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SANKARA & RAMANA

A STUDY OF SOUL-FORCE

(By SWAMI SIDDHESWARANANDA
Ramakrishna Mission Paris)

THE following verses of the Gita give to the reader an insight into the transcendental State the Sage (Sri Ramana) has realised:-

"The man who revels here and now in the Self alone, with the Self is satisfied, and in the Self alone is content, for him there is no work which he must do," (Ch. III, 17); "He who is inwardly happy, revels within and who likewise becomes the Light within, that Yogi becomes the Brahman and realises the transcendental Bliss of the Brahman," (Ch. V, 24).

What impressed me most in reading the characteristics of the JIVANMUKTA in VIVEKA-CHUDAMANI were the lines: "He has his mind merged in Brahman; nevertheless he is quite alert, but free from the characteristics of the waking state" (verse 429). In remaining a few days with Maharshi, these lines of VIVEKA-CHUDAMANI often came to my mind. To all outward appearance Maharshi very often looked as if he were unconscious; but his mind is ever in such a state of concentration that even during the moments when he appeared to be inert he knew all that was passing on in the hall; in repeating verses from RIBHU GITA, old Tenamma made certain error in pronunciation. Opening his eyes he gently corrected her. In DRG-DRSYA-VIVEKA in verse 30 there is a fine account of the concentration of a man of realisation.

"With the disappearance of attachment to the body and with the realisation of the Supreme SELF to whatever object the mind is directed one experiences Samadhi."

How a metaphysical experience of unity can be presented through a psychological mode where the essential characteristic of the psyche is SANKALPA and VIKALPA, to very opposite that produces the unitary consciousness, defies all empirical explanation. For our explanations the date of investigation is only the findings of the waking state; whereas to an enlightened man the field of research is vaster. It is all inclusive as it englobes the experience of the waking state, plus that of the dream and sleep states. The STHIT PRAJNA realises the non-dual Brahman in each aspect of manifestation, not in the way a layman sees the world as fragmented units, but as one expression of the same Reality that comes to us through the experience of the waking, dream and sleep states. Even to use the term 'aspects of Reality' with respect to a JIVANMUKTA's vision of the world is a misnomer. To him the Reality ever is and never gets conditioned into aspects which is a

feature of AVIDYA.

Spiritual Outlook of Ramana

To understand this spiritual outlook of a person like Maharshi, I cannot do better than quote the commentary of Sankara on the 89th KARIKA of the 4th chapter of MANDUKYA KARIKAS:-

"The word Gnana signifies knowledge by which one grasps the significance of the three states. The word Gneya or knowable signifies the three states which should be known. The first knowable consists of the gross state of empirical experience. Then comes the state of subtle experience, in which the first state loses itself; that is, merges. And the last comes deep sleep which is beyond all empirical experience (gross or subtle) which results in the absence of the two previous states, that is, in which the two previous states merge. By the knowledge of these three one after the other, and consequently by the negation of three states the TURIYA, non-dual, birthless and fearless which alone is the Supreme Reality is realised. Thus the knower possessed of the greatest power of discrimination attains in this very life the state of omniscience, which is identical with the knowledge of the Self. He is called MAHADHI or the man of the highest intellect as he has understood that which transcends all human experiences. His omniscience is constant and remains undiminished. For, the knowledge of the SELF once realised remains for ever. This is because the knowledge of the knower of the Supreme Reality does not appear and disappear like that of mere disputants."

Sankar's Exposition

In these lines Sankara expounds in a very clear manner the full implications of what I described in the beginning as the non-theistic or extra-religious tradition in Vedanta of which Maharshi is a worthy representative. In India when we speak of this tradition we do not oppose it to the theistic or religious tradition. In Europe any one expounding such a theory will be more often considered an atheist! For it is very difficult for a European with his Judaeo-Christian theology as the background of his spiritual culture to admit or conceive of spiritual life without the idea of God. Whenever I speak to Christian audiences in Europe, I have to tell them how a highly spiritual life can be conceived of as in the Buddhist and Advaita Vedantic traditions without even conceding to the necessity of positing the idea of God. This is at first very

(Continued on page 4)

SOCIALISED FARMING IN SOVIET RUSSIA

What It Really Means

THIS year's harvest on Soviet farms has now been completed. Once again official Soviet accounts speak of a large crop gathered from an acreage which is supposed to have increased in one year by 15 million acres or by about four per cent of the area under arable crops. This seems an impressive achievement, but when related to the increasing population of Soviet Russia, the present standards of farm production and food consumption are no higher than before the last war, when in turn they had only reached the levels maintained before the first world war, under the Tsarist regime.

Economist's Analysis

These are the conclusions which one is forced to reach after reading the most serious study of Soviet agriculture which has appeared since L. E. Hubbard's pre-war book on 'The Economics of Soviet Agriculture'. The post-war study has been undertaken under the auspices of the Food Research Institute at Stanford, California, which has on its staff two of the most prominent experts on Soviet affairs. It has been published under the title "The Socialized Agriculture of the U. S. S. R.", and its author is Naum Jasny, an eminent agricultural economist who has gained agricultural experience in three continents and has made a name for himself by his standard works on the competition among grains and on the use of tractors in agriculture.

For many years Jasny has collected and sifted the vast amount of material on Soviet agriculture made available through Soviet and other sources. Although the book containing the results of these studies is a big volume which the author describes as ponderous, he has avoided carefully any unnecessary repetition. Little can be found in the book on the long political struggle underlying the Soviet experiment on collectivisation which has often been described in the past.

Conflicting Statistics

The economic aspects of farming and the life of the farmer in Soviet Russia are the subjects with which this book is concerned. The mass of conflicting materials on the economists of Socialised agriculture has been analysed most carefully and is presented in a scholarly manner. It is to the author's credit that before publication he submitted his book to the critical review of his colleague, Dr. Timoshenko, the other expert on Soviet agriculture working at the Food Research Institute at Stanford.

How easy it is to fall a victim to Soviet misrepresentation of facts is shown by Jasny's analysis

of official Soviet statistics, of which he has made several detailed studies for the American Statistical Association and the American Review of Economics & Statistics. Recently Soviet sources have indicated that this year's gain will be close to the target of 127 million tons. This statement, of course, refers to the "biological crop" on post-war Soviet territory. Stripped of statistical exaggeration and reduced to the internationally recognised harvest unit of "barn crop," this year's harvest is unlikely to amount to more than 85 to 90 million tons, or little more than the pre-war harvest of the same territory while at the same time 12 million more people have to be fed.

Meagre Living Standard

A crop of this order cannot provide more than a rather meagre standard of living, particularly if one bears in mind that increasing quantities of fodder grain are required by the livestock herds which during the German invasion were greatly depleted and are now being built up to pre-war numbers. Any export of grain could only be made at the expense of the Soviet citizen and his animals. This conclusion is borne out fully by Jasny's analysis of the inter-war period of collectivisation.

Since the end of the period of the New Economic Policy during which Russian peasants were invited "to enrich themselves" to this day when record figures of production are reported, the Soviet experiment of collectivisation provides a long, sad tale of wasted human effort and of unspeakable human misery. Jasny describes how, after the opening of the "class war in the villages" peasants and their livestock were liquidated, resources wasted, production and productivity reduced, peasant resistance crushed without mercy, and millions of people led into death by starvation.

It is little wonder that years after the start of the tragic experiment at the end of the second world war, farm production and food consumption were hardly any better than in 1927/28 when the 15th Party Congress of the Soviet Union decided to begin the offensive against "kulaks", and party functionaries, "dizzy with success", were only too eager to disfigure the face of the oldest social class in a matter of months. As a result the peasant who after the Stolypin reform lost some of his bonds, is today chained to the soil and dominated by the masters of the soil more than his grandfather was before the emancipation of the serfs, 90 years ago.

Jasny's book does not cover

NEED FOR RELIGIOUS REVIVAL

Sri Sankaracharya's Appeal

SPEAKING at the third day of the *Thiruvempava Tirupavai Tirumara Aranga* Conference at Kumbakonam on December 28. His Holiness Jagadguru Sankaracharya of Kamakoti Peedam said:-

"Siva Vishnu and Brahma—the great Trinity—are but three swaroopas or manifestations of the same Almighty. Even so, Saraswathi, Lakshmi, and Parvathi are but the three aspects of the same *Parasakthi* or *Logamatha*. Siva and Saraswathi are one aspect, Vishnu and Parvathi another. Brahma and Lakshmi yet another. Siva is represented as being white in colour; even so Saraswathi. Siva confers the highest knowledge while Saraswathi is the goddess of learning. Siva as Dakshinamoorthi holds a book and *Akshamala* in his hands; even so, Saraswathi. In the same manner, Vishnu and Ambha have the same colour. Both Parvathi and Vishnu are the protectors of the universe. Parvathi in the form of Durga and Mahavishnu bear *Sankha* (conch) and *Chakra*. It is worthy of note that in the Vedas, Parvathi is often called Narayani. Even so, just as Brahma creates world, Lakshmi creates wealth and protects us. Both Lakshmi and Brahma are said to be of the same golden yellow colour and both are seated on a red lotus. Thus one will note that though the *Trimurthi* bear different names they are but manifestations of the same Supreme Being."

Value of Religious Hymns

His Holiness regretted that their ancient popular religious songs and practices should have been given up and long forgotten. Their boys and girls easily learnt the history of foreign countries, their literature, ballads and songs, possibly because they were prescribed for them in their schools. But they had no knowledge of the ancient ballads and songs of their own country. In the old days, *Tiruppalli Ezhuvchi* used to be sung in praise of the Lord at sunrise all through the year. Every child learnt to sing it in those days. When the child grew into a man, the memories of his childhood and the songs he lisped then helped him in shaping his outlook and his conduct in life. Godliness was

the agrarian history of the post-war years, but latest reports tell of renewed peasant resistance. Through the formation of "work brigades" and the concentration of small into giant kolkhozy, the Soviet Government once again attempt to force the Russian peasant into accepting socialised agriculture, but the history of 20 years of collectivisation, as told by Jasny, suggests that the economic experiment has proved a failure and that Russian peasantry may prove unused to be absorbed completely into regimented Soviet society. (U.K.I.S.)

thus imparted to the child even as its mother imparted to it its food, and the child imbibed godliness with as much relish as its mother's milk.

Apathy is Dangerous

His Holiness said that today they were in a sad plight. They were utter strangers to their own songs—songs which for thousands of years the children in this country had been singing on rising from bed with great gusto and reverence. They must bring back those songs into popular use and sing them as they were intended to be sung. That way they could hope to combat the present attitude of apathy towards religion they witnessed in some of their youngsters brought up in this tradition might well become the pillars of the ancient ideals they wanted to revive in people. It was true that not all the seeds that fall off a tree germinated and bore fruit. Even if a few of the seeds of godliness they now sow bore fruit in time that would be ample justification for their efforts.

Hold Fast to the Faith of U. N.

New Year Message

The U. N. Secretary-General, M. Trygve Lie, in a New Year message says the New Year is a time above all for "resolution to hold fast to the faith of United Nations."

"The foremost articles of that faith," he said, "are (1) To continue working in every possible way for the peaceful settlement of all international disputes, especially those that are creating today the gravest danger of another World War; (2) To act firmly against armed aggression in all circumstances, including the use of armed force when this is necessary for the collective defence of the United Nations; (3) To make increased efforts to speed up, by peaceful means, the liberation from fear and poverty of two-thirds of the human race and to create, in the process, better conditions for all peoples."

"These are the right principles to guide our conduct, now, as always. No one can foresee how long the dark and dangerous days through which we are moving will continue. But, whatever trials may lie ahead of us, we can be sure that the United Nations' goal of a peaceful world will in the end prevail, provided the nations remain loyal to the Charter and to the organisation."



Hindu Organ

TUESDAY, JANUARY 2, 1951

Treasure These Thoughts

A true citizen is he who can do as much as he can and leave as little as possible to others instead of depending on others to help him out of every conceivable difficult situation.

—PATEL

1951

A UNIVERSITY PROFESSOR asked for a National Language, a Cabinet Minister demanded a State Religion and a Kings Counsel wanted a Sri Lanka Attire. They, however, did not put forward a claim for a national year. That does not deter us from greeting the dawn of 1951 on the wake of the disappearance of 1950 or in the words of the 'Manchester Guardian'—Asia's year. The period that had slipped by had been the most anxious year in recent times; it had made not merely the heads that wore the crown but all humanity lie uneasily haunted by the fear of the horrors of yet another global conflict. But with the passing away into history of this period the torture of nerves has not lessened.

1951 has stepped in. The mere birth of a new period in itself cannot help the solving of outstanding problems. A new mentality, a re-orientation of human affairs, a change of outlook will have to be introduced if the present tension in the sphere of international activities has to be eased. Mankind has been groping in the dark as much as it had been before the end of World War II. 1951 by itself cannot bring light to a world enveloped in ignorance.

The clamour for rights has over-reached the mark, the consciousness of duties having been benumbed. 1951 can still hope to usher in the golden year of global harmony if leaders and statesmen become conscious of their duties leaving the fight for rights to nature.

Bring Red China into the United Nations; ban atom bombs, eradicate imperialism, abolish apartheid, and you international statesmen will have prepared the ground for a peaceful understanding to create a fresh social order based on goodwill and toleration, to renovate humanity and to evolve a spiritual outlook, in short to build up a new world, a universe fit to live in.

FREE SOCIETY AS ALTERNATIVE TO COMMUNISM

FREE society in modern times is considered to be the best alternative against the upsurge of Communism or any other form of totalitarianism. Tortured humanity longs for peace and prosperity which can be guaranteed only by a society free from power politics, party rule and ideological dictations, where democracy can have full scope Party Rule

Communism, socialism or any other socio-political doctrine that dominates the politics of the present world, cannot help us in attaining a free society. Rather they have created the conditions where democracy has been reduced to the mere formality of majority or party rule. The means adopted by these political ideologies for achieving their respective aims are fraught with the dangers of destroying the very basis of democracy on which free society largely depends. Good ends never can be achieved by immoral means—is not only an old maxim but a valuable lesson of the twentieth century. The recent politics of any school do not claim any morality whatsoever. Morality in politics

P. Bhattacharji

in the Indian Social Reformer

today is whatever is prescribed by a party for its own sake, or for the sake of its leaders or for a vague cause. The history of the present world heading towards a crisis signifies the moral bankruptcy of every school of politics which has its aim only at centralisation of power. Regrettable is the fact that this gloomy feature has not the attention of the public; rather it has been utterly neglected and this is more proved by the callous attitude of the politicians than any other facts.

In the process of social evolution party and its politics has raised a higher standard of political consciousness but its degeneracy at the present time has marked equally a signal failure to maintain the spirit which once heralded its birth. The present degeneracy of party and politics lies at its complete denial of the best virtues that were passed on to this age by the last century. It has been a late realisation among many that politics in our time has defeated its own purpose and has instead created a moral chaos and intellectual crisis unforeseen in the history of man.

Power Politics

It has been noticed that the present powerful political ideologies are more or less based on power politics and that they have caused moral degeneracy instead of helping society to fulfil the purpose of man's quest for freedom.

The recent trends of events show the dangerous consequences of power politics under every political regime without any exception. The political conditions in the modern world have destroyed all possibilities of a harmonious and peaceful society. The democratic foundation of the modern states has been blasted by a continuous war and large military preparation. As a result the third world war does not seem to be a very remote possibility now and can take place on any pretext and issue. The hope of future emergence of a free society in near future is therefore ruled out under the given political conditions when curtailment of freedom and political liberty on the one hand and tightening of economic control on the other hand are regular features in every country.

Collective 'Ego'

A free society means a social order which guarantees progressive elimination of all obstacles in the way of an unfolding of the individual's potentiality. This implies complete economic and political freedom with a higher standard of livelihood. Modern politics cannot afford to create such conditions as its only aim is to rule the state and not to allow the people to rule themselves through their own political organization—the state. Communism though it be a failure when applied in an individual state, theoretically aims at a classless society Parliamentary democracy similarly has been unsuccessful in meeting the demands of the present society. Socialism with all its tall promises and big programme has only aggravated the crisis in democracy by its planning without freedom. The failure of these dominating political ideologies is due to their traditional attitude of considering always the individual as a cog in the wheel and placing growing emphasis on the state of which the individual is only a part. 'Man' has never been considered other than an economic unit. Proper appreciation of 'Man' is vitally lacking in the twentieth century thought. Nowhere does man come in the picture while every care and attention is taken to improve the state, the totality of all individuals. Thus individuals being gradually ignored, the collective ego has attained the supremacy over the individuals. Dethronement of 'man' from the centre of the society has been complete under the fascist regime and more recently in the Communist States. Sacrifice of the individual at the altar of the collective ego is not the feature of Communism and Fascism alone; Socialism also demands cause of the state or nation. This 'greater cause' or equally the sacrifice of the individual for the 'greater will' if the people is utilised by the few who control the party and run the State machinery. Such 'cause' or 'will' provokes the Russians in their territorial expansion, leads the American forces against

(Continued on page 3)

Popular Bank Shroff Of The Hill Capital

Gate Mudaliyar N. Canaganagam, who is 58 years old is at present the most senior Head Shroff, having served the National Bank of India for 38 years at Nuwera Eliya and Kandy. He is a son of the Centenarian Tamil Adigar A. Naganather C. B. E. J. P. U. M., the G. O. M. of Jaffna.

Gate Mudaliyar Ganaganayagam was the first Ceylonese to be elected an Associate of the London Institute of Bankers in having passed the final examination with distinction in Banking in 1925. He has been associated



Gate Mudr. N. Canaganayagam J. P., O. B. E.

with local Government since 1924 when he was elected a Member of the Board of Improvement, Nuwera Eliya. Later he was a Member of the Kandy Municipal Council of which he was Deputy Mayor on two occasions and Mayor in 1942. During this difficult year by dint of hard work he secured the co-operation of the general public and the municipality in A. R. P. and other emergency measures. He was honoured by being made a Justice of the Peace for the Central Province in this year. A keen social worker he has interested himself in many spheres. He was one of the pioneers who laboured hard to establish the Home of the Aged at Kandy. Besides Agriculture, the Scout Movement and the National Savings Campaign have benefited by his enthusiastic assistance and co-operation.

Co-operator and Social Worker

Mr. S. Patanjali on whom has been conferred the title of M. B. E. is a Proctor and Notary. As Secretary of the Jaffna Lawyers' Association he has done good work:

He had been a member of the Urban Council Jaffna for a long time and edited the first issue of the Urban Council Gazette.

As member of the Committee of the Jaffna Saiva Paripalana Sabha and the Board of Directors of the Jaffna Hindu College he has contributed towards the religious and educational progress of Jaffna.

He is also the President of the Jaffna Co-operative Stores Union.

REVIEW NEWS

President Truman was given the Woodrow Wilson Award for his 'wisdom, courage and leadership'

—PTI - Reuter.

For wisdom, courage, leadership and atomic energy?

The United States is definitely ahead of Russia in the development of atom weapons

—Mr. Sumner Pike.

But in the use of the 'terror' weapon, who will be ahead of whom?—that is the question.

"Armed conflict can be averted"

Premier Senanayake

Perhaps the Premier refers to the conflict in the Cabinet Front. Yes, neither Sir John nor S. W. R. D. has any inclination towards armed attack. Each is only trying to disarm the other.

'Japan may have to rearm'

—Mac Arthur

Yes to pull American chestnuts out of the Communist fire

Jaffna Hindu Ladies College VANNARPONNAI

New Admissions

Collegiate Department: Students seeking admission to H. S. C. and Entrance Class must take an admission examination on January 17th. Application forms may be secured from the College Office and must be returned before that date.

Secondary Department: Form I to S. S. C. Students seeking admission must take an admission examination on January 17th '51. Application forms may be secured from the College Office and must be returned before 17-1-51.

Lower Department: Admission to Standards IV, and V. Students seeking admission must take an admission examination on 18 January 1951. Application forms may be secured from the College Office and must accompany the pupils. Next term opens on 17-1-1951. Hindu Ladies' College, Vannarponnai. 18-12-1950 (M 186 5 & 12)

New Year Honours

Two New Knights

O. B. E. For Dr. S. Subramaniam

Kt.

E. G. P. Javatileke Chittampalam A. Gardiner.

C. M. G.

O. L. de Kretser H. A. de Silva

C. B. E. (Military)

Brigadier. The Earl of Caithness D. S. O.

C. B. E. (Civil)

Ignatius Perera J. N. Arumugam

O. B. E.

D. W. Rajapatirana D. S. Paynter Dr. S. Subramaniam Dr. S. de Simon N. Canaganayagam C. B. P. Perera

M. B. E. (Military)

Dr. T. R. Jansen

M. B. E. (Civil)

S. Casinathan V. G. W. Ratnayake J. N. C. Tiruchelvam Mohamed Ismail A. C. Mohammedo M. A. Gunasekera A. R. M. Thassim A. J. S. Perera O. Weerasinghe T. D. Mendis S. Patanjali D. P. Bilimonia

Sir Chittampalam Gardiner

One of the few business brains of the North, Sir Gardiner has established himself as the leading theatre owner in the island. He is also a Chairman of a Board of Commercial Companies consisting of theatres, engineering firms and trading establishments. He was appointed a Senator to the Upper House in 1947.

Mr. J. N. Arumugam

A Civil Servant who has been in legal and administrative departments for a long period, Mr. J. N. Arumugam has been known for the work done in the Motor Transport Department. He is at present the Permanent Secretary to the Ministry of Transport and Works.

Fasting Pastime

New Record Set Up

Quite different from the spiritual fasts of Mahatmaji, recently there has been a mania for setting up records in the capacity of being without food.

One Fakir Burma claimed a 53 day record.

Now Peter Wamser, in Cologne, has upset this achievement by five hours.

30 cigarettes and 3 bottles of mineral water a day were what Peter Wamser required.



S. Patanjali, M. B. E.

Letters to the Editor

Calamity to Religious Institutions

Sir,

Soon after a notice board "Site for petrol filling station" was exhibited and before the building operations could be started just in front of two ancient Hindu Temples called Kasathurai Pillayar and Muttumariamman abutting on the Jaffna Kankesanurai Road the Hindu public of Kankesanurai emphatically protested against the establishment of a petrol filling station, just across the road, within a distance of about ten yards from the said temples where poojahs, festivals and other ceremonies are performed with the burning of camphor, lighting of coconut oil lamps and occasional display of fireworks, and when deities are being taken in procession with flaming torches from which sparks fly. In addition the Village Headman of Kankesanurai at the instance of higher authorities called at my residence twice in August last and insisted upon me verbally and in writing that I, as Trustee of one of the said temples should express my views whether a petrol filling station could be established at the particular site. I had vehemently protested to him in writing that it was highly dangerous to erect, the petrol station, and the said protest was said to have been forwarded to the Government Agent who is the Licensing authority, with the endorsement of the D. R. O. of this area.

While smoking is strictly prohibited and highly dangerous in the close proximity of petrol, it is not understood how burning of camphor, lighting of flaming torches, and display of fireworks could be done in the neighbourhood of a petrol station. Are the temples to be closed and shut down from the religious rites and customary practices? No Hindu temple exists in the world without burning camphor or lighting coconut oil torches and lamps.

Ignoring all the above facts and for the sake of earning a few cents, the applicant who is a member of the Town Council, has apparently taken the law into his hands to erect a petrol pumping station there to the detriment of the worshippers of the temples. The constant approach of vehicles that link at the petrol filling station will seriously disturb the worshippers and the smooth observance of the poojah ceremonies.

If the legitimate objections raised by the public and trustees of the temples could be overlooked, there was no necessity to exhibit a notice board "Site for petrol filling station". It is a calamity to religious institutions. The site is too close to the Muttumariamman temple and the business at the petrol station will by all means retard the performance of the customary poojahs and rites of the temples where worshippers congregate in large numbers and overflow into the road. The religious sentiments against the erection of a petrol filling station in the close

proximity of the temples, one of which was founded about 1500 years ago,—before the name "Kankesanurai" came into existence with Maruthapuravally, Kasathurai was the original name of Kankesanurai—cannot be brushed aside so lightly. Even the Parliament of our Free Lanka has no voice to interfere with the religious practices and customs of her people. Any attempt to interfere with the privileges so far enjoyed or to be enjoyed will be a negation of true democratic principles.

Yours etc.

A. THEDCHANAMOORTHY

Kankesanurai
24-12-50

A Fore-taste Of Buddhism As State Religion?

Sir,—In the issue of the Times of Ceylon of the 23rd instant, Mr. Norman D. Winter has bewailed that, owing to loss of authority, etc., pure Buddhist thought had declined in this Dhamma Dwipa and that, while many farsighted individuals are attempting in various ways to rehabilitate Buddhism in Ceylon, certain sections of the Press and the public seemed to suspect the motive and even ridiculed their efforts.

I believe Mr. Winter would have read in the Press that at the time he was penning his letters, a Buddhist Monk and his band of helpers were busy "rehabilitating" Buddhism by erecting an *urinau* and *closet in front of a Hindu Temple* and by putting up temporary sheds for bana preaching—all in defiance of Municipal Bye-laws and elementary moral and sanitary laws—and that only the intervention of the Police and the Courts had relieved the Hindus of part of the *dukka* caused to them in the name of the great Lord of Compassion.

Arrangements had been made for a number of Buddhist Monks to partake in the bana preaching and for leading Buddhists to listen to that preaching on Maitry but not one of them had, it would appear, realised that it was his Duty by the Lord of Compassion to put a stop to these acts of desecration of a place of worship.

Coming events cast their shadows before. I trust that Mr Winter will grant that at last non-Buddhists have very good reason to "suspect" that the attempts of those who (while preaching *Maitrya* practise such *himsa*) are campaigning to make Buddhism the state Religion are indirect attempts to crush all the other Religions in this Island, I may remind Mr. Winter and all those of his way of thinking of the edict of the great Asoka.

"He who does reverence to his own sect while disparaging the sects of others.....with intent to enhance the splendour of his own sect, in reality by such conduct inflicts the severest injury on his own sect....."

Yours faithfully,

P. MUTTULINGASWAMY

Colombo,
24-12-50.

PATEL'S SUCCESSOR'S CALL FOR CO-OPERATION

'Order and Respect For Authority Is Necessary'

—C. R.

Mr. C. Rajagopalachari, who has been called upon to shoulder the responsibility of being in charge of the Ministry of Home Affairs in the Indian Government, has issued the following statement from New Delhi.

Mr. C. Rajagopalachari, who has been called upon to shoulder the responsibility of being in charge of the Ministry of Home Affairs in the Indian Government has issued the following statement, from New Delhi.

"Instead of commiserating with me, friends and well-wishers are sending me messages of congratulation on my having taken the work of the Home Ministry in addition to what I have been hitherto doing.

"It is difficult to make others see how greatly I desire to be left alone, to do quietly what remains of my allotted span of life. I have dreamed dreams of peace and quiet but these have been shattered wholly since July last. The trust and affection shown by my two illustrious colleagues made it impossible for me to deny their claim on me and I came to Delhi. Day by day the entanglement has increased beyond hope of escape.

My Share

"And when death snatched our Sardar away, it would have been unpardonable if I betrayed a selfish inclination not to bear my active share in the public misfortune.

"I am physically unfit to bear the weight of the burdens entrusted to my care. I can do some justice to the task only if colleagues in Parliament and members of the Services and leaders

throughout the country give generous co-operation and make it easy for me.

"Above, all, nothing can be achieved unless the grace of God blesses us and for that I continually pray.

"Order and the respect for authority that is necessary for maintaining order are of the utmost importance for progress in any direction. We have to deal effectively with violent activities and a certain amount of sabotage technique. A caricature of Satyagraha is also often indulged in for personal and selfish or misdirected aims with the object of forcing decisions, irrespective of reason and expediency.

Battle For Peace

"Now that democracy is in possession of its rightful estate, everyone must help the strengthening of the authority of Parliament and responsible leaders. All disruptive and subversive activities, however much they may stimulate heroism of Satyagraha, should be treated as wrong and anti-social and the power of the people demonstrated by effective co-operation to defeat such efforts. May God bless our Prime Minister and enable him to tide over all our difficulties at home so that his influence and power may increase in his great battle for the way of peace in international affairs."

Free Society As Alternative To Communism

(Continued from page 2)

the North Korean communists and demands that the Chinese Communists liberate Tibet by armed invasion.

Measure of Progress

In a free society the individual 'man' is the measure of all progress. So long as he is ruled by a party in the modern sense, there is no hope for such a society and it can rise only in the conditions of outgrowing party influence and increasing self-confidence. Already growing discontent is visible in many countries and in our country especially the Congress rule has created widespread dissatisfaction. Of course that does not mean that the common people in our country are mentally prepared for a free society. Culturally and politically, the masses being backward, and our educated and semi-educated people being spiritually inclined towards social conservatism and traditionally dependent not others than themselves, our country has the greatest chance for being Fascist. To undermine and frustrate the possibility, the urge for a free society has to be inculcated into the minds of the people. If the dangerous consequences of totalitarianism are explained to the people at least there may arise a healthy resistance to any future attack on their political rights and liberties achieved after independence and they will help in creating favourable conditions for the birth of a new society free

from party rule and authoritarianism. For want of democratic tradition in our country, the people do not react in the way they should do in the face of any crisis. Therefore the chance of their being played into the hand of anti-social forces is an immediate possibility which one can foresee. In that case perhaps, our country will experience the worst fate in the world politics after the second world war.

The Only Way

Very recently another danger has caught the the Asiatic countries and no man with a little farsightedness will underestimate it. The danger is a forced choice between American democracy and Russian communism. By the exigencies of current events it has been thrust on us also. Though the foreign policy of our government is aware of the disastrous consequences but at an ill-fated moment the choice may be made in favour of any of the contesting parties. Congress policies having completely deviated from Gandhian principle will not hesitate to change its present course under the impact of the changed political situations and one fine morning the world will find India joining the war camp throwing into scrapheap all her previous commitments. In the midst of this and many other dangers, the plea for a free society is only a pertinent suggestion.

PHYSICIAN PHILANTHROPIST



Dr. S. Subramaniam, J. P., O. B. E.

Affectionately called the 'P. S.', Dr. S. Subramaniam of Jaffna has earned a popularity in the public life of the North in the most unostentatious manner. He did not need the use of the platform or a patronising press to prop him up. People loved him because he made himself lovable by his fulsome generosity.

As President of the Hindu Board of Education, he has been the supporting pillar of the structure. That was not all in the field of educational activities. What was known as the Kander rōdai Institute grew to become the present Scandavarōdya College owing to the large-hearted-

ness of this patriot.

The Park that is now adding scenic grandeur to the ancient Northern Capital was made possible by the munificence of 'P. S.'. Though he shunned political publicity all parties wish to own him.

A successful medical practitioner whose academic career in the study of medicine has been spectacular, Dr. Subramaniam could have walked into Parliament if he only wished it. But he prefers to do 'silent service' to his country.

At 71 he is still agile and lively. His hobby is philanthropy; his relaxation is reading.

Bharata Natya An Expression Of Bakti

For The Classes And Not For The Masses

Speaking at the Fourth Natya kala Conference held under the Indian Institute of Fine Arts at Madras last week, Mr S. Bhashyam of *Suadesamitran* expressed the view Bharatha Natya like view Carnatic Music could not be sung or performed in groups.

Natya like Carnatic music knew no barriers of community, race, colour, cast or creed.

Mr. Bhashyam continued that a Bharatha Natya artist must have natural beauty and should have an innate desire for learning the "mudras" as also a gift to render them correctly. Dancing like music in South India is for the classes and not for the masses.

Saying that dancing and singing by groups would des-

stroy the subtle graces of both the arts, Mr. Bhashyam added that performances of Bharathanatya should be confined only to the young as it was not for the old.

Indo-Ceylon Link

Dr. W. Balendra of Ceylon, who spoke on "Indian Art and its influence on East Indian countries," said that the Kandyan dance of Ceylon is an off shoot of the Kathakali of Kerala. The Sinhalese being a virile people cannot assimilate the graceful Bharathanatya, and the vigorous Kathakali appealed to them most.

Dr Balendra said that the art of Ceylon is essentially South Indian; and cultural contact between the Island and India must have gone on uninterruptedly between the 8th and the 9th centuries.

Prof. P. Sambamurthi, Head of the Department of Music of the University of Madras, suggested a "dance map for India" and a "valuable notation for dancing". He wanted scholars to study and revive forgotten dance like "Ajabanatham". A study of jewellery and the costumes to be worn by the performer is also essential, he said.

Gandhian Contribution To World Culture

DARWIN took God away from man's intellect, Gandhi reinstated Him, says Prof. Beauson Tseng, one of the delegates to the World Pacifist Conference held last year in Santiniketan, in a letter to Sri Mashwala published in *Harijan*.

It is now more than eight months, he writes, since we parted at the World Pacifist Meeting, Santiniketan and Sevagram were like little oases of peace and concord in a desert of hatred and strife. The temptation to look back with yearning is strong. But that was not what the conference was meant for. The world is now faced with a possible new total war to be fought with all the ingenuity of mass destruction and regimentation that men can conjure up. How are we going to relate the World Pacifist Meeting to the present situation as far as each one of us is personally concerned? The oasis is meant to be the source of a living stream which shall through our individual consecration, gradually but irresistibly clothe the desert with an ever-expanding green verdure. In keeping with the recommendation of the Conference we endeavour to seek high and guidance in fellowship. Greetings be unto you!

God In Man's Intellect

In spite of the war in Korea, I still hold fast to the belief that the dawn is nearer than we dare to hope. Darwin took God away from man's intellect, Gandhi reinstated Him. It is an impious way of stating it but no expression less shocking can adequately convey the tremendous significance of what Gandhi did. The philosophical basis of all modern thinking and the revolutions it has brought forth do not lack in idealism. But it is evident that they have been progressively more scientific and illogically, as a consequence less spiritual. The modern idealist is prepared to die by the million in order to build up a secular utopia by secular means alone. He denies the reality of anything but that which is material or secular. While his utter sincerity carries everything before him like a tornado, his inevitable ruthlessness rots the very idealism at its core from which he draws inspiration and strength.

Spiritual Motivation

This step by step Darwinism ousted God from His own creation. Then came Gandhi. Gandhi fought single-handed the mightiest empire the world had ever known. And he won. He won because he fought on a battle-ground, and with weapons, of his own choice. Not only bombs and guns did not feature, even ill-feeling was taboo. There was no intrigue, no lie, no compromise, no hitting below the belt in any sense whatsoever. He defeated the British by insisting on their being a people with a conscience no less active than any other people's. It was an unknown

type of warfare born of faith and humanity. For the first time since Darwin, spirituality reasserted its supremacy over secularism and did so in a millions of people. This single victory will probably supply enough spiritual motivation for reforms and revolutions for a thousand years to come. That is what Gandhi did. Do we fully realize its significance? Surely the dawn cannot be far off.

New Method

Let us come down to something more practical. Any patriot, given sufficient following, could drive out an alien ruler by hatred and violence. But not every one can thereby convert the vanquished erstwhile conqueror into a staunch friend. Gandhi deprived the British of their Indian empire only to raise the Commonwealth, in which Britain and India would co-operate as equals to a higher plane of organic unity. The Gandhian technique integrates while it tears asunder; heals where it cuts. This is a practical rule of thumb for any matter of fact pacifist confronted with a baffling situation. After all human evils do not end with the ejection of an alien ruler, nor with the overthrow of any particular political system or social order, nor even with the abolition of war. No, not at all. It is not given to mortal man to be without sin or inner wounds on account of sinfulness. Hence critical situations will continually arise no matter what we do. Our concern is our relation to such situations. Do we as pacifists exploit by our very pacifism human sin and suffering for any calculated aim? Or do we redeem and heal out of pure love without any external aim at all? That is the criterion. And that is the solidest gain we got out of the Conference, for it is capable of everyday personal application.

I cannot close this letter without expressing our deep sense of gratitude, my sister's and mine, to our Indian friends and the Indian Government. They have been kindness itself. I would like to mention a simple anecdote. My sister and I tried to buy a spoon one day in Madras. We went to a wrong shop. Of course, they could not sell us any. We apologized and came out. We had hardly gone twenty paces before we were overtaken by an attractive young fellow. The shop would like us to accept a spoon as a present. Would we kindly give them the pleasure of serving us in a small way? He would not take "No, thank you" for an answer. We have the spoon now. And we are going to treasure it as a memento. There you have a glimpse of India, the generous,

NOTICE

Tenders are invited for transport, rebagging etc of foodstuffs at Point Pedro Supply Station for 1950-51. Full particulars will appear in Government Gazette of 5-1-51 or can be obtained at the Jaffna Kachcheri.

Sgd. C. NITKUNANANTHAN
for D. F. C. Jaffna.

(M. 61, 1 & 5)

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

starting and very uncomfortable to the theologically minded. They then think in terms of the possibility of a MYSTICISME NATUREL" as opposite to a MYSTICISME SURNATUREL." A concession to study the subject under this perspective is only a recent advance in their spirit of generosity or perhaps of a scientific outlook towards the metaphysical reality. It is only after the visit of Prof. Lacombe, the author of L'ABSOLUE SELON VEDANTA, the first serious study made in France to understand from "close quarters the philosophy of Sankara and Ramanuja) to Tiruvannamalai and his contact with Maharsbi that we can now note a change in the outlook of one of France's world-reputed thinkers and theologians. Mon-Jaques Maritane. In an article contributed to the well known Catholic magazine "Les Etudes Carmelitaines" in 1938, Maritane has taken a sympathetic position. Influenced by Mon Lacombe and taking an objective view of the question, he recommends to his Catholic friends a study of that experience of the SELF where all religious implications are absent. (Condensed.)

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(S. 33, 28, 1)

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