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NO. 31

MAHATMA GANDHI

By ACHARYA J. B. KRIPALANI

Gandhiji, though he worked for the freedom of the Indian nation from foreign yoke, was a citizen of the world. He considered humanity as one. However, his citizenship of the world was not of the variety of certain highly cultured individuals, who are found in modern times in many countries, and who have reasoned themselves out of narrow national and parochial loyalties. Most of them are not normally concerned with the affairs of the world or those of the country wherein they happen to be born. However, such intellectuals have rarely been able to rise above their national loyalties at the time of any great stress or strain; for instance, during and after the First World War, many intellectuals in Europe and America declared themselves as pacifists and against all wars, but under the strain of World War II, they could not rise above their national loyalties and joined the conflict in support of their respective governments. I am not discussing here the rightness of the cause of the Allies as against the Fascists and the Nazis. Gandhiji's universalism was based on firmer grounds than that of the intellectuals. It was based upon certain fundamental moral and spiritual concepts. He believed in the Vedantic doctrine that the whole world is one family: Vasudhaiva Kutumbakam. We are all of the family of God, or, as the Bible says, 'Ye are one of another.' We cannot, therefore, injure others without injuring ourselves. From this conception flowed Gandhiji's doctrine of truth and non-violence.

Why then did he work for the emancipation of a section of humanity? This he did for various reasons. He knew that the nation as the family is a fact of life, which cannot be ignored. It was based on a certain commonly held conceptions which created certain emotional ties and

loyalties as in the family. But as the loyalty to the family does not conflict with the loyalty to the nation, so loyalty to the nation need not conflict with loyalty to humanity.

Also, average men and women can serve humanity through serving their neighbours. Even exceptional persons and reformers serve humanity, beginning their message may be of universal application, but they have to express it in the form which would be understood by their people. For instance, Krishna could not have kept the teachings of the Gita in the form in which he has done, in Palestine or Arabia; if he had done so, few would have understood it. The non-violence of the Buddha and Mahavir could best be understood in their own community, even though it was of the same nature as that preached by Christ. If the New Testament had been kept before the people of India without the background of the Old Testament, it would not have much meaning for them. When Gandhiji was approached by foreigners to deliver his message of truth and non-violence in their land, he always said, "I must make good here (in India) first."

If, therefore, men have to serve humanity, they can do so most conveniently and effectively through their immediate neighbours. But they need not serve them in a manner which causes injury to their more distant neighbours. If they do so, it would mean that do not consider humanity as one family. Man's service to be universal, wherever it may begin, must be rendered, according to Gandhiji, on the principle of truth and non-violence which need injure nobody. Gandhiji believed that wherever there is violence, untruth will creep in sooner or later. One, therefore, cannot truly serve one's neighbour unless one is non-violent. Even the great Yogi,

Sri Krishna, under the stress of war had to abandon his pledge of not taking up arms in the great war of Mahabharata. If human beings are of one family, they cannot afford to engage in mortal combat. They have to settle their disputes through good understanding and compromise, without doing violence to truth, justice and fairplay. If, however, conflict became inevitable, Gandhiji prescribed Satyagraha. In non-violent resistance or non-cooperation, he believed that there could be no defeat for either side. No side would suffer the humiliation of defeat.

There was yet another aspect of Gandhiji's nationalism which made it consistent with the love of mankind. He often said that the slavery of India was a danger to its neighbours. This is historically true. Many countries in the East and West of India were subjugated by the British with Indian resources and soldiers. Gandhiji believed that a slave nation in the world is like a deceased limb of the body. Unless it is cured, it injures the whole body. He, therefore, worked to cure the diseased limb of humanity. He often said that he worked for the freedom of India so that, if need be, free India may sacrifice itself as a nation for the good of humanity. His patriotism was of the highest order. It was all-comprehensive. It was true both to the nation and to humanity. He said, "For me patriotism is the same as humanity. I am patrio-

(Continued on page 3)

The Gita Gospel For The Age

BY PROF. BATUKNATH BHATTAGHARYYA, M. A., LL. B.
(Continued from last issue)

6) Another axiom of modern thinking is that multiplication of wants, superfluity of commodities, profusion of gadgets signify by themselves advance of civilisation. This splendour of equipment is effected by exploiting the natural wealth—accumulated through coal, oil, coal, mineral ores—in unlimited quantities from the earth's bowels. Alongside this prodigal pageant is the twin show of waste and want—luxury and self indulgence of the extravagant rich and meagre food, clothes and shelter for the abjectly needy. To hold this drama of incongruity as the last phase of civilisation is a form of schizophrenia—wild and epidemic. Homopsychotic then defines Man in modern parlance. He is distracted, aimless, rudderless, living in the moment ruled by double standards.

To ignore this patent situation, this stark reality and yet to hope for a satisfying cult or philosophy is to rear an aerial mansion in the void. Those who are anxious today to safeguard a sect and to keep intact an orthodox faith are worried over little lapses and strive to set them right are often unseeing or indifferent to the widespread menace, mute and passive in the face of this earthquake which is disrupting the bases of regulated existence. Hence the need of competent and comprehensive thinking. The Kautilya sutras declare that omniscience is knowledge of the world of men. Worth recalling is Sister Nivedita's sentence: The distinctive spirituality of the modern world is the ability to think of things as a whole. To be pure minded and right thinking is to have a realistic outlook, to take one's stand on Rifa and Satya—The cosmic Order and Truth, to have a steady eye on the moral governance and World processes. Everything on Earth today Man

is unhesitating in uttering his experience and convictions, outspoken in publicity. In this context what should be the proper and distinctive affirmation of the mind and spirit of Free India? That is the first thing for decision. Energetic, forward-looking, full of faith in self and confident—such should be the pulse of its movement. Not finished in the past, but active and enterprising in shaping a future of unlimited accomplishment and robust in its ways of thought. Along these lines of vigorous judgment and reasoning, with the treasures of thought ascertained in the past, now India has to enter the arena of world competition, to assert herself and to elicit the truths to benefit mankind.

This is the quest of the Gospel, of the message the times need. To steady the aim, to clearly evaluate the objectives, to choose the onward path—that is the first requisite. It has to ask itself—What is its desideratum—Reform or Disruption? Revolution or Re-ordering? Individual freedom or uniformity under the steamroller of regimentation? Anarchy or ordered society? Conflict or crusade for Peace? Without being lost amidst the confusing alternatives to discover the path which aligns itself with the genius and distinctive traits of the race and is approved by the dictates of nationalism, the Song Divine—the inspired Gita will be source of invaluable guidance. The problems of the modern world are fore-shadowed and outlined in its eighteen chapters. A lucid vision and sincere seeking of the truly good by earnest and reverent study will find out their solution. A reverent study of Gita directs the efforts to this and for it cherishes the conviction that this Book of books is a Revelation of Life—perennial and ecumenical.

Purity is Pre-Requisite To Devotion

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NOTICE

The Saiva Prakasa Press and the offices of the 'Hindu Organ' and 'Inthusathanam' will be closed on Sunday the 9th instant on account of Deepavali Festival.

Manager



செய்தல் செய்தல்; மலர் சிவாயவே ஐயனருள் கவிரியும் மலர் சிவாயவே நானறி விக்கையும் மலர் சிவாயவே நானறி நேத்துமே மலர் சிவாயவே நானறி ஈட்டுமே மலர் சிவாயவே.

Hindu Organ

FRIDAY, NOVEMBER 7, 1969

GENEROUS GESTURE

Children bereaved of their parents necessarily look up to the society in which they live for care and maintenance. This is not merely a custom; it is a duty of society. How far this responsibility is discharged, one cannot with satisfaction report. However, several social workers have organised societies to establish orphanages. And one such institution is the Saiva Orphanage at Tirunelvely which was established by the Hindu Board of Education through the indefatigable efforts of that veteran educationist Advocate S. Rajaratnam who even as a nonagenarian is still an inspiring force.

The Hindu Welfare Society that was founded recently under the able guidance of the energetic Director of Education of Jaffna, Mr. S. Thanikasalam and another worker in the cause of Education for Hindu students, Advocate S. R. Kanaganayakam has directed its preliminary activities in the proper course by organising a 'Deepavali Donation' campaign to help the orphans at the Saiva Orphanage enjoy donning new clothes in devotional remembrance of their beloved parents on a day of religious significance. The Welfare Workers who include prominent leaders of the noble professions have already collected presents of clothes from well-meaning citizens of the city. In addition the 'Natyalaya' Manram has organised a benefit show in aid of this just

cause While congratulating the Welfare Society for its well planned program of work, we appeal to the people of the Peninsula to contribute their mite to enable well-wishers take proper care of the orphans at the said orphanage. Orphanhood is a very oppressive thought but it can be made comforting by the considerably beneficial deeds of consolation of citizens who are conscious of their duties and responsibilities. Festivals, carnivals and fancy fairs only entertain the spectators and make them lazy and luxury-minded; they do not render useful service to the country in the cause of rehabilitating those who require that assistance. We are confident that the Hindu Welfare Society will steadily continue its commendable service of affording consolation to those in need.

Hindu Welfare Society Helps Orphanage

The Jaffna Hindu Orphanage was first inaugurated by the Jaffna Hindu Board of Education and managed efficiently for a long time. At present owing to the ill health and old age of Mr. S. Rajaratnam the veteran Hindu religious educationist the said institution is not so well managed chiefly due to lack of funds. A society known as 'The Hindu Welfare Society', with Mr. S. Thanikasalam Director of Education N. R. has been formed to assist the Hindu Orphanage.

The newly organized Hindu Welfare Society at a meeting of its Committee decided to collect Theepavali presents for the Saiva Orphanage at Tirunelvely. The response has been very encouraging. In addition a dance recital in aid of the Saiva Orphanage has been arranged by the Welfare Society.

The Welfare Society has as its President, Mr S. Thanikasalam B. A., Director of Education.

Vice Presidents; Advocate S. R. Kanaganayakam B.A and Dr. T. Shanmuganathan, M S. Jaffna.

Secretary: Mr T Shanmugarajah, Social Services Officer Vavuniya.

Treasurer: Advocate T. Somasundaram.

Pitiable Plight Of Parent Political Party

Indian Leaders in a Scramble For Power

Congress Men at Cross Roads

The catastrophe that has befallen the Indian National Congress, a political Association that is worth being called the parent political party of the East, is such that if sanity would not return to the members of the A. I. N. C, the result would be alarmingly annoying to the aspirations of the Indian people.

The tune of the dispute has been raised to frenzied pitch and the rival groups have taken upon themselves the enviable task of annihilating the time hallowed structure of the National Congress.

Gokale, Tilak, Annie Beasant, Naoroji, Chandra Pal Motilal, Malavia Sarojini Naidu Das Gupta, Patel Laj Pat Rai—Oh no the illustrious names of the founders and the followers of this mighty organization, they are legion. Jawaharlal and Rajendra Prasad who after Gandhiji bore the brunt of maintaining the himalayan set up are no more; but live in the memory of Indians. And Mahatma's names is repeated hour by hour in connection with the Great Centenary.

Yet the colossal structure has been pressed by selfish leaders to the point of cracking. In this context the article by R. R. Diwakar reproduced here from the Indian News is worth reading and re-reading.

MAHATMA GANDHI

By R. R. DIWAKAR

The concept of One World is fascinating indeed. Behind every attempt at permanent world peace and even in the background of world organisations, such as the League of Nations and the United Nations Organisations, there lurks the hope that one day there will be One World. What ever the shape of that One World, we all hope that war as an instrument of solving conflicts of interests shall have no longer any place in human affairs. Instead, there will be peaceful ways of resolving conflicts — through friendliness and mutual help and co-operation towards common ends. One World and World Peace

are practically synonymous. Neither of them can exist without the other. The strong desire and the frequent attempts for both are rooted in the hunger of the human heart for peace and happiness.

How heartening it is to imagine that when there is One World, all the natural and human resources, all the sciences and technology which are today being marshalled and arrayed for destructive purposes will be used for the elimination of poverty, ill-health and ignorance. They shall be used for promoting goodwill and for creating better conditions of life for the whole of humanity. Though this rosy picture is today the privilege only of the poets and the dream of idealists, there is no doubt that this is the cherished hope of every one who strives for peace. It has been the living faith of persons like Gandhi. He once wrote: 'Not to believe in the possibility of permanent peace is to disbelieve in the godliness of human nature.'

Both World Peace and One World are inherent in Gandhi's philosophy and the Gandhian way of life. He believed in Truth and for him Truth was God. Man may deny the existence of God. Very many have an agnostic attitude. But none dare deny Truth, though people may have different conceptions about particular truths. Truth is a matter of experience. To deny Truth would be to deny one's own existence. But what was far more important in the case of Gandhi was his declaration that "There is no way to find Truth except the way of non-violence." Gandhi's non-violence was not merely an ethical principle nor a temporary policy. His non-violence was a positive principle of love which

Meihanda Thevar Gurupoojah

At the Meihanda Thevar Gurupoojah on November 9, 1969 at the Sabhai Ashram at 6.30 p. m. S ddhantba Viththakar V. Nagalingam President of the Sabhai. Pulavar T. Kumarasamy-pillai, Vidwan S. A. Ponnampalam, Mr. M. Mahadeva, B. A (Hons) Pandit S. Amirthambikai, B. A. (Hons) will speak on the life and teachings of the Saint.

springs from the inner experience of the identity of interest with those whom we love. He once declared, "All life is one"; for him life meant not only human beings, but all sentient creatures. He said, "Non-violence is not a mechanical thing. You do not become non-violent by merely saying, 'I shall not use force'. It must be felt in the heart...when there is that feeling it will express itself through some action." That action, for Gandhi, was ceaseless service of mankind. His constructive approach to life, his whole constructive programme of action for the betterment of human life at all levels, arose out of his intense love, his deep sense of identity with all life and with the whole of humanity. 'My constructive programme is rooted in non-violence', he said.

For Gandhi, man was the measure of all things. The basic purpose of human life was to reach higher and higher levels of consciousness; man was mind and and consciousness more than body and the senses. Therefore, Gandhi emphasised the spiritual progress of man. He carried on a relentless quest of the Truth, of the Truth of life, of the laws and discipline necessary for elevating the human soul. He came to the conclusion that love was the law of the human species and not violence which seemed to reign supreme in the animal kingdom. He saw the truthfulness and non-violent adherence to it thorough thick and thin strengthened the human soul. Purification of the mind by purging selfishness and strengthening of it by selfless service was a positive step in developing soul-power. It was this kind of developed soul-force which he hurled against all evil and injustice which he came across.

Gandhi realized that if the embodied human spirit was to progress, must (Continued on page 3)

To the Attention of the Mayor of Jaffna

Sir,
The maintenance of the Bus Stand in Jaffna, it is understood, is a responsibility of the Jaffna Municipal Council. The present Mayor who has been paying great attention to the question of providing a new look for the Northern city must now direct his administration to the task of erecting a suitable Central Bus Stand. This is not merely providing a proper look for Jaffna but also satisfying the needs of the thousands of passengers who use the stand every hour of the day.

The present Bus stand is nothing but a temporary adjustment unfit even for the most backward town. It is a Bus Stand where passengers cannot stand, in the sunny weather the covering sheets hang over the heads of commuters as a blazing furnace, and when it rains, it rains direct on the heads of those in the queue through the numerous dents and holes. These sheds however provide shelter for stray cattle in the night, the rent being heaps of cowdung on which the hurrying passenger plants his feet drawing the lower folds of his dress into it.

The C. T. B. officers amusingly enjoy the situation and often do not hide their feelings at the discomfiture of passengers.

The passengers of course are the sinners; they cannot hope to have their buses run on time, nor can they have the helping indication of a route, the card boards that carry scribbling by chalk hang on the bus as if thrust to cover an opening. Cannot the Mayor help the passengers have a convenient stay at the Stand in the course of their 'long wait' for buses?

I am, Sir,
Disgusted Bus Passenger

Mahatma
Gandhi

(Continued from Page 1)

... because I am human and humane and a patriot is so much less a patriot is it he is a lukewarm humanitarian. Once, in my presence, a distinguished visitor from England, among other questions, asked Gandhiji, "Would it not be correct to say that you as an Indian love the Indian people more than others?" Quick came the reply, "No, I

make no distinction between man and man. To me humanity is one."

There have been in the past and in the present age, many leaders of humanity who have rightly considered themselves as citizens of the world. But there is a difference between them and Gandhiji. The former could never think that in the interest of humanity a nation may sacrifice itself. As an individual sacrifices himself for the good of the family and the family for the village and the village for the nation, "even so a country has to be free in order that it may die if necessary for the benefit of the world." In such a sacrifice the nation will find its glory and fulfilment. This conception can only come to a person who is not only a revolutionary but one who has the spiritual belief that no sacrifice is in vain. Also in regard to this, Gandhiji believed that moral conduct should be the same for groups and nations as individuals. If truth and non-violence are desirable in the conduct of individuals towards each other, they must be so inter-group and international relations. He says that there is no conflict between private and political morality. If sacrifice is a law of life for the individual, it must be so in the case of the nation. He says, "I saw that nations like individuals could only be made through the agony of the Cross and in no other way."

We must also remember that sacrifice for Gandhiji did not mean something that is painful. He used the word sacrifice as is used in the Gita, 'Yajna'. It says "Prajapati, the Lord of Creation, having manifested the Universe through Yajna, said, 'Ye shall live by this and may this be your milk cow (cow of plenty)'. Yajna according to the Gita is not a denial but a fulfilment. It is through such sacrifice (Yajna) that humanity has progressed through the ages. An individual sacrificing himself for the nation does not feel pain but some kind of joy and exhilaration; so it must be when sacrifice is made for a worthy cause. Gandhiji says, 'Joy comes not out of infliction of pain on others but out of pain voluntarily borne by oneself.'

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Particulars may be obtained from the
Manager, Saiva Prakasa Press,
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Jaffna.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 9 - 11 - 69 TO 15 - 11 - 69

ARIES Aswini, Barani, Kartikai 1st part [Meda Rasi]

Health will continue to be unsatisfactory. Domestic harmony also will not prevail. But financially a fairly good week. Spend Monday evening Tuesday and Wednesday with care.

TAURUS Kartika 2, 3, 4, Rohini, Mirugasirisha, 1, 2, [Idapa Rasi]

You will be facing some untold criticisms this week. New ventures will be delayed. Troubles through secret enemies shown. Spend Wednesday evening, Thursday and Friday with care.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

A good week. Triumph over enemies and financial gains promised. Foreigners and strangers will be helpful. But minor health upsets likely. Spend Friday evening and Saturday with care.

CANCER Punarpoosa 4, Poorasa, Ayilya [Kataka Rasi]

Health will be unsatisfactory. New ventures will be delayed. Domestic upsets likely. Friends will help you out of difficulties.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Things will be delayed. Misunderstandings with friends likely. Work will be heavier than usual. But triumph over enemies promised.

VIRGO Uttira 2, 3, 4, Atta Chittirai 1, 2 [Kanni Rasi]

Financially a good week. New ventures will be successful. Ruin to enemies promised. But there will be no mental peace. Minor

health upsets also shown.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Expenses will be heavy but you will get enough to meet them. New ventures will be successful after some delay. Friends will help you out of difficulties.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

There will be no mental peace. Expenses will be heavy. You will have to face some criticism. But triumph over competitors promised.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1, [Thanu Rasi]

Fame and social success indicated. New ventures will be successful. Professionally a good week. Gains through landed properties indicated.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2 [Makara Rasi]

Some changes in your profession or business likely. New ventures will be delayed. Favours from superiors indicated.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati, 1, 2, 3 [Kumbha Rasi]

A good week. Success in new ventures promised. Ruin to enemies and fame also indicated. Domestic harmony will prevail.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

An unsettled week. You will find it difficult to make both ends meet. Beware of scandal mongers. Health upset also likely. Spend Sunday and Monday morning with care.

MAHATMA GANDHI

(Continued from page 2)

ed as it was by selfish desires, man must be free, full of dignity, and earnest about his own advance. Socially, all men and women, irrespective of caste, creed, or sex must be equal and be given equal opportunities. Thus he conceived a world in which all would be equal and all would uphold the dignity of each and help achieve spiritual progress.

Seemingly, his earlier life and youthful energy were devoted to the cause of equal rights for Indian residents in South Africa. After coming to India, he engaged himself mainly in the struggle for Indian independence. But never for a moment was the cause of the whole of humanity or of world peace and harmony out of his mind. In fact, Tolstoy, in one of his letters to Gandhi while he was fighting for the rights of Indians in Transval, wrote that what Gandhi was doing in Transval was of world significance. He referred to the purity of the means which Gandhi adopted to fight evil which in South Africa had taken the form of racial injustice. Gandhi too was well aware of his mission in life, that of 'peace on earth and goodwill unto men.' He wrote in Young India (12-1-1928), "My ambition is much higher than independence. Through the deliverance of India, I seek to deliver the so-called weaker races of the earth from the crushing heels of Western exploitation... India's coming into her own will mean every nation doing likewise."

PARTITION NOTICE

IN THE DISTRICT COURT
OF JAFFNA
No P/1129

1 Nagamattu Tharmalingam of Achehuvely
2 Nagamattu Thurasisingam of do

Plaintiffs

1 Sinnathangam widow of Thamar Nagamany of Achehuvely
2 Kandish Sivakuru of do and others

Defendants

It is hereby notified that action No. P 1129 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the lands called "Koddaiyady" in extent 9, 1/8 Lms. V. C. and "Ilankachiddy" in extent 17, 5/8 Lms. V. C. and situated at Achehuvely South.

The Defendants in the foregoing action are summoned to appear in Court on the 13th day of November 1969 at 10 O'clock in the forenoon.

By order of Court
Sgd. S. Peristhamby
for Secretary/Chief Clerk

This 30th day of October 1969
212 7

