

THE Hindu Organ.

FOR YOUR FUTURE

Consult

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C/o Hindu Organ

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JAFFNA TUESDAY AUGUST 21, 1951

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NO. 38

THE ONE AND ONLY SOURCE OF EVERYTHING

HIM WE WORSHIP

(BY SWAMI SATPRAKASHANANDA)

God is the one source of all power, all strength, all energy, all vitality—physical, mental, moral, and spiritual. All greatness is His greatness, all glory His glory, all goodness His goodness. He is the life of the living, the sentience of the sentient. It is His light that illumines the mind and enriches the heart.

'Whatever being is powerful, beautiful, or glorious,' says Sri Krishna, 'know thou that to have sprung from a fraction of My effulgence. I exist sustaining the whole world by a portion of Myself.'

The glory of the rising sun, the splendour of the starry firmament, the sublimity of the snow-capped mountain ranges, the majesty of the boundless rolling waters are but faint reflections of His radiance.

At His command the wind blows, the sun shines, fire burns, rain falls.

'Under the mighty rule of this Immutable, O Gargi, the sun and the moon are held in their places; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, hours, days and nights, fortnights and months, seasons and years are held in their respective places. Under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others, flowing westward, continue in that direction, and still others keep to their respective courses... He, O Gargi, who departs from this world without knowing this Immutable is miserable. But he, O Gargi, who departs from this world after knowing this Immutable, is a knower of Brahman (the Supreme Being)... There is no other

witness but This, no other hearer but This, no other thinker but This, no other knower but This.'

From Where Happiness Springs

The almighty, all-knowing Lord is at the same time all-merciful, all-loving, all-beautiful, all-blissful. It is His beauty that makes nature beautiful. It is His love that men loving, it is His joy that men joyous. He is ever-ready to help us. We can have whatever we want from Him just for the asking. If we pray to Him for earthly possessions, power, honour, and fame, we shall get them from Him. But they are perishable and infected by pain. Anyway, we have to leave them at death. If we pray to Him for heavenly enjoyments He will grant them to us. These, too, are impermanent and compare not with the eternal divine treasures.

'There is no happiness in the finite. The infinite alone is happiness; the infinite alone should be known.'

Let us pray to Him for divine knowledge, divine love, divine life, divine bliss. Who but a fool will beg trinkets of the Emperor of emperors, the Maker, the Ruler of the universe? Who but a fool will collect glass-beads after finding an immense diamond mine? Who but a fool will allay his thirst with ditch-water when he sees the perennial fountain of ambrosia ahead?

The Source

As long as the ego prevails in us, as long as we hold ourselves separate from God, we cannot outgrow our limitations, no matter where we go, what we do, what we attain. When we seek God for God's

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Jaffna Saiva Paripalana Sabhai

63rd Annual Meeting

The sixty-third annual meeting of the Jaffna Saiva Paripalana Sabhai was held at the Navalar Ashrama Hall on Sunday the 19th August, with Mr R Sivagurunather, the President, in the chair.

After the minutes of the last annual meeting and the Statement of Accounts were read and adopted the following office bearers were elected.

President: Mr. R. Sivagurunather Proctor S. C. (Re-elected).

Vice-Presidents: Mr. T. Muttusampillai Crown Advocate (Re-elected). Dr. Gurusamy Retired M. S. (Re-elected).

Secretary: Mr. K. Shanmugam Bar-at-Law (Re-elected).

Asst. Secretary: Mr. S. Selvarajah Proctor S. C. (Re-elected).

Treasurer: Mr. E. P. Rasiah (Re-elected.)

The following new members were elected to the C. Group of the Committee of Management.

Mr. A. Muttutambu, Retd. C. C. S.

Mr. A. Sarivanamuttu, District Inspector of Schools

Mr. A. Chellappah Retd. Accountant.

Guru Pooja At Anuradhapura

The Guru Pooja of Sundaramoorthy Swamikal was celebrated at the Vivekananda Society Anuradhapura by Mr. S. N. Sittampalam on 9.8.51 at 6.30 p.m. Mr. K. K. Nataraajan B. O. L. Editor 'Sivathondan' delivered a lecture on the Life of the Swamiji, presided over by Mr. A. Navaratnarajah. Mr. S. Jeganathachary proposed a vote of thanks.

ACHARA AND ASOUSA

Significance of Underlying Principles

(COMMUNICATED)

Acharya is the hallmark of civilisation distinguishing man from the beast and makes him conscious of a sense of cleanliness and right behaviour towards himself and to his neighbours. The ancient Egyptians observed Acharya very minutely and from them the Jews learnt Acharya. The Hindus too observed Acharya more markedly in the South rather than in the North of India. Acharya varies from individual to individual, from family to family, from tribe to tribe and from country to country. It is also influenced by natural resources obtaining in the land, so that Acharya in Malabar with plentiful supply of water will be different from that of people living in the Arabian Desert where water is scarce. Similarly Acharya of people living in the warm tropics will be different from that of those living in the cold climate of the temperate and polar regions. Taking all things into consideration rules of Acharya were laid by prophets and seers with the sole purpose of bettering the society to whom such rules were meant; any member of the society breaking the rule was regarded as having sinned against the community and broken the God given laws. It is not uncommon to see people through ignorance defy the laws of Acharya on the one hand and those who on the other hand ill-treat and ostracise these ignorant breakers of the law both not knowing the principles underlying Acharya. An individual member has an obligation and responsibility to society in general each deriving mutual benefit by honest co-operation with the other as the one cannot exist without the other.

Sex Acharya

The first and most primitive Acharya observed is in relation to matters of sex. Of these, Acharya

observed when a female has her menstrual period is widespread among all races though varying in degree. When a girl first menstruates she is segregated and kept at rest, all forms of physical exertions being taboo to her. This is a wholesome measure as this physiological process brings about great changes in the physical system of the individual. Similarly rest and segregation during the following menstrual periods will be beneficial to her. From the spiritual point of view all the ancient seers have deemed menstruating women as unclean and their touch is said to pollute individuals and objects. Hence the menstruating women not only segregate themselves but even desist from looking at others, especially men, including their husbands and relations. Most menstruating women become clean after a full bath and change of clothes. There is a belief that a child born to a woman would resemble the individual on whom she looks after this cleansing bath at the end of her period before conception. Observations made seem to confirm this belief to some extent. No religious worship should be done by a menstruating woman. A girl should have her first holy communion before puberty.

A woman giving birth to a child or having an abortion is similarly isolated for a longer period perhaps it is treated as a bigger menstruation. It is always best to isolate a woman at child birth not so much in the interest of others but in her own interest as pollution by others will bring about puerperal sepsis to prevent which septic and antiseptic precautions are absolutely necessary. People who come in contact with unclean persons should deem themselves polluted and cleanse themselves by baths, washing of clothes

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Hindu Organ

TUESDAY, AUGUST 21, 1951

Treasure These Thoughts

*Where is the life which we have lost in wisdom?
Where is the wisdom which we have lost in knowledge?
Where is the knowledge which we have lost in information?*

—T. S. ELIOT

STREAMLINING THE CO-OP. MOVEMENT

RE-iterating his faith in the people of Sri Lanka that they would continue to march along the right path, Mr. J. R. Jayawardena, the Finance Minister, declared in the course of his speech at the Annual Northern Division Co-operative Conference that the success of the Co-operative movement in Jaffna pointed to the fact that the Northerners had chosen the correct path. A complacent survey of a national undertaking is pardonable and eulogy in such context is permissible. But it cannot be said that the working of this great movement is without faults.

The Co-op. movement has acquired a permanent place in the political economy of all countries. In fact it has begun to root out capitalism by slow stages and to substitute in its place equality of ownership. In such a process several wrong steps may be made unawares. It is here that the Government and the Co-operative Federations have to undertake a critical survey of the movement and devise ways and means to remedy the faults.

The success of any undertaking cannot be gauged by its numerical strength. Whether the purpose for which the movement was originated is being served is the first question that has to be answered. The displacement of the middle-man and the placing of control in the consumers' hands are the two-fold objects of the co-operative movement. How far these efforts have been successful should be the theme of treatises and speeches on this subject. The margin of profit, the regularity of the declaration of dividends and the solvency

Two Commissions To Study Tobacco Problem

Finance Minister Full Of Praise For Northern Co-operators

The two Commissions, Agricultural and Industrial, which are about to be set up to investigate the Malayan Tobacco Problem would in due course make a full and valuable report on the future of the tobacco industry said Mr. G. de Soysa, Permanent Secretary, Ministry of Food and Co-operative Undertakings at the 14th Annual Co-operative Conference held in Jaffna last week.

Lesser Quota and Higher Duty

Touching on the diminishing quota of Ceylon tobacco Mr. de Soysa remarked "this question was taken by the Ceylon Govt. at your instance with the Indian Government. It was only the other day that we heard from the High Commissioner for India that actually there are no great restrictions on the entry of Ceylon tobacco into India so long as the new duty of Rs. 5,000 is paid. But what you are concerned about is this new duty which is an exorbitant

of societies are secondary affairs and do not need much elaboration. Members at annual meetings show concern more for larger profits than for lesser leakage. This is because the idea of reaping a profit has got ingrained in the heads of all co-operators. In other words co-operators tend towards capitalism. In the words of a great philosopher 'What hides the truth from our vision is not merely the fault of intellect but also the passion of selfishness.'

The responsibility of the Government and leading co-operators is to bring home to the mass mind the true implication and correct significance of the Co-operative movement and to prepare them to undertake the noble work in public spirit and to pave the way for economic stability in the land. Neither the threat of Red Revolution nor the intrigues of political tub thumpers can unsettle the equilibrium brought about by the exertion of the people themselves by means of such a worthy undertaking as the Co-operative Movement.

rate, compared with the Rs. 300 per candy that had been paid hitherto.

"It is in respect of this concessional duty that a diminishing quota has been applied in Travancore, which will make the Malayan industry virtually extinguish itself in ten years' time. I have now suggested to the Minister of Commerce and Trade that the question of the diminishing quota relating to a concessional rate of duty, should be taken up with the Indian Government through the Ministry of External Affairs"

The Correct Path

"The success of the Co-operative movement in your province is an indication that you at least have made up your minds as to which path to choose" said Mr. J. R. Jayawardena, Finance Minister, speaking on the middle way and its scope to win economic freedom.

The Finance Minister referred to the great stride made in the Ceylonisation of import trade and added that the co-operative movement has taken away trade from foreign hands.

Mr. V. Veerasingham President of the Northern Division Co-operative Federation welcomed the delegates.

Letters to the Editor

Hindu Temporalities

Sri,—I have read in the columns of your valuable journal the comments offered by Mr. C. K. Swaminathan, on my letter of 21st July, 1951. I would like to make the following observations by way of reply.

My good and esteemed friend seems to have missed altogether the point in my earlier letter. I did not suggest that peaceful persuasion should be employed to reform recalcitrant temple managers. When I referred to constructive action on the part of Hindu leaders and religious bodies, so that we may not allow a precedent to be set up for the legislature interfering in matters of religion I was really thinking of the manner, say for instance, the Christian Church is organized. Except for the requests for incorporation of religious bodies, Christian

(Continued on page 3)

ACHARA AND ASOUSA

(Continued from page 1)

etc. Men and women who lead a family life should bathe and clean themselves daily when they get up from bed.

Disposal of Dead Bodies

The dead body of any individual is regarded as unclean and should be disposed of suitably so that it will not be a source of nuisance to others. Of the methods recommended and adopted for the disposal of the dead the following may be mentioned.

(1) Cremation—This is the best and efficient form of disposal of a dead body provided it is done properly till the body is thoroughly reduced to ashes.

(2) Burial—This should be done in soil which is not water logged and where the body can disintegrate easily. Care should be taken to bury it deep enough to prevent the escape of products of putrefaction and from the attacks of animal and vermin. Bodies should never be buried near sources of water supply.

(3) Throwing of the body into rivers, ponds etc., is to be condemned as a source of danger to the community but one may take a dead body to the deep ocean and bury it at sea with due precautions that it will not float when putrefaction occurs.

People who handled dead bodies should take proper care of themselves by washing their hands thoroughly with soap and water and antiseptic lotions. At the end of a funeral those who attended it or visited the funeral home should bathe and wash their clothes as a duty to themselves and society in general. No food should be taken before such cleansing. Eating, drinking and feasting at funerals deserve to be condemned. It should be remembered that death is due to disease and diseases are caused by germs and germs are spread by fingers, food, flies, etc. and clothes. The house in which death took place is unclean (asousa) for 16, 21 or 31 days according to caste. So with birth.

Customary Practice

When death or birth of an individual occurs the members of the male line of descent (Gothra) of the individual are said to have asousa and abstain from entering temples, attending marriages, feasts etc. though not direct contacts. This custom (Achara) brings home to us the necessity of being aware of one's own Gothra so that the sacred law prohibiting the marriage of members of the same Gothra (Saboithra) shall be observed to prevent inco-

gnitions union. From a biological point of view this appears to be sound law to prevent inbreeding and deterioration of the race. The individual having inherited his physical characteristics from his ancestors owes much to the future progeny also.

Prohibition of Meek Eating

Absentation from eating and drinking prohibited articles also forms part of achara. The eating the flesh of diseased and dead animals and birds should never be tolerated. The Saiva practice of abstaining from all food of animal origin other than milk and its products is a very wholesome measure. Abstention from intoxicating drinks is obligatory. So with narcotics.

Observance of personal hygiene too comes under Achara and habits of cleanliness cultivated assiduously from birth will contribute much to health by living. Safe disposal of urine, faeces and other excreta and secreta should be done with a view of protecting not only the individual but also the community. That they are a source of infection should never be forgotten. Whatever one does with one's own excreta and secreta one must make sure that no other individual or the community will be affected by them. Pollution of eating and drinking vessels, wearing apparels, food, drinks, public wells, tanks and rivers should be prevented. Formation of health habits should be encouraged from the school going age.

Hygienic Value

From a hygienic point of view observing of different periods of segregation (Asousa) for different castes was probably influenced by the nature of the life led by these different people. From a sociological point of view it would be best to have a uniform period of Asousa for all alike irrespective of caste, colour or creed for the sake of homogeneity. Under present conditions of civilisation with modern knowledge of bacteria and germicides a period of 16 days is observed as a universal period of quarantine. It would be well for all to observe Asousa for 16 days so that there will be 14 clear days excluding the day of the event and the day of purification. Purification should comprise of the cleaning of the floors of the house, while washing of the wall, cleaning of the compound, emptying of the wells, washing of all articles, furniture, clothes etc. and discarding of all eastern cooking utensils in addition to thorough disinfection of the place. In case of infectious diseases and epidemics people should be guided by modern sanitary laws. Achara observed by the intelligent application of the principles of hygiene and sanitation will be a boon to the individual and the community.

Letters to the Editor

(Continued from page 2)

institutions and others professing the Christian faith have never asked for state intervention even in matters relating to their Temporalities

In India almost all the well known temples were founded by the Tamil Kings and endowed by them. There is no question of the temples being ever regarded as private temples. Could we say the same thing of our temples in Ceylon? On the other hand it would be no exaggeration to say that almost every temple in Ceylon is founded by a leading resident of the village. But in course of time many temples came to be regarded as public temples by reason of the large benefactions of various members of the public who come for worship at such temples. When ultimately the public donations far exceed the munificence of the private founder, our Trust Law steps in to treat them as Public Charitable Trusts. It is always a moot point as to when exactly a private temple acquires a public character. Numerous temple cases fought in our Courts furnish ample proof of this. The existing Trust Law is wide enough to deal with all matters connected with the management of the affairs of public temples, whether it be "gross and scandalous" mismanagement by the Trustee or the question of a third party misappropriating temple property for his private gain. The procedure indicated under Section 102 of the Trusts Ordinance is no doubt a little cumbersome; this may be amended suitably, so as to provide a quicker and perhaps more effective remedy. Such amendment when enacted would apply to all Charitable Trusts and would not be a special legislation on Hindu Temporalities.

If one remembers that the Sculbury Commission in its report had mentioned that it was wrong on principle to have state funds utilized for the Administration of The Buddhist Temporalities Ordinance, my point of view that it is wrong on principle to allow state interference on Hindu Temporalities would be more easily appreciated and accepted.

Yours etc.
S. PATANJALI

Vannarponnai
27-8-1951

For Clarification

Sir,—We the members of the Siva Paripalana Sabha are thankful indeed, for the crucial letter issued to the press by Srimath Thilliampalam, in having pointed out that Siva Paripalana Sabha was founded to promote only that Siva religion based on Vedas and Siva Agamas.

Nevertheless, the whole Siva public, both in Ceylon and India will lay themselves

**South Indian
Famine Relief Fund
Jaffna 1951**

The audited statement of Receipts and Payments furnished by Mr. H. R. Saravanamuttu, Treasurer, is as follows :

	Receipts Rs. cts.
To Collection as per Lists	3383 38
By Printing, Stamps etc.	46 85
Remittance to India on 22-5-51	2800 00
do Commission	5 25
Remittance to India on 6-8-51	530 00
do Commission	1 28
	3383 38

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1318

In the matter of the intestate estate of the late Thangamah wife of Sinnathamby Navaratnam of Veemankam..... Deceased
Sinnathamby Navaratnam of Veemankam

- Petitioner
1. Navaratnam Thurasingham of do
 2. Navaratnam Kanagasingham of do
 3. Gnanasoundary daughter of Navaratnam of do
- G.A.L. 4. Samuel Kanagaratnam Rasiah of do

Respondents

This matter coming on for disposal before V. S. Jayawickrama, Esquire, District Judge on the 24th day of May 1951 in the presence of Mr. M. Sihanbaranathan Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the said 4th respondent be appointed Guardian-ad-litem over the minors 1, 2 and 3 Respondents and that Letters of administration of the estate of the said deceased be granted to the petitioner as widower, unless the said respondents or any other person interested shall appear before this court on the 13th day of July 1951 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the minors 1, 2, 3 respondents should be produced in Court on the said date.

This 24th day of May 1951
(Sgd) V. S. Jayawickrama
District Judge.

13-7-1951
Time to show cause is extended till 31-8-1951.
V. S. J. (Intd)
D 1.
O. 71, 21 & 24)

under a deep debt of gratitude and obligation, if he would, through the columns of your esteemed paper, most kindly inform them, as to which, either the existing Sanskrit Vedhas and Siva-Agamas or the sometimes alleged non-existent Tamil Vedhas and Sivagamas they, the founders, had in view when they founded the Sabha!

Yours etc,
C. NAGAIAH,
A member of the Siva Paripalana Sabha.

**The One And
Only Source Of
Everything**

(Continued from page 1)

sake and find Him and become united with Him, then only we become heirs to divine wisdom, freedom, love and joy in the true sense. Let us seek Him and Him alone, love Him alone, worship Him and Him alone.

For this we need strength, physical, mental, moral and spiritual. It is through His power that we can walk in His path. It is through His light that we can find Him. It is through His grace that we can adore Him. It is through His love that we can adore Him. It is through His love that we can be united with Him. He is

'the Goal, the Protector, the Master, the Witness, the Abode, the Refuge the Friend'.

'He, who is the giver of Self knowledge and strength, Whom the universe adores, Whose command the cosmic forces obey. Whose shelter is immortality, Whose shadow is death - to that Self-effulgent Being we offer our worship.'

The Mill Stone

Whatever power we hold whatever knowledge we possess whatever joy we find in life, all derive from Him. Yet we cannot have any of these in its intrinsic purity nor in adequate measure simply because we do not feel our essential unity with the Lord, the Soul of all souls. Our ego intervenes, creates a barrier, as it were, and obstructs the course. Think that you are ever united with Him, that He is the sole Master and you are a mere instrument, that you belong to Him completely as a drop of water belongs to the ocean; that all you have to do is to seek Him, to worship Him, to surrender yourself to Him. Think that divine power, divine knowledge, divine purity, divine bliss are seeking a channel of expression in you and will flow into you the moment you are ready. Think that like the water-jar immersed in the sea you are in Him and He is in you.

'The Self-Effulgent Being who is in fire, in water, in herbs, in trees, who pervades, the whole universe, to that over-shining Lord we bow down again and again.'

[From the Vedanta Kesari]

**Communist Model
Of Discipline**

**Labour Code On
Soviet Pattern**

A short paragraph in the Hungarian trade union newspaper *Nepszava* recently said that Jozsef Markus had been sent to prison for eight months for leaving his job on building operations in the University of Technical Sciences in Budapest.

The severity of the sentence would seem to indicate that Markus attacked the foreman before he left his job or that he had taken some of the firm's money with him when he decided to move on. But nothing like that happened. Markus just left his job.

The paragraph caused no surprise to readers of *Nepszava*. They had heard of many similar cases since February, when the new labour code was introduced by the Hungarian Communist Government. The code is closely modelled on that of the Soviet Union, said the government.

It means, among other things, that every Hungarian worker is tied to his job. Clause 30 of the code says that a worker may leave his job only if he is retiring, if he is going to a secondary or higher grade school to continue his studies, or if his health is affected by the work he is doing.

Limiting Freedom

'Family circumstances' are also listed as a valid reason for a worker wanting to change his job. But in this case the position has to be examined by the director of the factory and he may, if he wishes, stop the worker from leaving.

Any worker who leaves his job for any other reason, says clause 36 (1), 'will be regarded as having arbitrarily abandoned his job'. And the consequences of this, according to clause 36 (2), 'will be determined in special legal statutes'.

It was those "legal statutes" which led to the eight months' sentence on Markus.

All these restrictions are just one more Communist attempt to limit the freedom of working men to choose what job they like. *Szabad Nep*, the newspaper of the Hungarian Communist Party,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1326

In the matter of the intestate estate of the late Vyramuthu Murugesu of Chulipuram

Deceased.

Subramaniam Vairamuthu of Chulipuram

Vs.

- 1 Meenadchy widow of Vairamuthu Murugesu of Chulipuram a person of unsound mind
- 2 Nagalingam Suppiah of Chulipuram the guardian and Manager over the person and properties of the said Meenadchy
- 3 Ampalavanar Kandasamy & wife
- 4 Valliammai
- 5 Ramalingam Periamthamby & wife
- 6 Sithamparanachchy
- 7 Arumugam Subramaniam &
- 8 Arumugam Chinniah all of Chulipuram Respondents

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge of Jaffna on the 19th day of June 1951 in the presence of Messrs Subramaniam and Somasundaram Proctors on the part of the petitioner and the affidavit of the petitioner dated 3rd day of June 1951 having been read.

It is ordered that the 2nd respondent be and he is hereby appointed guardian - ad litem over the 1st respondent a person of unsound mind and that the petitioner is the father of the deceased and an heir to the estate of the deceased and is entitled to have Letters of Administration to the estate of the abovenamed deceased issued to him accordingly unless any persons interested shall on or before the 10th day of September 1951 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. V. S. Jayawickrama
District Judge.

This 19th day of June 1951

O. 70, 21 & 24,

summed up the Communist attitude to the working man when it said on June 15: "Going from one factory to another destroys discipline because it put the idea into the workers head that if things do not go as they should he can always move on to another factory."

In other words, the Hungarian worker has to stay at his job even though he does not like the work though the pay is less than he could get elsewhere, though the conditions are bad, though he cannot work with his foreman.

The Communists may call it discipline. But it seems to be remarkably like slavery.

U. R. I. S.

THE GENESIS OF THE SIVA GNANA BODHAM

(By A Science Graduate)

(Continued from our issue of .17-8-51)

17. APOLOGY

சீவம் உணர்த்தும் சீவம் உணர்வது சீவகமலம்... (Meykanda Devan)

Whoso know themselves know their Lord, Our masters, they despise us not. Whoso know not themselves known ought, They wrangle, we heed not their word.

We undertook to write these articles at the request of the Propaganda Officer of the Saiva Paripalana Sabha and other genuine Saiva friends who thought that a judicious presentation of the Saiva point of view as regards the origin of the Siva Gnana Bodham...

It is far from our intention to attempt to explain anything to spiritually advanced Saivas, the Gurus of Siddhiyar, real Siva-Gnanes or God-knowers who have seen something of the Truth...

It is, of course, not our object to convert confirmed sceptics. That is a practical impossibility. We are not unaware of the old adage 'சாறாயும் பழையும் வாண்டல் தவிர' quoted in the Tiruvachakam...

It is not all sceptics however that are not amenable to reason. And it is only fair that we should recognize their sad plight and come to their assistance where possible. We should not expect them to change their sub-conscious ideas overnight...

May the spirit of our Lord Meykandan alight on us and cure us of all our ills as it cured those of the Sakala-Agastya-Pandita...

(To be continued)

WANTED

Wanted for Co-operative Hospital, Moolai, Chuliparam a Clerk. Qualification, a pass in S. S. C. (English) with knowledge in type-writing and book-keeping. Salary, Rs 840-60-1800 with appropriate D. A. Appointment will be on six months' probation...

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 8 miles 75.35 chains (Railway mileage) Ragama South on the Welisara-Kadawatte Road between Hunupitiya and Ragama Railway Stations will be under repairs and closed for vehicular traffic from 1.20 Mid-night on Friday, 24-8-51 to 3.0 a m. on Saturday, 25-8-51.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO. Testamentary Jurisdiction No. 454

In the matter of the Last Will and testament of the late Sasammah wife of Thamar Alvappillai of Puloly West. Deceased. Murugesu Nagalingam of Puloly West. Petitioner.

- 1. Thamar Alvappillai of Puloly West
2. Vethavanam Nagalingam of do
3. Vethavanam Kumaraswamy of do
4. Ramanathan Subramanian and
5. Wife Umayattaippillai both of Thumpalai
6. Sellammah widow of Subramaniam of Puloly West
7. Ponnammah wife of Murugesu Nagalingam of do.

This matter coming on for disposal before C. V. Udalgama Esquire Additional District Judge of Point Pedro on the 30th day of July 1951 in the presence of Mr. R. Navaratnam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner and the affidavit of the Notary who attested the Last Will and of the witnesses attesting thereto dated the 30th day of July 1951 and the Last will dated 17th day of October 1950 and attested by R. Navaratnam Notary Public having been read: It is ordered that the said Last Will be declared proved...

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 1327

In the matter of the Last Will and Testament of the late Vinasitamby Ponniah of Nallur South Jaffna. Deceased.

- Ponniah Shanmuganathan of 23, Forbes Road, Maradana. Ve. Petitioner.
1. Visaladechy widow of Ponniah of Nallur South, Jaffna.
2. Ponniah Sivaatha
3. Ponniah Ponnambalam both of 30, Chatham Street, Colombo Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 20th day of June 1951 in the presence of Mr M. R. Karalasingham Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased dated the 22nd day of February 1950 and attested by V. K. Subramaniam Notary Public under No 7482 and filed of record be declared proved and that probate issued to the petitioner as the executor named therein unless the Respondents or others interested shall appear before this Court on or before the 24th day of August 1951 and show sufficient cause to the contrary.

Jaffna this 20th day of June 1951 Sgd V. S. Jayawickrama, District Judge. Drawn by Sgd. M. R. Karalasingham Proctor for Petitioner. O. 69. 17 & 21.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 1341

In the matter of the intestate estate of the late Kanagammah widow of Aiyathamby of Achchuvely. Deceased. Ponniah Vathavuran of Achchuvely. Petitioner.

- Vs.
1. Ponnammah widow of Ponniah of Achchuvely
2. Ponniah Pathamanathan of do
3. Ponniah Mahesan of do
4. Ponniah Gowry of do Respondents.

This matter coming for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 11th day of July 1951 in the presence of Mr. V. Navaratnarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 30th June 1951 having been read.

It is ordered that the petitioner as brother of the deceased Kanagammah widow of Aiyathamby is entitled to have letters of administration over the estate of the said deceased and the same issued to him accordingly unless the respondents or any others shall on or before the 27th day of August 1951 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of July 1951. Sgd. V. S. Jayawickrama, District Judge. Drawn by Sgd. V. Navaratnarajah, Proctor for Petitioner. (O 69. 21 & 24.)

THE JAFFNA MUTUAL BENEFIT FUND Ltd. (Established 1918) BANKERS. Authorised Capital Rs. 800,000.00. Amount of Calls made Rs. 134,867.00. SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-. FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively. DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. INDIAN MONEY bought and sold. LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.) FOR FURTHER PARTICULARS APPLY TO: S. KANAGASABAI, Shroff.

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EDITOR-IN-CHIEF: T. MUTTUSAMPILLAI.