

THE TRUE TEST

(BY E. P. RASIAH)

A Sannyasin, after delivering a discourse to his disciples on the control of the mind, was seated alone when a beautiful youngster beaming with radiant health approached him reverently. The Saint returning the salutation inquired of him the purpose of his visit.

"Swamiji! Pray permit me to join the fold of your disciples and be with you" said young Anandha in all humility.

"Only those who have truly renounced the world and its attachments, only those who are prepared to subject themselves to the rigors of a disciplined ascetic life can become my disciples here; you are not only young but also handsome and these two factors militate against your taking such a step, however earnest you may be at the moment" replied the Swamiji.

"Swami, nothing can stand in the way of my determination. I will not mind sacrificing anything—be it this body beautiful—for strictly observing your orders" said Anandha.

The Saint mused for a moment and remarked smilingly "Well then, you may stay here for some time; let us see how you shape yourself".

A few days later Anandha happened to be seated alone under the shade of a tree, when a set of young and handsome girl-disciples carrying pots of water, passed by him. One exceptionally pretty girl attracted the attention of Anandha, whose eyes unwinkingly followed the gait of her walk.

"Whom are you looking with such avidity, Anandha" interrogated a voice from behind. Turning round Anandha found, to his utter dismay, the Saint standing behind him. Words failed Anandha, who stood up in silence with his eyes down-cast. Anandha had faltered and obviously failed the very first Test.

The Saint however pat-

ed him and smilingly remarked "Do you now realise the fact that your mind is not sufficiently disciplined to resist the temptation that flesh is heir to; stout must be the fortress of the heart wherein woman finds no place of vantage". He paused for a while and then continued "You must leave this Ashram at once and go about the country far and wide for a period of one year and during your travels, this very girl towards whom your heart appears to have been so passionately drawn, will be your only companion. If at the end of that period you are able to return unscathed, then alone would you be welcome. Forget not that you continue to be on your guard. Beware of Sujetha! In her burns a fire, terrible in its potency. Matched against it, however strong-willed one may be, his determination is likely to melt like wax; yet to escape it, do nothing that may cause her pain of mind".

Anandha stood perplexed and haltingly blurted out "Swamiji, I shall act as ordered by you." He then reverently bowed and left the Ashram followed by Sujetha.

Anandha and Sujetha, both young and handsome clad in orange robes travelled far and wide depending on their begging bowls for their living. After some time, Sujetha discovered that even the display of her sex-appeal had no effects on Anandha. She thereupon decided on direct action.

"Anand?"
Yes Sujetha?"

"Have you no eyes to perceive how the pangs of love have been tormenting me. Young as you are, shouldn't you reciprocate my love to you?"

"Oh! Sujetha, why do you utter such sinful words as these? Having once renounced the world, is it proper to permit us to be dragged down again to this sinful world. The

All Ceylon Gandhia Seva Sangam

The General Secretary All Ceylon Gandhia Seva Sangam informs that the First Sarvodaya Conference in Ceylon will be held at the Sarvodaya Ashram at Neervely on the 14th—15th April 1953. The Conference will provide a unique opportunity to consider the implications of the Sarvodaya ideal for our country in terms of a classless society and a culture based on manual labour, cottage industry, better farming, basic education and nature cure. For those who are keen to follow and promote the Gandhian constructive programme, the conference platform will be of value, to clear doubts and learn new techniques. To all such, irrespective of their political affiliation, a cordial invitation is extended to attend and participate in the forthcoming conference.

orange robes we are wearing need a much higher line of moral conduct. Oh sister dear, cease thy temptations."

"This is no temptation, my Love, this is merely the expression of that which rages within me. Youth comes but once and why waste it in these musings. Renunciation ill-fits youths like us. Your beauty, crowned as it were, with the crisp dark hair falling in heavy waves and sparkling in the sun, has been the spark that set ablaze my passion."

"O Sujetha, your passionate effusions seem to rudely shake the very roots of my resolution. Do tempt me no more."

"Anand, don't you know that unrequited love spells ruin to a woman. Can't you recall to your mind the parting words of our Saint—"Do not deny Sujetha anything that would cause her pain of mind"—Have you forgotten them?"

"No, no Sujetha, I do remember; but then, what your heart yearns for..." She cut him short by

(Continued on page 4)

HOUSEHOLDERS & SANNYASINS

Necessary Ways Of Life

THERE are four stages of life: Brahmacharya, Grabastya, Vanaprastha and Sannyasa. During the first three stages a man has to perform his worldly duties. The Sannyasin is very little conscious of worldly objects.

The Sannyasin carries only his staff, water-pot and begging bowl. He too may perform certain Nityakarma (daily practice) but his mind is not attached to it. He is not conscious of doing such work. Some Sannyasins perform Nityakarma to set an example to the world.

The first birth is the gift of the father. Then comes the second birth, when one is invested with the Sacred thread (on the threshold of Brahmacharya, when education begins). There is still another birth at the time of being initiated into the monastic life.

True Sannyasins

True Sannyasins, those who are able to devote their minds constantly to God, are like bees which live only on flowers and sip their honey. Those who live in the world, in the midst of woman and gold, may direct their attention to God, but sometimes their minds dwell also on woman and gold. They are like common flies which light on a piece of candy and then on a sore or filth. The worldly man's yearning for God is momentary. It lasts as long as a drop of water on a red hot frying pan.

A devotee who has really and truly renounced all for God is like the Chataka bird. It will drink only the rain water that falls when the star Svati is in the ascendant. It will rather die of thirst than touch any other water, though all round there may be the seven oceans and rivers full to the brim with water.

A Sannyasin must re-

nounce both woman and gold. As he must not look even at the picture of a woman, so also he must not touch gold, that is to say, money. It is bad for him even to keep money near him, for it brings in its train calculation, worry, insolence, anger and such evils.

Merely taking the vow of monastic life will not help a man if he is attached to the world. It is like swallowing your own spittle after spitting it out. They (householders) should renounce mentally. But Sannyasins should renounce both mentally and physically.

A man of true renunciation cannot enjoy anything but God. He leaves any place where people talk of worldly things. He listens only to spiritual talk. A man of true renunciation never speaks of anything but God. A man needs the Grace of God to fix his whole mind on Him.

Why all these strict rules for a Sannyasin? It is for the welfare of mankind, as well as for his own good. A Sannyasin may himself lead an unattached life and may have controlled his passion, but he must renounce woman and gold to set an example to the world.

The Sannyasin, the man of renunciation, is a world-teacher. It is his example that awakens the spiritual consciousness of men..... A man will have the courage to praise renunciation if he sees one hundred per cent renunciation in a Sannyasin. Then only will he try to give up woman and gold. If a Sannyasin does not set the example, who will?

The rules of life of a Sannyasin are very strict, indeed. If a man takes the garb of a Sannyasin he must act exactly like one. But on attaining the state of the Paramahansa, one becomes like a child. A child five years old does

(Continued on page 4)



Hindu Organ

TUESDAY, MARCH 24, 1953

Treasure These Thoughts

Have an open mind
A clean consciousness
A noble character,
A clear understanding of
Truth

SENANAYAKE DAY

REMEMBERING dead statesmen is not a matter of course. There have been many instances in history of statesmen having disappeared unwept and unsung. Thus homage to a dead leader is paid only where some act of his is reckoned by the people as of paramount and permanent importance to them.

'D. S. Senanayake' is a name that has acquired greatness and the people of Sri Lanka have justification for remembering him with gratitude for the patriotic services rendered by him.

The struggle for freedom was in fact colourless in the sense that there had not been the trace of a red tinge anywhere in its course. But the soldiers of freedom had been all men of bravery. The imposing galaxy of constitutional fighters, to mention a few, the Ponnambalam brothers, Mr. E. W. Perera, Sir James Peiris, Sir D. B. Jayatileke & last but not the least Rt. Hon. D. S. Senanayake, commenced the battle to be brought to a gloriously triumphant end by Mr. D. S. Senanayake.

The history of the liberation of Sri Lanka is in other words the compendium of the life sketches of the illustrious patriots mentioned above. Here are names that deserve to be remembered not annually but every day, every minute. To remember Mr. Senanayake the First Premier of Independent Sri Lanka is then a matter of pleasure and pride.

OUR ECONOMY MEASURE

The decision to reduce the number of issues of the *Hindu Organ* and the *Inthasthanam* by half has been made and the appointed date has been announced elsewhere in this edition. We do not think that any of our readers or subscribers

Patriot Who Worked For United Lanka

D. S. Senanayake Day in Jaffna

Mr. G. G. Ponnambalam Minister of Industries speaking from the chair at a Remembrance meeting held at the Jaffna Town Hall on Sunday last paid a great tribute to the departed leader.

The Very Revd. Father T. M. F. Long, Mr. S. Natesan, Minister of Posts and Information, Senator S. R. Kanaganayakam and Mr. T. C. Rajaratnam were among those who spoke.

Earlier a mahogany was planted in the Subramaniam Park by Dr. S. Subramaniam in memory of the late Mr. D. S. Senanayake.

A large number of people were led at the Town Hall.

would be taken aback by the announcement of this economy measure though taken within a few years of the Diamond Jubilee of these journals. For we know that it is a matter of common knowledge that many a provincial periodical, nay even a few metropolitan newspapers have had to disappear without even having had the benefit of the test of any re-organisational measures.

The vast strides of progress which science has made in the war against time necessarily shut out of existence all but the daily newspapers. The mass mind which wants the sensational stuff has the daily news sheets and the radio programs to meet its requirements in full. Thus the Bi-weekly newspaper, which had commanded respect in the forgotten past when the Daily Newspaper was an item of luxury has become degenerated by the sharp passage of time. The *Hindu Organ* the only Bi-weekly in this Island, however, has occupied a peculiar but powerful place in the public life of Sri Lanka. But the modern world with its complete materialistic outlook cannot accommodate a journal devoted to educational progress and ethical standards through the medium of spiritual thought. And so newspapers founded for the purpose of propagating religious principles have to exist in eternal poverty unless the munificence of a multi-millionaire is made available.

This is in short the predicament in which we have been for several years. And now the Sabhai has made bold to make economy arrangements. We are hopeful that our readers will make the weekly serve the people as usefully as it had in the past.

TANGLED WEB OF GOOD AND BAD

UNION PRINCIPAL'S VIEW OF NATIONALISM

An extract from the report read by Mr. I. P. Thurairatnam Principal at the prize giving of the Union College, Tellippalai)

THE problem which deeply agitates the minds of educationists in the island is the introduction of the national languages as the media of instruction in the post primary classes. This would seem to follow our new-found freedom as the night the day. For, are we not a sovereign country now? It would also seem to be a corollary to the introduction of the mother tongue as the medium of instruction in the primary classes some years ago. But the logic of it all seems to break down when we consider 'further education' leading to the University and the learned professions. We heartily agreed to the introduction of the mother tongue as the medium in the primary classes. Indeed as far back as 1939 when schools had the option of teaching the first three standards in English or Tamil we chose Tamil while most schools in the country used English. A child learns best through its mother tongue in the initial stages, and perhaps will think more clearly and express more freely in its own tongue even in later stages. But the difficulty is that education, at least in subjects like Science and Mathematics, will suffer in content owing to the inadequacy of the national languages as vehicles of scientific thought and expression. Nationalism is a tangled web of good and bad. It inspires a people to dizzy heights of devotion and service. It also blinds them to reason and realities. The slogan, "My country, right or wrong", is evidence of this emotional temper everywhere. Politicians delight to ride on a wave of nationalism. It carries them to personal success, which is perhaps all they care. Constant reiteration of slogans and shibboleths tends towards a complete abdication of reason of the part of the listeners. It is significant that politicians in Ceylon shout, "Dethrone English" while patriots in India pray, "Keep it; it is a gift of the Gods". We do not say that a beginning should not be made. We have made a beginning but let us go slow.

Let us also use both English and the mother tongue—one for some subjects and the other for the other subjects—accordingly as it seems wise and practicable. Let us not break down what we have without building up something to take its place. Let us keep ourselves afloat while the change is being made. The make up of the human mentality seems to be such that we are prepared to recognize only two alternatives in any contingency. It is either democracy or totalitarianism; capitalism or communism; the Western bloc or the Russian bloc; English or the national languages. That there may be other alternatives is what we fail to see or refuse to see. The easiest thing is to refrain from fundamental thinking which is what we need in Ceylon today.

Change-over Not In A Hurry

It has been said that a few centuries ago when Latin was the medium of thought and knowledge great English thinkers and writers boldly departed from it and started writing in English. The English language which was up till then considered blossomed out into its richness and fullness and soon became a world language. We have no quarrel with the factual side of this statement. But to conclude from it that we can similarly displace English now is to forget the context of the times in which we are living. The world has moved fast during the last two centuries. It has gathered momentum. The rate of change of civilization is much faster now than what it was a few centuries ago. More first-class inventions have been made in the past two hundred years than in the two-thousand years before. The next two-hundred years will show even more inventions. The march of Science and Technology cannot be halted. We are at least a century behind. To catch up with this is difficult enough. But in the meantime the world is not going to stand still. The change-over to the mother tongue even for subjects

Tiruketheeshvaram Temple Restoration

Mr. S. Sivasubramaniam Secretary of the Restoration Society writes:—

The Sacred temple is to be restored shortly. We have pleasure in intimating to the public that arrangements have been made to commence the reconstruction of Tiruketheeshvaram Temple (As is already known, the temple was recently repaired and certain improvements effected)

The commencement of reconstruction work will take place on Wednesday 25th March and Thursday 26th March. On Wednesday 25th March the quarrying of stones for the building of the temple will begin at Vavuniya in the morning between 6-30 a.m. and 7-30 a.m. On Thursday 26th March in the morning between 6-15 and 6-30 a.m. the laying of the foundation of the Prabaram Shrines at Tiruketheeshvaram Temple will take place, starting with the Shrine for Vinayakar.

Both the ceremonies will be performed with religious rites by priests and Temple Architects Brama Sri S. Kumaraswamy Kurukkal of Achuveli, Jaffna is expected to perform the foundation ceremonies at Tiruketheeshvaram. On Wednesday in the afternoon at 3-30 p.m. the Prize Giving at the Saiva Va dya ayam at Tiruketheeshvaram will take place.

The President, other office bearers and members of the Tiruketheeshvaram Temple Restoration Society and representatives of the Old Kathiresan Temple and New Kathiresan Temple are expected to be present.

The office of the Society in Colombo will also be opened with religious rites on Wednesday 25th March 1953 between 6-30 a.m. and 7-30 a.m. at the Old Kathiresan Temple Galle Road, Bambalapitiya.

like Mathematics and Science will spell disaster. Let us be prepared to appropriate knowledge and cultivate it in whatever languages it may be. Let us make a partial change-over now and a complete change-over in the fullness of time which we have no right to ask should be now or in our generation.

These and other problems which keep educational principles and policies in a state of constant flux tend towards the daily lowering of all standards. The danger is insidious because it is imperceptible. The battle which schools have to wage is the battle against falling standards—decline of academic work, deterioration of morale and tone, degeneration of discipline. Schools have to develop a delicate sensitiveness to such subtle changes which are occurring all the time and stoutly refuse to accept them as inevitable. The schools which truly serve the nation are the schools which pitch their standards high and daily strive to reach them.

Decisions At Special Meeting

At the Special General Meeting of the Sabhai held on Sunday last it was decided to publish the *Hindu Organ* and *Inthusathanam* as six page weeklies commencing from 3rd April 1953.

The following resolutions regarding the medium of instruction for Ceylon students and the teaching of Tamil in schools in Sinhalese areas were adopted.

(1) "The change over to Swabasha in the Sixth Std. should be investigated by a competent and impartial committee and if it is found that there has been no deterioration in the educational standard then and then only should the change over be continued in the Seventh and eighth standards in not more than half the subjects."

(2) "The Government be requested to arrange the teaching of Tamil in schools in Sinhalese areas."

(3) A delegation consisting of Mr. R. Sivagurunather, Dr. C. Gurusamy, Mudlr. C. Muttu-tamby Dr. K. Rajah and Mr. A. Arulambalam was appointed to meet the Minister for Home affairs and the Tamil Ministers and prevail on them to have the Hindu Temporalities Bill passed by the Houses of the Ceylon Parliament without delay.

At the commencement of the meeting, two minutes silence was observed in remembrance of the late Rt. Hon. D. S. Senanayake.

Dr. Howard Somervell at Union College

PRIZE - GIVING

Dr. Howard Somervell, Hero of Everest, great humanitarian and surgeon of South India, was the Chief Guest at the Union College Prize-Giving held on the 19th instant. Mrs. Somervell distributed the prizes.

In the course of his address, Dr. Somervell gave some hair-raising incidents in his experience as a mountaineer and said that in the great climb of Life we should bind ourselves with the rope of goodwill, friendship and sportsmanship and so establish a common citizenship in the great human family of God. He further said that Life has to be measured not by gains but by losses. St. Francis of Assisi was a wealthy man who gave away everything but is remembered to this day and would always be remembered while others who retained their wealth have been forgotten. Life was meant to be spent used, and if necessary lost in the service of others. The speaker then referred to his school days at Rugby. He had a master whose motto was, "Do everything as hard as you can."

Defeat was not failure so long as a person was prepared to try again. Roping the climbers together and choosing a dependable leader were two important points in mountain climbing. In life too this was important.

Earlier, the Principal presented an interesting report. The students entertained the large gathering present with a one act play and a few dances.

Congress-Praja Socialist Co-operation

Leaders' Statements On Breakdown

The President of the Indian National Congress, Shri Jawaharlal Nehru, has issued a statement on his talks with the Praja Socialist leader, Shri Jai Prakash Narain, to explore the possibilities of greater co-operation between the two Parties.

Shri Nehru says they felt that although there might be a good deal of agreement between the two Parties, probably time had not come for any commitments to be made at this stage about the minimum programme and other things. Therefore they decided not to pursue their particular line of action at present. Shri Nehru adds that this, of course, does not mean that they should not co-operate to the largest possible extent wherever opportunity offers itself. He said it was natural for him to meet his old colleagues who "are not only our old comrades but tried soldiers in the struggle for India's freedom"

Shri Nehru says that of the political or economic parties, apart from Congress, the Praja Socialist Party is by far most important. Whatever other differences there might be, there is considerable field of common approach and methods between these two parties, he adds.

Shri Jai Prakash Narain also referred to the talks at a Press Conference in New Delhi on the 18th instant. He said that given sincere desire on both the sides and a common approach to the tasks facing them, it was in the national interest that a joint co-operative effort should be made particularly in the present transitional and formative period. He felt that without a common basis for work, experiment in co-operation particularly at the governmental level was bound to result in mutual conflicts, ineffectiveness and failure. It seemed to him that political parties could not work on a basis of personal mutual understanding unless there was some agreed programme. In the context of this difference in approach, the question of co-operation at all levels which Shri Nehru has raised had to be dropped.

Influence Of Culture And Spiritual Values

Essential For Making Selfless Leaders

"It is essential that we must grow great men if our country is to become a great country", observed Dr. S. Radhakrishnan, Vice-President of the Indian Republic, in the course of his Convocation Address to the students of the Kashmir University. "We must not spoil the hopes of the future with the hatred of the past. It is essential for us to overlook the past, look ahead to the future, and realize that all people of communities, of races, and religions have a sense of goodwill, sense of confidence for one supreme vision to make the State worthy of the great future which they envisage. A great future which is not so much antagonistic to the past but which brings out the periods when the past itself was essentially great."

Dr. Radhakrishnan's exhortation, in the spirit of our ancient seers, focuses attention on one of the most vital problems confronting our nation today. The need for social reconstruction and the demand for technological progress are compelling our temples of learning to function in an abstract atmosphere, divorced from the concrete influence of culture and of spiritual values. To mould the raw material of youth into great and selfless leaders of society, who will place the larger interests of mankind above the interests of their own selfish life, it is necessary to stress this important aspect of university education. Clarifying this point, he said.

Development Of Physical Stamina

"You must develop sufficient physical stamina among the youth and rise in the scale of nations..... I am anxious more and more attention should be paid to these sides also so that the youth of the country will develop physical strength which will produce in them moral courage also."

"The next important thing is to supply you with technical personnel necessary for the building up of your country. It must stimulate intellectual variety and impulse."

"It is essential that your University must progress...to such an extent as to be able to supply all the needs which you have for the building up of your country. More than imparting of knowledge or the imparting of technical skill than all that, is the need to foster independence of judgement, foster integrity of mind."

The attainment of independence has stimulated a welcome interest in the material

sciences in the mind of the youth of India. The mental forces of impetuosity and restlessness craving for radical social changes, so characteristic of youth, have to be tamed and canalized for the constructive upbuilding of our society so that it can truly reflect the noble qualities of head and heart.

"That is the quality of vision, a quality of sense of brotherhood and a buoyant hope for the future to get away from narrow loyalties and concentrate on the Supreme Unseen whose physical embodiment on earth is humanity. While a leader lacks in this quality of ambition, he lacks in leadership. Leadership is nothing more than this quality of vision. It is passing beyond the inabilities of the private life and trying to concentrate our vision on the greatness of the spirit, on the human sense of brotherhood, on a vision of the future which will get all people together."

Passion For Spiritual Perfection

In the actual inculcation of the lofty ideals of our motherland, viz. the passion for spiritual perfection, our universities have undoubtedly a leading part to play. Are the universities keen on disciplining the life on the students? Is the multitude of students, who step out of the portals of the universities, imbued to an appreciable extent with the traditions of our cultural heritage? On the proper answer to these questions depends the assessment of the reorientation which our university education is urgently in need of. Rightly therefore, has Dr. Radhakrishnan expressed his hope that the universities will not be content merely with giving adequate attention to physical efficiency and intellectual power but will also stand to realize that there is one Supreme under whose auspices the whole world will have to work as one single family.

Correction

We regret to announce that an error had crept into the news item under caption, Departmental Cricket Tourney which appeared in our edition of the 20th inst. Mr. M. Coomaraswamy and not Mr. C. Vamadeva is the skipper of the P. W. D. Team.

Vaidyeshwara Vidyalaya Kalai Vizha

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WATCH FOR FURTHER ANNOUNCEMENTS

S. Ambikalpakan,
M. M. Abdul Cader,
Joint Secretaries.

Householders & Sannyasins

(Continued from Page 1)

not know the difference between a man and a woman. But even a Paramahansa must be careful, so as not to set a bad example to thers

In the case of a Paramahansa like Sukadeva, all Karmas—all Puj, Japam, Tarpan (sacrificial offerings) Sandhya (daily meditation, both morning and evening) and so forth drop away. In this state a man communes with God through the mind alone. Sometimes he may be pleased to perform outward activities for the welfare of mankind. But his recollection and contemplation of God remain

Householders Duties

Chaitanya Deva said that the duties of householders are kindness to all beings, service to God's devotes and chanting God's holy names. If a householder is a genuine devotee, he performs his duties without attachment.

He surrenders the fruits of his work to God, his gain or loss, his pleasure or pain, —and day and night he prays for devotion and nothing else. This is called motiveless work, performance of duty without attachment.

Occasional Solitude Essential

Even if one lives in the world, one must go into solitude, now and then. It will be of great help to a man if he goes away from his family, lives alone, and weeps for God even for three days. Even if he thinks of God for one day in solitude, when he has leisure, that too will do him good.

Why shouldn't one be able to realise God in this world? King Janaka had such realisation. But one cannot be a Janaka all of a sudden. Janaka at first practised much austerity in solitude.

—The Vision

THE TRUE TEST

(Continued from page 1)

shouting "yes, what my heart incessantly yearns for is to caress that curly hair and its charming possessor"

"Cease Sujetha, Cease. Torment me no more. Let me alone till tomorrow,"

"I shall wait not only till tomorrow, but if need be, even a month, provided by then you will be mine."

The following day Sujetha got a rude shock on seeing Anandha with his head shaven. "Anand, what have you done? Where is your glorious tuft of curly hair?" Pointing towards the shaven hair in the dust-bin, Anandha said, "Sujetha have you not known that an ascetic clings not to what others desire to possess. Take that hair which was about to drag you and me to the lustful mire of this worldly life"

Sujetha, the woman that she was, rose up to the occasion and replied "By shedding one's hair temporarily, one does not lose his youth, for that hair can re-grow. Though your head is shaven, yet your beauty remains unaffected, for your eyes are there to bewitch me, as ever"

"Oh, Sujetha, are you so heartless as that. Have I yet in me that which causes agony to another." He then looked up to Heaven and cried aloud "Why put me through such severe tests, Oh Lord..." and dashed out intending to disfigure his eyes.

At the end of the stipulated period of one year, Anandha led by Sujetha returned to the Saint and prostrated before him and then stood up with his hands clasped in worship. In his all-merciful tone, the Swami welcomed him. On recognising him, he burst out "Why are you in this condition? Where is your tuft of shining hair? What have you done to your eyes?"

Swamiji, I discarded one by one, those that stood between me and the realisation of my goal. It was after I discarded my lustful eyes, that my mental eye got filled with that Light Spiritual.

Appreciatingly the Saint said "You have truly passed the Test; you have truly renounced the world; you have truly qualified to be my disciple."

Anandha the practical

conqueror of Cupid, became the foremost disciple of the Saint to preach to the world the way of winning Freedom from bondage by overcoming temptations, cultivating will-power and controlling the wayward mind. Thus we see that 'Progress in Spiritual Life is proportionate to the degree of Dispassion and Purity one attains by the control of the mischievous mind.'

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 4385

Sivasithamparam Kandasamy of Tondamanar. Plaintiff

Vs

Minor 1. Sinnatangam daughter of Somasundaram. Minor 2. Somasundaram Manickavinayagam. The 1st and 2nd depts are Minors appearing by their G.A. L. Ranganayagi widow of Somasundaram 3. Kanagaratnam Murugupillai, 4 and wife Pooranam all of Valvetiturai 5. Sinnadurai Tharmalingam of Uduppiddy and now of Tondamanar 6. Murugan Kiddinan of Kerudavil, Minor 7. Navaratnasamy Ramachandran, Minor 8. Navaratnasamy Palachandran, Minor 9. Navaratnasamy Gnanachandran The 7th 8th and 9th depts are Minors appearing by their G.A.L. Murugupillai Navaratnasamy all of Pt. Pedro. 10. Sivash Ratanasamy, 11. ...

EDUCATIONAL

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Parajah Tharmaratnam both of Thondamanar, Defendants. To:

The Defendants above named:—

It is hereby notified that action No 4385 has been instituted in the abovesaid Court under the partition act No 16 of 1951 for the partition/sale of the land called "Gnananthai" in extent 52 lms. V. C. and 8 lms. and situated at Tondamanar, Uduppiddy Parish, Vadsamaradchi Division, Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 22nd day of April 1953 at 10 O'clock of the forenoon

This 18th day of March 1953.

By order of Court, S. VELAUTHAR, Clerk of Court.

Drawn by Sgd. S. Appadurai, Proctor for Petitioner. (M. 280 24.)

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Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Rs. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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 8 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

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