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## REPLICA IN HUMAN FORM OF SACRED GANGA

### President Prasad's Tribute To Gandhiji

President Dr. Rajendra Prasad in the foreword of his book "At the feet of Mahatma Gandhi", published last week writes "I have sometimes felt that Mahatma Gandhi is a modern replica in human form of the sacred Ganga", and continues thus:

The book, which Dr. Rajendra Prasad had originally written in Hindi or Mahatma Gandhi's teachings and principles, has now been translated in English in, as he himself puts it, "the fond hope of reaching a larger circle of readers".

"Legend has it that Bhagiratha by his devotion and penance was able to induce and attract the Ganga to descend from the dim, dizzy, perpetually snowclad, heavenly heights to the plains to revive and give new life to his countless ancestors who, under a curse, had been parched and burnt to death. Ever since then, the Ganga has represented to the Hindu mind the three-fold quality of the Almighty. With her sweet murmuring music she is the Mother—the Creator, with her fertilising silt she is the giver of plenty—the great Protector, and in her angry irresistible mood during periods of flood, she is the great destroyer. With this background, no wonder she is the sacred river *par excellence* of the Hindus—indeed of all, if only they appreciate her values and virtues. Millennium upon millennium has passed in our long history and she has maintained that position in our thoughts and lives. Man has attempted to derive not only spiritual virtue and solace, but also material benefit and prosperity from her beneficent waters.

"Not only have men and women assembled in their millions on her banks spreading over newly 2,000 miles to have a mouthful of her sweet and healthy water, but also to have a dip in her refreshing flow. Town and cities, centres of trade and commerce, and, above all, homes of sacred and secular knowledge and learning have been built on her banks all along her long course. Not only the main channel but also her

numerous tributaries—big and small,—have been used as the highway for travel and trade. In modern times, engineers born in this country as also those coming from strange and distant lands, have used their knowledge and skill to spread far and wide, to places not reached before, her beneficent waters through numerous canals, channels and distributaries to fertilise and enable numberless acres to give material food.

"I have sometimes felt that Mahatma Gandhi is a modern replica in human form of the sacred Ganga. Deriving from the dim and dizzy heights with our seers and prophets, rishis and munis—he has given his life-giving message not only to inaugurate and help our material well-being in the political independence, social justice and economic prosperity, but also to catch a glimpse of the moral and spiritual heights and to climb and attain at least some of the steps in the long and arduous course leading to those heights.

"The Ganga gives spiritual solace only to those who perform the purposeful journey to her banks and material prosperity only to those who have the knowledge and skill to utilise her waters and all that to each according to his thirst and capacity. Even so will Mahatma Gandhi's message of love and truth *Ahimsa* and *Satya* bear fruit only for those who will follow his straight and narrow path and regulate their lives according to his strict and strenuous regime and ultimate material prosperity only to those who order and fashion their affairs in conformity with his policy and programme.

"As in the case of Ganga, every individual can take out of the perpetually flowing stream only according to the size of his container, buckets, jars, tumblers or tiny glasses, even so have men obtained much or little or no benefit and solace from his teachings. Just as engineers have arisen in this country or come from distant lands and sought to spread the benefits of the holy

(Continued on page 5)

## All Ceylon Hindu Federation Inaugurated

Delegates of several Hindu Associations and members of the original committee that was appointed earlier to convene an All Island Hindu Conference met at the Sarawathy Hall of the Colombo Hindu College on Sunday last under the Chairmanship of Mr S. Somasundram O. B. E. and formally inaugurated the All Ceylon Hindu Federation.

The object of the Federation is to promote Hindu religious knowledge, culture and education. The Federation is also pledged to make arrangements for facilitating the training of priests.

Mr. A. Arulambalam, J. P. proposed that the assembly of delegates and members of the convening committee who were present at the Conference resolved to inaugurate the All Ceylon Hindu Federation'. Pulavarmani A. Periyathambipillai seconded the resolution. A lively discussion followed, some members suggesting the name 'Saiva' in place of 'Hindu'.

Sir Kantiah Vaithianathan Mr. S. Rajaratnam. Senator S. R. Kanaganayakam, Mr. P. Sri SkandaRajah, Dr. T. Nallainathan, Mrs. T. Thirunavukarasu Pandit K. P. Ratnam, Messrs. S. Srinivasan, S. Sabapathipillai, M. Chelliah, S. Ambikaipakan and R. N. Sivapirakasam were among those who participated in the discussion.

### Office Bearers

The Conference elected the following office-bearers:

President: Mr. C. Coomarasamy.

Vice-Presidents: Messrs S. Somasundram, T. Muttusamipillai, S. Rajaratnam; P. Sri SkandaRajah, S. Sivasubramaniam, Pandit Saravanamattu, Mrs. K. Satha-

## SAIVA SIDDHANTHA SYSTEM OF PHILOSOPHY

Extracts from the Essence of Saiva Siddhantam published by the Dharmapuram Adhinam in memory of the Diamond Jubilee of the All India National Congress Sessions held at Avadi are reproduced below for the benefit of our readers.

The subject matter of this system of philosophy falls into two parts, one consisting of investigation of truth and the other of spiritual experience. We will here briefly deal with the first part, reserving the details for advanced exposition at a later day.

The truth as enunciated by spiritual seers are canvassed in the light of logic. The arguments lead us from the seen to the unseen.

The first sutra speaks about the existence of God as proved by analysis of the nature and phenomena of the seen world. The Siddhantic view is that the world is real. It is indicated by saying that the things of the world are spottable as He, She, and It. When a thing can be permanently pointed out as perceptible to the senses, it is counted as real though subject to change. When water may be identified as such for all times, there is no illusion about it. If a mirage looks like water, its watery appearance vanishes as we approach it. That it is a mirage is real, but its appearance as water is an illusion. Similarly everything whose identity may be fixed permanently by the senses, should be taken to be real and not illusory. A synthesis of real things being the world, the world should be real, and not an illusion, as the Mayavathians state it to be. Further, if the world is not real, what is the good of discussing about the maker of it? So the first thing to be borne in mind is the reality of the world in order that we make an investigation about its creator.

Then the world consists of intelligent and unintelligent beings. The intelligent world

sivam, K. Mathisparanam, A. K. Veluppillai, and A. Periyathambipillai.

Secretaries: Mr. K. Alvapillai and Mr. V. A. Kandiah.

Treasurer: Mr. N. Manikka Idaiakadar.

is again divisible into male and female, which shows that there is an intelligent purpose for such a division. The unintelligent world ministers to the needs of the intelligent and is controlled thereby. Hence the phenomena of the world should be governed by intelligence. Taking our body, for example, the intelligent soul governs the unintelligent body, but the soul dwelling in a body cannot control the processes taking place in the wide world. Every unintelligent thing in the world is moved by an intelligent being. This leads us naturally to the conclusion that the unintelligent world undergoing several processes should be moved by a supreme intelligence.

It may be said, just as the nature of the water is to flow the nature of the world is to move by itself. That conclusion is not warranted, because the tendency of nature is not applicable to the processes of the world. Nature must tend in one way and not in a contrary direction. If growth is natural to any thing, it must be going on permanently on its path of growth. If it is the nature of a thing to run, it should ever be running. If it is the nature of water to be cool, to be hot is not its nature, unless the heating element is combined with it. Inanimate nature exhibits only a single tendency. The contrary tendency cannot be its nature. It may be induced by the influence of an alien element. It is the nature of a piece of stone to lie unmoved in a place where it is thrown. Moving is not its nature. If it should be moved, it must be acted upon by a separate agency like the wind or the human hand. While this is the characteristic of an unintelligent entity, we should observe that the nature of an intelligent being is to move and stop according to its purpose. Bearing in mind this distinction between an unintelligent and intelligent entity we must observe the phenomena of the world and then we shall be able to realise the purposive influence

(Continued on page 6)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமுத்கல்வியும்  
சமச்சிவாயவே ஞானவிச்சைசயும்  
சமச்சிவாயவே ஞானவிந்நேத்தமே  
சமச்சிவாயவே ஞானவிந்நாட்டுமே

திருச்சிற்றம்பலம்.

# Hindu Organ

FRIDAY, FEBRUARY 11, 1955

## Treasure These Thoughts

*Name is God and God is Name. You will know it when you are repeating it, because Name gives you unending peace and joy, immortal peace and bliss.*

### H-BOMB POWERS' HEADING FOR COLLISION!

The war of nerves has entered on a new phase. The Soviet Foreign Minister has declared that Russia has climbed up the ladder of Hydrogen Bomb production and has become the world's leading power. The sudden eclipse of Malenkov definitely shows that the race for supremacy in the art of destruction has taken a dangerous turn. It was not inexperience so much as insufficiency that had brought about the downfall of the Soviet Premier who was powerful enough to succeed Stalin. And yet Molotov has the hardihood to say that the policy of U. S. S. R. is peace.

The Commonwealth Conference and the Asian Premiers' consultations in London cannot be expected to bring any fruitful result unless the two leaders of the contesting groups namely U. S. A. and U. S. S. R. can be brought together to discuss the horrors of the H. bomb and not its value as a 'modern weapon' in the fight for peace.

Premier Nehru has called for "a moderation in language in international dealings. Ironically enough, the Communist Comrades have become more pugnacious in their statements. If, however, this sabre-rattling must lead to a war it should be the duty of all peace-loving nations to steer clear of military alliances. Neutrality in such circumstances should not be interpreted in the sense of

# THE IMPLICATION OF THE SWABHASA MEDIUM

I should like to make a few observations on the problems posed by the introduction of Swabassa in the Pre-S. S. C. and S. S. C. classes. It is of course the logical development of the switching on to Swabhasa in 1953. The concession given by them to certain schools to teach in the English medium, as the concession now proposed to be extended to them obviously vitiates the principles. It is of course a truism that education in an independent country should be in the national language, if it is to develop the national culture, to stimulate creative effort or evoke the response of the masses in all spheres of national development. But in Ceylon where the national languages have been neglected and English has held sway for over a century the sudden switching on to the Swabhasa medium is attended with many evils. In the first place owing to the vacillation of the ministry and its failure to speed up the production of text-books and the training of teachers, those students who have received their edu-

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

cation in English will be handicapped when they come up to the S. S. C. classes, for they cannot use their mother tongue, with facility; while those who received their education in Swabhasa will experience difficulty in understanding their English textbooks and in expressing their ideas. The difficulties will increase when they go up to the H. S. C. and the University. Already in India as a result of the poor stand-

ardine English there is a steady deterioration of standard in University education. Last week Dr. Srinivasan drew pointed attention to the low standard of achievement of the medical students in Madras and ascribed the fall to the appalling ignorance of English displayed by the students. Why should not Ceylon take a leaf from India in the matter of the state language and the language medium? In the University and the professional colleges English is the medium and no date is prescribed for the switching on to Swabhasa. Although the constitution prescribes Hindi as the State language from 1965 the President is given the discretion to decide when Hindi is to be the state language. There is thus a lurking doubt in the minds of the leaders that the country will not be prepared even in 1965 to give up English for state purposes. But in the matter of education there is no impatience to oust English from its position.

In the second place the existence of two national languages complicates the educational and political problems of Ceylon. Besides there are the Burghers and Malays to whom neither Sinhalese nor Tamil is the mother tongue, Say in 1960 or earlier Prof. Mylvaganam if he has not retired by then, has to tackle physics in the B. Sc honours class. Assuming that a suitable Sinhalese textbook has been prepared will he have the mental flexibility to acquire sufficient command of Sinhalese to tackle the subject with confidence and facility? Or will he pass it on to the Sinhalese lecturer? Or is it possible to run parallel classes in every subject, one in Sinhalese and one in Tamil? Or will the state create another shoddy university in the North and shove the Tamil population to it? Let us assume that our impatient politicians are prepared not to interfere with the university, although the commission that is sitting to go into the matter is expected to speed up the introduction of Swabhasa at the university stage also. Let us consider the immediate future. Mr. Mettananda is a distinguished Sinhalese scholar who can tackle history in

Sinhalese with the profundity of J. M. Keynes. But the same cannot be said of his assistants or of the numerous special post holders in other colleges. As Sir Ivor Jennings has remarked in his book (The Commonwealth in Asia) the man who undertakes the translation of a book must have a feeling for both Languages and a profound knowledge of the special subject he tackles. Translation is a process of interpretation, assuming that the text book is ready, how many teachers will have the mental flexibility to acquire the necessary command of the national language to make the teaching really inspiring?

The Swabhasa creates also far-reaching political and racial problems. We may credit the enthusiasts for Swabhasa with honest convictions, but its value as a political stunt is a part of its appeal. At least the Minister and the rest of the Cabinet found it difficult to resist political pressure. For one thing Swabhasa puts the Sinhalese people in a predominant position. There will be a segregation of races which will be a barrier to mutual understanding, appreciation and co-operation and accentuate competition, suspicion and fear. Mr. Aziz advocates trilingualism for the Muslims of Ceylon. Already some political adventurers among the Muslims are for giving up Tamil and taking to the study of Sinhalese. Trilingualism is of course the best ideal. But the policy is impracticable. The average student can only do well in one language, with a smattering of another. The leader of the Tri-Singhala-Peramuna speaks of absorption or assimilation of other races. The Sinhalese composing over 80 per cent of the population enjoying citizenship rights and dominating the seven provinces will be in no mood to study Tamil. Political influence even at the ministerial level will be brought to eliminate Tamil from Sinhalese areas. In 1960 or so it is proposed to hold the examinations for admission to the public services only in Swabhasa. The Tamil candidates who sit for examination in Tamil will be assigned to the Tamil areas. The same principle will obtain in the recruitment of doctors, judges and lawyers. Tamil students are refused admission in the Colleges of Colombo and in Sinhalese districts. A sort of Pakistan is being created without political power and without

## Lady Ramanathan Remembrance Day

It was at the suggestion of his wife that Sir P. Ramanathan made his daring trip to England during the dark days of 1915 said Mr. M. Sri Kantha, G. A. Northern Province while speaking at the Lady Ramanathan Remembrance Day Meeting held at the Ramanathan College, Chunnakam on February 8.

The Very Rev. Fr. Emilianus Pillai speaking next said that the activities of Lady Ramanathan were so many mirrors reflecting her qualities and the burning desire she had to do good to others.

Senator S. R. Kanaganayakam paid a tribute to the Lady who had taken special care in bringing up the womanhood of her adopted country according to its rich traditions.

Mrs. S. Thiagarajah an old student of the Ramanathan College spoke next.

Mrs. N. P. Pillai, the Principal of the College, proposed a vote of thanks.

their asking for it. Already in the educational institutions of the South and in the public services there is not that mutual understanding and friendly sympathy that existed in the past between the two races. In England a slight swing of public opinion at the next election might put the opposition in power. But here owing to the permanent division along communal lines the opposition will never have a chance.

The above is not a plea for retaining the predominance of English or for postponing the introduction of Swabhasa indefinitely. What is needed is that our politicians when they make far reaching changes in policy should look far ahead and move with circumspection and caution, keeping steady before their mind's eye the vision of a united Ceylonese Nation with the various communities making their distinctive contribution to the common culture. That means both Sinhalese and Tamil should be made compulsory in our schools and at the examinations for the public services a minimum attainment in either language should be expected of every candidate, appointments should go by merit not by communal quotas.

# KAIVALYA NAVANEETHAM

(TRANSLATED BY BALAJI)

**T**HIS is a free rendering of the teachings of the wellknown Tamil treatise "Kaivalya-Navaneetham" (Butter of Emancipation). Very little is known about the life of its Author-Saint Thandavaraya. But his place among the Jnanis of South India is well recognised. And his work has won in these parts the esteem of great Saints and Seers. It has been rendered into Malayalam verses in the book "Chinta-Ratnam" by the great Kerala Poet-Saint, Ramanuja, popularly called Thunchath Ezhuthachan, who lived in Malabar about four hundred years ago. So far as I know, this treatise has not yet been rendered into English. That is my justification for the task attempted here. In this I have taken the help of Tamil commentaries of the original and the Malayalam translation to understand the import of the text. Like all old Jnana-Sastras, it is a hard nut to crack. So I seek the indulgence of the readers to overlook the defects, if any, in the English rendering, and look to the underlying spirit of the teachings, bearing in mind that this is not a literal translation of the Tamil treatise-Balaji).

Saint Thandavaraya begins his treatise with the following prayer:-

"I bow with devotion and reverence to the lotus feet of the Parama-Jnana-Guru (Supreme Master) whose Grace alone is necessary for true Sreyas or ultimate good, i. e. liberation. I bow again and again to the Adi-Guru Ganesha, to Vageeshwari or Divine Mother Saraswati (the Bestower of Wisdom) to the Spiritual Teachers such as Veda Vyasa and Valmiki, and other Sages and Saints of the world. I bow to the Paramatma, the Supreme Self, all pervading like the ether, existing as the Jiva-Sakshi or Witness of the soul, alone and alike in the hearts of Jnanis and Ajnanis, in the wise and the ignorant, in those who are free from sense desires and greed for wealth, and who are attached to them. I bow to that great Mahat-Tattwa or the Cosmic Reality the Turiyatita or Primal Consciousness beyond the Sapta-Jnana-Bhumikas or seven planes of knowledge.

I bow to the Ishwara, the Lord of the universe, Who, in the form of my Guru, revealed to me the truth of Tat-twam-asi (That thou-art) through my own direct knowledge and experience of the nature of the Reality, melting my ignorance or false identification with my body, senses mind and the ego like snow before the sun.

This Jnana-Sastra consists of two parts. The first is "Tattwa-Vilakkam", or the exposition of the Reality and the second is "Samsaya-Nivritti" or release from doubts, wherein all possible arguments and criticisms of sceptics are answered. It is in the form of a dialogue between Master and the disciple, which is the ancient form of imparting knowledge. Its purpose is to remove from the minds of the ignorant through right understanding and discrimination, the sense of bondage and liberation, both of which belong to the plane of ignorance-the highest state of spiritual realisation being beyond all relative concepts.

It is said by the great ones that sadhana or spiritual discipline is four-fold: (1) Nitya-anitya-vivekam, or discrimination between the Eternal and the ephemeral; (2) Vairagya, or utter dispassion towards earthly and heavenly pleasures; (3) Sama-adi-shadsampatti, or six virtuous qualities such as Sama described below; (4) Mumukshatwa, or intense yearning for liberation from ignorance.

Sama means control of the mind through eradication of desires; Dama means control of the senses of sight, hearing, touch, smell and taste; Uparati means reduction of the bodily and temporal wants to the minimum; Titiksha means enduring with perfect mental equipoise all exaeriences of pleasure and pain, praise and blame, honour and dishonour, and other dualities; Samadhana is concentration of the mind on the nature of the Reality, known through Sravana or hearing; Sraddha is love, adoration and faith in the Karana-Guru and the holy scriptures.

Nothing can be attained without Sadhana. The knowledge of the Reality, expounded here, will dawn

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 13-2-55 TO 19-2-55

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

Your younger brothers and sisters will be very helpful to you this week. But minor upsets in the domestic circles shown. Financially a good week. Gains through friends also shown.

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

A somewhat troublesome week. You may have to fall out with some of your friends or relatives. Do not begin anything new. Stick to routine and you are bound to succeed.

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

Domestic problems will yet remain unsolved. Misunderstandings with friends also shown. Financial luck promised. But expenditure too will be on the rise

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

Domestic upsets likely this week. You will have no mental peace. New ventures will not bring in the desired results. Some troubles through secret enemies shown, but they will not be able to harm you in any way.

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

Except for minor troubles in your office or business centre. This week will prove to be a good one. Fame and success in new undertakings promised. Health upsets likely week end.

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

Most of your troubles will clear away this week. Health should improve. Financial gains and triumph over competitors promised. Go ahead with your plans.

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

A good week generally. You may have to effect some changes which will benefit you later. Gains through lands and landed properties also shown.

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

Financial gains promised this week. You will be able to succeed in your undertaking without much effect. Some upsets in the domestic circle shown week end

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

The first two days of the week will be very troublesome. Quarrels with friends and relatives shown. Rest of the week will be favourable. But you will not be able to achieve anything substantial.

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

The first two days will be favourable for new undertakings. Tuesday and Wednesday must be spent with care. Rest of the week will turn favourable again. But you will have to work hard for your success.

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

The first half of the week will be comparatively favourable than the second half. You may negotiate anything important during these days. Thursday, Friday and Saturday morning must be spent with care.

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

Except for the last day this week will bring in good results. Financial gains and social success promised. But see that you do not get involved in scandals.

### THOUGHT FOR TOMORROW

## RECREATIONAL WORK

Communities across the nation are setting up additional recreational centres to help fight juvenile delinquency and for the enjoyment of young and old alike. Schools are expanding their recreational and physical education programs. Industrial firms are doing more and more along this line for employees and their families. All this means increasing job opportunities for

only in those who have the four-fold Sadhana described above. If anyone is found to have this realisation without doing any Sadhana in this life, he must be deemed to be an extraordinarily virtuous and advanced soul blessed with purity of heart and other requisite qualifications in his past lives.

(To be continued)

people trained in recreational work.

If you choose this field, your duties will depend upon the type of activity you supervise and the kind of organization that employs you. Generally speaking, though, you will plan and supervise some part of a recreational project you will, for the most part, work directly with the people who take part in play programs. If you advance to a supervisory position, you will plan the over-all recreational activities of the organization for which you work.

Your choice of a particular branch of work in this field will be determined by your interests and abilities. If you are an outstanding athlete, you may want to become

a coach. If you like arts and crafts, you may want to teach these activities. If you have a flair for writing, dramatics, or dancing, you may want to direct a writers' club or instruct a drama or dance group. If you like general work with your people, you may want to prepare for a job as supervisor of a youth program.

Your qualifications should include a real interest in people. You should also have steady nerves, initiative, imagination, enthusiasm, and, of course, a good disposition. Your training should include a college education. You can major in physical education or in recreation; or you can get a degree with a major in some other subject, such as music or art. During your training period, you should become skilled in some recreational activity, such as tennis, dramatics, or crafts, and you should

(Continued on page 4)

# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 4-2-55)

## Fourth Adhyayam (Contd.)

We wish to make one more remark here before proceeding to the next Mantiram. When all was dark the Sruti tells us that God alone existed. *Sivam eva kevala*, these are the words found in the Sruti, which we have translated as 'God alone existed'. But, as we had occasion to remark in our study of the Mandukiya (verses 7 and 12) and Mundaka (III, 2, 9) Upanishads, some translators fight shy of this name Sivan being used as one of the innumerable names of the nameless God. They would rather give it its adjectival or root meaning and render it in English as blissful, blessed or all-blessed, though they have no objection to retain names like Brahman as given in the original texts in their English translations without caring to pry into their root meaning. The word Brahman literally means growing or grower, but these scholars do not give this root meaning in their English renderings. They are no doubt led by the nose by commentators to a great extent. We are afraid however that their rooted prejudice against the use of the name Sivan is also prompted by the fact that the Saiva cult being the most widely prevalent form of what is now generally called Hinduism there is an innate tendency in the minds of these votaries of an alien religion not to give prominence to that particular name of God which is venerated by the Saivas. They little realise that the very name God which they give to the Supreme Being is not a pure English word but one borrowed and adopted from the Tamil word *Kadavul* (கடவுள்) which literally means the "Transcendent Being", as we pointed out elsewhere. Vide Vedanta Moola Saram, Chapter XXIV.

19. None is able to comprehend Him (God) either above (head) or below (foot) or in the middle. There is none equal to Him. His Glory is infinite.

20. His form is intrinsically invisible. None beholds Him by the eye (or other senses). Those who know Him through love and meditation as seated in the heart become Sivam (Amritam).

This verse is found repeated in a slightly altered form in the Katha Upanishad (II. 6-9), which we have already studied. Vide notes there (Vedanta Moola Saram, Chapter XX).

21. Thou art birthless, Oh! Rudra (Dispeller of sorrow), a distressed person approaches Thee (in other words, being distressed I approach Thee). Pray protect me always with Thy Southward-looking Face (Dakshina Mukham).

The use of the words *Dakshina Mukham* in this verse is significant. They refer to that particular pose known as *Dakshina Mubhatham* in which the Lord appeared in response to the prayers of Sanakan and other Rishies and taught them the Vedic truths seated under the shade of the stone fig tree on the slopes of Sri Kailasam. கண்ணகர் கால்வர்க்கும் கான் மறைவின உடம்பொருளை, அன்ற ஆலின் கீழ் இருந்து அங்கு அரும் உரைத்தான், thus we read in Tiruvachakam. He taught the virtues, the essence of the four Vedas, clearly to the four (Rishies) seated under the banyan tree in days of old.

The word *Dakshina* has also got the meaning of 'Auspicious' and, if this sense is adopted, the word's *Dakshina Mukham* will have to be translated as auspicious face, as is done by some translators. But we have preferred to take it as southward looking face following the lead of our Tamil saints including Thayumanavar, who addresses God not only as *Dakshina Mowrthy* (தக்ஷிண மூர்த்தி) but also as *Brahman* seated facing southwards (தென் மூர்த்தின் குமராய் இருந்த சொழை) in several of his hymns. Thus, we read:

அண்கை சொடு மலர் துவி அங்கமது புனசிப்ப  
அன் லினும் உடுகி, விழிநீர்  
கூறுக ஆராத முத்தியினது ஆலே  
கூண்கச் சுடர்குள் முழிச்சி,  
சங்கர சயம்புவே சம்புவே. எனவும். மொழி  
தழுதழுத்திட வணங்கும்,  
சன்மயர்க்க சொழிலாத் துணையர்க்கன் ஏனாயும்,  
தன் அருள் சொடுத்த ஆண்கவலோ,  
துவாங் மிகு பங்குவச் சணகன் முதல் குனிவோர்க்கன்  
தொழுது அருகில் வீற்றிருப்பச்,  
சொல்லரிய தெரியைய ஒரு சொல்லால் உரைத்திடே  
சொருப அணு முதி னாட்டிச்,  
செய்கமல பீடமேயல் சல் ஆலடிசுருள்வனர்  
சித்தாந்த முத்தி. குழலே,

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 1858

1. Sivasothy widow of Ponnambalam Kumarasooriar of Colombuturai, Petitioner.

Vs.

- 1. Kumarasooriar Ponnambalam
- 2. Kumarasoorier Wignarajah, both of Colombuturai.
- 3. Kathigamar Tillaipalam Kumaraswamy of Nallore, Respondents.

In the matter of the Estate of Ponnambalam Kumarasooriar of Colombuturai Jaffna deceased, of Haldumulla.

This matter coming on for disposal before P. SriSkanda Rajah Esq., District Judge Jaffna on the 25th day of January 1955 in the presence of Mr. S. Selvarajah, Proctor on the part of the Petitioner, and the affidavit of the abovenamed petitioner dated 30th September 1954 having been read:

It is ordered that the 3rd respondent be appointed guardian ad litem over the minors; the 1st and 2nd respondents and the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his widow and the same be issued to her accordingly unless the respondents or others interested shall on or before the 28th day of February 1955 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said petitioner do produce the minors before this Court on the said date.

This 25th day of Jan 1955

Sgd P. SriSkandaRajah

True copy,  
S. Selvarajah  
Proctor for Petitioner.

(O. 189, 4 & 11)

சிரகிரி விளக்கவரு நகர்த்துமுத்தியே  
சிவமய ஆனந்த குருவே.

Oh! Fountain Source of Salvation the Highest End, Oh! Dakshina Murthy Glowing Light of Sri Kailasam, Oh! Master Divine of Wisdom and Bliss who, seated on the lotus-like throne under the stone fig tree, enlightened the entreating holy Rishies, Sanakan, &c, signalling one unique word and enabling them to realize the indescribable Truth,— wilt Thou impart Thy sweet Grace and save a sinner like me that does not pursue the right path of worshipping Thee offering flowers with the hand, melting with heartfelt love and ecstatic joy with the hairs of the body standing on end and tears streaming down the eyes and fervently praying in faltering words, Oh! Sankara, Oh! Swayampoo, Oh! Saraboo.

(To be continued)

## Recreational Work

(Continued from page 3)

learn the techniques of directing group programs.

Physical education as it is taught in colleges and universities, is a branch of recreational work. It includes coaching athletic teams, teaching different sports to regular classes, and teaching modern dance, hygiene, and first aid. While in high school, you should take a college preparatory course with emphasis on English and public speaking. Take part in as much group activities, such as sports, dramatics, and scouting, as you can.

—U S I S.

## ORDER NISI

IN THE DISTRICT COURT OF MANNER

Testamentary Jurisdiction No. 824

In the matter of the intestate estate of Mary Thayalnayagam widow of Chelliah of Pettah Mannar, Deceased.

Chelliah Reginald Edward Jayarajah of Sinnakadai, Mannar. Petitioner.

Vs.

- 1. Chelliah Arthur Sydney Balarajah and,
- 2. Chelliah Anthony Victor Patmarajah both of Pettah, Mannar Respondents.

This matter of the petition of the above-named petitioner praying for Letters of Administration to the estate of the above named deceased coming on for disposal before K. Jayakody Esquire, Additional District Judge, Mannar on the 25th day of January 1955 in the presence of Mr. Anantham Seemampillai, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 24th day of January 1955 having been read, it is declared that the petitioner as son of the said deceased is entitled to have Letters of Administration to the intestate estate of the

## Sarvodaya Scheme For Both Cities and Villages

Dispelling the illusion that Sarvodaya is against cities and machines and that it stands for asceticism and poverty. Shri Vinoba Bhave told a post-prayer meeting in India that there would be a happy co-operation between the city and the village in the Sarvodaya order. At present villagers rushed to the cities to seek shelter and work because their crafts had collapsed and people had been rendered landless. They did not necessarily get the required shelter in cities but they lived somehow on pavements or in habitable cells acquiring the evil urban habits of drinking, smoking, cinema-going gambling etc

They got, if at all, a labourer's job. Hence the labour problem was getting acute in cities. We must endeavour to stop the futile exodus to cities. They must get employment in the village itself.

"Today, the situation is very painful. Raw material is produced in the village, but the finished product is made in cities. And the City market continues to be flooded with foreign goods. In the Sarvodaya scheme of things: we would like the city people to manufacture these things, which they import today, and the village people to turn their raw material into finished goods themselves. This will contribute to the health and splendour of both cities and towns.

He stressed on the need of providing means of education in villages and added. "There should be none without work. I want that every child or adult should get a minimum of one seer of milk every day. Every child should be neat and innocent and villages clean and beautiful. Sarvodaya seeks the uplift of all. It does not stand for austerity or other worldliness. I want that all must get all good things equal y.

Sarvodaya stands for the prosperity of both the cities and villages. I want city people to take to land labour. Then they will be healthy and wealthy. Our sriniketan will run in villages and sramniketan in cities. This does not mean that shram or labour is not required in villages. That goes on there already.

said deceased issued to him unless the respondents abovenamed or any other person shall on or before the 24th day of February 1955 show sufficient cause to the satisfaction of this Court to the contrary.

The 25th day of Janu. 1955.

Sgd K. Jeyakody  
Addl. District Judge,  
(O 188, 4 & 11)

Letter to the Editor.

# The Hindu Temples Bill

Sir,—Saivites are alarmed at the attempt to make the practice of their religion a matter for regulation by a Government Department. Hindu Religious Trusts and Temporalities Bill introduced in the House of Representatives last week states in its objects and reasons "under the proposed law Hindu religious trusts and trustees will be subject to supervision and control by a Board consisting mainly of persons elected by worshippers at Hindu temples and by a Commissioner appointed by Government." (italics mine) But it would be apparent that in practice the control will be really that of the Commissioner with the Board relegated to the position of a glorified cloak.

The vesting of the virtual power of appointment, suspension and removal of trustees, in a government servant responsible to a Minister who would not necessarily be a Saivite, or even if he is a Saivite would most probably be a publicity Saivite rather than a Saivite learned in the Saiva scriptures, will hinder rather than aid the practice of Saivism.

How much the sponsors of the Bill understand our religion is apparent from the fact that a "Hindu temples and Hindu" religious trusts come under the purview of the Bill which defines "Hindu" thus: "Hindu" includes a Saivite, a Vaishnavite, a Monist or any other person professing a religion of Hindu origin which is generally accepted as based on the religious scriptures known as the Vedas".

Such a Bill may be compared with an imaginary Bill for the supervision and control of places of worship and religious trusts of Jews, the term Jews being defined to include Roman Catholics, Protestants, Orthodox Catholics, Judaists and other persons professing a religion of Jewish origin which is generally accepted as based on the religious scriptures known as the Old Testament. To think of our Saiva religion without reference to the Sivagamas is like thinking of Christianity without reference to the New Testament.

Certainly there should be no robbery of our temples. There is adequate provision in Section 102 of the Trusts Ordinance to get relief from a Court of law which could under that section direct accounts and inquiries, declare any trustee etc guilty of any misfeasance, breach of trust or neglect of duty, award damages and costs against such trustee, remove such trustee and appoint new trustee, declare any property is trust property comprised in the trust, declare what proportion of the trust property should be allocated to any particular object of the trust, direct the specific performance of any act by any trustee, settle a scheme for the management of any trust,

etc., in the matter of any place of worship, etc.

But the machinery for invoking the powers of courts under that section should be simplified. The provisions that are now law requiring a petition to the G. A. or A. G. A by five or more interested persons and the appointment of a Commission by him to inquire into the grievances and the requirement of his certificate for the institution of an action should be repealed. And there will be adequate machinery in which the people have confidence to protect our temples and religious trusts. If some further provision is required let it be made the duty of the Attorney General or the Public Trustee to invoke Court to exercise such powers if he considers a prima facie case exists for his doing so.

Ceylon is a secular state. The Government should not interfere with our religion. And the people have in no uncertain terms told the government that. The chief architect of the report which has resulted in the Bill, the M. P. who prior to the report had won a sweeping majority making his rival candidates forfeit their deposits was decisively rejected at the polls in the last general election for the part he played in recommending Governmental interference in religion.

If I may be pardoned for quoting from another religion for the benefit of the so-called "enlightened Hindu" opinion-an opinion which has no roots in this country- "the wisdom of man is foolishness with God" said Christ.

If the Government is sincere in its statement that what it wants to do is to prevent the robbery of our temples, it has only to simplify the existing machinery of section 102 of the Trusts Ordinance.

Yours etc.  
A Saivite from  
Vaddukoddai Constituency.

## BOOKS REVIEW

### Saiva Siddhantham

(The Cream of South Indian Thought)

Written by Vidwan Scimath Somasandara Thambiran Swamigal and published in accordance with the directions of His Holiness Subramania Desika Gnanasambanda Paramachariya Swamigal as the 336th issue of Dharma-puram Adhinam Propaganda series in memory of the Diamond Jubilee of the All India National Congress Sessions held at Avadi Madras, the publication gives invaluable information in a condensed form to the English reading public who are not aware of the significance of Saiva Siddhantham.

## Replica in Human Form Of.....

(Continued from page 1)

and fertilising waters, even so perhaps there are in existence to-day, and to be sure will arise in future, those who have not only imbibed the teachings of the Master but are also able to canalise and spread to corners unseen and unperceived their life giving beneficence. There may be at present or may arise in future such apostles in this country or in distant lands even as the engineers, Indians and foreigners, have contributed to making and multiplying the benefits and bounties of the Ganga.

"The world is in sore need of the Ganga and it is the duty of everyone, however humble, to help its spread according to his capacity. As a humble servant who had the good fortune and privilege of sitting at his feet and following though at long distance his footsteps, I felt it to my people to sprinkle what little of the sacred water I had gathered in my nimble glass and wrote what I felt and remembered in my own language. Others have done me the honour of translating it into English perhaps in the fond hope of reaching a larger circle of readers.

### THE JAFFNA MUNICIPAL COUNCIL

#### Vehicles and Animals Tax—1955

It is hereby notified that:

(a) All vehicles and animals tax under Sections 245 & 246 of the Municipal Councils Ordinance No: 29 of 1947 should be paid at the Municipal Office on or before 3 p. m. on 31-3-1955. Taxes paid after that date will be subject to a further charge of 10% as warrant costs as laid down in Sections 252 & 255 of the Municipal Councils Ordinance No: 29 of 1947 read with the by-laws of the Council

b) that all vehicles and animals in respect of which taxes are due in terms of Sections 245 & 246 of the Municipal Councils Ordinance No: 29 of 1947 are liable for seizure by the officer duly authorised by the Council if the taxes are not paid.

K. SHANMUGAM  
Municipal Commissioner

Municipal Office,  
Jaffna, February 2, 1955.

(G. 48 11)

## Reviewed News

### SPECIAL PRIVILEGE — SPECIAL RESPONSIBILITY

The educated enjoy a special privilege and therefore have a special responsibility. This was how Professor Humayan Kabir explained what duty the educated had to perform. Elaborating his idea the Professor said 'Every educated man and woman must, therefore, contribute at least four-fold of what the less privileged do to the national pool of wealth.

In this country the contribution is not from educated but to the educated! It would be just sufficient if the educated did not draw heavily from the national pool of wealth. They need not contribute anything to the country!!

### DISPLAY OF EMOTION AND FRENZY

Developing his views Professor Kabir explained the task of education thus: "To harness the forces of national consciousness and spirit of revolt that have been released, to canalise them into fruitful and purposive activity and to prevent disruption and waste by mere display of emotional abandon and frenzy". Can any enthusiastic student of politics repeat these words to the hearing of the English educated political adventurers who mislead the masses!

### THE ESSENCE OF CIVILISATION

Respect for learning, love of art, and craving for freedom, these are the essence of civilisation. Military and political affairs and arrangements are subsidiary to this fundamental purpose' said Dr. S. Radhakrishnan, Vice-President of India when he inaugurated an exhibition of Chinese Arts and Crafts in New Delhi. But according to politicians particularly in Sri Lanka, the craving for personal power is not merely the essence but the quintessence of civilisation!

### IT MEANS MANY THINGS;

Shri Nehru, it is reported, has declared to accept a suggestion by a P. S. P. leader that the Indian National Congress should

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 1233

In the matter of the estate of the late Esmaljee Amijee of Grand Bazaar, Jaffna

Deceased.

Gulam Hussain Esmaljee of Grand Bazaar, Jaffna

Vs. Petitioner.

1 Adamally Esmaljee and

2 Najumudeen Esmaljee both of Grand Bazaar, Jaffna. Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 24th day of January 1955 in the presence of Mr. C. C. Somasegaram Proctor Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the petitioner as one of the heirs of the abovenamed deceased and precedent partner of the firm of Esmaljee Amijee be declared entitled to have Letters of Administration to the estate of the abovenamed deceased with a copy of the will annexed and that such Letters of Administration be issued to the petitioner accordingly, unless the abovenamed respondents or any others interested shall appear before this Court on or before the 25th day of February 1955 and show sufficient cause to the satisfaction of this court to the contrary.

This 24th January 1955

Sgd. P. SriSkandaRajah

District Judge.

(O. 190. 11 & 18)

change its creed to Socialism. In doing so the Indian Premier said that the word Socialism had no precise significance as it had so many meanings. Socialism in its original meaning has a sound significance. But the so-called socialist trumpeters have twisted it and tampered with it so much that it has come to mean now many things and therefore nothing specifically!

The Marxist leaders themselves are multiple-minded!

## Saiva Siddhantha System.....

(Continued from page 1)

of intelligent beings on unintelligent entities and also the influence of superior intelligences on inferior intellectual beings.

Everything in the world undergoes the process of birth, development and decay. If inanimate nature rules the world there will be only one process. Development may be going on but there will be nothing to stop it. If development is natural, its opposite process, called decay cannot also be natural. It should be due to an alien influence. We have already seen that the world has an intelligent purpose at its back and the purpose is effectuated by supreme intelligence. Hence the processes of the world should be due to and controlled by an intelligent God and not induced or led by blind nature.

It may be said that everything that has birth, growth and decay, is moved by a soul so that there are only a number of souls and no God. This view is shortsighted, because all things in the world are governed by a moral and physical order over which individual souls have no control and which presupposes the supremacy of a supreme intelligence. The world has a systematic unity and that unity can be brought only by a unique power, whom we call the Almighty God.

The theory of the Logayats is that everything in the world is due to the spontaneous action of the elements. This is refuted on the ground that the elements have contrary qualities which can be brought into orderly activity only by an intelligent agency; for instance, if water and fire combine, both will neutralise themselves. The tendency of water is to go down and that of fire is to flare up. The earth will be under water and cannot by itself go between water and fire. If we want hot water an intelligent man should light the fire, place a pot over it, and pour water into the pot to make it hot. Hot water cannot be produced by the earth, water and fire combining of their own accord in a creative manner.

It is the view of the Siddhantins that the whole world undergoes evolution and involution in fullness of time and hence, He who is the cause of involution should also be the cause of thought, like the Jains, that whole world does not suffer involution, but things in the world suffer a change. A scientific investigation of the processes of evolution and involution will convince us of the truth of a thorough involution. In making the investigation one should use not only the ordinary instruments of observation but include in it the Yogic vision or second sight. Those who

had it, pursued the subject of involution step by step. Things in the world are resolvable into five elements and the elements themselves are traceable to subtler entities called Thanmatrai and they are traceable in modern science to a combination of electrons and protons. And these themselves, being microscopic forms of things, are resolvable into unformed prematter basic substratum which we call Maya and Maya is perceptible only to yogic vision. Great seers who had that vision have observed that by process of time, things reduce themselves to the Mayic substratum and rise again, taking forms from it. The wheel of time so revolves that at distant times all the things in the world reach the Mayic stage and are then reproduced.

On the synthetic side the universe is so built up that it has a central source of light and heat. Our sun is one of the many million stars that revolve round the central Sun of the Universe. Astronomers are able to calculate the time when our sun will lose all light and heat and then, the system of worlds, that depend for their life upon the light and heat of the sun, will turn to nought. Similarly if the central Sun of the Universe comes to an end, all the worlds constituting the Universe comes to an end. When in our body one part is liable to suffer decay and death, it leads us to the inference that such decay and death, may overtake the whole frame of which one limb or organ is a part. Similarly, if our sun can be reduced to a mass of carbon alone, it may lead us to infer destruction of the central source of life for the Universe and consequential involution at a distant day of all that exist. Although the entire involution of the Universe cannot be seen directly, there is every reason to infer it from an understanding of the process of the world at large. Hence it cannot be affirmed that the Universe is eternal in its cosmic condition.

That the Universe becomes nothing is not our view. Just as when mud vessels are all broken and powdered, they become the dust of the earth from which they can be remade, the universe is reduced to the unformed Mayic substratum from which its multitudinous forms may be re-evolved. In the stage of involution the Universe is said to be in its causal condition and in its evolution it is said to be in its effectual cosmic condition. Hence the Universe never becomes nothing. It is a cardinal principle of Siddhanta that nothing comes out of nothing and something does not become nothing. It is the Buddhist view that everything appears and dies every moment of time and by contact with the preceding the succeeding thing comes

into being. Then the question arises whether the succeeding thing takes its origin from a minute portion of that which precedes and dies or out of nothing. It is inconceivable that something can arise out of nothing. If the former is the case, then the statement that everything dies leaving nothing is meaningless. And if evolution has a material basis, it must have an intelligent purpose at its back and we have already shown that such a purpose can be effectuated in the case of the Universe by the one unseen intelligent head of it. Hence the Buddhist theory that evolution takes place without a creator cannot stand to reason.

The question is often asked whether, as the potter making vessels has a place to stand upon, the Creator has a place to stand upon, the Creator has a place for Himself to reside. To that the answer is that one should observe how the soul energises the body without standing outside it and how the great course of time controls the processes of the Universe. There is a theory that time is the cause of evolution and involution. But this is untenable in the face of the Theological unity of the world. However great time may be, it is not an intelligent force and it can only be a tool in the hand of the Supreme Intelligence.

God, the cause of the involution of the Universe, reduces it to its Mayic substratum which is under His control. So if the Universe should again be evolved, such evolution should be brought about by Him who is the agent of its involution. The processes of the world are spoken of in religious books in terms of creation, preservation, and destruction entrusted to deities called Creator, Preserver, and Destroyer. If we regard destruction as involution, the God who caused involution should be viewed as superior to the other two who are viewed in the Saivite religion as its agents through whom His power works. The reason is that if the Creator and the Protector can do their functions in spite of the destroyer, there will be no involution at all. Only when the activity of the two deities is set at nought, the Destroyer can successfully cause involution. Since involution is a fact according to the Siddhantic view, the Creator and the Protector should become powerless to do their function when wholesale involution takes place. Hence at the end of the involution the God that remains unaffected by it should be its author. For every system the Sastras speak of a set of the three deities. When all the systems undergo involution, the grand agent of the process can be the one over-ruling Providence who controls the whole Universe. It is the Saivite view that the one Supreme God causes the process of involution and evolution through His Sakti which plays its part by taking manifold

forms. The inferior agents of creation, preservation and destruction are all animated by Siva-Sakti in diverse degree of potency and the so-called deities are all highly-evolved-souls subject to the sway of God's Sakti.

The purpose of evolution is a matter to be investigated. Evolution is said to be the *leela* or playful activity of God. Mere play cannot be an attribute of Providence. The purpose of which God creates the world cannot be selfish. Unless God is above the influence of desire His actions cannot be fair and just. God is really independent of Maya. He is self-effulgent. He cannot have any personal gain by evolution. Therefore he should cause it for the benefit of souls. As the result of evolution, souls take their bodies, dwell in them, and leave them, and under-go the cycles of births and deaths. Every body is microcosm of the world. What is called creation is providing the soul with body, mind place, and enjoyable things, all of which are made of *tatwas* evolved from the Mayic substratum by the agency of Siva-Sakti or God's power. There are instruments for calling into play the knowing, feeling, and doing powers of the soul. Without body and mind, the soul will be immersed in ignorance which is called spiritual darkness. From the state of thralldom in darkness, the

## WANTED

Wanted for Kokuvil Hindu College a Lab. Asst. for the CHEMISTRY SECTION. Applicants should have a working knowledge of English. Experience in Lab. work will be an additional qualification. Address applications to the Manager through the Principal. (M. 29, 4 & 11).

soul is led step by step, through the cycle of births and deaths to the ultimate goal of contact with God and realising His bliss. If evolution is needed for providing the soul with energising implements, involution is needed to provide the soul with required rest after the period of its activity, just as day is required for labour and night for rest. So it is for the benefit of souls that evolution and involution are caused by Providence. Just as after night's rest, one wakes up afresh for finishing labours remaining incomplete, the soul remaining in rest during involution, rises up with renewed energy at the time of re-evolution for again pursuing its upward course towards God remaining to be completed at the time of involution. Hence evolution, involution, and re-evolution have the purpose of the spiritual advance of the souls at their root and these take place not for any personal good of God, but out of His unselfish mercy for souls.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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Shroff.

வாழ்நூலில் வழாது பெய்க மலிவனஞ் சரக்க மண்ணு  
கோண்டுகையாக செய்க குறைவிலா தயிர்கள் வாழ்க  
சரக்கமற யறங்க கோவல் சந்தவம் வேவ்லி மக்க  
மென்மையகொள் சைவ சீதி வினக்கு அகல் மெல்லாம்.