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NO. 3

HOW SAIVA CULTURE HAS SURVIVED THE AGES

SPIRIT OF LOVE AND TOLERATION ITS BASIS

SCHOLARLY EXPOSITION AT ALL CEYLON SAIVA CONFERENCE

IT was befitting the great occasion that a Conference of this nature should be held in this hall hallowed by the name of the Great Navalur, the Champion Saiva Reformer, observed Sri K. V. Jagannathan. Editor of the "Kalaimagal", delivering his presidential address at the All Ceylon Saiva Conference that was held at the Navalur Ashrama Hall, Vannarponnai on Thursday.

Continuing his speech, Sri Jagannathan said that Saivism was not limited to certain portions of Sri Lanka and Bharat but extended throughout the length and breadth of these two countries and even beyond.

The Chairman went on to explain the need for the acquiring of true knowledge for leading a perfect life, and added that knowledge that was acquired by academic education unless it helped in the awakening of a sense of god consciousness and self realisation could not be real knowledge.

In conclusion the chairman paid a tribute to the Saiva Paripalana Sabha for the great service it has been rendering to the Saiva world emulating the worthy example of the Great Navalur.

Earlier Mr. M. Mailvaganam a former Secretary (Continued on page 2)

THE OLDEST LIVING LANGUAGE

While inaugurating the publication of the second volume of the Tamil Encyclopaedia at a function held at the Madras University Buildings, Sri Sri Prakasa, the Governor of Madras, said that Tamil was recognisably the oldest living language and that it had preserved its purity to an extent that surprised those who spoke other languages.

Evolving of Equivalents

Sri C. Rajagopalachari welcoming the publication said that the task of bringing together in one volume all the knowledge that mankind had developed the world over was so stupendous that any amount

of effort, time, and manpower might well have been inadequate. But even that might be relatively easy compared to the difficulty of evolving suitable terminology for expressing scientific and modern ideas in Tamil in a manner in which the common reader would understand. From personal experience in this connection years back, he could say that the difficulty was so great that he had to give up his attempt then. Considerations of linguistic purity and desire to avoid borrowing from foreign and even other Indian languages also caused difficulties. What was important was that the terminology employed should convey clearly the

INNER PEACE

(By SWAMI SIVANANDA)

REAL deeper peace is independent of external conditions. Real abiding peace is stupendous stillness of the Immortal Soul within. If you can rest yourself in this ocean of Peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motor cars may roll on the streets, boys may shout at the pitch of their voices, railway trains may run in front of your house, several mills may be working in your neighbourhood and yet all these noises will not disturb you even a bit.

If you wish to enter in the Great Peace of God, all the worldly desires must die, all the senses should be brought under your perfect control and the mind should be stilled. Rich people possess immense wealth. They have all sorts of comforts, easy circumstances and easy going life. They have decent motor-cars, beautiful bungalows, etc. They make dainties and palatable dishes and go to hill stations during summer. And yet they have no peace of mind, because they have no inner harmony. There is discord in their hearts on account of their greed, selfishness, egoism, lust, pride, hatred,

idea in view; and it was unnecessary to reproduce in the equivalent all the etymological features or complications of the original expression. And once they evolved fairly effective terms, they would in course of time become current and well understood, even if initially they might not be considered cent per cent satisfaction.

anger, fear, worry, etc. Outward harmony and quietness cannot give you real peace of mind. The peace of God is an internal state. You can have it without the help of money and outward favourable circumstances. You may have sorrows, and yet you may enjoy the inward harmony and peace, if you rest in God by withdrawing the senses, by stilling mind and eradicating the impurities of the mind. Lord Jesus was persecuted in a variety of ways. He was put to death in the Cross and yet what did he say? He said, "O Lord, forgive them, They know not what they are doing." How peaceful he was even when his life was at stake! He was enjoying the inner peace. No tribulation or calamity could touch him.

The man who cannot fix his mind in meditation, cannot have knowledge of the Self. The unsteady man cannot practise any meditation. He cannot have any intense devotion to knowledge of the Self or any burning longing for liberation and Moksha. He who does not practise any meditation cannot possess peace of mind. How can there be happiness for the unpeaceful?

Desire or Trishna (thirsting for objects) is the enemy of peace. There cannot be any iota or tinge of happiness for a man who is thirsting sensual objects. The mind will be ever restless and will be hankering after the objects. When this thirsting dies, man enjoys peace. Only he can meditate and rest himself in the Self.

When you behold the objects of the senses, the mind enters the objects. When you do not perceive the objects, the objects enter the mind. You find

Teaching Devotional Songs To Children

In the course of a statement issued by His Holiness Sri Sankaracharya Swamigal of Kanchi Kamakotipeetam, the need to teach children while they are very young some at least of the devotional songs and teachings of the great saints and sages of the past was stressed. The Swamigal suggested that funds should be ear-marked for the purpose of imparting religious knowledge to the young especially by teaching them the inspired songs and sayings of the great Saints.

Fresh Water From Sea

Since sea water contains only three and a half per cent of salts, it seems, more logical to attempt to pull the salts out of the water rather than to boil off water—the substance which is 28 times more abundant than salts.

This can be done by simple electrodialysis, by ion-exchange resins, or by chemical precipitation...all at not too great an expense.

Reports from laboratories and government agencies in Europe and the United States have indicated that the process of electrodialysis may provide a more economical answer to the problem of reclamation of saline waters having lower salt content than sea water.

it very difficult to free yourself from the clutches of sensual objects. But if you remain as a Sakshi or silent witness, you will not be affected by them. Therefore, cultivate the Sakshi Bhav and remain as a witness of the vrittis or waves of the mind. You will enjoy the Peace of Eternal.

Develop universal love. This will help you to live peacefully with all men and all creatures. Love and peace are inseparable. Where there is love, there is peace and wherever there is peace, there is love.



திருச்சிற்றம்பலம்.

மமச்சிவாயவே ஞானமுக்கவியும்
மமச்சிவாயவே நானறிவிச்சையும்
மமச்சிவாயவே நானறிந்தேத்தமே
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திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, APRIL 22, 1955

Treasure These Thoughts

One who censures me is dearer to me than even my parents. He drowns himself and takes me across the stream of Samsara.

'LIVE AND LET LIVE'

OPENING the conference of twenty-nine Asian and African countries at Bandung, President Soekarno of Indonesia suggested to his colleagues the application of the principle of 'live and let live' in international affairs. The occasion demanded it and the chairman of the historic conference had to make a fervent appeal for unity in diversity. It is true that the international situation demands such declarations by groups of nations which have a common link that urges them to get together. But it cannot be denied that most of the several Afro-Asian nations that are in conference at Bandung have serious problems that remain to be solved in their own countries because the principle of 'live and let live' has yet to be applied there. It is an open secret that India and Sri Lanka have serious differences between themselves, agreements and pacts notwithstanding. But 'peace-makers' are only too ready to prescribe a panacea for international ills conveniently losing sight of the disease in the body politic of their own countries.

Sir John Kotelawala, who had to be reminded times without number by Premier Nehru of the deterioration in the Indo-Lanka relations owing to administrative obstruction at this end, however, waxed eloquent at Bandung while pleading for world peace. 'When we have removed whatever sources of mistrust, sus-

How Saiva Culture Has

(Continued from page 1)

tary of the Saiva Paripalana Sabbai, welcomed the Chairman and speakers,

Shri A. S. Gnana-Sambanthan next delivered his lecture on Thiru Arul.

The afternoon session on Thursday was opened by Shri A. S. Gnana-sambandam. The chairman expressed concern at the indifference of Saiva leaders to the conversion of the rank and file to other faiths and said that immediate action should be taken to arrest further 'conversions' by propagating religious knowledge. Love and tolerance being the guiding principles of Saivism, Shri Gnana-sambandam continued, the method of propaganda of the Saiva Societies should be able to appeal to all.

Shri M. Gnanapragasam speaking next dwelt on the subject 'சமரசம்' and said that though love and tolerance were the basic principles of Saivism yet for self-realisation, God's Grace was absolutely necessary.

Shri K. V. Jeganathan delivered a lecture on 'Sekklar'.

sion and fear that subsist between ourselves, then, and only then, can we stand before the rest of the world and speak to them loud and bold the message of peace armed with the authority of moral force" declared Premier Kotelawala assuming the role of peace-maker. We commend his own words to Sir John Kotelawala and plead with him to make a modest attempt to translate them into action even in a small scale in the context of the Indo-Lanka dispute. We cannot for a moment think that Premier Kotelawala's words to his Afro-Asian colleagues were meant to be a Bandung bombast. For Sir John's 'voice to be heard' and to enable him to 'serve as a guardian of world peace' it becomes necessary that he should as a first step strive to keep the different races that inhabit this Island in contentment without letting 'mistrust, suspicion and fear' lurk behind.

Reviewed News

DEMOCRATIC CONGRESS ELECTIONS CHALLENGED

Ironically enough one of the candidates for the presidential election of the Ceylon Democratic Congress, Mr. Somasundaram, questioned the validity of the elections. However the working committee has validated the election though it has taken note of the fact that a large number of persons have acted in contravention of Congress instructions! Mr. A. Aziz the new President wants the hatchet to be buried though there has been something undemocratic about the conduct of the elections!

WE COMMUNISTS ARE ATHEISTS BUT

'There are people who are spreading smoke screens about us' said Mr Chou-En-lai, the Premier of Red China at Bandung while he himself spread a smokescreen, soon after when he declared 'We Communists are atheists but we respect those with religious beliefs'. It is, however, inexplicable how the Communists of Sri Lanka profess to be atheists whenever their anti religious activities are exposed.

CONSTITUTIONAL CHAOS—IN PAKISTAN

The Governor General of Pakistan in a constitutional bout with the Federal Court has made it clear that constitution making in Pakistan is no easy affair. The working of democracy cannot certainly be agreeable activity in a state that could not appreciate the conception of democracy when it formed part of a country that was fighting a foreign nation with the weapon of ahimsa.

Bandung Beckons

History has never before been made more significant than at Bandung. The twenty nine nations of the two centrally situated continents have met together in comradeship with a determination to find a way out of the impasse that has been created by the war-mongering big powers.

Education Is Not Mere Communication Of Knowledge

Delivering the convocation address of the Gurukula Vidyalaya at Hardwar Dr. S. Radhakrishnan said that education was not complete without development of the body mind and spirit.

"We should not believe that education is mere communication of knowledge or transmission of skill. There is no doubt that everyone must be able to learn by means of the information he acquires or the skill he learns but that is not all. If you merely become scientifically skilled, if you do not develop the other dimensions of your soul, if you don't believe that there is such a thing besides knowledge which you call wisdom, you will become merely a monster instead of becoming a master of life. That would happen if we neglect the spiritual side of our nature".

He said that unless people were able to develop the "other side" of human nature all the alarming achievements of science would prove to be disastrous to humanity and not helpful at all.

"Nuclear energy is an instrument that has been placed in man's hands. Whether we are going to use it for humanity, or to destroy human life, does not depend on nuclear energy but on the nature of the individuals who release it. As the world is shrinking in space, as it becomes smaller, our hearts will have to be large", he said.

Dr. Radhakrishnan asked university teachers to instil the reading habit in the minds of students.

Referring to problems facing educational institutions, he pointed out that these days colleges tried to accommodate more students than they could. This prevented the necessary close and intimate contact between teachers and pupils, with the result that indiscipline grew among students.

"When teachers cease to be respected, when authority is not listened to, that means the beginning of the decline of a country. But if teachers are to be respected, they must get to know the pupils closely and intimately", he added.

He said that students must not be looked upon as so many individuals into whose minds ideas had to be hammered, but as souls which were trying to blossom into flowers.

"The purpose of education is to lendible human souls to be born into a new world, a world of freedom and spirit", Dr. Radhakrishnan said. "We are all born into the world of nature and necessity, but man is not to be

Thirumurai Villa At Velanai

The three day Thirumurai Festival held on April 16, 17 & 18 at the Velanai Central School attracted a large gathering.

The Festival was declared open by His Holiness Kunrakudi Adigal. In doing so the Swamigal observed that the mere holding of such festivals would not bring about a real understanding of the great teachings of the Saiva Saints and urged that a practical approach to propoganda should be made.

Earlier Mr. S. Sivagnanam D. R. O., read a welcome address. Pandit K. P. Ratnam delivered the welcome address. Mr. V. A. Kandiah invited Kunrakudi Adigal to deliver the inaugural address.

Sir Kandiah Vaithianathan presided over the morning session at which Shri K. Vachchirayelu Mudaliyar spoke on 'திருமுறை முதல்'.

At the afternoon session Pandithamani S. Kanapathipillai spoke on 'திருமுறைமுதல்' Later Mr. V. Chelvanayakam, Lecturer University of Ceylon, spoke on 'திருமுறைகளின் தாழ்வு' Shri K. V. Jeganathan on 'திருமுறைப் பரமம்' and Shri A. S. Gnanasambandam on 'Thirugnanasambandhar.'

Mr. M. Sri Kantba presided on the second day. Pandithamani S. Kanapathipillai, Mr. K. Ramachandran, Shri K. V. Jagannathan, Pandit S. Thiagarajah Pillai, Shri A. S. Gnanasambandan and Kunrakudi Adigal delivered lectures.

On Tuesday in the unavoidable absence of Mr. C. Coomarasamy, Kunrakudi Adigal presided. Mr. M. Gnanapragasam, Mr. M. Vairamuttu and Vidyan Venathanar spoke at the morning session.

At the afternoon session Mr. S. Natesan, Shri Jagannathan, and Shri A. S. Gnanasambandan delivered lectures.

regarded as some kind of event thrown off by the cosmic world".

VIVISECTION CANNOT BE DEFENDED

'No Cruelty Is Useful'

Clinical observation, now largely outmoded, is still held by some even among Allopathic physicians to be of infinitely greater value than results obtained from laboratories and vivisection.

Sanitation and proper nutrition are better protectors against disease than anything preventive medicine can offer.

Naturopathy, Homoeopathy, Ayurveda, Osteopathy, Chiropractic and related systems all offer alternatives to vivisection and have to their credit many cases of successful treatment. While the vivisectioners were fruitlessly working on infantile paralysis in their laboratories, Nurse Kenny perfected and applied a technique for its cure, against the resistance of orthodox medicine.

If we must tolerate biological research for a time, the technique of growing cultures on fertilized eggs is infinitely preferable to vivisection. Its possibilities should be thoroughly explored before biologists declare animal experimentation necessary for their research.

But the recognition is growing of the fact taught by the great 16th-century physician, Paracelsus, that the whole nature of man must be taken into account, not only his physical body. It is patients that must be treated, not diseases. He wrote:—

Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door.

Psychosomatic medicine, tracing physical ailments to their roots in thought and emotion, is on the right track and gaining credence.

From the moral point of view, the case against vivisection and against all practices that depend on it and its products is overwhelming. Convinced that this is a universe of law, we believe with Cicero that "No cruelty is useful." At its peril society exempts the unconscious sorcerers of the vivisection laboratories from the moral laws upon which it itself depends. Robert G. Ingersoll wrote in December 1876:—

Brain without heart is far more dangerous than heart without brain... It may be that the human race might be physically improved if all the sickly and deformed babies were killed and if all the paupers, liars, drunkards, thieves, villains and vivisectionists were murdered. All this might, in a few ages, result

in the production of a generation of physically perfect men and women, but what would such beings be worth—men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts?

As long as experiments involving the most revolting cruelty are mentioned casually in "success" stories; as long as vivisectioners are heaped with honours proportionate to the results they claim, so long may we expect human morals and human relations to be on the down grade. The public is morally responsible for condoning vivisection and will therefore have to share also in the reaction certain to visit all offences against the unity of Life. People should inform themselves as to what they are condoning by reading such publications as *The Animals' Defender*, organ of the National Anti-Vivisection Society (92 Victoria St., London, S. W. 1) and *The Anti-Vivisectionist*, organ of the British Union for the Abolition of Vivisection, (47 Whitehall, London, S. W. 1) and *The Vaccination Inquirer* (25 Danison House, 296 Vauxhall Bridge Rd., London, S. W. 1) the journal of The National Anti-Vaccination League. There is a hue and cry for a short time when a particularly heinous experiment comes to public knowledge, as when, some 26 years ago, dogs were dropped from a high cliff for a shock experiment. It was no worse than the secret tortures in the laboratories, but it aroused considerable public resentment at the time. Today there is a strong movement of protest against vivisection in both Britain and the U. S. A. and some restrictive legislation has been introduced. Vivisection should everywhere be made a criminal offence.

In closing we will let some well known and internationally respected writers speak for us in the cause of true universal Brotherhood and against vivisection: John Cowper Powys writes:—

Just as in the case of cruelties of the Inquisition, Physical Science has come to exploit the unphilosophical and pathetic faith of average humanity in Specialists, Experts, and Official Professionals. Again and again has the simple common sense and the natural goodness of ordinary men and women been proved right and the inhuman fanaticism of specialists been proved wrong. Vivisection along with many another evil is not only

(Continued on page 4)

ORDER NISI DECLARING WILL PROVED &c

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 14

1. Cathiravelu Gunaratnam
2. Cathiravelu PanchaRatnam of Chunnakam

Petitioners

Vs

1. Cathiravelu Canagaratnam
2. Thanalechchimi daughter of Cathiravelu
3. Chellammah widow of Cathiravelu all of Chunnakam

Respondents

In the matter of the last will and Testament of the late Govindapillai Cathiravelu of Chunnakam

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 7th day of March 1955 in the presence of Mr. S. Kanagasabapathy, Proctor on the part of the petitioner and the affidavit of the above-mentioned peti-

tioner dated 9th February 1955 having been read.

It is ordered that the Will of the abovenamed deceased dated 10th June 1949 and numbered 647 and attested by Mr. T. S. Kanagaratnam N. P. be and the same is hereby declared proved unless the respondents or any person or persons shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Petitioners be declared entitled to have probate and the last will and testament as executors mentioned in the said last will and the same issued to them accordingly unless the respondents or others interested shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of this court to the contrary.

This 7th day of March 1955

Sgd. A. E. R. Corea
District Judge
30-3-55

(O 218 22 &)

DEATH

Paripooranam, beloved wife of Muhandiram N. Muttiah, retired Chief Postmaster, Jaffna, and Manager, Jaffna Co-operative Bank, mother of Tanabalasuriar, Postmaster, Cinnamon Gardens, Muthubalasuriar, Government Electrical Engineer, Colombo, Dr. Ratnabalasuriar, Mt. Lavinia, Sankarabalasuriar, Railway, Talaimannar Pier, Shanmugabalasuriar, Accountant, Ceylon Tobacco Company Dr. Saravanabalasuriar Dental Surgeon, Galle, Sivaparkiam, wife of K. V. Soma-sundaram, Retired O. A. Income Tax Dept, Ratnapoopathy, wife of K. Kanapathipillai, Audit Examiner, and Sivapoopathy, wife of V. Kanagasingham, Parameshwara College, died at her residence in Chundiku'i on 15th April, 1955, after a short illness. She was 78 years. The remains were cremated at the Thundi Crematorium on the next day at 4-30 p.m. The funeral was well attended by numerous friends and relations.

(M 25. 22)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 24-4-55 TO 30-4-55

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

You will find some improvements in your affairs this week. But health upsets likely. New ventures need careful handlings. Quarrels with friends likely week end.

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

Do not rely much on your new friends this week. Expenditure is likely to rise and you may run into debts. Domestic upsets also shown. New ventures should be postponed.

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

This is likely to be a good week. You will find much improvements in your affairs. Financial gains and mental happiness promised. But some minor domestic worries shown.

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

A good week for professional deals. But you will have no mental peace. Expenditure will be on the rise. Gains through brothers and sisters promised week end.

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

You will be confronted with many problems and oppositions this week. You will have to work very hard to clear them. Domestic upsets and misunderstandings with friends also shown.

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

Financially this will be a good time. You may meet with some obstacles when beginning anything new but opposition will melt away later. Health must be given care for some time.

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

Some changes in your routine likely this week. New ventures will not bring in the desired results. Progress will be checked and you will have to put in more labour. Avoid scandals during first two days of the week.

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

A good week for social undertakings. Mental harmony and triumph over competitors promised. Financial conditions should improve and relatives will help you much in your undertakings. Tuesday and Wednesday will upset you a bit.

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

You will have to be very careful in all your dealings in office this week. Chances of your being made a scapegoat are there. Avoid arguments with friends Thursday and Friday. Some quarrels and misunderstandings likely.

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

Conditions in your domestic circle should improve this week. You may go ahead with your ventures. Expenditure will be on the rise but you will get enough to meet them.

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

Financially a good time but you will not be able to save anything much. Work will be heavy and you will find it difficult to enjoy yourself. Fame and triumph over competitors promised week end.

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

A good week for social undertakings. You will be able to steer clear of difficulties and go ahead with your ventures. Financial gains and fame also promised.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 8-4-55)

Fifth Adhyayam (Contd.)

12. The embodied soul gets diverse bodies, gross and subtle, according to his (good and bad) behaviour. Though he appears united to the body by the nature thereof and by the nature of his actions, he is different from it.

This is as much as to say that the soul is of the nature of *Chit* or intelligence, and not *Achit* or non-intelligent like the body. That the soul is different from the body is most nicely explained in Siddhiyar as follows:

உடலின் வேறு உயிர் ஏன். இந்த உடல் அன்றே உணர்வது, என்னில், உடல் சுவம் ஆன போதும் உடலினுக்கு உணர்வு உண்டோ தான், உடலினில் வாய்ப்போனால் உணர்ச்சி இன்று உடலுக்கு என்னில், உடலினில் வாய்ப்போகா (த) உறக்கத்தும் உணர்வது இன்றே.

(What is called the soul is an entity different from the body, If it be asked:) Why should a soul be postulated other than the body, (when as a matter of fact we find that) it is the body itself that feels?—(we ask back:) Does the body feel when it becomes a corpse?—(If it be replied:) The body does not feel then as the vital air is absent—(We rejoin:) The body does not feel in deep sleep also even though the vital air is present.

13. Knowing that only God who has no beginning and no end, who creates the universe assuming many forms in association with His Gracious Sakti and who is all-pervading, he (the soul) gets liberated from all bonds (Sarva Paṣam).

This Mantiram resembles Mantiram IV. 14, which we have already studied, in many respects, while the conclusion is the same as that of IV. 16. The Adhyayam concludes;

14. Those who know (realize) the resplendent God (Devam Sivam), who is to be grasped through *Sohambhavanai* who is bodiless, the Author of creation and destruction, who unites (the soul) with the *Kalais*,—they discard their bodies (attain emancipation and do not return to birth.)

We have translated the words *Bhava Grahyam* as He who is to be grasped through *Sohambhavanai*, this being the form of *Bhavanai* or contemplation recommended in the Mahavakias Tat Twam Asi Aham Brahm Amsi, &c A few notes explaining the principle underlying this form of *Sadanai* will be found in our "Elements" (Chap: VII) and in our study of the Chandogya, Brihadraniyaka and other Upanishads (vide Vedanta Moola Saram, Chapters XIII, XVII, XXI, &c). We do not propose to reproduce them all here. We would however recite for the information of our readers one of the oft-quoted verses of Siddhiyar regarding this Prince of *Sadanai*:

கண்ட இவை அல்லென் தான் என்று அகன்று, காணக்
கழிபாரும் தான் அல்லென் எனக் கருதித், கசிந்த
தொண்டின் ஒடும் உனத்து அவன் தான் தீன்ற கல்பாலே
சோகம் எனப் பவிக்கத், தோன்றவன் வேறு இன்றி,
விண்டு அகலும் மலக்கள் எல்லாம், கருட தியானத்தால்
விடம் ஒழியும் அதுபோல, விமலதையும் அடைபும்,
பண்டை மறைகளும் அது தான் ஆனென் காறு
பவிக்கத் சொல்லுவது இப்பாவகத்தைக் காணே.

(Man fancies himself at first to be the body but after a time the truth dawns on him that he is something higher than the body, and he at once jumps to the egotistic conclusion that he is the Supreme Brahman. Further reflection will however convince him that he is neither the one nor the other). Dissociating himself from the seen world as not being himself and pondering over (the fact that) he is not the unseen Supreme Lord, if one meditates on Him losing himself in Him and identifying himself with Him in all humility and pure love, the Lord who is ever present with him (being in *Adwaita* relation) will reveal Himself not as a foreign entity (but within him), all impurities will vanish and he will become pure, just as the poison (of snake bite) is removed by the snake-charmer contemplating on the *Garuda* Deity. This *Sadana* it is which the hoary

Vivisection Cannot Be Defended

(Continued from page 3)

supported by the *esprit-de-corps* of a class of inhuman fanatics, it has become a vested interest. Large sums of money have been donated to it, and more than 2,000 animal torturers live by it who daily commit atrocities for which in ordinary life and apart from the immunity afforded by the "Holy Offices" of Science, they would speedily be sent to jail.

The great thing is not to be entangled in technical and statistical arguments by these de-humanized fanatics, but to put our case fairly and squarely on moral grounds and hold to that. I am convinced that a few hundred years hence people will look back in shame and horror at the cruelties practised upon animals in these diabolical Research Laboratories. Vivisection is an outrage to the common conscience of our race.

The New England Anti-Vivisection Society, Boston, U. S. A., has published a pamphlet, *Vivisection*, by C. S. Lewis, distinguished and brilliant writer of many well known books including *The Screwtape Letters*. This pamphlet should be widely circulated; we have space to quote only part of its closing paragraphs:—

The alarming thing is that vivisection has won the first round. In the 19th and 18th centry a man was not stamped as a "crank" for protesting against vivisection. Lewis Carroll protested... Dr. Johnson—a man whose mind had as much iron in it as any man's—protested in a note on *Cymbeline* which is worth quoting in full. In Act I, Scene V, the Queen explains to the Doctor that she wants poison to experiment on "such creatures as we count not worth the hanging, but not human". The Doctor replies: "Your Highness shall from this practice but

make hard your heart.' Johnson comments: "The thought would probably have been more amplified had our author lived to be shocked with such experiments as have been published in later times by a race of men who have practised tortures without pity, and related them without shame, and are yet suffered to erect their heads among human beings".

The words are his, not mine; and in truth we hardly dare in these days to use such calmly stern language. The reason why we do not dare is that the other side has in fact won. And though cruelty even to beasts is an important matter, their victory is symptomatic of matters more important still. The victory of vivisection marks a great advance in the triumph of ruthless, non-moral utilitarianism over the old world of ethical law; a triumph in which we as well as animals, are already the victims, and of which Dachau and Hiroshima mark the more recent achievements.

It has been claimed that man alone has a soul and that therefore animal vivisection in the supposed interest of man is justified. H. P. Blavatsky wrote in 1885:—

...verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to these barbarous and shameful practices.

(Theosophical Free Tract on Vivisection)

Vedas teach us to practise with the words Aham Brahm Asmi (I am Brahm), &c.

The words *Kala Sarga Karam*, we have translated as He who unites (the soul) with the *Kalais*. Some commentators interpret this word *Kalai* (கலை) as learning (கல்வி, Kalvi) and say that the reference is to the reputed sixty four kinds of learning or arts and sciences (64 கலை குறும்). Some take it as referring to the sixteen *Kalais* (phases, modes of manifestation or subsidiary natures) of the Purushan described in the sixth section of the Prasna Upanishad (Vide Chapter XIX of our Vedanta Moola Saram). Others identify it with the five *Kalais* (பஞ்சகலைகள்) the innermost of the six *Adhwas* (அத்துவாகங்கள் or வழிகள், ways or paths) noticed in our study of the *Katha Upanishad* (I, 3, 9). The third interpretation would appear to be the best, more especially as it emphasises the previous averment that God is the Author of Creation and destruction *Bhava abhava karam*. The arts and sciences constitute what we call *Sot Prapancham* (சொற்பிரபஞ்சம், the world of letters), the sum total of the first three *Adhwas*, words, syllables and letters (மந்திரங்கள், பதங்கள், வண்ணங்கள்), while the *Kalais* constitute the sixth *Adhwa* which pervades all the previous five *Adhwas* and forms their merging place. It is therefore clear that the first interpretation is covered by the third.

(To be continued)

Tiruketheeshwaram Restoration Society

The Tiruketheeshwaram Restoration Society has been declared by the Finance Minister as an approved charity under 44A of the Income Tax Ordinance.

Donation to the Society's Funds will be accepted by the Income Tax Commissioner as a deduction from Income before taxation i. e. such donations will be free from Income Tax.

It is understood that many devotees are availing themselves of this concession by Government.

For purpose of this exemption the amount donated by any person to one or more approved charities within a year should not be less than rupees one thousand (Rs. 1000/-)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 18 T

In the matter of the Estate
of the late Thampimuttu
Sabanathan of Kokuvil
Deceased,

Pavalam widow of T. Sabanathan of Kokuvil West,
Kokuvil Petitioner.

Vs.

1. Pandaram Thambimuttu
and wife
2. Thangamuttu of Kulapiddy
Kokuvil
Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge on the 9th day of March 1955 in the presence of Mr. R. C. Subramaniam Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 3rd March 1955 having been read.

It is hereby ordered that the petitioner is entitled as the wife of the deceased to have letters of administration to the above estate issued to her accordingly unless the respondents or any other person or persons interested shall on or before the 25th day of April 1955 show sufficient cause to the satisfaction of the Court to the contrary.

This 9th day of March 1955

Sgd. A. E. R. COREA,
District Judge,
5-4-55

Drawn by
R. C. Subramaniam
Proctor for Petitioner.

(O 221 8 & 22)

Purchasing Peace At The Expense Of Principles!

Views Of U. S. Secretary Of State

(Excerpts from an address by the U. S. Secretary of State on April 18)

"Today, throughout the world there is a rising demand for protection against the misery, the agony of body and of spirit, the massive destruction of life and of property, which modern war wreaks upon man.

"There is, however another aspect of the matter. Peace can be a cover whereby evil men can perpetrate diabolical wrongs.

"In this connection, we should remember that while modern developments have made war more terrible, they have also made the consequences of retreat and surrender more terrible. Modern war could now destroy much of the life on this planet. But also it may be possible that craven purchase of peace at the expense of principle can result in destroying much of the human spirit on this planet. Peace, under certain conditions, could lead to the degradation of the human race and to subjecting human beings to a form of mental decay which obliterates the capacity for moral and intellectual judgment.

We know, in individual cases, the effects of brainwashing. It leads men to repudiate their cherished beliefs and to accept as fact what, if they were sane, they would know to be false. Not infrequently those who have been brainwashed come sincerely to believe that they committed acts elsewhere than where they physically were at the time.

"There are now techniques which make it possible to alter profoundly the human spirit. Furthermore, this can be done on a mass scale. Certain falsehoods are incessantly pounded, without respite, into the consciousness of those whose minds are terrorized, whose spirits are disheartened and whose bodies are weakened from malnutrition. In the end the people become abnormal.

"So men face the great dilemma of when and where to use force to resist aggression which imposes conditions which violate the moral law and the concept that man has his

origin and his destiny in God.

"Another dilemma which we face, is that which I might call the dilemma of maps vs. people.

"Maps have an extraordinary fascination and a profound influence. They provide a temptation to seize, as solutions, what are not real solutions.

"Up until a few years ago the American people were educated in terms of maps of Mercator's projection. They showed the North American continent isolated from the rest of the world by the expanse of great oceans. George Washington, in his farewell address, spoke of 'our detached and distant situation' that concept, originally valid, has dominated the greater part of our national life.

"Now, we face a world in which air is the means of communication. But air cannot be portrayed by maps alone. It is an invisible envelope that enfolds the earth without a break. So maps now need the supplement of an intelligent imagination. Some help can be got from Polar maps. They help to teach that under modern conditions of communication areas which used to seem remote are in fact near.

In Korea, the 38th Parallel became famous as a line between the free and communist-dominated parts of Korea. But the line did not demarcate the hopes and aspirations of the people. I recall being in Korea in June 1950 and addressing at Seoul a religious gathering of thousands of refugees. They had fled from the North and crossed the Parallel to the South, in the hope of finding the freedom of religion which they cherished.

In Vietnam, a line was drawn at the 17th Parallel. But hundreds of thousands of refugees have crossed it fleeing to the South. Again the driving force was a longing for religious freedom.

And there is this to be remembered: for each person who succeeds in becoming a refugee from communism, there are many more who do not want to be contained by the lines which statesmen

have drawn in the hope that they would solve their problem.

"In the world today, with air the means of communication, with time and space almost annihilated, geography still remains a fact. But geographical solutions rarely coincide with human solutions. That is why we do not accept the finality of a divided world.

"Another dilemma that we face might be described as that of the part vs. the entire story.

"It is almost always easy to find a solution if only part of a problem is known. It is my experience that those who are most positive about political problems are able to be positive only because they do not know all the relevant facts. Those who are most harsh in their judgments are able to be harsh for that same reason. When the whole of a problem is known, solutions become excessively difficult and judgments are not easily made. Tolerance has become a vital need.

"There is a habit of mind which is sometimes called 'localitis'. Those who are close to a problem, or those who only see part of a problem, quickly find a solution that seems obvious. Those who know more may find that the 'obvious' solution is no solution at all. Balancing scales may from one angle, seem clearly weighted on one side. But when seen in proper perspective, they may seem to be equally balanced or weighted on the other side.

"This need for balancing many factors has some undesirable consequences. I have already alluded to the fact that it makes adequate explanation difficult. Also it often tends to deprive decisions of the dynamic quality which is needed to make them effective. Often the mainspring of action is a sense of certainty. Unhappily, those who are best informed are often deprived of that satisfaction.

"The great deeds of history were wrought primarily by men with deep conviction and dynamic faith. They were sure that they were right.

"It seems today that sureness can be dependably found only in the spiritual realm but that, when moral principles are sought to be practically applied, confidence tends to vanish. Certainty is not readily found in the mundane realm, at least where there is full knowledge of the

Skanda Lights Carnival

The Skanda Lights Carnival in aid of the Skanda-varodaya College is in full swing. The Carnival was declared open by Mr. C. Coomarasamy.

Personal

Mr. M. R. Karalasingam Proctor S. C. & Notary Public of Vannarpannai has been appointed a J. P.

OBITUARY

Mr. V. ASAIPILLAI

We regret to record the death which occurred on April 4, 1955 at Anaipanthi of Mr. V. Asaipillai, father of Mr. A. Thanabalasingam, Proctor S. C., Secretary of the Jaffna Saiva Paripalana Sabha.

Mr. Asaipillai after receiving his education at the Victoria Institution in Kuala Lumpur, joined the Malayan Government Service in 1900 and retired when he reached the age limit. Always amiable and gentle in his ways. Mr. Asaipillai was affectionately called by his friends in Malaya as 'Datoh'. A keen physical culturist, Mr. Asaipillai founded the 'Belfield Club' at Kuala Lupu in Selangor.

Mr. Asaipillai has left behind his wife Kasipathiammah (daughter of the late Mr. V. Kathiravetpillai (B. A. Thamby) Proctor, his son Mr. Thanabalasingam and two daughters, Parameswary wife of Mr. P. Ramalingam retired I. C. S. and Vimala wife of Mr. B. Sri Kantha.

MR. V. MURUGESU

We regret to record the death of Mr. V. Murugesu father of Mr. M. Mailvaganam of the tutorial staff of the Jaffna Hindu College and former Secretary of the Saiva Paripalana Sabha and Mr. M. Ponnudurai.

The death occurred on April 7 at Saravanai and the funeral took place on April 8. The last rites were performed by his sons Messrs Mailvaganam and Ponnudurai.

Mr. Murugesu was 85 years of age.

The yearning for more certainty and precision than is compatible with the complexity of affairs encourages only doctrinaire or fanatical attitudes and ultimate disillusionment. Perhaps it is good if fanaticism, in worldly terms, is on the way out,

Change of Name

I Nadarajah Pcoranam of Kopay South, hereby inform the Government of Ceylon and the General Public that henceforth I shall be known as Nadarajah Baleswary and sign as N. BALESWARY.

N. Baleswary

11 - 4 - 55
(M. 24, 22 & 29)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 10

In the matter of the intestate estate of the late Sinnakuddy Vairamuttu of Chulipuram late of Cameron Highlands Perak in the Federation of Malaya

Deceased.

Sivakamiththai widow of Sinnakuddy Vairamuttu of Chulipuram Petitioner.

Vs

- 1 Vairamuttu Sanmugam of Chulipuram presently of Anti-Malarial of Cameron Highlands
- 2 Vairamuttu Thambaiya of Chulipuram presently of Secretariat, Kuala Lumpur
- 3 Veluppillai Sanmugam of presently Anti - Malarial Office, Cameron Highlands and wife Annappillai of Cameron Highlands
- 4 Sangarappillai Ratnavadivel of Chulipuram presently Dressor Montac bin Pahang and
- 5 wife Kasammah of Montcabin and
- 6 Varimuttu Sangaranathan and
- 7 Vairamuttu Thavaledchumi both of Chulipuram by their Guardian ad-litem
- 8 Sittampalam Kanapathipillai of Chulipuram Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr., District Judge, Jaffna on the 28th day of February 1955 in the presence of Mr. T. Sangarappillai Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read:

It is ordered that the abovenamed 9th respondent be appointed Guardian ad-litem over the 7 and 8 respondents (for the purpose of protecting their interests in these administration proceedings and that Letters of Administration in respect of the estate of the said deceased be issued to the petitioner as his lawful widow, unless the respondents or any other person interested in the above estate shall appear on or before the 30th day of May 1955 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 9th respondent do produce the said minors in court on the said date (30-5-55).

This 28th day of Feb. 1955

Sgd. P. Sri Skanda Rajah, District Judge.

Drawn by
Sgd. T. Sangarappillai
Proctor for Petitioner.
(O. 222, 22 & 29)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8
In the matter of the estate of the late Pitchikkurukkal Balasubramaniakurukkal of Vannarponnai West, Jaffna Deceased.
Balasubramaniakurukkal Pitchikkurukkal of Vannarponnai West, Jaffna Petitioner.
Vs
Balasubramaniakurukkal Thi-yagarajakurukkal of Vannarponnai West Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 25th day of February 1955 in the presence of Mr. M. M. Sultan, Proctor on the part of the Petitioner and on reading the affidavit and petition of the Petitioner. It is ordered that the Petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and the same be granted to him as one of the heirs of the abovenamed deceased unless the Respondent or any other person or persons interested in this matter shall appear before this Court on or before the 29th day of April 1955 to show cause to the satisfaction of this court to the contrary.

This 25th day of February 1955
Sgd: P. Sri Skanda Rajah District Judge.
Drawn by, Sgd: M. M. Sultan Proctor for Petitioner. (O 1. 22 & 29)

ORDER NISI

Testamentary Jurisdiction No. 27
In the matter of the estate of the late Haribux Narmal late of Lachchmammagarah in North India Deceased
Narmal Moorthylal of Kachchmammagarah in North India presently of 176, Kankasanturai Road, Jaffna Vs Petitioner
Rukmany widow of Haribux Narmal of Lachchmammagarah in North India presently of 176, Kankasanturai Road, Jaffna Respondent

This matter coming on for disposal before A. E. R. Corea Esquire District Judge, Jaffna on the 24th March 1955 in the presence of Mr. M. M. Sultan, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and the same be granted to him as the sole heir of the abovenamed deceased unless the Respondent or any other person or persons interested in this matter shall appear before this Court on or before the 29th day of April 1955 and show cause to the satisfaction of this Court to the contrary.

This 28th day of February 1955
Sgd. S. Thambithurai District Judge
Drawn by District Judge Sgd M. M. Sultan Proctor for Petitioner (O 3, 22 & 29)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 26 T
In the matter of the intestate estate of the late Somar Arumugam Elaiyathamby of Anaippanthy, Jaffna Deceased.
Elaiyathamby Selvaratnam of Anaippanthy, Jaffna. Petitioner.
Vs.

- 1 Sivakolunthu widow of S. A. Elaiyathamby.
2 Elaiyathamby Kamaladevy.
3 Elaiyathamby Jayeratnam.
4 Elaiyathamby Umathevy.
5 Elaiyathamby Ariyaratnam and
6 Elaiyathamby Vathsaladevy all of Anaippanthy, Jaffna. Respondents

(3rd to 6th respondents are minors appearing by their guardian-ad-litem the 1st respondent.)

This matter coming on for disposal before P. Sri Skantha Rajah Esqr, District Judge, Jaffna on the 21st March 1955 in the presence of Mr. A. Thanabalasingam on the part of the petitioner and his affidavit having been read.

It is ordered that the petitioner be declared entitled to letters of administration of the estate of the abovenamed deceased and the same be granted to him accordingly and that the 1st-respondent abovenamed be and she is hereby appointed the Guardian-ad-litem over the minors the abovenamed 3rd to 6th respondents for the purpose of these proceedings unless the respondents abovenamed or any other person shall on or before the 25th day of April 1955, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 1st respondent should produce the minors 3rd to 6th respondents on the same date before this Court.

This 21st day of March 1955
Sgd. A. E. R. Corea Addl. District Judge
Drawn by Sgd, A. Thanabalasingam Proctor for Petitioner (O 220 8 & 22)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 11
In the matter of the estate of the late Cecil Muttamab widow of S. N. S. Aseerwatham of No. 75, Main Street, Jaffna Deceased
John Earpest Frederick Aseerwatham of Main Street, Jaffna Vs. Petitioner
Elizabeth Rasammah Thiriveerasinghe widow of J. A. J. Tisseveerasinghe of Main Street, Jaffna Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 22
In the matter of the estate of the late Nagammah wife of Vaithilingam Markandoo of Mathagal Deceased
Vaithilingam Markandoo of Mathagal Jaffna Vs. Petitioner

- 1. Chellammah daughter of Markandoo
2. Theyy daughter of Markandoo and
3. Markandoo Balasubramaniam all of Mathagal minors by their Guardian the 4th Respondent
4. Kanapathippilai Thambayah of Tellippalai Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge Jaffna on the 15th day of March 1955 in the presence of Mr. T. Sangarappillai Proctor for Petitioner and the affidavit and Petition of the Petitioner having been read

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 1 to 3 Respondents to protect their interests in the administration proceedings and that the Petitioner abovenamed as her lawful widower is hereby declared entitled to have Letters of administration to the estate of the abovenamed deceased issued to him accordingly, unless the said respondents or others interested shall on or before the 24th day of April 1955 show sufficient cause to the satisfaction of this court to the contrary.

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

This 15th day of March 1955
Sgd. P. Sri Skanda Rajah District Judge
Drawn by Sgd. T. Sangarappillai Proctor for Petitioner (O 223, 22 & 29)

Jaffna on the 24th day of March 1955 in the presence of Mr M. M. Sultan, Proctor on the part of the Petitioner and on reading the affidavit and petition of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to Letters of administration to the estate of the abovenamed deceased and the same be granted to him as the sole heir of the abovenamed deceased unless the Respondent or any other person or persons interested in this matter shall appear before this Court on or before the 25th day of April 1955 and show cause to the satisfaction of this Court to the contrary.

This 24th day of March 1955
Sgd. S. Thambithurai District Judge.
Drawn by, Sgd. M. M. Sultan Proctor for Petitioner (O, 2. 22 & 29-4-55.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 9
In the matter of the intestate estate of the late Murugar Kandar of Elalai Deceased.

- 1 Vallipuram Sellathurai and wife
2 Ponnammah of Mallakam Petitioner
Vs.
1 Kandar Rasiyah of Elalai
2 Kandar Ponnudurai of do
3 Kandar Sivasambo of do
4 Vairavy Thuraiswamy and wife
5 Pakkiam of do
6 Thamboo Tharmalingam and wife
7 Nallammah of Vaddukodai Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge

Jaffna on the 28th day of February 1955 in the presence of Mr. M. Sithambaranathan Proctor, on the part of the abovenamed petitioners and the affidavit of the petitioners having been read:

It is ordered that the petitioners abovenamed be and they are hereby declared entitled, as daughter and son-in law of the abovenamed deceased, to have Letters of Administration to the estate of the abovenamed deceased issued to them accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 25th day of April 1955, show sufficient cause to the satisfaction of this court to the contrary.

This 28th day of Feb. 1955
P. Sri Skanda Rajah District Judge.

Drawn by M. Sithambaranathan, Proctor for Petitioner. (O. 219. 8 & 22)

GLORIES OF SHAIIVISM

THE LAST BOOK WRITTEN BY

S. SIVAPADASUNDRAM B A.



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சேர்முறை யசக டிசய்க குறைவிலா தயிர்கள் வாழ்க
நகர்மறை யறங்க சேரங்க நற்றவம் வேன்லி மல்க
மென்மைகொள் சைவ சீதி வினஞ்சு அலக மெல்லாம்.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Naval Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, April 22, 1955.