opinion. The old order must change yielding place to new.

Are Facts not Facts?

IT has been repeatedly said that the affairs of the U. D. C. are not in a satisfactory condition. In print and at public meetings what were claimed, and are still claimed, to be facts have been openly stated. It is unnecessary and unpleasant to retail the published information. Is, however, the U. D. C. above the duty of denying what, if untrue, must be calumnies? Mr. Durayappah, a member of the U. D. C. was challenged at the Chundiculi Mahajana Sabha meeting to say something in defence of the U. D. C. But he was speechless. One must protest against the policy of hush-hush and adjustments in public matters. People in positions of civic trust are expected to be alive to their sense of answerableness to the public for their doings. Categorical directness of excuse, explanation, denial or defence must meet categorical directness of accusation wherever publicly made.

Some Humour

IT is pleasant to turn from the gravities of civic sin to a piece of unconscious civic humour. The Chairman could not have read what some clerk had drafted as the conditions required to be fulfilled by applicants for the post of U. D. C. Secretary. "Two copies of recent testimonials," are to be attached to each application. If an applicant has 9 testimonials, must he annex 18 copies? If he has 1 testimonial, must he annex 2 copies? When the new Secretary gets retired for inefficiency and applications for filling the vacancy are necessitated, let each applicant be asked to submit two testimonials in copy.

The Sitting Magistrate

I AM glad that Mr. Alvpillai has made up his mind to put down crime in Jaffna. His sentences in some recent cases show this. I don't want to indulge in the impertinence of giving the learned magistrate tips. Yet I venture to think, if I may do so, that in those cases (there is a class of them) in which offenders have reason, according to "Thesawalam" or proctorial assurances, to expect to be let off with a fine, a sentence of imprisonment would be very remedial disillusionment to the wrong-doer and a deterrent to future hopefuls. The men who waylaid, for example, a Sirupitty man the other day and caused him hurt might well have gone to jail, quite unlike the man (a beast of a man) who had been cruel to his bullock. Perhaps, the cruel fellow deserved prison. But the men who rendered the right of using the King's highway so very precarious to a poor passer-by deserved it more. On the whole the Police Magistrate of Jaffna is to be commended for his severer outlook upon the increasing criminality of the country.

L. G. B. PRESIDENT'S
OBSERVATION

U. D. C. Rejects
Inquiry Motion

A resolution asking for an inquiry by an experienced official of the Local Government Board into the working of the Jaffna U. D. C. and an amendment that such an inquiry be held by a committee of the Council were thrown out at the last monthly meeting of the U. D. C.

The meeting was held at the Ridgeway Hall, presided over by Mr. R. R. Nalliah, Chairman. The others present were: Messrs. S. Patanjali, C. Ponnambalam, Sam Sabapathy, R. Sivagurunathar, K. V. Sinnathurai, S. M. Aboobuckar, V. A. Durayappah, T. M. Antoney and Dr. Schokwan, Medical Officer of Health.

Inquiry Into U. D. C. Working

Mr. R. Sivagurunathar moved: "As there is discontent in the town over the present working of the U. D. C. this Council requests the Commissioner, Local Government Board, to depute immediately an experienced officer from his department to visit Jaffna to study conditions on the spot and to make recommendation for the better, economic, efficient and expeditious working of the various departments under this Council."

Mr. Sivagurunathar said that the motion was not meant for any other purpose except to arrange the work in the different departments of the Council and to put the office in an efficient working order.

The Chairman suggested that they wait till the new Secretary was appointed.

Mr. Sivagurunathar pointed out that it was because a new Secretary was to be appointed that he had brought this motion forward so that each officer's duties might be definitely arranged and the new officer would know his own duties.

Mr. K. V. Sinnathurai seconded.

Mr. C. Ponnambalam, in opposing the motion, said that it appeared to be one of censure on the Chairman and the mover should, therefore, have brought it forward as such.

Mr. Ponnambalam, continuing, said that the motion worded as it was, was not correct as the discontent referred to was only in the case of a certain section of the ratepayers and not throughout the town. If it was so the proper course would have been to move this motion at a public meeting of the ratepayers. However, he moved an amendment that a Committee of the Council be appointed to investigate and report on the methods to be adopted for the economic, efficient and expeditious working of the Council.

Mr. Sabapathy seconded the amendment although, he said, he could not agree with the manner in which it was moved.

"No Discontent"

Mr. S. Patanjali, opposing both the motion and amendment, said that there was no public discontent in Jaffna. The whole criticism had emanated from one source, namely the "Hindu Organ" and the Rev. Dr. T. Isaac Tambyah and was not well meant. All this was due to personal animosity against the Chairman.

Mr. Sabapathy: Don't be childish in your remarks.

Chairman: Please do not go into

FOOTBALL

Final Match Postponed
to Wednesday

The final match in the Inter-collegiate football competition which was to have been played on Saturday between Jaffna College and Parameshwara College was postponed to Wednesday, as the ground was under water.

Obituary

MR. T. THAMBIPILLAI

We regret to record the death this morning at Vannarponnai of Mr. T. Thambipillai, late teacher Jaffna, Hindu College, after 35 years of service at the College he retired in 1931. The deceased was ailing for some time and his illness took a serious turn this morning and he passed off. He leaves behind besides his children and relatives a large circle of old pupils who had passed through his hands with all of whom much sympathy will be felt.

personalities.

Continuing Mr. Patanjali said that Mr. E. H. R. Tenison, after his recent visit, had reported favourably on the working of the present U. D. C. There

"INCORRIGIBLE"

L. G. B. President's
Remark About Jaffna
U. D. C.

"Mr. H. E. Newnham, the President of the Local Government Board, gives thumb-nail reports on the work of each of the Urban District Councils in his annual report for 1934, which will be officially published shortly. Referring to the Jaffna Urban District Council he says:—

"Jaffna after 12 years' experience of administration by an Urban District Council merits the same adverse comment which it has received in detail from 1931 onwards. Year after year the same failures are publicly pointed out and through the years the Auditor-General and the President are constantly bringing to the notice of the Chairman the delinquencies of the Council and its officers and explaining how they should be put right. The Auditor-General complains that his letters are not answered and the President's exhortations have little or no effect. The will of the Council seems to prevail."

was no reason for passing a panicky resolution at this moment.

Mr. K. V. Sinnathurai said that he was sorry that the vice-Chairman and Mr. Ponnambalam were trying to widen the gulf.

They were not against the Chairman personally, but they fought on principles. They had nothing against the Chairman. He would like to remind the meeting that in the Auditor-General's report for last year it was stated that the Electrical Department was not being worked satisfactorily.

Mr. Aboobuckar opposed the motion and the amendment.

The amendment as well as the motion were lost.

The Instruments etc
of the Soul

(Continued from page 1)

times who had several wives, but had no children by any of them for a long time. Subsequently one of the wives presented him with a son who grew up to five years of age. The King, the son and his mother were living in the greatest happiness possible, but the other wives got jealous of them and poisoned the child when he was sleeping. The father and mother were sunk in the greatest grief and could not be consoled. They would not even allow the dead body of the child to be removed and cremated. The citizens of the capital were in great consternation. They did not know what to do. At that time, the sage Narada was passing by the side of the palace. You all know Narada, but you think of him only as a clown among sages. Yes, he is a clown, but a clown who could put wisdom into you by driving out your follies through ridicule. The word 'Narada' itself means 'giver of wisdom'. When he learnt of the folly of the King and Queen, he wanted to give them wisdom.

So, Narada entered the dead body of the child, and made it sit up and talk as though the child had come back to life. "Oh King and Queen", said the child, "why are you weeping thus over a matter which cannot be helped? Every day we see a number of people dying. Thousands have died before us, thousands will be dying with us, and thousands will be dying after us. We thus see that death is an every day occurrence and cannot be helped. Moreover, what, after all, is death? It is merely an entrance into another life. Clothed in your gross body, you are not able to see this truth though you are advanced in years. But freed from this body, I am able to see this truth though I am only a child. The soul is imperishable, and keeps on eternally passing from body to body—the body alone being perishable. It is only when we are clothed with a body like this that we claim kinship and friendship. This claim we have been making for millions of years over all the regions of the earth. During these years, how many fathers have we had, how many mothers, how many wives, how many children, and how many other relations, how many friends and how many foes! Can we count them all? How many of them can we or do we remember? From how many relations and friends do we part in the course of a single life and never meet them again? How many are even forgotten before long! It is not a mere figure of speech which the Sastras give us when they say that people come together in a certain life like logs of wood brought together by the waves of the sea, and, in a short time, drift away from one another like logs separated by the same waves. If, therefore, you consider the matter well, I am not your child and you are not my parents except in a very narrow and superficial sense; and my death is nothing more than a separation from you brought about by the same combination of circumstances as was responsible for bringing us together in the first instance. Therefore, give up mourning, dispose of the dead body as is proper and try to walk the path of true wisdom which alone can bring real and lasting happiness." As soon as these words were spoken, the body fell down dead again. The King, and the Queen and others realized their folly and did what was proper to do.

A similar story is told of Sri Sankaracharya, who was a historical personage. It is unnecessary to go into this story. It is enough if we note that these stories of Narada and Sankara are instances of voluntary transmigration effected for certain definite purposes. Such cases are only possible when the persons concerned have reached the stage of self-realisation, i.e., have become what are called *jivanmuktas*, meaning "released in life". But ordinary mortals like us have to go through a series of transmigrations, whether willing or not, until we reach perfection. The nature of the bodies we have to take in the course of these transmigrations and the circumstances in which we have to undergo them are determined by our Karma.

LOCAL OPTION POLLS

It is hereby notified that the Government Agent, Northern Province, in exercise of the powers vested in him by rule 6 of the rules specified in Excise Notification No. 146, published in Government Gazette No. 7478 of August 14, 1935, as amended by Excise Notification Nos. 180, 187, 191, 221, 225, and 241 has appointed with regard to the taverns mentioned in the annexed schedules, the dates and places specified therein for recording votes for the purpose of ascertaining whether 60 per cent. of the persons on the Register of Voters are in favour of the regranting and granting of the licences in respect of the said taverns.

The Kachcheri,
Jaffna, November 16, 1935.

E. T. DYSON,
for Govt. Agent, N. P.

SCHEDULE.

FOR REGRANTING.		Time of Polling: 8 A.M. to 12 noon and 1 P.M. to 6 P.M.	
No.	Name of Tavern.	Date of polling.	Voting Area.
1.	Urvanikanpattu Toddy Tavern.	9-12-1935.	Maivil, Isakachchi, Urvanikanpattu.
2.	Chulipuram Toddy Tavern.	12-12-1935.	Chulipuram, Tholpuram, Moolai, Changanai West.
3.	Chempiyanpattu Toddy Tavern.	18-12-1935.	Chempiyanpattu, Maruttankeni.
4.	Vaddukodai Toddy Tavern.	21-12-1935.	Vaddukodai West, Moolai, Tholpuram, (2) Vaddukodai East, Changanai East, Changanai West.
5.	Tondaimanar Toddy Tavern.	11-1-1936.	Tondaimanar, Kerudavil, Tanakarakirichchi.
6.	Karaveddy North Toddy Tavern.	15-1-1936.	(1) Karaveddy North, Karaveddy West, (2) Karanavai North, Karanavai South, Kathiady, Nayakudi, and Kollalandy.
7.	Navatukuli Toddy Tavern.	18-1-1936.	Navatukuli, Nainathivu.
8.	Nainathivu Toddy Tavern.	22-1-1936.	Nainathivu.
9.	Sandilippai Toddy Tavern.	25-1-1936.	Sandilippai, Chankanaikadu, Sanguveli, Kandarodai, Mahiappidi.

(G. 47, 18-11-35.)

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(H. 200. 13-11-35 to 12-5-36.) (M)

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R. R. Nalliah Esq. J. P., Chairman, U. D. C.
C. Muttuvelu Esq. J. P., Chairman, V. C., Kokuvil
K. Thambipillai Esq. Manager of Schools, Kankasanturai
A. Manicam Esq., Science Master, Skandavarothaya College, Kanderodai.

(H. 192. 6/11/35 to 5/5/36.)

(M)

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Y. 190. 1-11-35—31-10-36 (M)

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(2. 13-10 to 12-1-36.)

GRAND BAZAAR, JAFFNA.

THE CULTURE OF THE RISHIS

(Continued from Page 1.)

portant place in their practical life. It was not with them the "thinking consideration of things" as in the West. The Truth that they directly experienced permeates even now the whole cultural life of the Indian people. The Vedanta, which is regarded as the crown of Hinduism stands for the unity of all religions, sects, nationalities, the unity of all souls and the divinity of all beings. The Rishis found the keynote of individual freedom and world peace in the practical aspect of the Vedanta philosophy.

It is not, as generally supposed, vain to talk of India's cultural heritage even in her present condition. There are two reasons in favour of the revival of Indian culture. Firstly, modern India needs the fundamentals of the ancient culture for her resurrection. Secondly, the modern world requires the wisdom of the Rishis to save itself from its present chaos and future ruin.

Today India is on the cross roads of her own culture and that of the West. The majority of the educated men and women have lost the link of their great traditions on account of the influences of alien cultures. The social and national ideals are fast disappearing from the land. The present generation is horribly swayed by materialistic ideas of the West and the culture of the Rishis is being set at naught in every phase of life. However, it is a happy sign that the sober and thinking section of the Indian people are straining their every nerve to change the course of imitation and infatuation towards the glorious culture of India. The political status of India, whatever it might be, remains in the womb of the future. The revival of home industries, the endeavour for rural reconstruction, the communal unification, the emancipation of women, the campaign for removing untouchability and the cry for national education are undoubtedly valuable propaganda for the amelioration of the country's condition. But amidst all these movements, if modern India fail to keep vigilant eyes on her national ideals, she will drift along the political currents of the West and the condition of the Indian people will be more miserable than ever.

To the modern world, the message of the Rishis is to unite mankind on a cultural basis. The secret of that culture lies in the practical application of Vedantic truths in the social, national and international spheres. In these days, when a fierce spirit of competition and rivalry is dominating the life of men and the destiny of nations, it is worth our while to pay heed to the words of the Rishis: "Common be your desires; united be your hearts; united be your intentions; perfect be the union amongst you."

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Printed & published by S. ADCHALINGAM, residing at Vannarponnai, West, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press Vannarponnai, Jaffna, on MONDAY, NOVEMBER 18, 1935.