

## RECOLLECTIONS OF A RETIRING PRINCIPAL

### Rapid Growth Of Jaffna Hindu Ladies' College

MRS. C. SAROJINI RAO, M. A., L. T. relinquished her post as Principal of the Jaffna Hindu Ladies' College at the end of this term after serving the college for six years. Mrs. Rao has been acknowledged to be one of the chief architects of this Hindu Institution. In the article which is reproduced below from the 'Sakthi' — Sarojini



Rao Number of the Hindu Ladies' College Magazine, Mrs. Rao has expressed the hope that the college will at no distant date occupy a high place in the educational and cultural set up of this Island.

It is with mixed feelings of great joy and deep regret that I bid adieu to the beautiful island of Lanka, wherein I had the great fortune of spending six full years serving the budding nation to my heart's content. The beautiful Lanka which captivates the heart of many a visitor with a natural beauty to which one finds it difficult to draw a parallel, with a culture so grand and antique like that of Mother India, with a nation busy hive of commerce and industry and agriculture, and working hard untiringly to make their newly-won independence a stark reality, will ever remain in my memory throughout. It fills my heart with joy to look back with pride on the contribution I made during my short stay as the head of the institution towards the building up of this new nation. But that joy is not unmingled with regret for it pains me to think that I've no old adieu to this new rising nation so soon.

Ever since ancient times the culture of Ceylon has been influenced very much by the cultural development of great India. This is largely due to the isolation of Ceylon from other parts of the world by the Indian Ocean and the close proximity of Ceylon to India. As a result of this, every development, cultural, political or social, that took place in India in ancient times, had its repercussion in

Ceylon. Most of the cultural developments had been from time to time wiped out of India by the great invasions, so much so that we do not find even a trace of some of the developments in India, the birth-place. But Ceylon has preserved each and every cultural development that took place in India. The Palk Strait was often a barrier to these invaders and this made Ceylon the repository of the ancient culture of great India. Ceylon is so much like India that to the foreigner's eye it would seem a part of the sub-continent of India. Of all the parts, the Northern part—the peninsula resembles India most. It is peopled by the Tamils, the brothers of the Tamils of South India, having a common heritage, a culture, so glorious and antique that the deep roots are lost in the mists of antiquity, and speaking a language so beautiful, that it has been even the admiration of the Westerners.

It is in this part of the beautiful Island, the Jaffna peninsula, peopled by the cultured, industrious, and intelligent Tamils, the brethren of the Tamils of South India that I was destined to serve for a period of six and a half years. It was in the year of 1948, that I was appointed as the Principal of this Hindu Institution, Hindu Ladies' College, an institution on which I can justly proud

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## THINK NOT IN TERMS OF THE INDIVIDUAL

### DO ALL THINGS FOR THE SAKE OF GOD

(Spiritual exhortation by  
Swami Ramdas at the  
Vaidheswara Vidyalayam—  
Jaffna)

Ramdas introduces himself to you as a humble servant and confiding child of God. It was in August last that God willed that this child should leave India on a world tour. The object of the tour was to propagate the ideal of Universal Love and Service. This object was fulfilled by his coming in contact with many spiritual luminaries in different parts of the world and also by meeting thousands of spiritual aspirants. In the course of the tour God gave him opportunities to address over one hundred gatherings. Among the great saintly souls he met in this tour were Christians—both Protestants and Roman Catholics, Hindus, Buddhists, Sufis, and illumined personalities belonging to new spiritual universalist movements. He delivered speeches and discourses in Hindu spiritual centres, Unitarian churches Fellowship chapels, Buddhist associations, temples and other centres in different parts of Europe, America, Japan, Hong-kong and Singapore. Wherever he went and whenever he was able to talk with friends before large audiences he evinced a peculiar joy of communion with all of them and saw there was a great spiritual awakening among them. In the state of confusion and discord at present prevailing in the world, which we know is due to want of our faith in an all-pervading God who controls the destinies of humanity, what we have to do is to practise universal love and service. Individual liberation and the world liberation de-

pends upon our tuning our life with the universal Spirit which we call Reality, Truth or God. It is said rightly in the Bhagavad Gita that 'when ever adharma or unrighteousness prevails I come from age to age to establish righteousness and destroy unrighteousness'. In the fulfilment of these great and assuring words of Lord Krishna, the Lord has come down on the earth having assumed human form from time to time, for the redemption of mankind whenever there was unrighteousness and chaos in the world. When people were resorting to all sorts of evil practices in the name of religion Lord Buddha came to put a stop to such practices, to establish true religion by awakening and enlightening people in India and abroad. We have also the great Avatars of Rama and Krishna who came to destroy evil and establish righteousness. Mohamed's advent was to found a brotherhood among warring tribes, to bring peace and harmony among them. Similarly in Palestine when people were victims of a false religion and exploitation and tyranny was rampant, Jesus came in order to remove this evil, to create true faith in God and preach love and service.

Ramdas can in this connection tell you the predominant features in the realization of these great religious leaders of the world, for each one stands for a particular kind of realization which is a shining example to us, by following which we can gain immensely. Buddha taught us that we should rise above all desires, mundane ambitions and aspirations and go deep

down within ourselves to find supreme peace. This peace, he said, can be attained only by Nirvana or emancipation. Ramdas takes this as the attainment of Gnana. In the Bhagavad Gita we see in the eleventh chapter how Lord Krishna has shown his Vishwarupa to Arjuna. Here the avatar teaches us that we have to behold the whole universe as the expression or manifestation of the divine. Then coming to Jesus we see he taught us how one should love all beings as oneself. Then again Mohamed would have us surrender ourselves completely to God's will and realise that by His will and power alone everything happens in this world. These great spiritual Teachers and Prophets came in centuries gone by. But even in our times we have got such great spiritual Masters. We have Ramakrishna, Paramahansa, Sri Aurobindo and Ramana Maharshi and others. These radiant personalities are the great guides. They have brought us the message of unity of all religions and the realisation of God is the great goal of human life, which is to attain spiritual perfection by the vision of God as the all-inclusive and all-transcendent supreme Being.

Now what is the part we have to play in this world? We should turn our vision inward and realise the all-pervading, static, calm and silent Spirit which we call Atman, Purusha, Siva or Brahman. There are various ways of approach to this state of complete liberation from the thralldom of desires and from the darkness of ignorance. But Ramdas, from his own experience, can tell you that the easiest method by which he was able to still the mind and become aware of that supreme Truth within himself and everywhere without him, was the repetition or chanting of God's Name—holy, all-powerful and sweet Name. By taking God's Name

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சென்னை நகரம்.

சமச்சிவாயவே ஞானமுந் கல்வியும்  
சமச்சிவாயவே நானறிவிச்சைசயும்  
சமச்சிவாயவே நானறிந்தேத்துமே  
சமச்சிவாயவே நன்னெறிநாட்டுமே

சென்னை நகரம்.

## Hindu Organ

FRIDAY, DECEMBER, 24 1954

### Treasure These Thoughts

A bhakta or devotee of God, whose vision is universal, can never harbour narrow ideas. He develops universal consciousness and loves all alike, irrespective of caste, creed or nation. Ety

### SWABASHA— WHAT DOES IT SIGNIFY?

INVIGORATING as it is the term 'Swabasha' has become a political slogan of stupendous potentiality. 'National languages' has become a cause of patriotic urge in the process of the natural development of Sri Lanka in the democratic set-up. But enthusiasm has been allowed to run riot and the so-called champions of the 'Swabasha' have unwittingly let the movement assume a political complexion with the result that this campaign has tended to create misgivings in the minds of the people.

Now, what does this term Swabasha signify? The inexhaustible mass of speeches containing statements that have been made by political leaders must necessarily give an indication. It has to be admitted that the vociferations of tub thumpers cannot be relied upon as affording a correct reflection of the opinion of any cross-section of the people. However, these voices have been as varied as the vacillations of opportunists. Yet there can be seen glimpses of the mind of many a leader in regard to this problem of 'official languages'.

The text of a speech reported in a morning daily as having been delivered by Mr. Dudley Senanayake characteristically contains the clue to the significance of this fascinating term 'Swabasha'. That Tamil should be the official language of the areas where the population is preponderantly Tamil-speaking was reported to

have been expressed by this former Premier. This has been the line of thought of other leaders as well.

We do not want to repeat what has been urged in these columns previously. But we wish to caution political leaders against making such indiscreet statements in public platforms. If the leaders should continue to do so then the only inference that can be drawn is that the 'Swabasha' campaign is a definite move to circumvent the accepted principle of Tamil and Sinhalese becoming the official languages throughout the Island as decided by the State Council. We are still hopeful that the Government will clear the misconceptions and remove all misgivings by taking immediate steps to incorporate the 'Languages Decision' in the constitution of this country.

### J. H. C. Student Wins Essay Prize

The Colombo Vivekananda Society conducted some months back an All-Ceylon Tamil Essay competition on subjects relating to the life of Sri-la Sri Arumuga Navalar. The first prize of the Seniors was won by Mr. S. Thiruchendur, a student of the Jaffna Hindu College. Prizes were awarded to the prize-winners on last Sunday (19.12.54) at the Vivekananda Society Hall where the Society conducted the Gurupooja celebrations of Sri la Sri Arumuga Navalar.

### Swami Ramdas And Mother Krishnabai

His Holiness Swami Ramdas and Her Holiness Mother Krishna Bai of Ananda Ashram who returned from Jaffna on December 18th were welcomed at Vavuniya Railway Station by Mr. P. Thambipillai, Station Master, Vavuniya. A large representative gathering including Muhandiram P. Tharmalingam Chairman, Town Council, Messrs A. Shivasundaram, Divisional Irrigation Engineer, A. Sithamparapillai, Office Assistant, Kachcheri, S. Srinivasan, D. R. O., paid their homage. Swami and party left for Anuradhapura the same day.

## RECOLLECTIONS OF A RETIRING PRINCIPAL

(Continued from page 1)

glances in the evening of my life and fill my heart with pleasure like Wordsworth who says,

"They flash upon that inward eye  
Which is the bliss of solitude!"

When I became the principal in 1948, as a successor of Mrs. Clara Motwani, I found the institution was yet in its infant stage struggling grimly to stand up on its feet. A lot of care and toil was needed to give strength to the frail limbs of this last born beloved of the Hindu College Board and make it tower above the other leading institutions of the island. The activities of the College had to be diversified to cater to the local needs of the Hindu girls. More and more buildings had to be erected to accommodate the ever-increasing number of children seeking admission every year. Finance had been a grave impediment to the progress of the institution. In order to overcome this impediment and achieve our noble and long cherished ideals, we organised a Carnival and a Raffle through which we accumulated well over a lakh. With these funds we can put up new buildings and implement our projects which we have in mind to make it a leading institution. In short the period during which I had to play the role of the Principal, was a seed time. The seeds had been sown with lot of care and years hence, they will blossom and shed forth the sweet fragrance of divinity and luminous rays of learning on all the students, and make the womanhood of Lanka, the envy of all other nations.

During this period, our infant institution has grown in strength very rapidly. At present the number on roll is well high over 1,000 pupils. At the beginning of every year, we are burdened with the unpleasant task of refusing admission to many a student owing to lack of accommodation. The number of students in the Hostel too has been mounting every year. At present there are 300 students in the Hostel. The hostels are fitted with modern amenities to make hostel life worthy and comfortable. But at present, we are able to give these comforts only to a limited number. We have to construct a big dormitory for the junior and baby boarders. I fervently hope ere long with the co-operation of the Board of Management and the public more buildings are put up to house as many students as possible and make this institution predominantly a residential one, paving the way thereby for the full development of a student's personality.

On the eve of my departure I wish to express my sincere thanks to the members of the staff and the Managing Committee for the

### Letter to the Editor

### University Affairs

Sir,—I read with great interest the article "The University Affairs", written by Mr. N. Sangarapillai. Candidates who have been successful in the written examination should not be compelled to undergo the ordeal of a viva-voce. It is nothing but fair to judge a candidate by his performance in a written examination for which he had been preparing for more than two years. The persons who conduct the Viva-Voce Examination, also cannot claim to be competent psychologists to judge a person in the space of only five minutes. It is a disheartening fact that the future of hundreds of youth is doomed not because that they are incapable of doing good work, not because they failed in the written examination, but because they 'cut a sorry figure at the Viva Voce'!

It is high time that the Teachers' Associations all over the Island took the matter in their hands and saw that really deserving candidates were admitted to and given a sound education in the University. If the University authorities insist on a Viva Voce Test, they should make public the factors they take into consideration in awarding marks to a candidate so that every candidate can equip himself as best as he can and impress the Examiners in so short a time.

Re: the question of the next Vice-Chancellor I would add that he should not only be a person of high intellectual ability and administrative capacity, but also a person whose aim should be "Maximum Education of the maximum number". Then only he can be a real intellectual guide to all.

Yours truly,

S. SARAVANAPAVAN

Kanderodai.

Chunnakam, 21-12-54

kind manner in which they have co-operated with me to lay the foundation of this infant institution. As I stretch my imagination into the future of this institution I find ere long the seeds that have been sown during this period blossoming forth and bearing fruits. I find the infant institution growing from strength to strength and sending out students cultured, well educated students to play the different roles in their different walks of life and receiving the admiration and adoration of all. I see this beloved institution towering above all other institutions and fostering Tamil culture and Hindu Religion contributing immensely towards renaissance growth of these and making Lanka a proud and unique nation.

## Reviewed News

### OPPROBRIOUS OPPOSITION AT NEW DELHI

The motion that demanded the removal of Mr. G. V. Mavlanar the Speaker of the Indian House of People for alleged acts of partiality towards the Government Party was defeated at a meeting of the Lower House on Saturday by a voice vote.

The Opposition sponsors the P. S. P. and the Hindu Maha Sabha became vociferous and Premier Nehru had to warn the House that the future democratic procedure depended on whether the 'opposition behaved decently or not.'

The behaviour of some of the Opposition members was such that onlookers would have agreed with Premier Nehru in his denunciation of the censure motion as a 'vicious move!'

### S. W. R. D. AGAIN

Seldom Mr. S. W. R. D. Bandaranaike talks without throwing a direct hint about what is uppermost in the innermost recesses of his heart—the desire to be Sri Lanka's P. M. In this irrepressible exhibition of self-importance the S. L. F. P. Leader has developed a peculiar tendency of mixing thoughts and words. His presidential speech at the S. L. F. P. Annual Conference betrays the personal element in this one-time political hope of this Island. In the resulting contradiction and confusion of his statements the public cannot find out where the S. L. F. P. Leader stands in the languages question and the Indian issue. His statements about the late Mr. D. S. Senanayake are as uncharitable as is his attitude towards the Indian problem.

### C. N. A. P. T. Jaffna

At the Annual Meeting of the Jaffna Branch of the Association for the Prevention of Tuberculosis the following office-bearers were elected.

The Government Agent was elected Patron and the Mayor and the President of the North Ceylon Village Committees Association Vice-Presidents.

President: Dr. C. Gurusamy (re-elected).

Vice-Presidents: Rev. Fr. S. N. Arulnesan and Dr. V. Pasupathy.

Secretary: Muhandiram E. P. Rasiyah.

Treasurer: Mr. E. M. Sittambalam.



## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO  
Testamentary Jurisdiction  
No. 528 T

In the matter of the intestate estate of the late Elizabeth widow of Lawrence Mariampillai of Puloly South Deceased Lawrence Mariampillai Joseph of Puloly South

Vs Petitioner  
Leo Emmanuel of Puloly South Respondent

This matter coming on for final disposal before S. Thamby Durai Esquire, District Judge, Point Pedro on the 29th day of November 1954 in the presence of Mr. K. Vallipuram Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner—dated the 12th day of November 1954 having been read:

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration and that Letters of Administration be issued to the Petitioner as one and one of the heirs of the deceased accordingly, unless the Respondents shall appear before this Court on or before the 13th day of January 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of Nov. 1954  
(Sgd.) S. Thamby Durai  
District Judge

Drawn by  
K. Vallipuram  
Proctor for Petitioner  
(O 171 24 & 31)

## 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 Erukilampiddy in Mannar East Deceased

Kappansinamarikar Mohamed-cassim of Erukilampiddy Vs. Petitioner

1. Kappansinamarikar Meera-mohideen Hadjar
2. Mohamed Kolisaumma widow of Meerasaibomarikar &
3. Santhirasan widow of Habeebmohamed Hadjar all of Erukilampiddy 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 and affidavit of the petitioner 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.

## REALIZED PRACTICAL RELIGION

## The Way To Real Efficiency

IN this age of scepticism it is an almost impossible task to convince people in general and the persons directly interested in efficiency in particular about the potency of the fundamental religious principles for improving personal efficiency in day to day life by maintaining a close spiritual contact which brings out the practical potential also. For they think that efficiency is a modern scientific gadget which is new to most of us. But it must be made as clear as possible, in various ways, that the principles of efficiency, being inherent in rational religion, are not to be divorced from their roots, that they are as old as our sacred scriptures, and that India is their birth-place. Moreover, we firmly believe that efficiency is inborn in everybody, that it is the undoubted birthright of all of us, since each individual is always potentially or explicitly efficient in one thing or another that it is not the monopoly of one individual or of one nation, and that it can easily be drawn out, developed, and cultivated.

India was once the richest and the most civilized country in the world when all other nations were not far removed from the primitive state. If this was not due to an efficient, religious, and practical way of life, what else could it be due to—one may naturally ask. It is seen from India's past that all knowledge, culture, and efficiency have flown from the normal spiritual spring of thought and way of life. There are many monumental works in various fields of human endeavour still existing today to show that we had innumerable efficient workers even thousands of years ago. Many original things were done first in India which other nations cannot bring about even today, in spite of all their reputed genius for inventiveness.

Over six thousand years ago, our sages and seers made a good deal of research in all fields of work and put on record the efficient way of living which they discovered, viz. the way to improve everything that concerned man by adopting Nature's fundamental laws to the whole philosophy of life in and through religion or spirituality. This way of life arose out of human needs and it meant the canons of philosophy applied to everyday life. This attitude pervades each and every minute detail of our activity. It is based on scientific principles. It is a kind of direct spiritual experience. It is a system of life lived and power utilized.

Our sages and other great men have demonstrated in their own lives the fact that

every good action is an instance of efficiency; that goodness itself is religion; that religion itself is efficiency and is an exact science of personal and social living which would take us to the highest goal.

This spiritual science is as great as, perhaps even greater and more valuable than, the laws of chemistry, physics, electronics, or atomics as admitted by great thinkers, educationists, and scientists of the West such as Alexis Carrel, Lewis Mumford and others. In our times, saints and leaders like Sri Ramakrishna Paramahansa, Swami Vivekananda, and Mahatma Gandhi have released to an

By

R. K. MURTI

immense extent great power and efficiency from within their ethical and spiritual life and realizations. This is education proper, the unfolding of the real Self by the practice of simple religious principles which every individual in our country, and in all other countries, needs at the present moment. This is from where knowledge or its synonym 'efficiency' stems, as if from within one's own heart, opening up hidden sources of insight and inspiration. Efficiency is inherent in religion, as the tree in its seed. It is therefore impossible to create a really efficient man unless he has some kind of spiritual experience which alone can give him the final touch of power to success or happiness, for efficiency forms one of the elements of power.

For proof, we have only to turn to the teachings of the *Bhagavad Gita*. It is really an efficiency epitome left to us as a legacy by our sages as the sayings of the Lord Himself. Efficiency or skill in action is the *yoga* of the *Gita* (II-50) which gives a perfected and integrated system of the philosophy of efficiency, covering all our undertakings and all phases of life. It would not be less than correct to say that I have delved deep into it and found it adaptable to the modern ways of thinking and living. There is no other system so completely designed to impart skill, power, and efficiency to those who might sincerely seek it.

The fundamental spiritual principles suggested in the *Gita* are not related to a theoretical view, but constitute a natural and practical way of life. If we were to sincerely follow the simple religious principles, we would get rid of our troubles and solve our life's problems successfully. The spiritual principles alone can change our mental outlook and make us

really happy in every way. By adopting spiritual principles mentioned in the *Gita*, we can transform ourselves, the world in which we live, our domestic conditions, working conditions, business conditions, economic conditions, in fact our whole life. Thus we will be having the source of all material and intellectual progress also, the motive power behind the enthusiasm that pushes mankind forward, permeating the whole of human life. Therefore, this is efficiency, a wonderful elixir that imparts a sense of power or ability to shoulder responsibilities, which in its turn increases the capacity for work; that also increases our pleasure in whatever we might be doing; and that, at the same time, *relieves automatically the prevailing malady of the modern world—high strain and tension*. To put it in other words, by practising the technique of spiritual living, we can establish contact with the basic flow of energy which we call God's power and which has its headquarters right within us. Spiritual energy, thus created, must renew the store of power in the soul and carry it to the mind and the body; and this again would create the efficiently required for performance of our duties not only now, but always, and well.

Religion or efficiency, we reiterate, is the master key to success which unlocks any door; it can and does solve all problems relating to personal and domestic life, to school and college careers, to service, to office and business management, to industrial improvement and to all the various activities and situations which go to make up what we call our life. Even our present economic problems can be solved easily and almost automatically, if each of us (in this country) were to cultivate spirituality through religious development. We can also say with confidence that, in the evolution of the individual, the political economy of the future may have to take into account, some day or other, those higher mental and spiritual forms of wages which it now ignores, but which are still the most powerful factors in the well-being of men and nations. Unless and until we are spiritually strong and educated, we may have to keep on changing the conditions every time to maintain the balance both internally and externally, in the case of the individual as well as of the country.

The Lord created work along with His creatures, ordaining that 'this obligatory duty, being the *miti*-cow, *Kamadhenu*, will satisfy all the desires by which every one can enjoy and prosper' (*Gita*, III 10). That is, if man were to perform his prescribed duties in the proper spirit of sacrifice, he would inevitably continue to prosper in life, and ultimately rise to a superior level of existence.

The Lord further says: 'He who does not follow this wheel of creation, thus set revolving (he who does not perform his duties), lives in vain, living in sin and satisfied in the senses' (*Gita*, III. 16). If we follow this wheel of creation, which is complete in itself, in all respects, we can enjoy and prosper in this world. We may call it 'wheel of life', or wheel of existence, action, or efficiency, or 'wheel of virtue' (*Dharma Chakra*), the centre being represented by the Lord or by work, our obligatory duty, around which our whole life resolves. He who tries to avoid this wheel of work, by shirking duty or by not doing it sincerely, faithfully, and honestly, will live in vain, stagnating and creating for himself endless troubles, miseries, and worries. This is the practical experience today all over the world.

In other words, people nowadays generally work against the very things they want. It is the work that brings them income in various shapes and forms, which means the necessary things in life. How shall men expect to get them by shirking or malingering? Even the bare maintenance of the body will not be possible if we are inactive, that is, if obligatory duties are not carried out in the proper spirit,—so says the Lord in the *Gita* (III. 8).

The *Shvetashvatara Upanishad* says (1-4):

'God is meditated as the wheel of this universe. The Universe itself is compared to a wheel in order to indicate its dynamic nature—its perpetual motion. It also alludes to the cyclic nature of all worldly processes—the movement of all heavenly bodies etc'.

That being the case, how can we avoid this wheel of life if we really want to prosper and avoid suffering?

The Lord Himself, not only demonstrated everything by His own act of creation at the beginning, showing to humanity that efficiency or skill in action should start at the top so that others may follow, but He also emphasized the fact by saying (*Gita* III. 20-23): 'You should perform action simply with a view to the guidance of man. Whatsoever the superior person does, that very thing other men also do; whatever he demonstrates by action, the people follow the same. I have no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds yet I continue in action. Should I not always engage in action unwearied, men would follow my path in all matters'. So, the heads of families, men in superior positions, and supervisors in Government and other organizations, and also the leaders of all associations, should first improve their own personal efficiency by following religious principles so that the ranks too may follow the same path.

—Prabuddha Bhanata.



# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 17-12-54)

## Fourth Adhyayam

The next assertion is that God assumes all these diverse forms for the sake of the soul. This is corroborated in the Siddhiyar words தனக்கு ஒன்றிற்றி அருள் உரு உயிருக்கென்றே ஆக்கினான். He assumes these Gracious Forms for the sake of the soul, and not for His own benefit. உருமேனி...நம்தம் உருமேனி அழிக்கவந்த கருணையின் வடிவுகளே, Know that His Form...is the Form of Mercy assumed by Him to rid us of (the ocean of) births (and deaths)—the பிறவாழி and பிறவிப் பெருங் கடல் of Thirukkural, the immense sea of births.

Here follows the penultimate statement that God is both the evolver and the involver of the world. This is exactly the truth enunciated and proved in the first Sutam of the Siva Gnana Bodham. ... அனை ... ஒன்றி (யில் கின்று) உளவாம், the world originates from Him in whom it merged. சராசரம் அனைத்தும் நிக்னிடைத் தோன்றி கிண்னிடை அடங்கும், நீ ஒன்றினும் தோன்றும் ஒன்றினும் அடங்காய் ... அம்பலத்த ஆடும் உம்பர் நாயகனே (Pattinattar), Oh! God of the gods, the world of static and moving beings originates from Thee and merges in Thee, whilst Thou do'st not originate from anything or end in anything.

The verse concludes by making the statement that He who is possessed of all these characteristics is God and giving utterance to a fervent prayer that He would bless the supplicant by endowing him with good or Godly thoughts (to the exclusion of improper or worldly thoughts). This is the prayer of practically every one of our Saints. In Devaram, for instance, we read:

ஒவ்வே ஆழி, உன்னம் ஒன்றிக், கன்னம் ஒழிந்து, வெய்ய சொல்லை ஆழித், தாய்மை செய்து, காமவினை அகற்றி, நல்லவாறே உன் தன் நாமம் நாவில் நவின்ரு ஏத்த, வல்லவாறே வந்து நக்காய், வலிவலம் மேயவனே.

Oh! Dweller in Valivalam, pray grant us the boon of singing Thy praises as best as possible and worshipping Thee, refraining from anger and the use of hard words, extirpating inordinate desires, avoiding deceitfulness and cultivating purity (of word, thought and action) with a tranquil mind.

2. He indeed is Agni (fire). He is Adityan (the Sun), He is Vayu (air), He is Chandran (the Moon), He indeed is Sukran (Venus), He is Apas (water). He is Brahman (the Supreme), He is Prajapati (the Lord of souls).

3. Thou art the woman. Thou art the man, Thou art the son, also the daughter, Thou art the old man leaning on a stick, Thou do'st appear with faces every where.

4. Thou art the blue bird, the green one, the red-eyed one, the source of lightning (cloud), the seasons and the seas. Beginningless Thou art and all pervasive, as all the worlds originate (from Thee).

These verses indicate that God is the motive power behind all nature, both animate and inanimate and that He is all pervasive. The following lines from the Devaram, among others, may be perused in this connection.

இரு நிலனும் தீயாகி நீருமாகி இயானனும் ஐறியுக் காந்துமாகி அருகியை திக்களாய் குயிருகி ஆகாசமாய்.....

மாதாபிதா ஆகி மக்களாகி மறிடனும் மாவலிசம்பும் தானே ஆகி...

அப்பன் அம்மை ஒன்றுமே அப்படிடய மாமனும் மாமியும்...

எல்லா உலகமும் ஆனாய் நியே...

He is the huge earth, the fire, the water, the soul, the moving air, the unsteady moon, the sun, the Akas ....

He is the mother, and the father, the children, the stagnant sea and the blue sky ....

Thou art the father, Thou art the mother. Thou art the teacher, Thou art the loving uncle and the aunt ....

Thou art all the world ....

(To be continued)

## SHAIVA SCHOOL OF HINDUISM

by

S. Sivapadasundram B. A.

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## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1846

In the matter of the estate of  
the late Ponniah Siva-  
subramaniam of Elumully  
Manipay Deceased

Kathiravelu Thavasi Pillai Pon-  
niah of Elumully Manipay  
Vs. Petitioner

1. Sinnathambiy Kumara-  
velu and wife, 2. Rajaledchumy both of do; Minor 3. Nallatambiy Maheswaran, Minor 4. Nallatambiy Pathma-  
neswaran appearing by their guardian-ad-litem the 5th respondent; 5. Kasodiah Nalla-  
thambiy of Erilalai North, K. K. S. Engine Shed, 6. Kathiravelu Kanagaratnam and wife; 7. Pancharatnam both of Suthumalai South; 8. Sothinathar Anantham and wife; 9. Paranjy both of Audit Department Kuala Lumpur Malaya; 10. Ponniah Ariyathurai of Elumully Manipay Respondents

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 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.

This matter of the petition

It is further ordered that

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 525 T

In the matter of the Last Will  
and Testament of the late  
Velupillai Sadasivam of  
Puloly West Deceased.  
Packiyam widow of Velupillai  
Sadasivam of Puloly West  
Vs. Petitioner.

1 Sadasivam Ramana-  
than  
Minors 2 Sadasivam Rajaled-  
chumy  
" 3 Sadasivam Saraswa-  
thy  
" 4 Sadasivam Muthuk-  
kumaru  
" 5 Sadasivam Rajes-  
wary  
6 Ramasamy Maha-  
lingam all of Puloly  
West Respondents.

This matter coming on for  
disposal before S. Thamby  
Durai, Esq, District Judge,  
Point Pedro on the 4th day  
of November 1954 in the pre-  
sence of Mr. K. Vallipuram  
Proctor on the part of the  
petitioner and the Last Will  
dated the 14th day of March  
1954 and attested by K. Valli-  
puram Notary Public and the  
petitioner and affidavit of the  
petitioner dated 4th day of  
November 1954 and the affi-  
davit of the Notary who at-  
tested to the Last Will and  
of the witnesses attesting  
thereto dated the 4th day of  
November 1954 having been  
read;

It is ordered that the Last  
Will be declared proved, that  
the petitioner be declared en-  
titled to obtain probate there-  
of as Executrix appointed  
thereunder and that probate  
thereof be accordingly issued  
to the petitioner, and that the  
6th respondent be and he is  
hereby appointed guardian ad-  
litem over the minors the 2-5  
respondents unless the res-  
pondents shall appear before  
this Court on the 2nd day of  
December 1954 and show  
sufficient cause to the satis-  
faction of this Court to the  
contrary.

This 4th day of Nov. 1954  
Sgd. S. ThambyDurai,  
District Judge.

Drawn by  
Sgd. K. Vallipuram  
Proctor for Petnr.

Time is show cause extended  
to 21-1-55.  
Wtd. S. T.  
D. J.

(O. 172. 24 & 31)

the 5th respondent do produce  
the minors 3rd and 4th res-  
pondents in court on the said  
date.

This 22nd day of Nov. 1954  
Sgd. P. SriSkanda Rajah  
District Judge

Drawn by  
Sgd. S. C. Cathiravelu  
Proctor for Petnr.

(O. 170 17 & 24)



## HEALTH HABITS

## FOOD VALUE OF HONEY

OUR world contains a vast number of flying creatures. Some are a nuisance and many are useful. The honey Bees of the latter group have attracted the attention of man from ancient times. Bee-keeping, though not in a modern way, is one of the oldest known occupations of mankind all over the world, because of the sweet food, which the winged creatures create, practically without any serious effort on the part of man. Further honey is the only food, which has a romantic make up. Every bit of it comes from God's choicest creations—the flowers, which daily bask in the vitamin-giving rays of life-giving Sun and bathe in the pure morning dew. No other food can be equalled with this delicious and sweet food.

But people generally are afraid of the tiny Bees on account of their painful stings; but many are not

By

S. NARAJANA IYER

aware that the use of the sting is suicidal to the Bee itself, as soon after its use, the angry Bee dies. Hence a Bee will sting another only in defence of its life and hoarded treasure. That is why it is said that the

"Successful Apiarist is he  
Who cleverly outwits  
the Bee!"

To attain this ability, a Bee keeper must have patience, calmness, gentleness and ability, to endure the stings. I feel that our women folk have all these qualities in greater degree than the males and hence they can become perfect Bee-keepers, besides house-keepers. I may also point out that Bee stings are a protection against rheumatic attacks.

Pure honey is a specific for colds, coughs, indigestion, constipation, asthma, weak hearts and high blood pressure. When one is mentally and physically tired, a cup of tepid water with a spoonful of honey will drive away that tired feeling immediately.

That is why famous athletes use honey as one of their chief items of food. If our women will eat honey moderately and regularly, then it will give a natural brightness to their faces. If we use

honey instead of white sugar, many ills of mankind will vanish. Bee culture will further help to make up the sugar shortage in our country, as honey can be substituted for sugar at much lesser cost. Honey is a ready antiseptic and if immediately applied to burns on any one, it alleviates pain. Apart from it honey Bees create wax which is used for waterproofing various materials and for making candles and other articles. Honey is an exceedingly healthy and valuable food, which immediately gets absorbed in the system. It is found from statistics that persons, who have taken to beekeeping as their profession live longer than those of other occupations.

It is always a pleasure to watch the Bees and one completely forgets all the troubles of this world while observing the busy and joyous work of the tiny creatures. They teach us, the superior creations of God, a wonderful harmony and co-operative spirit. They divide their strenuous job in a most methodical way. From early dawn to night fall they by turns divide their busy work. A few thousands go out to gather nectar, a few hundreds for pollen, a lesser number for propolis, a few thousands after eating a lot of honey hang like a chain catching one another's legs to force out the wax from their bodies, and a few hundreds of engineer bees remove the wax and build those artistic combs. A section of the Bees mix honey and pollen and feed the young ones. Another small section acts as nurses to the Bee queen to feed her, as her Bee Majesty will not eat of her own accord. Another small section acts as sweepers and clean the hives and the cells of all dirt. A few amazon Bees stand guard at the entrance preventing thieves from other colonies entering into their hive. Each colony has a particular smell of its own and the guards can easily detect any outside Bee which may try to enter the hive. Then there will be a fight to the finish and the stranger would be killed or driven away. During the summer months when the day is hot, a few Bees will sit in front of the entrance in a line and would fan air into the hive to make it cooler. Yet no section of the hive feels that one

## PERSONAL

Mr. S. Thirunavukkarsu B. A., Proctor S. C. and Notary Public of Anaicoddai has been appointed a J. P. for the the Judicial Division of Jaffna.

## Order Nisi

IN THE DISTRICT COURT OF  
CHAVAKACHCHERI

Testamentary Jurisdiction  
No. 45 T

In the matter of the Last Will and Testament of the late Arunasalam Venasithamby of Vidatalpalai

Deceased.

Kandiah Arunachalam of do  
presently of Vidatalpalai

Vs. Petitioner.

Minor 1 Arunachalam Jegathan of do

2 Thamothearampillai Selvaratnam of Karambagam

3 Sethupillai widow of Arunachalam Venasithamby of Vidatalpalai Respondents

This matter of the Application of the petitioner praying for Probate to the Last Will and Testament of the deceased abovenamed coming on for determination before S. Thamby Durai Esquire, District Judge, Chavakachcheri on the 22nd day of November 1954 in the presence of Mr. S. Sivaram Proctor on the part of the petitioner and the affidavit of the petitioner and that of the Notary who attested the Last Will and the witnesses to the said Will and the petition of the petitioner having been read:

It is ordered that the 2nd respondent be and he is hereby appointed Guardian-ad-litem over the 1st respondent for the purpose of watching his interests in these proceedings and that the Last Will and Testament dated 25th June 1954 and attested by S. Sivaram Proctor and now deposited in this court be and the same is hereby declared proved and probate thereof be granted to the petitioner as Executor named in the said Will during the minority of the 1st Respondent who is the executor named in the said Will, unless the Respondents or any other person or persons interested in the said estate shall appear before this Court on or before the 25th day of January 1955 and show cause to the satisfaction of this court to the contrary.

And it is further ordered that the said minor be produced in Court on the said date.

The 22nd day of Nov. 1954

Sgd. S. Thamby Durai,  
Drawn by District Judge.

Sgd. S. Sivaram  
Proctor for Petor.  
(O. 173. 24 & 31)

work is superior and another inferior. They understand Nishkama Karma, the philosophy of work taught by Lord Sri Krishna, better than us! "Saraswathi"

India and Sweden  
As Peace Makers

Bertrand Russell the famous British philosopher has made a suggestion in the *Nation* that India and Sweden should jointly explore the possibilities of preventing the Third World War. He states:

"A body so composed could, I am convinced, draw up a report which would make the futility of world war undeniable by anybody who studied it."

Governments likely to be belligerents in a Third World War should be invited to express their opinions on the report.

"If they concurred in its finding—and it would surely be very difficult for them to do otherwise—the Powers on each side would be so informed."

"I think that mutual suspicion could be very much diminished if both sides simultaneously expressed agreement with the findings of the neutral commission."

Mutual suspicion must be allayed if war was not to break out sooner or later "through some rashness or some inadvertence."

Any neutral nation undertaking such a task would need courage.

"If Sweden were to undertake such a work for peace as the suggested commission could perform, it would appear at once in the very forefront of heroism, and of a heroism that would be constructive non-violent and in the service of humanity as a whole."

"The Government of India, while not strictly pacifist, is profoundly affected by the doctrine of non-violence as preached by Mahatma Gandhi. To show to the world convincingly that war will not only be horrible and cruel and destructive, but will also be futile from a governmental point of view, would be a fitting tribute to the memory of Gandhi and one which would enhance the moral stature of India among the nations."

All Ceylon  
Saiva Ilayagnar  
Maha Sabbai

The election of office-bearers of the All Ceylon Saiva Ilayagnar Maha Sabbai at a meeting held at Innuvil Saiva School resulted as follows:

President: Mr. V. Veerasingham B. A.; M. P.

Vice-Presidents: Mr. T. T. Jayaratnam B. A., Mr. A. Thiragarajah M. A., Mr. S. Nagayah B. A., Mr. S. Thiragarajah and Mr. R. N. Sivapirakasam.

Secretary: Pandit V. Sangarapillai.

Treasurer: V. Kandiah. A committee of 16 members was also appointed.

Marshal Tito Full  
of Praise for India  
Dawn of A New Era

Following is from the text of Marshal Tito's speech at New Delhi.

Mr. President. Your Excellencies, ladies and gentlemen, I am profoundly touched by Your Excellency's kind words and I should like to begin by expressing my gratitude, and that of the other members of our delegation, for the invitation extended to us by your Government to visit this great country as well as for the extremely warm welcome we have received. I am, at the same time, most happy to have been given the opportunity to express to Your Excellency, to the members of your Government, headed by Prime Minister Nehru and to the whole people of India, both my own cordial greetings and best wishes and those of the people of Yugoslavia.

The Yugoslav peoples have followed with keen sympathy the struggle waged by the people of India under the leadership of that great fighter and organiser, Mahatma Gandhi, among whose associates Your Excellency had so prominent a place, for their independence. The origins of these deep feelings of friendship are to be sought in the fact that the history and the struggle of our two nations have to a large extent been similar, because the peoples of Yugoslavia have also, both in the recent and in the more remote past had to fight for their independence and for their very existence.

It was with sincere joy that the peoples of Yugoslavia welcomed the successful outcome of India's struggle for independence, because they felt it meant the dawn of a new era in international life. The active participation of India and of the other newly independent nations of Asia in international life is one of the outstanding events of the post-war period and has made it possible for the great Asian continent to assume an entirely new role. It might, at first sight, appear that the emergence of new States and their independent entry on the international scene would make international relations even more complicated than they were already. We, for our part, however, see in this fact precisely the possibility of a settling and consolidation of conditions in this part of the world. Nations whose past experiences have been of so bitter a nature, and whose independence has been achieved through arduous efforts and at the cost of great sacrifices are best in a position to understand one another to-day regardless of the continents where they live or the race to which they belong or the size and population of their countries. The nature of the relations between our two countries offers, I think, the best evidence of this, as does the visit we are now paying to our country.



# COMBINED EFFORT TO COMBAT COMMUNISM



At the White House in Washington, U. S. President Dwight D. Eisenhower is very pleased with the hand-wrought silver calendar-ink stand presented to him by Sir John Kotelawala, Prime Minister of Ceylon (right) prior to a luncheon given in the Prime Minister's honor by the President. In the background are Gunasena De Soyza, Secretary to the Prime Minister (left), and R. S. S. Grunewardene, Ambassador of Ceylon to the United States.

During his three-day visit to Washington, the Prime Minister conferred with U. S. Govt. officials on efforts to combat Communism in South East Asia.

## Think Not In Terms Of.....

(Continued from page 1)

you establish in your mind a remembrance of the divinity within you until at last you become conscious that you are one with divinity. God-remembrance develop into a consciousness within you, after which you know that you are not the body made up of the five elements and a bundle of sensations, but that you are the infinite, eternal, all-pervading Truth. This inner experience develops into the outer vision by which you behold all beings and creatures in the universe as manifestations of God. In this beatific vision all differences dissolve — differences based upon, as we find in the world, caste, creed, colour, race and nationality. Now it is that you have realised the truth of the mahavakya or the great message of our Rishis 'Sarvam Khalvidam Brahma' 'Everything is verily Brahman.'

Our sense of separation from God and our fellow-beings is responsible for our bondage. If we are true aspirants for the realisation of God, we must gradually dissolve all apparent differences and realise unity. Verily God is the parent of all human beings. God is the father and mother of us all and we are His children. We must not forget this. Then our relation with each other will be of mutual love and there will be no hatred or discord. All great spiritual Teachers tell us the same truth, lead us to the same goal. They teach us how to live in harmony and peace. Universal love and service is the only way for freeing the individual and the world from discord.

Ramdas is going to tell you now about what he heard from a great Buddhist in Japan. He said in Japan there are four spiritual ways. They are Shintoism, Confuciasm, Taoism and Buddhism. The quintessence of each faith is expressed in four inspiring words. Shintoism stands for *reference* to all life. Confuciasm stands for the *enlightenment* which makes one know that everywhere the same Truth pervades. Taoism

stands for perfect *purity* by which alone we can fill our heart with love for all beings in the world. Buddhism stands for *tranquility* which is gained by complete extinction of all desires in us. These words are really inspiring. We must have reference for all life in the world, we must have enlightenment by which we see everywhere one Truth pervading, we must have absolute purity so that we can love all beings alike, and we must have tranquility through the realisation of the Self.

Ramdas has spoken to you those words in order to awaken you to the conscience of your real life and existence. In order to dwell in this consciousness, think always not in the terms of the individual, but in the terms of the universal. Do all things only for the sake of God. If you do this, gradually your ego sense will disappear and you will realise that you are the universal Spirit — changeless, eternal and infinite. This is the goal which you have to achieve. Ramdas prays to God almighty to shower His blessings upon all in the world so that He may awaken them to the consciousness of their real Self and life, and they all may ever live together in perfect harmony and good-will.

### Ceylon Estate Workers Scholarships

Applications are invited for five Scholarships from the Ceylon Estate Workers' Education Trust tenable in selected Ceylon schools. Applicants should be children of resident Estate Workers under thirteen years of age and must have passed the Fifth Standard.

Applications stating full particulars with two certificates of character and Birth Certificate (an Affidavit if Birth Certificate is not available) should reach the Visa Officer, Government of India, Post Box 47, Kandy, on or before the 28th December, 1954.

கான்டுகில் வழாறு பெய்க மலிவனஞ் சாக்க மன்னன்  
கோண்டுகையாக் செய்யக் குறைவினா துயிர்கன் வாழ்க  
கான்மறை யறங்க் கோங்க் நற்றவம் வேன்வி மங்க  
மேன்மைமொகன் னைவ ரீதி வினநஞ்ச வலக் மெல்லாம்.

### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 26-12-54 TO 1-1-55

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

Ill health in the domestic circle shown. Your father's relatives will be causing you much anxiety. Avoid any dealings with them. Health is likely to be affected.

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

You may have to fall out with some of close associates this week. Friends of the opposite sex may cause you much anxieties. Spend Sunday, Monday and Tuesday with care.

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

It is a good week for your professional deal. But domestic upsets likely. You may have to fall out with your married partner or lover. Beware of people who play a double game. During Monday Tuesday and Wednesday.

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

There are indications of some beneficial changes in your affairs this week. You will be able to extend your business. Wednesday afternoon Thursday and Friday must be spent with care. Week end turns favourable.

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

Although you try hard your problem will remain unsolved. Relatives and members of your household will not give you peace. Friday afternoon and Saturday the worst out of the lot.

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

You will be able to solve many of your problems this week. Vehicles will cause you much expenditure. Clashes with relatives likely week end.

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

Your friends will help you out of difficulties this week. Domestic harmony will prevail. New ventures will bring in good results. Go ahead with your plans.

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

Financially this promises to be a good week. You will be able to recover some money that you gave up for lost. But some domestic upsets likely.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1, [Tharu Rasi]

Clashes with relatives likely this week. Your mind will not be at rest. Do not begin anything new. Old investments will bring in some good results week end.

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

Misunderstandings will be cleared and you will be able to reconcile with your relatives. Brothers and sisters will be very helpful. New ventures will bring in good results.

**AQUARIUS** Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Health should improve from this week. Improvements in the domestic conditions also shown. You will be able to gain some money week end. Beware of secret enemies.

**PISCES** Pooraddati 4, Uraddati, Revati [Meena Rasi]

Health upsets likely this week. You will be quick to pick up quarrels. A good week for professional affairs provided you control your temper.

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Naval Road, Jaffna, for and on behalf of the Proprietors the Saiva Pacipalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnar, Jaffna, on Friday, December 24, 1954.