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BUDDHISM.

“Nirvana is not Nothingness.”

(BY REV. B. ANANDA MAITREYA.)

ACCORDING to the current view a Buddha is a person who has realized Truth, though in the absolute sense the Buddha is nothing but Truth itself, the Dharmakaya. “Whoever sees Truth, he sees me” said the Lord Gautama. He, seeing a Bhikkhu who was meditating always on his physical beauty, said to him not to look at that decaying body but to turn his mind towards Dharma. Accordingly the Real Buddha is Truth, and anybody who has realized it too, is known after it and so is called a Buddha.

Now comes the second question “What is Buddhism?”

Buddhism is the term given for the exposition of Truth as it is expounded by a personal Buddha. Let us now see what this teaching of Buddha is.

Buddha's Teaching.

At a certain time the Buddha Gotama travelling through a forest, in the company of several Bhikkhus, picked up some leaves and holding them in his hand asked his disciples, which were greater in number—the leaves in his hand or those in the forest? They answered that the leaves in the forest far outnumbered those in his hand. Then the Buddha added, “In exactly the same way, what I have not given to the world is far greater than what I have exactly taught. I teach you only those things which are conducive to freedom from sorrow.”

This shows that, as regards those things which do not tend to freedom from sorrow the Buddha was silent. This is because his only aim was to lead the suffering world to real happiness. This specific teaching of the Buddha consists of four truths namely, the existence of sorrow, the cause of sorrow, the freedom from sorrow and the way to freedom from sorrow.

The First Truth.

Let us try to understand what the first truth is. It is said that what we call man, in reality, is not an ego-entity but a process of changes. In absolute sense there is no man apart from mind and matter (Nama and Rupa). Mind is a process of thoughts and their concomitants succeeding each other. Every thought with its concomitants exists only for a moment and ceases there and then, which is uninterruptedly followed by another thought. So what we call mind is by no means an unchanging reality but a series of succeeding thoughts. The material side of the life too is a flux of the masses of atoms. Like the waves of the sea these masses of atoms continue to exist in a state of flux. This being the case, the existence, by which we mean only a continuous change in the elements of mind and matter, is not real—it is only a phenomenon. Hence there is no lasting happiness in such an existence. It is this absence of reality, the phenomenal existence devoid of happiness, which is termed Dukkha (Sorrow).

Failure to grasp this fact leads humanity to mistake the fleeting enjoyments of this

Mayavic existence for the lasting Bliss of which they are in search.

The Existence of Sorrows.

The ignorant worldling, the slave of cravings and delusion, mentally blind, does not see and understand that the worldly enjoyments are but a mirage in the desert of Sansara. So long as they are under the sway of this illusion into the nature of the world, they make no effort to get rid of it, which results in continued births, and consequently follow various kinds of sufferings. The existence of these sorrows is termed as the Truth of the existence of sorrows.

The cause of the continuity of these sorrows lies in the sorrows themselves, and it is Tanha, the craving for individual existence. Man, on account of Tanha (lower desire) clings to this or another world and consequently continues from birth to birth, being self-deceived as a moth by a flame. In Buddhist terminology this craving is called “the Truth of the cause of sorrow.”

The cause of the disease being removed altogether, the patient is cured. So the cause of sorrow craving, being removed the renewal of its effects, the continuity of illusive existence ceases and there will be the polar opposite of what is sorrow, of what is illusive—the Reality, the Perfect Peace, the Eternal Life. This Reality being devoid both of mind and matter cannot be said to be born. The Pali form of this, “Nibbana,” literally means “what is bond-free,” or “what is realized at the freedom from craving”, and the nearest English equivalent for it perhaps is “Holiness.”

Nirvana is not Nothingness.

Some men try to seek Nibbana either in mind or in matter, and finding in neither, they say “Nibbana is nothingness” or “Annihilation.” Though it is neither this nor that, Nirvana is not nothingness yet it is a third possibility.

To the man born blind the sun, the moon and the stars are imperceptible because they are beyond the reach of his senses through which he can contact a visible object. This does not prove that there are no stars and planets. He, lacking his organ of Light, is blind to their existence. Likewise Nirvana is not clearly visible to the worldling because the eye of perfect Insight is still not opened to him. To the fish land is nothingness, and if anybody were to tell it something about land, it would ask him: “Does the land flow? Has it waves?” The fish associates land with what is familiar to it. Likewise the worldling thinks of Nirvana in terms of what he has, and when it is beyond the range of his mental vision he mistakes it for nothingness.

Bliss of Emancipation.

It is said that during the lifetime of an Arhat, he experiences Nirvana, which is termed in the Buddhist way of expression as enjoyment of the bliss of Emancipation,

Continued up.

THE “BUY CEYLON” MOVEMENT.

ENCOURAGE LARGE-SCALE PRODUCTION OF FOOD STUFFS.

BY S. KANAGASABAI B. A. ADVOCATE.

The “Buy Ceylon Movement” has been started at an opportune moment. This idea was before the country for some years. It is only now that the movement is being worked with earnestness and enthusiasm. There have been speeches on public platforms and contributions to the press on the subject. Mr. Balasingham has been the chief advocate in this cause. Mr. Balasingham and his lieutenants deserve all praise and encouragement for the way they have set about to work. It will be admitted on all hands that when the country is economically independent, constitutional advance would follow as a matter of course. There are articles produced locally for our consumption viz: jagger, chilly, onion, and paddy. The people should be encouraged to produce these articles in sufficient quantities to meet the local demand. Is it right for the people to look on when millions of rupees are drained out of the country annually in the purchase of articles which are and could be produced in this country. How long can this country stand this drain on its resources.

Why there is no Large-Scale Production. It becomes the bounden duty of the people to devise measures to put a stop to this drain by producing articles, which could be produced in this country in large quantities. There must (Continued up.)

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‘Vimukti Sukha’ or ‘Phala Samapatti’. If Nirvana means mere emptiness, what does it imply by saying that it is experienced? Can nothingness be experienced?

Heat has its opposite in cold. The sweet scent is contrary to evil smelling. Health is the opposite of sickness. Even so there is a state absolute, eternal, real, pure and serene, and it is called Nirvana, the goal and aspiration of all Holy beings. So runs the Buddhist Sutta:—“There is, O Bhikkus, that which is unborn, unmanifested, uncreated, and unconditioned. If there were not this that is unborn, unmanifested.....there could not be cognized an escape from what is born, manifested.....But, in as much as there exists what is unborn, unmanifested.....therefore is cognized the escape from what is born, manifested, created and conditioned.”

This, impersonal but eternal reality, the everlasting bliss, at the realization of which one destroys for ever the cause of all sorrows and tribulations—the attainment of this highest peace—is the goal of Buddhism. This Bliss is termed “The Cessation of Sorrows”.

Destruction of Cause of Sorrow.

The only way to destroy the cause of disease is to find a remedy for it. The cause of sorrow being the thirst for existence in the world, its destruction will annihilate sorrow. A man craves for illusions as he misunderstands them for realities, and this misunderstanding is the outcome of delusion, so wherever delusion is rooted out, there is no more its outcome, thence the destruction of sorrow. Delusion or the spiritual darkness is dispersed before the light of insight. Insight is attained by self analysis. (Investigation into what is real and what is not real.) It depends on concentration (Samadhi), and Samadhi depends on Right conduct (Sila). Thus the only way to realization is Right conduct, concentration, and development of insight. Going along this course one improves oneself by degrees and at last the end of this holy path. The so called path is known Buddhism as the Way to destruction of sorrow.

Now, you may understand that what is called Buddhism is nothing but the exposition of the above described four facts.

PROTECTION FOR PADDY.

ENHANCED DUTY—THE ONLY REMEDY.

The following resolution was passed unanimously by the Batticaloa North Local Agricultural Committee:

“In view of the present low price of paddy, which is now Rs. 9 per amman of 7112 bushels, this Committee considers that the imposition of an enhanced import duty on rice and of a largely enhanced import duty on paddy is imperative not only as a means of encouraging the extension of paddy cultivation in general but also to save numerous cultivators in this province from severe hardship.”

Continued

be valid reasons why people do not produce articles of food in large quantities. In the matter of paddy it is admitted that in former times the people produced paddy enough to meet their requirements and also for export to other countries. The land is there, the people are there, even now 95 per cent of the people are agriculturists; why is it then that food-stuffs are not produced in large quantities? In the matter of paddy, make it profitable to the cultivator to cultivate, and he will gladly take to it. Paddy cultivation is done at a loss now. People feel that it is cheaper not to grow their own paddy but buy imported paddy and rice. As long as paddy cultivation is in this state we cannot expect production of paddy on a large scale. The cultivator must get an adequate return for his trouble and expense.

Increase Duty on Paddy and Rice.

Why is it that the paddy cultivator in Vavuniya, Mullaitivu, Anuradhapura and Batticaloa cannot get more than Re. 1-00 or 1-25 for a bushel of paddy? If the cultivator can expect Rs. 2-00 for a bushel of paddy, production is bound to increase manifold. Those people who are not engaged in cultivating food stuffs should be prepared to compensate adequately the cultivator for his trouble. To bring about this result the duty on rice and paddy should be increased. When a proposal like this is made there will be opposition on the ground that the food of the poor would become dear. Among the latter should be included the workers in the towns and labourers on estates. These people are not engaged in producing food stuffs. If they have to pay a cent or half on a measure of rice they consume, they are not going to starve. On the other hand they will have the satisfaction of enabling the cultivator to get an adequate return for his trouble and thereby help the country to become gradually independent in the matter of food supply.

The so called poor have enough money to waste in drinking and gambling. I do not think this will be a hardship.

A Suggestion to Retired Officers.

Before I conclude I should like to make a suggestion for the kind consideration of retired officers from the Malay States. There are hundreds of those who have been retired prematurely owing to depressed conditions in Malaya. There are many of them who have years of active and useful life before them. Let each of them buy 50 or 100 acres in Paranthan, Vavuniya or Anuradhapura and cultivate paddy. They will do this with benefit to themselves and to the country. There is complaint that the Jaffna people have not taken full advantage of the facilities provided for them under the Iranaimadu Tank Scheme. I would also earnestly urge on the Malayan Association in Jaffna to consider this question. I shall be satisfied if at least a few hundred of acres are opened up as a result of my suggestion,



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VALPANAM, THURSDAY, MAY 19, 1932.

VAIKASI VISAKAM.

MANY A LONG CHAPTER OF BLUNDERS may have yet to be added to the story of the universal movement of man towards his destiny before we shall be in a position to appreciate and respond to the subtle inter-actions between the microcosm and the macrocosm. The shackles of time and space will have to be broken asunder before the self-determining "I" sees time as an eternal *Now* and the changeless Reality alone is sensed. Deep down in the consciousness of man is the yearning to face the *Reality*, the longing to manifest the Divine in man but the tumult and turmoil of *Samsara* muffles the inner voice and obscures the vision. A passing glimpse only of the glory is vouchsafed to man to show him the way of freedom from the bondage of ignorance and the confusion of the senses. Whenever righteousness is dethroned from the hearts of men and irreligion and immorality assert their sway, the Lord Himself appears in the form of man to re-establish the law of right-living. It is the Lord's pleasure to reveal an aspect of Himself to the world, in His own time and place and through His own chosen messengers, to enable man with his limitations to reach towards the *Whole*. The days on which these Masters have appeared are held sacred and men congregate to celebrate the event and thank the Lord for the mercy shown them.

Men have often held fast to the spoken words of a teacher, and being unequal to the task, have failed to weave into their lives the silent example furnished by the teacher. Had the example of the teacher permeated the lives of his followers more than the spoken message we would have been spared the exhibition of gaiety and merriment with which some observe the holy day.

Not infrequently do we find that a day held to be sacred in honour of a teacher is celebrated by his followers in a manner wholly unwarranted by, and even outrageous to, the precepts of the particular teacher. Sometimes the birthday of a saint means, in the eyes of his followers and admirers, the death-day of birds and beasts to provide the food for the celebrants. This shows how man would corrupt even his mentor.

Vaikasi Visakam is sacred to the Saivaites for the appearance in Krita Yuga, several million years ago, of the son of Siva to liberate the Devas from the oppressive regime of Surapatna. The story is celebrated in the Kantha Puranam held in the highest reverence by the Saivite world. Every Saivite who prostrates himself in adoration today will rise from his prayers, washed of his sins and made whole. He will bear in mind the eternal assurance that the javelin which dispersed the forces of wickedness will be raised to protect him from the enemies of his own progress and show him the path of salvation. To the devotee, Kandaswamy represents the Divine Power of Pro-

tection which carries with it the duty of destruction. He appears before His beloved the instant the heart turns towards Him. It is not necessary for the *Bhaktan* to wait till the wheel of time brings back the Krita Yuga to meet the Lord of his Soul. He is at all times and everywhere. When the heart turns to him in anguish the Lord appears, when ignorance re-asserts and the world and its pleasures assume reality, the Lord disappears.

The devotee who has uprooted all desires and seeks neither wealth, nor glory nor woman, him the Lord delights to ennoble and make him an instrument for his *Divine Purpose*.

The Visaka is sacred to the Buddhists for the reason that the Prince Siddhartha who was destined to become the Enlightened was born on this day 2547 years ago. The Buddha offered to mankind the noble example of renunciation. In the prime of life at the age of 29, the prince gave up wife and child and palace and power for the purpose of serving humanity, to rid man of his sufferings. He taught that desire was the root of suffering and exhorted his disciples to cast out worldly desires. His love for his fellow-creatures was so great that he refused Nirvana to himself while the rest of mankind were suffering in ignorance.

The world needs today the glorious example of the Buddha more than his precepts. The story of the great renunciation touches us on many points and we Hindus join the Buddhists in celebrating the Wesak.

We pray that those who bend their knees today before the august and solemn figure of Diyana Buddha will capture and nurse the stillness that creeps into one's being and, nourishing it with the example of the great teacher, hold aloft the torch of loving service, and fellowship.

ON BRAHMACHARYA.

—:O:—

BY MAHATMA GANDHI
(29th April 1925.)

I shall summarise the means to its attainment.

The first step is the realisation of its necessity.

The next is gradual control of the senses. A Brahmachari must needs control his palate. He must eat to live, and not for enjoyment. He must see only clean things and close his eyes before anything unclean. It is thus a sign of polite breeding to walk with one's eyes towards the ground and not wandering about from object to object. A Brahmachari will likewise hear nothing obscene or unclean, smell no strong, stimulating, things. The smell of clean earth is far sweeter than the fragrance of artificial scents and essences. Let the aspirant to Brahmacharya also keep his hands and feet engaged in all the waking hours in healthful activity. Let him also fast occasionally.

The third step is to have clean companions—clean friends and clean books.

The last and not the least is prayer. Let him repeat *Ramanama* with all his heart regularly every day, and ask for divine grace.

None of these things are difficult for an average man or woman. They are simplicity itself. But their very simplicity is embarrassing. Where there is a will, the way is simple enough. Men have not the will for it and hence vainly grope. The fact that the world rests on the observance, more or less, of *Brahmacharya* or restraint, means that it is necessary and practicable.

BHAGAVAN BUDDHA AND HIS MESSAGE*

(BY SWAMI VIVEKANANDA)

BUDDHA indeed is the man who carried actually the teaching of *Karmayoga* into practice. All the prophets of the world, besides Buddha, had external motives to move them to unselfish action. For, really the prophets of the world with this exception may be divided into two sets, one set holding that they are incarnations of God come down on earth, and the other, that they are only messengers from God. Both these sets however drew their impetus for work from outside, and expected rewards from outside however highly spiritual might be the language that they used. Buddha alone is the only Prophet who has said, "I do not care to know your various theories about God. And what is the use of discussing all your subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is." In the practical conduct of his life he was absolutely without personal motives; and what man worked more than he?

The Ideal Karma-Yogin.

Show me in history a single character, who soared so high above all. The whole human race has produced but one such character who could combine in himself such high philosophy with such wide sympathy. For he was the philosopher who while preaching the highest philosophy had yet the deepest sympathy for even the lowest of animals, and who never put forth any claims for himself. He indeed is the ideal Karma-Yogin, acting entirely without motive and the history of humanity shows him to be the greatest man ever born, beyond all comparison. For his indeed was the greatest combination of heart and brain that ever existed and the greatest soul power that has ever been manifested. He is moreover the greatest reformer that the world has seen. And he was the first who dared to say, believe not, because some old manuscripts are produced; believe not, because it is your national belief and that because you have been made to believe it from your childhood, but reason it all out and after you have analysed it and found that it will do good to you one and all, then believe it, live up to it and help others to live up to it. Indeed he works best who can work without any motive whatever and neither for money nor for fame nor for anything else. And when a man can do that he will be a Buddha. And out of him will come the power to work in such a manner as will transform the whole world. That man indeed will represent then in himself the highest ideal of Karma Yogi.

Hinduism and Buddhism.

The relation between Hinduism (by Hinduism I mean the religion of the Vedas) and what is called Buddhism at the present day is nearly the same as between Judaism and Christianity. Jesus Christ was a Jew and Sakya Muni (Buddha) was a Hindu but with this difference, the Jews rejected Jesus Christ, nay, crucified Him and the Hindu has exalted Sakya Muni to the seat of Divinity and worships Him. Sakya Muni came to preach nothing new. He also, like Jesus, came to fulfil not to destroy. Reversing the order of positions, making the Jew come down to the New Testament and the Christian go up to the old Testament and as the Jew did not understand, the fulfilment of the old Testament, so the Buddhist did not understand the fulfilment of the truth of the Hindu Religion. Again I repeat, Sakya Muni came not to destroy but he was the fulfilment, the logical conclusion, the logical development of the Religion of the Vedas. In Religion there is no caste. Caste is a social condition.

The First Missionary.

Sakya Muni himself was a monk and to his glory he had the large heartedness to bring out the truths from the hidden Vedas and throw it broadcast all over the world. He was the first being in the world who brought missionarising into practice, nay, he was the first to conceive the idea of proselytising. The great glory of the master lay in his wonderful sympathy for everybody specially for the ignorant and the poor. Some of his disciples were Brahmins. When Buddha was teaching, Sanskrit was no more the spoken language

of India. It was then only in the books of the learned. Some of Buddha's Brahman disciples wanted to translate his teachings into Sanskrit but he steadily told them, "I am for the poor, for the people let me speak in the tongue of the people." So, to this day the great bulk of his teachings are in the vernacular of that day in India. Whatever may be the position of philosophy, whatever may be the position of metaphysics, so long as there is such a thing as death in the world so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness there shall be a faith in God.

Buddhism in India.

On the philosophic side the disciples of the great master dashed themselves against eternal rocks of the Vedas and could not crush them, as on the other hand they took away from the nation that eternal God to which every man and woman clings so fondly. And the result was that Buddhism had to die its natural death in India and at the present day, there are not many Buddhists in India, the motherland of its birth; on the other hand Brahmanism lost something, that reforming zeal, that wonderful charity and sympathy for everybody, that wonderful leaven which Buddhism brought into the masses and which rendered Indian society so great that a Greek historian who writes about India was led to say that no Hindu woman was known to be unchaste.

Hinduism cannot live without Buddhism nor Buddhism without Hinduism. Then believe that separation has shown to us that you cannot stand without the brain and philosophy of the Brahmins, nor we without your heart. Let us then join the wonderful intellect of the Brahmin with the heart, the noble soul the wonderful humanising power of the great master, Lord Buddha.

Work without Motive.

In one religion we find one type of self-devotion particularly developed. The type of working without a motive is most highly developed in Buddhism. Buddhism is a phase of Vedic Religion. It was founded by the great man called Gautama who became disgusted at the eternal metaphysical discussions of his day and the cumbersome rituals and more especially with the caste system. Buddha was against the tremendous priest-craft. He preached a religion in which there was no motive power and was perfectly agnostic about metaphysics or theories about God. He was often asked if there was a God and he answered, he did not know. When asked about right conduct he would reply, "do good and be good." There came five Brahmins who asked him to settle their discussions: one said "Sir, my book says, God is such and such and this is the way to come to God. Another said—"That is wrong, for my book says such and such and this is the way to come to God" and so did the others." He listened calmly to all of them and then asked them one by one, "Does any of your books say that God becomes angry, that he ever injures any one; that he is impure? 'Nosci' they all teach that God is pure and good, "Then my friends why do you not become pure and good first that you may know what God is". He was the only man who was bereft of all motive power.

A Heart as wide as the Ocean.

There were other great men who all said they were the incarnations of God; Himself and that those who would believe in them would go to Heaven. What did Buddha say with his dying breath? "None can help you, help your self, work out your own salvation". He said about himself "Buddha is the name of infinite knowledge, infinite as the sky; I, Gautama have reached that state, you will all reach that too if you struggle first." Bereft of all motive power he did not want to go to heaven, he did not want money. He gave up his throne and everything else and went about begging his bread in the streets of India preaching for the good of men and animals with a heart as wide as the ocean. He was the only man who was ever ready to give up his life for animals, to stop a sacrifice. He once said to a king—"if the sacrifice of a lamb helps you to go to heaven, sacrifice of a man will help you better, so sacrifice me." The king was astonished. And yet this man was without any motive power. He stands as the perfection of the active

* Compiled by Swami Jagadiswarananda from the complete works of Swami Vivekananda in seven Volumes.

THE GREAT INDIAN MOVEMENT.

A Parallel from Thirty-four Centuries Ago.

(By Pro. J. C. Thamocharam B. A.)

(Continued from the last issue.)

A second point of resemblance between the Hebrew and Indian movements to which I wish to draw the attention of my readers is that both are essentially non-violent and confined to the domain of the human will. The Hebrews did not rise up one day and indulge in an orgy of bloodshed, as certain people would have the Indians do. They left all taking of life to the God who imparted that life and who alone knew when to set up a nation and when to pull it down. They believed in the doctrine "Vengeance is mine, I will repay, saith the Lord." No doubt we are told that on one occasion the hitherto not wholly regenerate Moses, at a moment of sudden indignation and impulsiveness, allowed himself to kill an over-bearing Egyptian who was perhaps engaged in raining "Lathi blows" on an unfortunate Israelite who had incurred his wrath, but we are also told that partly for this lack of self-control the same Moses had to do penance and undergo discipline for nearly 40 years before God considered him fit to lead his people.

Before I pass on to the third point of parallel between the two movements I wish to remind my readers that the main motive behind the determination of the Jews to leave Egypt was religious. Said Moses to Pharaoh, "And now let us go we beseech thee three days' journey into the wilderness that we may sacrifice to the Lord our God." An equally sacred purpose underlies the great Indian movement.

Renunciation.

The fourth great point of contact is the fact that the Hebrew people and especially their great leader Moses had performed the great act of Renunciation. Moses might have easily become a Pharaoh if he cared to, but what say the Scriptures? "By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of God greater riches than the treasures in Egypt for he had respect unto the recompense of the reward. By faith he forsook Egypt not fearing the wrath of the King for he endured as seeing Him Who is invisible."

In like manner the Indian leaders and their followers have renounced the lesser blessing for the greater, although it involved poverty, anguish of mind, official disfavour, the wrecking of health and often even instant death. Choices like these frequently came not only in the lives of individuals but also nations. A man has often to struggle between the Esau and the Jacob in his nature. The Esau within him would tempt him to sell his birthright in exchange for a mess of pottage, in other words to satisfy the hunger and the thirst of the moment, I have all along thought that such a moment had come even in the history of the Ceylonese when they were confronted with the Donoughmore Reforms.

Occasional Respite.

Yet a fifth point of parallel between the two movements is afforded by the hardening process noticeable in the dealings of the English Government with the Indians and the belated, grudging and qualified nature of whatever concessions was made by them. In the case of Pharaoh there were several causes for his hardness of heart. Whatever effect was produced in his mind by the miracles of Moses and Aaron was immediately wiped off by similar performances on the part of his own magicians. If the demonstration afforded by the first Civil Disobedience Movement created for a time an impression on the English mind and nearly converted it, the magicians who are responsible for staging the Round Table Conference seem to believe that they have satisfied the World Public Opinion that the British Government is justified in resisting the Indian demand.

Another circumstance which encouraged Pharaoh was the occasional respite from pressure. In like manner promises made by British statesmen in times of pressure had been made light of or toned down or explained away when that pressure was removed. There was a moment in Pharaoh's struggle with Moses and Aaron when he opened his inmost heart and uttered that nakedly selfish cry "Why have we done this that we have let Israel go from serving us?" In the same way certain British statesmen no longer made any secret of the fact that the main obstacle in the way of their yielding to the

Indian demand lies in their reluctance to see their Empire reduced to a position of insignificance by the loss of "the brightest gem in the British crown."

Lessons to the English.

As if these factors are not enough to prevent the English people from doing the right thing by the Indians, an unkind fate—in the writer's opinion, unkind, not to the Indians, but to the English themselves—has ordained that practically all the Tories, the Fire-eaters and the Die-hards in the kingdom should find themselves monopolising the Houses of Parliament at the present moment. For the moment this development might cause jubilation among the people of Britain but the fear that future generations of the English people will have reason to rue this as a great calamity when the history of these days come to be written.

There are lessons also to be learnt by the English people from the manner in which Pharaoh made his concessions and his failure to avert the impending disaster thereby. At first he wanted the Israelites to hold their worship without quitting Egypt, then he insisted that they should not go very far away, next he agreed that the men alone might go and finally he begged that at least the flocks and herds might be left behind. In the light of these lessons of history, English statesmen might well pause and ask themselves whether they are wise in so obstinately insisting on their safeguards and guarantees.

Certain other similarities, yet not so important as to deserve detailed consideration, may be dealt with in passing. The Israelites had to wander through the wilderness for 40 years before they entered the Promised Land. In the writer's opinion the Indian people have already been in the wilderness for well nigh 40 years. Their great National Congress was first established in 1885, the year in which the writer himself was born.

Lord Willingdon and Pharaoh.

Pharaoh at one stage thought that he could crush the whole movement by exercising severity. He conveniently took the view that idleness was at the root of the whole unrest just as the English put the blame nowadays on the so-called idle and noisy class of Indian politicians. Therefore Pharaoh ordered his task-masters not to relax their severity in any way. The poor Israelites, notwithstanding the fact that they had to find their own straw, were compelled to turn out the usual tale of bricks. Present day conditions in India and especially the rule by Ordinances to which Lord Willingdon has desperately pinned his faith savour strongly of the policy adopted by Pharaoh.

Even the refusal of the Viceroy to grant an interview to the great and devoted Indian leader is not without its parallel. What said Pharaoh to Moses? "Get thee from me, take heed to thyself, sees my face no more." The future historian might fix upon this apparently trifling incident as the greatest blunder in Lord Willingdon's life and the greatest disservice he has rendered to the British Empire.

Intervention of God.

I now come to what may be called "the climax and the crisis" of the struggle. It appears that the struggle has reached a stage where the Indians find themselves in a position analogous to that of the Israelites when they were hemmed in by the Red Sea in front and Pharaoh's army behind. All the known and natural means of pacific defence and even of existence are being taken away from them. Yet the leaders are putting themselves into the hands of the officers of law and order with a smile and sometimes a "thank you!" on their lips. What salvation can come in such a crisis? Will the other nations intervene? The writer has no such delusion. He sees one and only one way of deliverance. He remembers that God had once encouraged the oppressed Hebrews with the words "Fear ye not, stand still and see the salvation of the Lord which He will show to you today. The Lord shall fight for you and ye shall hold your peace."

It is the writer's firm belief that if the English people do not repent even at this late hour, and if they do not cease to resist the Divine will with regard to a whole nation of 350 millions, then surely as God once intervened and made the ocean itself to divide and open a path for His redeemed, so also will the Indian people be delivered by a sudden intervention of God in the affairs of men. Let not Western Science think that the age of miracles is past. Even today there are humble souls who know by experience that "more things were wrought by Faith and Prayer, than Western Science dreamt of." The writer concludes with the fervent hope and prayer that the English nation which has often allowed itself to be used as an instrument for carrying out the Divine will, will now at least receive the grace, the strength, the integrity, and the wisdom to pause and retrace its steps before it is too late!

BANEFUL INFLUENCE OF ENGLISH EDUCATION.

Unemployment.

To a large extent English education has had a baneful influence. says the "Times of Ceylon" in analysing the problem of unemployment in Ceylon, "not merely because it seems to breed an obsession that manual labour is undignified, but also because it is producing an increasing supply of people who are suited only for a restricted field of employment. Vernacular education has the further merit that it symbolises the simple life which nature expects the people to live and to which they have been accustomed."

The Next Budget.

ANXIETY OVER FINANCIAL POSITION.

Greatest anxiety is being felt in Government circles about the financial position of the Island next year.

The State Council will be faced with a difficult task as regards the balancing of the next Budget, especially as there will be no surplus to fall back upon.

It is therefore understood that there is a prospect of a further cut in the salaries of public servants, and an increase in the postal rates. It is also likely that the payment of commuted pensions would be suspended in the near future.

It is also learnt that not a single new building will be provided for in the next Budget.

Town Hall for Jaffna.

P. W. D. ARCHITECT TO REPORT.

The question of a new Town Hall for Jaffna was considered at the last monthly meeting of the U. D. C.

The Provincial Engineer was of opinion that the present Ridgeway Hall could be remodelled to serve the purpose.

It was decided to invite the P. W. D. Architect to report on that subject.

Matrimonial.

RASIAH—COOMARASWAMY

The registration of the marriage of Miss Rukmany Varuthambikai, eldest daughter of Mr and Mrs. W. M. Coomaraswamy of Jaffna and grand-daughter of Mudaliyar Muttuvelupillai, with Mr. N. Rasiah, Lecturer of the Farm School, Tinnevely, took place on Saturday last at the brides' residence.

NAGANATHAR—SINNADURAI.

"Pushpa Malikai", Tinnevely North, was the scene of a pretty wedding on Monday the 16th instant, on the occasion of the marriage of Srimathy Pushpaganthi Ammal, daughter of Mr. N. Sinnathurai of the C. G. R. Colombo and Mrs. Sinnathurai, with Mr. S. Naganathar, Assistant Post master, Polgahwella. The ceremony took place, according to Hindu rites at the bride's residence at 10 p. m. on the 16th inst. where a well attended reception was also held for three days.

Bhagavan Buddha and His Message.

Continued from page 2.

type and the very highest which he attained shows that through the power of work we can also attain to the highest spirituality.

Buddha is an Achievement.

To many the path becomes easier if they believe in God but the life of Buddha shows that even man who does not believe in God, has no metaphysics, belongs to no sect and does not go to any Church or Temple and is a confirmed materialist, even he can attain to the highest. We have no right to judge him. I wish I had one infinitesimal part of Buddha's heart. Buddha may or may not have believed in God; that does not matter to me. He reached the same state of perfection to which others came by Bhakti—love of God, Jnana or Yoga.

Gautama, the 25th Buddha was an ideal Karma Yogi, a working Jnani, a preacher of equality, and a marvellous organiser. He preached self-sacrifice and highest moral ideals. His teachings came through realisation. He delivered his message in the popular language out of infinite love for the masses. Buddha is not only the greatest of Aryans but also the one absolutely sane man that the world had ever seen. How he had refused worship! Yet he drew no attention to the fact that it had been offered. Buddha was not a man but a realisation, not a person but an achievement.

NEWS AND NOTES.

Mr. J. C. W. Rock, the Excise Commissioner, sails for England on 10 months' leave on June 2nd. He will be succeeded by Mr. W. O. Stevens, Additional Excise Commissioner.

Mr. T. E. Dutton, General Manager of Railways, who is retiring from service will be leaving the Island this week. He has put in 20 years' service in Ceylon and 20 years' elsewhere.

Mr. F. G. Tyrrell C. M. G., has been appointed to act as Chief Secretary from May 18 until further orders, and Mr. W. E. Wait C. M. G. as Deputy Chief Secretary.

The Executive Committee of Labour, Industry and Commerce has decided by a majority to ask for Ceylon's representation at the Ottawa Conference. The subject it is stated, will be brought up in the State Council next week.

With effect from May 14th, 1932 a fixed fee of 10 cents is charged on all Telegraph Money Orders to India, irrespective of the amount of the order, in addition to the usual money order commission and telegraph charges.

The only way to bring about a change in the constitution is by remaining in the Council and working for it from within, is the view expressed by Mr. G. C. S. Corea at the Special Session of the Ceylon National Congress held on Saturday last.

A woman belonging to the weaver caste, aged 30 has been living in a certain village, without taking a drop of water or a morsel of food for the last 13 years, says a correspondent from Viyagapattam. She is married and has given birth to three children during this period.

It is reported that Sir Mokshagundam Visvesvaraya, the late Dewan of Mysore, who has been largely responsible for the completion and successful working of the Mysore State Hydro-Electric Scheme, has expressed his willingness to advise the Ceylon Government on the Hydro-Electric Scheme, if he is invited to do so.

1,011 applications were received at the Excise Office for the four posts that are vacant for Excise learners. Of these only 60 were selected to sit for a test in Essay. Finally four candidates were selected on the 17th instant for the four vacant posts. The appointments have been sanctioned by the Excise Commissioner.

A special session of the Ceylon National Congress for the purpose of pressing for the immediate amendment of the constitution in certain respects was held on Saturday last at Ananda College, Colombo. Mr. S. W. R. D. Bandaranaike presided. In the course of his address the President suggested "the formation of a National Committee, drawn from such parties and section of the people as are willing to co-operate on the issue of Constitutional Reform in order to form a National Organisation to carry on propaganda and create public opinion throughout the country and consolidate public opinion to be ready to take all steps necessary to ensure the success of our demands."

Mr. Wilfred Wellock in "The India Review" says the situation has become such that no self-respecting person can longer remain silent. The nauseating persecution now in operation is not only revolting but is reflecting upon our national honour. "Our duty is clearly to confess our own failure and ask India to take charge and see whether she cannot succeed where we have failed. Mr. Gandhi has led India into an alternative path to that of war in resisting what she believed to be an evil. Who dare say he or the other Indian leaders could not discover better methods of social and economic organisation than we have adopted and are trying to force upon India."

THOSE CERTIFICATIONS.

S. OF. S's. EXPLANATIONS.

"The instances in which His Excellency has used one or other of these powers are, first, with regard to a temporary enabling Ordinance authorising deductions from public officers' salaries as an economy measure. The dispute there between the Governor and the Council was not that there ought not to be a cut in salaries, but as to who was to do it. It was a question as to whether it should be done by the State Council as a measure of taxation or by the Governor as a temporary measure under his duty of safeguarding the Service interests, and the Governor decided that it was his duty, in regard to the Service interests, to do it in that way rather than that the matter should be done by taxation by the State Council.

"The other two matters were the passage relief for holiday warrants for the State servants, which were established a good many years ago and approved by the previous Government. The State Council considered that those should not be continued, and the Governor considered that under his power of looking after Service interests it was his duty to see that they were not deprived of them. Finally, the Income Tax Amendment Order, which was a proposal to relieve non-resident holders of Ceylon loans from Ceylon Income Tax. That was a matter which was certified by the Governor as being of paramount importance, because had it not been done, it would have gone very sadly to the discredit of Ceylon. Those are really the only matters to which reference can be made as to the Governor having used exceptional powers."

MEMORIAL To Sinnathamby Pulavar.

A fund has been opened in this Office to erect a suitable Memorial to the memory of the immortal Sinnathamby Pulavar.

Subscriptions will be received by me and acknowledgments made in these columns.

A meeting of contributors will be held before deciding upon the shape the Memorial should take.

M. S. ELIATHAMBY,
EDITOR, HINDU ORGAN

HINDU ORGAN OFFICE JAFFNA.
12-5-32.

The Jaffna Urban District Council.

NOTICE

SEALED TENDERS addressed to the Chairman, Urban District Council, Jaffna, and marked on the envelope "Tender for erecting Slaughter Houses" will be received at this office up to 12 noon on Saturday the 28th May 1932 for erecting two slaughter houses at Koddady near the New Cemetery.

Tenders should be made on forms to be obtained at this office on deposit of Rs. 10/- which will be refunded when the agreements are entered into.

Separate schedule of rates should be made for each slaughter house.

The successful tenderer will be required to furnish security, the amount of which will be determined by the Chairman and to enter into a contract within a week of the acceptance of the tender.

Further particulars may be obtained from this office.

E. T. HITCHCOCK,
Secretary U. D. C.

Office of the Urban
District Council,
Jaffna May 7, 1932.
G 152 19

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8084.

In the matter of the estate of the late Manuelpillai Selvadurai Bonaventura of Karaiyoor.

Deceased.

- 1 Baseliampillai Zacharias Tambipillai and
2, wife Regina Tangarenam of Karaiyoor.

Vs. Petitioners.

Continued up

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8036.

In the matter of the estate of the late Sivagampillai wife of M.D. Maragesapillai Swaminathapillai of Puloi West.

Deceased.

Ponnuchamy Krishnapillai of Puloi West
Petitioner.

Vs.

- 1 Ponnuchamy Nadarajah
2 Ponnuchamy Theagarajah
3 Ponnachchippillai widow of Ponnuchamy all of do

Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Sivagampillai wife of M.D. Maragesapillai Swaminathapillai of Puloi West coming on for disposal before D.H. Balfour, Esquire District Judge on the 22nd day of January 1932 in the presence of Messrs Kandalya & Mylvaganam, Proctors on the part of the Petitioner, and the affidavit of the Petitioner dated the 15th day of November 1931 having been read; It is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 15th day of June 1932, shew sufficient cause to the satisfaction of this Court to the contrary

Sgd. D. H. Balfour,

May 11, 1932.

District Judge.

O. 858 19 & 21.

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(B) (25, 11/2-10/3/33)

(Continued.)

- 1 Latheramma widow of M. O. Bonaventura
2 Rosaline daughter of M. O. Bonaventura
3 Reitha daughter of M. O. Bonaventura
4 Vallampillai Manuelpillai all of do Respondents

This matters coming on for disposal before D. H. Balfour Esqr., District Judge, on the 11th April 1932 in the presence of Mr. R. R. Nalliah, Proctor, for Petitioners and the affidavit of the Petitioners dated 2nd April 1932 having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 2nd and 3rd Respondents for the purpose of protecting their interests and of representing them in this case in these Testamentary proceedings unless the abovenamed Respondents appear before this Court on the 25th May 1932 and state objections to the contrary

Sgd. D. H. Balfour,
District Judge.

May 9, 1932.
O. 859, 19 & 23.

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NOTICE.

In order to avoid inconvenience and delay, our Friends, who are good enough to send us advertisements, are kindly requested to see that the same are sent to us at least a day earlier than the date of publication.

Manager.

The Jaffna Urban District Council

NOTICE

SEALED TENDERS addressed to the Chairman, Urban District Council, Jaffna and marked on the envelope "Tender for Erecting Public Latrines" will be received at this Office up to 12 noon on Saturday the 28th May 1932 for erecting the following Public Latrines:—

- One latrine at Thevarikulam with 6 compartments
- One latrine at Mullai Santhal with 4 compartments
- One latrine at Aiyathuvaniarai with 10 compartments
- One latrine at Muslim Quarters Kalkulam with 6 compartments
- One latrine at Grave Yard Road with 4 compartments

Tenders should be made on forms to be obtained at this office on deposit of Rs. 10/- which will be refunded when the agreements are entered into.

The successful tenderer will be required to furnish security, the amount of which will be determined by the Chairman and to enter into a contract within a week of the acceptance of the tender.

Separate Schedule of Rates should be made for each latrine.

Further particulars may be obtained at this Office.

E. T. HITCHCOCK,
Secretary, U. D. C.

Office of the Urban District Council,
Jaffna, May, 7, 1932. (G 151 19)

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