

AMRITHA STORIES 14.

THE EFFICACY OF "SATH SANGAM"

All spiritual aspirants ever thirst and hunger for "Sath Sangam" i. e. the company of the wise, the good and the pious. The "Sathus" are like fish out of water when they do not get the "Sath Sangam". The association of holy men makes this life ever fruitful both herein and hereafter.

Once the sage Naradha asked Sri Krishna, "Oh, Lord, please let me know the blessings of "Sath Sangam". To this the Lord replied, "Yonder in that forest there lives a squirrel. You kindly put the question to it and you will get the right answer."

The Sage, Naradha was greatly puzzled for he did not know as to how a squirrel, a tiny creature could give the correct

By

G. K. SUNDARA SASTRY

B. A. B. T.

answer to the question. Yet the "Sadh" knew that the ways of the Lord were (as they are now and remain for ever so) mysterious. So he went to the forest and found the squirrel. He then put the question, "Oh! Squirrel, please let me know the blessings that one can derive from "Sath Sangam". Lo! the Squirrel looked at Naradha. Soon it fell down and died on the spot.

The sage became thoroughly sad. He came to the Lord and said, "I put the question I could not get any reply. But my question caused its death. I have become a sinner oh Lord, you must save me". The Lord wiped the tears of Naradha, and said, "Oh! Friend, be cheerful yonder in that mango-grove there is the young one of a parrot. You put the question to it. You are

sure to get the correct answer."

Naradha came to the young parrot. He then said, "Oh! young parrot, I come from Sree Krishna. Please let me know the blessings that one can have from "Sath Sangam."

To the great horror of Naradha the young bird flapped its wings and fell down dead on the ground. The sorrow of the sage knew no bounds, He then ran to the Lord and cried like a child. The blessed Lord simply smiled and said, "Oh, friend, do not get disappointed. Surely now you are going to get the correct answer from the newly born prince of Ayodhya. He is born in the noble and the virtuous family of Raghus—of Sree Rama. I assure you that you will be pleased to see the baby-prince and get the answer from him."

Naradha was hesitating and un-willing to see the baby prince and to put the un-lucky question. He remembered the two bitter experiences he had from the squirrel and the parrot. But the Lord persuaded him to go to Ayodhya.

Narada accordingly went to Ayodhya. The then King and his Queen in all devotion gave a grand reception to the sage. The sage requested them that he wished to see the new born baby prince. The royal couple felt themselves highly blessed and the queen herself brought the baby and requested the sage to bless the baby. Of course the sage gave all his blessings. He then asked the child, "Oh, baby, please tell me the blessings of "Sath Sangam". The child in reply said, "Oh! Sage, the company of the good alone leads one to Moksha. Before I got your "Darsan", I was a squirrel. I saw you and was born a beautiful bird. I had a

(Continued on page 6)

Tiruketheeshvaram

The annual Sangha Abishekam at Tiruketheeshvaram Temple was held in the presence of a large number of pilgrims from all parts of Ceylon exceeding three thousand Brahma Sri Ananda Nadaraja kurukkal, Chief High Priest, Tirunelvely Sivan Temple, Brahma Sri Gnanapatheeswara kurukkal, Chief High Priest, Karainagar Sivan Temple, and Brahma Sri Indra kurukkal, Chief High Priest, Tiruketheeshvaram Temple, assisted by a large number of other Brahmin priests officiated at the religious services.

Abihsekam and Pooja were duly performed to the satisfaction of a large crowd of devotees present and Sacred Prasadam given. The pilgrims were given annathanam at the madam of the Chettyar community, the Thiruganesampantha moorthy madam and the Arumagavalar Thanepanthal madam. The Hindu overseers and P. W. D. officers of the Mannar District, the Temple Management and other Hindu residents of the Mannar District were responsible for the annathanam. The Government authorities made excellent arrangements for drinking water supply, sanitary arrangement and police protection. Mr. A. Shivasundaram, Irrigation Engineer, Vavuniya and Mr. S. Sivasubramaniam, collected contributions towards the Tiruketheeshvaram Temple Restoration Society and enrolled members for the Restoration Society. The Managing Trustee of the New Kathiresan Temple, Colombo, represented by the firm of Mr. K. R. L. Letchumanan Chettyar, Mr. S. R. M. Valliappa Chettyar, President of the Chettyars Association of Ceylon and a large number of members belonging to the Chettyar community were present and participated in the celebrations.

Groups of pilgrims and children from the Hindu School at Tiruketheeshvaram sang sacred songs at the temple and madams.

A religious discourse was given by Mr. S. Dorai

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SAVE HUMANITY BY THE SARVODAYA WAY

Only Hope For Ushering In Peace

Since the Atom Bomb was introduced and the H. Bomb was exploded and threats of Cobalt Bomb have been discussed, the fashion of the day has been to discuss the various methods of maintaining peace. We have War Resisters' conferences, Pacifist gatherings, Peace Council meetings, Statesmen's conventions etc., putting forward conditions, resolutions and appeals and yet we are still where we were. All this proves the futility of these methods. The reason for such sincere and varied efforts being in

By

J. C. KUMARAPPA

vain is that all these are dealing with the symptoms rather than the deep seated diseases.

We have often pointed out that the basic disorder lies in our economic system which does not satisfy the basic needs of all. Hardly anyone is willing to face the facts.

Man is the only creature who makes his own environment and conditions the circumstances of his life. War is the result of our present economic systems based on injustice, greed and created wants, and by using wrong methods of satisfying our demand. We have to change radically our way of life, if we would have peace as an inevitable consequence of our mode of life. This way is the Sarvodaya way which will generate non-violence as the necessary outcome of its practice. We give below a brief outline of this way of life.

Our main requirement of life should be natural and not one for making business. It should be based on a strong spirit

of Swadeshi restricted to localities under convenient political control.

The commodities to satisfy our needs must be produced locally, using available raw materials for the most part, with motive power not artificially made cheap so as to oust human labour. At present, we have coal, oil, and electricity supplied at unfair prices which creates unemployment, poverty, and dissatisfaction. This cheap power enables centralised industries to produce standardised goods which create unfair competition.

All these sources of power are obtained from nature with very little human effort and sold at a price to cover this effort. These natural gifts are the patrimony of the people as a whole and so should not be sold to a few at bare cost. The price fixed must bear a comparative relation to the living cost of labour at least. Any excess over that price should be a source of income to the State, used for the general welfare of the whole population and should not be dealt with as a subsidy to manufacturers alone as it is at present. Such a policy will immediately make commodities produced with such power more expensive and place human labour at an advantage and strike at the root of one of the principal sources of social injustice. It will relieve unemployment and alleviate poverty.

This one step alone will change the course of our economic order and lead us to self-sufficiency and self-help. Economic interference is one of the basic causes of war. If this is removed we shall be on the high road to permanent peace. Have we the courage to face this situation? It may simplify our lives and bring happiness to

(Continued on page 6)



சென்னை

சமீபகாலமாக குடிநீர் கட்டுப்பாட்டின் கீழ்
சமீபகாலமாக நடைபிடிக்கப்படும்
சமீபகாலமாக நடைபிடிக்கப்படும்
சமீபகாலமாக நடைபிடிக்கப்படும்.

சென்னை

Hindu Organ

FRIDAY, JULY 2, 1954

Treasure These Thoughts

THE wrong notion "I am the body"
Is the real, original sin—
That erroneous thought
Is the "Aham Vritti"
The little self arrogating 'I',
The little "bubble", the 'I'
thought
In the ocean of pure Con-
sciousness
This one thought has wrought
all mischiefs

SWEET TODDY AS A SOURCE OF REVENUE

In a memorandum to the Minister of Home Affairs on the development of the jaggery industry in the Northern Province, the M. P. for Chavakacheri has urged that practical and concrete steps should be taken to encourage the manufacture of sweet toddy. Mr. V. Kumarasamy has himself made a few suggestions one of which is the establishment of 'Collecting Centres' in places where sweet toddy is available and the introduction of a system of attractive and on-the-spot payment for collected supplies. In other words a scheme of marketing has been urged whereby the tappers of sweet toddy can be assured of a steady and sure income and the jaggery industry of an unflinching supply of raw product.

The development of the jaggery industry in this Island has not been encouraging for the simple reason that no whole-hearted attempt has been made to formulate a technically sound scheme for maintaining a steady supply of sweet toddy. The Government has certainly made a few attempts which unfortunately have not proceeded very much beyond the experimental stages.

The revival of the jaggery industry has been demanded not merely because that it is an ancient industry but that it is a definite source of economic development. Studied

with that all—producing palmyrah palm the North has a setting of nature good enough for great industrial enterprises if only the Government would take sufficient care to harness the resources. A well-planned industrial project suitably designed to use the palmyrah palm to good advantage would serve as both an economic inducement and a social corrective. The prospects of sweet toddy being produced in plenty yet satisfying the demands of the tappers would cause a gradual but substantial decline in the production of toddy and with it the eventual disappearance of the drink evil Mr. Kumarasamy has aptly invited the attention of the Minister to the Madras precedent in prohibition and explained that the jaggery industry has decisively developed there.

Though the existence of race-courses and distilleries in free Sri Lanka is a sad commentary on the outlook of the representatives of the people, yet we hope that M. P's and Senators will now at least begin to place due emphasis on moral values and have the strength of sincere conviction to work for the removal of the twin danger of drink and races. The Minister of Home Affairs will be doing a real service to the country if he will only take immediate action to develop the jaggery industry and thus indirectly help save the Island from the demon of drink. The Prohibition League and other Social Service Unions should pursue the matter further and help the Minister in formulating a scheme whereby the palatable sweet-toddy can be made take the place of the 'poison juice' of toddy.

Jaffna Fine Arts Society

At the first general meeting of the newly formed Jaffna Fine Arts Society held at the Vaidyeshwara Vidyalaya Hall, Jaffna with Mr. K. Chornalingam in the chair, the following office-bearers were elected:-

Patrons: Atikar A. Sellamuttu, Sir Kanthiah Vaitthianathan, Dr. S. Subramaniam, Mr. S. Natesan and Mr. S. Srinivasan.

President: Mr. K. Chornalingam

Vice Presidents: Mudaliyar C. Moothuthamby, Mr. K. Navaratnarajah, Mr. N. Sivagnanasundaram and S. Rajendiram

Hony. Joint Secretaries: Mr. P. Selvaratnam and Mr. K. Selvaratnam

Hony. Treasurer: Mr. A. S. Somascantha.

'A PILLAR OF CO - OPERATION'

NEW J. P. FETED

Leading co-operators and members of the learned professions were among the large gathering that assembled at the Jaffna Hindu Ladies' College Quadrangle to fetter Mr. Arulambalam Proctor, Secretary of the all North Ceylon Co-operative Federation on the conferment on him of the honour of J. P.

Mr. T. Muttusamy-pillai, Crown Advocate, Chairman of the Reception Committee, speaking from the chair said that it had been his privilege to have been closely associated with the family of the new J. P. Several members of that family had rendered signal service in Jaffna, both in the field of Religion and Education.

The chairman then detailed the several offices which Mr. Arulambalam held and still continued to hold in many a public movement.

Mr. R. Sivagurunathar, the President of the Board of Directors, Jaffna Hindu College and its affiliated institutions spoke of his intimate association with Mr. Arulambalam from the latter's childhood days.

Mr. Arulambalam, he said, shone like a beacon light in the North and he (speaker) would take that opportunity to congratulate the Government on the choice it had made, in selecting Mr. Arulambalam as a J. P. for that District. Mr. Sivagurunathar went on to state that especially today the Tamils of Ceylon were being confronted with difficulties and that at such a time the services of men like Mr. Arulambalam were



Mr. A. Arulambalam J. P.

needed to help to solve the problems facing them.

Mr. V. Veerasingham M. P. President, North Ceylon Co-operative Federation, in paying a tribute to the guest of honour said that Mr. Arulambalam was regarded by them all as a pillar of co-operation and as personifying the Movement itself. Mr. Arulambalam had during the past ten or twelve years given of his best to the Movement and was the author of the first book in Tamil on Co-operation.

Mr. Veerasingham added that the office of J. P. had been honoured by the conferment of that honour on Mr. Arulambalam.

Mrs. Sarojini Rao, Principal, Jaffna Hindu Ladies' College said that Mr. Arulambalam was the Architect of the recent Carnival held in aid of the Hindu Ladies' College, which she said had mainly through the efforts of Mr. Arulambalam brought into the coffers of that insti-

Death Of Mr. W. Gunam Spencer

We regret to record the sudden death of Mr. W. G. Spencer, District Judge of Trincomalee, which occurred in Colombo on Monday. Mr. Spencer was for several years. Additional District Judge of Jaffna and had practised as an Advocate in Jaffna prior to his joining the judicial service. Earlier he was a teacher.

Court Reference

On Tuesday when Mr. A. E. R. Corea, Acting District Judge of Jaffna, came on the Bench Mr. T. Muttusamy-pillai Crown Advocate, in making reference to the sudden and untimely death of Mr. W. G. Spencer said that Mr. Spencer was extremely religious and his career on the Bench and at the Bar was very successful.

The Ag. District Judge endorsed the sentiments expressed by Mr. Muttusamy-pillai and directed that a copy of the minute of reference be forwarded to the bereaved family.

ANOTHER J. P.

Mr. T. Rajasundaram, Malayan Pensioner of Araly South, has been appointed a J. P. for the Jaffna District. Mr. Rajasundaram served with distinction in the Malayan Medical Department for over 30 years. Since his retirement he has been taking great interest in the social and religious activities of his village at Araly. The science block of the Vaddukoddai Hindu College costing Rs. 30,000/- was gifted by Mr. Rajasundaram.

tution a sum of almost a lakh of rupees.

Senator S. R. Kanaganayagam in felicitating the new J. P. said that if there was a peaceful citizen in Jaffna today it was their Guest of Honour.

The Senator congratulated the Government on the choice it had made of the very best man in Jaffna for the office of J. P. Time was, he said, when wisdom, ability and integrity were considered to be the monopolies of old age. Today in Free Lanka, he said service was the criterion of recognition and a youthful lawyer, old in service, had been chosen as J. P.—lawyer who had endeared himself to the Jaffna Bar, as was evidenced by the large number of lawyers present there that evening.

Mudlr. C. Muttutambay said, that day was a red letter day in the history of that College, with which the new J. P. was intimately connected as Secretary of its Board of Management.

Mr. Arulambalam briefly replied,

BICKNELL MEMORIAL PAVILION

Jaffna College Alumni Association
Cordially invites alumni and friends to be present

AT THE
Foundation Stone Laying Ceremony

OF THE
BICKNELL MEMORIAL PAVILION

by
K. KANAGARATNAM Esqr.,

on
Saturday, the 10th July at 4-30 p. m.

M. Kathiravelu,
Hony. Secretary.

(M. 75, 2)

What Human Value Represents

Religious Practice Must Lead To God - Realization

(Continued from last Issue)

Though man is seen to exhibit, at times, the character of an animal, in close combination with his innate and essential character as a self-conscious agent, he stands head and shoulders above all other sentient beings. He is not content without inquiring into the whys and wherefores of facts and occurrences that constitute the empirical universe. Being endowed with a highly developed faculty of reason and a subtle sense of discriminatory valuation, man hankers for a value or values higher and more satisfying than mere Artha and Kama. The cognitive, conative, and affective functions of his consciousness demand fulfilment in such measure as to transcend the pain-bearing (and also pleasure-yielding) categories of finite and mediate value-scale. As the *Aitareya Aranyaka* says: 'Among living beings, it is man alone that says what he has known, that sees what he has known. He knows the future, he knows this world and the next; and he desires to attain the immortal through the mortal. Thus is he endowed while other creatures are aware of only hunger and thirst'. Hence, notwithstanding the values common to all men as well as to man and the animal, the notion of Dharma or higher morality makes its irresistible appeal to man only and not to the lower animals.

The value of Dharma is definitely superior to Artha and Kama and is recognized to connote not only moral but also religious values of every description. According to the Vaisheshika philosophers, Dharma is that from the practice of which one ensures the perfection of secular prosperity (*abhyudaya*) and spiritual good (*nishkrsyasa*). Of a mundane value available to man, Dharma provides the necessary criterion with which to judge the truth of and regulate principles and practices which one has to observe in daily life and in social relations. It is such a wide concept at times that under it are brought all forms and activities, virtues and ritualistic laws, which shape and sustain the social order. Dharma is coextensive with all values, including Artha and Kama, and enunciates the whole duty of man in relation to his secular and spiritual well being. The word 'Dharma' is derived from the root *dhr*, which means, 'to sustain, nourish, or uphold'. The *Chhandogya Upanishad* mentions three branches of Dharma, relating to the functions of the student, the householder, and the recluse. In some other Upanishads, in the *Gita*, and

in the Smritis Dharma refers to the duties of the stage of life and the particular class or group to which one belongs. In the Dharma-Shastras, ethics is discussed from the subjective as well as the objective standpoint,—the former laying down individual discipline and the latter principles that constitute the foundation of social welfare.

Hindu Dharma was and is never static. It aims at perpetually raising the follower of Dharma as high as possible in accordance with his past tendencies to and present aptitudes for the temporal and spiritual ends of life. Pleasure for the sake of evanescent sensebound enjoyment was naturally deprecated. But it is wrong to say that Hinduism has stood for world-negation and pessimism, thereby implying that it has called upon man to deny himself the ordinary pleasures of mundane life in favour of deliberate but meaningless misery and poverty in the hope of reaching ultimate salvation. Nothing can be farther from the truth than to suggest that the weakness of Hindu society lies in the emphasis on Dharma and Moksha in preference to Artha and Kama. Keeping progress from lower to higher and yet higher values as its watchword, Hindu Dharma fully recognised the needs of the practical and secular sides of life and marked out their relatively important spheres as inevitable stages on the way to the ultimate goal. The exaltation of the Parama-Purushartha did never imply or demand the decrying of the other three Purusharthas. Contrariwise, without due emphasis on the supreme spiritual end, the value of Artha (economic pursuit) may degenerate into a means of tyrannizing over and exploiting others, and the value of Kama (aesthetic and sensual expression) may end up in the enjoyment of base sensual pleasures. Even Dharma—which according to some is an instrumental value, and according to some others an intrinsic one,—at its best, may not rise above individual self-interest or humanistic ethics when it is divorced from the ultimate value, after attaining which no other value appears worth striving for.

The values of life other than the highest value, viz. Moksha, are not stable and their consequent effects on the life of the individual are not an unmixed blessing. So long as duality and polarity persist in the structure of valuation, perfect and perennial joy, free from imperfection, separateness, and fear of

disappointment is not attainable. As the *Katha Upanishad* states: 'The self-existent Supreme Lord inflicted an injury upon the sense organs in creating them with outgoing tendencies; therefore a man perceives only outer objects with them, and not the inner Self. But a calm person, wishing for Immortality, beholds the inner Self with his eyes closed'. A man chooses and pursues the values his psychological make-up naturally prompts him to do. This psychological proneness to one value or another is determined by the subtle force of the three qualities (Gunas)—Sattva, Rajas and Tamas—which are present in nature (Prakriti) in varying degrees. To take the last first, Tamas, which is the element of inertia and complete ignorance, when predominant, makes man a slave to sensual enjoyment and keeps him unaware of higher spiritual values. Rajas is the quality which impels man to intense and excessive activity, making him restlessly eager for gaining fame, power and success. Here, too, man is fascinated more by the hedonistic and utilitarian outlook than by spiritual insight and eternal bliss. Then there is the noble and peaceful quality of Sattva, which, when predominant, fosters calmness, righteousness, and a well balanced aspiration for the spiritual values of life.

The world offers man many a pleasant thing he would wish to obtain and enjoy. But neither satisfy nor complete satisfaction can ever be reached with the attainment of the impermanent and illusory values that Artha and Kama consist of. The urge for more and more of everything—more wealth, more beauty, more power, & more pleasure—remains unabated and so gives no peace or rest to man's uneasy mind. Failure, loss, disease and death have stood as insurmountable obstacles in the way of man's enjoyment of pleasures. It is true that by utilizing all the knowledge and power at his disposal man has been trying to remove these obstacles. This way if he has succeeded in saving hundreds from disease or death, he has also failed to save thousands from the horrors of war and pestilence. It was, therefore, discovered before long that the forces of material culture could act only as palliatives, removing or reducing the obstacles to pleasure for a short duration and that too with little or no certainty in all cases. Naturally the distressed but discerning soul of man eagerly searched in other directions to find a way that would lead to a complete and permanent annihilation of these obstacles. The Rishis of India took up this paradoxical challenge of the material values of the universe and gave a bold and affirmative answer to the question: 'Is there no way out of this life of misery, frustration, and pleasure-cum-pain?'

Yes, say the Hindu Shastras there is a way out, of not only this life but

also the round of continued birds and deaths in future, known as the cycle of Samsara, to which, the Hindus believe, the majority of the innumerable souls are subject. By renouncing attachment to lower values one gains freedom from the binding effects of pain as well as pleasure. By transcending the limitations of matter and even mind, one can, through perfectly scientific processes, hasten the gradual manifestation of divinity that is already present in man. The lower values drop themselves off automatically and even morality becomes not an end in itself but an aid to the attainment of the still higher state of Moksha which is beyond relative good and evil. This state of liberation from Samsara is called *mukti* and the liberated man (*mukta purusha*), freed from all fear of pain or hope of pleasure, becomes the possessor of the great spiritual treasure much more valuable than all the joy and wealth that Nature can confer. Such a man becomes perfect in the real sense, even in this life, as the teachings and realizations of Sri Ramakrishna and Swami Vivekananda clearly indicate. Even those schools of philosophic thought whose conception of final liberation is eschatological (*v.deha-mukti*) accept in all strictness that Moksha is the supreme value of life. In the words of Swami Vivekananda, 'This (Moksha) is the higher part of our life, and the science of the study of mind and its powers has this perfection as its real end. Helping others with money and other material things and teaching them how to go on smoothly in their daily life are mere details.'

—*Probuddha Bharata*

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1769

In the matter of the last will and testament of the late Parupathiar widow of Kanapathipillai Visuvanathan of Araly South,

Deceased.

Kailayar Subramaniam of Araly South.

Petitioner

Vs.

- Minors
1. Visuvanathan Kailasapillai, and,
 2. Visuvanathan Ambalavanar appearing by their guardian-ad-litem
 3. Kandiah Arunasalam, all of Vannarponnai East.

Respondents.

This matter coming on for disposal before Spencer Rajaratnam, Esquire, District Judge, Jaffna, on the 7th day of June 1954 in the presence of Mr. A. Arulambalam Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 31st day of May 1954 and the affidavit of the witnesses of the last will dated 6th June 1954 having been read

It is ordered that the last will and testament of Parupathiar widow of Kanapathipillai Visuvanathan, the deceased abovenamed, dated

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1753

Kanagammah widow of T. V. Sabanayagam of Tinnevely North

Petitioner

Vs.

- 1 Kandiah Sivapragasam of Tinnevely North
- 2 Sellammah widow of Sinnathamby Selliah Vannakulathady Kopay North
- 3 Vallipuram Balasingam of Tinnevely North
- 4 Kandar Nagalingam and wife
- 5 Packiam of Inchady Chuthumalai
- 6 Eliathamby Ponnudurai and wife
- 7 Asopathy of Old Road Kopay

Respondents

In the matter of the estate of the late Sinnapillai widow of Thambu Ramalingam of Tinnevely North Jaffna

Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esq., District Judge Jaffna on the 1st day of May 1954 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the Petitioner and the affidavit of the abovementioned Petitioner dated 19th April having been read:

It is further ordered that the said petitioner as the next of kin of the deceased is entitled to have letters of administration and the same issued to her accordingly unless the Respondents or others shall on or before the 31st day of May 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of May 1954
Sgd. S. Rajaratnam
District Judge, Jaffna

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner.
31-5-54.

Extended and Reissued for 2-7-54

Sgd. S. Rajaratnam
District Judge, Jaffna
(O. 48. 25 & 2).

11th April 1938 be and the same is hereby declared proved unless the Respondents abovenamed or any other persons shall on or before the 12th day of July 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 3rd Respondent be appointed guardian-ad-litem over the 1st and 2nd minor Respondents and that the said Petitioner is the executor named in the said last will and testament and that he is entitled to have probate of the same issued to him accordingly unless the Respondents or others shall on or before the aforesaid date show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of June 1954
Spencer Rajaratnam
District Judge.

Drawn by:
A. Arulambalam
Proctor for Petitioner
(O. 47. 25 & 2)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 25-6-54)

First Adhyayam

Our readers are requested to read our general introduction to the study of the Upanishads (Chapter I, pages 1 to 18) and the special opening remarks regarding the Svetasvatara Upanishad (Chapter XXIII, pages 249 to 252) appearing in our Vedanta Moola Saram, before they commence to read these lines. The first six Sruties of this Upanishad which we have already studied read as follows:

1. Searchers after Brahman enquire, what is Brahman the cause (of the world)? Whence are we come? By whom do we live? Whither do we go (in the end)? By whom directed do we enjoy pleasure and pain? (Tell us), Oh, ye who know Brahman.

2. (Is it) Kalam (time)? or Svabhavam (nature or Kalai, the innermost organ of action)? or Nyati (order) or Ichchai (Ragam, the innermost organ of volition)? or Bhutam (Vidiya, the innermost organ of notion or intelligence)? or Yoni (Maya, the womb or place of generation)? or Purushan (the individualized Ego)? This is (the matter) to be considered. (None of these can be the cause), neither can it be the union of all these put together, because they are (all insentient and) activated by a (sentient) soul. The soul (atma) too, being subject to pleasure and pain, cannot be the Lord.

3. The sages devoted to meditation and contemplation saw the Sakti (Power) of God Himself (Devatma Sakti), hidden by (the souls') own qualities (i.e., not realizable by the soul's localised knowledge). He (the Possessor of that Sakti) alone superintends all these (so-called) causes beginning with Kalam (time) and ending with the atma (soul).

4. They (the sages) beheld Him (God with a wheel) having a nave with three tyres, 16 extremities, 50 branches (or spokes) and 20 sub-branches (or cells) of eight and six (groups), a rope of Universal Form, three different Margas (paths or roads) and one unique desire (thought or Sankalpam) of two fold purpose.

5. We saw (a river also) with waters augmented by five auxiliaries possessed of ferocity and crookedness resulting from five sources, with waves formed by five airs, rising from five fountain heads beginning with Buddhi, with five whirlpools, the five-fold waterfalls of pain, fifty kinds (of bubbles) and five steps.

6. In the wheel of Brahman which is the place of (origin), support and end of all beings and which transcends (everything), this (soul) of similar nature is whirled about. It understands the distinction between itself and (its) Ruler, and then when blessed by Him it attains Deathlessness (Sivahood)

We have quoted these verses here for facility of reference when studying the following verses of the Upanishad. We have not repeated our explanatory notes, for which the reader is referred to Chapter XXIII, pages 252 to 258 of the previous publication referred to above, the Vedanta Moola Saram. We would however add a further note here regarding the third Sruti, in which we have translated the words 'swa gunair nigudham' appearing in the original text as 'hidden by the soul's own qualities'. Some translators however take the words swa guna as referring to the qualities (or nature) of the Divine Soul, the Devatma or God. There is no objection to the adoption of this translation. If so, our explanation would be that the reference is to the concealing power, the Tirohana Sakti, the fourth functionary of the fivefold functions of the Lord (the Pancha Kritiyas). It is this Tirohana Sakti, also known as Adi Sakti, that transforms itself into the Arul Sakti, the fifth functionary, as we have explained elsewhere, (Vide Elements of Saiva Siddhantam, Chapter XIII page 113 and Chapter XIV page 126).

(To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 1765

In the matter of the Intestate estate and effects of the late Thevaky daughter of Thambiah of Urumpiray in Jaffna.

Deceased Kanagamamah widow of Thiru vilankam of Urumpiray in

Jaffna

Vs.

- Petitioner
1. Meenambikai daughter of Sathathurai and.
 2. Muthohamby Sathkunnathan both of Urumpiray.

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 31st day of May 1954 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner,

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1767

In the matter of the Last Will and Testament of the late Chellammah wife of Ramalingam Chinthamani of Mallakam Deceased
Ramalingam Chinthamani of Mallakam Petitioner
Vs

- Minors
1. Chinthamani Sockanathan
 2. Santhanaledchumy daughter of Chinthamani both are minors
- G. A. L. 3. Suppar Murugesu of Mallakam Respondents

This matter coming on for disposal before S. Rajaratnam Esq. District Judge, Jaffna on the 4th day of June 1954 in the presence of Mr. R. N. Sivapragasam Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner dated the 20th day of May 1954 and of the notary and witnesses to the Last Will dated 23rd day of May 1954 having been read.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-ad-litem over the minors 1 & 2 Respondents for the purpose of this action, and that the Last Will of the abovenamed deceased dated 5th day of May 1953 and attested by R. N. Sivapragasam Notary Public under No. 403 be declared proved and that the said Petitioner as the Executor named in the said will be entitled to have Probate of the same issued to him accordingly, unless the said Respondents or others interested shall on or before the 12th day of July 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 3rd Respondent do produce the said minors in Court on the said date.

The 4th day of June 1954

Sgd S Rajaratnam
District Judge

(O 50, 2 & 9)

and the petition and affidavit of the Petitioner having been read:

It is ordered that the 2nd respondent be appointed as Guardian-Ad-Litem over the minor, the 1st respondent that the Petitioner as the next-of-kin of the deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondent or any other person shall on or before the 5th day of July 1954 appear and show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 31st day of
May 1954

Sgd. Spencer Rajaratnam
District Judge

(O. 46, 25 & 2).

CONQUEST OF POLIO IN SIGHT

Result Of Recent Research

(Continued from our last issue)

Another recent finding is that there is not just one polio virus, but three, and that not all are equally deadly. Immunity from the polio caused by one virus does not mean safety from that caused by the other two kinds, and it is possible to get polio in different forms more than once. But if an exposed person could be injected with a preparation of antibodies effective against all three viruses, said the theorists, he should obviously become totally immune to polio of all kinds.

About five years ago, Dr. David Bodian of Yale University, proved that the virus invades the blood for a very short time, and attacks the nervous system. He found that if a monkey is injected with polio virus, and then with antibodies, the virus is killed in the bloodstream before it has time to attack the nerves.

Dr. Bodian gave his monkeys gamma-globulin, a blood concentrate containing many natural disease-fighting substances. This substance also protects human beings. That is why the Queen and the Duke of Edinburgh each received two doses of it during their tour of that part of Australia where there was a polio epidemic. Its polio fighting effects, however, only last about six weeks.

The next stage was to find a vaccine which would enable the body to produce its own antibodies, so conferring an active immunity, as opposed to the passive immunity afforded by gamma-globulin.

Such a vaccine may now have been found by Dr. Jonas N. Salk, of Pittsburgh University. It is this which is to be tested so extensively later in the year. Dr. Salk knew that active immunity against other diseases can be produced by the injection of dead, or inert, germs. These cause the body to produce antibodies, but can only provoke a very mild, and probably unnoticeable, attack of the disease.

Dr. Salk set out to breed the three strains of polio virus together, on a large

scale. This he did by growing them in tissue from the kidneys of monkeys. He then killed the harvested viruses with formalin, a powerful disinfectant and preservative. The treated viruses are mixed with water or oil to make a vaccine. Tests on animals and living tissues ensure that the virus in each batch of vaccine has been completely killed an important safety measure.

Initial tests with the new vaccine showed that it stimulated production of antibodies in the blood of all inoculated people. The antibodies remain active for up to three years. Many scientists believe that this vaccine will therefore confer true immunity. A test last year tended to confirm this belief.

However, other research workers are sceptical. They know that in other diseases, a killed virus or germ cannot make as good a vaccine as a living one which has been 're-educated' so that it no longer causes disease, but can still cause the production of antibodies. These mitigated strains' as they are called technically, have been successfully employed in the well known BCG vaccine for TB, and polio research workers who differ from Dr. Salk are trying to produce a vaccine based on living, but harmless viruses.

Whichever school of thought is right, it should not be very long before the ideal vaccine is found. It should then be possible to modify the vaccine so that it can be given by mouth.

(S/S)

NOTICE

This is to inform that Share Certificates relating to Shares Nos 33,34,402,404 and 414 in favour of Mr. Thilajampalam Chellappah of Manipay have been lost.

Duplicate Certificates will be issued unless objection is lodged within fourteen days from date hereof by a person duly entitled to do so.

V. VENASITAMBY,
Secretary,
The Jaffna Co-operative
Stores Limited.

150, Hospital Street, Jaffna
18th. June 1954
(M. 66 25 & 2)

Reviewed News

Another Promotion The Queen has promoted Sir Oliver Goonetilleke to be a G. C. M. G. Certainly not the last honour to be conferred on him!

They Come In. Mr. M. D. H. Jayawardene and Mr. Montagu Jayawickrema were sworn in as Minister of Finance and Minister of Transport and Works respectively

He Goes Out. Dr. W. G. Wickremasinghe, who was recently appointed as Oman Commissioner to enquire into the affairs of the C. W. E. has been released from his appointment following a report that he had used C. W. E. cars for his private purposes. That is the state of affairs!

Sit down Strike: The workers in seven carpentry workshops that are scheduled to be closed today have refused to leave the premises of the several workshops.

Indo-Sino-Burma Understanding: The Premiers of China and Burma are reported to have agreed on making the five principles of the Indo-Sino pact the guiding principles for Indo-Burma friendship. The political horizon may change in complexion with the Asian Big three agreeing among themselves on fundamentals.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1776

In the matter of the Intestate Estate of the late Tambi Kanaganayagam of Tellippalai West Deceased.

Tambi Kanaganayagam Pathmanayagam of Tellippalai West Petitioner.

This matter coming on for disposal before Spencer Rajaratnam Esqr, District Judge, Jaffna on the 17th day of June 1954 in the presence of Mr. S. Ilayatambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 12th and 17th June 1954 respectively having been read.

It is ordered that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased as his son and sole heir and that Letters of Administration be issued to him accordingly unless any person or persons, shall on or before the 23rd day of July 1954 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 17th day of June 1954

Sgd. S. Rajaratnam
Drawn by District Judge,
Sgd. S. Ilayatambi,
Proctor for Proctor.
(O. 53. 2 & 7)

J. H. C. SPORTS MEET

New Record By T. Ganeshalingam

At the annual Jaffna Hindu College Inter House Athletic Meet which was concluded last Saturday Pasupathy House won the Inter-House Championship Challenge Cup for the third year in succession with 118 points. Pasupathy House also annexed the Relay Challenge Cup for the second year in succession Nagalingam House who won the Tug-O-War shield were runners-up with 64 points while Sabapathy House won the shield for the best Decoration of their shed.

In the Senior Division, T. Ganeshalingam of Selvadurai House created a new Inter-House Record by running the 100 yards Hurdles in 14.2 secs, equalled the 220 yards record by running the distance in 26 seconds.

The following won the individual championships:

- Seniors:** T. Ganeshalingam (Selvadurai) and T. Visagarajah (Nagalingam)
- Intermediates:** K. Sothirajah (Sabapathy)
- Juniors:** S. Ganeshan, Pasupathy

The Patron of the Meet, Mr. A. S. Navaratnarajah, Asst. Govt. Agent, Northern Province, referred to the limited prospects for Jaffna students in joining government service and advised the students to migrate to the lands, south of Elephant Pass and do cultivation. Mr. V. M. Aaipillai, the Principal reviewed the achievements of the school in the field of sports and studies.

Mrs. V. Arumugam, Vice-Principal of the Jaffna Hindu Ladies' College distributed the certificates and trophies. Mr. P. Thiagarajah, the Secretary of Games thanked the officials for their help and the visitors for their presence.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1775

In the matter of the intestate Estate of the late Selvarathnam wife of Muttucumaraswamy Tambi Kanaganayagam of Tellippalai West Deceased

Tambi Kanaganayagam Pathmanayagam of Tellippalai West Petitioner

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 17th day of June 1954 in the presence of Mr. S. Ilayatambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 12th and 17th June 1954 respectively having been read.

It is ordered that the petitioner be declared entitled to letters of Administration to the estate of the abovenamed deceased as her son and sole heir and that Letters of Administration be issued

Teachers Advised To Be On The Alert

In the present context of financial and other kinds of stringency, teachers who belong to one of the largest professions in the country, more than others would face a bleak future, unless they consolidate their professional strength, organise their Unions on more efficient lines and be a power in the land too formidable to be trifled with by the powers that be" said Mr. A. E. Tamber a past president of the A. C. U. T. speaking at a meeting of the West Jaffna Teacher's Association held at St. Anthony's College, Kayts on Tuesday last, on the subject "Security of Tenure" The speaker made a very comprehensive review of the systems in the U. K. and other progressive countries to show how managerial authority of private schools took a sound recognition of the security that teachers in their employ should enjoy for the efficient discharging of their duties as education in an enlightened democracy. He appealed finally to every member of the Association to display greater enthusiasm and keenness to pay his membership fees, attend meetings and participate in demonstrations which form the sine qua non of modern professional outlook.

Mr. N. Sabaratnam the president in paying a tribute to the speaker emphasised the need for unity of professional outlook in view of the grave concern felt for security of teachers in Assisted Schools. He advised the teachers to shed all sense of false respectability, come out of their ivory tower and struggle for their rights as members of an enlightened profession and assured success if they could make their voice heard. A lively discussion followed the speech. Mr. T. Viswanathan the Hon. Secretary proposed a vote of thanks.

Saiva Paripalana Sabhai, Jaffna

As the Annual General Meeting of the above Sabhai will be held in the latter part of this month or the early part of August, members are kindly requested to favour us with the subscriptions due from them before 24th instant.

E. P. Rasiah,
1654. *Hony Treasurer*
(M. 76. 2 & 9)

to him accordingly unless any person or persons shall on or before the 23rd day of July 1954 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of June 1954
Sgd. S. Rajaratnam
District Judge

Drawn by
Sgd. S. Ilayatambi
Proctor for Petitioner
(O 52 2 & 9)

Sole Guarantee Against Profiteering

The Co-Operative Movement In Sri Lanka

Undoubtedly the enormous Stores Drive of 1942-43 during the War Emergency with its 4034 societies springing up within the space of a twelvemonth, although it rendered the supreme service of saving the country from starvation at the time, inspired the Ceylon Movement into lines of development which failed to be healthy because the necessary conditions of careful nurture and environment could not possibly be provided by an official staff which was forever being outstripped by insistent clamours for registration.

As elsewhere the Co-operative Movement in Ceylon is ever ready to lead itself as an Instrument of National Policy in the sphere of social and economic regeneration, but demands on it and particularly on the staff of the official Department which has at present to bear all the burdens of supervision and audit, have to be tempered by considerations of adequacy, personnel and specific training.

Therefore today, over a decade later, it seems necessary to utter a note of caution in view of the cracks that have begun to appear in the consumers' structure, that similar haste should be avoided when urging on the Movement to precipitate participation in Mechanization of Agriculture, Rural Industrialization or Factory Production.

All the same, when public disquiet is being expressed over the future of the whole Movement, it must be emphasized that the Stores Section in Ceylon is a mere lobe of the whole co-operative caravanserai, and the mere fact that any rampage among stores societies with their 5 million Ration Books, and appurtenant business, is bound to affect the entire public almost daily, either corporally, or corporeally, should not affect its better judgment over what is admittedly the most diversified Movement in the world today with 77 distinct types of activity.

Moreover in what is essentially a People's Movement as the Department is constantly anxious to impress the quality of committees elected and of the employees they engage in very much a reflector of the nation itself, and all ills must in the last resort be attributed not to the Movement, which is an excellent one, but to variable human characteristics—whether it be Old Adam or his Darwinian rival.

Both the Ministry and the public have taken serious note of the steady rise in leakages recently, and this fact itself appears to have had a salutary effect already. Even before the agitation from sections of the Press for the appointment of a Commission, the Minister had appointed a Parliamentary Committee consisting of a number of

M. P.'s with practical experience of societies as Presidents or other office-holders, with Mr. V. Veerasingham, J. P. M. B. E., President of the Northern Division Co-operative Federation, as Chairman. This Committee has met a number of times and made many practical suggestions for improvement.

Also it behoves the public to consider what the country would be today without this movement. Despite all consumer society shortcomings, our Cost of Living Index is the lowest in South East Asia, and on four separate and widely-spaced occasions, viz., the Global War already referred-to, the Korean War of 1950, civil disturbances of August, 1953, and most recently the Royal Visit of April, 1954, the Co-operative Movement proved to be the sole guarantee against partial or complete cessation of food supplies, or at least holding up of the defenceless public to a profiteer's ransom.

Then again, as compared with the extremely moderate interest rates of 9, 6, or even 4 per cent, among credit and other co-operative lending societies, the general public is being extorted with unconscionable usurious rates (insidious because so often veiled and hidden) by private lenders, of 120 to 240 per cent, and even 3,650 in extreme cases, however fantastic it may sound when detailed in the relevant chapter of this Report. (From the Administration Report for 1953)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1754

In the matter of the intestate estate of the late Ponnampalam Thambimuttu of Chunnagam Deceased Thambimuttu Paramsothy of Chunnagam Petitioner

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 3rd day of May 1954 in the presence of Mr. S. Kanagasabapathy Proctor on the part of the petitioner and the affidavit of the petitioner dated the 30th day of April 1954 having been read; It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as his son and sole heir and same be issued to him accordingly unless any persons interested shall appear before this court on the 7th day of July 1954 and state objection or shew cause to the satisfaction of this Court to the contrary.

Sgd. S. Rajaratnam
District Judge
Jaffna this 3rd day of
May 1954

Time to show cause extended to 12-7-54
Sgd. S. Rajaratnam
D. J.
18-6-54

(O 51 2 & 9)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 4-7-54 TO 10-7-54

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

Be careful in all your undertakings this week. Ill health in the family circle will upset you much.

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

A good week for profession. You will be able to make much money. New undertakings will bring in good results.

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

There will be no mental peace throughout this week. Work too will be heavier and you will be shouldering many responsibilities.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be able to triumph over competitors this week. But new ventures must be handled with care.

Amritha Stories 14 Tiruketheeshvaram

(Continued from page 1)

second 'Darsan.' Now I am born in the noble and the prosperous family of Sree Rama (Subinam Sreematham Gebae) Now this rare human birth is to take me to God-Realisation"

தல்வரைக் காண்பதும் கன்றே கலயிக்க நல்லரசொற் கேட்பதும் கன்றே—கல்லாருணங்களுரைப்பதும் கன்றே அகரோ குணங்கி யிருப்பதும் கன்றே"

"It is blessed to see noble people, blessed to listen to their words of wisdom, blessed too to speak of their greatness and to associate with them is also really blessed."

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

Financial gains promised. Your domestic conditions too should improve satisfactorily. But health will remain a problem.

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

Vehicles will cause you some annoyance this week. Beware of accidents. Ill health to the mother also possible.

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

An exceptionally good week. The latter half will be very much better than the first one. You will have much to gain.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

This week is also not a very favourable one. Unless your periods (தெசை) and sub periods (புத்திசன்) are favourable, you may get into serious difficulties.

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

A good week for professional undertakings. But health will yet remain a problem. You will be quick to pick up quarrels.

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

You will have to work hard for your success this week. Expenditure will be on the rise and you may have to run into debts.

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

You will gain much in your undertakings. But there will be no mental peace. Domestic affairs will be far from satisfactory. Scandals also likely.

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

Clashes with married partner's relative likely this week. Be on the guard against mischief mongers and scandal mongers.

a site of over 2 miles from this temple and the Hindu School catering for the children of the area.

Arrangements were made for special train service by the railway authorities for the transport of the pilgrims to Mannar and for return on the occasion. Special bus arrangements were also made. The transport service was of great assistance to the pilgrims, who prayed among other things for the successful and speedy progress of temple construction work at Tiruketheeshvaram and left the place determined to do their best for the thirupani work.

வான்றுகில் வழாறு பெய்க மலிவனஞ் சாக்க மன்னன் கோன்றறை யாச செய்க குறைவிலா துயிர்கள் வாழ்க காண்மறை யறக்க கோங்க கற்றவம் வேள்வி மங்க மேன்மைகொள் ளைவி நீதி வினங்குக வலக யெல்லாம்.

Printed and Published by S. P. KANDIAH F. L. S. A. (Lond.) residing at 245, Navala Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabbai, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday, July 2, 1954.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1766

In the matter of the intestate estate of the late Devasik kamani Nagasundampillai of Vaddukodai West Jaffna. Deceased. Dhinalakshumi widow of Devasikkamani Nagasundampillai of Vaddukodai West Petitioner

- 1 Nagasundrampillai Rathilakshumi
2 Nagasundrampillai Poovaneswari both of Vaddukodai West
3 Duraipillai Visuvanather and wife
4 Varalakshumi both of
5 Mahalakshumi [Rangoon
6 Kasalakshumi
7 Sivagamasundari
8 Parvathi
9 Shunmugavelu all of Vaddukodai West
10 Devasikkamani Sundavelu of Negombo Respondents
The 5th to 9th named Respondents are minors appearing by their Guardian-ad-litem the 10th respondent.

This matter coming on for disposal before Spencer Rajaratnam Esqr., District Judge, Jaffna on the 4th day of June 1954 in the presence of Mr. M. Kathiravelu Proctor for Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the abovenamed 10th respondent be appointed guardian-ad-litem over the minors 5-9 Respondents and protect their interest in the administration proceedings, and that the petitioner be declared entitled to letters of administration to the estate of the abovenamed deceased and the same issued to the Petitioner as the lawful widow of the said deceased, unless the said Respondents or any other person interested in the above estate shall appear before this Court on the 12th day of July 1954 and show sufficient cause to the satisfaction (O. 49 2 & 9)

Save Humanity By The Sarvodaya Way

(Continued from page 1)

many. At present, we have complicated our lives and brought misery and insecurity to all.

Our price mechanism operated by money leads to all kinds of inequalities. We have to shear money of its quality of accumulating purchasing power and sterilise its nature of earning interest and so make unearned income a thing of the past.

The use of money should be only to facilitate barter. Exchange of surpluses, both of raw materials and consumer goods should follow a natural course rather than be forced by political and other controls.

Adoption of these steps would leave no room for armaments. Minor disputes can be solved by negotiation. Only thus can man rise above the brute level and cease massacring his fellow beings. Sarvodaya way of life holds out the only hope of ushering in world peace and saving humanity from committing suicide in a most barbarous, though "scientific" way. Let us deal with the situation with courage and faith it calls for.

- Gram Udyog Patrika.

of the court to the contrary.

It is further ordered that the said Petitioner do produce the said minors in Court on the said date

The 4th day of June 1954.

Sgd S. Rajaratnam District Judge.

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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO: S. KANAGASABAI, Shroff.