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## BE IN YOGIC BLISS

## No Gain is Higher than Atma-Labha

The mental fevers and evil thoughts are cured by Atma-Vichara or right thinking on the true nature of the Self. Thought precedes action. We suffer more from fears and illusions than from bodily ailments. The worst is the poison of attachment to bodies and sense-objects. The mind is our friend as well as our enemy. When it is withdrawn from sense-objects, it becomes our friend. When it is the slave of the senses it becomes our bitter enemy. In fact all spiritual Sadhanas are meant to gain mastery over the mind. Wherever the mind may wander about for the time being, its final resting place is in the cave of one's own heart wherefrom it has projected or externalised itself out for world-play or Lila.

By BALAJI

So all we have to do is to be a master of the mind and stay in God's Peace and go on with our own Dharma, completely detached or unconcerned with the fruits of actions.

The natural aspiration of the mind is an ascent from Dehatma-buddhi or body idea to its own abode of Bliss—the Atma-bodha or Self-awareness. We are already in body-consciousness and need not wish for a so-called fresh descent. If it is however contended that the descent does take place in spite of all our efforts by God's will or by the over-powering force of Prarabdha, even there we will be quite aware of what is meant by God's will and what is it that really rises or falls within ourselves and that Awareness itself is true wisdom. When the mind becomes crystal-clear through Atma-vichara, the reflection of the Self on it becomes full and perfect. It is therefore said that the mind of the Jnani, saints and Avatars or personal gods with Nama-Rupa reflects perfectly the light of the Self.

Any birth, humor or

divine, mind have a body. So Shankara rightly observes: "The Witness-Atman must be also admitted to be subject to change if there be any benefit rendered by It to the mind or intellect. What harm is there if the reflection of the Self is accepted as it is supported by Srutis. In the Smriti also it is said: "In the Jiva-loka (the world of beings) an eternal portion of My own Self, in the form of individual souls, draweth around Itself the senses, of which mind is the sixth, moving in Prakriti". Shankara further adds: "If you say that there will be changes in the Self in case the reflection is accepted we say 'No'. For we have already said that the reflection of Consciousness in the intellect is an unreality like a snake appearing to be a rope and like the reflection of a face in a mirror appearing to be the face itself" (Upadesa-Sahasri). What is called the Shakti or powers of the mind through the reflection of the Self are not different from the Shakta (Atman). It is assumed merely for the sake of sport or Lila like a king acting the role of a beggar in a drama. Thus the world is simply a changing, sporting ground, and God, soul and the universe are in truth not apart from one another.

There is an erroneous idea in the mind of the ignorant that the body of the Jnani or Yogi has no disease or death or sense of pain and thirst and hunger while living in the body. The only difference is that his mind is free from Ajnana or ignorance and from the sense of dualities such as birth and death, bondage and liberation, pertaining

ing to the body. His consciousness is as subtle and all-pervading as the other. He sees nothing but his own Self everywhere. His awareness is free from the mental tripu-

(Continued on page 5)

Significance Of  
Sri Sarada Devi's  
LifeWatchword Of  
Woman-Hood

(An extract from a message issued by the President, Ramakrishna Math and Mission)

At the present day the minds of most men and women all over the world are full of conflict and confusion about ideals, and they are adrift without proper moorings. What is wanted is a grasp of the meaning and purpose of life and the organising of society with this ultimate objective. What that purpose of life is and how it can be easily achieved, has been well illustrated in the lives of Sri Ramakrishna and Sarada Devi, the divine couple, for whom God-realisation was the one aim of life. To feel His presence and to serve His children was their sole occupation. Such an outlook on life can alone restore amity, peace and happiness in society and among nations. All other ideals, however good in themselves, are but half-way houses.

The advent of Sri Sarada Devi has been a unique phenomenon in the history of the world and a great blessing to mankind. Judged by ordinary standards, her life may appear commonplace and uneventful, but from the standpoint of the grand ideal it embodies, it carries a lofty message to the world at large. She is the last word on the ideal of Indian Womanhood, nay she represents a universal type transcending all limitations of race and time.

In Sarada Devi we find a rare blending of the ideal wife, mother and nun. She was a true partner of her saintly husband, his helpmate in fulfilling his mission in this world. No wonder that Sri Ramakrishna actually worshipped her as a Goddess. The noblest aspect of Sri Sarada Devi's life consisted in her being the perfect mother. Her

'COMMON CIVILISATION FOR  
SRI LANKA AND INDIA'

A set of seven volumes each of the biography of Mahatma Gandhi by Shri Tendulkar was presented by the High Commissioner for India in Ceylon, His Excellency Shri C. C. Desai, to the Asgiriya and Malwatta Chapters at a brief and solemn ceremony at Kady on December 22.

The presentation was made on behalf of the Government of India and Mahatma Gandhi Memorial Trust Fund.

Expressing his appreciation of the gift, the Deputy High Priest on behalf of the Mahanayake Thero, Asgiriya Chapter, said: "We wish the bond of friendship between India and Ceylon becomes stronger and stronger and utmost cordiality and brotherhood exists between the two countries. We always consider India as our Mother Country and Ceylon as its daughter, for we got our Buddha and Buddha Dharma from that country. Our ties and affinities with India are very close. We have the same civilisation culture and brotherly feelings. So much so that we do not feel that a few miles of the Indian Ocean, which separate this country from India, is an impediment. We always have the greatest regard and affection for India and Mahatmaji whom we always regard as the person responsible for the liberation of so many countries including Ceylon from foreign yoke. On behalf of the Mahanayake and this Chapter, I wish India's Prime Minister and your good self all success in your life and

utterly unselfish love embraced all humanity without any distinction whatsoever. The life of Sarada Devi is a call to the modern woman to manifest her essentially feminine greatness, the chief characteristic of which is spiritual motherhood. This precious heritage needs to be brought within the reach of all to inspire and guide them to perfection.

we pray that India's Prime Minister be bestowed with more strength and longevity to guide the destinies of the Eastern nations with his wisdom and foresight. We treasure this present from Mother India very much and on behalf of everyone of us I request you, Mr. Desai, to convey our greetings and good wishes to India and its Prime Minister. Pandit Jawaharlal Nehru".

I. I. S.

For 'Austerity  
Reform'Who Should Set  
Example?

People begin to think of austerity only when extravagance has reached its climax. Governments the world over are faced with financial problems, Sri Lanka included. In this context the out-spoken comments of a Minister of the Vindhya Pradesh in India become worthy of reflection by the leaders of this country.

The Minister said: "If the Government wants the people to live a life of austerity, then the Central Government should show the way. Mere grandiloquent sermons to the people as practiced by the high-ups would not cut any ice. People wonder why so much of taxpayers' money is being spent over banquets, replete with bungalows and costly cars.

"If our leaders really wanted the nation to lead a life of austerity, then they must give up luxuries, like cars, bungalows.

"They should emulate the example of Gandhiji, who could receive the highest personages in his hut.

"If our leaders could show the way, the people would follow and the gulf that separates the Government from the people would disappear."



தெளிவாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு... மகிழ்ச்சியாய்வு...

Hindu Organ

FRIDAY, JANUARY 1, 1954

Treasure These Thoughts

No freedom without renunciation. Highest love for God can never be achieved without renunciation. Renunciation is the word: 'There is no other way than this'.

WHO ARE THE SLAVES?

WE KNOW THAT ONE swallow seldom makes a summer. And one Mr. P. Dolaphilla does not constitute the Kandyan Community. However in view of the nature of the discussion that took place at Kandy last week under the chairmanship of Sir Tikiri Banda and the vitriolic character of the abuse hurled by the participants of the meeting at those who have brought fortune to the Kandyan soil, we do not think that the irresponsible statements that are reported to have been made at Kandy should be allowed to pass unchallenged.

It is certainly deplorable that just a few days before the proposed meeting of the Premiers of India and Sri Lanka, a vicious wind should have been made to blow in such a virulent manner as to fan the flames of communal bitterness. In the Delhi talks are to be of a 'preliminary and exploratory nature' only as described by Sir John Kotelawala, then the wild attack on the Indian Tamils launched by some Kandyan leaders will only serve to explore the possibilities of the precipitation of a deadlock.

It is true that the Britishers invited the Indian emigrants to the Hill provinces. And it is equally a fact that the White Planters did engage the emigrants for labour but not to be branded slaves by others. Also it cannot be denied that but for the Indian immigration to the Island there would not exist the 'smiling tea-garden.' When the demand was made of the Britishers that they should quit the Island the powerful voice of those Indian immigrants was also heard

along with that of the Ceylonese.

The speakers at the Kandy meeting seem to be propounding the ridiculous theory that the departure of the foreign rulers from this Island had effected a change in the social status of the Indian community in Sri Lanka from freedom to slavery. Abuse and insult do not certainly pave the way for preliminary and exploratory talks. To say the least, the Kandy meeting has let down the Premier of this country particularly at a time when he is sponsoring an Asian Conference of Chief Ministers even as an 'empty gesture.' Communal pride, even if be arrogance, is understandable; but it ceases to be a human sentiment when a person who possesses it becomes enslaved to it so much that he fails to see his fault when he begins to despise the rest of mankind as mere human chattels. Now who are the slaves?

S. L. F. P. SERMON OF THE SLOPE

THE CHOICE OF THE Hill Capital by the founder-president of the Sri Lanka Freedom Party as the venue for delivering his second annual address seems to have a special significance. The Indo-Lanka problem has become a burning question of the day. The Kandyan Provinces are not a little agitated over this affair. The responsibility of solving this intricate question, therefore, has fallen on the heads of all political parties. Hence the effort of the super-politician of the S. L. F. P. to find a magic remedy for all Indo-Lanka ills!

The Sermon of the Slope covered extensive ground and was in political parables. The S. L. F. P. has declared that unlike the Swabasha riddle which, to be solved, would take the full course of the clock, the Indo-Lanka problem would be tackled within a few hours. This panacea party has as its leader the Sinhala Maha Sabha hero who had declared, not long ago, that he would not rest satisfied until the last Indian had left the shores of Sri Lanka. Even a child can understand what proposal Mr. S. W. R. D. Bandaranaike has for remedying the Indo-Lanka situation! He has the plan ready but he would not publish it until he is placed in charge of the affairs of this country! What a brand of patriotism!

WAY WITH POETS

SHEAVES FROM BARATHY

The 'Kavi' Is Ever Happy

Barathy was ever fearless. He richly lived the life he preached in his song. "அச்சமில்லை அச்சமில்லை, அச்சமென்பதில்லை". Only cowards die many times before their death. The valiant are immortals. They are ever happy.

One day there arose a slight misunderstanding between the ruler of Ettiyapuram and the poet, Barathy. The ruler without a second thought gave an order that Barathy should quit the place within a prescribed period. The self respect of the poet was deeply wounded. He fol-

By

(G. K. SUNDRA SASTRY B. A., B. T.)

lowed strictly the principle underlying the ancient wise saying, "மதியாதார் தலைவாசல் மிதிக்க வேண்டாம்" "Walk not to the house of those who disregard you." So Barathy took the verdict coolly and calmly.

The friends and the relations of Barathy—when they heard the news—became alarmed, for, they thought that Barathy would become a helpless stranger outside the walls of Ettiyapuram. So they all tried their utmost to effect a reconciliation between the ruler and the poet. But Barathy knew well that wealth and poverty, pride and self respect, pomp and simplicity, egoism and godliness could not live together. So he comforted his friends and relations thus, "Daso Visalah, Prabhavo Ananth" i. e. "the world is wide and there are thousands of people to welcome and honour me. Here is an eternal law that a good man is ever happy anywhere and everywhere."

On that very night a fire broke out in one of the main streets of Ettiyapuram. Soon the fire was put out. Thanks to the effort of Barathy and his party. Then one of the members casually asked Barathy the cause of the sudden break-out of fire in the street. Barathy replied thus in his simple poetic way, அன்று இரவுணன் ஒரு கவியை (குரங்கை) இய்ததான். அதன் பயனாக அங்கே—இலக்கையில்—நீ முண்டடி. இன்று எட்டையூர் கமலநா

குறிப்பிட்டுக் கவியை—என்னை இய்ததான். இதோ இங்கே கெடுப்புப் பிடித்துக் கொண்டது.

Note the pun on the word 'Kavi'. It means (1) a monkey and (2) a poet. "Yes Ravana—in the Ramayanam—ill-treated and insulted the Kavi, Hanuman. The result was that God Agni got angry and burnt the land. "Today the ruler of Ettiyapuram insulted me—a 'Kavi' poet (pointing to himself). Gods cannot bear injustice meted out to innocent people. Hence this fire."

Evils Of Smoking

In Rupees and Cents

Smoking like drinking has become a serious menace to society. The youth are those who become slaves to this pernicious habit and continue to be so till their end. Like drinks, tobacco products must also be prohibited if the world should hope to survive physically and morally. The following article reproduced from the 'Harijan' endorses the truth of this statement.

According to a news item in the Patna Hindi daily Aryavarta, a young man of village Dhamaura in Lauriya Police Station of Motihari district conducted a survey regarding the consumption of bidis in his village. He estimated that the total sale of bidis in the village amounts in one year to Rs. 6,000. This expenditure on bidis is to be viewed in the background of the total village population, which is only 1,650. Out of this population, 150 adults belong to such orthodox families where smoking is taboo.

Assuming annas two to be the cost of 25 bidis, it follows that the village consumed in a year nearly 12,00,000 bidis. As already stated, 150 adults belonged to families which did not smoke. We may also include the women-folk and children among non-smokers. Thus calculated, the amount of bidis, consumed by an average smoker of village Dhamaura would work out at quite a high figure. Bidis it needs no repetition do intense harm to the lungs, and their consumption on such a scale by our villagers cannot be viewed with equanimity.

HINDU ORGAN

Defects in the supply of electricity has caused the delay in the issue of the "Hindu Organ." Manager.

IDEAL D. R. O.

Farewell Felicitations

Dr. C. Gurusamy, presiding at the public meeting held at the Jaffna Town Hall last week to bid farewell to Mr. T. Murugesampillai D. R. O. on the eve of his transfer elsewhere, referred to the valuable service rendered by Mr. Murugesampillai and added that he was an ideal Revenue Officer.

Mr. V. Kumaraswamy, Parliamentary Secretary to the Minister of Justice, speaking at the meeting deplored the tendency of substituting natural leaders by synthetic leaders and observed that Mr. Murugesampillai was an officer who had a natural love for the people.

Mr. R. Sivagurunathan, M. B. E. said that Mr. Murugesampillai discharged his duties without fear or favour and treated all alike.

The Venerable J. A. R. Navaratnam, Rev. Father, B. A. Mathuranayakam, Mr. S. Navaretnarajah, Gate Mudr. C. Thiagarajah, Messrs. M. Balasundaram and V. M. Aboosaly and Mudr. C. Muttutambay also paid tributes to Mr. Murugesampillai.

The Anaicoddai Community Centre & R. D. Society

The fifth Annual General Meeting of the Society was held at 4 p. m. on 27-12-53 at the Anaicoddai Balasubramaniya Vidyasalai Hall presided over by Mr. V. Chandarampillai the President.

Mr. S. H. Perinpanayagam, B. A., Principal, Kokuvil Hindu College, addressed the meeting on the subject of 'Science & Agriculture'. Mr. A. Amirthalingam B. A., Advocate, delivered a lecture on 'Tamil Culture'. Mr. V. Ponundurai, Manager, Sandilipay Hindu English School spoke on the subject of 'Village Life'.

The following office bearers were elected for the ensuing year.

- President: Mr. V. Suntharampillai. Vice President: Mr. W. S. Nathan. Secretary: Mr. S. Arumugam. Assistant Secretary: Mr. S. Kumarasamy. Treasurer: Mr. S. Kanagasami. Assistant Treasurer: Mr. K. Mylvaganam. Secretary for Sports: Mr. R. Sivathasan B. A. Auditor: Mr. R. Thiruganasambanther.

Seven members were appointed to the committee in- (Continued on page 5)

# Physical And Mental Culture

## Yogic Method As A Perfect System

To make physical body strong and fully resistant against disease, Indian sages studied the nature, and the posture, movements, moods and breathing of all living animals including man and gradually evolved a system of physical culture. And this course of physical culture for perfecting the body and mind is called Hatha Yoga. One of the meanings of Yoga is 'yoking' or the union of the *Jivatman* with the *Paramatman*, which is the final objective. This yogic course has been perfected and practiced for several thousand years though it came to be codified only about 2,000 years back.

The yogic system of physical culture consists of assuming bodily poses called *asanas* and practising certain types of breathing and breath control, called *Pranayama*. Even a moderate practice of these has been found by experience to be both conducive to health and longevity. It brings, in its train, the power to cure and prevent diseases both mental and physical, for its practice regulates the action of the heart, the lungs and the circulation of the blood.

Queer and unnatural though the *asanas* seem to be at first sight, yet modern clinical tests and laboratory experiments have proved that they

### (MARCH OF INDIA)

are based on natural laws and that the practice of some of these *asanas* had effected complete cures of obstinate and long standing cases of ailments, given up as hopeless by the medical profession.

The yogic course lays greater emphasis on nerve culture than on muscle culture. Secondly, the yogic course not only gives exercise to the external limbs but also to the vital internal organs in the abdominal, thoracic and cerebral regions as also to the nerve centres. Thirdly, maximum benefits are obtained with minimum expenditure of energy. This has been proved by elaborate blood pressure tests. Even the initial rise in pressure which results while assuming a pose does not persist throughout, there is a tendency to return to normal. The gravitational pull on blood circulation is utilized for this saving of energy and this is the main underlying principle of the 'leg-up' poses. Ordinarily to send blood to an organ above the heart, one has to do a lot of contraction and expansion of muscles. But in these 'leg-up' poses, the arterial blood naturally floods the organ by the aid of gravitational force and the flooding of the particular organ is further intensified by suitable *bandhas*, that is by

and regular and clean habits. Vegetarianism is not expressly stated in the texts, but is certainly recommended and is conducive to best results.

### The Different Asanas

There are numerous *asanas*, about eighty or ninety, but it is neither necessary nor possible to practice them all. One can select and adapt a few, say about nine or ten, to suit his requirements and capacity. There are numerous books and guides giving the technique of *asanas* and their benefits. But it is better to choose the one whose author has had practical experience in Yogic therapy and physical culture. We shall here deal briefly with only a few major *asanas* which have a therapeutic value and bestow longevity.

The *sirvanga asana* or 'pan-physical' pose is so called because all organs of the body are exercised or benefitted by this pose. *Sarva* means all and *anga* means organs of the body. To do this pose, spread a thick blanket on the floor and lie down on it on your back. Then slowly raise your legs and support your body with both the hands. Keep your legs straight, breathe as naturally as you can and concentrate your mind on your thyroid gland which lies in the front lower part of the neck. This *asana* could be performed for one or two minutes in the beginning going up to about thirty minutes in all.

In this *asana*, the thyroid glands are nourished and rejuvenated by an abundant supply of arterial blood which rushes to them by force of gravitation. The sharp turn which the head makes from the line of the body and the *Jalandara Bandh* or chin lock which is obtained by the pressing of the chin against the chest, effectively check the flow of blood to the head and thus the supply to the thyroids and parathyroids is increased further. The thyroid glands play a prominent part in the metabolism, growth and structure of the body. Healthy thyroids, mean healthy functioning of the circulatory, respiratory, genitourinary and nervous system of the body. The thyroids operate in conjunction with other ductless glands, the pituitary and pineal in the brain, the suprarenal above the kidneys, the liver, spleen and tests. Moreover, in this *asana*, the spinal roots of the nerves get a rich supply of blood. Thus the whole system is energized and rejuvenated by this *asana*.

### Cure of Diseases

Miraculous cures of diseases, declared as incurable by the medical profession, have been effected by the performance of this simple *asana*. A patient suffering from rheumatic arthritis took to this *sirvanga asana*, after

(Continued on page 4)

# NOT DISPENSARIES BUT HOSPITALS

## THAT IS THE NEED TODAY

[The Health Ministry of Sri Lanka has many a problem to solve. This article reproduced in part from the *Madras Hindu* deals with the proper functions of a hospital. The Minister of Health will do well to develop the existing hospitals instead of opening dispensaries all over the country.]

One morning in 1917, a second form student was getting by heart "Godfrey Gordon Gustavus Gore, the Boy that would never shut the Door", for his morning class when he noticed that something was happening in the house. His father had been groaning with pain since daybreak and a lot of ice was brought in to cure him. Four hours later, the father's chief, an English engineer, came along with an English I. M. S. officer who advised his removal to hospital for immediate surgery to relieve a strangulated hernia. The patient's wife flatly refused to permit her husband to go to hospital, for hospitals were places to which one went to die. The patient was, however, bodily removed to the hospital by the foreign visitors who assured the wife that they would bring him back alive. The promise was kept and the man lived to see the second form student obtain a doctorate in medicine. To-day, however, the situation is entirely different. The public have come to realise that hospitals are places to go to get well and no persuasion or propaganda is required to attract sick persons to hospitals. Hospitals, therefore, have to be multiplied in spite of their cost.

There is no doubt that modern medicine is costly to the extent that it requires the use of several methods of investigation in well-equipped laboratories and X-ray departments. It seems illogical

### By K. S. Sanjivi

that one should regret or mind this expenditure. On the other hand, there should be satisfaction at the ability of modern procedures to arrive at the diagnosis of complicated diseases. Accurate and early diagnosis is more important to-day than even ten years back in view of the miraculous advances in medical and surgical treatment that have been made during this short decade. Absolutely no difference in treatment is made between the free patient in the general wards and the high-placed official in the Class A special ward. The patient in the Class A ward enjoys no doubt a greater privacy and such non-medical comforts, but the way in which his illness is dealt with cannot be and is not different from the way in which the illness of a patient

in the general ward is dealt with, for 'disease anywhere is attacked in the same way that the fire brigade will give its full assistance to the humble cottage as readily as it will give it to the most important mansion.'

### Complex Organisation

People should understand that in the complex organisation of a large hospital, there are several things done for the patient without the patient being aware of them. The patient perhaps feels dissatisfied in that the chief of the unit spends only a few minutes at his bedside. But before he comes to his bedside, he is given all the data obtained from the laboratories, the X-ray department, consultations with other specialists and so on. The junior doctors indeed fully prepare the case previously and, in doing so, provide the personal touch which is so essential between the patient and the doctor.

In the olden days, the doctor took a rather narrow view of his work and concerned himself with only the state of his patient during the period of his stay in the hospital. He had no urge to have data regarding the social and economic conditions which contributed to the causation of the disease and would prove an impediment to the patient's complete recovery from his illness. But now the field of vision of the modern doctor is very much widened with the recent concepts of social medicine and psychosomatic medicine. The doctor has come to realise that what he sees of his patient in the wards is a "still" picture which will not give the entire story unless the "movie" of the socio-economic and environmental conditions are also known. An attempt at the organisation of social medical work is being done only during the last few years. It is obvious that with an efficient "Home Service" and follow up of patients the number of readmissions of chronic cases can be definitely reduced.

### What is wanted

The need of to-day is not to multiply the dispensaries, but to organise more hospitals which will place better diagnostic and treatment facilities in the hands of the general practitioners. The

(Continued on page 4)

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 3-1-54 TO 9-1-54

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

The first day of the week will not be very favourable. Take care of your health. Financial luck and favours from friends promised rest of week. You will be able to triumph over your competitors. But all is not well on the domestic side.

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

Health will not be satisfactory throughout this week. Monday and Tuesday will upset you much. Avoid arguments. You will succeed in your attempts only after countering much difficulties.

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

The first half of the week promises to be favourable. Financial gains and domestic happiness promised. Wednesday, Thursday and Friday morning must be spent with care. Week-end turns favourable again.

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

Except for the last two days this week will bring in good results. You will be able to triumph over competitors. Social success and domestic harmony also promised. Friday afternoon and Saturday may see you in difficulties.

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

Some changes likely this week. You will have to be very careful in your official dealings. Mental worries and upsets shown. Health also will not be satisfactory; abdominal complaints shown.

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

A good week for profession. You will get much money this week. Domestic harmony and social success promised. Relatives will cause you much expenditure mid week.

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

You will find it difficult to make both ends meet this week. Health upsets and troubles through scandal mongers also shown. Be careful in your dealings in office. Avoid arguments.

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

You will be successful in most of your undertakings this week. Domestic harmony and happiness through friends promised. Some unexpected gains indicated week end.

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

Don't interfere in other peoples' affairs this week. Even your good intention will be misunderstood. Friends will not be very helpful. Health upsets also shown.

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

Strangers will help you much in your affairs this week. Financial gains and fame promised. You will be able to steer clear of much of your worries. Go ahead with your plans.

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

You will be up much in the social ladder this week. Fame and triumph over competitors promised. But all is not well on the domestic side.

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

You will have to work hard for your success this week. Troubles through secret enemies also shown. Keep your temper under control for some time. Improvements in financial condition promised week end.

Not Dispensaries  
But Hospitals

(Continued from page 3)

general practitioner is undoubtedly the most important member of the medical fraternity. His responsibilities in early diagnosis, in proper therapy and even in preventive medicine are in many ways, more onerous than those of the specialist. Besides a specialist can never provide the intimate personal touch that has made the doctor one in the family.

The advantage of a general hospital with the provision for various specialities is the quick consultation with the specialist that is possible and the obvious advantage to the patient by this team work. Complicated cases are discussed between the several specialists as they arise; besides, the fortnightly clinical meetings provide opportunities for frank discussions free from any assumptions of infallibility since the group of senior and junior medical officers analyse failures as well as successes in diagnosis and treatment.

Post mortem studies have proved to be a most valuable method of adding to the sum total of medical knowledge. While in Western hospitals forty to sixty per cent of the deaths in a teaching hospital are submitted to such diagnostic control the number is very small in our teaching hospitals. The public should permit at least a partial post-mortem examination in the interests of medical science.

revitalized. As Dr Levine observed in his talk referred to above, "the pituitary may be said to be the leader of the orchestra of internal secretions and its secretions control the activity of all the internal glands of the body." Thus, the rejuvenation of this gland produces miraculous effects and cures.

There is another pose called the *vipareetha karani* (meaning inverted action) which is particularly suited to those who cannot perform the above two *asanas*. The difference between this and the *sarvanga asana* should be particularly noted. The line of the body makes a wider angle to the line of the neck and head and there is no 'chin lock' as in the *sarvanga asana*; and the neck, head and shoulders form a wide curve. The result is that, unlike the *sarvanga asana*, the blood in addition to flooding the thyroids and parathyroids, also goes to the brain and the pituitary. Therefore, it is considered that the performance of this pose combines the effects of both the *sirsa* and *sarvanga asanas*, though on a humbler scale. According to authoritative texts, this *asana* if practised continuously for six months, will completely rejuvenate a man. If a man is too weak or sick even to do this pose, he can practise an adaptation of this pose. After practising this for a month or two, the stiffness of the spine will gradually disappear and he can then assume the standard pose without any mechanical support.

Jaffna Hindu  
Ladies' College  
Raffle

The draw in the above Raffle will take place on 23-5-54 at the College premises.

A. Arulambalam,  
Hony Secretary,  
J.H.L.C. Committe.

(M. 192).

PARAMESHWARA  
COLLEGE

All students seeking admission to Parameshwara College should meet the Principal in his office between 9 a. m. and 12 noon either on Monday 4th January 1954 or on Tuesday 5th January 1954, with their school-leaving and birth certificates.

PRINCIPAL,  
(M. 187, 25, & 2.)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1698

In the matter of the estate of  
the late Sinnakuddy widow  
of Kanapathy of Karainagar  
North. Deceased.  
Aiyar Vinasy of Karaitivu  
North

Petitioner.  
Vs.

1. Aiyar Naranan, 2. Aiyar  
Andy, 3. Paul Jbcna, 4. Paul  
Benjamin all of Karainagar  
North, 5. Paul Samuel of do  
presently Clerk 69/8 Kuruppu  
Road, Colombo S. 6. Samuel  
Seman and wife, 7. Mary,  
8. Kesan Aiyar and, 9. wife  
Selly, 10. Nagan Pasupathy,  
Minor 11. Nagan Sanmugam  
all of Karaitivu North.

Respondents.

This matter coming on for  
disposal before Spenser Raj  
retnam Esquire District Judge  
Jaffna on the 10th day of  
December 1953 in the  
presence of Mr. A. Kanaga-  
sabai Proctor on the part of  
the petitioner and the affidavit  
of the petitioner dated 27th  
November 1953 having been  
read;

It is ordered that the  
abovenamed 8th respondent  
be appointed as guardian ad  
litem over the minor the 11th  
respondent and that the  
petitioner as one of the heirs  
of the said deceased be  
declared entitled to have  
letters of administration to  
the estate of the said intestate  
and the same issued to him  
accordingly unless the res-  
pondents or others interested  
shall on or before the 11th  
day of January 1954 appear  
before this court and show  
sufficient cause to the satis-  
faction of this court to the  
contrary.

And it is further ordered  
that the abovenamed 8th res-  
pondent do produce the minor  
11th respondent in court on  
the said date.

This 10th day of Decem-  
ber 1953

Sgd S. Rajaretnam  
District Judge  
(O. 150, 25 & 1).

## Physical And Mental Culture

(Continued from page 3)

the doctors had declared him incurable. Practising this *asana*, under the guidance of an expert yogic therapy, the patient was completely cured in six months, and now enjoys perfect health after five years of serious illness. This was of course in 1949 when cortisone was just discovered and had not come into general use. But even when these wonderful glandular drugs, cortisone and acth, are used, the relief is only temporary and a wrong prescription or dosage can do more harm than good. Recently there was a discussion on these wonder drugs over All India Radio, on which Dr. Samuel Z Levine, WHO expert, participated. During the discussion, he said, "These agents affect the body only while they are being administered. When their use is stopped, the patient often reverts to his original state. This has a very bad psychological effect on the patient; and he has enjoyed relief from pain and other symp-

toms for a period, he is unable again to adjust himself to the idea of living with his disease." Regarding the 'side effects' of these drugs, Dr. Levine said, "If these powerful agents are given for too long a period or in too high a dose, there are a number of distressing side effects which may appear." And he concluded by saying that "the medical science is still only at the beginning in the matter of internal secretions of the glands." In view of this expert opinion and the fact of permanent and effective cures having been obtained by yogic methods, it is worthwhile for an international organization like WHO to dispassionately study and assess the value of yogic therapy for the benefit of mankind.

In a case of acute appendicitis, the medical opinion was in favour of an immediate operation. But the patient avoided the operation and took to the *sarvanga*

*asana*, and his disease disappeared completely in about ten days. Another man was suffering from bleeding piles from his childhood. He was completely cured by performing his *asana*. A child of six who was suffering from infantile paralysis and another child of eight, suffering from inflammation of tonsils were completely cured by practising this *asana*.

Another equally effective *asana* is the *sirs sana* or "the topsyturvy pose" in which one literally stands on one's head. In assuming this pose, the beginner should carefully follow the instructions contained in the guide books. But if he simply places his head down and tries to assume this position by kicking his legs in the air, he will either take a somersault or injure himself. This *asana* can be performed only by people of robust health, free from any serious ailments. But after regular practice, this pose becomes quite natural and no discomfort is felt.

In this pose, all the blood rushes to the head and benefits the cerebral regions and other parts. The pituitary gland in particular is benefited and

# WELFARE OF THE PEOPLE

## The Aim of National Prosperity

(Extracts from the speech delivered by H. E. Shri C. C. Desai, High Commissioner for India in Ceylon, at the National Savings Rally at Bogawantalawa on Sunday the 27th December, '53)

National savings are an acknowledged part of national economies. The Governments have the responsibility to see that the welfare of the people is ensured and their standard of living is progressively raised. The fulfilment of this responsibility requires that the Government should undertake development schemes. It is not always possible to find the surplus money necessary within the normal channels of the revenues of the Government. But as development cannot wait, the Government has to induce the people to save and the most effective inducement is a percentage in return. It is not possible to offer a very high percentage, but by buying Savings Bonds, you must remember that you are safeguarding not only your savings but the future of your children in a prosperous Lanka.

I cannot do better than repeat on this occasion the appeal made by my Prime Minister to the people of India to save. He said: "If a nation is to be prosperous and self-dependent, it must live within its means. Prosperity cannot be ensured unless savings are organised and devoted to development and reconstruction. Prosperity does not mean that the rich become richer and the poor become poorer. The promotion of national prosperity has for its aim the welfare of the great mass of the people. Economic living is essential for attaining this ideal. Not only the prosperity of the nation but the well-being of your future descendants depends on your living economically today".

### Appeal To Indians

As I have said earlier in my appeal to the workers on the estates, saving, like mercy, is twice blessed. It blesseth him who saves as well as the economy of the country in which the saving is made. It gives me great pleasure therefore to exhort the people of recent Indian origin to save what they can and invest their savings in Ceylon Government securities or National Savings Certificates. Every person who thus invests can be proud

that he is helping the economic development of Lanka, his Motherland.

I do not propose to speak on this occasion on the subject of your civic rights. That matter is, as you know, likely to be discussed between the two Prime Ministers when they meet sometime next month in Delhi. You can rest assured that your position is well-known to both the Prime Ministers and that both of them will approach the problem from the point of view of humanity, justice and the situations prevailing in the two countries. So far as you are concerned, you must have faith in your destiny. Knowing your pioneering spirit, sense of unity and discipline, as I do, you have nothing to fear from pressure moves or attempts at intimidation which you see some times around you. Your loyalty to Lanka must be unquestionable, unqualified and eternal. It is not enough to live here, to earn here and to spend here. You must also mix with the people, get assimilated in the society and have passionate attachment to the area in which you live. You must be part and parcel of the country, its society, its culture and its traditions. So far, people say that you have remained aloof, having been isolated in your own lines. That must now be a thing of the past. There should be no distinction between you and the brother-Kandyans who live in the villages by and who, as the original inhabitants, have a right to expect every indulgence and every respect at your hands. If you proceed on these lines, the future is with you and in your own hands and all I need say is that God Bless you.

Nothing would give to us all in India greater pleasure than to see that you make this country your home, in letter and in spirit, and you spare no effort to make it great, to live up to its glorious tradition, to promote its unity and to see that it is safe from every kind of danger, be it from India which is most unlikely or from any other part of the globe.

## BE IN YOGIC BLISS

(Continued from page 1)

tis - Knower, known and knowledge' which pertain only to Vidya-maya which also disappears like a thorn which is thrown away after removing another thorn. He is simply in the bliss of Self, in the awareness of 'I am that I am'.

If 'X' is a liberated soul or Jivanmukt, it does not pertain to 'Y' also. Self-knowledge is its own reward - Nivritti or release from Ajnana, root and branch. "By soiling one pot-space we do not soil all pot-spaces in the universe. So too happiness and sorrow in one bosom is not the happiness and sorrows in all the bosoms. The mental experience of one is not the experience of all" (Mandukya-Karika).

The word 'Bhakti' means devotion to the Atma, Prajna or awareness through Vicara on the truths such as "Prajnam Brahma" and "At-tvam-asi". We must be ourselves convinced of the truth like the tenth boy in the Upanishadic story which is: After swimming across a river, one of ten boys counted their number and found that they were only nine. The reason for this was that the boy did not count himself. He got, as it were, identified with the other nine, and could not find he was the tenth. But he came to know that he was the tenth when he was told so. So we must leave no stone unturned in order to know the truth of the Self or Atman by direct experience, until the mind has no trace of doubts, until we feel there is no gain higher than Atma-labha or happiness superior to the Yogic Bliss which is: "That Yogi who is happy within, who is pleased within, who receives light from within only, being Brahman, in Brahman doth find the supreme unconditioned Bliss".

## Tragic end of Ceylon Student in London

We regret to record the death, which occurred in London on Christmas Day, in tragic circumstances, of Mr. Spencer Subramaniam, son of Mr. Spencer Rajaratnam District Judge of Jaffna.

A verdict of accidental death was recorded at the Westminster Coroner's Court. It appears that Mr. Subramaniam had fallen from a flat while attempting to adjust a window of his room.

Mr. Subramaniam was 26 years old and was following a course in Engineering in London.

The remains were cremated on Wednesday.

### ORDER INISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1697

In the matter of the Intestate Estate and Effects of the late Vallipuram Chelliah of Uduvil, Jaffna. Deceased

Mrs. Thangammah widow of Vallipuram Chelliah of Uduvil

Petitioner

Vs.

1. Chelliah Thirunadarajah
2. Chelliah Sivayogamalar
3. Chelliah Varatharajah
4. Chelliah Kanagamalar all of Uduvil

Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge of Jaffna on the 10th day of December 1953 in the presence of Mr. S. Balasingham, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner having been read.

It is ordered that the 1st respondent abovenamed be appointed Guardian ad Litem over the minors 2nd, 3rd, and 4th respondents abovenamed and to represent them and to act on their behalf in the proceedings of this Testamentary case and that the petitioner declared entitled to Letters of Administration to the estate of the abovenamed deceased

## The Anaicoddai Community Centre & R. D. Society

(Continued from page 2)

addition to the above office bearers. A conciliation Board also was set up.

Resolutions requesting the upgrading of the sub-Post Office, opening of a dispensary, supply of Electricity, instruction in Swabhasha, alterations in Bus Services and prohibition of cutting grass in fields were also passed.

### NOTICE

THE JAFFNA MUNICIPAL COUNCIL

Tenders for the supply of Electricity Materials

Sealed tenders will be received by the Municipal Commissioner Jaffna up to 12 noon on Tuesday 26th January, 1954 for the supply of Electricity Materials during the year 1954.

Tenders should be forwarded in duplicate under registered cover marked "Tenders for Electricity Materials", on the top left hand corner of the envelope.

The successful tenderer may be required to enter into an agreement with the Council.

The tenderers are invited to be present when the tenders are opened in the Municipal Commissioner's room, Town Hall Jaffna on Tuesday 26th January, 1954.

Tender forms and further particulars can be obtained from the Municipal Electrical Engineer, Jaffna.

H. R. DE SILVA  
Municipal Electrical Engineer

Office of the Jaffna Municipal Council, Jaffna 29th Dec. 1953. (G 51, 1)

and the same issued to him accordingly unless the respondent shall appear before this court on the 11th day of January 1954 and show sufficient cause to the satisfaction of this court to the contrary.

The petitioner must produce the minors on the same date.

This 10th day of December 1953.

Sgd. S. Rajaratnam  
District Judge (O. 153, 1 & 8.)

### GOVT. NOTICE

VAVUNIYA KACHCHERI

N 3742 (a) Sale of rents of the undermentioned toddy taverns for the period 1st March to 30th Sept., 1954 will be held at the place and time mentioned below :-

No.	Division	Local area within which the tavern is to be sited	Date and time of closing tenders	Place
2	Maritime Pattus	Valayenmadam	28-1-54 10-30 to 10-45 a. m.	Circuit Bungalow Mullaitivu
5	—do—	Alampil	28-1-54 11-15 to 11-45 a. m.	—do—

N 3742 (b) Sale of rent of the undermentioned toddy tavern for the period 15th Feby. to 30th Sept., 1954 will be held at the place and time mentioned below :-

No.	Division	Local area within which the tavern is to be sited	Date and time of closing tenders	Place
4	Maritime Pattus	Puthukudiyiruppu	28-1-54 12 noon to 12-30 p. m.	Circuit Bungalow Mullaitivu

For particulars see Govt. Gazette, 31-12-53. (G. 50-1)

# THE TRIAL AND ERROR METHOD

## In the Cure of Diseases of Children

THE chief reason why children tell lies unabashed and impulsively is fear of punishment. And in their experience, it is prompt and unflinching, as very soon an irate parent discovers the true facts. The "bull frog" as big as a "bull" was duly whittled down to an ordinary frog! The thrill of exaggeration, the desire to focus attention as the discoverer of rarities and curiosities was experienced. I have known kids assert they saw a white crow or they actually flew a few feet high, or scaled impossible tree tops or jumped from temple towers unhurt or ate an unconscionable number of snacks or possessed tons and tons of sweets or parental money! They just satisfy their imagination which is growing, *pari passu*, with their ego and the two mutually strengthen each other's unfoldment and the result is this "physiological lying". (There is, of course, a "pathological lying" but of that later). All these traits are closely connected with "attention seeking" devices.

In a family of many children, including some "rejected" ones and the frequent exodus of grand children on a visit or bringing more "arrivals" as often happens in Hindu households, still cherishing and holding on to the joint-family traditions—wherefrom, alas! all the virtues have been long ago sapped, leaving no hard kernel or core, but a worm-eaten hollow myth and and make believe—of course, very much to the discredit of

BY

DR. C. S. S. SARMA

the culture of this land, clamouring for legal remedy. This lying is in imitation of some other chum who pulled off something by blatant boasting and lying. It is not wisdom to preach or prophesy his sudden bad end due to divine wrath on this score. Neither should we punish or shame him. Nor even ask him to apologise. We should not also get upset, nor entirely ignore the event but try to understand him. Give him all attention for what he does and is. Provide him at the same time with opportunities for enriching his imagination and confront him with the relative sizes of a bull and a frog, or an elephant and a bull. Thus we will help him to discover the difference between fact and fancy. The idea of truth will dawn on him and gradually lead him to intellectual honesty.

Another trait is that some children wet their beds (i.e.) pass urine unconsciously up to a very late age, thus

betraying poor control over their urinary bladder action as well as certain psychological trends. They refer to the dream life and phantasy-life during even waking hours. Many a boy and girl are given up to this. And parents would have noticed that their children gnash their teeth during sleep which they attribute to worms, but even more often the adolescent cry, sob, shout incoherently and subside. Dream life offers substitute and symbolic satisfactions and tensions are worked off. It may be the contents of the bowel or bladder in early infantile and child life, later it could easily become an unconscious sex-organism, resulting in emission of semen, prostatic fluid or vaginal mucus or other body fluid in the vicinity.

Some attach the greatest significance to these discharges especially the Freudians tracing a whole series of evolutionary phases in character development. So constipation and loose bowels make history. Bladder leaks and other urges have catastrophic or comic significance. Some mothers start training in bladder habits too early. The child may not be fit yet. So there is no use fretting about it. Or else frankly the child may offer resistance to training and go "rebel". He would not be awakened and answer a call of nature if he comes to know that it is to keep his bed dry, for he has the support from the unconscious that it is a pleasure lost. But most children who do so, do it because they feel insecure or out of fear due to constant harsh threats which precipitates a gush of tears as well as a discharge of urine, from a timorous child suffering from over-discipline. An insecure position in the household, brooding nature, changes in the urine composition, in the direction of excess phosphates, acidity, tight foreskin, irritation from worms, unclean genitals, constipation, too warm bed, habit of waking up a child and giving it a draught of milk, not gently persuading it to void its bladder before retiring are given as causes from a medical point of view. Fear, especially guilty fear from outraged parents who discover it daily and shame him and destroy his ego, are another fruitful cause. So do not make a great issue of this.

As a general rule, threatening and bribing, almost alternately have no place at all in infant-rearing. Nor the wild instances that he or she should tell you when one should go to the closet. The baby chair, the baby toilet, its own bed and the legend that it should look after itself, should be gently woven

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1689

In the matter of the Last Will and Testament of the late Mrs. Sinnammah wife of Chittampalam Kandiah of Kachcheri Nallore Road, Jaffna Deceased

Ponnampalam Kanagaratnam of Kachcheri Nallore Road, Jaffna Petitioner

Vs

1. Chittampalam Kandiah of do
2. Ponnampalam Punniamorthy of Mudaliyar Lane, Ariyalai West, Jaffna
3. Sinnathamby Subramaniam of Aththikkadu Lane Ariyalai, Jaffna

Respondents

This matter coming on for disposal before S Rajaratnam Esquire, District Judge, Jaffna on the 24th day of November 1953 in the presence of Mr. C. Thillaiampalam Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner and of the affidavit of the witnesses and Notary of the Last will of the abovenamed deceased.

It is ordered that the Last will and Testament of the abovenamed deceased dated 14th August 1952 and attested by C. Thillaiampalam Notary Public under No. 208 be declared proved and that the petitioner be declared entitled to probate thereof as executor named in the said Last will, unless the abovenamed respondents or any others interested shall appear before this court on or before the 11th day of January 1954 and show sufficient cause to the satisfaction of this court to the contrary.

This 24th November 1953

Sgd. S. Rajaratnam  
District Judge.  
22-12-53

Drawn by  
Sgd. C. Thillaiampalam  
Proctor for Petitioner.

(O. 151. 1 & 8.)

round its life in a seemingly inconsequential manner but never regimented. So accept it as well as the child and give him your affection, telling him he will do better some day. You daily reinforce that confidence by applauding his dry days. Help his powers of self control in other directions and self help too. Help him to grow up, let him do many things which have been till then done for him. It is a crime not to let a baby dress and undress, go up and down the stairs or handle its own plate and spoon or drinking cup for fear it would be clumsy or destroy things or mess it about or would dawdle. There is no quicker way than trial and error and mastery by practice.

—(Madras Sunday Times)

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 37 T

In the matter of the Intestate Estate of the Late Sanmugam Sathasivam of Meesalai North who died at the Co-operative Hospital Moolai Deceased Sathasivam Nadarajah of Meesalai North.

Vs. Petitioner

Wallipillai widow of Sanmugam Sathasivam of Meesalai North

Respondent

This matter coming on for determination before A. W. Nadarajah Esqr. District Judge Chavakachcheri on the 10th day of December 1953 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioner and his affidavit and Petition having been read.

It is ordered that the abovenamed Petitioner as son and sole heir of the deceased abovenamed be and he is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed issued to him and that such letters of administration to the estate of the said deceased be issued to him accordingly unless the Respondent abovenamed shall appear before this court on the 25th day of January 1954 at 10 o'clock in the forenoon and show cause to the satisfaction of the court to the contrary.

This 22nd day of December 1953

Sgd. A. W. Nadarajah  
District Judge

Drawn by  
Sgd. S. Siva Rajah  
Proctor for Petitioner  
(O. 149. 25 & 1.)

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 36

In the matter of the intestate estate of the late Walliammai wife of Ramalingam Arumugam of Kaithady Pandiar Velupillai of Kaithady Petitioner

Vs

Pandiar Ponniah of do Respondent

This matter of the petition of the petitioner abovenamed praying that he be declared entitled to administer the estate of the abovenamed deceased and that letters of administration issued to him accordingly coming on for disposal before A. W. Nadarajah Esqr. District Judge, Chavakachcheri on the 24th day of November, 1953 in the presence of Mr. C. R. Tambiah Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner be and he is hereby declared entitled to administer the estate of the abovenamed deceased and letters of administration issued to him, unless the respondent abovenamed or any others shall show sufficient cause to the contrary on or before the 12th day of January 1954.

This 1st day of December, 1953

Sgd. A. W. Nadarajah  
District Judge

Drawn by  
Sgd. C. R. Tambiah  
Proctor for Petr.

(O 152, 1 & 8)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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 Re. 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 6 % 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.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குகிற வழக்கு பெய்க மலிவானது காக்க மன்னன்  
கோன்முறை யாச செய்க குறைவினா துயிர்கள் வாழ்க  
நான் மனது யறங்க கோங்க நன்றவும் வேள்வி மங்க  
மேன்மைகொள் சைவ சீதி வினங்குக வலக மெய்வரம்.

Printed and Published by S. P. KANDIAH, F. L. 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 Friday, January 1, 1954.