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# THE Hindu Organ.

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## SWAMI SIVANANDA HIS LIFE AND WORK

(A Radio Talk By DR. T. NALLAINATHAN, M.R.C.S., L.R.C.P.)

I am asked to speak this evening on the life and work of His Holiness Swamy Sivananda. There are others bearing the name Swamy Sivananda, a celebrated one is the late Swamy Sivananda, a direct disciple of Sri Ramakrishna Paramahansa. This particular Swamy, whose 64th birthday we are celebrating today is the founder and President of the 'Divine Life Society', which has its headquarters at 'Ananda Kutir', Rishikish, Himalayas.

He was born on the 8th of September 1887 in Pattamadai, South India, to Srimathi Parvathi Ammal and Sri P. S. Venguliyer. He was named Kuppusamy. He grew up as a very bright boy in his class. He was usually first and came out first in his examinations. He studied Medicine and qualified himself as a Doctor in record time obtaining the MBBS Degree of the Madras University.

He is well built and over 6 ft. in height. He was and is always of a cheerful disposition. You can gauge his sense of humour when he comes to Colombo on the 12th proximo. He will leave Colombo on the 13th evening.

He went to the Federated Malay States in 1913 and was in charge of the Hospital in Negri Sembilan till 1920. From 1920 to 1923 he was with Doctors Parsons and Green conducting experiments in microscopical study and Tropical Medicine.

### Renunciation

In 1923 he renounced and went to Benares, then to Nasik, Poona and many other places of Pilgrimage and finally reached Rishikish in May 1924. On June 1st 1924 he was initiated into the order of Sannyas by His Holiness Sri Swami Visvananda and Dr. V. Kuppusamy was henceforth given the name

### "Radio Telescopes"

Stars that nobody has ever seen will be brought within the range of new powerful "radio telescopes", according to Dr. A. C. B. Lovell pioneer of "daylight astronomy".

Dr. Lovell, who specialises in the study of the sky by radar technique, has told the British Association how signals have been received from over 50 stars or starlight bodies which no visual telescope could ever detect.

With a more powerful radio telescope it would be possible to discover vast tracts of the Milky Way which have never been seen because of dust and other obstruction.

of Sivananda Saraswati. Saraswathy is the suffix given to every member of the Sringeri mutt and Sivananda is the Swamy's individual name. For over five years he performed rigid tapas by the banks of the Ganges, living in Swargashram. It was while living here that he selected the site for his present ashram called 'Ananda Kutir', which is situated just on the opposite side of the Ganges. We learn that on his birthday in 1930 at 6 a.m. he was blessed with the vision of God. In 1931 he walked some 475 miles barefooted and went to Kailas and Manasarovar Tank. It was in this tank that Appar Swamy bathed and emerged at Thiru-var-arun in South India.

### Inauguration Of Divine Life Society

Swamy Sivananda was 36 when he renounced. He had all that he wanted of worldly possessions. He was a bachelor, a better word is Brahmacharin. A brahmacharin observes the vow of celibacy not only in deed but also in thought and word. We have all evolved from the Animal Kingdom and it is not an easy matter at all to observe Brahmacharya in the fullest sense of the word. Even for such an ardent seeker of Truth it took him some seven years to have the Vision of God, coming from the day of his renunciation.

What does God realisation mean? It signifies unity of the soul with God. It is customary to associate God only with Religion, that narrows the significance of God. God is the first cause of this entire universe. There is no activity with which he is not intimately associated. It must be for this reason that Swamy, who was in his early years opposed to Sannyasin's associating themselves with missionary work, schools etc., very seriously formed the world-wide organisation called the "Divine Life Society". We learn that after God-realisation he completely changed his earlier view and took to hard organising work himself. He soon established "Ananda Kutir" and started editing magazines and books. He is the author of a very large number of books on spirituality, Yoga and medicine. He is prolific in his correspondence. There is hardly an equal in this direction. He still runs a free Dispensary and Hospital in his ashram.

### His Selfless Services

Having realised the divinity of man, he inaugurated the Divine Life Society. The aims and principles of this society are broad universal. It expounds in a rational and scientific manner the yoga of synthesis, propounds that any man can attain the goal of life in

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### M. P. Opens Recreation Club

Celebrating the opening ceremony of the Valvettiturai Recreation Club an Inter-house athletic meet was held at the Oorany grounds under the distinguished patronage of Mr. T. Ramalingam M. P.

At the completion of the sports, prizes were distributed by the M. P. After all present assembled together in a meeting presided over by Mr. S. Gnanamoorthy, Chief Clerk, Postal Superintendent's Office, Jaffna (President of the Club). Mr. Ramalingam when opening the Club spoke at length on the urgency of such an organisation for Valvettiturai. He also congratulated the organizing secretaries, Messrs S. Keyanamoorthy and K. Appusundaram and the others for the enviable manner in which they had made the arrangements.

Mr. P. Saverimuttu, Principal, Palaly Govt. Training School, Mr. S. Nagalingam, teacher Jaffna Central College and Pandit T. Navaratnam also spoke.

## THREE PREREQUISITES TO WORLD PEACE

### MR. MAVLANKAR'S PLEA

MR. G. V. Mavlankar, Speaker of the Indian Parliament drew spontaneous applause from the delegates of about 30 nations when he told the Inter Parliamentary Union Conference that one way to peace was to fuse the material values of the West with the spiritual values of the East. The sincerity of his speech was commented upon in the lobbies of Ireland's Parliament House where the Conference is being held.

Mr. Mavlankar said there were three prerequisites to world peace. The first was the levelling off of the extreme differences in living standards in a world made very much smaller than it was 50 years ago by rapid communications. The second was the development of a world outlook in which humanity must be regarded as a whole. The third was the redirection of history so that it was not a record of wars but of human progress.

"No set of people should think they have contributed more than others to human advancement," he told the Conference. In the East there was a substantial part of

## "Bharat" For India

### Misnomer Says Press Note

The use of the word "Bharat" for "India" is a misnomer and should be avoided says a Press Note issued by the office of the Deputy High Commissioner in Lahore.

It says: Of late in Pakistan newspapers and in various Press Note issued by the Government of Punjab (P) and authorities subordinate to it a tendency has been noticed to use the word "Bharat" instead of "India". The official name of the Republic of India is India and she is a member of the United Nations under that name. It is notified for general information therefore that India is the correct appellation for all international purposes."

## THE MIDDLE CLASS MUST BE SAVED

### They Are The Brain Trust Of Society

MODERN society is roundly divided into two classes namely Capitalists and Labour. But there is another class and a very important class which is known as the Middle Class and which serves as a buffer class in between the two. The caste system in India evolved out of the four basic organisations of the Aryan Society recognised in the Gita—"Chaturbanyam maya srishtam guna-karma-bibha-gashah." This was really a division of labour.

Underlying this vast conception is the idea of sacrifice and service. This is a unique production of human imagination. It is typically Indian and essentially human.

The Middle Class has so long been the back-bone of our society. These, along with the joint family system and the village communities were the pillars of strength which gave stability to our civilization in the past. These classes or community-corporations, like all our social institutions were built on the principle of co-operation not competition.

Similarly the different classes including the middle class in the country together constitute the society, and therefore should be integrated into a co-operative and co-ordinating society based on equality and fraternity. This can only be done as has always been done so far under the leadership of the intellectual class. There is no doubt that the middle class mainly forms this intellectual class.

### Repository Of Culture

Since individuals or families of different communities have in course of this process been drawn out and blended into this intellectual class by virtue of their traditional and individual attainment and culture, they have formed a distinct class in themselves and have effectively been the sole repository of our culture. Art, literature humanism etc., forming modern Indian culture are the products of the labour of this middle class people.

If we go into the history of the growth of our culture we would find that it is this intellectual class, or middle class that have been the pioneers in the spread of education and the specific culture of our own (including art, architecture, poetry etc. It is perfectly true that nations are not made chiefly by traders and politicians. They are made by artists and thinkers saints

and philosophers. National unity and progress require a deeper foundation than political & economic arrangements. It is the life of spirit that has shaped and unified our collective existence and has been the real bond of oneness among the Indian people. It has further been rightly said that in course of centuries of stress and conflict India has gradually evolved a common civilization a collective consciousness which embraces wide varieties of temperament tradition ways of thought and belief.

### Middle Class & Education

This process of education again is a growing system that has evolved out of tradition experience outlook and ideas. It has therefore so far been not only the privilege but the responsibility of the middle class or the intellectual class not only to inherit and inculcate the educational traditions and ideas, but also to remould and reorganise the system itself so that the area of knowledge and the diversification of its contents may be integrated to the existing needs of the society. That is how and why the educational philosophy has been revised from time to time. Education should be justified on moral economic and social grounds; on moral grounds, because it acts as a deterrent against vice and crime; on economic grounds, because knowledge increases skill and ability and should result in increased output and wealth; on social grounds because so

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## Dr. Kumarappa Visits Anuradhapura

Dr. J. C. Kumarappa, President All India Village Industries Association Wardha visited Anuradhapura also, in the company of his private Secretary Mr. Vinayagam and Mr. P. Navaratnam of Karainagar.

They were received by Mr. A. K. Arumugamthamby, the Honorary Secretary, on behalf of the Vivekananda Society Ltd. Anuradhapura.

Dr. J. C. Kumarappa delivered a Public Lecture at the Society.

Mr. W. J. Fernando Special Commissioner Urban Council Anuradhapura presided

Mr. K. Subramaniam Proctor proposed a vote of thanks.





Hindu Organ

FRIDAY, SEPTEMBER 15, 1950

Treasure These Thoughts

The highest duty of life is to take delight in the Word of God and to meditate constantly upon Him as the embodiment of all Truth.

—SRIMAD BHAGAWAT

T. B. CAMPAIGN

PULMONARY TUBERCULOSIS, or T.B. of the lungs is the most common form of the disease known in common parlance as consumption. Dr. J. H. F. Jayasooriya of Colombo, the other day in his lecture delivered at the Nallore Mangayathakara Vidyasalai stated that about 100000 people in the Island suffered from T. B. and that hospital accommodation was provided only for 2000 patients; the rest, 98000 of them were at large spreading the disease which is highly contagious. This is a sad state of affairs and ought to be remedied at once without further delay. Malaria, pneumonia, typhoid and dysentery take a heavy toll but the deaths caused by all those diseases do not aggregate to half the number caused by T. B. It should be remembered that T. B. is not a congenital disease; in other words no one is born with T. B. It is therefore necessary in the interests of public health that all possible precautions are taken to prevent the disease from spreading.

The Sanatorium at Kankesanthurai is fully crowded; applicants for accommodation have sometimes to wait for several months and some of them die before they are given a place. The overcrowding is so great that a section of the Civil Hospital at K. K. S. has been set apart for T. B. patients; complaints are being received daily that the bed sheets and other clothes of T. B. patients at the Hospital are all washed along with the linen of other patients. Prevention is better than cure; while people suffering from T. B. ought to receive such treatment as would cure them, it is imperative that others free from it should not catch it. It is to be hoped that the Medical officers in charge of the K. K. S. Civil Hospital will not fail in their duty to take all the necessary precautions to prevent the spreading of T. B.

Those who have visited the best sanatoriums in the world would have found that the buildings at the K. K. S. Sanatorium are far from satisfactory. The roof is low and it is impossible even for persons in the best of health to remain within the wards during the hot months of the year. At Madanapalle, in S. India, one

UPANISHADS-THE HIMALAYAS OF THE SOUL

The Documents Of Perennial Philosophy

THE American savant Thoreau rebuked his countrymen, to awaken them to the spiritual values of life, saying, 'Do not read the (New York) Times, read the eternities'. The Upanishads represent the 'eternities' and they constitute the chief documents of the perennial philosophy in its vastness and variety. In it we find the illumined reactions of the great mystic seers of India to the eternal problems of man, wrestling in earnest with the mystery and meaning of life.

Topicality

Like all the great classics, the Upanishads have a quality of self-renewal. They are timeless and ageless and have a terrific topicality to the pressing problems that clamour for solution in our day, and are not without a definite message to our distracted time. When we seek and ponder over them, they re-emerge in answer to our present necessities. On this significant count, they are neither old nor new, they are eternal. Modernity is a question not of date but of outlook. The chief appeal of the Upanishads consists in its power to produce from age to age the necessary corrective to men's sense of values and conduct of life by recreating the spiritual ideal which gives them the vision of the norm and Truth. 'Where there is no vision, the people perish.'

Poetic Testament

The Upanishads are the concluding portions of the Vedas. The Vedic vision of the seers is the poetic testament of a people's reaction to the wonder and awe of existence. The wonder and the poetry of the Vedic hymn is deepened and widened by the meditation of the seers. The seers of the Upanishads spoke of religious truths from the depths of mystic experience. Theirs is a first-hand report of Truth. Mystic experience is the result of the total

would find that there are, besides the pauper ward, paying wards; every patient of the paying section is provided with a separate cottage. The air ought to be dry, and free from moisture, and the cottages should have good ventilation. More land ought to be acquired, and more sanitary and satisfactory buildings ought to be put up at Kankesanthurai for the Sanatorium if good results have to be achieved. An attempt is being made to plant shade trees to make the wards cooler during day time. The planting of shade trees ought to be left to experts who would take proper care to make them the shade trees grow in the shortest space of time and bestow the much needed coolness to the wards. The construction of cottages with a separate kitchen for each cottage will be desirable.

surrender of man to the Spirit, unlike that of the poet who only surrenders his cognitive and affective aspects (thinking and feeling). The poet's will and the conduct of his life are not affected nor guided by the vision. He is content when he gives immortal shape and form in metre and words to his vision. The mystic on the seer is not content with that. His entire personality is illumined and transformed. His will is Godcentred and no longer his own. His powers become angelic and his comprehension godlike. He can recapture his experience, unlike the poet, at will and strive to incorporate and incarnate the values on earth.

Solace of Life and Death

The Spanish writer J. Mascardo described the Upanishads as 'The Himalayas of the Soul'. Just as that great mountain range determines the climate, the rainfall, and the physical features of this peninsula, so do the heights of light and wisdom determine the scope and the quality of the spiritual life of the racial inhabitants. In point of popularity the Upanishads are second only to that great charter of Hinduism—the Gita. Ten of the Upanishads are marked as important and they are commented upon by the great system-builders like Shankara, Ramana and Madhva. They were translated from Sanskrit into Persian by Dara Shikoh, son of Shahjahan, in 1640 in Kashmir. One Le Gentil, a French resident of Faizabad, attached to the court of Shuja Uddaulah, presented the manuscript to Antequetil Duperon who rendered the Persian version into Latin in 1801. Schopenhauer after reading them exclaimed, 'And oh! How the mind is here washed clean of all its early ingrafted Jewish superstitions! It is the most profitable and most elevated reading which is possible in the world. It has been the solace of my life, and will be the solace of my death.' Max Muller describes the Upanishads 'as the light of the morning, like the pure air of the mountains, so simple and so true if once understood.'

The Basis of Philosophy

The Truth imparted to the disciples by the Rishis was regarded as invaluable; and they have shown a reluctance to impart the Highest Truths to everyone without discrimination, except to those who satisfied them of their worth and spiritual fitness for receiving the instruction. The Upanishads are the admitted basis of all the philosophical systems of India not excluding heterodox Buddhism. The language though never bereft of charm is mostly symbolic. The style is elliptical and

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Letters to the Editor



Dr. Ambedkar And Buddhism

Sir,—

Dr. B. R. Ambedkar, Law Minister of India and leader of the scheduled castes in India is doing a great disservice to his fellow members of the Indian community by misleading them to embrace Buddhism. It appears that he has advised them to lead a life from light to darkness. Hinduism teaches belief in God, faith in God, divinity in God, prayer to God and sanctifying grace from God. Look at the several thousands of Indians in Ceylon, who annually go to the Karbigamam Temple uttering 'Hara-hara', 'Muruga', and singing celestial songs in praise of God. The soul is disposed to this supernatural life and end by virtue of gift of God which is called the sanctifying grace and the powerful aid called understanding, strengthens the will and enables us to meet the difficulties, to overcome temptation to follow faithfully the higher aspirations of life. The whole world may be reduced to two broad divisions in so far as its outlook on life is concerned viz. (1) Those who believe in a materialistic view of life (2) Those who have faith in a spiritual view of life.

Swami Vivekananda says 'Buddhists do not postulate anything beyond this world; Hindus say beyond the relative there is the absolute. Buddhism accepts that there is misery and sufficient it is that we can get rid of this Dukha (misery) whether we get Sukha (happiness) or not we do not know. Buddhism preached not the soul preached by others. According to the Hindus the soul is an entity of substance, and God is absolute. Both agree in this that they destroy the relative. But Buddhists do not give what is the effect of that destruction of the relative. Present day Hinduism and Buddhism were growths from the same branch. Buddhism degenerated and Sankara lopped it off. Buddha is said to have denied the Vedas (Ritualistic aspect). Every page of Buddhism is a fight with Vedas (the Ritualistic aspect). But he had no authority to do so. Buddha is expressly agnostic about God; but God is everywhere preached in Hindu religion and Gita. Hinduism is nothing without God. The Vedas are nothing without Him. That is the only way to salvation. Buddha has only left revived the great Hindu ideas by thoroughly practising in his life such principles as renunciation, non-attachment and so on. Even Buddha betook himself to so many Yogis and Sadhus. Nowhere did he acquire the peace he wanted, and then to realise the highest, he fell back on his own exertions seated on a spot under the Bo-tree with the famous words "Let my body wither away on this seat etc." rose from it after becoming the Buddha the illumined one."

Sir Radha Krishnan, the great authority on Indian philosophy in an article in the Hibbert entitled: "The heart of the Hinduism" has this to say about Hinduism, accepting all forms of worship that prevailed in the countries, the Hindu thinkers

arranged themselves in a scale leading to the highest form of Divine worship which is the practice of the presence of God'

Gautama, the Buddha and Karl Marx by Leuke "Buddhism and Dialectical materialism have much in common in their attitude towards the conception of God. Although Buddhism avoids metaphysical speculation regarding the beginnings and end of all things, nevertheless, the Dharma as we shall point out involves a certain attitude towards Theism which needs to be noticed. All systems of religious thoughts which postulate the existence of a supreme Being termed God deem it as a necessary and logical consequence to postulate a relationship between God and man. For instance, prayer is the means whereby Christians establish a personal relationship with God, and Mohammedans with Allah. In Hinduism the divine absolute is generally speaking the central theme of thought. Although most schools of Hinduism believe in a law of Karma, i.e. a law of conduct and consequences, a law of action and reaction, nevertheless this Karma which emanates from the absolute whose manifestations are Brahma, the Creator, Vishnu the preserver and Shiva the destroyer. The highest form of meditation in Hinduism is the contemplation of the Divine Absolute, and the ultimate goal according to most influential schools of Hindu thought is to finally merge in the absolute. Now it seems perfectly reasonable, that once the existence of the Divine Absolute as in the case of Hinduism, or a Supreme Being such as the God of Christianity or Islam is postulated, that man should also endeavour to effect a relationship between himself and such a Being. But Buddhism completely excludes the necessity of establishing a personal relationship with any such a Being. As a matter of fact, an absolute Being whether it be divine or Absolute of Hinduism or Theistic conception of God as postulated by Christianity and Islam has no place in Buddhist thought. It is true Buddhism speaks of Gods (Devas) but they are Beings who have no connection with an absolute or Supreme Being. They are law-governed like the rest of mankind. According to Buddhism they did not create the world order nor could they destroy it or interfere with it. Buddhism and Dialectical materialism are two of the very few systems of philosophy which do not assume the existence of God. But this idea of God, once it originated proved to be convenient. For the particular ethical code by which human conduct was governed at any stage of social development was deemed to be ethical code of the Supreme Deity and therefore received a special sanction.

"Buddhism gives no explanation as to how life first came into being. It considers the problem a futile one, as it maintains that it is not a problem, the solution of which is in any way necessary for pursuing the correct path of human conduct and reaching one's goal. Now although Buddhism does not deal with the problem of origin of life, it nevertheless postulates rebirth, i.e. a subsequent coming into existence of life once it originated. The attainment of the Buddhist goal of Nirvana can motivate human conduct dynamically only in so far as Nirvana means the highest state of non-attachment and mental harmony attainable in this life."

According to Mr. Albrecht Weber, German Theosophist, author of the History of Indian Literature "From among the adherents of the Brahmanic views, which came by degrees to be regarded as heterodox, there

International Co-op. Day At Jaffna

The International Co-operator's Day—was celebrated with great enthusiasm throughout Jaffna. Of these the one organised and celebrated in the Jaffna Municipal area, with the Hindu Ladies' College as its Venue was best attended.

The Hon. Mr Justice C. Nagalingam, K. C. on arrival was received by Mr. E. P. Rasiah & Miss Radh Somasundaram B. A. welcomed the President and the Co-operators Mr. Justice Nagalingam in declaring the celebrations open spoke of the potentialities of the Co-op. movement and exhorted everyone to take an active part in it.

Messrs. V. Veerasingam B. A., W. P. A. Cooke M. Sc. and Mrs. C. S. Rio M. A. L. addressed the gathering on the varied benefits of the Co-op. movement.

Then a variety entertainment followed. Miss S. Rajaxumi gave a music recital & Mr. A. Parameswaran sang a few Co-operative songs. The humorous conversation of two Co-operators evoked much laughter. Mr. C. W. Alvines thanked everyone and proposed a vote of thanks to the President.

As thought developed, names still more dangerous to orthodox, who although confined themselves in the first place solely to the province of theory before long threw themselves into practical questions also, and eventually became the founders of the form of the belief known to us as Buddhism. The word Buddha, awakened, enlightened was originally a name of honour given to all sages including the orthodox. This is shown by the use of both of the root *budh* in the Brshnanas and of the word *Buddha* itself in even the most recent of the Vedantic writings."

Jacques Maritain is outstanding among modern philosophers. He was lecturer at the universities of Toronto and Chicago and is at present professor of Philosophy at Institute Catholique, Paris:

"I believe to my way of thinking God trains us through our disquisitions and mistakes to understand at last that we must believe only in Him and not in men, which places us in the proper position to marvel at all the good which is in men in spite of everything and all the good which they do in spite of themselves. The contemplation of saints completes and consummates a natural aspiration to contemplation which is consubstantial in man and of which wise men of India and Greece in particular give testimony. In supernatural contemplation it is through love that the knowledge of divine things becomes experimental and fruitful". The western scholars admire the teachings of Bhagavat Gita. Thirukural and historical writings of Ramayana and Mahabharata. Religion is the Supreme duty of a person. Conversion from one faith to another is disastrous. As Swami Ramakrishna said, "Those who change their faiths are, as those who stand in two boats in a mid-ocean."

Yours etc. V. THAMBIPPILLAI

Vavuniya, 11-9-50.



# Upanishads—The Himalayas Of The Soul

(Continued from page 2)

—Our Astrological Feature—

## WEEKLY FORECASTS

“SRIPATY”

FROM 17TH SEPTEMBER TO 23RD SEPTEMBER 1950

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

The first two days of the week must be spent with care. Do not let your friends involve you in unnecessary expenditure and troubles. The rest of the week favourable for business transactions. You will see the downfall of your enemy week end.

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

Beware of scandals this week Tuesday and Wednesday are the worst days of the lot. Financial difficulties also shown. Don't make any important changes in your business affairs. Health also must be given particular care for some time.

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

Your health should improve from this week. First half of the week may be utilised for effecting any important changes. Financially also a good time. Thursday Friday and Saturday must be spent with care.

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

Your friends may betray you in some important affairs this week. Temporary financial difficulties also shown. Relatives may cause you a good deal of worry. Spend Saturday afternoon with care. Minor accidents indicated.

**LEO** *Maha, Pora, Uttira 1, part—[Singha Rasi]*

A good week socially and financially. Gains and favours from friends also indicated. Some emotional entanglements shown. Expenditure through vehicles indicated week end.

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

It will be an expensive week unless you are careful. Take pains to keep in good health. Petty official troubles and mental worries also indicated. Keep aloof from other people's affairs.

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

Financially a good week but petty official troubles and tussles with friends indicated. Some speculative luck and success in litigation promised second half of week. New ventures will bring forth the desired results.

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

Either you will suffer from ill health or there will be petty official troubles this week. Mental restlessness also shown. But things will clear up second half of week. Don't undertake any new responsibilities.

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

A change for the better indicated this week. Valuable help promised in some important scheme. But don't invest in anything now. Health must be given particular care. Eye troubles indicated.

**CAPRICORNUS** *Uttiradan 2, 3, 4, Thiruvonam, Loittam 1, 2. [Makara Rasi]*

You are in for better times. Financial gains and success in new undertakings promised. A new friendship will bring forth interest in life. Ruin to enemies indicated week end.

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

Health must be given particular care this week. Things that will upset you a bit might crop up. Unnecessary scandals also shown. Lie low and keep your temper under control if you want to avoid serious consequences.

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

This week will bring you some irritations. Co-officers will not be cooperative. Young people in the family will be annoying. Second half of week somewhat better. Social success and financial gains promised.

Northern Assizes

### Ten Years For Murdering Brother-In Law

M. Chelliah of Koddady stood charged at the Northern Assizes with the murder of his brother-in-law Elayavan Murugan of the same place by stabbing him with a knife

The accused pleaded guilty to the lesser offence of culpable homicide not amounting to murder. The plea was accepted and the accused was sentenced to 10 years R. I.

Mr. A. MahendraRajah Crown Counsel prosecuted.

Mr. J. Rajaratnam instructed by Mr. Sam A. Sabapathy and Mr. S. Balasingham (assigned), appeared for the accused.

### Jury Stops Trial In Culpable Homicide Case

In the case in which Mr. A. C. Rajasooriyar of Four Cross St. Jaffna was indicted with having on June 18, 1949 at Valithoodal in Tellippalai committed culpable homicide not amounting to murder by causing the death of Marthu Tharveethupillai of the same place by assaulting him with hands, Mr. Justice Nagalingam told the Jury during cross examination of Dr. S. Shanmugam a prosecution witness that there was room for a suggestion that the witness had been at pains at different stages to vary his evidence. In view of that the Judge added whether the Jury wanted to proceed with the case or not.

The Jury stopped the case and returned a unanimous verdict of not guilty and the Judge acquitted and discharged the accused.

Mr R. R. Crossette Thambayah Solicitor General assisted by Mr. G. A. P. Cherubim Crown Counsel prosecuted.

Mr S. Nadesan with Mr. Alagu Subramaniam, instructed by Mr. Sam A. Sabapathy defended the accused.

### Anti T. B. Campaign In Jaffna

At a meeting held at the Mangayatkara Vidyasalai, Nallur under the auspices of the Jaffna Health League an executive committee was formed to organise an association on the lines of voluntary Anti T. B. Organisations of America.

This was followed by a public lecture on "Tuberculosis" by Dr. J. H. T. Jayasuria.

Mr C Ponnambalam, Mayor, of Jaffna presided.

### "PATHIRANAS" For Your Dental and Optical Needs

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Dental Laboratory & Optical Works  
28 Main Street JAFFNA

(Std 62, 22—21-9)

### All Thought She Was Acting

### When Film Star Met With Accident

Involved in a car accident, Singapore's popular Malay film star, Sarrawak could get no help, as people thought the actress was screening her latest film.

The film star, driving at full speed skidded along the Bugit-Timah road and plunged 20 feet into a monsoon drain, full of water. A lot of people witnessed the incident, but none came forward to help her, "lest they should disturb a part of film scenario." One of the victims of the accident had to shout to convince the people that it was a real accident.

When taken to the police station, officials there again made a similar mistake and one of them greeted "Welcome to Bukit Timah. Sing a song, Sarrawak".

### Less Babies And More Cattle Wanted

—Says Mr. Vethaparanam.

Mr. A. T. Vethaparanam who was re-elected President of the Jaffna District Village Committees Association said at the annual general meeting held at Jaffna Hindu College that the Minister of Health should advocate birth control as the Health Department was adding more babies than were needed.

The Minister of Agriculture, he said, should speed up cattle production because more cattle were badly needed.

Mr. D. Rajendra Asst. Commissioner Local Govt. presided.

### PUBLIC SALE BY TENDER

Case No. T. R. 80 D. C. Jaffna

Whereas by an order of this Court dated 25th April 1950 in Case No 80 T. R. the Court has ordered that the land described herein below called Matharputhukadu in extent 12 lms. v. c. and 17½ kls. and situated at Keerimalai Tellipalai West be sold to the highest tenderer. Notice is hereby given that sealed tenders for the purchase shall be accepted by me or may be forwarded to the secretary District Court Jaffna before 9th October 1950

### SCHEDULE

All that piece of land situated at Keerimalai Tellipalai West Valigamam North division, Jaffna District called "Matharputhukadu" in extent 12 lms. v. c. and 17½ kls. with houses, and other appurtenances and bounded on the east by properties of Kanagasabai Sunthramoorthy and Sinnathamam wife of Visuvanathar and others north by the Anthiaddiyadam and property belonging to this Trust, south by road west by property belonging to this Trust. The land was surveyed by S. Mutucumaraswamy Licensed Surveyor as per plan No 16 dated 17th March 1950 and filed in the above case.

The said land will be sold in four divided lots.  
Lot 3A, in extent 3 lms v. c. and 15½ kls  
do 3B, in extent 4 do  
do 3C, in extent 4 do and 9 kls  
do 3D, in extent.....11 kls.  
The tenderers are requested to offer for the lots separately

S. PATANJALI  
Proctor for petitioner  
Jaffna  
15-9-50  
(M. 134, 15 & 19)

*Upanishad* in the dialogue between Uddalaka and his son Shvetaketu, and in the *Brihadaranyaka Upanishad* in the dialogue between the immortal couple Yajnavalkya and Maitreyi.

### Truth About Atman

The nature of the supreme is realizable by effort and discipline in the depths of one's soul even in this very lifetime. The Kingdom of Heaven is not yonder there, it is within us. It is not derivative and external to us. It is an inward growth, it is the rediscovery of what is within us. It is native to all of us. We need to become conscious of it. It is not a supernatural gift but a self-revelation. Perfection is transformed life, it is not a change of place or circumstance. The spiritual soul after realization is not content with individual perfection but strives hard to incarnate the values on earth and incorporate them in life. It transforms the earth into a heaven. The fundamental realization of the oneness of Reality helps him to form fellowship with men. He loves others not as such but as himself because he feels his identity with them. The Upanishads declare that all love is there because of the Atman. That is the reason why all religions exhort us to seek first the Kingdom of Heaven, and assure us that all other things will be added unto us. Our current civilization seeks first all else—brain power, brute strength, and latest scientific gadgets—and forgets the Kingdom of God.

The process of regeneration requires of us to tread the path which is sharp like the razor's

edge. We must acquire ceremonial purity, ethical excellence, and uninterrupted spiritual meditation to attain the goal. Rapture with normal life is not necessary. All the values, physical and economic, have to be harnessed to the spiritual end, and not erected into separate goals. We do not need to suppress our desires, we need to subjugate them.

### Why West Was Attracted to Upanishads

The universal, progressive non-sectarian, rational religion of the Upanishads has attracted the West for some time. The German renaissance represented by Schopenhauer, Hartmann, and Nietzsche; the American philosophy in the writings of Emerson, Walt Whitman, and Thoreau; the poetry of W. B. Yeats, G. W. Russell (called AE), and George Moore in Ireland have been chiefly influenced by the Upanishad. On the Continent, the great thinkers, M. C. C. R. Rolland, and Keyserling are influenced by the philosophy of the Upanishads. Today a group of the great contemporary British thinkers—Aldous Huxley, Gerald Heard, and poet Christopher Isherwood—are members of the Vedanta Society (Ramakrishna Mission), Hollywood, California. The Upanishads are the main spring of the world's idealism in their hands. George Russell, the Irish poet, popularly known as AE, writes, "Goethe, Wordsworth, Emerson, and Thoreau, among moderns, have something of this vitality and wisdom, but we can find all they have said and much more in the grand sacred books of the East. The *Gita* and the

### Russia Building New Fleet of Submarines

Russia is building a large fleet of super-fast submarines of revolutionary design which defy all normal means of detection and can fire missiles with atomic war-heads from the sea bed, according to a Press report. German submarine designers and atom scientists are sad to have been engaged on the work which is already "far advanced."

In the design for bombardment of land targets from the sea bed everything has been sacrificed to underwater speed and non-detectability the report adds

The United States was recently reported also to be planning a submarine capable of 'atomic' bombardment while submerged.

Upanishads contain such godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back through a thousand passionate lives, full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure.

(From the Prabuddha Bharata)

### Idealistic Doctrines

It may be asked what exactly is the substance of the Upanishads, and whether all of them teach the same doctrine. The agreement among the commentators does not extend beyond the general recognition of the unity of the Upanishadic teaching. They widely differ as to what exactly the nature of the teaching is. To the modern student there is no one view running through all the texts. Some are flashes of thought, others are long chains of arguments with profound illustrations, and yet others are poetic visions. But one does not miss the general tenor of the imperishable truths in them. Their philosophy, according to the great tradition of Shankara, is predominantly monistic and idealistic.

### Unitary Principle

The central Reality is the divine ground called Brahman. This unitary principle is the goal and the ground of the world of matter and individual souls. But for Brahman they cannot exist. They or anything as a matter of fact has no existence apart from Brahman. He is the sole and whole Reality. Objective analysis has taken the seers to this principle which cannot be described in intellectual terms, as there is nothing besides it to describe it with. We can only intuitively realize it and that realization unites us with it.

The subjective analysis of the Upanishadic seers have taken them to the concept of Atman. They have analyzed man and seen that he is in essence the 'spark divine', overlaid by thick layers of unreality. The eternal Self in man is apparently overcome by his passions, lust, and greed, and thus makes him blind to his real nature. Philosophical analysis and meditation will tell us that the imperishable in man is the Spirit. The body, intellect, and faculties work because of it. This Self in man is not a stranger, nor is it separate or other than that Brahman. As long as man suffers from unregenerate desires, the separatist vision continues, and we have conflicts and competition. The manifest destiny of man is twofold, to desire and to actually identify himself with the Spirit, i.e. Brahman, and gain unitive knowledge of the divine ground. The Upanishads effect the Brahman-Atman equation. It is brought out in the *Chhandogya*



# Swami Sivananda His Life And Work

(Continued from page 1)

his own station of life in the midst of varied avocations. It is a real spiritual university intended to free a man from the thralldom of this painful samsara, from the wheel of birth and death. In order to achieve these aims and objects the Swamy floods the country with continuous streams of spiritual literature in important languages. Several thousands of pamphlets, leaflets, Yogic charts and mottoes are printed for free distribution. There is a Publication League for publishing his books. Magic lantern slides and movie-films of the Swamy's activities and teachings are prepared at the Ashram and are available to the public. Organisations from any country are welcome to call for them for their use. The Swamy trains students by Sadhanas lectures and kirtans. He pays individual attention to each. No money is required as a necessary qualification for admission. Only the great desire for spiritual liberation is asked for. He teaches the students not only spiritual lessons, but also Yogic asanas and exercises to keep themselves fit. These Yogic exercises of hoary antiquity are available in book form in the following publications of his viz. 'Kundalini Yoga', 'Yoga in daily life', 'Yoga', 'Practical lessons in Yoga', 'Yogic Home exercises', and 'Pranayama'. He has lantern slides for demonstrating these exercises. Many diseases are both cured and prevented by them. The real taste of blooming health is easily known to these Yogis. Anyone can attain proficiency in these exercises. The old idea that Yoga should be practised only by hermits and brahmacharins is an exploded myth. Anyone, including married people, can practise them. Swamy Kalyananda of Bombay also proclaims this view. Swamy Sivananda has four big rooms for a free dispensary. Not only the inmate of the ashram but anyone who goes for treatment is given not only free medicines, but all that is required. Where necessary the patients are treated as 'in patients' and even given money for their return to their respective destinations. An interesting anecdote needs mention in this connection. Once a Sadhu and it was a Ceylonese Sadhu—was being treated there. He was disgruntled and over bearing in his attitude and began ordering the officers of the Ashram to do this and that. On one occasion an officer ordered in despair this Sadhu to clear out. So the Sadhu reported the matter to Swamy Sivananda in the presence of that officer. This officer was so annoyed and excited that he declared loudly that Swamy Sivananda had no hand in the management of the Ashram whatsoever and that the Sadhu should clear out. It is indeed both interesting and instructive to watch the reaction of the Swamy to this uncalled for and very bold insult from his disciple. The Swamy just smiled and ordered the Ceylonese Sadhu to go to a Hospital room and his disciple to attend to the Sadhu's wants, medical and otherwise. Both obeyed. The incident was over once in for all. There is also an Ayurvedic Pharmacy where medicines are prepared from fresh Himalayan Herbs.

### Yagnas Performed

There is a primary school attached to the Ashram for both inmates and the children of the neighbouring villages. More recently he gets specialists to go

there and lecture after the pattern of the Ancient Forest Universities.

There is a novel kirtana organisation. It is the Akhanda kirtan of the Mahamantra, where by taras kirtan is sung all the 24 hours of the day! It started from December 1943 and still continues!! He also follows the ancient vedic Yajna rites and has opened "The Vishva Kalyana Yajna Shala," for conducting frequently Yajnas for the peace and prosperity of the world on all auspicious days and for those arranged at the express desire of devotees.

### Teachings Universal

The Swamy is the author of over 100 publications, big and small. He combines in himself the essence of Saiva Siddhanta and Vedanta even as Saint Thyumanavar portrayed in his immortal songs. His teachings are really universal. His disciples are drawn from all religions. In using the word 'disciple' I must make it clear that the Swamy does not like the kind of adoration and fear shown to the old world Gurus by their disciples. He is emphatic on this point and has on many occasions requested his disciples not to address him as Guru Maharaj. He holds the view that God is the real Guru, and that the human Guru is only a guide to the student on the path of God Realization.

Now let us deal with his teachings for the next few minutes. He proclaims the divinity of man and gives us the means whereby we can attain God-realisation. He wants us to realise our unity with God in this very birth and put an end to the wheel of birth and death. He teaches us to develop bhakti, Yoga and Gnanam. He stresses on the Japa Yoga. He has written a fine and lucid exposition on this very difficult subject. It is a book of 109 pages entitled Japa Yoga. Every aspirant is advised to study it. He gives scientific evidence to show that every sound produces a form. Some sounds produce attractive beautiful forms while others produce ghastly and horrible forms. The sound of the great mantram called Panchadcharam produces the form of Shiva. Constant repetition if God's name is advised so that the devotee is being blessed with the form of Shiva always standing by his side this form being the focus through which God sends His blessings. He advises us to write this mantram a large number of times daily when we may feel tired repeating it by mouth. With the practice he exhorts the aspirant to unite himself with this form. One undoubtedly feels a new warmth and a new elevated feeling when one unites with this form, then and there. The devotee may use any Ishta Mantra. He sees the same almighty spirit when the mantras is Shiva or Hari or Rama. He advises the devotee to understand the meaning also of the mantra e. g. in the Mantra Na-Ma-Si-Va-Ya. Na denotes Thridona Sakti, ma, malam, si, siva, va, arui and ya, jiva. Again it has also another valuable significance viz aya denotes union, nama, jivatma and Siva God. Therefore Namasiwaya denotes union with Siva or God.

### Check on Disciples

The Swamy is present with his disciples always. The following incident demonstrates it. Two

# The Middle Class Must Be Saved

(Continued from page 1)

far as it is consistent with natural ability it tends towards equality of opportunity. It is mostly this class of intellectuals that have been responsible for the evolution of different branches of human knowledge and the propounding of truth and invention or discoveries of scientific theories and devices. These are all what comprehensively means education. The responsibility of thus educating the society and befitting them for a higher pursuit of life is the highest service that can be rendered and has been rendered by this middle class not only to society but to humanity at large. A day may come and let us hope and trust that it may come earlier than we can imagine, that the entire mass who form the bulk of our peasants and labourers, will have had the education and thereby equal opportunity for self-expression and growth. This only can we have a wholesome and fullsome society wherein all classes will merge on almost equal terms with equal opportunities thereby stabilising peace and harmony in the country. But until that is done, the primary responsibility of kindling the light of knowledge and expanding the scope of education and effectively contributing towards the intellectual, cultural and material progress of our country, will lie on the middle class which will remain an essential element in the social structure. That being so, safe-guarding the existence of this important class in society is an imperative need, nay an imperative duty.

### Must Take To Physical Labour

But what has now been the lot of this class? To put it fairly and squarely they are faced with extreme peril and are at the point of extinction. The middle class, specially the lower-middle class consists mostly of intellectuals or rather intellectual labourers. They are neither capitalists nor have been labourers in the

visitors to his Rishikesh Ashram were on one occasion discussing the weaknesses and questionable actions of some Ashramites. By the time they finished the discussion the Swamy was found seated on a cot in the same room. He immediately admonished them that they were there to do the needful for their Spiritual Progress and not to bother about other's failings and disappeared as mysteriously as he came. There are many other similar and greater miracles attributed to him. His biographies give them in detail.

Today is the great Swamy's 60th birthday. It was on a birthday of his that he had the vision of God. Lord Buddha is another who had his enlightenment on his birthday. On Birthdays of Jeevanmuktas their blessings are always sent out by them in great streams to the entire world and it is for us to make the best of such blessings. Meditation on such days is very much more fruitful than on other days.

physical sense of the term. They serve the society mostly by the application of their intellect and have, therefore, to depend on the fruits of the physical labour of others. To assess their intellectual services in terms of money or material becomes a difficult proposition. In the modern conditions of the world matter has been predominating over spirit and wealth and labour are the two component parts of matter. Therefore, the intellectuals or the middle class people must have to re-adjust themselves to those changing conditions and bring about desirable and harmonious co-ordination between intellect and labour, between spirit and matter. That would mean that they must themselves learn to take to physical labour in order that they may earn their living by the sweat of their brow and make effective contribution in the production of wealth and at the same time must not be diverted from their unique mission of developing the culture, knowledge, and character of the society. For long they will remain the cementing factors between matter and spirit, between economics and intellect. It is they who will long continue to play the role of educators.

### They Must Be Saved

If we agree with these propositions, our next problem will be, it has already been, whether we should save this class and if so, how? In the economic field there has been serious disintegration and this is a post-war phenomenon which has already been a menace to the society in general and the middle class in particular. The middle class mainly depends for its supplies on the peasants and labourers on the one hand and on the capitalists on the other. Since the present day social life is controlled and regulated by the measure of money, and since this class is essentially neither the possessor nor the producer of money or wealth, they have to depend on the mercies of the two others. That means that the action or attitude of the basic producers and the manufacturers and traders, while reacting on each other, would in effect react very effectively on the economic condition of this buffer class of middle class. If the capitalists exploit by rise of prices the middle class suffers and is to that extent impoverished. If the basic producers, that is the peasants and labourers increase their demand, that also adversely affects the middle class. The middle class people are, therefore, squeezed in between the two on account of their action and reaction in the process of economic conflict. To illustrate the point, the pre-war economic condition of the middle class was very bad indeed. But the post-war condition has become still worse. The abnormal and the ever increasing rise of prices has reacted very badly on them. The cost of living has gone up four to five fold compared with the pre-war conditions. But the average income of the middle class, specially the lower middle class has almost remained static. The result has been that their staying capacity has been rapidly deteriorating and there is widespread discontent and disintegration amongst them. Since we realise that they are an essential element and an enlightened intellectual class in the society, discharging a very great moral and material responsibility by

way of their service to both labour and capital, the society should not allow that element to be disintegrated, degenerated or destroyed.

### Entire Civilization Will Be Affected

If an intelligent educated man is driven to poverty and helplessness, he will be a potential danger to the society and the State, as his capability and his intellectual resources might be misdirected and may explode in some form of rebellion. The illiterate mass of the country do not easily understand how the socio-political-economic forces act and react; they naturally look to this middle class who are closer to them for leadership and if the leadership of middle class becomes a rebellious one, there would be no end to trouble. It will not only bring about chaos in the sociopolitical sphere but so divert them from the cultural sphere that the entire culture and civilization of the country will be affected. And the resultant extinction degeneration or disintegration of this intellectual middle class will create a vacuum, where not only the cultural growth will stop, but the cultural fabric of the society may crumble down. It is, therefore in the interests of the mass, that is the peasants and labourers and the so-called aristocratic class as well, that the intellectual middle class should be sustained and allowed to discharge their responsibilities towards the common man and common society by way of propagating education and culture, that in perfect co-ordination the society as a whole may grow and ultimately all classes are transformed into a harmonious one based on the creed of equality and fraternity. That is the role of the middle class. In the circumstances, can we afford to ignore their economic interests and allow that class to drift to wilderness? (A. B. Patrika)

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