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Karma Yoga & Gita

By PROF. S. N. L. SRIVASTAVA, M. A.

(Continued from our last issue)

So Sri Krishna exhorts Arjuna to review the problems arising in his mind from this standpoint from this angle of vision. Who can really kill and who can really be killed? Death is only a passage to a new life. The soul goes on—from tenement to tenement tossed! Sri Krishna gives the *locus standi* for the transvaluation of all values

After elucidating the cardinal principle of Sankhya Yoga, Sri Krishna next proceeds to expound to Arjuna the principles of Buddhi Yoga, the discipline of Buddhi, the practical counterpart of Sankhya Yoga Philosophy as a mere theoretic understanding has never been deemed sufficient in India. It must mould our attitudes and transform our lives. Buddhi Yoga (from the 40th verse onwards in the second chapter of the Gita) teaches us the principles of transforming and remoulding internally our attitudes and motives so as to prepare ourselves eventually for the realization of the state of a Sthita Patnja, described at the close of the second chapter of the Gita. To have an unassailable conviction that 'no effort in spiritual life is ever lost, nor will it ever bring an undesired result; to strive always and with a singleness of purpose after the realization of the Atman, and not be distracted by the desire for pleasures, heavenly or earthly; and to perform actions without attachments to their fruits—these are the central principles of Buddhi Yoga.

After elucidating the principles of Sankhya Yoga and Buddhi Yoga in the second chapter, Sri Krishna passes to an exposition of Karma Yoga in the third chapter of the Gita. The logical sequence may again be noted here. Sankhya Yoga and Buddhi Yoga are the logical preconditions of Karma Yoga. Philosophical wisdom, insight into the nature of the universe and into that of man's deepest self and a well-disciplined Buddhi issuing in right attitudes and motives, are the conditions *sine qua non* to Karma Yoga. The Karma Yogi is a Jnani and a Yogi in one. He is also a Bhakta in so far as he dedicates all the fruits of his actions to the Lord. According to the Gita, Karma Yoga is not really an exclusive Yoga; nor is it antagonistic to other Yogas. It passes into service alike, knowledge, devotion and mental discipline. Karma Yoga is the integral Yoga, the Yoga *par excellence*, the Yoga of inaction in action and action in inaction.

Let us now consider in detail the principles of Karma Yoga as set forth in the third chapter of the Bhagavad Gita. The chapter opens with a doubt expressed by Arjuna

regarding the relative merits of Buddhi Yoga and Karma Yoga. 'If Thou thinkest that knowledge is superior to action, O Janardana' says Arjuna, 'why, then, dost Thou, O Keshava, enjoin on me this terrible action? With words, perplexing as it were, Thou confuseth my understanding. Please, tell me decisively, by which one path shall I reach the goal?' Arjuna understands the teaching against the background of his traditional exclusivist ideas and seems to think that Jnana and Karma and separate paths and insists on sticking to one only to the exclusion of the other. Krishna had said, indeed 'Far inferior is Karma to Buddhi Yoga, O Dhananjaya.' But he meant by Karma here only those actions in the performance of which the doer has attachment to their fruits which those who practice Buddhi Yoga are required to relinquish. This is evident from the second line of the verse: 'Seek Thou the dictates of Buddhi, (the higher mind), pitiable, indeed, are those who are attached to the fruits of actions.' Buddhi Yoga does not mean the abjuring of action altogether, but relinquishing the desire for the fruits of actions. Says the Lord: 'United to Buddhi, one abandoneth, as it were both good and evil deeds here. Stick, therefore, to Yoga; perfection in action is, verily, Yoga' (II, 50). Far from being abandonment of actions, Buddhi Yoga is perfection in action, action performed according to the higher light of Buddhi which requires us to shed off attachment to consequences. Karma Yoga and Buddhi Yoga are not, therefore, two different and irreconcilable paths. In principle, they are the same. 'The wise, united to Buddhi, and abandoning attachment to consequences born of actions are liberated from the fetters of life and reach the Haven of Sorrowlessness' (II, 51).

Having now understood Karma Yoga in its proper setting and significance, let us now turn our attention to its main principles as set forth in the third chapter of the Gita. They are as follows: (1) Merely by ceasing to work, one cannot attain the true quiescence of Self-realization (Naishkarmya). Inactivity, as such, is not Perfection; nor is the former a way to the latter. (2) Inactivity or cessation from activity is impossible in the very nature of things. Parts as we are of Prakriti, whose constituents or Gunas are ever active, we cannot help being propelled to activity. Activity, therefore, is inevitable and no sound theory of life can afford to lose sight of this fact. (3) The right pro-

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WAR ON THE HORIZON

Seems Coming With Swift Pace

"I greatly fear that war seems coming again upon the world with swift pace", said His Excellency Mr. C. Rajagopalachari, Chancellor of Calcutta University, in his address to the annual convocation of the University last week.

Mr. Rajagopalachari said: 'The world peace situation is deteriorating at an alarming pace. The hope of internationalists is to attain a world federation one day wherein peace and justice would be assured for all the people of the world, irrespective of colour or creed or type of culture. So long as this is not attained and we have to rest content with a balanced system of national Powers as a transitory substitute for the more stable equilibrium of a world federation, there is always a tendency for one or the other of fairly equal Powers to be seized with a sudden fear as a result of some true or imagined event. Then a strong and instant feeling possesses it that the best thing would be to precipitate the inevitable conflict before the enemy gets time to grow stronger. Such a situation seems now to have rapidly developed.

"I hope my apprehensions are wrong but I greatly fear war seems coming upon the world with swift pace. What is wanted now is not the interpretation of war preparations in terms of self-defence so as to make them acceptable to those who mostly love peace. Of that, we have enough stereotypes. What is wanted now is some one who will explain America to Russia and Russia to America, and keep off war, one who commands respect and influence and is trusted by both.

So far as India is concerned, if Pakistan and India could join hands they can both be saved from being involved in the fresh tragedy that threatens the world. Otherwise it would be impossible to escape entanglement.'

His Excellency continued: 'The most serious offence against the State that one can commit in free India without realising it is idleness. Slack work is treason in the present state of affairs. And all work is equally worthy, nothing small or menial. It is all superior. What is unpleasant but necessary and carried out loyally, though disagreeable is the noblest service to the State and is superior service whatever be its conventional classification'.

His Excellency concluded: 'Every time you find yourself tempted to stray from the path of truth and love, remember Gandhiji, the man who was so eager to guide us and who was so full of wisdom and love and who was snatched away from us so cruelly seven weeks ago. May the blood that flowed from

Gandhiji's wounds and the tears that flowed from the eyes of the women of India everywhere when they learnt of his death serve to lay the curse of 1947, and may the grisly tragedy of that year sleep in history and not colour present passions. Shall we hope that in 1950 or thereabouts we shall be able to say truthfully that all of us are more honest and less selfish in free India than before, that the rice crop has been more abundant than in the days of the British, that the number of acres under cultivation is greater, that there is less crime and that the behaviour of men and women in India is superior to what it is in places not blessed by Indian culture? Then indeed we can claim that we have built a worthy monument for Gandhiji. This can and must be built by you to whom the future belongs. With integrity of mind and purpose and the will to do, nothing is impossible. The work begins from to-day. There is to be no waiting for orders or plans'.

Galle Hindus and Temple Entry

A large y attended public meeting of the Hindus of the Southern Province was held at the Meenakshi Sundereswarar temple premises Galle on Sunday the 21st inst, at 3 p. m. to consider the question of opening the temple to "Harijans". Mr. V. Manickavasagar A. D. J. presided and briefly introduced the subject. Representatives from Galle, Weligama, Matara, Deniyaya, Ambalangoda, Gintola, Elpitiya and other places—Government Servants as well as those engaged in Mercantile pursuits—were present and supported the movement. The following resolutions were then unanimously passed.

1. That the Hindus assembled at this meeting direct the managing committee of the temple to throw it open to all classes of people without distinction.

2. That the above resolution be implemented on the ensuing Hindu New Year Day i.e. April 13th 1948.

3. That the Hindus assembled on this occasion request the managing bodies of all Hindu Temples in Jaffna and other parts of Ceylon to open the temples to all classes of people without distinction.

WANTED

A PAPER CUTTING MACHINE, new or second hand in good condition. Apply with particulars to The Manager, Saiva Prakasa Press Jaffna.

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**Hindu Organ**

FRIDAY, MARCH 26, 1948.

PHYSICAL FITNESS

THE RESULTS OF THE MEDICAL examination of University students have been published. 295 students were examined: of them 218 were men and 77 women. 40 percent of the men and 42 percent of the women showed signs of abnormality. The most alarming feature was the extremely high incidence of eosinophilia, a blood characteristic indicative of proneness to tropical diseases. Another conspicuous defect was the large number of students who were under weight, that is, at least 10 lbs. below the standard weight for their age, height and sex. Among the men, 38 percent and among the women 52 percent were suffering from dental troubles. Sir Ivor Jennings, the Vice Chancellor states that the results are highly disturbing. According to him the students who have been examined are not a cross-section of the population but they are young men and women in the prime of life drawn mainly from the wealthier classes and constitute a selective group whose health standards ought to be much above the average.

The importance of health and physical fitness cannot be over-emphasised. Health has been considered as the greatest wealth by humanity and the wealth of a nation depends more on the health of its nationals than on its material resources. The young men and women of today will have, within a few more years, to bear the burden that will rest on them in different walks of life. On them will also fall the responsibility of a healthy progeny. Greater attention should be devoted than at present towards the health of children. Those who are now students of the University had probably neglected their health when they were attending the elementary schools or the high schools. It will be comparatively easy to treat defects in young children and cure them.

A sound mind in a sound body may be said to be the ideal which every student should bear in mind. Physical fitness

Aim of a University

Westernistic Education Baneful

(By SRI K. M. MUNSHI)

THE following is an extract from a lecture delivered by Sri K. M. Munshi, India's Agent General to the Nizam of Hyderabad at the Calcutta University. Sri K. M. Munshi makes an earnest plea to discard Westernistic Education which has forced a moral crisis on the modern world. We should not have anything to do with it,

"Our Universities are our only hope in the arduous task of upbuilding the economic, intellectual and spiritual life of our new nation. This age is variably called the age of the common man, the age of mass uplift, the age of classless society, the age of every sweeping generalisation which modern mind can invent. But in truth it is an age—like every age—when the finest minds are needed to add to the dynamic strength of the country. For, only these minds, when trained by our Universities to the highest efficiency, can provide the superior intelligence, industry and force of character which will give India the leadership of the world in action and thought. It will be catastrophic indeed if we sacrifice intensity to expanse, universities to elementary schools, the uncommon mind to the common, for, if the uncommon mind is allowed to run to waste the common man will never be raised.

Aim of University

"The aim of our University education must be co extensive with the new and full life which is now ours. Education being an art, it must have our whole present-day

life, our political, social, economic and spiritual well-being of its subject. To attain this objective, the University must be like the ashrama of old. In such a seat of culture, education was a spiritual endeavour where the teacher sat surrounded by his pupils, imparting not merely knowledge but courage, restraint and dignity, not by precept, but by example; where the student lived, not to have his presence marked nor to secure a pass, not to go on a strike to enjoy an ill-deserved holiday but to learn the art of shaping his own life, the art self-sculpture, by humility, prapitapa, by developing a spirit of enquiry, pariprashna, by service, seva.

Westernistic Education

"If there is one factor more than any other which has forced a moral crisis on the modern world, it is the Westernistic education, which has built up the militant organization of materialism. We can have nothing to do with such an outlook. India wants to be a democracy and develop democratic virtues.

"India is passing from the organic society of the past, created by the

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Notes and Comments**Animal Sacrifice**

We congratulate Mr R. C. Manmatha Rayan the Vice Chairman of the local U. C. for his motion to obelish animal sacrifice in the temples within the U. C. area. This motion we understand will be discussed at the next meeting of the Council. It is superfluous on our part to request our city fathers to vote for the motion; for we are sure, there is none who can dispute the righteousness of the move. Animal sacrifice in temples is contrary to Aagamie principles. It is it that gives a handle to foreigners to point a finger of scorn at the Hindu Society. This obnoxious practice reminiscent of a barbaric age should have no place in

does not depend merely on physical exercise; it depends, in large measure, on the food one eats. The students should be taught elementary rules of Hygiene and Health and made to follow such rules. Some people think that those who are physically developed fail to reach any appreciable standard of mental development. We do not think that mental and physical development cannot exist together. It is true that those who have no need for mental strain will have greater opportunities to develop physically than their brothers who have to burn their midnight oil with their books. The need of the student who has to study hard for maintaining his health is great. Plain living and high thinking will be helpful to humanity.

the Society. True, there are people who will protest against such a move by the U. C. But fortunately their number is dwindling. The members of the U. C. should courageously give a lead in this direction, so that Village Committees too can take up this matter and eradicate this inhuman practice from temples and other places of worship.

Palestine

As was expected, the Yankee Imperialist has dropped the World Jewry like a hot cake. It was America that was loud in its sympathy towards the homeless Jews, and it was the same country which played an important part in the decision to partition Palestine. President Truman thought that by supporting partition he would have the backing of the influential American Jews in the coming elections. But neither he nor the other countries which voted for partition expected such vehement opposition from the Arab world. The Arabs, backed up by the entire Muslim world are on the war path, and the prestige and influence of the Anglo-American bloc in the Middle East Asia are in jeopardy. Already there are signs of a coming conflict between this bloc and Soviet Russia, in which the oil wells of the Middle East have to play a significant part. America is not prepared to placate World Jewry at the point of offending the Muslim countries of the middle East, and hence its somersault in the Palestine affair. We are told that the decision of America to hack out from the partition decision has given a rude shock to the Jews whose ambition to found their National Home in Palestine has been terribly shattered. World reaction to America's latest somersault is not yet fully crystallised; the coming week is full of potentialities.

Communist Censures Govt.**Public Meeting at Jaffna**

A scathing denunciation of the Senanayake regime which according to the speaker was the cause of the present economic ills of Ceylon, was made by Mr. Harry Abeyagoonewardane the Communist M. P. from Matara in the course of his address at a meeting at the Jaffna esplanade on Tuesday last.

The meeting was organised by the local communists to welcome Mr. P. Jeevanandam the South Indian Communist leader.

Mr. M. Sivapathasundaram presided.

Mr. Harry Abeyagoonewardane who spoke on the present political situation in Ceylon characterised the Senanayake Cabinet as one unrepresentative of the people of the country, and as one which had installed itself into power and responsibility by a mere "conspiracy with the British bureaucrat. He congratulated Jaffna for having routed the U. N. P. nominees at the recent Parliamentary elections. Yet, Mr. Goonawardene, said the day is not far off when the Senanayake Cabinet will be overthrown. He attacked the Cadre Commission's report for it had, he said, attempted to deprive the workers and the clerks their rightful dues. In conclusion he appealed to the people of Jaffna to strengthen the communist ranks.

Mr. P. Jeevanandam in his lecture on "Present day India" traced the history of the Independence movement since the great Indian Mutiny. Mr. Jeevanandam said that though India was politically free, her masses were even today in economic bondage due to the influence of Birlas, Tatars and Modys in the political affairs of the country.

"One World" Award For Einstein

Dr. Albert Einstein has been named winner of the 1948 One World Award, established in 1944 in memory of the late Mr. Wendell L. Willkie to further his concept of "one world". The award, made unanimously by the award committee of 45 persons was announced at a reception in honour of Sir Norman Angel. British economist and 1933 winner of the Nobel Peace.

The famed physicist, who won the Nobel Prize in 1922 and was 60 on March 14, was chosen "because he has brought to the world more than a new conception of the cosmos. In an age in which the ivory tower was the accepted intellectual home for the scientist, he recognised that the scientist, like every man, is involved in the fate of mankind, and cannot avoid taking a stand on the great moral issues of the time".

"War Will Not Be Inevitable"

Eamon de Valera former Premier of Eire, said at Chicago that a third world war "will not be inevitable".

The long-time head of the Eire Republic said that the only way to permanent peace is "some form of international government implemented by an effective police force".

De Valera, who is making a tour of the United States, refused to discuss Irish politics.

The Irish leader told newsmen that his concept of an international constitutional government included "some sort of judicial process for compulsory arbitration to settle international disputes".

He said the sovereignty of nations is "essentially anarchic" and must be replaced by international law.

An Appeal to Buddhists of Lanka

For Justice and Fairplay

Kataragama Shrine Management

IN the concluding portion of the Appeal for the Restoration of the sacred Shrine of Kataragama to its rightful owners, the Hindus of Ceylon make an earnest plea to their brethren, the Buddhists of Sri Lanka to consider this question dispassionately on the basis of love and justice.

"Scandalous Administration"

The late Sir P. Arunachalam was born in a family who were, for generations, great devotees of the Kataragama God. It is on record that in the thirties of last century when good roads were scarce even in Colombo his grandmother had walked barefoot the whole way to Kataragama and back in fulfilment of a vow for the recovery from illness of her child, later Sir Muttu Comara Swamy.

Sir P. Arunachalam's education in England, his high position in Government Service and Public Life, etc., did not in any way lessen his faith in God Skanda. On the contrary, his scholarship in all the ancient and modern languages had made him a greater devotee and he was one of the regular pilgrims to Kataragama. He had, therefore, evidence from his ancestors and first-hand personal knowledge regarding the administration of the Holy Shrine.

In 1908, Sir P. Arunachalam organised the Ceylon Saiva Paripalana Sabai and his chief objects were to secure the control of the management of the Hindu Temple at Kataragama, construct a road, provide all necessary facilities to the pilgrims, etc. This great devotee who had, besides his personal observation, reliable information from devotees and priests who had regularly gone on pilgrimage to Kataragama or had lived there for nearly a century had characterised the management of the Hindu Temple as "scandalous administration"—vide succeeding paragraph.

Cry of Anguish

Sir P. Arunachalam's Public Service is unique. He was President of the Ceylon University Association, Royal Asiatic Society (Ceylon Branch), Social Service League, Ceylon National Association, Ceylon Reform League, etc. He was the first President of the Ceylon National Congress and is revered even today by all sections of Ceylonese as "the Father of the Congress." He was a Member of the Executive and Legislative Councils of Ceylon and was a Judge and he had served as a Public Servant for over 35 years.

He was, therefore, under public gaze for a long time and in varied capacities but not one word had ever been said against his high moral character and integrity. Even so recently as 16th June last, writing under the heading "The Long Road to Self-Government—Arunachalam's Heroic Task," Mr. D. R. Wijewardene, the Managing Director of the Associated Newspapers of Ceylon, Ltd. (which publishes the "Ceylon Observer," the "Ceylon Daily News," and a number of other Dailies and Weeklies) had said that his association with Sir P. Arunachalam "is a treasured memory" and that, although there were other stalwarts in the fray (for Self-Government)

"Ponnambalam Arunachalam had no equal."

It is a man of such unimpeachable character, and with ability and experience to sift evidence and arrive at a correct and impartial decision who had written the following words of anguish and despair:

"...Its (the Kataragama Hindu Temple's) extensive estates have mostly passed into other hands, the property that remains is neglected, the temple buildings are in disrepair, and the daily services are precarious. The Hindu pilgrims, however, continue to flock in thousands, pouring their offerings without stint and wistfully looking forward to the day which will see the end of the scandalous administration."

These words of anguish and despair appear in the paper which was published in the Journal of the R. A. S. (C.B.) in 1924 and which is included in the Book "Studies and Translations" published by his son, Mr. A. Mahadeva (Home Minister in the last State Council).

Will not our Buddhist brethren who gratefully remember the selfless service of Sir P. Arunachalam calmly ponder over the above words and consider whether it is not time that such mismanagement is not allowed to tarnish the fair name of their great Dhamma and that the genuine worshippers at the Hindu Temple are entrusted with that management? We confidently expect that now that the real facts are before them, our Buddhist brethren would see to it that Justice is done.

Our Appeal

The number of devotees who worshipped Sri Skanda at His Holy Shrine at Kataragama during the last Esala Perahera was well over 200,000. They came from all parts of Ceylon and India and they had to undergo immense hardships, a good part of which could have been obviated if proper arrangements for their accommodation, etc., had been made before the Perahera commenced.

It should be obvious that the requirements of these Hindu pilgrims cannot be anticipated and suitable arrangements made by non-Hindus. The offerings which these pilgrims make would, if properly utilised, be more than sufficient to maintain the temple buildings, to pay adequate salaries to the Kappuralas and the other employees, to provide all necessary facilities for the vast concourse of pilgrims, etc. If the management is in the hands of trustees in whom the pilgrims have trust and confidence, the offerings and donations would be more than ten-fold.

We are fully aware that our Buddhist brethren in general have no idea whatsoever regarding the manner in which the temples at Kataragama (including theirs) are being managed in their name and on their behalf, the avoidable sufferings (Dukkha) which are caused

to the thousands of human beings who go to that sacred spot, etc.

There can be no doubt about the spiritual atmosphere of Kataragama. Music is broadcast throughout the 24 hours of the day from the Broadcasting Stations but only those who tune their radio sets to the correct wave-lengths are able to enjoy that music. Similarly, if those who go to the Temples at Kataragama tune their hearts and minds to receive the benefit of the spiritual influence present there, they shall not fail to receive that benefit.

The Chief Justice of Travancore with a party went on pilgrimage to Kataragama in 1945 and on his return, he testified in his lecture before Buddhist and Hindu audiences to the beneficial influence he experienced from the time he entered the Kataragama forest and till he came out of it; summaries of those lectures were published in the local papers.

We request our Buddhist brethren to go to Kataragama and see things for themselves. If they respond to our request, they will agree that both the Buddhist and the Hindu temples urgently require drastic changes in the management.

As the "Ceylon Observer" had stated, the sacred Buddhist Shrine which had been built at the spot where Lord Buddha sat in meditation and then preached the Dhamma is now "a mound of mud". When such is the state of affairs under the present Buddhist management of Buddhist Shrines, we fully trust that no follower of the Noble Eightfold Path (*Ariya Attangika Magga*) will insist that the Hindu Temple should continue to be under Buddhist Management and the lacs of human beings who go to that Temple every year should continue to undergo avoidable sufferings (*Dukkha*).

All these years, Right was Right but Right is slowly, nevertheless surely, getting back its rightful place. The sacred Sanchi Relics which had been forcibly removed from India and were being exhibited at the London Museum for vulgar gaze (Continued on page 4.)

"Don't Destroy"

Textile Coupons May Become Necessary

As the textile rationing scheme will end on March 31, the Permit Branch of the Textile Control is receiving a last minute rush of applications for group permits from consumers anxious to utilize their coupons.

The demand is particularly heavy for particular varieties of textiles such as vertees, sarongs, cambays and cotton piece goods on account of the coming Hindu and Sinhalese New Year.

Although coupons will not be necessary for the purchase of cloth from next month the Controller of Textiles, Mr. M. F. de S. Jayaratne warns consumers not to destroy their coupon books, as it may be necessary to re-introduce rationing should the textile supply position deteriorate.

Jaffna Assize Court Adjourns

At the conclusion of the hearing of the Chulipuram murder case, on Thursday last the Northern Circuit of the Supreme Court, which opened on February 23, adjourned till April 5.

Sir John Howard, Chief Justice who presided, left on Friday morning for Colombo with Lady Howard. On his way Sir John will inspect the Court at Kurunegala.

It may be interesting to note that out of the 29 cases on the calendar, 23 were disposed of during the 19 working days of the Assizes.

It is learned that Mr. Justice A. R. H. Canagaratne will preside when the Assize Court resumes its sittings in April.

Indo-Ceylon Federation

Bound to take Place Soon

ON holiday in Ceylon is Mr. K. C. Gupta, President of the Calcutta Criminal Bar and a leading criminal lawyer of that City. Mr. Gupta is a graduate of the Calcutta University and taught at Duff College before taking to the Law.

A Bengali author with several books to his credit, he has travelled extensively in many parts of the world.

Speaking to a press representative about conditions in Calcutta he said it was unfair to pass judgment on the new administration. "The administration has to build an efficient State from the wreckage of the past—they must be given time to work on a constructive programme" he said.

He had no doubt about the popularity of the present Government and Mr. C. Rajagopalachari. Of the many problems facing Calcutta, that of the refugees was easily the worst. Housing and food shortages

were two other problems with which the present administration was faced.

Colombo, he said, compared very favourably with Calcutta in many respects. "Your streets are cleaner, your men are better dressed, and pedestrian traffic is more disciplined."

Mr. Gupta is of opinion that Indo-Ceylon federation for mutual protection and defence is bound to take place sooner or later.

The assassination of Mahatma Gandhi was the saddest event in India within his recollection, Mr. Gupta said. The only other occasion that he could remember which evoked a similar sense of personal loss to Calcutta's crowds was the death of Chitta Ranjan Das, but that was infinitesimally small in comparison, he added.

He paid a tribute to the Ceylonese in Calcutta, who were responsible for the Buddhist rites in connection with the commemorative services held in the Mahatma's honour.

CEYLON'S ADVERSE TRADE BALANCE

Noted Banker's View

'PROBLEMS which will test the capacity of the Government exist in the fact that Ceylon imports more than half of her food, and as a result of the high cost of so doing, faces an adverse balance of trade,' states Mr. V. A. Grantham, Chairman of the Chartered Bank of India, Australia, and China, in the course of his review for 1947.

Continuing Mr. Grantham said that internally the cost of public and social services including food subsidies, threatens to get out of hand, and with a view to raising revenue and cutting down imports, a new 20 per cent profits tax has been imposed and prohibitive taxes on a wide range of imported articles have been introduced.

This way inflation would appear to lie for much of the amount represented by the business profits tax which might normally be expected to find its way into productive channels, may now accomplish little except to increase the money in circulation, while the import taxes will have the effect of reducing the availability of goods on which to spend it.

Sound Assets

Nevertheless, Ceylon possesses sound assets in the commodities produced for export, namely rubber, tea and coconut products, but also covering a range of minor items such as cocoa and spices etc. Tea and coconut products are particularly remunerative at present and are likely to continue so until the Netherlands East Indies again assumes its former greatness as a producer of these commodities or other sources of supply are opened up.

All in all, the attainment of a balanced economy in Ceylon, internal and external would not appear to be impossible but is likely to prove a task worthy of the Government.

Dealing with India he states that the new Dominion, like the United Kingdom, is facing a heavy adverse balance of external trade, largely due to the import of food grains, of all commodities required in great bulk, relatively the most costly.

The cost of living has continued to rise, as has also been the case in Pakistan, and careful control will have to be exercised if the crippling of exports is not to result. Nationalisation projects will also have to be postponed as has already been indicated by the Prime Minister of the Dominion. It is unlikely, therefore, that progress towards the planned industrialisation of the country can now proceed as quickly as had been hoped in the years before partition.

Rapid Recovery

Of great significance is the recent statement by the Finance Minister of India in Dominion Parliament to the effect that it was the Indian Government's intention to nationalise the Reserve Bank of India and the Imperial Bank of India. At the same time it was stated that the Government does not propose to nationalise the commercial banks and this was generally welcomed.

Mr. Grantham said that recovery in Malaya has been rapid. The country has been a heavy importer of rice and other foods; this, with heavy imports of mining machinery and equipment, has rendered the

An Appeal to Buddhists of Lanka

(Continued from page 3)

have now been returned to their rightful owners, the Buddhists, solely on moral grounds. We invite our Buddhist brethren to remember that the Hindu Shrine at Katarama—at which they do not worship but which they are still retaining in their possession—is no less sacred to the Hindus than the Sanchi Relics are to them.

We do not ask our Buddhist brethren to accept straightaway the facts and arguments which we have placed before them in support of our claim and in refutation of the objections raised in the Press by a few amongst them, who had not taken the trouble to study the question at issue in all its aspects but who had allowed entirely extraneous considerations to influence their judgment; what we request them is to give earnest and dispassionate consideration to these facts and reasons and to decide whether or not it is their moral duty to restore the Hindu Shrine to the Hindus just as the present generation of the British people had restored the Buddhist Relics to the Buddhists.

As pointed out in paragraph above, the number of devotees who worshipped God Skanda at his Katarama Shrine during the last Esala Perahera alone exceeded 200,000. This one fact provides convincing evidence of the intensity of the faith which the Hindus in Ceylon and India have in the sanctity of God Skanda's Shrine situated in the midst of the southernmost forest.

We trust our Buddhist brethren would respect this simple—but most genuine—faith of the Hindus and allow the worshippers to be in charge of the management of the sacred Hindu Shrine and serve the best interests of the shrine and of the laics of pilgrims.

There is already too much of hatred in this small Island of Buddha Dhamma which is based on *Maitriya* and of Sanatana Dharma which is based on *Ahimsa* in thought, word and deed. Let us not, while discussing this sacred question, kindle the fire of hate still further and set the mind on flame; "for," in the words of that great book, *Lhammapada*, "hatred does not cease hatred; hatred ceases by love, this is an old rule."

We would be most happy if we, Buddhists and Hindus, succeed in settling the question at issue on the basis of love and justice and thereby set the much needed example of settling disputes "by peaceful arbitration in a healthy atmosphere."

May Lord Buddha and God Skanda help us, Buddhists and Hindus, to adopt, in discussing and settling this question relating to a sacred shrine, the paths of Right Understanding (*Sammā Dittthi*), Right Speech (*Sammā Vācā*) and Right Action (*Sammā Kamanto*).

balance adverse for the time being; but as rehabilitation proceeds and as production of rice, which is being more extensively and intensively cultivated than ever before, increases the pre-war relationship between exports and imports should eventually be restored.

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 27-2-48)

LXXXVIII

XX. THE KATHA UPANISHAD.

The Katha Upanishad contains the story of a Brahmin youth by the name of Nachiketas, his visit to the nether regions and encounter with Yaman, the god of death, who explained to him the Nachiketa fire-sacrifice (so-called after this youth) and Brahma-Vidya (or God-knowledge). This is said to be the most widely known perhaps of the Upanishads to the early European scholars and it is ascribed to the Krishna (or Black) Yajur Vedam, sometimes to the Sama Vedam, and even counted as one of the Atharvana Upanishads. It is one of the longest of the metrical Upanishads and contains 119 verses, which are divided into two parts (Adhyayas), each containing three Vallies (literally creepers) or sections.

First Adhyayam: First Valli.

The first Valli commences by mentioning a fire sacrifice at which Gautama Vajasrayas (alias Auddalaka Aruni), the father of our hero, gave away all his property, being desirous of attaining heaven. When Nachiketas found old and barren cows included in the gifts he felt sorry for his father, —as, it is said, such useless gifts lead to the worlds of unhappiness,—and asked his father to whom he would give him (the boy). When the boy persisted in his question, the father (seems to have lost his temper and) said that he would give him to death. (When on second thoughts after he had cooled down the father showed signs of recantation), the boy reflected within himself and said: Remember how former men (our ancestors) acted. Consider how the present act. Mortals (men) ripen like corn and like corn they are born again (verse 6).—In other words, this body is of a transient nature and one should not break his word for its sake. (After thus comforting his father Nachiketas went to the world of Yaman, who happened to be away at the time. When Yaman returned home three days later and found that the visitor had not been hospitably received or given food for three nights, he realized that he was at fault, because) 'a Brahmin that lives in the house of an ignorant person without receiving food to eat destroys his hopes and expectations, his possessions, his righteousness, his sacred and good deeds and all his children and cattle' (verse 8).—He saluted the youth and asked him to choose three boons in place of the three nights which he had spent in his (Yama's) house without food.

The first boon asked for, which was readily granted, was that Nachiketas' father should be pleased and kind to him when he returned home released from the jaws of death. The next boon relates to the fire-sacrifice, which Yaman explained to Nachiketas and the latter repeated Yama's words after him (fluently without any effort). Yaman was highly pleased with his disciple and said that men would thereafter call that fire-sacrifice by his (Nachiketas') name.

As regards the third boon promised by Yaman, Nachiketas said: There is this enquiry, some say there is existence after the death of a man, others say there is no existence. This I should like to know instructed by thee. Such is the third of the boons (verse 20).—This, the reader will note, is an oft-recurring, we should say, eternal question which man has tried to answer from times immemorial. But some orientalists would read Buddhistic influences into this question. The wish indeed is father to the thought, as we have already had occasion to remark. Data have to be gathered to prove that the Upanishad is not really so old as the orthodox believe. If reference to Buddhistic ideas is proved to exist in it, then it cannot be more than 2500 years old at the most. It is little realized that the "common fund" was there all the time, and that the Buddha drew copiously from it and emphasised portions of it according to the needs of his time. Surely he was not the first to deny the existence of the soul and a hereafter thereto. There was the Lokayatan, for instance, the out-and-out atheist, who denied even what little the Buddhist admitted and who existed from the earliest pre-historic times.

The next nine verses, with which the first section concludes, shew that Yaman hesitated to answer this question and asked Nachiketas to choose another boon instead, as it was not easy to understand this subject. He offered to bless him with sons and grandsons, herds of cattle, elephants, gold and horses, the wide expanded earth and far-extending life, the enjoyment of all desires difficult to get in this world, the company of heavenly maids with their cars and musical instruments, &c, &c. But Nachiketas would have none of these as they were all of a transient nature and stuck to his great question concerning the soul and the next world, of which the knowledge is hidden (shrouded in mystery).

(To be Continued).

Premier at Mannar

In the presence of a large gathering, the Mannar Reading Room and Library was declared open last Saturday evening, by Mr. D. S. Senanayake, the Prime Minister, who was accompanied by Mr. C. Sittampalam, M.P. for Mannar.

Mr. N. Q. Dias, Asst. Government Agent, Mannar and President of the Reading Room and Library, thank-

ed the Prime Minister for having consented to come all the way from Colombo even though pressed with heavy work.

Mr. Sittampalam said that the people of Mannar should be proud of having a fine library. He thanked all those who had contributed towards the building.

The Premier thanked the people for giving him such a grand reception.

Singapore Council Election

Three Indians Returned

Thirteen Thousand of the 25,000 registered voters in Singapore cast their votes in the country's first election, ignoring the Communist and Left-wing appeal for a boycott of the election.

Of the six members elected to Singapore's new Legislative Council, which will be inaugurated on April 1, three are three Indians, one a Malay, one Chinese and one European. They are: Mr. Sardar Bin Haji Zubir (Malay, rural east); Mr. C. C. Tan (Chinese) and Mr. N. A. Mala' (Indian) Municipal south-west; John Laycock (British) and Mr. M. J. Namazie (Indian), Municipal north-east; Mr. S. C. Goho (Indian), rural west.

Although the voters were urged to vote as Singaporeans, Indian predominance and the return of three of their seven candidates caused no surprise. Only 5,000 of the 1,00,000 locally-born Chinese who, as British subjects, are qualified to vote, registered on the electoral rolls, either as a result of apathy or the boycott call.

The Malayan Democratic Union, on the eve of the election, on behalf of the All-Malaya Council of Joint Action, sent a letter to Pandit Nehru, the Indian Prime Minister protesting against the seven Indian candidates' part in the election. The Council said the Malayan Indian Congress was a member of the Joint Action Council and supported the boycott move.

Aim of a University

(Continued from page 2)

unconscious forces of tradition: we are now evolving, as in Europe, a consciously organised society in which our higher aspirations have to combat with the deadly power of the machine cutting into every aspect of life. We can only escape the fate of Europe if we evolve a new education shaped by our own cultural traditions.

Education and Culture

"Our new education, therefore, must follow the lines of our culture. It must affirm the Man, his inner self and, his ultimate destiny as much his historical and social responsibility. Of such an education there should be two basic principles: First, each individual has an individual nature. For him, the highest law is to express it through thought, word and deed which are compact and intrinsically his own. And his highest destiny is to be prepared to die in order to fulfil the law of his being. Secondly education to be truly creative, must make the student more and more himself and teach him to realise his possibilities to the fullest, and so, to fulfil himself. In this way, his personality will grow from strength to strength producing the highest results from his relation to life.

"It is an error to suppose that a man is truly educated, because he is a good scientist or a literary man though a bad husband, because he is a capable lawyer though a bad citizen; because he is a good patriot but a moral wreck. Human life is one. It cannot be divided into compartments. And no one can evade his responsibility to life as a whole by claiming that he is devoted to a part of it.

Our Universities will fulfil themselves if they take into account not only the complete growth of the student but the totality of his relations. Life-energy is one torrent and its volume and intensity can be increased only by treating the whole of it."

Letter to the Editor

Kerativoo—Sangupiddy Ferry Service

Sir,—It is with great difficulty that a causeway between Kerativoo and Sangupiddy on the Poorneryn side was sanctioned by Government 15 years ago. The P. W. D. took the works in hand and funds were provided each year in the Budget from the year 1937. Works were done from either ends of the causeway. The late Mr. S. Mahadeva, D. P. W. opened the Kerativoo portion of the causeway about three years ago. It was expected by the public that this causeway would be opened for use at least two years ago. By the end of September last all the works in this causeway were expected to be completed and arrangements were made to open this causeway for the use of the public from October last. This causeway is of great use and importance to the paddy growers of Poorneryn which is the main granary of the Jaffna District. The Government Agent and the Executive Engineer convened a meeting of those interested in this causeway and made arrangements to open it for the use by the public in January 1948.

It appears that a rotten horse-boat which was condemned for use in some other part of Jaffna was taken to this ferry some months ago, and that the Executive Engineer had not yet attended to all the works satisfactorily which could have been completed within two weeks under normal conditions. Materials such as cement, ropes, posts etc, had not been supplied to the overseers or contractors for months to finish this job.

It is a disgrace that the officers responsible are unduly delaying the opening of this causeway, although it is of great use and convenience to all paddy farmers.

There is also provision made in this year's budget to extend the southern arm by 2000 feet and no work appears to have been started by the P. W. D. Now there are several efficient contractors available and the works can be finished before next paddy sowing season if the works are started without delay. Further the passage of the Pada Boat between the two arms of the

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This is to inform all my clients and public that I have shifted from Vannarponnai to my permanent place behind Railway Goods-shed No. 133 Stanly Road (End).

R. Papayah,
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JAFFNA.

(Std. 42, 2.3 to 30.5.48)

NOTICE

English Certificated teacher with thirteen years up-country experience and certificated in Tamil seeks appointment anywhere in Jaffna Peninsula—Communicate N. Ramathan, Registrar's lane, Kokuvil East.

(M. 261, 19, 23 & 26)

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(M. 261, 26)

causeway is very shallow and has to be deepened in order to enable the horse-boat move easily and without being stuck in the mud. All accessories to the horse boat have to be provided by Government before the causeway is opened. Tenders have been called for the sale of the rights of levying toll rents at this ferry. It is not possible for any renter to work the horse-boat without the Government supplying all the necessary accessories and boats.

Under these circumstances an appeal is made to the Honourable the Ministers concerned to order the officers concerned to expedite and finish all the works on this causeway and to open it for the use of the public as early as possible.

Yours faithfully,

T. Sathasivam

Poorneryn
19th March 1948

Karma Yoga & Gita

(Continued from page 1)
cess of self-control is not inhibiting the functioning of the organs of action, but eradicating the desires in the mind. Inhibition of outer activity without the internal subjugation of desires is a sham affair (Mithyachara). The right process is to control the internal dynamis of desires. (4) Having conceded that inactivity is impossible for the embodied, the Gita points out that two lines of activity are open to man—one inevitably entailing bondage, and the other ensuring freedom from bondage. Let us first understand how activity entails bondage, then, we shall be better able to understand how we can escape bondage even without ceasing to work. Any action whatsoever, good or bad, mental or physical, has its inevitable reaction on the doer. This is an inexorable law operating everywhere. (To be continued)

Pakistan Ministers Visit Birla House

Mr. Liaquat Ali Khan, Prime Minister, and Mr. Abdur Rab Nishtar, Communications Minister, Pakistan, with Pandit Jawaharlal Nehru, Prime Minister of India, visited Birla House.

They visited the room where Mahatma Gandhi died and the spot in the garden where he was shot.

They also called on Sardar Patel who has been ill for some time.

To Stop Animal Sacrifice

Mr. R. C. Manmatharayan, Vice Chairman of the Jaffna U. C. has it is learned given notice of a motion which he proposes to bring forward at the next meeting of the Council that the Council should take measures to prevent Animal Sacrifice in Hindu temple with in the U. C. area.

TENDER NOTICE

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, April 20, 1948, for cutting and regarding channel and constructing a masonry regulator to Tikkiray Kulam outlet channel in Vaddukoddai, Valikamam West Divisional Revenue Officer's Division. N. P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, April 17, 1948, only on production of receipt for Rs. 25/- deposited for each form at the Jaffna Kachcheri. (G. 161, 26)

Minor Works Inspector—Temporary

Wanted one Minor Works Inspector. The post is temporary and non-pensionable. Salary Rs. 1,200—16—1,584 p. a. plus cost of living allowance. A commuted travelling allowance of Rs. 50/- p. m. will be paid if appointee uses a motor vehicle for his official travelling; otherwise the allowance will be reduced to Rs. 31/50 p. m.

Candidates should have passed at least the J. S. C. (English) or higher examination and should have a good knowledge of surveying, levelling, preparation of plans and designs, building construction and construction of irrigation channels, regulators, etc and also the conditions and the geography of the Jaffna District. Applications from retired Irrigation Field Assistants will also be considered.

Applications should reach the A. G. A. (E), Jaffna on or before 31st March, 1948.

(G. 163, 27)

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Playground for School

"It shall always be my endeavour to do what I can to help you and provide facilities for a liberal education in this College," said Dr. S. Subramaniam, J. P., Manager of the Skanda Varodaya College on the occasion of the opening of the new playing field for the College on 17-3-1948.

Mr. C. Subramaniam, Principal, in welcoming Dr. S. Subramaniam said that they were all very grateful to him for the kind gift of a spacious playing field for the college. They were heavily indebted to him for the valuable contributions he had made from time to time, which during the years 1946 and 1947 amounted to nearly Rs. 15,000. The boys now had two good grounds and he expected them to do very well in sports in the future.

Dr. Subramaniam, after making the references mentioned above, said that he was impressed by the vast strides made by the college in recent times in public examinations and in the field of sports and was particularly happy that Skantha Varodaya had gained a high place among the schools in the North. He paid a tribute to the ability and good work of the Principal and the cooperation of the staff.

The manager then declared the new grounds open by breaking a coconut. Vidwan S. Arumugam sang religious hymns in Tamil which were followed by the chanting of Sanskrit hymns of blessing by Brahma Sri T. Visvanatha Kurukkal and 'Pirith' by the Rev. U. Gunaretna Thero. A cricket match between the College Team and Dr. Subramaniam's Team was then played.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
(Held at Point Pedro)

Testamentary Jurisdiction No. 369/PT
In the matter of the Last Will and Testament of the late Kunchupillai widow of Thambipillai of Karavaddy North Deceased
Vallipuram Sinnathamby of Karavaddy North Petitioner
Vs

1. Vallipuram Sinnapillai of do
2. Vallipuram Thambiah of do
3. Vallipuram Farnalingam of do
4. Sivagamipillai widow of Vallipuram of do

Respondents.

This matter coming on for disposal before W. R. D. de Silva Esquire Additional District Judge, on the 27th day of February 1948 in the presence of Mr. L. Balakrishnan, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 9th day of February, 1948 and the Affidavit of the witnesses to the Last Will and the attesting Nory dated the 4th day of February, 1948 having been read:

It is ordered that the Will of Kunchupillai widow of Thambipillai of Karavaddy North, deceased dated the 29th day of September, 1945 and now deposited in Court be and the same is hereby declared proved, unless the Respondents or any other person or persons interested shall on or before the 8th day of April, 1948 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Petitioner is the Executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly, unless the Respondents or any other persons interested shall on or before the 8th day of April, 1948 show sufficient cause to the satisfaction of this Court to the contrary.

The 27th day of February 1948.
Sgd. W. R. D. de Silva.
Additional District Judge
(O. 71, 23 & 27)

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Chief Editor: T. MUTTUSAMIPILLAI

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