

WORLD PEACE

THE cause of quarrels, fights and war is ignorance. Selfishness, greed, pride, egoism, hatred are all born of ignorance.

Only removal of ignorance can stop all future wars and dissensions. Spiritual culture, ethical education, measures that are best calculated to instil love and a sense of unity in men and women can prevent nations from resorting to war.

Every man or woman should have a clear and comprehensive understanding of the goal or

By

SWAMI SIVANANDA

purpose of life. All people should get spiritual training and ethical culture.

Spiritual universities and Yoga institutions should be started in all parts of the world.

The Sanyasins, Yogins, Mahatmas, Mandaleswars, Bhagavatas of India should start a vigorous, organised propaganda. Only they can set matters right; they alone can create a new era and a world order.

Spiritual organisation of Sadhus and Sanyasins is very necessary. This work must be started now. Only then constructive work can be done very effectively.

Presidents and Prime Ministers of the world

States must have good training in Yoga and study Vedanta. They should be pious, God fearing, kind and merciful. They should all lead a divine life.

If all people begin to religiously practise Yama, kindness and mercy, how can they at the same time stand with weapons and guns in their hands to destroy each other?

Any international league or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world.

All people should become vegetarians. That will help them to grow in spirituality and practise Yoga and ethics.

Akhanda Kirtan Centres must be started in all parts of the world. All people should practise common meditation and prayers in the early morning hours.

Students should be trained in Karma Yoga or selfless service.

Sadhana Weeks should be conducted twice or thrice a year in each spiritual centre. Every town must have a spiritual centre.

Sanyasins should be come advisors to Government. They should guide the Presidents and Prime Ministers.

Nations neglect to lead the divine life. They

(Continued on page 5)

Peaceful Uses Of Atomic Energy

British Press View

'This is a time for superlatives, for unbounded enthusiasm; never before has the future held such excitement and promise. Day by day as the world's scientists confer at Geneva, new vistas of progress and fresh prospects of achievement are appearing.

All the fuel the world needs in the foreseeable future that is the latest and most stirring forecast. In less than 20 years, in the opinion of some British scientists, this goal will have been reached.

Truly, we are on the brink of a new age, an age more loaded with the promise of riches than our ancestors knew. With the problem of fuel conquered the possibilities are almost limitless.

By quitting the ivory towers which have so long held them in unwilling isolation, the world's scientists will soon be speeding the march of science. In deed, it is already more than a march and, with growing international co-operation, may well be come a sprint.

With this increasing progress, fresh benefits, almost too sweeping to appreciate, will be available to mankind.

Unlimited supplies of fuel and power will open up whole new areas of the world. Places now arid and empty will be at the command of cultivators, industry will flourish where at present there is idleness and decay. In time, as living standards rise everywhere, the discontent of the underfed and underprivileged must fade.

This is not an abstract vision. All this can happen within the next few decades. That is what is so startling and

No Sacrifice Is Great To Preserve Tamil Culture

(Concluding portion of Rev. Fr. X. S. Than; Nayagam's speech)

These, ladies and gentlemen, are some of the measures that we may adopt in order that we may require our Culture for ourselves and our generation, and that we may leave it to those who follow us, richer and nobler, if possible, than we found it. There is no doubt that the task of nation building is not a light one, and that the problems that beset us are many and varied. While other bilingual states are parts of continents and have large territories contiguous to them, Nature and history and a common patrimony intend us to be one nation in our island home. Because Tamil is the mother tongue also in other countries, no Tamil-speaking Ceylonese has ever ceased to think of this Island but as his home, his country and his motherland. For two thousand years and more, our two major nationalities have lived together, and there is no reason for not hoping that Sinhalese Culture will be a source of inspiration and strength to Tamil Culture and that Tamil Culture will be a source of inspiration and strength to Sinhalese Culture. The great Sir Ponnambalam Arunachalam in a speech that inaugurated the national movement in this country saw the vision of a future Ceylon which because of progress and leadership would serve as a beacon light to the rest of Asia. Asia today throbs with the consciousness of a new hope and destiny, and

exciting about these new discoveries.

Like the explorers of the first Elizabeth's reign, our own scientists have ventured triumphantly into uncharted areas. Britain is in the van and must strive to remain there.

But this should not be at the expense of international good-will. The barriers are falling, the air clearing, co-operation is the keynote of progress."

'News Chronicle' of London.

within the frame-work of a new world, our country situated in the centre between East and West has the new opportunity to evolve a life of its own, her own democracy, by learning from the experience of other nations on either side of her but by solving her own problems in the manner best suited to her own national genius.

If I have ventured to suggest to you a few measures for the continued preservation and development of Tamil Culture, I have done so in the spirit of a student. The history that I have outlined, the language in which our mothers sang to us when rocking our cradles, the words that have become dear to us by traditional usage and the phrases that have become consecrated in our prayers at home or at common worship, the literature that has formed, nurtured and elevated us and offered us the ideals which we cherish, these are some of the factors that contributed to the Tamil speaking peoples existing as a nationality upon this Island. One is not less a Ceylonese for being loyal to Tamil Culture or to Sinhalese Culture.

While it is true that a culture may not be created artificially, it is equally true that it is in the power of men to contribute to the causes and work at those conditions necessary for a flowering of culture, and it is also in the power of men to combat these intellectual errors and the emotional prejudices which stand in the way of such conditions. The survival and the continued growth of Tamil Culture is, therefore, in our hands.

It is selfless and noble to dedicate one's time and energies under God to one's Culture and one's Country. The Tamil sage implied that Tamil Culture is the dearest possession of the Tamil people for the preservation of which no sacrifice would be great enough, not even life itself:

பண்புடையார் பட்டுண்டு உலகம் அறிந்தோம். மண்புக்கு மாய்வு மருமன்

CEYLON GOVT. RAILWAY Level Crossing Repairs

The Level Crossing at 251 miles, 24 chains, 17 links, Chunnakam Railway yard, on the road from Makiapiddy to Achevely crossing Jaffna-Kankesanturai road at Chunnakam Market, will be under repairs from 6 p. m. on 27-8-55 to 7 a. m. on 28-8-55. It will be totally closed to public road traffic from 10 p. m. on 27-8-55 to 7 a. m. on 28-8-55 and, during this period road traffic may proceed via Level Crossing at 250 miles, 5 chains, 31 links, Manipay-Kopay road. (G. 29 19)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமுதம் கல்வியும்
சமச்சிவாயவே நானறிவிச்சையும்
சமச்சிவாயவே நானறிந்தேந்தும்
சமச்சிவாயவே நன்னெறி உடனும்
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, AUGUST 19, 1955

Treasure These Thoughts

The goal of human life is to realize God or the knowledge of the Self.

DEMONSTRATIONS BY GATE-CRASHERS

HARTAL—a word that gained currency in political science as indicating a peaceful gesture against imperialism and colonialism during the historic struggle for Indian Independence—has fallen into disrepute ever since the violent revolutionary parties of India and Sri Lanka began to adopt it as a form of propaganda. The August Hartal in Colombo was an instance where gate-crashing patriots brought dishonour to a worthy cause by employing revolutionary methods in conducting a peaceful demonstration. The Goan Crisis is certainly a matter for great concern. But nobody can claim to be more perturbed over it than Premier Nehru. Yet it has been left to members of discredited parties to take up the challenge of the Portuguese authorities. The result has been the setting adrift of mischief by unruly elements.

Trade and transport can be brought to a standstill by those who control traffic movement. Labour has a particular fancy for demonstrations. Leaders of revolutionary parties who have perfected the technique of staging hartals had in every one of their attempts brought hardship to the people. It

was one of such unholy agitations that created circumstances which forced the Indian Police to open fire on Indians who were incited by irresponsible leaders to wage the 'battle for Goa' in Bombay and New Delhi.

'The brutal and uncivilised behaviour of the Portuguese authorities is a matter for the immediate attention of the Indian Government. The Communist inspired agitation in Bombay and New Delhi has created difficulties for Shri Nehru. It is however heartening to note that the trap laid by the revolutionary leaders had failed to ensnare the Indian Government.'

India stands pledged to the basic policy of non-violence. The Portuguese Government cannot continue to shoot unarmed satyagrahis as much as it cannot any longer retain its hold on Goa. But let the impetuous gate-crashers who rush in where their leadership is not required leave the matter in the hands of tried and trusted generals of non-violent struggles.

PUNISH PORTUGAL

The savagely cruel acts in the form of a planned killing of unarmed Satyagrahis by the agents of an old colonial power constitutes the violation of international code of conduct and the negation of the essence of nationhood. In short it is a transgression against the basic principles of moral justice that Portugal has committed in Goa. The shooting down of a single Satyagrahi would by itself amount to a heinous crime but the massacre of a number of the 'liberation' marchers on Goa is a monstrosity that cannot find a parallel even in the most gruesome brutalities in the barbaric age.

Portugal stands condemned in the eyes of humanity and therefore deserves to be punished for its unpardonable acts of outrageous crime against non-violent agitators. The twenty-nine Bandung Nations have the answer for these atrocities and can effectively make this intransigent Western Power feel the weight of Asian solidarity and the might of ahimsa by applying economic sanctions. The Western Nations have disgracefully failed in their responsibility towards the rest of the world. Now let Asia and Africa take up the challenge.

B. C. G. VACCINE

HARMFUL OR NOT?

OPINION is sharply divided on B. C. G. Vaccine. Some reasons for and some against are found in the two following contributions in the Madras Sunday Times.

FOR

[By B. K. Sikand M B., B. S., D. P. H. (London)]

The experience of over hundred million vaccinations in different parts of the world has shown that BCG can be considered harmless. It is probably the most harmless of all vaccinations. It is in reality far less harmful than smallpox vaccination which is commonly accepted and used compulsorily in many countries. World medical literature has quoted so far only three deaths associated with the BCG germs. Even here the BCG germs recovered from these fatal cases were still non-pathogenic to even the most susceptible of animals suggesting that it was that individual constitutional defects that caused these deaths rather than the possibility of the change of BCG to a harmful organism. No curative or public health measure can ever be absolutely safe. Nearly every therapeutic and prophylactic procedure used on human beings may under special circumstances involve a certain danger, and we have to decide how much there is to lose and how much to gain. There were, for example, 43 deaths from smallpox vaccination in England alone between 1941-1949. With its record, it will be the grossest exaggeration to call BCG dangerous and "live poison."

A proof has been demanded of the value of BCG as a preventive measure against tuberculosis. It is difficult to assess the effect of a single factor in the epidemiology of a multifactorial disease like tuberculosis unless controlled studies over long periods have been carried out. Such studies and reports from Norway, Canada, U. S. A. and Sweden bear out the enormous advantages of the vaccinated against unvaccinated. Limited studies are also going on in this country, but it will take years for proper assessment. It is only correct to emphasise that such studies should be extended to many places, but that does not mean that the world experience should be rejected, till we

find our own proofs. There might be some minor quantitative differences in the experience of different countries; these ought to be investigated. In fact these are being investigated in India and also by World Health Organisation Tuberculosis Research Office. But such minor differences are not of material significance so as to come in the way of adoption of this measure in India.

The claim that BCG would not have the same protective value in this country on account of the poor nutrition is not supported by facts. The marked benefit obtained by Japan from BCG vaccination in post war years supports this. The nutritional status of Japanese soon after the war was admittedly very poor and was possibly worse than ours. As a matter of fact poor nutrition is one of the causes of tuberculosis assuming an epidemic form and therefore, is a special condition where mass vaccination should be considered urgent.

The argument against vaccination on account of the natural resistance of the large sections of the population is based on wrong premises. The so-called resistance of the adult is acquired as a result of infection with virulent tubercle bacilli very often in childhood, and is at the cost of the death of lakhs of children and others every year. Even the so-called resistant individual carriers the potentiality of T B disease, because he often carries live virulent germs in his body. BCG vaccination by replacing this virulent with non-virulent and non-pathogenic germ gives the necessary protection without any harmful effects. The protection by BCG is not absolute, therefore, some amongst those who get BCG would get T B fresh infection. But the vaccinated will have definite advantage over the unvaccinated as they usually develop a milder type of disease than those not protected. To try to secure this immunity from un dependable and dangerous natural infection with virulent germs, is to ignore the loss of lakhs of lives by deaths, and the misery among millions. Not to take advantage of the protection value of BCG is to ignore this large toll of sickness and death.

Nobody will deny that it is necessary to improve the machinery for dealing complaints that may arise from those who are BCG vaccinated. All such complaints

must be fully investigated in the interest of science and humanity and for the protection of the fair name of B. C. G.

AGAINST

(By Shayam K. Pandit)

The question of B. C. G. had been a matter of controversy ever since its introduction and the medical authorities are still divided on the usefulness of it. Mr. Linn Macleod, Minister of Health said while addressing the 3rd Commonwealth Health and Tuberculosis Conference that, "It is not yet felt that the time has come to make the vaccine available for general and indiscriminate use among the population at large. This view, although it may be thought unduly restrictive by some, is based on responsible expert judgment, and it is not due to limitation of supply of the vaccine or the financial economy."

There is no scientific basis for it and the medical experts are still trying to find this. Before pronouncing the final judgment, it is desirable for every man and woman to decide for himself or herself whether or not he or she desires to be vaccinated.

B. C. G. contains living tubercle bacilli, though in weakened form. Each injection contains millions of these bacilli. Many different vaccines have been tried, both with dead and living bacteria, and research is going on all the time. For some time vaccine was administered by mouth, but it is now injected. B. C. G. is claimed to be sufficiently virulent to increase the human subjects resistance to tuberculosis, but not virulent enough to cause an attack of the disease. Guinea-pigs are highly susceptible to the disease, and are, therefore, enormously used in tuberculosis research. In many experiments it was found that the inoculated guinea-pigs developed tuberculosis in varying degrees of severity. It seems there is always a possibility of B. C. G. giving instead of preventing, tuberculosis and might reawaken dormant tuberculosis.

Vaccination involves the introduction of millions of tubercle bacilli into the human body. This obviously involves interference with the order of nature and there is no knowing where the result will end. When injecting a healthy individual with anything, we are always skating on ice.

The only rational way to eradicate tuberculosis is not to poison the blood with vaccine, but to foster those things which build up the vigour of the Constitution and promote the general health both of the individual and the community. Only true immunity is provided by natural vigour and a healthy life. Vaccination cannot add to these, but it can and does detract from them. The only cure of the disease lies simply in strengthening, by rational modes of living, the resisting power of human organism.

Nobody blames the Doctors for tuberculosis and the

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IDEA OF PRACTICAL RELIGION

The Way to Freedom and Happiness

WE read many books, many scriptures. We get various ideas from our childhood, and change them every now and then. We understand what is meant by theoretical religion. We think we understand what is meant by practical religion. Now I am going to present to you my idea of practical religion.

We hear all around us about practical religion, and analyzing all that we find that it can be brought down to one conception—charity to our fellow beings. Is that all of religion? Every day we hear in this country about practical Christianity—that a man has done some good to his fellow beings. Is that all?

What is the goal of life? Is this world the goal of life? Nothing more? Are we to be just what we are, nothing more? Is man to be a machine which runs smoothly without a hitch anywhere? Are all the sufferings he experiences today all he can have, and doesn't he want anything more?...

The highest dream of many religions is the world...The vast majority of people are dreaming of the time when there will be no more disease, sickness, poverty, or misery of any kind. They will have a good time all around. Practical religion, therefore, simply means: 'Clean the streets! Make it nice! We see how all enjoy it.'

Is enjoyment the goal of life? Were it so, it would be a tremendous mistake to become a man at all. What man can enjoy a meal with more gusto than the dog or the cat? Go to a menagerie and see the [wild animals] tearing the flesh from the bone. Go back and become a bird!...What a mistake then to become a man! Vain have been my years—hundreds of years—of struggle only to become the man of sense enjoyments.

Mark, therefore, the ordinary theory of practical religion, what it leads to. Charity is great but the moment you say it is all, you run the risk of running in to materialism. It is not religion. It is no better than atheism—a little less...You Christians, have you found nothing else in the Bible than working for

fellow creatures, building...hospitals?...Here stands a shopkeeper and says how Jesus would have kept the shop! Jesus would neither have kept a saloon, nor a shop, nor have edited a newspaper. That sort of practical religion is good, not bad, but it is just kindergarten religion. It leads nowhere...If you believe in God, if you are Christians and repeat everyday, 'Thy will be done', just think what it means! You say every moment, 'Thy will be done,' really meaning, 'My will be done by Thee, O God.' The Infinite is working his own plans out. Even he has made mistakes, and you and I are going to remedy that! The Architect of the universe is going to be taught by the carpenter! He has left the world a dirty hole, and you are going to make it a beautiful place!

What is the goal of it all? Can senses ever be the goal? Can enjoyment of pleasure ever be the goal? Can this life ever be the goal of the soul? If it is, better die this moment; do not want this life! If that is the fate of man, that he is going to be only the perfected machine, it would just mean that we go back to being trees and stones and things like that. Did you ever hear a cow tell a lie or see a tree steal? They are perfect machines. They do not make mistakes. They live in a world where everything is finished...

What is the ideal of religion, then, if this cannot be practical (religion)? And it certainly cannot be. What are we here for? We are here for freedom, for knowledge. We want to know in order to make ourselves free. That is our life: one universal cry for freedom. What is the reason the... plant grows from the seed, overturning the ground and rising itself up to the skies? What is the offering for the earth from the sun? What is your life! The same struggle for freedom. Nature is trying all around to suppress us, and the soul wants to express itself. The struggle with nature is going on. Many things will be crushed and broken in this struggle for freedom. That is your

Astrological WEEKLY FORECASTS

'SRI PATHY'

FROM 21-8-55 TO 27-8-55

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

You will have to face a lot of unkind criticisms this week. Health also will not be satisfactory. You will have to work hard for your success. Thursday Friday and Saturday morning the worst out of the lot.

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

Domestic affairs will be in a mess this week. You will find it difficult to keep clear of quarrels and misunderstandings. Comparatively, strangers will be helpful to you more than friends or relatives. Spend week end with care.

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

A good week; you will be able to triumph over your enemies. Financial worries also will begin to clear. Friends will be very helpful. Some changes likely week end.

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

A good week for new ventures provided you put in good effort. Amicable settlements will be made in long-standing disputes. Health upsets likely. Eye troubles likely.

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

You will be very much worried over some personal affairs this week. Solutions to your problems will not be easy. Health upsets also shown. But friends will be very helpful.

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

A good week financially. But expenditure too will be on the rise. You will gain much fame and recognition after Thursday. Go ahead with your ventures.

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

A good week for professional undertakings. You will be able to gain money without much labour. Fame and social success also promised.

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

You will be gaining much popularity this week. Your merits will be recognized. But all is not well on the personal side. You may have to fall out with some of your friends of the opposite sex.

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

Evil influences are fading away one by one. Much of your worries will be cleared. Health too must improve. Professionally a good week but work will be heavy.

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

Most of your domestic problems will be cleared. But there will be some worries which will upset you much. Troubles in office likely. Health must be given particular care.

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

Except for domestic upsets during the first two days this week will be quite favourable. Financial gains promised. Some misunderstandings with friends of the opposite sex likely week end.

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

The first two days will be quite favourable for new undertakings. Tuesday and Wednesday may see you in some difficulties. The rest of the week will turn favourable. Ruin to enemies and fame promised.

real misery. Large masses of dust and dirt must be raised on the battlefield. Nature says, 'I will conquer.' The soul says, 'I must be the conqueror.' Nature says, 'Wait! I will give you a little enjoyment to keep you quiet.' The soul enjoys a little, becomes deluded a moment, but the next moment it [cries for freedom again]. Have you marked the eternal cry going on through the ages in every breast? We are deceived by poverty. We become wealthy and are deceived with wealth. We are ignorant. We read and learn and are deceived with knowledge. No man is ever satisfied. That is the cause of misery, but it is also the cause of all blessing. That is the sure sign. How can you be satisfied with this world?... If tomorrow this world becomes heaven, we will say, 'Take this away. Give us something else.'

The infinite human soul can never be satisfied but by the Infinite itself... Infinite desire can only be satisfied by infinite knowledge—nothing short of that. Worlds will come and go. What of that? The soul lives and forever expands. Worlds must disappear in the soul. Worlds must disappear in the soul like drops in the ocean. And this world to become the goal of the soul! If we have common sense, we cannot be satisfied, though this has been the theme of the poets in all the ages, always telling us to be satisfied. And nobody has been satisfied yet! Millions of prophets have told us, 'Be satisfied with your lot'; poets sing, 'We have told ourselves to be quiet and satisfied, yet we are not. It is the design of the Eternal that there is nothing in this world to satisfy my soul, nothing in the heavens above and nothing beneath.

Before the desire of my soul, the stars and the worlds, upper and lower, the whole universe, is but a hateful disease, nothing but that. That is the meaning. Everything is an evil unless that is the meaning, unless you understand its true importance, its goal. All nature is crying through all the atoms for one thing: its perfect freedom.

What is practical religion, then? To get to that state—freedom, the attainment of freedom. And this world, if it helps us on to that goal, [is] all right; if not—if it begins to bind one more layer on the thousands already there, it becomes an evil. Possessions, learning, beauty, everything else—as long as they help us to that goal, they are of practical value. When they have ceased helping us on to that goal of freedom, they are a positive danger. What is practical religion, then? Utilize the things of this world

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A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 12-8-55)

Appendix: Notes and Glosses (Contd.)

வேதநூல் ஊசலநூல் என்று இரண்டே நூல்கள்,
வேத உரைக்கும் நூல் இவற்றின் விரிந்த நூல்கள்,
ஆதிநூல், அநாதி அமலன் தரும் நூல் இரண்டும்,
* * *
...பிற நூல் திகழ் பூர்வம், விவாகமங்கள் சித்தார்த்தம் ஆகும்.

There are only two books that existed originally, to wit: the Vedas and the Agamas. All other books are derived and expanded from these. These two form the Word of the beginningless Nirmala Being..... The other books constitute plausible theories (which have to be discarded), while the Sivagamas form Siddhantam, the right conclusion.

These assertions are in full accord with the later discovery of Max Mullar, but with this difference, to wit: that Max Mullar, who did not have the opportunity of studying the teachings of the Vedas (and Vedantas) in the light of the Saiva Siddhantam, leaves the "common fund" vague, while Arulnandi Sivam plainly states that the Vedas and Agamas form the original (common fund). That these authoritative statements found in Siddhiyar are not new ideas put forward by its revered author either, any more than the theory of the "common fund" of the learned oriental scholar, will be quite patent even to the most average reader it be ponders over such lines as the following culled from the sacred songs of other sages, both ancient and modern:

ஆளுன்றிய சமயங்களின் அவ்வவர்க்கு அப்பொருள்கள்
வேறென்று இலாதன...இன்னம்பரான்தன் இணையடியே.

(Devaram)

There are the six systems of religion. The goal or subject-matter to their respective votaries is naught else but the Feet of our Lord of Innumbar.

...ஆறு சமயத்த அலவகைத்
தேற்றந் தகையன, தேறிய தொண்டரைச் செந்நெறிக்கே
ஏற்றந் தகையன... (Ibid)

They enlighten the respective votaries of the six forms of religion and lift up the devotees thus enlightened to the right path.

...ஆறு கர்மையர்க்கு அச்சமயப் பொருள்
ஆறுபோல் எம் அகத்து உறை ஆதியே. (Ibid)

The Prime (or Self-existent Lord) dwelling in our hearts appears as six (in six garbs) to the six sages of keen intellect according to their respective conceptions.

அதுவகைச் சமயத்த அறுவகை ஓர்க்கும்
வீடு பேறும் கின்ற... (Tiruvachakam)

(That) which formed the goal interpreted in six ways in the six systems of religion.

முதல் ஒன்றும் ஆனை, முதலுடன வால் உந்து
இதமுது சொம்பு செவி துதிக்கை வால்
மதியுடன் அந்தகர் வகை வகை பார்த்தே
அதுகறல் ஒக்கும் ஆறு சமயமே (Tirumantiram)

The elephant is one only. Blind men (blessed with the sense of touch) describe it variously after critically examining its various limbs (with their hands), some the back, some the tail, some the protruding tusks, some the ears, some the trunk and some the legs. Even similar it is with the six systems of religion (and philosophy propounded by men with limited vision after examining different phases of the Truth which is one only).

ஆமக்கள் எங்கே, அறுசமயந்தான் எங்கே,
பொக்கங்கள் எங்கே, உணர்வு எங்கே,—பாகத்து
அருள் கடிவும் தானுமாய் ஆண்டுகளேன், அந்தப்
பெருவடிவை யார் அறியார். பேசு.

(Tiru Kalitru Padiyar)

Where will the Agamas be? and the six systems of religion (branching out therefrom)? where the different forms of Yogam and Gnanam (their conclusion)? and who is there that can measure the Immeasurable Form of the Lord? if He with His Half of Grace did not (enlighten and) enslave us. Pray (ponder over all this and) reply.

ஆறு சமயத்தம் அது அது ஆய் நின்ற இலக்கும்
வீடு பரை திருத்தான் மேவும் காள் எங்கோ.

(Thayumanavar)

Oh! for the day when I shall reach the Holy Feet of the peerless Para Sakti that shines as the basic essence of the six religious systems.

...கல் அருள்த் திறந்தால், கம்பி, கீயே
பல் உயிர்த் தொகுதியும் பயன கொண்டு உய்க எனக்
குழிலை என்னும் நடவயல் காப்பண்
அருள் வித்த இட்டுச் சருணை கீர் பாச்சி
வேதம் என்னும் பாதபம் வளர்த்தனை,
பாதபம் அதனிற் படுபயன் பலவே,
அவற்றன்,
இலகொண்டு உவந்தனர் பலவே, இலை ஓர்இத்
தளிர் கொண்டு உவந்தனர் பலவே, தளிர் ஓர்இ
அருள்பொரு மலர் பிஞ்சு அரும் காய் என்ற இவை
விரும்பினர் கொண்டு கொண்டு உவந்தனர் பலவே,
அவ் ஆறு உறப்பும் துவ்வாறு பயப்ப,
ஒரும வேதார்த்தம் என்று உச்சியிற் பழுத்த
ஆர இன்ப அரும் கனி பிழித்த
சாரம் கொண்ட ஊசல சித்தார்த்த
தேன் அமுது அருந்தினர் சிலரே...

(Kunara Guru Para Swamigal)

Oh! Lord, out of the abundance of Thy Grace, with a view to the salvation of souls of various grades, Thou didst in the middle of the vast field of Suddha Maya plant the seed of Arul (Divine Grace), irrigate it with the water of Karunai (Divine Mercy) and rear the tree called Vedam. The products of this tree are many and varied and are useful in diverse ways. Many people take delight in the leaves. Others relish the tender shoots discarding the matured leaves. There are others who reject even the tender shoots and prefer to have, some the flower buds, some the expanded flowers, some the tender nuts, and some the half maturing nuts. While these six products are thus useful to a certain extent, there is yet another product, the highly delicious ripe fruit borne at the top of the tree called the highly cherished Vedantam. And of this sweet fruit the essence extracted is the honeyed nectar of Saiva Siddhantam, which a few do taste and enjoy ...

This last quotation, the reader will note, is more detailed than the rest. We have had occasion to quote it in several contexts, as also some of the Siddhiyar lines cited earlier. It all amounts practically to this: There is, first and foremost, the Grace of the Lord, His intense Love and Compassion or Pity for the fettered soul. Out of the abundance of this Grace arise the Vedas commencing with the Omkaram or Nadam, the word or sound principle. This Vedam resembles a highly productive tree. Among the less important products of this tree, its subsidiary or by-products so to speak, are the six systems of religion and philosophy elaborated and explained by six intellectually gifted authors, the ஆறு கர்மையர் of the Devaram. But by far the most important or choicest product is the Vedantam or Upanishadam borne on the head of the Vedas the pre-historic Vedantam, not the branch philosophy which also generally goes by that name and which is counted as one among the six systems. Of this pre-historic Vedantam, the essence extracted is identical with the Saiva Siddhantam, of which a few have tasted.

We see no necessity to labour the point further. We would content ourselves here with emphasising our conclusion on this point by repeating that the Saiva Siddhantam is the living representative of the pre-historic Vedantam of the Upanishads, the common fund from which the later so-called Vedantam, Sankhiyam, Yogam and other systems of philosophy originated.

(To be continued)

Idea of Practical Religion

(Continued from page 3)

and the next just for one goal—the attainment of freedom. Every enjoyment, every ounce of pleasure is to be bought by the expenditure of the infinite heart and mind combined.

Look at the sum total of good and evil in this world. Has it changed? Ages have passed, and practical religion has worked for ages. The world thought that each time the problem would be solved. It is always. It is always the same problem. At best it changes its form.. It trades consumption and nerve disease for twenty thousand shops...It is like old rheumatism; Drive it from one place, it goes to another. A hundred years ago men walked on foot or bought horses. Now he is happy because he rides the railroad; but he is unhappy because he has to work more and earn more. Every machine that saves labor puts more stress upon labor.

This universe, nature, or whatever, you call it, must be limited; it can never be unlimited. The Absolute, to become nature, must be limited by time, space, and causation. The energy [at our disposal] is limited. You can spend it in one place, losing it in another. The sum total is always the same. Wherever there is a wave in one place, there is a hollow in another. If one nation becomes rich, others become poor. Good balances evil. The persons for the moment on top of the wave thinks all is good; the person at the bottom says the world is [all evil]. But the man who stands aside sees the divine play going on. Some weep and others laugh. The latter will weep in their turn and the others laugh. What can we do? We know we cannot do anything.....

Which of us do anything because we want to do good? How few! They can be counted on the fingers. The rest of us also do good, but because we are forced to do so...We cannot stop. Onward we go, knocked about from place to place. What can we do? The world will be the same world, the earth the same. It will be changed from blue to brown and from brown to blue. One language translated into another, one set of evils changed into another set of evils—that is what is going on...Six of one, half dozen of the other. The American Indian in the forest cannot attend a lecture on metaphysics as you can, but he can digest his meal. You cut him to pieces, and the next moment he is all right. You and I, if we get scratched, we have to go to the hospital for six months...

The lower the organism, the greater is its pleasure in

(Continued on page 6)

F. A. O.

(By MUHANDIRAM E. P. RASIAH)

President, Co-op. Agricultural Production & Sales Society, Jaffna

THE League of Nations studied and debated the question of malnutrition and want amidst surpluses and came to the conclusion that a specialised agency was necessary to tackle the problems. Thus, the Food and Agriculture Organisation, (F. A. O.) the first specialised agency, was the outcome of the United Nations Conference on Food and Agriculture held at Hot Springs, Virginia, U. S. A. in May 1943. The Delegates to the United Nations Conference were convinced that "the farmers of the world could produce enough if they were able to make full use of modern facilities and methods; and that full time work could be provided by increased production and efficient distribution".

This F. A. O. was, therefore, formally inaugurated at Quebec, Canada in October 1945. The preamble of its Constitution stated "The Nations accepting this Constitution being determined to promote the common welfare by furthering separate and collective action on their part for the purposes of

- (a) raising levels of nutrition and standards of living of the people under their respective jurisdictions
- (b) securing improvement in the efficiency of the production and distribution of all food and agricultural products
- (c) bettering the condition of rural population
- (d) and thus contributing towards an expanding world economy.

The F. A. O. is therefore a self help co-operative formed by 71 Governments to increase the output and efficiency of their agriculture, forestry and fisheries and to improve distribution and diets, so that all their people can live better and improve the living standards of the under-nourished 2/3 of the world's population.

This Organisation is controlled by a conference that normally meets once in every two years, in which each member nation has one vote. All the operations of the F. A. O. are carried out by what is called the F. A. O.'s Regular Programme. The total cost is something under six million dollars—a little more than two million pounds—which is less than the cost of two large bombing planes. In addition to the Head Quarter's Office, there are regional offices all over the world including the Far East. Although F. A. O. is an autonomous, independent organisation it works in

collaboration with such economic and social councils as E. C. O. S. O. C., E. C. E., E. C. A. F. E., U. N. E. S. C. O., W. H. O., U. N. I. C. E. F. etc.

As an Association of Sovereign Governments in an "international self-help co-operative in food and agriculture" F. A. O.'s functions include

"Promoting and recommending national and international action with respect to research, processing, marketing, distribution, agricultural credit, international commodity arrangements and the furnishing of technical assistance."

F. A. O. is not a super governmental body, it has no executive powers and is without authority or funds to buy and distribute food, machinery or fertilizers; but it can help its member States in two main ways:—

- (a) "By maintaining an intelligent service to gather, analyse and disseminate technical and economic informations
- (b) By developing action programmes to supplement those initiated by governments."

However, F. A. O. has had about \$ 5,000,000 to \$ 6,000,000 annually to finance the sending of Technical Advisory Experts to help member states, that apply for such assistance and thereby secure permanent peace through freedom from Want.

Finding that a sick farmer is not a good farmer; an undernourished person cannot resist disease; and an illiterate farmer finds it hard to learn and use better methods, F. A. O. operates side by side with such Organisations as the World Health Organisation, the International Bank of Re-construction and Development and United Nations Children's Fund etc. It is not only with the work of such sister specialised agencies that the work of this F. A. O. is co-ordinated, but also with organisations like the Cofomplan, U. S. Point Four Programmes etc. These agencies and their local representatives endeavour to work out co-ordinated plans which fit together and strengthen each other, F. A. O. operating the great aim for which it was created—to raise the living standards of the needy people of this area by helping them to help themselves in production and the marketing of their products.

Tamil As A Subject For London B. A. Exam.

(The following is a report of the Ministry of Education on the question of providing for Tamil as one of subjects for the London University Examinations held in Ceylon.)

(1) In 1952, the University of London decided to delete Sinhalese from its list of subjects for the B. A. (General) and B. A. (Honours) Examinations from and after 1953. The reason given for this decision was that the University of London did not have sufficiently qualified Lecturers to correct papers in London.

As only candidates from Ceylon offer Sinhalese as a subject for these Examinations, the Ministry of Education considered that it was Ceylon's special responsibility to assist the University of London to overcome its staffing difficulties and accordingly provision was made for the appointment of a suitable Lecturer in Sinhalese in the University of London with the concurrence of the University Authorities.

At the time that this arrangement was made the primary consideration was the restoration of Sinhalese as a subject for the B. A. (General) Examination. The assistance that the Ceylon Government was able to render has helped the University of London to restore Sinhalese as a subject for the B. A. (Honours) Examination also. The question of restoring Tamil, also to the list of subjects that may be offered for the B. A. (Honours) Examination was thereafter raised and the University Authorities were prevailed upon to restore Tamil as a subject for the B. A. (Honours) Examination at the time as Sinhalese was made a subject for the same Examination.

The demi-official reply of the University of London was to the effect that—

"while the University is now able to hold examinations in Sinhalese for External Students because there are facilities for adequate examining in that subject, it would not be possible to do so as at present for Tamil where the University's resources are most limited. The University hopes however, that in a few years' time satisfactory arrangements may be made for Tamil to be restored as a subject of the B. A. (Honours) Examination for External Students."

The University of London now has in South India a person who is specialising in Tamil; he is expected to return to London in the middle of 1955 whereafter it is expected that the External Examination in B. A. (Honours) Tamil would be conducted.

In these circumstances, it is considered that no useful purpose would be served in

now trying to offer the service of a Tamil Specialist as a Lecturer in the University of London; the question of restoration of Tamil for the B. A. (Honours) Examination is being kept under constant review.

(2) The question of holding External Examinations in the University of Ceylon has been referred to the Commission on Higher Education in National Languages and their Report is awaited.

WORLD PEACE

(Continued from page 1)

forget all about the teachings of Lord Jesus's Sermon on the Mount. Hence they are more materialistic and forgetting their essential divine nature.

There should be several Yogic Research Institutes. Here wholtime aspirants should lead a life of pure meditation and research into their own Selves.

The world should be flooded with spiritual bulletins and literature and Yoga magazines

If the above measures are put into practice, you will have a real heaven on earth. There will be Satya Yuga or Ram Rajya again. There will be no necessity for building aeroplanes or making machine-guns.

Remember friends! The salt of life is selfless service, the bread of life is universal love, the water of life is purity, the sweetness of life is devotion, the fragrance of life is generosity, the pivot of life is meditation and the goal of life is emancipation or Moksha.

Remove suspicion, hatred, ill-will, jealousy, selfishness. Establish peace in your heart by meditating on the ever peaceful Self or Atma, who dwells in the chambers of your heart. Then only will you be able to establish peace in the world. Individual peace alone can lead to the establishment of universal peace.

May there be peace, plenty and prosperity throughout the whole world! May all nations be united by the bond of love! May all recognise the oneness of life.

BCG Vaccine

(Continued from page 2)

motives behind the BCG vaccination might be excellent. The BCG supporters should understand, once for all, that the opponents of the BCG have nothing to gain for themselves by their crusade. Keeping this in view, the BCG propagandists should reconsider their stand and like a sportsman acquiesce to the truth otherwise, its widespread use will give a false security and make it less likely that the conditions that actually cause tuberculosis will be dealt with.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 66 T

In the matter of the intestate estate of the late Arunasalam Saravanamuttu of Manipay, Jaffna.

Deceased. Nagammah, widow of Arunasalam Saravanamuttu of Sooravattai.

Petitioner.

Vs

- 1 Saravanamuttu Arunasalam of Panvilla.
- 2 Saravanamuttu Shanmuganathan of Akkaraipattu.
- 3 Thavamanyadevi daughter of Saravanamuttu.
- 4 Yogarane daughter of Saravanamuttu, minors appearing by their Guardian-ad-litem.
- 5 Sellarpah Sivalingam, all of Sooravattai.

Respondents.

This matter of the petition of the petitioner praying that the 5th Respondent be appointed Guardian-ad-litem over the 3rd and 4th Respondents, that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased and Letters of Administration be issued to the Petitioner, coming on for disposal before P. SriSkanda Rajah, Esquire, District Judge, Jaffna on the 25th day of July, 1955 in the presence of Mr S. Visuvalingam, Proctor for Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 5th Respondent be appointed Guardian-ad-litem over the 3rd and 4th Respondents, that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased issued to the Petitioner accordingly unless the Respondents above-named or any others shall show sufficient cause to the contrary on or before the 29th day of August, 1955 at 10. A. M. The 5th Respondent shall produce the minors the 3rd and 4th Respondents abovenamed in Court on the said date.

This 25th day of July, 1955. Sgd P. SriSkanda Rajah District Judge, Jaffna.

Drawn by Sgd S. Visuvalingam Proctor for Petitioner (O. 53, 12 & 19)

Idea of Practical Religion

(Continued from page 4)

the senses. Think of the lowest animals and the power of touch. Everything is touch... When you come to man, you will see that the lower the civilization of the man, the greater is the power of the senses. The higher the organism, the lesser is the pleasure of the senses... A dog can eat the meal, but cannot understand the exquisite pleasure of thinking about metaphysics. It is deprived of the wonder pleasure which you get through the intellect.

The pleasures of the senses are great. Greater than those is the pleasure of the intellect. When you attend the fine fifty-course dinner in Paris, that is pleasure indeed. But in the observatory, looking at the stars shining... worlds coming and developing—think of that! It must be greater, for I know you forget all about eating. That pleasure must be greater than what you get from worldly things. You forget all about wives, children, husbands, and everything; you forget all about the sense plane. That is intellectual pleasure. It is common sense that it must be greater than sense pleasure. It is always for greater joy that you give up the lesser. This is practical religion—the attainment of freedom, renunciation. Renounce!

Renounce the lower so that you may get the higher. What is the foundation of society? Morality, ethics, laws. Renounce all temptation to take your neighbor's property, to put hands upon your neighbour, all the pleasure of tyrannizing over the weak, all the pleasure of cheating others by telling lies. Is not morality the foundation of society? What is marriage but the renunciation of an chastity? The savage does not marry. Man marries because he renounces. So on and on. Renounce! Renounce! Sacrifice! Give up! Not for zero. Not for nothing. But to get the higher. But who can do this? You cannot until you have got the higher. You may talk. You may struggle. You may try to do many things. But renunciation comes by itself when you have got the higher. Then the lesser falls away by itself.

This is practical religion. What else? Cleaning streets and building hospitals? Their value consists only in this renunciation. And there is no end to renunciation. The difficulty is they try to put a limit to it—thus far and no farther. But there is no limit to this renunciation.

Where God is, there is no other. Where the world is, there is no God. These two will never unite. [Like] light and darkness. That is what I have understood from Christianity and the life of the Teacher. Is not that Buddhism? Is not that Hinduism? Is not that Mohammedanism? Is not that the teaching of all the great sages and teachers?

Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 50 T

In the matter of the Intestate Estate of the late Nagamuttu Rajendram of Madduvil who died in Prai in Malaya.

Deceased.

- 1 Murugesu Vairamuttu and wife
- 2 Visaladchippillai both of Madduvil South presently of Point Pedro.

Petitioners

Vs

- 1 Kanapathipillai Arumegam and wife
- 2 Manonmani both of Madduvil South
- 3 V Thirunavakarassu and wife
- 4 Annaleedchumy both of do
- 5 Kanagambikai daughter of Kanagaratnam of Madduvil South.

Respondents

This matter of the Petition of the Petitioners praying that Letters of Administration to be Estate of the deceased be issued to them coming on for determination before S. ThambiyDurai, Esq. District Judge, Chavakachcheri on the 8th day of July 1955 in the presence of Mr. S. SivaRajah, Proctor on the part of the petitioner and the affidavit of the Petitioners dated 27th day of June 1955 and the Petition of the Respondents dated 8th day of July 1955 and Order of Supreme Court dated 14th June 1955 conferring sole and exclusive jurisdiction in respect of the property left behind by the deceased, on the District Court of Chavakachcheri, having been read.

It is ordered that Letters of Administration to the Estate of the deceased above named be granted to the Petitioners as the 2nd named of them is a sister and heir of the deceased the Respondents shall appear before this Court on the 23rd day of August 1955 and show sufficient cause if any to the contrary.

The 8th day of July 1955

Sgd S. ThambiyDurai District Judge.

Drawn by
Sgd S. SivaRajah
Proctor for Petitioner
(O. 55, 12 & 19)

What is the world that is to be given up? It is here. I am carrying it all with me. My own body. It is all for this body that I put my hand voluntarily upon my fellow man, just to keep it nice and give it a little pleasure; [all for this body] that I injure others and make mistakes...

Great men have died. Weak men have died. Death—death everywhere. This world is a graveyard of the infinite past, yet me cling to this [body]; I am never going to die. Knowing for sure that the body must die and yet clinging to it. There is meaning in that too [because in a sense we do not die]. The mistake is that we cling to the body when it is the spirit that is really immortal.

Jaffna Inter-Club

Athletic Meet

Arialai Regains Championship

Four New Jaffna Records

The Seventh Annual Inter-Club amateur Athletic Championship Meet organised by the Jaffna Sports Association was concluded on Saturday last (13.8.55) at the Jaffna Central College grounds under the distinguished patronage of The Hon. Mr. E. F. N. Gratiaen C. M. G., Q. C. Senior Paise Justice. 98 athletes from seven Clubs and one Girls' School participated.

The Arialai Sports Club who were Jaffna Inter-Club Athletic Champions in 1949, 1951 and 1952 regained the championship after a lapse of two years with 45 points. The Young Mens' Guild who were champions in 1953 and 1954 became runners up with 27 points while the Jolly Stars Sports Club finished third 17 points.

Four new Jaffna Records were set up in 220 yards (men), Throwing the Discus (men) 220 yards (women) and Long Jump (women) events. T. Ganesalingam of the Young Men's Guild ran the 220 yards in 23.7 secs. beating the previous record by 3/10 of a second. M. Tharmarajah of the Jolly Stars Sports Club hurled the Discus over a distance of 95 ft. 6 1/2 ins. improving the existing record by 3 ft. 11 ins. In the women's events, Miss S. Veluruga of the Methodist Girls' High School, Point Pedro improved on her own record in the 220 yards by 7/10 seconds by clocking 30 seconds, while Miss Sebapakkiam Paul, also of the Methodist Girls' High School, Point Pedro, cleared 15 ft. 1 1/2 ins. in the Long Jump creating a new record.

The Kumaraswamy Challenge Cup for the best performance was awarded to T. Ganesalingam of the Young Men's Guild for his new record in the 220 yards for men. The Chands Challenge Cup for Club Athletic Championship, was awarded to the Arialai Sports Club.

Mr. M. Sri Khanta, the President of the Jaffna Sports Association welcomed Mr. Justice Gratiaen as "a keen sportsman" apart from his fame as a lawyer & judge. He also stated that the J. S. A. had still not succeeded in acquiring a playground and promised to take steps to encourage more clubs to participate in the Athletic meet to be held next year.

Mr. Justice Gratiaen before distributing the certificates and trophies to the winners, suggested that visitors from the South should be invited on happy occasions like a sports meet in order to foster friendly relationship among the people of the North and South.

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy Jurisdiction No. 827

In the matter of the Last Will and Testament of the late Kappaneina Levvai Ahamadoneina Levvai of Erukkilampiddy

Deceased

Mohideen Mapillamarikar Mohamed Meeransaibo of Erukkilampiddy

Vs

Sulaiba Umma widow of Ahamadoneina Levvai of Erukkilampiddy

Respondent

This matter coming on for final disposal before K. Jeyakody Esq, Addl. District Judge Mannar on the 6th day of June 1955 in the presence of Mr. M. M. Aboorahir Proctor on the part of the petitioner and the petitioner and affidavits of the petitioner, Notary and attesting witnesses having been read:

It is ordered that the Last Will and Testament dated 3rd May 1955 be proved and that the said petitioner be appointed executor and that Probate be issued to him unless the respondent or any other person or persons shall on or before 30.6.55 shew sufficient cause to the contrary.

R Paramakuru Sgd.
Addl. District Judge
The 6th day of June 1955

8.7.55
Date of showing cause extended to 28-7-55
E. F. de Silva (Sgd)
Addl. District Judge
2-8-55
Date of shewing cause extended to 25-8-55
R. Paramakuru (Sgd)
Addl. District Judge
(O. 55, 19 & 26)

U. S. President's Appeal To Atom Scientists

"The knowledge and skills which each of you has acquired in his own country to put the atom to work for peaceful purposes will be circulated and shared in the friendly atmosphere of hospitable Switzerland with its age-old tradition of freedom.

"This atmosphere is encouraged also by the fact that the United Nations resolution of last December 4 which created your conference limited its concern to scientific and technical matters. It is expressly non-political.

"On December 8, 1953, I had the privilege of addressing the General Assembly of the United Nations on the subject which occupies this conference—world co-operation for the peaceful uses of atomic energy.

"I stated then, and I reaffirm now, that the United States pledges its determination to help find ways by which the miraculous inventiveness of man shall not be dedicated to his death but consecrated to his life.

"This pledge, which we gave 20 months ago, has become the law of our land, written into our statutes by the American Congress in the new Atomic Energy Act of 1954.

"We appeal to Governments to join with us in this co-operative endeavour. We are hopeful also that business and professional groups throughout the world will become interested and will provide incentives in finding new ways in which this science can be used.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI, Shroff,

சான்றிதழ் வழி துபெய்க மலிவானது சர்க்க மனைன்
தேர்முறை யாக செய்க குறைவிடா தயர்கள் வாழ்க
நான்மறை யறங்க நோங்க நற்றவம் தேவன்வி மங்க
மேன்மைமேலான சைவ சீ.வி.வினாஞ்சு வகை மெய்காரம்

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and in behalf of the Proprietors, The Saiva Paripalana Sabhai, Jaffna at their Press, the Saiva Prakasa Press, Vannarponni, Jaffna, on Friday, August 19, 1955.