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ANNAI KRISHNABAI OF ANANDA ASHRAM

SPIRITUAL SAKTHI— HER SUSTAINING POWER

UNIVERSITY AFFAIRS

Now that the examinations for the admission of students to the University are over, it may help to clear any misgivings on the part of teachers and parents, if the University authorities reconsider the principles on which they base their admissions. There will be no cause of complaint if the University uniformly adopts a purely objective standard without giving room for the play of personal bias, prejudice or fancy. The Universities of Britain and India go entirely by the performance of candidates at written tests. If any candidate reaches a certain minimum standard in a specified number of subjects, he is admitted ipso facto. There is no reason why the Ceylon University should depart from this practice and have recourse to an interview for the elimination of unfit candidates. The best method of elimination is to select candidates by

tion of the unfit is open to serious objection from many points of view. In the first place the claims of candidates who have done better at the written test may be passed over in favour of inferior candidates who possess a more engaging personality. In the second place other extraneous considerations like the prestige of the school attended by the candidate or the environment of the school may weigh with the selection board. Again the object of the interview is not to test the candidate's knowledge of the subjects he offers, but to get an idea of his personality. For the questions put to a candidate at the interview have no relevance to these subjects. A lecturer once admitted that candidates fail to get admission because they are not forward in their reply to questions. A viva voce test is not infallible. The teachers on the selection board are not trained psychologists and may make mistakes in assessing a candidate's personality. A pleasant and energetic exterior is quite compatible with intellectual shallowness and an incapacity for sustained study and thought. It is not everybody who gains admission to the university that makes good or leaves with a good degree. Even lecturers selected after a careful interview have been found incompetent. Lastly it is not the few on the border line that are called for the interview. Many undergo the expenses of travelling and suspense to find themselves rejected at last. For these reasons it is but fair that the university should revise their method and now onwards select their candidates according to their order of merit at the examination and allay the suspicion and misgivings of the public.

BY

N. SANGARAPILLAI,
B. A. (Lond.)

the order of merit at written tests. In fact the University with perfect complacency adopts a duality of standard which is open to serious objection. Candidates who attain a certain standard in four subjects are admitted direct without any interview, while others will have to pass through the scene of an interview. Why should the University not admit the rest also by examination marks? The public complains that candidates who have passed in three or four subjects are rejected, while those with passes in two subjects gain admission. If a candidate's personality should count for admission along with examination marks, then the rule must apply to all cases. A pass in four subjects cannot presuppose an agile personality. Whereas in the past every candidate irrespective of the number of the subjects in which he passed was called for an interview, now those with credit passes in four are exempted from the interview. Thus the university has given away the case for an interview by such exemption. When the University sets a paper on essay and general knowledge, there is no need for the interview.

The recourse to the interview as a means of elimina-

The Vice-Chancellor

The University Court will make the choice of a successor to Sir Ivor Jennings in January, Sir Ivor has proved himself an able administrator and maintained a high academic standard in the University. With his great scholarship and intimate knowledge of University developments in the British Commonwealth and abroad he has been able to plan and build up the University and his prestige as an educationist has resisted political influence and carried weight with the cabinet. The



Swami Ramdas

and

Annai Krishnabai

who arrived in Jaffna, on December 15 en route to Ananda Ashram, on their return from a Spiritual Yatra.



THOUSANDS of devotees of Swami Ramdas who visit Anandashram have sought out Mother Krishnabai, taken the dust of her holy feet and felt blessed. Old and young alike have felt as little children in her presence, and basked in the warm glow of her Divine Mother-love.

Remarkable Samadrishti, or equal-vision, infinite compassion and tenderness towards all, utter selflessness—in fact, one wonders whether Mataji, as Mother Krishnabai is endearingly called by her devotees, has a self at all—and absolute fearlessness are some of the striking characteristics of Mataji's personality. They are within the everyday experience of the devotees who have stayed in the Ashram even for a few days. Pages can be written on each of these aspects of her wonderful nature.

There is another note worthy aspect of Mataji's personality which strongly impresses an observant visitor to the Ashram. It is her silent, indefatigable energy which steadily sustains life in the Ashram and its activities as unobtrusively as the air which sustains us. From early morning till

late in the night every day, in fair weather or foul, she is for hours together on her legs, her hands are incessantly occupied, participating in one or other of the hundred and one tasks, big and

BY
P. RAMANAND

small, that have to be accomplished in the course of the day, so that the wheels of the Ashram may run smoothly.

Mataji's approach to work is quite unlike that of ordinary persons. She attends to the task on hand as if it is the sole thing to be done for the day. Even a small item such as the placing of a towel and soap-box in the bath-room, or a saucepan in the kitchen, or a book back in its place in the library after its use, gets from her as much care and attention as any of the so-called bigger tasks. This is because, for her, all work is worship. Whether big or small, every task has, in her view, the same quality of sanctity about it. So each item, whatever its complexion or magnitude, she does as a sort of holy sacrament, with equal

scrupulous care, love and devotion. It is on account of this approach of hers to work that she takes a broom and a bucket, to clean the lavatories, with as much readiness and love as she takes flowers for performing her Purushottam Papa's Pada Pooja, or a ladle and utensil to work in the kitchen, a knife to cut vegetables, a scythe to mow down grass in the fields, or undertakes the supervision of building-construction. And when once she attends to a piece of work, so perfect is her execution that others find it impossible to improve upon it, or even come up to her standard.

An ordinary housewife knows fully well the measure of hard work she has to put in her daily chores, if her little home is to be kept trim and run properly. When there is a big Ashram to be managed, conducting various activities with many inmates, workers and visitors, each of diverse habits, needs and temperaments, one can very well imagine the tremendous volume and intricate nature of the work that has to be gone through every day and the unceasing vigilance as well as

(Continued on page 6)

(Continued on page 2)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமும் சகலவியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேந்தும்
சமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, DECEMBER 17, 1954

Treasure These Thoughts

If you want to love, love God. This world is utterly false; all the great teachers of the world have found that out. There is no way out of it but through God. He is the goal of our life.

DUTY OF THE SAIVA PUBLIC BY NAVALAR

REMEMBERING the Great Navalara on the platform and in the press on the appointed occasions but forgetting to follow in his footsteps to continue his laudable work in the field of religion and language is no remembrance at all. The peerless Tamil patriot that was Sri La Sri Arumuga Navalara commenced the performance of a sacred duty, namely, the preservation of the priceless culture that is characteristic of the Saiva religion and the Tamil language in the full hope that later generations would carry on the work in all earnestness.

No item of work in his program was more urgent and important than the establishment of Saiva schools for Saiva children and the instruction of religious knowledge by means of *Purana Padanams* in temples. And this is the religious work that has to be done today with redoubled vigour and unabated enthusiasm. Why? The evil tendency of totalitarian ideologies has become more and more patent in the direction of religious fervour in keeping with the destructive program of disruptionist states and statesmen.

In this connection we must gratefully acknowledge the good work that has been done by recognised organisations such as the Saiva Paripalana Sabha and the Hindu Board of Education, to mention only two. Not only has this good work to be continued but new efforts have to be made.

COMMUNIST CAMPAIGN AGAINST GANDHISM

THE publication by an Indian journal of some extracts from an article on Mahatma Gandhi from the 10th volume of the 'Great Soviet Encyclopaedia' has turned the eyes of the intelligent section of the Indian public for the first time towards the slanderous and malicious propaganda which the Communists have been carrying on against Gandhi and his philosophy. It has finally led the External Affairs Ministry of the Government of India to lodge an official protest to the Russian Embassy in New Delhi. As it happened many times in the past, probably the result, if any, of the protest of the Indian Government to the Russian authorities, will not be let out and the reading public will be left to surmise the probable result. Nor can we expect the Government to pursue the matter beyond a certain limit. In their anxiety to prove their friendliness towards the Communist countries, the Government may be unwilling to risk their displeasure. Be that as it may, the occasion necessitates as stocktaking on the part of these who claim to follow the Mahatma to see where they stand in relation to the Communists and how the latter view their philosophy.

Gandhiji has always been the butt of the attack from the Communists. This is not the first time that the Communists in Russia have indulged in a virulent propaganda campaign against him. In a volume called, 'The Crisis of the Colonial System' written by M. Dyakov and published by the Pacific Institute, Academy of Sciences USSR, the official communist attitude towards Gandhi and his role in the national movement was laid down officially. 'Gandhi's utilization of the religious prejudices of the peasant masses,' wrote Dyakov, 'his playing upon their downtrodden and backward conditions, upon their being accustomed to implicit obedience to the Congress and to

The determination to render religious services cannot be emphasised better than on occasions when the Saiva public assemble to gratefully remember the Great Navalara. Remember this distinguished Tamil patriot, the Saiva public must. But how remembrance should take form has to be realised in all sincerity. Not by words alone but by deeds as well.

its leaders and in particular to Gandhi himself (whom the backward masses considered to be a saint), fettered the activity of the masses, demoralized them and once again made them victims of the treachery of the bourgeoisie and landlords." Next apparently turning to the Communist revolutionaries, Dyakov voiced a note of warning against the danger of utilization of Gandhi in the defence of democracy. "The attempts to utilize the authority of Gandhi for a defence of democracy in India," he wrote "are extremely harmful and dangerous. Gandhi has never headed the armed struggle against imperialism and has never come out against traitors from among the Indians. On the contrary, he has always been the principal traitor of the mass national liberation movement." Dyakov, however, is not the only important dignitary in the Communist hierarchy who has expressed his views on Gandhi. Stalin too wrote that "The bourgeois intend to inundate the countries with blood and to rely on bayonets and they call for support of such people as Gandhi." So much about Gandhi and his role in the national movement.

As with Gandhi, so with his philosophy of life and action the vast 'sahera' of Communist literature is full of deliberate misrepresentation and calculated slanders. The 'Great Soviet Encyclopaedia' records that "Gandhism is the ideological weapon of the uppermiddle class, which is in close contact with the feudal landowners and the usurers... It exploits widely religious prejudices and the Hindu dogma about the unconditional subordination of the lower to the upper class and also the dogma about the 'sinfulness' of any attempt to change the present hierarchy of castes, which they allege has been established by the will of God." Gandhism is, therefore, a snare for the masses and a weapon in the hands of the bourgeois. "The reactionary block of the bourgeois and the feudal landowners use Gandhism in its aim to disarm the masses ideologically. Propagating the theory of Gandhism, the Indian capitalists and landowners widely apply a policy of terror directed against the popular masses."

For the Communists, therefore, the line of action is clear. They have to fight against the 'cult of Gandhi' and destroy its root, branch and blossom. Without the liquidation of Gandhism, the liberation movement of the masses hypnotised by the spell of Gandhism is bound to fail. Dyakov writes: "The struggle against Gandhism—the ideology of the counter-revolutionary bourgeoisie of India—is impossible without a struggle

Somavaram At Thiruketeeshvaram

Organised by the residents of Kokkuvil Parish under the leadership of Mr. C. Arulambalam, Chairman V. O. Kokkuvil the Fourth Somavara Festival at Thiruketeeshvaram was celebrated with great piety and enthusiasm.

After early morning Poojah, Pulavar T. Kumarasampillai delivered an instructive lecture on *Vinayagar* followed by Brahma Sri Ramachandra Iyer on *Bakthi*. Mr. R. N. Sivapirakasam appealed to the devotees to render substantial help to the Restoration Society.

The Sanghapishekam ceremony was performed with great spiritual fervour. A group of boys from Parameshwara College chanted Thirumurai Hymns led by Shri M. Gnanapragasam.

At the Maakeswara pooja a large number of devotees participated.

Later the *Vanamahatsova* Ceremony started on the first Somavara and continued regularly was performed by Mr. C. Arulambalam.

In the evening at a public meeting at the Thirugnanasambandha Madam, Pulavar Kumarasampillai delivered a lecture:

Messrs. V. K. Chinnia, M. Gnanapragasam, S. Sivasubramaniam, P. Nadesan, R. N. Sivapirakasam also spoke.

against the authority of Gandhi, against the Gandhi cult, without an exposure of all the activities of Gandhi, who has constantly betrayed the popular movement and by this rendered tremendous services to the British enslavers of India." As early as 1928, the programme of the Communist International which was adopted at the 6th Congress, censured Gandhism and included it along with other so-called reactionary ideologies like Social Democracy, Fabian Socialism, Guild Socialism, Syndicalism, Anarchism, etc. in the group of "Ideologies among the Working Class inimical to Communism." "Tendencies like Gandhism in India," the Programme stated, "thoroughly imbued with religious conceptions, idealize the most backward and economically most reactionary forms of social life, see the solution of the social problem not in proletarian socialism, but in a reversion to these backward forms, preach passivity and repudiate the class struggle, and in the

NAVALAR GURU POOJAH

Need of Action Emphasised

Speaking from the Chair at the Navalara Gurupoojah Celebrations at the Ashram of the Saiva Paripalana Sabbai, Mr. T. Muttusampillai, Crown Advocate, President of the Sabbai, declared that the worth of the Great Navalara's work was inestimable and that a grateful public should endeavour to translate his teachings into action.

Pandit S. Amirthambikai deplored the tendency of the present generation to abandon the use of the price-less literature written by the incomparable Tamil Author Sri La Sri Navalara.

University Affairs

(Continued from page 1)

University Court will find it difficult to find a suitable successor. His successor must be a strong personality with initiative and familiarity with university problems and developments. He will have to continue and complete the work left by Sir Ivor. He must possess the necessary initiative and intellectual culture to plan, organise and build up the University on sound lines, to maintain a high standard of study and research and to make his influence felt with the Cabinet and resist political influence or personal appeals to favour and patronage. There is the fear that politicians may attempt to lower the academic standards. The appointment should not be a reward for professional eminence or success in other walks of life. Religious or communal obscurants should not be selected. The University Court should select a person to whom the teaching staff and the Court and Senate can look up for intellectual guidance.

process of the development of the revolution, become transformed into an openly reactionary force. Gandhism is more and more becoming an ideology directed against mass revolution. It must be strongly combated by Communism."

—Madras Sunday Times

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 10-12-54)

Fourth Adhyayam

This Adhyayam continues to sing the praises of God. His pre-eminence over the other two categories of existence (soul and bondage), His omnipresence, &c, and the importance of knowing Him for the soul to get rid of its bondage.

1. Who is that incomparable formless? Being who in association with His manifold Sakti, assumes many forms for the sake of the soul and in whom the world originates at first and dissolves in the end?—He is the *Devan* (God). May He endow us with good thoughts.

Many distinguishing characteristics of God are mentioned in this Sruti. First of all there is His unique distinction of being *Ekam*, the One that has no second equal to Him, the incomparable Being. ஒருவன் என்றும் ஒருவன் காணா, thus we read in Tiruvachakam, know that He is the One who is the Incomparable One. Then we are told that He is formless. ஒரு காமம் ஓர் உருவம் ஒன்றும் இல்வான் (Tiruvachakam) He who has no name, no form, no distinguishing mark. Next comes the assertion that He is in association with His manifold Sakti—we have translated the words. *Pahuda Sakti* as manifold Sakti advisedly, by there being only one Sakti, the Devatma Sakti of a previous verse of our Upanishad (I. 3), the Chit Sakti, the sentient or intelligent or thinking or knowing Sakti as distinguished from Maya, the material cause of the worlds as we shall presently see in the course of our study of this Adhyayam, which is *Jadam* or insentient. சத்திரான் பவ்வோ என்னில், தான் ஒன்றே அனைமகா வைத்திடும் காரியத்தால், மந்திரி ஆதிக்கெல்லாம் உய்த்திடும் ஒருவன் சத்திரோல், so we read in Siddhiyar. Sakti is one only and not many. It junctions in various forms for various purposes, in the same manner as a king's authority is brought into action in various ways through Ministers (judges, soldiers), and other officers. God as we have often stated is one only but His manifestations are innumerable. Similar is the case with His Sakti, which is inseparable from Him. This identity or inseparable relationship between Sivam and Sakti as we explained when studying another Sruti is called *Tataamiyam* (தாதாமியம்), similar to the connection between a substance and its attribute as, for instance, between a tree and its texture (மரமும் காழ்ப்பும், in the words of Siddhiyar). The inseparable relationship between God and souls stands on quite a different footing, there being a difference in substance though there is at the same time perceived a relationship of non-foreignness, and this is called *Advaitham* or conduality. Sivam and Sakti are so indissolubly united that they cannot be separated, though man speaks of them separately to suit his purpose. In Siva-Gnana-Bodham we read:

அருள் உண்டாம் சசற்கு அதுசத்தி அன்றே
அருளும் அவனன்றி இல்லை — அருளின்றி
அவன் அன்றே இல்லை, அருட் கண்ணார் கண்ணாக்கு
இரவிபோல் கிற்கும் அன் எய்ந்த.

God is possessed of Grace. It is His Sakti Without Him, there can be no Grace. Neither can there be God without Grace. Godly Seers see God in association (with Sakti), in the same way that the eye (the human eye) sees the sun in association (with its light).

A fourth statement made in our verse is that God assumes many forms in association with His manifold Sakti. Our bodies (the bodies of all creatures) can be analysed into the five elements (Bhutas) of earth, water, fire, &c, which are all products of Maya (primordial matter). God's forms are not analysable similarly. They are not material bodies. The Sruti makes this clear when it says that God assumes forms in association with His Sakti. This statement is reiterated in the most emphatic language and placed beyond all doubt in the Siddhiyar words... நாயகன்... காயமே மாயை அன்ற, காண்பது சத்திரான், the Supreme Lord's body is not (derived from) Maya, but is formed out of Sakti. Some of the most important forms assumed by Sivam and Sakti are given in the following two verses of Siddhiyar:

சிவம் சத்திரான் விந்து சாதிரிவன் திகழும் சசன்
உவந்தருள் உருத்திரன் தான் மால் அயன் ஒன்றின் ஒன்றும்
பவம் தரும் அருவம் காண இங்கு, உருவம் காண உபயம் ஒன்று ஆய்
கவம் தரு பேதம் ஏக நாதனோ கடிப்பன் என்பர்.

சத்திராய் விந்துசத்திராய் மனோமனிதான் ஆகி
ஓர் துறு மனோமனாகி உமை திரு வரணி ஆகி

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1840

In the matter of the Last Will and Testament of the late Kanagasabai Swaminathan of 'Gopala Giri' Manipay Deceased.

1 Swaminathan Mahadeva
2 Swaminathan Kanagasabai
3 Swaminathan Ratnagopal
all of Manipay presently of Colombo Petitioners

Vs.

1 Thangamma widow of Swaminathan and
2 Puvaneswary wife of M. Nadarajah both of Manipay presently of 9 Dickman's Lane, Bambalapitiya and her husband
3 M. Nadarajah presently of Peradeniya. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr, District Judge of Jaffna on the 17th day of November 1954 in the presence of Mr. S. Thirunavukkarasu, Proctor, on the part of the petitioners; and the affidavit and petition of the petitioners dated 9th December 1954 and the affidavit of the Notary and the attesting witnesses to the Last Will, having been read;

It is ordered that the Last Will of Kanagasabai Swaminathan, deceased dated 18th March 1953 and attested by S. Thirunavukkarasu Notary Public under No. 4608 and now deposited in this Court marked 'A' be and the same is hereby declared proved and that the petitioners be declared entitled to Letters of Probate to the said Last Will and Testament and the same be issued to them as the executors mentioned therein unless the respondents above-named or any person or persons interested shall appear before this Court on or before the 20th day of December 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of Nov. 1954
Sgd. P. Sri Skanda Rajah,
District Judge
Jaffna

Drawn by
Sgd. S. Thirunavukkarasu
Proctor for Petitioners.
(O. 161. 10 & 17)

வைத்திடும் சிவாதிக்கு தூக்கன் வரும் சத்திர ஒருத்தி ஆகும்,
சத்திரம் கின்றுள் சசன் அத்திரம் அவளும் கிற்பன்.

The wise say that it is the one Supreme Lord that appears in the nine forms of Sivam, Sakti, Nadam, Bindu, Sathasivan, Isan, Rudram, Vishnu and Brahman, one after another. The first four of these are formless, the last four have form and the intermediate one (Sathasivan) partakes of both form and formlessness. (The second and fourth of these manifestations are forms of Sakti, but are included here as they form intermediate links in the manifestations of the Lord).

The Lord's Sakti who is one only manifests herself as Sakti, Bindu, Manonmani, Mahesvari, Umami, Lakshmi and Sarasvati, corresponding respectively to the Sivam, &c (named above, leaving out the second and fourth-named of them). In whatever aspect the Lord appears, in a corresponding aspect does She (Sakti) appear.

(To be continued)

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 4746

Velupillai Richard Ratnam of Uduppiddy

Vs

Plaintiff

1 Velupillai Rataam, 2. wife Araththai; 3 Alvar Sinnathambay; 4. wife Sinoappillai; 5. Muththiah Kanthasamy; 6. Alvar Muththiah; 7. Alvar Kandiah; 8. Alvar Ponniah; 9 Sinnathambay Nitchinger; 10, Kandiah Selvaratnam; 11 Ponniah Velupillai; 12. wife Rasammah; 13. Muttammah widow of Subramaniam of Telipalai; 14. Kathiravelu Sadaiyar Arulnantiy; 15. wife Sakunthalaiammah of Ramakrishna Road, Wellawatta; 16. Vythilingam Nadarajah; 17. wife Rasammah of Charlemont Road, Wellawatta; 18. S. Candiah Kanagasabai and 19. Puvaneswary of Peloly East; 20. Vijagesu Somasunderam; 21. and wife Vijeyaledchumy of Rural Court Batticaloa; 22. Sinnathambay Sabaratnam; 23. wife Maheswary of Edmonton Road Kirilapona; 24. Vythilingam Kulasegaram; 25. wife Seethaledchumy of Charlemont Road Wellawatte, 26. Thambiah Nallathambay of Tondamanar; 27. Vaonithambay Rasiah alias Rasa of Uduppiddy; 28. Eliathambay Appudurai alias Kumaraswamy of Valveddy Defendants

It is hereby notified that action No. 4746 has been instituted in the District Court of Point Pedro under the partition act No 16 of 1951 for the partition/sale of the land/lands called Kooththampuliady in extent 85½ Lms V. C. and situated at Uduppiddy.

The defendants in the aforesaid action are summoned to appear in Court on the 15th day of December 1954 at 9 O'clock of the forenoon.

By order of Court

Sgd. K. Sabaratnam
Chief Clerk

This 17th day of Nov. 1954

(O 164 10 & 17)

WANTED

Kokuvil Hindu College

1. Science Graduates qualified to teach Chemistry, Physics and Maths.—Lady Graduates may also apply.

2. A Teacher qualified to teach House-Craft.

3. A Lady Teacher qualified in Physical Education

Should be able to assume duties on 19-1-55.

Apply—The Manager,
Jaffna Hindu College and
Affiliated Schools, Jaffna.

Karainagar Hindu College

Wanted from 1-2-55 a Ceylonese Graduate to teach Mathematics and Physics for S. S. C. and H. S. C. Apply to the Manager, Karainagar Hindu College, Karainagar, on or before 15th December, 1954.

Vaddukkodai Hindu College

Wanted Graduates and Certificated teachers. Please apply to the Manager, J. H. C. and Branch Schools, Jaffna, before 15-12-54'.
(M. 186. 3. 10 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1847

In the matter of the intestate estate of the late Kamany wife of Sangarappillai Sathasivam of Inuvil Deceased

Velupillai alias Velauther Nallathambay of Inuvil

Vs Petitioner
Achchipillai widow of Velauther of Inuvil Respondent

This matter of the Petition of the abovenamed Petitioner coming on for disposal before P. Sri Skanda Rajah, Esquire District Judge, Jaffna on the 25th day of November 1954 in the presence of Mr. V. Venasithambay, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the Petitioner is declared entitled to Letters of Administration of the abovenamed deceased and that the same be issued to him accordingly unless the Respondents or any other person or persons shall on or before the 10th day of January 1955 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary,

Jaffna this 25th day of
November 1954
Sgd. A. E. R. Corea
District Judge

Drawn by
Sgd. V. Venasithambay
Proctor for Petitioner
(O 166, 10 & 17)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 19-12-54 TO 25-12-54

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

This week will bring some scandals. Unless you are careful it may lead to you domestic troubles. Avoid misunderstandings, Wednesday, Thursday and Friday the worst out of the lot.

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

You may have to fall out with some of your elderly relatives this week. Emotional upsets and troubles through secret enemies shown. Friday and Saturday will be very troublesome.

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

This is a good week for your business deal. You will be able to gain much with practically little efforts. You may even gain something unexpected. Friends will be very helpful.

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

You may have to face a lot of criticism and opposition in most of your affairs this week. But do not lose heart. You will be able to steer clear of difficulties through with a little struggle. Week end will bring in some happy news.

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

A very unsettled week. Emotional upsets and mental worries are shown. Health will not be satisfactory. Relatives and friends will annoy you much. Avoid quarrels.

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

A good week for finances. But comforts will be lacking. Vehicles will give you troubles. Some upsets in the domestic circles also shown.

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

You will find it difficult to come to any decision or settlements in your affairs during this week. Ill health also shown. But financially this will be a favourable week.

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

Check your tendency to argue and you are sure to gain much. If not you may create some enemies. Expenditure will be on the rise but you will get enough to meet them

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

Foreigners will be very helpful in your affairs this week. There will be no mental peace and work will be very heavy. Health too will remain a problem.

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

Unexpected gains promised this week. You will be successful in all your deals. Problems will be solved and misunderstandings cleared.

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

Try your best to maintain cordial relationships with your friends and relatives. You will be losing your temper in a hurry. Financial difficulties also shown.

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

You will be able to clear most of your personal problems this week. Financial conditions will remain satisfactory. Ruin to enemies also shown.

SHAIVA SCHOOL OF HINDUISM

by

S. Sivapadasundram B. A.

Published by

Messrs. George Allen & Unwin Ltd. London

*

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1844

Annammah widow of M. Vanniasingham of Ponniah Lane, Anaicoddai Petitioner

Vs.

1 Canapathipillai Parasasekaran and wife

2 Thayalathevi, and (Minor) 3 Vanniasingham Singhamappanar, all of Ponniah Lane, Anaicoddai.

Respondents.

In the matter of the Estate of the late Mappanar Vanniasingham deceased of Anaicoddai.

This matter coming on for disposal before P. Sri Skanda Rajah, Esqr., District Judge, Jaffna, on the 17th day of November 1954 in the presence of Mr. S. Selvarajah, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 12th November 1954 having been read:

It is declared that the first respondent be appointed guardian ad litem over the minor the 3rd respondent and that the said Petitioner be declared entitled to have Letters of Administration to the Estate of the said deceased and to have the same issued to her accordingly unless the Respondents or others interested shall on or before the 20th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

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

This 17th day of Nov. 1954.

Sgd. A. E. R. Corea District Judge,

Drawn by, Sgd. S. Selvarajah Proctor for Petitioner.

(O. 167. 10 & 17)

ORDER NISI GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1845

1 Thangamma widow of Vallipuram Chinniah of Kanderamadam, Vannarponnai East, Jaffna Petitioner.

Vs.

1 Manakaiykarasy daughter of Chinniah; 2 Kamalambikai daughter of Chinniah; 3 Chinniah Arumugam; 4 Pameswary daughter of Chinniah; 5 Thayavathy daughter of Chinniah; 6 Chinniah Faransoathy all of Kanderamadam, Vannarponnai East, Jaffna. minors appearing by their guardian-ad-litem 7 Vallipuram Palu of Atchchuvely Respondents

In the matter of the intestate estate of the late Vallipuram Chinniah, deceased, of Kanderamadam, Vannarponnai East, Jaffna.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 18th day of November 1954 in the presence of Mr. V. Navaratnarajah, Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner dated 17th day of October 1954, having been read.

It is declared that the said 7th Respondent, be appointed Guardian-ad-litem over the 1st to 6th minor Respondents and that the said Petitioner as the lawful widow of the deceased is entitled to have Letters of Administration and the same issued to her accordingly, unless the respondents or others interested shall on or before the 20th day of December 1954 show sufficient cause to the satisfaction of this court to the contrary.

This 18th day of Nov. 1954

Sgd. A. E. R. COREA, District Judge.

Drawn by Sgd. V. Navaratnarajah Proctor for Petitioner.

(O. 168. 10 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1843

In the matter of the in-estate estate of the late Thanalakshmy wife of K. S. Ponnampalam of Kanthermadam, Jaffna Deceased

Kanapathypillai Sithamparapillei Ponnambalam of Kanderamadam, Jaffna

Vs Petitioner

1, Paruvathipillai widow of T. Thechanamoorthy

2. Valliammaipillai wife of

3. A. Sivagnanam Rasiyah all of Kanthermadam, Jaffna Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the intestate estate of the abovenamed deceased coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on this 12th day of November 1954 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner having been

read; it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have letters of administration to the estate of the abovenamed deceased unless the Respondent or any other person or persons shall on or before the 20th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 12th day of November 1954

Sgd. P. Sri Skanda Rajah District Judge

Drawn by Sgd. M. R. Karalasingham Proctor for Petitioner (O. 162 10 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1821

In the matter of the Estate of the late Karthigesu Muttuthamby of Mariankoodal Deceased Intestate

Karthigesu Thampoe Petitioner

This matter of the petition

of Karthigesu Thampoe praying for Letters of Administration to the estate of the abovenamed deceased Karthigesu Muttuthamby coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, on the 4th day of October 1954 in the presence of Mr. C. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 1st day of October 1954 having been read, it is declared that the Petitioner as brother of the said intestate is entitled to have Letters of Administration to the estate of the said intestate issued to him unless any other person shall, on or before the 5th day of November 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 4th day of

October 1954

Sgd. P. Sri Skanda Rajah District Judge

22. 11. 54

Time for shewing cause extended to 13 - 12 - 54.

Sgd. P. Sri Skanda Rajah D. J.

(O. 155 10 & 17)

THIRTY FIVE YEARS AT JAFFNA HINDU COLLEGE

Mr. S. P. Rasiyah Retires



Mr. S. P. Rasiyah of the tutorial staff of the Jaffna Hindu College retired from the teaching service on the 18th November 1954 after having served as a teacher in this college for nearly 35 years. He is the son of the late Mr. S. Ponnudurai Notary Public of Ayanarkovilady who was also a teacher at the Jaffna Hindu College for some years. Mr. Rasiyah was educated at the Jaffna Hindu College and joined the staff of the college in July 1915. He was a painstaking sincere and earnest teacher who loved his duty more than his remuneration. He always expressed his views before anybody without fear of consequences.

Besides being a teacher Mr. Rasiyah had served the college efficiently as Sports Master and Scout Master. He was the president of the Teachers' Guild in 1953 and 1954. He is the Honorary Secretary of the Kompayan Manal Mayana Paripalana Sabha since 1932. This Cremation Ground is well established and managed. Mr. Rasiyah deserves the whole hearted compliments of the public of Jaffna for the efficient management of this Cremation Ground.

Mr. Rasiyah is still strong and healthy and it is hoped that he would continue to carry on his social, religious and public activities.

Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 44 T

In the matter of the intestate estate of the late Kanapathipillai Arumugam of Meesalai Deceased
Velupillai Vinasithamby of Meesalai Petitioner
Vs

1. Sinnammah widow of Kanapathipillai Arumugam of Meesalai
 2. Sinnapillai widow of Arumugam of do
- Respondents

This matter coming on for disposal before S. Thambydurai, Esqr. District Judge Chavakachcheri on the 15th day of November 1954 in the presence of Mr. S. Sivarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated the 13th day of November 1954 and the petition of the petitioner having been read:

It is ordered that Letters of Administration to the Es-

A NEW J. P.

Mr. R. Subramaniam Proctor S. C., a former Vice-Chairman of the Jaffna U. C. an old boy of the Jaffna Hindu College and a Director at present has been appointed a Justice of the Peace for the judicial district of Jaffna.

tate of the deceased be issued to the petitioner as an heir of the deceased unless the Respondents or any other person or persons interested in the estate shall appear before this Court on the 11th day of January 1955 and show cause to the satisfaction of this Court to the contrary.

The 15th day of November 1954

Sgd. S. Thambydurai District Judge

Drawn by Sgd. S. Sivarajah Proctor for Petitioner (O 163 10 & 17)

Youth Should Learn To Be Self-Disciplined

Inaugurating the Inter University Youth Congress at Lucknow the Indian Premier Mr. Nehru said that he learnt very little during the school and college period. Much more he learnt in jail and, amidst laughter, he added: "This does not mean that I am recommending you all to go to jail", he said.

Elaborating his emphasis on "training of mind", Mr. Nehru said it was a proper mental attitude that enabled a man to solve the problems in a better way.

Denouncing those who found a solution of problems in acts of violence and vandalism, Mr. Nehru recalled his thirty years' association with Mahatma Gandhi, under whose guidance he and millions of his countrymen had fought the battle of freedom.

Mr. Nehru said, "Truly, Mahatma Gandhi could make heroes out of clay. It was impossible for any man to act against the directions of Gandhiji. His tongue was sweet and whatever he said it had to be complied with."

Mr. Nehru went on to say that whatever prescription Mahatma Gandhi had given to them for the "disease" of India, he found it efficacious. He knew that the real power lay in the people of the country. He gave them a sense of self-discipline and that was how "he moulded the man of his time." Mr. Nehru, feelingly added, "I also came under the shelter of this big man."

Mr. Nehru said that Swaraj had come, but it also brought in its train big responsibilities—the responsibility of the well being of 35 crores of their countrymen. India, he stressed, had to be reconstructed if her people were to be happy.

Expressing his strong disapproval of the agitation by students on the University Amendment Bill he emphasised that if there was anything wrong in our University it was more for the teachers to set the things right.

Besides these disruptive tendencies, Mr. Nehru said, the other most dangerous thing which had destroyed the country in the past "is caste system". Casteism weakened the nation. It divided the country into pieces. "And now it has got to go. Democracy cannot be achieved unless the social and economic structure was changed", he asserted.

Giving his own experience of the tours he had made throughout the length and breadth of the country, Mr. Nehru said that one happy thing was the cultural unity amongst the people inhabiting this vast and ancient country. India's manpower was immense and if it could be properly used there was no doubt the country would progress tremendously.

Despite our hoary past, Mr. Nehru concluded, the present age was looking to the future. The country cannot attain its

full glory", he said, "unless you all are united wholeheartedly and pledge yourselves to reconstruct India. So with that aim and object in view, do not take lying down and silently any wrong being done. Face the issues boldly and endeavour your level best to create an atmosphere of discipline and sense of devotion to service."

BOOKS REVIEW

God - Realisation

By Sri Swami Sivananda compiled by Sri Swami Keshavananda and published by Sri Swami Chidananda for the Yoga-Vedanta Forest University Ananda Kutir Sivanandanagar, Rishikesh Himalayas.

Price per Copy Rs. 2/-

The book proposes to show the way for real happiness and freedom from all pain and sorrow through spiritual perfection. Coming as it does from a sage who guides several souls living in different parts of the world in the spiritual path, seekers of real happiness would naturally welcome the book.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1846

In the matter of the estate of the late Ponniah Sivabramaniam of Elumully Manipay Deceased

Kathiravelu Thavasipillai Ponniah of Elumully Manipay Vs. Petitioner

1. Sinnathambay Kumara-velu and wife; 2. Rajaledchumy both of do; Minor 3. Nallatambay Maheswaran; Minor 4. Nallatambay Pathmaneswaran appearing by their guardian-ad-litem the 5th respondent; 5. Kandiah Nallathambay of Earlalai North K. K. S. Engine Shed, 6. Kathiravelu Kanagaratnam and wife; 7. Pancharatnam both of Suthumalai South; 8. Sothinathar Anantham and wife; 9. Paranjohy both of Audit Department Kuala Lumpur Malaya; 10. Ponniah Aiyathurai of Elumully Manipay Respondents

This matter of the petition of the petitioner praying that the 5th respondent be appointed guardian ad-litem over the 3rd and 4th respondents, that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased and that letters of administration be issued to him accordingly, coming on for disposal before P SriSkanda

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy Jurisdiction No. 823

In the matter of the intestate Estate of the late Kappansina Marikar Habesh Mohamed Hadjar late of Eruk-kilampiddy in Mannar East Deceased

Kappansinamarikar Mohamed-cassim of Eruk-kilampiddy Vs. Petitioner

1. Kappansinamarikar Meera-mohideen Hadjar
2. Mohamed Kolisamma widow of Meerasaibomarikar &
3. Santhirasan widow of Habeebmohamed Hadjar all of Eruk-kilampiddy Respondents

This matter coming on for final disposal before K. Jeyakody Esquire Addl. District Judge Mannar, on the 4th day of October 1954 in the presence of Mr. M. M. Aboothakir Proctor on the part of the petitioner and the petition having been read:

It is ordered that the petitioner be appointed Administrator and that letters of Administration be issued to him unless the respondents or any other person or persons shall on or before the 2nd November 1954 shew sufficient cause to the satisfaction of this court to the contrary.

N. Paramaguru Sgd. Addl. District Judge

17-11-54.

The date of shewing cause extended to 30-11-54

K. Jeyakody Sgd. Addl. District Judge,

7-12-54

Date of shewing cause extended to 28-12-54.

K. Jeyakody Sgd. Addl. District Judge,

(O. 169, 17 & 24)

Rajah Esq. District Judge, Jaffna on the 22nd day of November, 1954 in the presence of Mr. S. C. Cathiravelu Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 5th respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 3rd and 4th respondents that the petitioner declared entitled to have letters of administration to the estate of the abovenamed deceased and letters of administration issued to him accordingly unless the respondents or any others shall show sufficient cause to the contrary on or before the 10th day of January 1955.

It is further ordered that the 5th respondent do produce the minors 3rd and 4th respondents in court on the said date.

This 22nd day of Nov. 1954

Sgd. P. Sri Skanda Rajah District Judge

Drawn by Sgd. S. C. Cathiravelu Proctor for Petr. (O. 170 17 & 24)

ANNAI KRISHNABAI OF ANANDA.....

(Continued from page 1)

imaginative sympathy and love that has to be exercised in order that the institution, with its manifold sides, may function harmoniously and serve its high purpose. And the management of this huge task has devolved on Mataji all these years. The signal success with which she has been accomplishing this task speaks volumes for her executive efficiency, managing capacity, practical wisdom, and profound love of and sympathetic insight into human nature.

It is not merely the daily routine of the Ashram that keeps Mataji active the live-long day. What with the large number of persons living in the Ashram, leading a sort of community life, the itinerant Sadhus and the constant stream of visitors belonging to different social levels, religions and races coming to the Ashram, almost any moment of the day, numerous fresh problems unexpectedly arise in the course of the day, demanding immediate attention in the midst of the multifarious routine tasks. Sometimes, it may be after 10 P. M. at night, when Mataji has retired or is about to retire, after a hard day's work, that a group of visitors arrive without notice, or a report reaches her of a villager in the Ashram suburbs being laid up with high fever, having none to attend on. Immediately, without any murmur or hesitation, or a thought of her own physical exhaustion she gets up to attend to the visitors, or goes out to nurse the helpless patient, may be to keep vigil all through the night. Or, it might be that one of the ill-kempt, dirt-sodden wandering Sadhus, who has been allowed to stay in the Ashram for the night, gets a sudden attack of illness and becomes extremely weak. None dare go near him in his foul-smelling condition, not even his own erst-while associates, due to the dreaded nature of her complaint. But not so Mataji. She goes to the help of the poor patient at once, cleanses his body and the place about him with her own hands, and immediately begins to tend him with all the love and care that is possible only for her Divine Mother-heart.

Life is a strange sea-law of deaths and births.

And Mataji's service is rendered with equal readiness and skill on both occasions. Frequently she finds herself answering calls for assistance at confinements of women living in the Ashram or near about. And every function conducted by her after such child births, like Namakaranam or oradle ceremony for the new born babe, is marked by such tender affection, touching sympathy and enthusiasm as are usually witnessed in Hindu homes on such festive occasions.

Incidents of this type are too numerous in the life of Mataji to be described. She never talks about them, nor does she encourage others to talk about the same. For she feels that she is only serving herself in serving others. Her identification with the world is so complete. Her Universal vision knows no sense of distinction between herself and another. When she feeds, clothes or nurses others, she feels that she is only feeding clothing or nursing herself. This explains why she is ever serene, calm and radiant, never loses her balance, never feels the strain of her ceaseless labour, and why her equanimity is not easily upset even under the greatest provocation. The physical and mental frame of any lesser person would have long ago cracked under the impact of such a heavy burden as Mataji is bearing. And it should be added that hers is not a strong or sturdy body either. It is very frail, fed by an extremely frugal fare, far below the quantity consumed even by little children. But she easily performs tasks that dozens of adults cannot accomplish together! Such is her inexhaustible reservoir of Shakti or power.

Many may not be aware that, while Swami Ramdas is the supreme guiding spirit and centre of abiding inspiration in the Ashram, the actual unfoldment of the various Ashram activities in its veriest practical details, in almost all spheres of work, is the outcome of Mataji's incessant care, thought and labour. Thus, in the construction of Ashram buildings, from the initial lay-out, planning and supervision, down to their completion and the giving of the finishing touches, each and every structure that has come up on it,

grounds bear the marks of Mataji's indefatigable energy and scrupulous attention.

There are great organisers of institutions. There are also persons who can get any amount of work done by others, without even moving from their office chair. That Mataji is an able organiser will be readily acknowledged by every one. But all do not know how exactly she manages to get such a tremendous volume of work done so quickly and smoothly by her workers. She is by nature incapable of putting on airs, or parading her authority before any one. She disowns all authority and refuses to sit on a high pedestal to pose as a superior for ordering people about. She is one with all the workers and moves actually as their equal, freely mixing with them and sharing their tears and toils, as a worker herself. Thereby she gets the work done by them more as an expression of their love and devotion to her and Swami Ramdas, than as a task to be performed for wages and profit. Thus, for instance, when Mataji supervises any building-construction, she is found to be not averse to handling brick, mortar and mud herself. Similarly, when she goes to supervise work in the fields, she becomes one with the agricultural labourers, works side by side with them for hours at a stretch, exposed to sun and rain. Such is her equal-vision. Therein is the secret of her tremendous achievement as the moving spirit of all Ashram activities.

Seeing Mataji at work and observing her frail physical frame, one naturally wonders whence she gets such remarkable energy for work, and how she manages, day in and day out, to ceaselessly pursue her manifold activities without any sense of strain. If one asks her about it she simply laughs away the question and says, "Why? I do nothing! I am the most inactive person here." This sounds at first meaningless to us. But when we ponder deeply over her words, we begin slowly to understand her inner meaning. We are reminded of Sri Krishna's declaration in the Bhagavad Gita that the ideal Karma Yogi sees inaction in action and action in inaction. Work is no work for Yogins like

Mother Krishnabai, even though they may toil incessantly in the service of others, selflessly work for Loka sangraha or world-welfare. Their work is untainted by any sense of egoism; they are devoid of all ideas of doership. That is why they are unconscious of the work they do, just as we are normally unaware of our breathing and heart-beats. Work flows freely out of them as the spontaneous expression of God's will or Shakti. Their actions are utterly motiveless without any desire for the fruits thereof. Hence their work does not bind them. They work as perfect masters. Here then lies the secret of work. One must be free from all sense of egoistic action and remain unconscious of the work one does, while all the time one is doing it! Bhagawan Ramana Maharshi has a beautiful example to illustrate this. He says that when a child, deeply immersed in its play, is asked what it is doing, it turns round immediately and spontaneously says "Nothing!". And this is exactly what makes Mataji also say that she is doing nothing, while all the time she is absorbed in ceaseless work!

Whence comes this extraordinary energy which is always at Mataji's command! Obviously it does not belong to her weak and tender physical frame. It is equally obvious that its origin

THE JAFFNA MUNICIPAL COUNCIL TENDER NOTICE

Tender for the supply of Building materials and Jco works connected with roads and buildings for the Jaffna Municipal Council.

Tender for the above will be received by the Municipal Commissioner up to 12 noon on Monday the 27th December 1954

Tenders should be made in duplicate in forms obtainable from the Works Engineer, Municipal Council, Jaffna from whom all particulars could be obtained.

Tender forms will be issued up to 3 p. m. on Wednesday the 22nd instant on payment of Rs 10/ as tender Deposit. Intending Tenderers must show proof that they are capable and recognised contractors.

K. Shanmugam
Municipal Commissioner,
Municipal Office
Jaffna December 1954.
(G. 38. 17)

must be spiritual, far above in the eternal Divine source of all energy. Because Mataji has emptied herself of all 'self' or ego, the energy from this Supreme Source has filled and taken possession of her. This Divine Shakti passing through her like a constant flowing river, is sustaining her in all that she does. That is why most of us consider that Mataji is an embodiment of this Primal Energy.

(The Vision)

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.

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S. KANAGASABAI,
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வாண்டுக்கில் வழாது பெய்க மலிகளஞ் சாக்க மன்னன்
கோண்டுறை யரசு செய்க குறைவில்லா துயிர்கள் வாழ்க
கான்மறை யறங்க கோங்க நற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ சீதி விளங்குக வகை மெல்லாம்.

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