

PHOTOGRAPH OF THE GREAT NAVALAR

Rare Find At Ponnaveli

It was left to no other than that short-made, tuft-sporting, disciple of Gandhiji, Shri S. K. Velayuthapillai, Secretary of the All-Lanka Gandhi Seva Sangam to discover the sanctified home where two generations have paid pooja to the photograph of Sri La Sri Arumuga Navalar, the champion Hindu Reformer and literator.

Ponnaveli a village in paddy-growing Pooneryn district has now acquired a fame similar to that associated with towns where rare treasures and ancient sculptures had been reclaimed. The Udayar of this now historic village, Mr. K. Arulambalam was the proud individual whose home had for several decades kept the Tamil world guessing whether the Great Navalar was ever photographed. It is now learnt that a grandfather of the Udayar had been taught the alphabet by Sri La Sri Arumuga Navalar and that in true Tamil tradition the student performed pooja to the photographic likeness of his guru every day before he began his studies. Both the Guru and the student bowed to the hand of Fate but the photo copy of the former still found a sanctified place in the home of the student's descendants until the Secretary of the Gandhiji Seva Sangam, one happy and historic day, paid a casual visit to the owner of the hidden treasure and to his pleasant surprise found it.

It was found true; but is it actually a photograph of the Great Navalar? This question had to be answered satisfactorily before the finder could release the pleasant news to the press and to the Saiva world. Enthusiasm would not make him lie idle. He had to act. And an intuitive urge made him seek the assistance of one who has reverence not only for the peerless Navalar but for all who pay

homage to his Guru's Guru. Pandithamani S. Kanapathipillai experienced the happiest mental reaction of his life when the 'rare find' was put into his anxious hands. The Pandithamani recalled to

Students' Role In A Free Country

Shri Nehru's Advice

Premier Nehru told a gathering of students at Ajmer in India that they had to play an important part in the future development of the country. He wanted them to cultivate the essential qualities of good citizenship.

India, he added had come into its own after a long period of foreign domination. Since the attainment of freedom, they had made great headway in different fields. But much remained yet to be accomplished. The major burden of developing the country would fall on the students.

In Free India it was highly essential that there should be equal opportunities for all, irrespective of caste, creed, religion and community, particularly equal opportunities for all children who were the future hope of the country. No country could go forward if its children were neglected, he said.

The world, he continued, was today changing fast and they had to keep pace with the changes. They had to change the entire structure of India from top to bottom and make this country rich and

his mind all aspects of the description of the Great Navalar as told by his direct disciples and refreshed his memory before he pronounced the agreeable announcement that the 'find' was both true and rare.

The proud possessor of the price-less find, Shri Velayuthapillai is now making suitable arrangements to have the 'find' exhibited to the Tamil speaking world in right royal manner.

It should be remembered in this connection that the picture of Sri La Sri Navalar that has appeared in books and other publications is from a drawing from memory by a clever artist.

prosperous. There were at present many weaknesses and shortcomings from which the country was suffering. These shortcomings had to be removed as they hindered India's progress.

Shri Nehru further told the students that the period of studentship was the most formative period of their lives. During this period they had to develop their bodies and sharpen their intellect. They had to enhance their knowledge by learning new things. If they did not learn anything during this stage, they would suffer in the long run. Only those students could make a mark in future life who equipped themselves with the necessary qualities, while they were in schools and colleges. Both work and play should always be associated with lives.

India, he said, was inhabited by different peoples who belonged to different communities and spoke different languages. But they were all Indians and had to be united and brought closer. There was no room for provincialism or parochialism.

RELIGIOUS DISCIPLINE OF MIND—BHAKTI

Bhakti is not merely a state of emotionalism, but a thorough discipline and training of one's will and mind. It is a sure means to God-realisation through intense love for Him. Beginning from the ordinary form of idol worship, it leads right up to the highest form of cosmic realization of your oneness with Him.

You can achieve this by following the eleven fundamental factors which Sri Ramanuja has prescribed. They are *Abhyasa* or practice of continuous thinking of God *Viveka* or discrimination, *Vimoka* or freedom from everything else and longing for God, *Satyam* or truthfulness, *Arjavam* or straightforwardness, *Kriya* or doing good to others, *Kalyana* or wishing well-being to all, *Daya* or compassion, *Ahimsa* or non-injury, *Dana* or charity and *Anavasada* or cheerfulness and optimism.

Abhyasa or practice is a sustained and persistent effort to achieve mastery over a certain thing. Through continued practice the sadhaka tries to secure steadiness of mind, to restrain all its external vrittis, thereby converging them upon his one object of attainment—the

By
Swami Sivananda

Lord. Through persistent abhyasa he checks the outgoing tendencies of his mind and, directing them inward, he constantly dwells and meditates upon the Lord.

Viveka or discrimination enables him to choose between the right and the wrong, to adhere to what is right i.e., what should be done, and to abstain from what is wrong, i.e., what should not be done. How does he discriminate between the right and the wrong? That which elevates and takes him nearer to God—his ideal—that which brings him good, joy and peace, he considers as right and adheres to. That which brings him depression, pain and restlessness, that which pricks his conscience, that which drags him down from goodness and takes him away from God, he considers as wrong and abstains from it in toto, guarding himself against its influence. As regards his diet he discriminates between

Sattvic food and Rajasic or Tamasic food. He follows the directions of the wise, respects their warnings and obeys their admonitions and commandments. Thus he perseveres and strives to reach his goal, following the path of righteousness.

Vimoka is longing for God alone, renouncing everything else that does not accelerate his spiritual progress. Obviously, one has to renounce what is earthy if he wishes to attain what is eternal, permanent and infinite. The sadhaka has to renounce all desires and cravings for material objects; he has to remove the evil Vrittis of the mind through introspection and right exertion. Only then can he develop true longing for God. To want nothing is the most efficacious way to attain the keenest longing for God.

Satyam or truthfulness is surely the prime postulate in sadhana. God is Truth; to realize Him, therefore, you must need become the very embodiment of Truth. You have to live the Truth; you should have to think of truth alone, speak the truth alone and do what is right and true according to your conscience.

Arjavam is straightforwardness or honesty. There is no place for deceit, crookedness, or falsehood in the quest of God. He neither wants your riches, nor your intellect, but He wants a pure, truthful heart, altogether shorn of deceit, shallowness and hypocrisy. There is nothing you can hide from Him, for He is the all-knowing, all-pervading Spirit. Your heart must be as pure as the white snows and as clear as the crystal. Just as you cannot see a clear and correct reflection in a dust-coated mirror, even so, if your heart is cobwebbed by selfish desires and dishonesty, and corrugated by hypocrisy and crookedness, you can hardly know the real nature of God. The sadhaka must cultivate a heart pure like that of a child.

Kriya or doing good to others comes next. As a true devotee, you should behold Him in all, for He is manifest in whatever you perceive. The sadhaka's foremost duty is to do good and serve others, irrespective of any distinction or personal consideration. Service to those in distress

(Continued on page 2)



இருசிறப்பும்.

சமச்சிவாயவே ஞானமுதல்வியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேத்தமே
சமச்சிவாயவே நன்கொறிபாட்டுமே

இருசிறப்பும்.

Hindu Organ

FRIDAY, JULY 30, 1954

Treasure These Thoughts

Through Raga-dwesha you did Karmas
Through Karmas you took this body.
If you wish to get rid of pain and enjoy bliss
Do not get a body and birth.
Get rid of birth
By attaining Know'edge of the Supreme State.

HE WAS A TRUE SAIVAITE

TWELVE months ago a true Saivaite who lived for his religion departed from this world leaving behind a considerable volume of Saiva Service to be maintained and carried forward by the Saiva public. On the eve of the day of remembrance of this Saiva leader (August 3—ஆடி 30) every Saivaite has to search his heart and satisfy himself whether the noble religious work performed by Shri S. Sivapadasundarampillai has been preserved and continued. The life and example of the revered Navalar guided a good number of his direct disciples who in their turn handed over the torch of enlightenment to a select band in the distinguished line. All of them conscientiously endeavoured to remember the departed great by translating into practice all that the pioneers had preached. Shri Sivapadasundarampillai belonged to that illustrious group who paid sincere homage to the Great Navalar by undertaking to continue the invaluable services rendered by the latter to his religion and language. And now the duty has been cast on the followers of Sri Sivapadasundarampillai to maintain the treasured tradition of Saiva Service by assuming that onerous responsibility in solemn sincerity. To those on whose shoulders the mantle of Saiva Service has fallen now, we wish to commend these weighty words of Sri Sivapadasundarampillai. Religious education must come. It must reach

Saiva Siddanta Sikamani Sivapadasundarampillai

Remembrance Day

In the year ஜய on the thirtieth day of ஆடி 15 8 53) the Saiva public sustained a severe blow in the passing away of one of the distinguished Saiva scholars who kept the torch of Saiva propaganda flaming aloft since the days of Sri La Sri Navalar. Shri S. Sivapadasundarampillai was in the direct line of the disciples of the Great Navalar and therefore his contribution to religious revival had the touch of disciplined orthodoxy. A graduate of the Madras University and that in his teens, Shri Sivapadasundarampillai was essentially a teacher and almost all the leading Hindu Colleges of the Peninsula in one way or the other had been profited by his association with them. But what drew the attention of the Saiva public was his fervour for his religion, a fervour that resulted in the production of a series of books on the Essentials of Saiva Religion in easy elegant prose popularly known as the Saiva Bhotham series.

A life sketch of this great Saiva Scholar appears in the current issue of the இந்து சாத்திரம். A biographical sketch in English by Mr. T. Maitivahanan of Malaya was published in the issue of November 20, 1953.

Arrangements are being made to observe this day at several Saiva Centres.

both young and old. It can easily reach those fortunate youngsters who are studying in Saivaite Schools, Saivaite Societies ought to carry religious knowledge to Shiva children studying in schools of alien faiths.

'Saiva Schools for Saiva Students' was the slogan of the Great Navalar. Shri Sivapadasundarampillai worked for the slogan with religious rigidity. Saiva Societies should remember that in the absence of leaders of the eminence of Sri Sivapadasundarampillai the responsibility of carrying religious knowledge to Saiva children should be assumed by them. It is admitted that several Saiva Societies have done signal service by enabling a fair proportion of Saiva children receive their education in Saiva schools. But what remains to be done is very great. The ideal manner in which the Saiva public can pay a sincere homage to the religious leaders of the past is to lend substantial assistance to these societies in order that these organisations might continue the tradition of Saiva Service and preserve it.

Religious Discipline Of Mind—Bhakti

(Continued from page 1)

opens your eyes to the sorrows of human life. Compassion, mercy and love are nurtured in your heart. Your heart becomes purified and Vairagya dawns on you.

Kalyana or wishing well to others, is another necessary qualification for the devotee. With a pure and loving heart, you should pray to the Lord for the good and well-being of others. First pray for others, for the peace and welfare of the world, and then for your own evolution. You should not entertain any grudge or ill feeling even towards your opponents, but wish for them all that is good and auspicious. This is the true spirit of a devotee

Dya or compassion comes next. God is Love. He is all-merciful and compassion personified; and as you seek to realize Him, you must become a veritable ocean of mercy and love. You must cultivate a heart as broad as the infinite sky.

All the divine virtues that are necessary for one's evolution have their origin in Ahimsa or non-violence. Ahimsa is a life-giving, forceful-will, hatred, anger and malice cannot stand before its mighty potency. It is a special attribute of the soul. Practice of Ahimsa culminates in the realization of the unity and oneness of life. It generates the feeling of universal brotherhood and cosmic love.

Next is Dana or charity. Abundant, spontaneous charity with a pure heart is a potent means to purify and elevate the heart. The more you give, the more will come to you. This is the law of nature.

Avavasada is cheerfulness and hope. This is an essential virtue for a devotee. There is no room for depression in the spiritual path. Many active forces will oppose your progress. But you must not lose hope or be depressed. You have to brave the storm and proceed in spite of the difficulties and adverse conditions that try to cow you down, to push you off from the path of sadhana. With cheerful perseverance and optimistic zeal, relying on the inner self, you should proceed with your sadhana and, ultimately, success will be yours.

All Ceylon Saiva Perumanram

A public meeting of Hindus was held in Colombo on Sunday last with Mr. S. Somasundaram O. B. E. Proctor, in the chair to take steps to organise an All Ceylon Saiva Perumanram with a view to making a co-ordinated effort to preserve Saiva Culture. An organising Committee was appointed with Mr. S. Somasundaram as Chairman, Mr. K. Alvapillai C. C. S. and Mudlr. S. Sinnatambi as Joint Secretaries and Mr. Manicka-Iddaikadar C. C. S. as Treasurer.

Reception Accorded To New J. P.

A reception was accorded at Araly to Mr. T. Rajasundaram on his being appointed as a Justice of Peace of the Jaffna District, Mr. V. Veerasingam, M. P. Vaddukodai, presided. Senator S. R. Kanaganayagam, Mr. K. Kanagaratnam Mr. L. S. Kulathungam principal, Jaffna College Mr. S. Sivagurunathapillai, principal, Hindu College, Vaddukodai Mr. T. Vinayagamoorthy teacher, Mr. R. Nagaratnam, Secretary Malayan Ceylonese, Union, Messrs. V. Kanapathypillai & M. Sathasivam spoke eulogising the philanthropic services of Mr. & Mrs. Rajasundaram both in Malaya and in Ceylon. Making special reference to their unique gift of a large science block to the Vaddukodai Hindu College, an address of welcome was presented to the two distinguished guests by the four divisions of Araly expressing their gratitude to Govt for honouring their leading resident.

Mr. K. Kanagaratnam said that in these days when people have lost faith in the method and selection of people for ranks it was refreshing that the honour conferred on Mr. Rajasundaram was in accordance with the unanimous approbation by the people.

Mr. Rajasundaram in reply stated that he had not done anything extraordinary but only followed the tenets of his religion which places Dharma as one of the highest virtues in the life of a "Gasthan" (The House Holder) and lays down in accordance with the principle of community life that he should set apart and utilise a portion of his wealth for the spiritual and educational betterment of his fellow beings and that it was this urge that prompted him to select the fields of religion and education for whatever assistance he could give from his well-earned wealth. He also stated that the needs of the people in the villages of Jaffna would always be in his mind for any help that he and his wife can render in the future during their life time.

Vedaraniam Saiva Priests and Visas

There is a class of Saiva Priests in Jaffna and Colombo who hail from Vedaraniam and the adjoining places of the Tanjore District. They have been here for more than three centuries and attending to religious duties connected with temple poojabs and festivals, weddings, funeral and Theedchai ceremonies and thereby proving themselves useful to the Hindus. Some of them have been engaged on the task of imparting religious education in addition to their priestly duties. They have their quarters here in religious mutts or temples situated in lands belonging to them or to a religious trust. Their female members according to their customs do not cross the sea and they consequently make occasional visits to their homes at Vedaraniam and make monthly remittance to them. These Priests are at present T. R. P. holders. It is afraid that the new Indian and Pakistani Immigration Bill may affect their service to the Hindus of Ceylon.

In view of the above facts the Saiva Paripalana Sabhai has resolved to request the Government of Ceylon to be good enough to exempt these Priests and their descendants and heirs from the restrictions laid on ordinary Indian T. R. P. holders and allow them to carry on their priestly duties by granting them the same facilities as they enjoyed in the past of travelling between India and Ceylon and of making remittances to their dependants in Vedaraniam. There are at present 25 of them in Ceylon, besides those who are detained in India and prevented from coming here owing to the difficulty of obtaining Visas.

Maha Festival At Maviddapuram

The High Festivals at the historic Kandaswamy Temple at Maviddapuram ended yesterday with the water-cutting ceremony at the Holy Confluence at Keerimatai.

The vast concourse of devotees and pilgrims that attended the Car Festival and Water-cutting ceremony was unprecedented in number.

The Flagstaff which was renovated by the installation of a silver covering and the completion of gigantic Gopuram on the Western entrance both unique for Sri Lanka added to the magnificence of the Maha Festivals.

The Jaffna Central Bus Company very efficiently tackled the traffic problem and rendered immense assistance to the unending stream of devotees.

WHEN THE EAST MET THE WEST

(By MUHANDIRAM E. P. RASIAH,)

With the departure of Viscount Soulbury on 17th inst, the last white Governor-General left the shores of Ceylon; likewise with the departure of Mr. P. J. Hudson, the last white Govt. Agent of the Northern Province left Jaffna. Thus the Northern Province is perhaps the first Province vacated by all Europeans. Should the hand-ful of American and Australian missionaries also decide to quit, Jaffna would have no white men at all.

Looking back to the old colonial days, when the white men reigned supreme here, many an incident teeming with racial antipathies arising out of pigmental differences, come back to memory.

I recount a few such interesting incidents that had occurred when the East met the West. Perhaps my readers could supplement these with more of such incidents.

(a) Once a European Planter appeared before a coloured judge on a criminal charge. On the charge against him being read out and asked to plead "guilty" or "not guilty" he is reported to have said "I won't plead before a nigger."

While all the lawyers lookd aghast and everyone expected the Judge to send the Planter to jail for contempt of court, what do you think the nigger of a Judge did?

He took a more rational view of the man's mentality. He remanded him to the House of Observation for 14 days' detention, observation and report by the medical officers on the mental condition and sanity of the accused. From that day planters ceased trifling with coloured Judges.

(b) Sir Thomas de Sampayo, Acting Chief Justice of Ceylon, who was quite a dark figure, was about to board a train at Maradana Station. A white lady, who did not like a nigger getting into her compartment began to prod him with her sunshade ejaculating racial antipathies. Poor, defenceless Sir Thomas appealed to the Railway authorities who had the lady removed out of that compartment.

(c) Sir Muttusamy Ayer, Chief Justice of the Madras High Court, was journeying in national costume in a first class carriage in the train to Madras. A young Englishman got into the same compartment at an intermediate station and found his fellow passenger to be a coloured one. He scornfully took stock of him, noticed his bare feet, diaphanous veshti and muttered unpleasant words about half-clad natives. Sir Muttusamy pretended to be lost in the pages of "The Hindu". This hater of Indian nudity noticed the pair of offending slippers of his fellow-passenger and promptly threw them out of the window. The mild Hindu did not move a muscle, although he saw it. The Englishman continued his mutterings and was having it all his own way. After a while, he settled down to his seat.

As the train was nearing Madras, the Englishman was taken aback on noticing Sir Muttusamy fling out of the carriage his Ell-wood hat. "Eh! what have you done, you nigger to my hat?" "Your hat has gone to fetch my slippers" said Sir Muttusamy calmly. The Englishman was furious and the train pulled up at Egmore Station.

He jumped on to the platform and tried, only tried to get the whole station-staff to listen to his voluble complaint against "that fellow there". But he noticed that the station-staff, livered court-peons and others were dancing attendance on "that fellow there". The truth dawned on him "My God" the hatless Englishman exclaimed "and I am going to the Registry of the High Court to work there as Registrar—and he is my blooming boss"

The next day, when Mr. Jones entered the Chief Justice's Chambers to apologise for his conduct, Sir Muttusamy would not let him proceed "We are quits" he said good humouredly "your hat versus my slippers, we will forget the affair."

(d) The Judge presiding over the sises was a Ceylonese. He attended Divine Service and mounted the Bench with the pomp and ceremony customary on the occasion of

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SRI CHANDESWARA

Most of the temples dedicated to Lord Siva have a subsidiary shrine for Chandesa and the devotees beckon to him after finishing their worship and going round the temple. It is interesting to know how Chandesa got a place in the temple and why people clap their hands before him as they pass out of the shrine.

Yajnadatta, a pious devotee who lived in Seyanallur in the Chola country, had a son, Vicharasarman. He finished his Vedic studies even when he was very young and was leading a life of religion and austerity. He found the shepherd of the village treating cruelly the cows entrusted to his charge. As the cowherd would not yield to the persuasion of Vicharasarman, he volunteered to do his work and was taking the cattle to the grazing ground. The cows yielded more milk to the owners and they were satisfied. In fact milk was found oozing from the udders of the cows in the grazing ground. Vicharasarman could not count-

enance the idea of milk going to waste and so he collected it, made 'Lingams' out of sand and gave them abishekam.

The old cowherd, who had a grievance against Vicharasarman, reported this to his father. The father went to the forest to verify the correctness of the complaint. He found his son totally absorbed in the holy bath and so got wild and kicked the pot of milk with his

By

M-K. Rangaswami Ayyangar

feet. Provoked by this, Vicharasarman cut off the offending feet forthwith, without even looking at the person who did it. But when he found that it was his own father who fell down, his remorse was great. Immediately, Lord Siva appeared on the scene with Parvathi, consoled the boy by saying that He himself would take the place of his father. He further asked him to act as the manager of His house, sharing his food

and clothing. As a token of this honour, he took his garland and wound it on the boy's head like a crown. He also gave him the new name of Chandesa, and so he has become one of the most prominent of the 63 Sivanayanars.

As Chandesa had been appointed as the manager of Siva Temples, he is given a subsidiary shrine and is worshipped as the manager of the temple. Even now all contracts regarding sales and leases are made in the name of Chandesa (latterly known as Chandikeswara). Visitors to the temple beckon to him as a token of their regard to the trustee before they pass out of the shrine.

Chandesa is generally sculptured with folded hands and an axe over his shoulders. The incident narrated above is beautifully depicted on the north wall of the famous shrine Gangaikonda-Cholapuram, built by the great conqueror, Rajendra Chola. This icon of Lord Siva, in which Chandesa receives the blessing of the Lord, is called "Chandeswara Anugrahamurthi" in the Silpasastra.

—Madras Hindu

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 1-8-54 TO 7-8-54

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

This is a week which will create some misunderstandings with friends. Avoid arguments. Troubles in the domestic circle also shown. Expenditure will be on the rise.

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

A somewhat stormy week. But you will have nothing to fear. It is easy to triumph over your enemies. Avoid scandals. Week end might upset you a bit.

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

You will be able to find some solution to your pressing problems. Friends will be very helpful. But all is not well on the domestic side. Quarrels possible.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Expenditure will be on the rise. Health too must be given particular care. Mother's relatives may cause you some anxieties. Avoid accidents.

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

A good week for professional deals. Success in undertakings shown. You will be able to triumph over your competitors also. If necessary take bold actions to clear difficulties.

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

Friends will be very helpful this week. But on the other hand your relatives might annoy you. Avoid arguments. Professionally a good time.

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

Your brothers and sisters will be very helpful to you this week. Domestic conditions should improve. Gains through lands and agriculture also indicated.

SCORPION Visaka 4, Anurasha, Kettai [Vrischika Rasi]

You will have no mental peace. You may have to fall out with your father's relatives. Your actions will be misunderstood. Do not go out of the way to help others.

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

You will be able to make some clear cut arrangements for the future before this week ends. In the process you may have to fall out with some relatives. Minor health upsets also shown.

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

The first two days of the week will upset you much. Troubles in the domestic circle also possible. Health will remain a problem. Do not begin anything new.

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

The first two days of the week will be favourable for new undertakings. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week will be favourable. Domestic conditions should improve.

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

This is a good week for professional affairs. But there will be no mental peace. Health upsets also shown. The last three days will be very troublesome. Be careful in all your dealings.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 23-7-54)

First Adhyayam (Contd.)

14. Treating his body as the lower stick and the Pranavam (sacred letter) as the upper stick, by constant practice of the friction of meditation, one should behold God (the Devan) even as the concealed (fire was discovered by the friction of two sticks).

God is omnipresent. He pervades everything through and through. He is both inside and outside everything. As such He is inside the *atma* (too). There is no need to go elsewhere to distant places in search of Him. The nearest place to look for Him is inside yourself. Once you find Him out by searching within yourself there is no need to search for anything else, both because they are all within Him and because there is no need to know anything else. In fact, once you see God you will see nothing else. பரமாத்மாவைப் பற்றித் தரிசித்தோர் பரமே பார்த்திருப்பார் பதார்த்தகளைப் பாரார், பார்த்தாரும் ஞானம்...வயிற்றவத்தின் அலகத்தரும் ஞானம்...செய்த முத்தர் சிவமே கண்டிருப்பார், so we read in Siddhiyar. Those who have seen (realized) God through Para Gnanam (Divine Grace) will see God alone and nothing else. What sees anything else is Pasa Gnanam (worldly knowledge). Sanctified souls see God alone (in everything) — From this it is not to be inferred that everything is God. It is to guard against such erroneous inference that the Sruti immediately proceeds to remind us of the classification of all existence into three categories, God, *atma* and bondage.

Sceptics may here argue that they see the world only, the third category referred to above, and say that the other two (God and soul) exist only as figments in the imagination of some people. Verse 13 gives the reply explaining the same by quoting an illustration which even the worst sceptic can test and see for himself, and the following verse explains this more fully. Not even the most confirmed sceptic will deny that there is fire concealed in wood and that it can be brought out by repeatedly rubbing one piece of wood with another piece. Similarly God and *atma* lie concealed in our bodies and they can be discovered by the process of constant meditation with the Om. The reference here is to the *Aumkaram* which is analysed and explained in some detail in the Atharva Sikha and Mandukya Upanishads (vide Chapters IV and V of our Vedanta Moola Saram), the Dahara Upanishad most beautifully explained in the Chandogya and Kaivalya Upanishads (Chapters XXI and XXII of the same publication). God dwells in the heart of man, சிவனையே கோயில்கொண்ட உம்பெருமான் (Tiruvachalam), our God who has made my heart His temple, இமைப் பெருமான் எம்மொருசில சீகரநான் (ibid). He who does not leave my heart even for a second. He dwells concealed in the hearts of sceptics too, only they are not aware of His Presence ஓராதர் உன்னத்த ஓரிகளும் ஓரியான் (ibid), the Luminous God that lies concealed in the hearts of thoughtless people.

Verse 14 is found in a slightly modified form in the Kaivalya Upanishad (1-11). The lower stick as described there is the *atma* (soul) while here it is the *deham* (body), and the ensuing result of the meditation there is the burning up of all *Pasam* (பாசனம்) while here it is the realization of God (சிவப்பெறு). Of course it is the living body with the soul in it that is indicated by the word "body". Surely it is not the lifeless body (corpse). It is quite clear that the two Srutis are practically identical in meaning though worded rather differently. The same teaching that is sought to be brought out in these verses is promulgated in the next verse with more similes thrown in to illustrate the point.

15. As oil in sesamum seed, as butter in milk cream, as water in springs, as fire in firewood, so is that *Atma* (Paramatma, God) found in the *atma* (soul) by one who fervently seeks for Him with *Satya* (truth) and *Tapas* (austerity).

By the way, before commenting on the analogies and the teaching of this Sruti, we would draw the reader's attention to the use of the word *atma* twice in the verse, God the *Paramatma* is referred to here as that *Atma* (Asau *Atma*, அசௌ ஆத்மா) while the soul is referred to as *atma* (ஆத்மா) without any qualifying word

This verse is self-explanatory, being an amplification of what has been already taught in the preceding verses which we have explained at some length.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 40

In the matter of the Intestate Estate of the late Ratnam mah wife of Aiyathurai Iyer Gnaana Sarma Iyer of Madduvil South

Deceased

Sinniah Iyer Ponnuthurai Iyer of Madduvil South.

Petitioner

Vs

1. Aiyathurai Iyer Gnaana Sarma Iyer of Kallankadu in Nallur Minor 2. Anuradha daughter of Gnaana Sarma c/o Sinniah Iyer Ponnuthurai Iyer of Madduvil South, Minor 3. Pathmahevi daughter of Gnaana Sarma Iyer c/o Sinniah Iyer Ponnuthurai Iyer of do, 4. Ponniah Iyer Sabaratna Sarma of Vidatalpalai.

Respondents

This matter coming on for determination before A W Nadarajah Esqr District Judge Chavakachcheri on the

27th day of March 1954 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovesaid 4th Respondent be and he is hereby appointed Guardian ad litem over the minors the 2nd and 3rd Respondents for the purpose of watching their interests in these proceedings and that Letters of Administration be issued to the petitioner as father of the deceased and as a Creditor of the Estate of the said deceased unless the Respondents shall appear before this Court on the 11th day of May 1954 and show cause to the satisfaction of this Court to the contrary.

The 27th day of March 1954

Sgd. A. W. Nadarajah District Judge

Drawn by Sgd. S. Sivarajah Proctor for Petitioner. 11-5-54

Time to show cause extended to 27th July 1954. Inid. A. W. N. D. J.

(O. 64 23 & 30)

We shall only quote one or two parallel verses from the Tamil by way of further explanation

இந்தனத்தில் எரி, பாலில்செய், பழத்தில் இரதம், எள்ளின்கண் மண்ணெயும் போல், எங்கும் உண் இறைவன். வந்தனை செய்த எவ்விடத்தும் வழிபடவே தருளும். மலம் அழப்போர் ஆனமாவில் மலர் அடி ஞானத்தார் சிந்தனை செய்த அர்ச்சிக்கக், சிவன உனதே தோன்றித், தி இரும்பைச் செய்வதுபோற், சிவன தனைப் பந்தனைய அடித்தார். தானுக்கித், தன் உருவப் பம்பெய்வாய் கொடுபொத்த பதிப்பன் இவன் பாலே. (Siddhiyar)

As fire in fuel, as butter in milk cream, as flavour in fruit, as oil in sesamum seed, God is present everywhere. As such, God will manifest His Grace wherever He is worshipped with due reverence. If one desirous of getting rid of his *malam* meditates in his heart and worships Him with Para Gnanam, God will manifest Himself in the worshipper's heart, destroy His *malam*, make him *Sivam* (Godlike) and impart all His Glory to the worshipper, in the same way that fire does with iron.

விறகிற் தீயினன், பாலிற்படு செய்போல் மன்றய கெட்டுநன் மாமணிச் சோதிபான், உதவுவோல் கட்டு உணர்வு விரிந்தால் முடிசுவாகித் கண்டய முன் சிறகுமே. (Devaram)

As fire in fuel, as butter in milk cream, the Highly Effulgent God stands concealed (in the soul). Planting the burner of love and with the rope of knowledge (meditation) if one churns briskly, He will manifest Himself before the churner.

16. The Omnipresent *Atma* (Paramatma, God), who lies concealed like butter in milk cream, the source of the *atma*'s (souls) knowledge and tapas (self-abnegation), He is the Brahman, theme sublime of the Upanishad, He is the Brahman, theme sublime of the Upanishad.

Here again the reader will note the use of the word *atma* twice in the same verse, the first of which is qualified by the word *sauva* (சுவா) (Omnipresent) to distinguish it from the second which has no qualifying word prefixed to it and denotes the ordinary soul. The concluding words are repeated twice over with a twofold purpose, to emphasise the statement therein made and to indicate that the Adhyayam is concluded here.

(To be continued)

When The East...

(Continued from page 3)

the opening day. "Fiscal of the Province, present your mandate" was heard. A clerk from the Fiscal's office timidly tip-toed up to the Registrar with the papers. "Where is the Fiscal?" asked the Judge. "He sent me, my Lord" said the poor clerk, "with these papers" "Issue warrant for the arrest of the Fiscal, I adjourn court till tomorrow morning 11 a. m." saw the Judge. Sensation in court, for the Fiscal was no other than the Govt. Agent, an Englishman. Next morning the Fiscal was duly before the Judge and had to eat humble pie.

(e) In the old coach days, the Box seat of the Royal Mail coach was a very privileged one. A rash occupant of it, though he may have paid for it, ran the risk of being challenged at any moment.

One morning the Matalle-Kandy coach had been waiting some-time and a hefty Britisher, a proprietary planter, owner of wide stretches of Coffee and Tea turned up. "Ay! What is that Muniyandi doing in that box seat," queried the planter. The coach conductor rubbed his palms together apologetically—the occupant was no other than Mr. P. Ramanathan (later Sir Ponnambalam Ramanathan).

"Eh! Look here, what the hell are you doing in my seat. Get out, will you?"

The turbaned figure was motionless engrossed in a copy of the Upanishads. "D...n it! are you deaf? Get out of my seat."

Then meekly the reader of the Upanishad inquired "Were you addressing me Sir?" "The devil, I was" said the planter.

"Now, what is it you want with me" asked the philosopher.

"Who the hell are you to occupy my seat?" The philosopher gave a provoking smile and is said to have answered in clear cut words "I am His Majesty's Attorney-General, and am occupying my own seat".

The planter—the gentleman that he was—pulled his pipe off his mouth, took off his hat and said. "Let me apologise, Sir, for my ignorance. Give me your hand".

The Attorney-General and the planter shook hands. The planter was for taking a seat behind, but Mr. Ramanathan insisted on his sharing the box-seat. "Now let us have a long chat", And they did.

SENTHAMIL MOZHI VALAM

A NEW PUBLICATION COMPILED BY
PANDIT M. V. THIRUGNANASAMPANTHAPPILLAI

Students of Tamil will be glad to welcome the publication of a concise treatise on the essentials of Tamil Grammar, entitled செந்தமிழ் மொழிவளம், by the well-known scholar, author, and journalist, Pandit V. T. Sambandan of Jaffna. It is a very rare specimen of a modern work on the essentials of Tamil Grammar and Tamil Usage without the admixture of a single explanatory grammatical term in English, such as is invariably found in most similar works intended principally for the intellectual digestion of pupils in English Schools trying to learn their own mother-tongue only after learning a bit of English. The learned Pandit has, however, proved to the school world that, as far as the Tamil language is concerned, it need not go-begging, that its grammar is rational and is most easily understood so long as it is presented in very simple but chaste Tamil, and that it is as complete as any grammar could be.

Only a real Tamil scholar like Pandit V. T. Sambandan, with his ripe experience of teaching, lecturing and writing our Tamil for decades, could have produced a work like செந்தமிழ் மொழிவளம். This book has been written in that

By

M. Sabaratnasinghe, B. A.
Dip. Ed.

simple and chaste Tamil prose which Yalpanam Arumuga Navalar had so beautifully introduced in his famous Tamil prose works. (By the way, it is nothing to wonder at that a son of Madduvil Velupillai Upathiyar, the brother of Pandit Mahalingasivam and a nephew of the late Prof. S. Sivapathasantharampillai could write such beautiful Tamil prose.)

It was Yalpanam Arumuga Navalar that at first solved the difficulty, experienced by Tamil pupils in English schools in mastering the rules of Tamil grammar, by bringing out his concise Tamil grammar entitled இளங்கணச் சுருக்கம். Since then many here, as well as in India, have written what may be called a sort of Anglo-Tamil grammatical works. But this work of Pandit V. T. Sambandan is unique in that in it absolutely no resort has been made to English grammatical terms to explain corresponding terms in Tamil. One could understand the need for such adventitious aid if no corresponding terms had existed and thitherto unknown terms had to be introduced. He has not even made use of condensed definitions in verse. He has strictly confined himself to prose and the prose itself impresses on our memory as forcefully as verse itself.

It is noteworthy that his work, though appearing as if forming a scanty volume, yet is fairly exhaustive and amply meets the requirements of pupils of even S. S. C. standard in English High Schools and Colleges. The plan is traditional and closely modelled on that followed by the Navalar in his இளங்கணச் சுருக்கம், and yet the treatment looks so modern. Such is the unique charm of this highly useful publication.

The addition of a miscellaneous vocabulary compiled from various sources, lists of common errors, synonyms, antonyms, compound words, riming words, tables of grammatical terms, examples illustrative of how Sanskrit words ought to be incorporated into Tamil, a list of common proverbs in Tamil, specimens of model Tamil prose passages, etc. makes this work highly valuable to Tamil writers and journalists of the "Switch back to Swabasha" School.

As stated in the following oft-quoted stanza, the Pandhya country was the area in Tamilnad where Senthamil was spoken in its purity.

சந்தணப் பொதியச் செந்தமிழ்
குளியுஞ்
செனந்தா பாண்டிய செனஞ்ச்
தமிழ் நாடனுஞ்
சங்கப் புலவருந் தழைத்தினி
திருக்கு
மங்கலப் பாண்டிய வள
நாடுடென்ப."

The Chola, Pallava and Mahratta rulers were great patrons of Sanskrit learning, though it is to be noted that some of the most famous works in Tamil Literature of the post Sangam period were produced under their auspices

As a matter of facts it was the Moslem invasions into the Tamil country followed closely by French and English domination and the consequent infiltration of alien races from the Deccan and the lands beyond the Vindhaya Mountains that has been chiefly instrumental in destroying the purity of the language of Tamilnad.

The so-called present day revival dubbed as மதுமலர்ச்சி has only made it worse and much of the blame in this direction lies with the popular Press in South India, the literary activities of which appear to be directed along entirely wrong channels.

It is high time, therefore, that lovers of Senthamil cried a halt and an attempt is made to restore to the Tamil language its original purity. Pandit V. T. Sambandan deserves praise for his challenging attempt to show that Senthamil could be spoken and written even during these decadent days.

The Spirit Of Service

The scout movement had been recognised all over the world as a character building movement and which had helped, in no small measure, to make youths good citizens of the country and of the world. To-day, the emphasis was on world citizenship and if that was so the scout movement was an international movement. Everyone who became a member of this movement must necessarily shed his narrow outlook and look upon the world as a wider humanity. The greatness of the movement depended largely upon the way in which young boys and girls developed their character and imbibed the spirit of service.

—Sir A. L. Mudaliar

TRAFFIC NOTICE

Nallur Kandaswamy Temple Annual High Festival, 1954.

In connection with the above festival, the following roads are CLOSED FOR ALL VEHICULAR TRAFFIC between 4th. August and 29th. August 1954. inclusive.

(1) That section of Point Pedro Road between Arasady Junction and the 2nd. Mile Post.

(2) That section of Temple Road between Pandarakulam Lane and Somasundaram Lane.

2. Deviation Of Traffic

Drivers of vehicular traffic are advised to use the following deviations:-

(1) When proceeding from direction of Jaffna towards Kopay (or in the opposite direction), the Navalar Road-Nallur Cross Road deviation.

(2) When proceeding along Arasady Road towards Kopay (or in the opposite direction), the Wyman Road-Navalar Road-Nallur Cross Road deviation.

Parking Of Vehicles

For the convenience of the worshippers, three vehicle parks will be established and all drivers of vehicles are recommended to use them. The Parks are:-

1. At the Amman Temple Grounds for traffic approaching Kandaswamy Temple via Arasady Road.

2. At Keilasa Pillaiar Temple Grounds for traffic approaching from the South.

3. At Muthuraisandi Market Grounds for traffic approaching Kandaswamy Temple from direction of Kopay.

Sgd. C. P. WAMBEEK
Supdt. of Police, N. P. Police Office,

Jaffna 17th July, 1954
21st
(M. 91, 30 & 6)

HOW THE METROPOLIS IS REPRESENTED

Colombo both as the Chief City of Sri Lanka and as the centre of a cosmopolitan band of citizens must necessarily have a mixed representation be it in the House of Representatives or in the Municipal Council. Any study of statistics in this connection should not fail to take into account the indisputable fact that Sinhalese-speaking population of Colombo is less than the Tamil speaking. But even assuming that the proportion is fifty fifty, the strength of representation of the majority community as against the minorities should be equal. And what do actual figures tell?

The recent elections for the Colombo Municipal Council have placed the different communities in this order: Sinhalese speaking 19 Tamil speaking 11 others Sinhalese 19 Tamils 4 Muslims 7 Burghers 1. What is the explanation for this disparity between the representation according to population and the actual representation as a result of elections? The elections are held according to the lists of voters prepared and revised by the Government. Certainly it is well-known that this Island enjoys the theoretical pleasure of having full franchise. But in practice there is a fractional franchise which is anomalous.

F. A. O. Food Production Study

The FAO study, entitled "The State of Food and Agriculture—Longer Term Prospects," points out that if the 1956-57 estimates materialise "per capita food production will increase in all regions except North America and Oceania." The greatest increase (about eight per cent) would be in the Far East. These estimates are based, however, on normal weather conditions.

The report points out that in spite of the estimated increases, there will still be great disparities in per capita food production in different parts of the world. For example, food production in the Far East would still be nearly 10 per cent less than before the second world war and only about half the average for the world as a whole

According to current individual government planning, the largest increases in 1956-57 production (compared with

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction
No. 15971/821

In the matter of the intestate estate of Thiruvempalam Ramasethu late of Colombo Deceased,

Ramasethu Kandiah of Koitkulam in Perunkalippattu, Petitioner.

Vs.

1. Ramasethu Ponnambalam and,

2. Ramasethu Markandu both of Koitkulam in Perunkalippattu Respondents.

This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before K. Jeyakody Esquire, Additional District Judge, Mannar on the 13th. day of July, 1954 in the presence of Mr. A. Seemampillai Proctor on the part of the petitioner & the affidavit of the petitioner dated the 2nd day of April 1954 having been read, it is declared that the petitioner as son of the said deceased is entitled to have Letters of Administration to the intestate estate of the said deceased issued to him unless the respondents or any other person shall on or before the 12th day of August 1954 show sufficient cause to the satisfaction of this Court to the contrary.

The 13th. day of July 1954.

Sgd K. Jeyakody
Addl. District Judge.

(O. 65. 30 & 6)

1952-53) are expected in sugar, oilseeds and vegetable oils, pulses (peas, beans, lentils, etc.), rice, tobacco and rubber. Smaller increases seem likely for meat, eggs, coarse grains, citrus fruits and bananas, potatoes, coffee, tea and cocoa.

Reviewing technical and economic factors for the future, the FAO report declares that the "dominant feature of the agricultural development programs in most under-developed regions is the emphasis given to programs for the development of land and water resources." For example, irrigation programs launched in 1951-52 in the Far East are expected to open nearly 25 million acres of new lands cultivation by 1956-57.

Skanda Vel At Kataragama

Of all the temples in the different parts of India and Ceylon dedicated to Murugan - Kalijuga - Varathan, namely, Thiruchendur, Palani, Kaluguma-Malai (India), Nallur (Jaffna) Maviddapuram (KKS) Kataragama is His favourite abode. Not because of the magnificence of the building of the temple but because it is the home of Vally Amman.

Murugan Synonyms

In different places, Murugan is known by His other names, namely "Kuha-Nathan" at Thiruchendur, "Andy" at Palani, "Skandhan" at Kaluguma Malai, "Arumucan" at Nallur, "Kandasamy" at Maviddapuram and "Vel-Murugan" at Kataragama. It is not possible here to describe in detail why we worship Him

By

S. KANDIAH

different chanting names at different shrines. The Synonyms of the names of Murugan are too many. Each has its own derivative meaning.

One feature in this year's festival is that it coincided with the Esala Perahera and large numbers of Sinhalese pilgrims also were attracted to this festival. They were very pious and religious in their offerings and fulfilment of vows.

Kavadi

The Buddhist pilgrims also took part this year as in previous years in "Kavadi"; both men, women and children were seen wearing the Holy Ash and vermilion "Pottu" on their foreheads and dancing to the tune of the Nagaswaram musicians with Kavadies on their shoulders shouting "Aro-Harah". One could see from their dance they were actually absorbed in *Murugan* Bhakti. Kavadies were seen here, there and everywhere. This magnificence was brightened by the blaze from burning camphor.

Chella Kataragama

Devotees go in large numbers to Chella Kataragama which is nearly two miles beyond the main *Desak*. One has to pass the *Kirt-Vihare* at *Suran-Malai* and go along the foot path dodging dales, thick bushes and jungles to reach Chella.

Kataragama, where devotees bathe in the Menika Ganga, prepare Kiri pongal and make offerings to God Gananathan or Pillayar at the river bund. Devotees really rest and relax at this spot. The common belief is that God "Balasubramaniam" blesses the devotees at this spot.

On the journey to Chella Kataragama, thousands of beggars line up seated as also the blind, the deaf, the dumb, the crippled, all seated in the hot sun appealing to devotees in the name of Murugan. One cannot but pass that way without offering alms. One would really wonder how these cripples and others had managed to come to such spots amidst difficulties. The answer is this. This is also one of Muruga's many tests. Any irreligious man will become religious at once. The urge to give arises spontaneously. The Shouts of *Aro Harah* ring along the path. The irreligious become religious, the heartless become pitiful, the misers become donors.

Fire Walking

In the early hours on Thursday morning, many hundreds of devotees witnessed the firewalking ceremony. One special feature this year was a German ascetic with arms stretched walked with ease unhurt on the live embers of fire piled in front of the Maba Devale. A Sinhalese devotee also performed this.

Water Cutting Ceremony

Usually the water cutting ceremony took place in the Month of July on the day of Full Moon and Thiruvonam. This year the full moon and Thiruvonam fell on the first week of July (*Hindu Calens*). The water cutting ceremony took place at 9.15 a.m. on Saturday, the 17th July, 1954. Although the devotees were ready from 7 a.m. in the Menika Ganga anxiously waiting for the auspicious hour to immerse in the Holy waters of Menika Ganga where God Murugan Himself is supposed to have had a bath and blessed the thousands, water cutting took place about 9.15 a.m. There was a chorus of *Vel Vel* prayer.

Skanda Vel

It is a victorious Vel, an invincible weapon that puts down injustice and upholds jus-

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1735

In the matter of the Estate of the late Rasammah wife of Sabapathippillai Velupillai of Vaddukoddai West, Jaffna who died at Singapore

Deceased

Velupillai Varatharajah of Vaddukoddai West

Petitioner

Vs.

1. Sabapathippillai Murugesu, 2. and wife Mahesvary of do, 3. Velupillai Kanagasabapathy of do, now of Kuala-Lumpur in Malaya, 4. Velupillai Nagarathnam of Vaddukoddai West, Minor 5. Velupillai Narendran of do, Minor 6. Velupillai Kanagalingam of do, 7. Sabapathippillai Velupillai of do Respondents.

This matter of the petition of the above named petitioner coming on for disposal before Spencer Rajaratnam, Esq District Judge, Jaffna on the 18th day of March 1954 in the presence of Mr. V. Nagalingam Proctor for Petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the abovenamed 7th respondent be appointed guardian-ad-litem over the 5th and 6th respondents who are minors and that letters of administration of the estate of the above-named deceased be granted to the petitioner unless the said respondents or anyone else interested shall appear before this court on the 4th day of May 1954 and show cause to the satisfaction of this court to the contrary.

This 18day of March 1954

Sgd. S. Rajaratnam
District Judge.

Extended to,
30-7-54
(O. 63 23 & 30)

tice. Those who believe in the dynamic force that Skanda Vel can generate will be always victorious in all efforts in the name of the Almighty of Kataragama.

One important feature of this year's traffic arrangement was that cars and vans were allowed by the Police to go near the River bund during certain hours of the day in the morning and to return in the evening during certain hours maintaining one way traffic. Whatever the public has to say about the traffic arrangements and parking facilities arrangements made by the Police were superb and the Ceylon Police will have to be commended. According to the Police, about 50,000 pilgrims visited the temple this year.

Secret of Long Life

(Communicated)

Among those who lived up to the age of one hundred or more are the late Atikar Naganather and a few people at Delft. People throughout the centuries have searched in vain for finding out the secret of long life. The late Atikar was a vegetarian who lived a simple life; he used to eat the virtues of Valaral (வால்லரல்) a herb with wonderful properties. At Delft long life was attributed to the plant called Amirtha Sanjeevi which according to some is 'Pon Seentil' (புண்ணீர்).

Dr. C. Thamothersampillai of Chankanai claims knowledge of the secret. He says that the intake of Kayakalpa medicine will enable one to live to the age of one hundred and fifty. He is 98 years old and hopes to live for ever another 50 years. As a physician he praises the virtue of this medicine the formula for the preparation of which has been a secret. Rishis of old appear to have known the formula which has been handed down from Guru to disciple of one generation to another. He claims to know the formula and attributes his own long life to the medicine which he himself takes regularly.

It may be of interest to state that Dr. Thamothersampillai

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S. RATNASABAPATHY,
42, Colombogam Road,
Jaffna.

(O. 94, 30 & 6)

pillai practises both Western and Siddha systems of medicine. He is a specialist in the treatment of snake bites, rabid dog bite and poison bites and is the author of several books on Hypnotism and Religion. He is also the founder of the Sivan Temple at Chankanai for completing which he is collecting funds.

A simple life, free of excitement and worries, without indulging in excess in any direction appears to be necessary for long life. Smoking and drinking are said to be bad.

It is absolutely necessary that the people should be guided properly so that they might know not only how to live but how to live long. And it is here the services of medical benevolence such as Dr. Thamothersampillai can be made use of advantageously.

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.

வாங்குகிற வர்த்து பெய்க மலிவானது காக்க மன்னன்
கோலமுறை யாக செய்க குறைவிடா தயர்கள் வாழ்க
காண்மறை யற்க்கு கோலக் காற்றவம் வேண்டி மக்க
கேள்வமகொன் சைவ கீதி விளக்குக வகை பெய்கவாம்.

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