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THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)

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VEDAMIMASA: THE BACKGROUND

Aspect Of Aryan Culture

INTERPRETATION always presupposes a spiritual communion between the interpreter and the object he seeks to interpret. It requires a mind which is as much free from cherished prejudices as free to enter readily into the depths of the object of its enquiry with the living sense of a participation mystique, which will rather mould the consciousness of the interpreter into the seed-form of the object than allow the form to be moulded by the consciousness. An intense alertness and yet a passive receptivity must combine together before the unknown will yield its secret. This becomes imperative when we seek to interpret a culture, a way of thought, or a thing of the spirit. A process of saturation must set in before the eyes are ready to see and the ears are ready to hear. The ancients were well aware of this truth and put it into practice as often as circumstances demanded it. To the seeker for Truth, the first command of an Upanishadic teacher always was: *vasa brahmacharyam*—Live and move about in the atmosphere of the Vast. It was the touch of life and the throbbing atmosphere that was of prime importance rather than the dissemination of knowledge through set discourses and appeal to the reasoning intellect. A secretly illuminating intuition of the truth must come first before mind can know and reason can understand. It may sound illogical, but the truth of Life or Spirit cannot be grasped by a mere logical procedure of analytical thought. To understand and interpret life, one must first live it. This might appear almost like a truism, but it is sad to see how often human mind, in its arrogance, ignores the primary demand of a truly scientific attitude towards life.

The Culture That Survives

It may be argued that all this is true in the case of a culture that is living, but what about a culture that is past and dead? But the question is: Can we

Interlude In Indian Parliament

Can a Member of Parliament, particularly a Minister, read a newspaper when the House is in session? This point of order was raised in the Indian Parliament amidst laughter by Mr. H. V. Kamath as Minister N. V. Gadgil was observed reading a paper.

The Speaker, Mr. G. V. Mavlankar ruled: "No member can read a newspaper in the House. A Minister has not higher status in that respect than a Member."

always equate the past with the dead? There is the process of Time in which one Form gives place to another and so a thing of the present becomes a thing of the past; but the Idea behind these changing forms is—has this not a tenacity of life that defies time? And what is a culture but the manifestation of a prolific dynamism of some basic idea as old as human nature itself? Of course there are peculiarities of circumstances which stamp the various cultures with a mark of individuality, and from this there naturally arise the biological phenomena of struggle and assimilation, death and survival. But still these belong to the realm of form; and a culture that is based on some fundamental truth of the evolutionary destiny of human nature has a chance of persistence through all its temporal vicissitudes.

Integral View of Life

This becomes more apparent when culture finds expression in religion, if by religion we mean as the ancient Rationalists of India meant it to be so, an integral view of life (*Samyak drishti*) comprehensive enough to include both the known and the unknown in its ambit and thus supplying to the human endeavour an almost inexhaustible source of moral and spiritual dynamism. If there is a width of vision, a plastic adaptability of nature, and a loyalty to the fundamental laws of being, and if these things have a chance of being assimilated and continued in a living tradition, then a spiritual culture embodying these factors may well-nigh promise to endure to the furthest limit of time. And the Vedic culture can claim to be one of those death-defying cultures whose vitality is still strong enough to carry on its task of contributing towards the progressive realization of a total unfolding of the human spirit. The two fundamental assumptions of the eternality (*nityatva*) and the non-personal origination (*apaurusa*) of the World in which its exponents have summed up its right to speak are like a challenge to man to probe the very depths of being to make his life-basis secure. All religions claim to be an expression of an eternal Truth; but few dare to call this Truth of non-personal origination also. And unless this is done, or in other words, unless the human spirit can transcend itself in its striving for the Beyond, the curse of strife and death will stalk all its formulations of Truth-experience.

Arya Culture

By calling this culture Vedic, we point to the literary creations in which its spirit has found expression, and naturally our ideas go to the historic movement of a thought-unit. But, as a matter

(Continued on page 4)

PACIFISM IN IMPASSE

Political Supermen Not Amenable To Peace Ideal

IN this mad interlude between a past war and a prospective one, it is reassuring to see that there are men who still pin their faith doggedly upon peace. Indeed, it requires a great courage of conviction to throw oneself unconditionally on the side of peace in the balance and still more to assert doing so, in the face of the massscale whipping-up of war-hysteria by interested persons and the almost military perfection of their propaganda machinery. Yet it is the truth to say that men want peace, men that is to say, the common people, the intellectuals, the workers, the vast bulk of the population of the world, who want to get home, play with their children and be happy. It is good, therefore to hitch

Peace is the general demand but special desideratum.

The Fundamental Principle

The fundamental principle of pacifism is the recognition of unity of mankind. To deny this is to reduce human society to stagnant pools which become hotbeds for warmotives. To resurrect these caged and confined strips of society, making them flow into the great ocean of humanity as a whole, constitutes the first burden of history. The next point the pacifists insist on recognising is the dignity of human individual. Here Pacifism is a challenge to Fascism which is totalitarian, clamours down restrictions on individuals and is a great menace to ordinary human values. Neither is Communism pacifist; in this sense for although peace is its end, its means are washed in blood and while it denounces certain types of war, it looks up to war after all to usher in the New Order, even as a midwife helps the child into the world.

Australia To Outlaw Communism

The new Australian Government preparing legislation to carry out two more major promises made during its successful campaign to defeat the Labour Government in the December elections. They are measures to outlaw Communism and legislation to prohibit further nationalisation.

A Government spokesman said legislation would be introduced as soon as possible to ban the Communist Party. The other legislative authoritative sources said, would be introduced soon to prohibit nationalisation of any industry without a referendum.

once more their wagon to the star of peace. But unfortunately the political supermen at the helm of the states are hardly amenable to such facile idealism. Priestly characterises them as "psychological misfits" in whose minds does war begin. Hence the curious paradox of war-tiredness existing side by side with war-mania in the society of today. That is why in the midst of hectic war preparations and heyday of armament in the midst of the deafening jingle of audacious gold the voice of peace re-asserts itself, with what prospect no one knows. Only the other day, a Peace Conference wanted to meet the American dollar-imperialism with the legitimate challenge of human ethics. It was successful at least in making the granite civilisation suffer a temporary nervousshake. In Paris, a Conference of intellectuals decided unequivocally in favour of no war. In India too a Pacifist Conference was held

Pacifism pins its faith upon permanent peace. Its grounds are humanitarian, cosmopolitan and religious. A restoration of human values is its first assumption. George Lansbury, the famous English pacifist, insist that socialism should be considered as the invariable pre-requisite for permanent peace, for the problem of peace is no less economic than political. Among the pacifists themselves there are classes, at least two of them being broadly marked out. The absolute pacifists eschew war under any circumstances. They are represented by Conscientious Objectors, the War-Resisters International and others. But there is another action among the pacifists which does not eliminate war absolutely but believes that war can be eliminated through world organisation, fellowship and rule of law. Pacifism has so far failed to arrest war. That is no reason however, why pacifism should be doomed to have become a dead letter for good. This at least is certain that past failure has not been able to damp pacifist enthusiasm for future success. Pacifism was a prelude to the First World War, and an interlude between the First and the Second World

(Continued on page 3)

Labour Defeats U. N. P.

In the by-election to the Colombo Municipal Council Mrs. Olive Perera U. N. P. was returned by the Kotahena East Electorate. In New Bazaar and San Sebastian the Labour Candidates Messers M. V. Perera and R. Premadasa defeated the U. N. P. rivals.

TO COMBAT SCIENTIFIC DESTRUCTION

Scientists Organizing Society

A new group of American scientists is seeking to arouse science against its role in bringing terror and destruction to mankind. They have organized a Society for Social Responsibility in Science to "find some constructive approach to the social problems involved in scientific endeavour."

Men and women of all countries, regardless of race creed or origin, who are educated in pure or applied science, including medicine and engineering, are eligible for membership. While Americans are leading the movement, British, German and Swiss scientists have expressed interest in joining.

The organization aims to "foster throughout the world a functioning co-operative tradition of personal moral responsibility for the consequences for humanity of professional activity, with emphasis on constructive alternatives to militarism."

Embodied in the constitution is the principle that the individual scientist "must abstain from destructive work and devote himself to constructive work."

Each member must draw his own line between destructive and constructive scientific activity, but the Society proposes to help by promoting open discussion on the ethical issues of modern science.

"The SSRS brings together those who have drawn or wish to draw some line and are prepared to abstain from work beyond that line even at considerable risk or sacrifice," says a leaflet of the Society. "The SSRS has no official list of constructive and destructive work."

As an example of current "scientific conscience," officers cite Norbert Wiener, founder of the new field of cybernetics, who declined not long ago to put his knowledge at the disposal of the armed forces. They recall that Leonardo da Vinci refused to describe publicly his invention of the submarine "lest man put it to evil purposes."

Spurred by Recent Developments

Spurred by such developments as the atom bomb, bacterial war

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NOTICE

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The Office of the Hindu Organ and Intusathanam and of the Saiva Prakasa Press will be closed on 16.2.50 for Maha Sivaratri Tirtam. There will be no issue of the Hindu Organ and Intusathanam on 17.2.50 (Friday).

MANAGER



Hindu Organ

TUESDAY, FEBRUARY 14, 1950

Treasure These Thoughts

Be united, be of one accord in speech and be like-minded in your common pursuits. Common be your prayer; common be your end; common be your purpose; common be your deliberation. Common be your desires; unified be your hearts; unified be your intentions; perfect be the union amongst you.

RIGVEDA, x, 191-2, 3, 4

ADMINISTRATION OF ROADS

THE MOST PECULIAR CHARACTERISTIC of our Government is its unqualified readiness to appoint commissions and committees of enquiry and its determined indifference to the recommendations such bodies make. The Cadres Committee of 1948 remarking on the road policy of the Island suggested to the Government that for more than one reason the administration of all roads should be brought under one executive authority and recommended that the Public Works Department should take over the control of minor roads from District Road Committees. Is it that the excitement of conflicting constitutional conventions or other controversial questions has made the legislators of Sri Lanka lose sight of the important recommendation made by the Cadres Committee? If our representatives in Parliament take refuge in the thought that debating on subtle constitutional practice, discussing questions of controversial opinion and making wanton efforts to censure some one thus keeping the public entertained at their expense all the while, is what is expected of a people's representative, we frankly suggest to them that they might withdraw from what they honestly mistake for a holiday resort and do the talking elsewhere.

It is natural that the Government becomes elated over the encomiums lavishly poured on it by foreign tourists when they leave the Island with nothing but praise for the lovely land. The tourists are directed to areas which afford least to the foreign eyes by way of natural beauty and the estimate of the island is confined

only to its geographical setting. But if one would ask a tourist who has travelled throughout Sri Lanka for his candid opinion, he would have something caustic to say. The road system requires immediate and careful examination by the Cabinet. The Government should not try to by-pass the question of considering such urgent problems in the fear that the apparent smooth working of the cabinet will be adversely affected and smashed to pieces if and when any attempt is made to increase or decrease the extent over which a minister has control.

One cannot expect mathematical precision in the demarcation of ministerial authority. Certainly there are instances where some subjects by their extensive nature call for administration by more than one Ministry; but where it is obvious that a certain matter would with advantage be administered by one single authority the Government should make bold to effect the necessary adjustment without fear or favour. Who should deputise for the Premier when he happens to be away from the Island may well be a bone of contention between two ambitious aspirants to the office of chief Minister. But questions of public welfare should not be allowed to suffer on account of private struggle for place of authority. The roads in the metropolis and some other towns where the military had used them for transport of war materials are in good condition. But it cannot be said of the rest of the Island. Motor vehicular traffic has increased severalfold and the wear of the road is much quicker and more evident now than before. The Government cannot therefore be satisfied with a road policy planned in the past under different conditions. We would, therefore, suggest that early action should be taken for all roads to be brought under the control of the P. W. D. in order that the roads may be maintained better and made more useful for the people.

Demand From 'Tree Tops'

A New Method of Satyagraha

A novel method of Satyagraha was adopted by the Ram Rajya Parishad in New Delhi when a batch of 12 Satyagrahis climbed up a tree in Changan Chowk, the biggest business centre of Delhi, and raised slogans against the Hindu Code Bill and cow slaughter. A police party immediately appeared, followed them on the tree top and took the Satyagrahis into custody.

A leader of the Satyagraha movement stated that they had to adopt this course, as the method of Satyagraha hitherto adopted had failed to give a hearing to them by the authorities and hence their decision to repeat their demands from "tree tops."

War Fever—How To Stop It

According to the American magazine Newsweek some members of Congress are beginning to speculate on "what had been an almost forbidden subject—preventive war."

The magazine said: "Their idea: that perhaps the only way was simply to hand Soviet Russia an ultimatum—either agree on international controls or else—"

The journal surveyed the political and international implications of President Truman's decision to develop the hydrogen bomb under the heading 'Hydrogen age—whither America?' It wrote: "The Russians already had the greatest army in the world, the greatest air force, the greatest overseas fleet. If they could gain atomic supremacy as well—and by default at that—there would be nothing to stop them from conquering the world."

Time also ran an article of several pages on the subject of hydrogen bomb news reflecting public anxiety and concern under the heading "Bitter Cold".

The article summed up public opinion in America by saying "The President's decision was one that most United States citizens approved but about which none could be happy".



(By Squint Eye)

"In a democratic institution we decide most issues by having a battle of words and thereafter counting beads," said Mr. Sathalingam in the House of Representatives when he referred to the speaker's previous ban on him.

The heads of those who lose them?

Fourteen members of the Japanese Diet visiting the United States on a state invitation "for re-orientating democratic principles" were banned from the Boston City Council meeting and they left the city without comment we are told.

They had seen democratic principles in action, so why comment?

Recent anti-American slogans scrawled on Rome walls had been of a peculiar paint that refused to be traced, and municipal authorities had to hunt for special chemicals to obliterate the marks. The Romans wanted the slogans to sink while they stung!

The U. N. Security Council has received General Mac Naughton's report on Kashmir. He had been asked to find a "middle way" in the deadlock.

From Indian reactions it would appear he has found the middle way.

Scientists are discussing whether the recently reported explosion on Mars was the work of intelligent beings on that planet who have developed atomic power.

Would Martians, intelligent or dull, have taken the Terrestrial atomic and hydrogen explosive experiments coolly?

Now Anglo-America must look round the earth and beyond in fear!

Nehru had stated that if the

To Combat Scientific Destruction

(Continued from page 1)

fare, and Nazi medical experimentation, a nucleus of scientists held a preliminary meeting in June, 1948. Organization was completed at a gathering last September, and a newsletter was started in December. The next executive meeting is scheduled for New York in February.

President of the Society is Victor Paschke, an engineer who directs the heat and mass flow analysis laboratory of Columbia University. Other leaders include William Hewitt, Howard University physiologist; James G. Vail, former President of the American Institute of Chemical Engineers; and Franklin Miller, Jr. Kenyon College physicist.

Head of the membership committee is physicist, of Smith College and Brookhaven National Laboratory—William T. Scott, 64 Kensington Avenue, Northampton, Massachusetts.

Activities of the association include an employment service to get jobs for these whose convictions force them to give up destructive scientific work, and an educational programme to further the participation of scientists in solving the problem of peace and war—W. P.

world was a pretty poor show let the atom or hydrogen bomb end it, and if the bomb was bad let the world end it.

If neither, Mars would "send" them both to where they belonged!

Seretse Khama the African Chief with a London-born White wife has been summoned by the British Government to be present in London with his wife before they could decide the question of his Chiefship of the tribe.

To see how white the wife is, because the question has a political colour.

The wife of a Malayan Chinese, accused of stealing her husband's clothes and shoes pleaded that she did so to win his affection.

Man presents clothes to woman to win her love, woman steals his for the same reason. Of course man cannot steal woman's clothes and plead like her!

Mr. Tint Swe, Burmese Minister Plenipotentiary in Ceylon, in his Independence Anniversary message to this Country said "The Sinhalese are a race of lions"

And shrewd lions too. They did not try to twist the tail of the British lion to obtain freedom from his grip!

Mao Seeking Soviet Air Aid. —Head line.

Chiang Facing From Air Raid, will be a coming headline.

Winston Churchill in an Election speech has said "he hoped to live to see British democracy spit at this Socialist rubbish from their lips".

He had himself swallowed some of it in the war-time excitement!

Blows Exchanged At Party Meeting

Blows were exchanged, stones were thrown at the speakers and there was much confusion at a meeting of the Federal Party held at Alvai on Saturday night.

Earlier Mr. S. J. V. Chelvanayagam, K. C., M. P., Senator (Dr.) E. M. V. Naganathan and Mr. C. Vanniasingham, M.P. were taken in procession from Impiriddy Pilliar Temple to Alvai Amman Temple accompanied by music. Mr. Chelvanayagam and party were garlanded all along the route.

Mr. Chelvanayagam, presiding, said that their Party did not intend to spite any one: individual or Party. They meant to promote the well-being of Tamils in particular and to revive the old Tamil rule.

Duties Forgotten

As political leaders, he said, it was their duty to picture to the electorate their true plight and to seek advice on how well to surmount it.

The Tamils were now oppressed by the autocratic Sinhalese rule, having won freedom from the British who were better masters.

He referred to the Ceylon Citizenship Bill and the attitude of some Ceylon Tamils resident in Colombo who had forgotten their duty to the electorate.

When Senator (Dr.) Naganathan was speaking stones were thrown at the meeting. At this stage blows were also exchanged between the two factions. Three people were taken into custody by the Police.

Pride Of Pelf

"A man puffed up with the pride of pelf, wanton, and infatuation, cannot believe in another state of existence after death. Because he thinks that the world alone is real and there is no state of being after death, he is again enmeshed in the snare of death."

Sruti

Accused Acquitted In Murder Trial

Prosecution Witnesses Jailed

Two prosecution witnesses, Valli Murugan and Valli Kanapathie were sentenced to 1 month R.I. each by Justice Dr. R. F. Dias Bandaranaike at the Northern Assizes for giving false evidence, in the case in which one Vellaian Chadaia of Chunnakam was charged with murdering his wife Sadaia Soit in June last year.

During the course of the trial the accused was acquitted.

Mr. V. T. Thamotheram Crown Counsel prosecuted and the accused was defended by Mr. V. Joseph.

Ceylon Independence Day in Malaya

The Ceylon Tamils in Singapore held a special ceremony and prayer service at the Sri Senpaga Vinayagar Temple, Ceylon Road, on the occasion of the second anniversary of Ceylon's Independence on Saturday evening. Mr. M. Saravanamuthu the Ceylon Commissioner for Malaya attended this function and was received by Dr. P. T. Nathan the president of the Committee of Management of the temple. At the end of the ceremony the priest performed "Aruchchanai" (benediction) invoking God's blessings for the longevity and prosperity of Independent Ceylon and her new Commissioner, Mr. Saravanamuthu.

Then Dr. Nathan welcomed the Ceylon Commissioner in a short speech and invited him to speak.

Mr. Saravanamuthu, said that he was happy to participate in the celebration in the temple.

He asserted that there was no single community in Malaya which had done greater service to develop Malaya than the Ceylonese pioneers who dared to go into the wildest jungle of Malaya to open up roads and run the railways. Ceylon had loaned many senior officers and others to Malaya to help in the development and the time of such arduous and perilous pioneering had now passed. It was now time for the Ceylonese to decide to become Malayan citizens making Malaya their permanent home or retain their Ceylonese status and return home feeling happy and proud that they had done their useful service to a sister country and brought her to the present position where she could look after her affairs without outside help. He referred to a statement made by the Commissioner-General, Mr. Malcolm MacDonald, that if any one wanted to become a Malayan citizen, he or she must have undivided loyalty to Malaya.

If any one of his countrymen or country women had any problem which required his help for solution, he asked them to go to him without hesitation.

He also hoped to solve during the tenure of his present office any cleavage that had been existing among his people on petty communal or religious grounds and to bring them all whether Singhalese, Tamils, Burghers or Muslims under one overriding classification of Ceylonese which indeed would be a worthwhile thing to achieve.

Mr. K. Muttucumaru spoke commending to his friends the advice given by their Commissioner, Mr. Saravanamuthu.

At the conclusion of the celebration all present including Mr. Saravanamuthu received the holy "prasathams" of holy ash, flowers and sandal paste and feasted on the Temple cakes, sweet rice and fruits.

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VEDAMIMASA: THE BACKGROUND

(Continued from page 1)

of course, this imposes some conceptual limitations on our assessment of its value. To call it Indian will widen its connotation, but at the same time will impose a geographical limitation on it. Of course the Spirit that seeks to be as wide and as lofty as the skies has still its roots in the earth-nature, as has been so often insisted upon by the Vedic seers; but even then, proper evaluation of life and spirit is always by the fruits and not by the roots alone. It is important to remember that the Vedic seers described themselves neither as Vedic nor as Indian; they would have rather been called 'Arya'—a term to which no justice can be done in translation, and yet which holds in it whatever there is of cultural value either in the Veda or in India. Unless we can grasp the underlying spirit of this Arya culture, which from the hoary past down to the modern age has been the guiding force of Indian spiritual evolution and which is as much alive today as it was in the days when the Vedic Rishis sang their hymns, we cannot hope to understand and correlate the various expressions it has found throughout the ages in obedience to an inner urge towards an ideological self-fulfilment which has a meaning not for India alone but for the whole humanity.

Three Characteristics

The most salient characteristics of this Arya culture briefly stated are as follows: At the very outset we may speak of the deep sense of the ultimate Reality as a self-expansive Consciousness-Force which the Vedic seers expressed by the extremely suggestive word *Brahma*. By *Brahma* they meant not only the psychological perception of this process of self-expansion in the individual but also the spiritual intuition of an eternally realized status of Vastness (*brahmi*) which broods over all existence, being both their foundation in Truth (*satyam*) and their dynamic unfolding in rhythmic Time-Order (*ritam*). An intuition of this Reality filled the Arya soul with a hankering for the Beyond; a yearning for liberation of the constrained spirit into the unboundedness (*anibadha*) of the Infinity, a cleaving asunder of the rocky fastnesses of of dark Inconscience to let loose the Waters of Life, Light, and Joy in an uninterrupted flow, an indefatigable urge towards the divinization (*devatati*) of human life by a spiritual communion (*sayujya*) with the Divine—these formed what may be called the second characteristic of the Arya mind. But this nostalgia of the Spirit has not blinded it to the realities of the earth. If the World of Light is the Ancient Father, this Earth is no less the Mother whose golden bosom shines for ever in the highest ether as the materialized spirit of the Infinite Power. Between them are the Gods, the Worlds, the different levels of man's spiritual consciousness. The Divine Pair gives birth to what appear as dichotomies to the mental perception; but since the spirit of the Ineffable One (*chamat*) pervades and permeates all existence, the dualities are not incompatible opposites but the counterparts of a synthetic whole. The problem of the Spirit is not to achieve a monochromatic exclusiveness but to display its inherent marvel of rainbow-iridescence against the background of a colourless Void. This synthetic grasp of the integral Reality from a vantage-ground of Transcendence is the third characteristic of the Arya

way of thought. The claim of the Many, its legitimate demand of the right to live, has created innumerable problems—spiritual, mental, ethical, and social, which the Arya mind has boldly met and is still painfully trying to work out their solution with a spirit of catholicity, tolerance, and dispassionateness which are often interpreted as cold indifference to realities.

These three characteristic ways of looking at Reality may be said to sum up the Arya philosophy of Existence. It finds expression in the age-old scheme of a triune conception of Reality: Reality as abiding in Spirit (*adhidaitvam*), as intuited in the Self (*adhyatman*), and as manifested in phenomenal existences (*adhibhutam*). The Spirit is the transcendent Vast; it is *satpati* (the Lord of Existence), *deva* (the Luminous One), *brahmat jyothi* (the ever expansive Vastness of Light), *vama* (the Eternal Lover), *shri* (the fundamental Harmony), *ananda* (Joy), *amrita* (Immortality), and a host of such other lures of the Infinite. It concentrates itself in the Individual, who awakes with a yearning for the Luminous within (*devi ya*) and equally insistent yearning for the manifestation of the Truth-Law without (*rita-ya*). And the Spirit's outpouring of itself (*visristhi*) is the manifold Becoming (*vibhuti*)—the dynamization of Existence (*bhuvana*) as phenomenal appearances. An identity of substance and energy obtains among three: as the Devata is the Atma and has become the Bhuta, so the Atma and the Bhuta too are basically the same. Expansion of Consciousness which is the Law of Life lays upon the Individual from an intuitive perception of this supreme identity, double urge of expanding into God-consciousness (*devatati*) and expanding into All-consciousness (*sarvatati*).

Yajna—Natural Law Of Growth

In practical life, this urge expresses itself in the performance of Sacrifice *yajna* which is both the fundamental law of being (*dharma*) and the predestined course of becoming (*rita*); and this brings us to the fourth characteristic of the Arya outlook on life—Yajna is surrender as well as creation and so it is the natural law of growth. The scope of Yajna is as wide as life itself, as can be seen from the ordination of Pancha-yajna which is incumbent upon every Arya. Life had a beginning in the Fathers, it is moving towards the Gods and is being sustained by the spiritual labours of the Seers; this is the inner and occult course of its development. Its outward manifestation is the whole world of being, of which humanity forms the apex. The individual is a nexus of all these forces; and the law of growth demands that he should be conscious of them and help their working by developing in himself the spirit of service and sacrifice. In the mind of the ancient seers, the true sense of any activity lies in its being an act of sacrifice so that in the Veda, Karma and Yajna are two interchangeable terms. Sacrifice is the Divine Action from which creation springs and it is the model of all human activities.

All these ideas are to be found in the Veda, not in a crude and germinal form, but with a wealth of symbolic imagery and a working up of psychological details which is astounding. The expressions are not intellectual and analytic, but fashioned by the

heart' and tersely brilliant like diamonds with many facets. To speak in the language of Vedic seers themselves, 'It is the manifold ways of the intuition of the Vast that have found expression in the World'. And so the interpretation of the World also must follow an identical course; it should be an attempt at harmonization (*samane;aya*), of the expressions looked upon as the deduced forms of an integrally perceived Truth. In the world of senses, the inductive method of discovering truth by proceeding from the known to the unknown is of course a legitimate process. But in interpreting a thing of the spirit, it is rather the other way about, the unknown is not there quite unknown and does not lie at the mercy of hypothetical constructions or lumboling guesses; it is only imperfectly known to reason and intuitively known to faith. And so the perfection of knowledge comes by following the path of what the seers called *Shraddh;tapas*—by a concentrated effort at diving into the depths and being saturated by the spirit. Once we have been born into the Spirit, the harmonization of its expressed forms does not become difficult and there is less danger of going astray in understanding them.

The Question of Tradition

Herein comes the question of tradition in cultural interpretation. In tradition we find the expression of the soul of a race, where by race we mean a human group whose affinity is determined by a definite course of its spiritual aspirations in the widest sense rather than by the accidents of anthropological data. A tradition canalizes the forces that go to make up race-unit, and it is built up in as much the same way as the amorphous consciousness of the growing individual is crystallized in an ego. As such it is an organic structure and has its own peculiar functions and a definite destiny to fulfil. A race may be said not to have found its soul until it has been able to build up a tradition. Till then, its past is not a source of dynamic energy that can be utilized in shaping its future. The length of the lease of life that is granted to culture depends upon the strength of the tenacity of its tradition. If a race feels that it is a 'chosen people of God' or that its cultural roots are grounded in the Eternal and the Individual and if its stubborn spirit will face anything to defend its faith, it is neither arrogance nor superstition. It only suggests that the root-idea of that culture is indispensable for an integral realization of the ideas of humanity and so Nature will not willingly let it die. It has created a tradition that will live out its full span of life.

If we understand tradition as embodying a collective life-process, we shall find in its development the working of two forces—

The Jaffna Commercial Corporation Ltd. (In Liquidation)

A General Meeting of the Company's Creditors will be held on Saturday the 5th of February 1950 at "Kalamitayam", Vannarponnai, Jaffna, commencing at 4 p. m. to consider the closing of the Liquidation proceeding, Liquidator's report and any other business of which due notice has been given to the Liquidators.

Those creditors who have not yet applied for and obtained payment of the Dividend of 15% declared for 1943 (not for 1945 as published by an error on 7-2-50) are requested to apply at once for payment.

S. W. RAJARATNAM,
C. N. DEVARAJAN,
Joint Liquidators.

Office No 422, K.K.S. Road, Vannarponnai, Jaffna.

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the basic and sustaining force of a generic idea and the creative force of a diverse manifestation of forms. As the life-force moves down the stream of time, the forms will of course grow divergent; but the loyalty to tradition will always link them with the root-idea. And so the understanding of the present will effectively aid the interpretation of the past, because in the continuity of life-process, past and present are not mutually antagonistic; and in the process of spiritual development we often meet with the most natural phenomenon of an embryonic moment flashing the anticipated glories of a slowly evolving future.

Looked in this light, the meaning of the Vedic thought as a distinctive expression of the Arya culture is to be sought not only by diving deep into its perennial spiritual source, but also by being fully conversant with all the ramifications of the original spirit which tradition has continued to this day. It is to be remembered in this connection that what is apparently non-Vedic is not necessarily *An-arya*; it is the one Arya mind dwelling on the polarity of spiritual realization that has created the seeming divergences. The Vedic thought, being the most catholic, has, in course of time, superseded all protestant forms of thought. Its Theory of God and Gods (*d;vada*), being the most realistic and comprehensive approach towards integral spiritual realization, has become the common asset of dissenting schools even; so has been its soteriological outlook. In all these we see the same Arya way of looking at Reality; and unless we can imbibe its spirit and realize its total vision, our attempts at interpreting the earliest of its literary expressions are bound to miss the mark.

(From the *Prabuddha Bharata*)

S. S. C. EXAMINATION

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