

# Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY TUESDAY AND FRIDAY

[PHONE No. 56.]

PRICE 10 CENTS

VOL. LXIV.

JAFNA TUESDAY MAY 13, 1952

NO. 10

## SIGNIFICANCE OF THE DEMOCRATIC VOTE

### Madras Governor's Advice To Legislators

There is, however, no doubt that through the long ages of man's recorded history, he has continuously pondered as to how he should be governed.

"Man discovered early that he was more helpless than any other creature on earth so far as the fundamentals of his requirements went in the matters of food clothing and shelter. He realised that he could not possibly live alone as an individual separate from his kind with any assurance of safety and security. He, therefore, started experimenting in corporate living in the very earliest stages of his development. Having been endowed with a growing mechanism for thinking, he naturally started cogitating early as to what form of order and governance would suit him best. Bhishma and Aristotle have analysed various types of Government and have discussed their virtues and drawbacks. Even to-day controversy centres round varied ideologies in different lands on this topic.

"It, however, seems that so far, man has not been able to discover and decide upon any other method of government—despite its many and undeniable imperfections—that could come nearer to his desire for both good government and self-government, than what is embodied in the principle of democracy. Details apart, the fundamental fact of democracy appears right and proper that all persons who are to be governed and have reached the age of discretion and can reasonably be regarded as capable of thinking of their own good and the good of others should have an opportunity of casting their vote in the matter of the election of those who may, in their

turn, be reasonably expected to be capable of representing the feelings and working for the best interests of their fellow-men in the counsels of the nation.

"The underlying principle is clear. No one can really understand where the shoe pinches unless he himself puts on the particular shoe. And, therefore, if all interests are represented and if the wisest of all the groups are brought together

### Freedom Versus Determinism

The problem of freedom versus determinism has meaning only with reference to human individuals. It has no application to the Absolute which is above all opposites or to the sub-human species of plants and animals... We do not condemn the lion for its ferocity or praise the lamb for its meekness. Man is the possessor of freedom... The whole teaching of the GITA requires man to choose the good and realise it by conscious effort. There are however many impediments to this freedom of choice.

—Radhakrishnan

by a process of election—it is presumed that everyone knows his own interest and also knows who can represent him best—then it can reasonably be expected that all manner of men will have a fair deal and there will be no fear or favour possible on the part of those in authority.

"It is not possible to guarantee capacity, integrity and other virtues by heredity in any family or group; it, however, seems safe to presume that in a

## Newsprint Situation

### International Committee's Report

The Pulp-Paper Committee of the International Materials Conference (IMC) has announced that its member governments have unanimously accepted its recommendation that no newsprint allocation be made at this time. The Committee has been directed, however, to keep the newsprint problems of the free world under review and to recommend allocations or other action if necessary.

The announcement was made in an I M C notice released in Washington which has been issued in London by the British Ministry of Materials.

The agreement follows a report from the Committee that the 1952 newsprint situation in the free world indicates total production of approximately 8,928,000 metric tons, and total requirements of approximately 8,920,000 metric tons, thus showing supply and demand virtually in balance.

An important factor in the improved newsprint position is the increased production of supplying countries. The 1952 requirements of leading consuming countries showed few appreciable increases over last year. Also, total newsprint stocks at the beginning of 1953 were much higher than in January 1951.

In the course of its previous studies, the Committee recommended four emergency allocations, totalling 33,650 metric tons, of newsprint to 18 countries, all of which have now been delivered.

large conglomeration of human beings which constitutes a State, there are bound to be some persons who are fit to be entrusted with the difficult and delicate task of the governance of their fellow-men, and that no other method is either so practical or so desirable as that of the democratic vote to find who these people are, or can be.

## THE PLANE OF DIVINE LOVE AND WISDOM

### Remember Who You Are

Self-awareness means to know and be in one's own centre of God consciousness, bereft of all super-impositions. What is unreal and perceptible, such as the body, senses and the mind, can be accepted or rejected, but not the Self which is eternal and immutable.

If the individual Self or Atman is really different from Brahman, it can never become Brahman so long as it exists; if it were destroyed, who would then become Brahman? Therefore we have to know that one is not different from It, and It is not different from one.

The source of all thoughts is one's own Self within. The moment one thinks of becoming something other than himself, he has perforce to assume that he is different from Brahman. This attempt itself is due to ignorance or

aloof are performed by the enlightened soul, who forgets the next moment that he has done anything, being ever conscious that he is a mere tool in the hands of the Lord of all souls. But men of demonic nature, the Asuras, think, in the words of the Bhagavad Gita: "The universe is unreal, without a basis, without a Lord, born of mutual union, brought about by lust; what else? ... This, today, has been gained by me, this desire too I shall attain; this is mine, and this wealth also shall be mine in future. That enemy has been slain by me, and others also shall I slay. I am Lord, I enjoy, I am successful, strong and healthy". "These cruel haters, worst of men", adds the Lord, "I hurl these evil-doers forever into the wombs of the demons only."

### Truth-Conscious Silence

True wisdom decries neither Karma, nor Bhakti, nor Jnana, but gives the right place to all of them by a perfect understanding of the Truth-conscious-silence, beyond all words. The truth that God, soul and the universe are inseparable is applicable to one and all alike—to the Advaitin and the Dvaitin, whether in relation to the body, mind or individual soul. Everyone of us is a part and parcel of the universe which is packed with pain and misery. Hence it is our duty to relieve its suffering to the best of our knowledge and power. The sum and substance of religion is that life is meant essentially for service and sacrifice and renunciation of the fruits of actions to the Supreme. He alone is a true devotee who always feels he is ever indebted to God and the world, because he has only been a receiver and seldom a giver. The Grace of God opens our eyes and reveals to us our identity with Him through Satsung, discrimination and enquiry into the nature of the Real and the unreal, and self-purification.

Religion may be summed up in three words: "Daro-math; Dharam-karo; Ram-Nam bol"—i. e. fear not, do charity, repeat His Name. What is there to be afraid of, when we are essentially the immortal children of God? (Continued on page 4)

By BALAJI

Avidya, because we try to be away from our own centre or sphere.

It is ignorance that persistently casts veils on one's mind. The true purpose of life, therefore, is to know and tear asunder the masks of the Pancha-koshas, and firmly believe we are nothing else but the Atman. All effort is to boldly drive away thoughts which suggest that there is some God or Truth to be realised, distinct and different from one's own Self or Atman. The Self or Thing-in-Itself is Knowledge and Bliss absolute, and all super-impositions on it are mere passing reflections or projections of the mind caused by the triple qualities—Satwa, Rajas and Tamas.

### Touch of God's Grace

God, or the knowledge of identity of the soul with God, cannot be realised by any other force than pure love that knows no bargaining, or by the spontaneous touch of God's Grace. In the plane of divine love and wisdom there cannot be any place for Rajas and Tamas, which give rise to thoughts of lust, greed, wrath, hatred and jealousy, or other lower passions. Satwic actions





## Hindu Organ

TUESDAY, MAY 13, 1952

Treasure These Thoughts

*Brahman never comes nor goes;*

*It always exists.*

*Attain this toothless Brahman through meditation; And become Immortal!*

FOR RELIGION;  
AGAINST IRRELIGION

THE TIME HAS COME, nay the hour has arrived, for the people of Sri Lanka to rise to a man and declare in unequivocal terms that this Island Nation of a resplendent civilisation and rich culture cannot for a moment tolerate the idiosyncrasies of the Marxian ideologists. Communism in practice has been correctly identified as public enemy number one not in one country or in one continent alone but throughout the vast universe. The irreparable damage that has been caused by the subterranean methods and questionable tactics adopted by the revolutionary parties masquerading as champions of the poor and the down-trodden, to the land, where the Apostle of Ahimsa had created history by making the Mightiest Empire of the world willingly part with her colonial possessions, cannot fail to serve as a grim reminder to the other Asiatic Nations warning them of the dangers that lie ahead of them if immediate steps are not taken to explain to the people that the sugar coated economic pills recommended by the Marxian physicians are but so many death dealing capsules that would not merely take away the lives of individuals but would bury a whole community in the sands of revolution.

Religious leaders having realised the danger that is round the corner have lost no time in issuing directives to their followers on the question of electing their representatives to the Lower House of the Parliament. These commandments have become imperative and of paramount importance because of the fact that the oriental nations cannot be expected to exist in a world where religion would be

## CREATING THE SCIENTIFIC ATTITUDE OF MIND

Mahajana College Laboratory

Declared open by Prof A.W. Mailvaganam

The new Physics Laboratory of Mahajana College, Tellippalai, was declared open by Prof. A. W. Mailvaganam, the Dean of the Faculty of Science of the University of Ceylon on Saturday 10th instant at 7 p. m. The building was erected in memory of the late Mr. N. Eliathamby J. P., M. C. H., of Mallakam and later of Taiping, Malaya and was the gift of the Eliathamby family to the College. Mr. E. Karalapillai, the eldest son of the late Mr. N. Eliathamby and his wife, Mrs. Karalapillai, who are on a holiday in Ceylon, were present on the occasion.

### Act of Philanthropy

The Principal of the College, Mr. T. T. Jayaratnam, in requesting Prof. Mailvaganam to declare the building open, expressed his gratitude to the members of the Eliathamby family and said that they would live in the hearts of countless thousands of children who would pass through the portals of the College in the future. Referring to the late Mr. Eliathamby he said that he (Mr. Eliathamby) himself was a great philanthropist whose munificence had helped several educational and religious institutions in Malaya and who had rendered yeoman service for the uplift of the poor and the needy both here, in the land of his birth, and in Malaya. Speaking of Prof. Mailvaganam he said, "The eminence to which he has risen as a scholar, the long and rigorous training he has received in Cambridge and in Europe, the esteem and regard in which he is

come outlawed by the on-laws of human culture and spiritual civilisation. The Christians, the Buddhists and the Moslems apprehending danger from the quarters of irreligion have arisen from their slumber and have sounded a clarion call to their followers requesting them to vote for God and to reject the Devil. We have already reminded the Hindus time and again that they have a supreme duty to perform and that is to lead the land to the promised goal of prosperity by marching on the spiritual path following the tenets declared by the Divine Teachers of old. We repeat the reminders and hope that the religious minded people of Sri Lanka will not fail in their duty to humanity.

held in Ceylon and elsewhere, the integrity and strict adherence to principles for which Mailvaganam has become a by-word and the administrative ability he has so abundantly displayed as the Dean of the Faculty of Science, point to the happy prospect that one day he will guide the destinies of the University as its Vice-Chancellor."

### Spread of Scientific Education

Prof. Mailvaganam then declared the room open by lighting a brass lamp in oriental fashion. In the course of his speech he traced the history of the spread of scientific education in Europe and said, "Today science has come to be regarded as an integral and important part of education in all schools. The purpose of teaching science in schools should be to create and foster the scientific attitude of mind. That is the duty of the schools and of the University. Scientific education does not merely mean a study of Physics and Chemistry or of Botany and Zoology; but it is something that is left behind in the minds of students after all the Physics, Chemistry and Biology are forgotten. Such an attitude alone will help to solve a problem and it is that which will enable one to face any situation, however difficult. A scientific method of attacking a problem is to look at it objectively and disinterestedly without permitting personal prejudices to enter the question, to free it from irrelevancies and to carry out a process of experimentation. If you can succeed in fostering this scientific attitude and send out of this laboratory a stream of youth with this attitude of mind then you would have done your duty by your charges. To whatever profession or occupation they may go, whether farming, industry, government service or engineering, I am sure they will be able to solve problems that confront them and lead very useful and successful lives."

Mr. R. N. Sivapragasam, spoke on the life of the late Mr. N. Eliathamby and exhorted the residents of the area to emulate the worthy example of the Eliathamby family by the giving College every help and assistance.

With a vote of thanks by Mr. C. Sinnathamby of the Staff the function terminated at 8 p. m.

## DEVOTION TO GOD DISPELS FEAR

Love For The Lord Brings Liberation

CONSTANT remembrance of God will keep the mind pure. Well, is it any wonder? That 'our wishes are also God's' cannot be clearly felt while one is in the state of ignorance. God is *satya-sankalpa* and whatever He wills comes out true, but the wishes of men often turn out to be false. For this reason one cannot say that the wishes of men and the will of God are the same. The truth of everything is felt spontaneously if the intellect is purified by the grace of the Lord.

The supreme benefit of holy company is that it turns the mind from evil ways to the path that leads to the Highest Good. He indeed is a real Sadhu in whose company God-consciousness is awakened. This is an excellent way of making out who is a good Sadhu. Hence Tulasidas says, 'Associate with holy men, it cures others' diseases. But there will be always trouble from the company of the evil.'

Whatever the Lord wills is fulfilled. There is no doubt that whatever the Lord, who is All Good, does is good—whether we are able to understand it or not. Of course there will be boundless joy if only this is understood. When the Sattvika intelligence dawns, it never allows bad feelings to enter the heart. Good or bad—whatever may happen, the Sattvika intelligence sees nothing but good. Such an attitude develops only due to the extraordinary mercy of God, and if it be perfectly mastered all misery vanishes. Wonderful is the grace of the Lord!

### Restless Mind

The more one talks about and thinks of God and finds joy in this the better. In this world the only Reality is He—the Master (Sri Ramakrishna) has repeatedly given this counsel. A (Bengali) poet has said, 'The happiness we imagine or the suffering we apprehend are never so much when they become actual. But the human mind is always restless in anticipation.' This is only too true. We make ourselves restless by worrying over things unnecessarily; otherwise everything becomes endurable.

The Master used to say that like the water which flows under a bridge, entering on one side and going out of the other, those whose money is spent in a good cause never become bound; though they constantly handle money, they live like the liberated souls. Swamiji (Swami Vivekananda) who used to say that impurities can't touch those whose money is spent on humanita-

rian work just as the air inside a room can't get polluted if the door is kept open.

### Remaining Steady

In whatever condition He may choose to keep one, that is the best. If He allows mind to remain steady in the contemplation of His lotus feet, then, whatever the state one may be in, nothing matters. We have heard the Master say, even in the midst of severe illness, 'Let the suffering and the body take care of themselves but O mind, be you (always) happy.' If the mind be happy, that is to say, be in God, what does it matter if the body suffers from pain and misery—what can they do? It is the suffering of the mind which is terrible and unbearable. If the Lord graciously keeps that mind attached to His lotus feet, no suffering whatever can appear to be so.

Surdas has said, 'Selling milk and meeting the Lord—both will be done on the same way.' The Gopis used to go out of their houses on the pretext of selling milk in order to join the company of Krishna. So both the purposes were accomplished on the same road. What a beautiful idea! Doing everything for His sake. He before everything, the rest afterwards. There is no other instance of unswerving devotion to Him like that of the Gopis. The more the mind becomes purified, the more this attitude is understood. If there be His grace, there will be no want of anything else.

The thing is, one should devote oneself entirely to Him, whether it be at home or in the forest. Retiring to the forest (renunciation) has no meaning if He is not found. And if you devote your mind to Him, never mind where you stay, there is no fear. He must be found—He alone is to be remembered while rising, sitting, eating or lying down. Everything will be set right by His grace.

One who is devoted to Him has no cause for fear or anxiety. This is what the Lord says to Arjuna in the *Gita*: 'O son of Kunti, know well and assure all that one who is devoted to Me never perishes'. Pure devotion is rare even among the gods! Can that pure devotion which holds the Lord be easily found? Ramprasad has said, 'Devotion is the root of all; liberation is her handmaid. In fact, nothing remains to be had when love for the Lord awakens.



# EASTERN AND WESTERN CONCEPTS OF MAN

## HIS INTRINSIC SPIRITUALITY

[A portion of an address to the U.N.E.S.C.O. by Maulana Abdul Kalam Azad]

'There are many points in common between the views of philosophers in the East and the West but there is no distinction in emphasis between India, Greece and China which strikes us from the very beginning of recorded history. In India, the emphasis of philosophy has, on the whole, been on the inner experience of man. Philosophers here have sought to understand man's inner nature, and in this pursuit have gone beyond the regions of sense, intellect, and even reason and sought to assert the identity of man with a deep hidden Reality. In Greece, the philosopher has been interested mainly in understanding the nature of the world outside. He has sought to determine the place of man in the outer world. His view has therefore been, on the whole, more extrovert than in India. In China, on the other hand, philosophers have not worried about the inner nature of man nor about external Nature but concentrated on the study of man in relation to his fellows. These differences in orientation have exerted a profound influence on later developments of philosophy in each of these regions. We find, therefore, that there are striking differences in their respective concepts of man.'

### The Vedantic View

'In course of time a materialistic and scientific temper became the pervasive outlook of the West. We find a culmination of this development in the nineteenth and the twentieth centuries. Darwin sought to establish that man is descended from animals while Marx argued that his mentality is largely the resultant of his material environment. Freud in the twentieth century went a step further and taught that not only is man descended from animals, but his mentality retains even today traces of his animal origin.'

'As opposed to this conception of man as a progressive animal, we find in the East a completely different concept of man. The East has from the very beginning empha-

sized man's intrinsic spirituality. The contemplation of the inner reality of man gave rise to the philosophy of Vedanta in India and Sufism in Arabia. This spiritual concept of man has deeply influenced the mentality of man throughout the East and is not unknown even in the West. According to this outlook, we cannot understand the essence of man if we regard him as only a material entity. The real nature of man can be understood only if we conceive of him as an emanation of God. There was in Eastern philosophy a strong pantheistic strain. In different schools of Indian philosophy, all things are regarded as expressions of God's being but even then man belongs to a special category. For he is the highest manifestation of God's being.

### Another Aspect

'Similarly we find that according to the Sufis, man is a wave of the boundless sea that is God. He is a ray of the sun that is God. Man can regard himself as different from the Eternal Being only so long as his vision is clouded by the evil of ignorance. Once there is enlightenment, all these distinctions dissolve and man recognizes himself as a moment in the being of the Eternal.

'It will be readily agreed that there can be no higher concept of man. God marks the highest limit of human thought. By identifying man with God, the Eastern concept of man elevates him to godhead. Man has therefore no other goal but to re-establish his identity with God. He thus becomes superior to the entire creation.'

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## Man's Spiritual Regeneration

'The crisis of civilisation through which the contemporary world is passing is not a new crisis. It always appears when human nature has divorced itself from the foundations of life. Its only solution lies in integrating life with nature' observed Mr. P. B. Mukherji while inaugurating the annual function of the Prabartak Sangha on the Akhoy Tiritiya Doy at Chandernagore in India.

Mr. Justice Mukherji said, 'The modern man has lost the technique of effective action. There is to-day a tremendous waste of human effort when one sees the monumental futility of many recent attempts at political, social and economic reforms. It is not enough to have ideals. One has to master the mechanics of effective action. The casual connection between effort and work requires a knowledge and awareness which can come only through self-realisation. That self-realisation is achieved partly by a measured absorption in environment and partly by an equally measured detachment. This mechanics of effective action requires to be learnt, and cannot be left to function by accident or chance.'

'The world suffers to-day from two major nightmares of economic fatalism' and a perversion of the equalitarian idea. The result is we are producing types of incarnate grievance, and we give the name of progress to what I describe as man's flight from his spirit and nature. Our intellectual and reformist sergeant-majors are disciplining out all spirit from humanity.'

'Time has come to emphasise and reflect that to be oneself is by no means to be selfish. To be disinterested is occasionally the greatest service that a man may render his fellowmen. That is the way to restore sanity in a disintegrating world.'

The materials of external life would be unavailing if they did not admit the central purpose and nature of the universe and enable spiritual light to shine through shifting appearances. It was the only way he knew how man's idealism could be saved from its executive disabilities.

### WANTED

Second hand corrugated sheets in good condition. Apply in person, Manager Hindu Organ, Vannarponnai.

## Land For The Landless

### The Vinoba Bhawe Method

The Leftist leaders and their henchmen who in their individual capacity are as bad capitalists as any other would do well to emulate the noble example of Acharya Vinoba Bhawe of Bhumidana Yagna fame in India and to distribute their holdings of more than 10 acres to the landless and thus work for the economic emancipation of Sri Lanka.

Addressing a news conference in Delhi Acharya Bhawe said he was happy that people of all shades of political opinion from the Rightists to the Leftists had supported the Yagna.

Asked whether the Bhudan Yagna would solve the problems of the rural population and how much time it would take, he said the Yagna was a psychological approach to the people. He was not after results to be measured by the number of acres of land donated to him. The Bhudan Yagna is an ideology and not a new brand of tea or cigarette to be sold to the people, he said.

Indians he said, had seen and heard of many new thoughts. But the people accepted such ideologies slowly only after they were convinced that they were for their good. Therefore, what he wanted was to create a psychological atmosphere in the villages which would make the whole village a family.

Acharya Bhawe said that he did not expect that all the problems of rural India would be solved by giving land to the landless. Land was only one aspect of the great problem of rural economy. To complete the picture of the new rural economy, they would have to start new village industries based on decentralisation.

### TENDER NOTICE

The Commissioner, Municipal Council, Jaffna will receive tenders up to 12 noon on Saturday, May 20, 1952 for the purchase of a V 8 Ford Lorry bearing distinctive number Z-1469 (without route rights).

2 Tenders should be enclosed in sealed covers marked "Tenders for the purchase of a Lorry" in the left-hand top corner and addressed to the Commissioner, Jaffna Municipal Council.

3-The successful tenderer will be required to pay the tendered amount in full and remove the lorry on or before the date specified in the intimation to the successful tenderer.

4. The lorry is available for inspection during Office hours on all days except Sundays.

K. Shanmugam  
Commissioner.  
Municipal Office,  
Jaffna, 5th May, 1952.

## Religion Of Man

To acquire this blissful state one has to act, act incessantly and lovingly. Every action needs to be tested on the touchstone of universal goodness and moral worth. Any action which is right in accordance with truth and justice contributes to the awakening in man of universal goodness is in itself elevating, and whatever elevates and ennobles is man's religion. Elevation in every aspect of life forms the basis of the whole science and art of religion—elevation from ignorance to full knowledge, from the confined ego state to the free state of the Soul. It is the process of man's going back (Nivrtti) by conscious and determined effort, to the original source from which he has sprung. This one process is named variously by different sects and men of God in different parts of the world.

'Man should fight man'—is not what Religion teaches; Man to be man must ever be humane; Sense of humanity—the Brotherhood of Man And Homage to Almighty—the Parenthood of God. Are what any Religion worth the name aims at. Therefore, it behoves not man to decry Religion; Realization by man of the True Self—the Great Truth—is its only goal. —Prabuddha Bharata

## Madras Rayalaseema Famine Relief Fund

	Rs.	Cts.
B. F.	14	00
Mr. A. K. Ponniah		
Retd. S. M. Poonkukulam Rd. Jaffna	5	00
	19	00

This worthy cause needs early contribution. Please forward to the Manager Hindu Organ Vannarponnai.

### OBITUARY

#### Mr. S. A. Subramaniam

We regret to record the death of Mr. S. A. Subramaniam, retired Office Assistant to the Government Agent, Jaffna, on Tuesday the 6th instant at his residence at Tellippallai.

Mr. Subramaniam rose from the ranks of the clerical service to the Civil Service before he retired on reaching the age-limit. After retirement he identified himself with the Co-operative Movement and was elected President of the North Ceylon Co-operative Agricultural Production and Sales Society,



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and Glare.



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Wm. Crookes,  
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(M. 17 25-4-52 to 20-5-52)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)  
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Amount of Calls made Rs. 134,367.00

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Shroff.

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1437 T

In the matter of the intestate estate of the late Eliathamby Sinnappu Sellathurai of Tirunelvely East Jaffna

Deceased  
Parupathipillai widow of E. S. Sellathurai of Tirunelvely East, Jaffna

Vs.

1 Sornapuriswary  
2 Balachandiran  
Minor 3 Balasingam  
4 Satkuneswary, children of E. S. Sellathurai and  
5 P V Rasiah all of do

Respondents

This matter coming on for disposal before K. D. de Silva Esq. District Judge Jaffna on the 3rd day of April 1952

in the Presence of Mr. S. Visuvalingam Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 5th respondent be appointed guardian-ad-litem over the minor 3rd and 4th Respondents for the purpose of protecting their interests and of representing them in these Testamentary proceedings and that Letter of Administration to the estate of the abovenamed deceased be granted to the petitioner as his lawful widow unless the abovenamed respondents or any other persons appear before this court on the 30th day of May 1952 and state objections to the contrary.

The 3rd day of April 1952  
Sgd K. D. de Silva,  
District Judge.

Drawn by  
S. Visuvalingam  
Proctor for Petitioner.  
O. 10. 13 & 16.)

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1432

In the matter of the intestate estate of the late Murugupillai Sinnathurai of Kopay South Deceased  
Thiruppathi widow of Murugupillai Sinnathurai of Kopay South

Vs.

1 Sinnathurai Paskaran of Kopay South presently of Avisawela  
Minor 2 Kumaraswamy son of Murugupillai Sinnathurai of Kopay South  
The 2nd respondent being a minor appearing by his guardian-ad-litem the 1st respondent

Respondents.

This matter coming on for disposal before K. D. de Silva, Esq., District Judge, Jaffna on the 12th day of March 1952 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read and filed of record from which it appears that the deceased abovenamed died intestate and that the 2nd Respondent is a minor. It is ordered that the 1st respondent be appointed guardian-ad-litem over the 2nd minor respondent in these proceedings and that the petitioner as the lawful widow of the deceased and that Letters of Administration be granted to her accordingly, unless the respondents or any other person shall show sufficient cause to the satisfaction of this court to the contrary on or before the 19th day of May 1952.

It is further ordered that the 2nd minor respondent be produced in court on the aforesaid date at 10 o'clock in the forenoon.

This 12th day of March 1952

Sgd. K. D. de Silva,  
District Judge,  
(O. 12. 13 & 16)

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1426

In the matter of the intestate estate of the late Theivanaipillai wife of Kandiah Arunasalam of Irupalai.

Deceased.

Kandiah Arunasalam of Irupalai presently of Engine Shed C. G. R. Anuradhapura.

Vs. Petitioner.

1. Thambiah Sabapathy,  
2. Thambiah Ponniah,  
3. Thambiah Kulandaivelu, all of Irupalai  
4. Thamu Appukuddy  
5. Sinnapillai widow of Nagappan Velupillai  
6. Kandiah Vallipuram  
7. Kandiah Subramaniam  
8. Ramalingam and wife  
9. Kamadchi, all of Kangesanturai  
10. Kandasamy and wife  
11. Puvaneswari, both of Tondamanaar.

Respondents.

This matter coming on for disposal before K. D. de Silva, Esquire, District Judge, Jaffna, on the 6th day of March 1952 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the petitioner, and the petition and affidavit of the petitioner having been read and filed of record from which it appears that the deceased abovenamed died intestate. It is ordered that the petitioner, as the lawful husband of the deceased, be appointed administrator of the estate of the deceased and that letters of administration be granted to him accordingly unless the respondents or any other person shall show sufficient cause to the satisfaction

## The Plane of Divine Love And Wisdom

(Continued from page 1)

We get what we want. If we love God, we bask in the sunshine of His Grace. Duryodhana wanted only the army of Sri Krishna, but Arjuna chose the Lord alone as His eternal Master, Friend, Guide and Philosopher. Each got what he wanted.

### Who Works?

So long as we are in the world, which is a manifestation of God, how can we see God apart from the world? So we cannot but accept it for what it is worth, staying our mind in God's love, peace and wisdom. "The feeling 'I work' is the hindrance. Ask yourself: 'who works?' Remember who you are. Then the work will not bind you. It will go on automatically. Make no effort either to work or to renounce; your effort is the bondage. What is destined to happen will happen. If you are destined to work, you will not be able to avoid it; you will be forced to engage yourself in it. If you are destined not to work, work will not be had, even if you hunt for it. So leave it to the Higher Power; you cannot renounce or retain as you choose".

—Sri Ramana Rishi.

of this court to the contrary on or before the 19th day of May 1952.

This 6th day of March 1952,

Sgd. K. D. de SILVA.

District Judge.

(O. 11. 13 & 16.)



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Printed and Published by S. P. KANDIAH F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, May 13, 1952.