

EVOLUTION AND KARMIC THEORY

Prayers Endow The Soul With Strength

[The following article in the Madras Sunday Times by the Secretary of the Spiritual Healing Centre of Coimbatore provides an elucidation of the Karmic Theory.]

It will be interesting to know what evolution of the soul actually means and how it is to be achieved. In this article a few ideas given by our Master will be given and the readers are requested to ponder over the same and judge if they are in tune with our scriptures or not. If only we remember that every religion has made some excursion into the invisible super-physical world, we get some truth from every religion. The true jnani perceives all these truths as a comprehensive whole. The religion of the aborigines is a mere study of the lower astral spheres and so speaks of hell at every turn. As revelation proceeds, the higher worlds are revealed one by one as also the higher intelligences and you have a progressive increase in the knowledge of the higher worlds.

Evolution Procedure

Evolution proceeds by transferring the energy from the lower centres to the highest centre, the soul. The yogic centres, all the seven, are in the astral body of man. By activating these centres through the power of Kundalini, you can travel and live through the several astral planes and also acquire astral powers.

To the merely physical man you cannot talk of spiritual matters with conviction. Hence leave him to develop along his lines. So also to the man with higher ideals, speak of still higher higher ideals, but leave him to develop towards his ideal first. Every one of these things is a stage. As one progresses from stage to stage, one will find it better to remember the final goal, as otherwise one's evolution stops there. There are some who take interest in exercising the astral powers only. This means the side tracking of the soul's evolution, just as the cultivation of the physical body by Hato Yoga is side tracking so far as mental evolution and higher evolution are concerned. To the aspiring mind there is only one goal and the the soul

should never stop short of that goal. If it stops short, it means another incarnation, to complete the unlearned lessons. Yogic exercises are according to the individual development. People with only ambition for psychic powers may take to yogic exercises for the full development of those powers. But the goal has to be remembered by everybody. Psychic development should not be the goal.

Straying From The Path

The path of soul evolution is very broad in the early stages and narrows towards the goal. Any straying from the path will delay evolution and is therefore a sin. It is sin to stray from the path of righteousness as also to go back wards against the course of evolution.

The punishment for sin is delayed evolution and the suffering caused by ignorance and the wallowing in the mire of maya. To the man who has started on the broad path of counter-evolution the world begins to become a bog of misery, dragging him back to the starting point where he will be in the same footing as the animal creation. The long and laborious path of ascending the ladder of evolution has again to be started in the next birth.

What is it that drives the jiva to take birth? It is desire for life and more life. It is on the physical plane that the jiva suffers most misery as its physical necessities get thwarted and many disappointments bring grief and sorrow. But gradually higher principles and love begin to bring harmony into the physical experience and the jiva begins on its career of mixed good and bad karma. Good karma is good thoughts as well as good actions. These good karmas begin to purify the life energies and the life that was surging away from God begins to realise that the right path is the return to God. The life energies are sought to be controlled and directed towards the higher

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Bleeding Gums

(By V. T. FERNANDO)

Bleeding of the gums is not an uncommon condition of the people of today. Practically almost 75% of the people of Jaffna suffer from this condition.

The reasons your gums bleed easily is that they are inflamed, irritated swollen and engorged with blood. The thin tissues-membranes are so tender and fragile that even slight pressure causes them to break and the blood escapes. Either due to irritation of food particles or serious systematic disturbances gums bleed.

Our forefathers ate hard and strong, coarse foods that gave exercise to the teeth and gums. Every morsel of food was well chewed as a result. They were easily digestible. They seldom had these diseases of the teeth. Whereas now, soft and tender foods are being eaten, whereby there is little chewing and hardly any exercise to the teeth and gums. This disease is a disease of the civilized people.

After the entrance of the white men into our country we live largely on bread and butter; jam, sweets and chocolates which do not require much chewing. Before the entrance of the white men into Ceylon our primitive people lived on a diet of tough, raw, or partially cooked food requiring much chewing. As a result they had no dental disease—no carious teeth, no pyorrhea and no gum destruction.

In the mouth, food particles begin to ferment within five or ten minutes after you eat. This is especially true of carbohydrate foods. The mouth is warm and wet. There are many hidden places for bacteria to lodge and work at the food particles.

A by-product of bacterial action is formation of acid. This acid is of course chemically irritating. It also increases the deposit of tartar about the necks of the teeth, an irritating mineral deposit that must not be allowed to remain.

If you eat three meals a day you should cleanse the food particles away three times a day. If you want a healthy mouth clean your teeth after every meal. Brush your teeth properly and with effort. Mere scrubbing will not suffice. Put in pressure

MALAYAN CITIZENSHIP LAW

NATIONALISM IN ASIA

A new Citizenship Law has just come into force in Malaya. Its effect will be greatly to enlarge the proportion of the total population enjoying full rights of citizenship and this is an important preparatory step towards creating conditions for political self Government in Malaya. It may seem that this extension of citizenship rights is a simple matter and something which should already have been done if the British Government had been wanting to promote political progress in Malaya. This is not so. In the first place, Malaya never was a single unit directly ruled by the British. The native states and the two settlements, of which it consisted, are now formed into a Federation inaugurated in 1948 as a result of an Agreement between Britain and the rulers of the States.

But there are other respects in which the extension of citizenship rights has been no simple matter. It has involved delicate political negotiations on account of the conflict of interests between the different ethnic communities in Malaya and the large number of recent immigrants who form part of the present population.

Special Conditions in Malaya

The evolution of a national consciousness and a national authority has been much more difficult in Malaya than in other Asian countries formerly under British rule because of the special conditions existing in Malaya. In order to achieve true self-government on a national basis there must be first a coherent unit, forming at any rate a substantial majority of the population within the area which is to be constituted into an independent state. There may be large minorities in the area which create awkward problems but it will still be possible to form a national state if there is sufficient preponderance of one people.

But there are several peoples of quite different origin

and massage your gums and teeth with a medium tooth brush. It is also good to use your finger to massage your gums.

and culture mixed up in the area, and if no single one of them forms a majority of the total population, it becomes extremely difficult to form any unit which can be called a nation. People of diverse origin do not form a nation simply because they inhabit the same area, and it is particularly difficult for them to do so if many of them have only recently entered the country and are still regarded as intruders by the older inhabitants. In Burma, Ceylon, India and Pakistan the special problem of Malaya has not emerged, because in each of these countries the element which gives the state its national character is definitely preponderant in population.

In Burma and Ceylon there are important ethnic minorities but the Burmese and Sinhalese peoples are in a majority. In what was formerly India, the two States of India and Pakistan have been formed because of the Moslem demand for a separate State in the Moslem majority area; it was possible to make such a partition because the greater part of the Moslem population was concentrated in two regions, and these were large enough to make up a viable state. But in Malaya there is a mixture of three unfused ethnic elements with not one of the three in an absolute majority.

Statistical Facts

It was estimated that in 1951 there were in the Federation of Malaya (which excluded the predominantly Chinese city of Singapore) some 2,631,000 Malaysians (Malaya aborigines, Indonesians and kindred people), 2,044,000 Chinese, 586,000 Indians and Pakistanis, and 76,000 people of other nationalities. Thus Malays are the most numerous of the people, but they form only about half the total population.

They are the indigenous race, and the Federation is constitutionally a partnership between the Queen and the Malay rulers. But their economic position in relation to the Chinese, Indians and Pakistanis is much less favourable than the population figures would suggest because

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Hindu Organ

FRIDAY, OCTOBER 3, 1952

Treasure These Thoughts

'The means of destruction of ignorance is unbroken practice of discrimination between the real and the unreal.'

THE MAN OF PRAYER

If Rajen Babu, Nehruji and Rajaji, to mention a few, have chosen to follow in the footsteps of Gandhiji it has been because they have felt that 'in any event the road he was following was the right one.' When such a great idealist-cum-realist said 'I am not a man of learning, but I humbly claim to be a man of prayer', he did not assemble a few silken phrases to be presented to those who relish in the rhetoric of impressive phraseology but gave expression to his conception of human culture. And if today the world is rent asunder by cut-throat competition between opposing camps for power and authority it is because statesmen and politicians cannot be called men of prayer.

The first week of the month of October and particularly the second day have acquired a religious significance owing to the fact that the noble leader whose date of birth falls during this period had joined the distinguished line of spiritual teachers who had lived and died for humanity. What a sacrilege then would it be to celebrate this memorable week in a manner and spirit contrary to Gandhian philosophy? Particular days and incidents connected with great men are remembered because their lives remind the people of something useful, valuable and memorable. If during such periods of commemoration the very ideals of the great men are forgotten and the remembrance takes the form of the stereotyped variety entertainment with political propaganda as a main attraction it cannot be said that the commemorators ever became mindful of what those illustrious lives reminded them.

How then should the Gandhi Jayanti be observed? The commemoration should take the

GANDHI JAYANTI

REMEMBERING THE MAHATMA

MANKIND NEEDS IT EVERY MOMENT

(It is but appropriate that during the Gandhi Jayanti attention should be brought to bear on the institutions that acquired universal fame by Mahatma's association with India.)

MAHATMA Gandhi pervaded all India. Among the most outstanding aspects of his life and work was the creation of institutions of a pan-Indian character in the social and economic reconstruction of the Indian Society which now propagate his ideas. The impact of Gandhi on the social, economic and political thought of the New India is, and will be reflected in the growth or decay development or retrogression of these institutions. Mere association with Mahatma Gandhi gave powerful impetus to every institution. For instance, the Indian National

Congress should take the form of the launching of a one-year plan for the purpose of translating into action one aspect of the Gandhian life to be followed by a similar one-year plan at the next day of observation. The Mahatma was a man of prayer and equally a man of action. The Sarvodaya Ashram opened on the Gandhi Day by the Gandhi Seva Sangam approximates to what we have suggested in these columns. Prayer and prohibition, unity and equality, these are the main and broad features of the Gandhian way of living. And therefore they who observe the Gandhi Day will do well to remember that unless they show evidence of their faith in these items of activities by practical effort they will be only creating a wrong impression in the minds of the masses about Gandhism. The cute and designing politician has interpreted Gandhism as being the antithesis of imperialism! So have others laid the emphasis on aspects that suited their method of action!

Let, therefore, the Gandhi Day be preserved for faithful and sincere commemoration distinct from the Days and Weeks that have become a regular feature of modern culture. Gandhiji lived a Hindu life because he had felt that 'it was safe to walk along the beaten tracks trod by the ancient teachers'. Here is a worthy example to be emulated.

Congress was transformed from being the political forums an instrument of a band of eminent lawyers into a popular revolutionary organisation, when Gandhi, the itinerant apostle of Satyagraha animated it awhile. The humble places where he resided became overnight saintly Ashramas where a new way of life was lived. All that he wrote—and he wrote a great deal in Indian languages and English—became the mainspring of Indian intellectual activity on the social and political planes, his simple and direct style influencing literary writing in all the languages of India.

Gandhian Principles

The basing of life on truth and non-violence and the eradication of untouchability, which was straining the fabric of the contemporary Indian Society, were the two most powerful Gandhian Principles. The Gandhi Seva Sangha was founded in 1923 to bring together under one roof selfless workers who had devoted themselves to the ideals of Gandhiji. If the Indian National Congress was the medium through which Gandhiji strove for the political freedom of India, the Seva Sangha was the instrument through which Gandhiji aimed to redeem the villages of India from the neglect and degradation of centuries. When Gandhiji's ideas and ideals spread all over India, the leading members of the Sangha began to devote themselves to the various specialised fields of work which gradually widened in scope. Today, after nearly thirty years of existence, the Sangha, although its separate identity is preserved, has merged many of its activities in the Sarvodaya Samaj, a body brought into existence after his death to co-ordinate all the variegated activities started by Gandhiji. Vinoba Bhave, Kaka Kalelkar, Thakkar Baba, Mashruwala have been some of the "high priests" of the Seva Sangha.

Journalistic Achievement

To pass to another Institution: The "Harijan" group of weeklies founded by Gandhiji have become, as a result of their forthrightness and non-profit making character, much more than newspapers. The columns of the "Harijan" discussed simultaneously the momentous issues of the day and the problems of individuals through an-

PROCEDURE REGARDING INDIAN PASSPORTS

were given by Gandhiji to questions put him by rich and poor, of both foreign lands and scarcely known Indian villages. Allied with the "Harijan" group of weeklies is the "Navjivan Trust" which is the trustee of all Gandhiji's publications and publishes new editions and collections of his writings. The "Harijan" perpetuates by its name the campaign started by Gandhiji through its columns against untouchability.

Swadesha Movement

The Khadi movement sprang from the desire for "Swadeshi" and this in turn led to the concept of the economic uplift of the villages of India. In 1934, while long and often fruitless discussions continued as to how the villages should be made economically prosperous, it was left to the All-India Village Industries Association to try to get down to brass tacks. The Association under its forceful organiser, Shri J. C. Kumarappa, has in the course of its 28 years of existence revived hundreds of dying cottage industries and has brought hope of a better living to millions.

In his early days at the Tolstoy Farm in South Africa Gandhiji experimented with new methods of education that would prepare young men and women to live a life of freedom, and self-help based on truth and non-violence. In 1937, he advocated a pattern of purposeful education based on a craft, and organically connected with child's social and cultural environments. This education has come to be known as *Nai Talim*, the scheme of New Basic Education.

Apart from these great institutions, Gandhiji associated himself with a large number of institutions for the uplift of Harijans and the down-trodden villagers, such as the Gandhi Seva Sangha, the Scouts, colleges for women, universities, Kasturba National Memorial Trust and the Hindi Prachar Sabhas. The last mentioned was a particularly favoured child of Gandhiji who maintained that a common language, an heir to the unifying Sanskrit of bygone ages of glorious independence was a necessity to the New India of our expectations. Gandhiji more than anyone, gave to Hindi the moral backing of a great non-Hindi speaker which made it, eventually elected as National Language of the land.

From the nature of the few Gandhian institutions touched upon, it is apparent that the efforts of Mahatma Gandhi were directed towards nation building activities which have to survive and be zealously supported to make a united India of high and simple thinking.

Enquiries made at the Office of the Indian High Commissioner in Ceylon show that there is considerable confusion in the public mind regarding the circumstances in which a person may obtain an Indian Passport from this office.

An Indian Passport can be granted only to an Indian citizen. An Indo-Ceylon Pass is also a Passport with the limitation that it is available only for travel between India and Ceylon.

Who is an Indian citizen has to be determined under the provisions of the Constitution of India. Under Article 5 "at the commencement of this Constitution every person who has his domicile in the territory of India and (a) who was born in the territory of India or (b) either of whose parents was born in the territory of India or (c) who has been ordinarily resident in the territory of India for not less than five years immediately preceding such commencement, shall be a citizen of India". The operative phrase in this definition is "domicile in India at the commencement of the Constitution". A person would be considered to have domicile in India at the commencement of the Constitution even if on that date he was away from India provided he retained his domicile in India either by way of possessing residence or by otherwise showing that his absence abroad was for temporary purposes only.

Under Article 8 of the Constitution, any person who or either of whose parents or any of whose grand parents was born in India and who was ordinarily residing in any country outside India shall be deemed to be a citizen of India if he has been registered as such citizen at the Diplomatic or Consular Representative of India in the country in which he is for the time being residing. Application for registration may be made to the Indian High Commissioner in Ceylon. But such application is not necessary for those who had their domicile in India at the commencement of the Constitution. It is necessary only in those cases where the persons concerned did not have domicile in India but were ordinarily residing outside India at the time of the com-

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Procedure Regarding Indian Passports

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mencement of the Constitution.

In addition to this, citizenship of India may be conferred by any special legislation by the Indian Parliament under section 11 of the Constitution. A draft Bill designed to regulate such acquisition of Indian citizenship is likely to be introduced in Indian Parliament shortly.

Persons of Indian descent who are in Ceylon fall into different categories:-

a) *Estate labourers*: These persons do not require Passports for travel purposes as they are, under the law in force now in India and Ceylon, permitted to travel between these two countries on Identity Certificates issued by the Superintendents of estates on which they work. Thus over 7½ lakhs out of 9 lakhs of Indians in Ceylon are not in need of any Passport facilities from this office.

(b) Of those outside estates, almost all have already obtained India-Ceylon Passes during the last two years from this office. These Passes will continue to be issued by them until such time as the holder becomes a Ceylon citizen by registration under the Indian and Pakistani Residents (Citizenship) Act. On being so registered, the holder of the Indian Passport should surrender his Passport to this office and obtain the necessary passport from the Government of Ceylon of which he will thereafter be a citizen. In the meantime, persons who have made applications for Ceylon citizenship are clearly not eligible for issue of fresh passports because by virtue of the application and the declaration they have made

in the application they are permanently settled in Ceylon and propose to swear allegiance to the Constitution of Ceylon. Such persons are potential Ceylon citizens and should apply for travel documents not to the Indian High Commissioner but to the Ceylon Government Passport authorities. No doubt such Passport authorities will give travel documents to them, whenever necessary, in which they will be described not as Ceylon citizens but as British subjects who are potential citizens of Ceylon.

There may be a few cases of persons with regard to whom it is not clear from what authority they should obtain Passports or travel documents. It is not possible to state in general terms what the position with regard to them is. Each one of them may refer his case, when need for travel arises, to this office for necessary advice stating full details of the position.

Those who have already obtained India-Ceylon passes will not be required to give up those Passports (a) until they become duly registered as Ceylon citizens or (b) until the time for which the Passport is valid expires when the question of issuing a fresh document or renewing the old Pass has to be considered. In the first case they should obtain Passports from the Ceylon Government. In the second case each application will be considered on its merits with regard to the eligibility of the person concerned for an Indian Passport at the time of renewal.

In the meantime there is no need for any one to register himself as Indian citizen with this High Commission for the purpose of retaining his Passport or India-Ceylon Pass.

MALAYAN CITIZENSHIP LAW

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the Malays, as a people, have remained at a lower level of economic development than the Chinese Indians and Pakistanis with the result that trade and industry, and therefore the wealth of the country, are mainly in the hands of the latter three. Thus at an economic disadvantage the Malays naturally wish to maintain their political position in the country. They feel conscious of the risk that they will be swamped by the Chinese who have entered Malay in great numbers in the last 50 years.

Consciousness Of Common Interest

But it is now impossible to turn back to clock and the only practical course is to go ahead with the effort to give all dwellers in Malaya a consciousness of a common interest and a stake in the country...from which it is hoped that in time a genuine feeling of common nationality will emerge. Persons of Chinese and Indian-Pakistani descent who were born in Malaya and have never had another home, and immigrants who have lived most

of their lives in the country and have identified their fortunes with it must at some time be assimilated. More over the projected self-government for Malaya must be conceived as a democratic development taking account of the wishes and interests of the population in general.

Finally there is the question of the relationship of the Chinese and Indian-Pakistani communities to the national homelands in China, India and Pakistan, a question complicated by the aggressive revolutionary spirit of the present regime in China. The reasonable view is that the Chinese, Indians and Pakistanis in Malaya are more likely to develop a local Malayan patriotism if they are given full citizenship rights than if they are made to feel like aliens by a policy of discrimination against them.

This consideration is particularly relevant to the guerilla warfare now being carried on by (mainly Chinese) Communist rebels in Malaya. The great majority of Malayan Chinese do not

support the Communists but they are unlikely to co-operate actively in suppressing the terrorist campaign as long as they feel that Malaya is only a country of sojourn for them.

The United Kingdom Government's objective was stated in the directive given to Sir Gerald Templer on his appointment as High Commissioner in February 1952. Paragraph 3 of that directive reads: "To achieve a united Malayan nation there must be a common form of citizenship for all who regard the Federation of any part of it as their real home, and the object of their loyalty." The law grants citizenship to anyone born in the States with one parent who has also Malayan born and to anyone whatever born born in the former British Straits Settlements, now included in the Federation.

Immigrants who have resided for a certain period in Malaya, and can show evidence of intention to make it their permanent home can also apply for citizenship. With the new law it is expected that about three quarters of the population of Malaya will hence forth enjoy full citizenship.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 5-10-52 TO 11-10-52

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

You will be able to re-organize your works this week. There will be no mental peace and you will have to work hard. You will get much help from foreigners and strangers.

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

Personal problems will trouble you much this week. You will find it difficult to make both ends meet. Don't effect any vital changes in the near future.

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

Domestic life will not be very harmonious this week. All is well on the professional side. Your finances also should improve. Friends will be much helpful.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

You will find it difficult to prevent domestic and personal quarrels getting out of hand this week. Friends will prove expensive, but you will get money to entertain or help them.

LEO *Maha, Pooru, Uttira 1, [Singha Rasi]*

You will not be able to make any decisions this week. Your mind will be wavering. Better look for guidance from reliable friends. Domestic harmony and unexpected gains promised week end.

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

Vehicles may cause you much expenditure this week. The first two days will prove very trouble-some. Beware of accidents. Rest of the week will bring in some improvements but no substantial success shown.

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

The first two days of the week very favourable for new undertakings. Tuesday and Wednesday must be spent with care. Rest of the week turns favourable again.

SCORPION *Visaka 4, Anurasha, Kettai [Vrischika Rasi]*

You will be very quick to pick up quarrels this week. Official troubles and misunderstandings with friends shown. Thursday, Friday and Saturday morning the worst days of the week.

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

Health must be given particular care this week. All is well on the business side but there will be no mental peace and you will have to shoulder heavier responsibilities. The last day of the week must be spent with care.

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

Expenditure will be on the rise. However perfect your work may be your boss is likely to find fault with it. You will have to work hard. Sometime you may be made a scapegoat unless you are careful.

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

Friends will help you a good deal this week. Financial condition will improve but expenditure also will be on the rise. Petty official trouble likely midweek.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

Misunderstanding with the married partner likely this week. Some troubles regarding lands likely to brew up. But you will be able to steer clear of them. Financial luck promised week end.

Social Play—Super Attraction

in aid of the

**SAIYA PARIPALANA SABAI
NAVALAR ASHRAMAM**

During the First Week of December 1952

at the

JAFFNA TOWN HALL

The Co-operative Officers' Recreation Club
will stage their latest hit

**"Susilavin ★
★ Kathal"**

MUSICAL-MINDED SCULPTORS

South Indian sculptors are widely known for their skill in chiselling out figures of extraordinary beauty and suggestive looks. But their musical skilling in creating, out of resonant stones, pillars which give musical notes according to a particular scale or *mela*, and figures, whose limbs when struck give notes of a particular scale, is not widely known. The temple in Tadikombu near Dindigul has a pair of musical stone pillars, one on either side of the entrance to the *mantapa* in front of the Soundaravalli Tayar Sannidhi. Each pillar has a cluster of eight small pillars along the periphery. The notes given by the pillars correspond to the notes *udatta*, *anudatta* and *svarita* of Vedic music and the pitch of the *adhara shadja* is E. It is clear that these pillars were used to provide a musical accompaniment, when the Vedic hymns were sung. There is also an attractive sculpture of Ashtabhuja Krishna in the same mantapa. Herein the lips are depicted in the playing formation. The flute is kept purposely below the level of the lower lip to

By

PROF. P. SAMBAMOORTHY

enable one to appreciate the lip formation. The sculptor must have been either a flutist himself or a careful observer of flutists. There are two styles of blowing in flute playing and in this sculpture the formation of the lips in one style of blowing is very vividly depicted.

In the Siva Temple at Shanbagaramanallur, near Nanguneri in Tirunelveli District, is a remarkable case of a musical pipe, scooped out of a stone pillar. This pillar is in the *prakarum* and is near the south west corner of the *sanctum sanctorum*. The musical pipe is conical in shape and is in the central part of the pillar. The pipe is at a slight inclination to the horizontal. The interior of the pipe is smooth and beautifully polished. This can be seen by projecting into the pipe a beam of light from a torch. The length of the pipe is one foot. This is also the width of the pillar. The pipe has a circular hole at both ends. The diameter of the hole at the western end is one inch and the diameter of the hole at the other end, i.e., the eastern end, is three-fourths of an inch. The note heard when blown sharply from the bigger hole end, resembles that of the conch in tone colour; and the note heard when blown from the smaller hole end, resembles that of the *Bhkalam* in tone colour. The pitch of the note heard from the bigger hole end is B or the *kakali nishada* and the note heard from the other end is E or *antara gamakara* of the higher octave. Thus the *hadja-madhama* relation-

ship is maintained. When blown alternately by two performers standing at either end of this stone pipe, the effect is marvellous.

The pipe is a remarkable achievement in the sphere of instrumentation in India. It deserves to be widely known and studied both by musicians and physicists. Within the pipe two small folds are seen. Whether this has anything to do with the differing tone colour is worthy of investigation. The smaller hole end is at a slightly higher level compared to the bigger hole end. In the corridor of the temple, this is the only pillar to have this musical pipe scooped out. This pillar is supporting the roof like other pillars.

In the Vishnu Temple in the same place, the figures of *Dwarapalakas* command our attention. The nerves on their feet and the glistening nails at the tips of their fingers are specimens of marvellous workmanship. The sculpture of Manmatha and Rati at the *mantapa* are beautifully done. They are of resonant stone and each limb when struck gives a distinct musical note. These sculptures remind one of the beautiful sculptures of resonant stone in Krishnapuram in Tirunelveli District.

The Central and the Local Governments are interested in promoting tourist traffic. Publicity should be given to places like these and travel facilities should also be provided to prospective tourists to these places.

—The Madras Hindu

WANTED

Wanted an experienced Storekeeper for Petrol Station. Salary Rs. 100/- plus overtime allowance of Rs. 50/- per month. Security Cash Rs. 1,000/- and Fidelity Guarantee Policy Rs. 3,000/-. Apply in own hand writing with three copies of recent testimonials to the Secretary, Jaffa Co-operative Stores Ltd., 150, Hospital Street, Jaffa on or before the 10th, October 1952. (M. 155 30, 3, 7)

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ILAVAI

(M 156 30, 3, 7)

U. K. Trade With Sri Lanka

A London Survey

The value of Ceylon's four main exports to Britain — tea, rubber, desiccated coconut and coconut oil — during the first eight months of this year amounted to over £ 4 million.

During this period, Britain — Ceylon's leading customer — received 15,816 tons of raw rubber to the value of £ 5,719,000. The 12,003,000 lbs. weight of tea which Ceylon sent to Britain during August represented well over one-quarter of Britain's total tea imports during the month and brought the quantity of tea she took from Ceylon, during the eight months, to 85,349,000 lbs weight for which Britain paid £ 14,449,000. This was over, 8,000,000 lbs, weight more than Ceylon sent in the same period last year, and some 25,000,000 lbs weight more than sent in the first eight months of 1950.

During the eight months Ceylon also sent Britain some £ 2,000,000 worth of desiccated and flaked coconut and 15,720 tons of unrefined coconut oil worth £ 1,741,000.

Among the smaller items of Ceylon's exports to Britain to the end of August were 2,070 tons of edible nuts worth £ 119,000 and 1,766 tons of non-metalliferous mining and quarry products to a value of £ 111,000.

Vehicles led the way in trade in the other direction during the eight months. Among the £ 4,566,000 worth of Britain's vehicle export Ceylon received, were 31,118 cycles worth well over one-quarter of a million pounds, 3,667 cars to a value of £ 1,340,000, 670 commercial vehicles to a value of £ 299,000. Another £ 533,000 was accounted for by 43,217 pneumatic outer covers.

The 5,346 tons of British machinery (to a value of £ 2,051,000) Ceylon received to the end of August was over 700 tons more than she received in the same period last year.

To Ceylon also went £ 1,305,000 worth of chemicals, drugs, dyes and colours, included in which were 18,000 tons of ammonium sulphate worth £ 424,000, and over one-quarter of a million pounds worth of drugs, medicines and medicinal preparations.

Among the £ 1,091,000 worth of cotton yarns and manufacture, Ceylon imported from Britain during the eight months, were 5,123,000 sq. yards of

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ideal of realising the oneness with the Divine mind and this is done by thinking and doing everything as if you had the trusteeship of the world, same as the Lord would feel the trusteeship of a great universe.

This is the path of the higher evolution and that way you work for the fulfilment of the Divine plan. A *jiva* takes repeated births till it begins to evolve on right lines. The physical life and its experience takes the *jiva* a short way during each life and in the next life the old threads are taken up and the journey continued for long cycles of time. The evolution in the spirit world is very little in the beginning. But if the life experiences are of a higher character, the evolution of the *jiva* continues in the spiritual planes also. In the case of highly advanced souls there is greater evolution of the life in the spiritual planes than in the physical plane. As the *jiva* becomes greatly evolved, the incarnation changes in character. The incarnations are few and far between and always in highly spiritual families where the *jiva* begins its spiritual life from the infancy upwards. The higher the evolved soul, the lesser it stays amidst the vanities of human life. It has an inner certainty of the real values of the world and so proceeds by rapid steps towards its higher destiny.

It will thus be understood how the life experience of one incarnation fixes the standard from where the *jiva* is to go forward on its journey of evolution. You must remember that simple

woven piece goods,

Among other British exports to Ceylon the end of August were 15,551 tons of iron and steel, and their manufacture to a value of £ 1,262,000; £ 827,000 worth of electrical goods and apparatus; £ 898,000 worth of pottery, glass and abrasives (which included 72,119 tons of cement worth £ 445,000), 4,492 tons of paper and cardboard manufacture worth £ 862,000, and £ 568,000 worth of cutlery, hardware implements and instruments.

The latest overall figures for trade between Britain and Ceylon as given in the Trade and Navigation Accounts of the United Kingdom, are for the first seven months of this year and show that during that period Britain's imports from Ceylon were to the value of £ 22,246,000, while Britain exported to Ceylon goods worth £ 26,611,000.

as the repeated births of the *jiva* appears in explanation, it is extremely difficult to realise the actual condition of a *jiva*. The thick *maya* of the phenomenal world with a thousand and one fictions cover up the soul's vision and its limited outlook on life is its great handicap to know anything beyond its immediate experiences.

It knows its hunger and its wants and there is immediate satisfaction and the soul goes into the tamasic sleep of ignorance. Thick clouds of worldly thought obscure the soul's vision. False ideals of knowledge, power, and fame attract its gaze and the journey of life becomes a never ending race through the mazes of illusion after various types of mirage. Great knocks on the head and painful blows gradually make the *jiva* realise the nature of these vanities. Then step by step the *jiva* begins to turn to the great realities and as the miseries of life become agonising and unbearable, the soul completely turns away from the meshes of life which were dragging it away from God and begins to evolve in the right direction. The soul begins its eternal journey homewards. The return journey is again retarded and kept back by past memories and past associations which have to be completely and radically removed before the soul can acquire its true force to impel its journey to the goal.

Every soul can evolve rapidly by first understanding the values of life rightly, by proper thinking, right conduct and by right sort of prayer. The soul begins to realise its destiny and its oneness with the Divine plan and begins to work and think for the furtherance of the Divine plan whose basic energy is Love and Mercy. This will govern one's relation with all people and environment. A pure life dedicated to the service of God by acting philanthropically greatly helps the rapid evolution of the soul. The duration of the soul and other things depend upon the energy with which each soul sets upon this journey godwards. Renunciation of all worldly aims and ideals helps greatly. Prayers are direct attempts to live in the Divine thought by communion. Prayers effectively made help more than anything else. Prayers help the soul to throw down all the screens that conceal it from the Divine centre and there is realisation of its unity. Prayers endow the soul with great strength and so help the journey godwards. Prayers, a life of pure thought and deeds full of sympathy and love will bring us nearer the goal in as short a time as possible.

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