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Discovery of the Soul

BY DR T. M. P. MAHADEVAN, M.A., Ph.D.

MEN are so busy most of the time about gaining the world that they do not mind losing their own soul. But so long as they do not turn within and discover the inner spirit, they will not attain peace or happiness which is the professed goal of all their endeavour. A greater calamity than physical death is spiritual suicide, says the *Ishavasya Upanishad*. 'To demonic worlds enfolded in blinding darkness they go, departing from here—those people who are killers of the soul.'

Killing the Self

Commenting on this text Shankara puts the question, 'How do they kill the self?' and answers, 'They kill by being ignorant of the self and by not recognizing its reality.' Socrates summed up his teaching in the two words 'Know thyself'. And long before him the Upanishads had declared 'Atmanam viddhi' Realize the self! Self-knowledge, according to them, is the foundation of all knowledge. Narada is reported to have gone to Sage Sanatkumara and confessed to him that, in spite of his mastery over several sciences and arts he was not free from sorrow. 'I know only letters,' he said, 'and not the self.' Yajnavalkya gave the quintessence of his teaching to Maitreyi when he declared 'The self, verily, is to be seen, heard, pondered over, and meditated upon.'

True Nature of Self

Every one knows the self in a way. There is one who says 'I am not'. You may doubt everything else; but you cannot doubt your self. The soul cannot be denied because it is the very nature of him who denies. All would agree so far, when the case for the self is put before them in this fashion. But over the further question 'What is the self or soul?' there are widely different views. The self is identified with the physical body, sense-organs, life breath, mind and so on; and attributes of these latter which constitute the not-self are superposed on the self. This will be evident when we analyse our common speech with a view to understand its implications. We say, 'I am fair,' 'I am lean,' 'I am deaf,' 'I am blind,' 'I am sound in mind,' 'I am a genius.' Each one of these statements couples the true with the untrue, the self with the not-self. We wrongly attribute to the self the characteristics which belong to the body, mind, etc. This is what is called *Adhyasa* or superimposition which is the work of Avidya, or ignorance of the true nature of the self.

What is Soul?

Dissatisfaction with empirical usage is the mother of all meta-

physical thinking. Acquiescence in the slogans of empirical thought will not enable one to discover the truth. When we refuse to be duped by the prejudices of Vyavahara and enquire into the nature of the self, the first discovery that dawns upon us is that the self or soul is the imperishable essence of a living being, that which does not cease to be when there occurs the dissolution of the physical body. The soul is not what is experienced. It is that which makes experience possible. The *Aitareya Upanishad* puts the question, 'Which one is the self?' and answers, 'It is whereby one hears, or whereby one smells odours, or whereby one articulates speech or whereby one discriminates the sweet from the unsweet.' The self is consciousness or awareness. The Atman is Prajnana. To borrow a phrase from John Laird, the soul is the unity of experiences.

Self—Non-dual Reality

Analysis of experience has been advocated from of old as the way to discover the soul. But if such analysis were restricted only to a segment of experience, no satisfactory result could be obtained. Most of the philosophic systems, both realistic and idealistic, take into cognizance only the waking experience. They seek to explain the ego and the non-ego of the world of waking. The phenomena of dreams are dismissed as having no consequence in arriving at metaphysical conclusions. As for the state of sleep, it comes nowhere in the picture. Sleep is cessation of consciousness, and so, it is thought, it could have no bearing on metaphysics. All materialistic doctrines and puristic systems may be traced to this habit of regarding the world of waking as constituting the whole of reality. The Upanishads do not favour such a partial and truncated view of the real. They take into account the entire expanse of experience and plumb its depths to the very bottom and arrive at the inescapable conclusion that the self is the non-dual reality and that the plurality of souls is part of the illusion, the show put up by Avidya, or Maya.

Self Defined

The story of Indra and Virochana in the *Chandogya Upanishad* is typical of the method the Upanishads employ in teaching the doctrine of the self. Prajapati is the preceptor in this story and Indra and Virochana are his pupils. Prajapati, the lord of creatures, said 'The self which is free from old age, free from death and sorrow, hunger and thirst, that should be sought, that should

(Continued on page 5)

Mr. Senanayake's Opponent

Sama Samajists' Decision

The Lanka Sama Samaj Party has nominated Mr Edmund Samarakkody to contest Mr. D. S. Senanayake in the Mirigama Constituency.

Mr. Samarakkody is one of the founder-members of the Sama Samaj Party. In June 1940 he was arrested and detained under the Defence Regulations along with other Sama Samajist leaders. However he broke jail in April 1942, with his colleagues. He was rearrested in November 1942 and sentenced to six months' rigorous imprisonment for the offence of jail breaking. On the expiry of this sentence he was detained once more and later released on parole on grounds of ill health.

Mr. Samarakkody, who is a proctor, is a brother of the late Mr. Sripala Samarakkody who was member for Naranmala in the State Council, and who was the son-in-law of the late Mr. F. R. Senanayake, elder brother of Mr. D. S. Senanayake.

Other Trotskyist candidates for

Will Attlee Resign?

Ultimatum to Colleagues

Premier Attlee threatened to resign last week, following a clash with his trade union colleagues in the British Cabinet. Labour sources have disclosed.

They said that Mr. Attlee told the trade union Ministers that their support of the Trade Union Congress could have "extremely grave" effects on the British constitution. Attlee deprecated the recurrence of unofficial strikes and warned that disaster must result, if working hours were not maintained, wages were not stabilised, and restrictive practices not abandoned.

The trouble in the Cabinet apparently abated during the weekend, but was expected to recur with added significance this week, particularly if the truck drivers strike spreads to other sections of the haulage and transport industry.

the forthcoming Parliamentary elections include Dr. Colvin R. de Silva (Wellawatte), Mr. Bernard Soysa (Colombo South), Dr. N. M. Perera (Ruanwella) and Mr. Philip Gunawardena (Avisawella). The Trotskyists are contesting over 30 seats.

NATIONALIZATION

(BY J. C. KUMARAPPAH)

Since some little power has passed into the hands of popular ministries there has been a great deal of talk of "nationalizing" various industries and services. The discussions that have taken place reveal the fact that many are not clear in their minds as to the true objective of nationalization. Here it is proposed to set out a few principles that should govern "nationalization".

"Nationalization" presupposes that real power rests with the people, i. e., with the masses. There should be in the first place, a wide foundation of experience in the management of our affairs. This has to be obtained by the villagers looking after their common needs through well organized *panchayats*. From such experienced men the districts will draw their administrators and these will also supply the requirements of the province in regard to public men and legislation. Such well-based and properly conducted provincial administration will be able to keep under control the Central Government and make it function in the interests of the villagers.

When the Government of the land is in the hands of such tried patriots who will be trusted to hold the interests of the millions as their first care, then alone can we claim to have a National Government and "Nationalization" will then ensure

that the interests of the masses will be taken care of.

In the absence of such a village-based and controlled Central Government "Nationalization" may lead to the greater exploitation of the "have-nots" by the "haves".

For instance, there has been a lot of talk recently about "Nationalizing" the airways. These airways at present, are not within the reach of the villagers. They do not need them, nor are they likely to use them. As it is, at the present time, the "haves" own them and use them. So Government control now will mean that the Government will spend its money and thought in making "the airways" easily available to the "haves" while other "haves" will provide the service. Aerodromes may have to be constructed and various roads, etc. provided. For this, these private bodies would like to exploit the Government resources and obtain their assistance under the plea of Government control or "Nationalization". The funds available to the Government should be earmarked for the provision of facilities for the masses and hence we can not divert them for the betterment of airways. Let private enterprise go on as they have done. Some "haves" will exploit other "haves", and later on when village-based National Government comes into existence we shall have time enough to consider "Nationalization" of such services.

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(Mis. 300, 17 & 21)

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LESLIE V. COORAY,
Secretary.

January 4, 1947.

(G. 130, 17 & 21)



Hindu Organ

TUESDAY, JANUARY 21, 1947.

EQUAL OPPORTUNITY FOR ALL

LIBERTY IS SOMETHING SACRED to the Englishman, and no sacrifice is too great for him for the preservation of his hearth and home from the enemy; but when anyone in the Empire longs for liberty he is put behind prison bars. During the pendency of World War II, the Atlantic Charter was promulgated proclaiming freedom as the birth right of all peoples. But Churchill, however, succeeded in making President Roosevelt concede that the Atlantic Charter did not apply to colonials. When we look back and scrutinise the causes of war in the past we can see that the aggressor nations were always moved by the desire of domination, and wars were fought for the preservation of liberty by those on whom war was declared. It is something ununderstandable as to how the English people who hold dear to their hearts the Magna Carta and the Bill of Rights could not concede liberty to the other peoples of the globe. Perhaps Shaw is right when he said that, the Englishman enslaves you on imperialistic principles, robs you on business principles, and cuts off his King's head on Republican principles; and those who want independence cannot be tolerated by him because if independence is granted, it will result in the liquidation of his

Empire and he will have no market for his goods. More than a year has elapsed after the surrender of Japan and peace has not yet been concluded. The Big Powers are unable to agree and the United Nations Organisation has not been able to make the different nations concede the fundamental rights of equality for all. The Labour Government in England has done more than any other Government towards conceding the right of the Indians to govern themselves and Nehru's Interim Government is functioning in India. In Ceylon we are on the eve of Parliamentary elections under the Soulbury Constitution. Without any struggle the daughters of Lanka obtained the right of franchise under the Donoughmore scheme and among the members of the State Council were Mrs. Molamure and Mrs. Saravanamuttu. Unfortunately there is no lady member in the State Council at present. The President of the All-Ceylon Women's Political Party declared the other day that woman's place is no longer in the kitchen and the time has come for women to play their part equally with the men in the struggle for independence. She found fault with the so-called society women of Colombo for muffling the voices of their rural sisters because of the predominance of English language and therefore decided that the affairs of the All-Ceylon Women's Political Party would be conducted entirely in Sinhalese. Evidently, she had no thought for her Tamil sisters. Women in South Ceylon enjoy certain legal rights which are denied to the Thesawalamai women. So early as 1923 an ordinance was promulgated enabling married women in Ceylon to deal with property movable as well as immovable without the consent of their husbands; but this ordinance is not applicable to Tamils governed by the Thesawalamai. In Jaffna, Tamil women who are married cannot deal with their immovable property without the consent of their husbands; nor have they a status to maintain an action without joining their husbands as parties. We do not know why the rights enjoyed by the Sinhalese, Muslim, Burgher or European women in Ceylon are yet denied to the Tamil women. Unless the cardinal principle of equal opportunity for all is conceded by the nations of the world, war is inevitable. In Ceylon, if the Sinhalese do not concede to the Tamils or the Tamils to the Sinhalese this fundamental, there are bound to be differences between the two races; and if men do not concede to women equal rights and privileges, there is a danger of civil war at home. The only way of winning the peace or avoiding war of any kind is to concede opportunity for all without regard to caste, colour, creed or sex.

Notes and Comments

Crusade against Communism

Mr. George E. de Silva has inaugurated a crusade against communism, Samasamajism and all other "leftisms" in Ceylon. In his presidential address at the Ceylon National Congress last week, he tilted at the Leftists as atheists whose creed violates the principles of the four great religions that exist side by side in Ceylon. "It is wrongly assumed" said Mr. Silva "that Marxists alone want a Socialist state" and swore in all solemnity in which accumulation of lands, wealth and industries in a single person or a few persons will be tabooed. We heartily applauded the sentiments expressed by Mr. Silva, though we cannot persuade ourselves to agree that communists and other leftists are after all atheists and anti-religious as pictured by Mr. Silva. But we hasten to ask Mr. Silva and those of his ilk in the U. N. P. one pertinent question. The members of the present Board of Ministers including Mr. Silva himself who now constitute the U. N. P. have been in office and responsibility for the last decade or more, and what have they done to socialise the economic structure of Ceylon and to keep the working classes free from want, poverty and discontent? The Ministers in a last ditch attempt to save their faces and win over the voters who have long ago lost all confidence in them are now donning the garb of crusaders of religion. However, such antics, we are sure, will not pay, for the masses are determined not to be fooled any more by empty promises of Utopian prosperity by Mr. Senanayake and his stooges.

I. G. P's Appeal

We commend to the public and to the Police Force the New Year message, Mr. R. Aluvihare, the new I. G. P. has sent to all members of the force under him. We dare say, it is a message of hope and an appeal to the public for unstinted co-operation and we are sure it will not fall on deaf ears. It is, however, an unpleasant but actual fact that the relationship that exists now between the public and the police force is not of a cordial nature. This is perhaps due to the attitude studiously adopted by the Police force—an attitude of aloofness and rigid militarism of the Dowbiggin brand—to keep the public away at a distance. This attitude should go, and the public should be assured that the Police Force is after all an institution constituted of ordinary human beings in flesh and blood, and that it is kept and maintained to preserve law and order in the highest and widest sense of the term. Then and then only could the new I. G. P. hope to succeed. The confidence of the public should be won not by coercion and bandysm, but by honesty, integrity and fairplay in the discharge of duties by members of the Police Force. If these are forthcoming, we assure Mr. Aluvihare that the public will not fail to reciprocate.

A Propaganda Vehicle?

We view with suspicion the latest decision of the Minister for Lands and Agriculture to purchase equipment for a Government film unit. It is stated that the equipment would cost Rs. 80,000 and that a supplementary estimate for the amount will be submitted by Mr. Senanayake in the State Council in the course of this week. The proposal to establish a film unit was never approved by the State Council; but we understand that the equipment has already been bought, and the Council is only asked to foot

the bill. This is a novel procedure and nowhere in the world, where there is any semblance of democratic Government is such irregularity tolerated. Happily for Mr. Senanayake and his yes-men who now, by an irony of fate, adorn the ministerial benches, the people of Ceylon have long ago forgotten to take serious notice of these displays. A state of affairs has been assiduously brought about by the caucus that rules Ceylon today, wherein the average man or woman has been forced to resign to the inevitable. As regards the film unit itself, we are at a loss to understand, why the State Council, at the tail end of its career should be called upon to foot this bill for its purchase. We have a strong suspicion that the film unit will be only utilised to make films of the heroics of the U. N. P. Fuehrer. Mr. Senanayake's prestige is not good in South Ceylon just at present and we are told that he has to encounter a rather formidable rival in his own nephew in the forthcoming Parliamentary elections in his constituency. In the circumstances, what is the guarantee that the film unit now decided to be established, will not be made another organ of propaganda for the U. N. P. Dictator?

Anglo French Alliance

It is stated that M. Leon Blum, the outgoing French Premier has scored a diplomatic victory for France by his achievements in London, and the Anglo-French Governments have agreed to conclude a treaty of alliance. We do not know how this could be called a diplomatic victory in the face of events now happening in Europe. It is said that the conclusion of this alliance will "complete the triangle of post war treaties linking Eastern and Western Europe begun by the Anglo Soviet alliance of 1942 and followed by the similar Franco-Soviet alliance of 1944." It is also confidentially stated that one result of the alliance would be to give the French people that feeling of security against any future German aggression which they have sought for so long. But will the Soviet Union, in the circumstances now prevailing in Europe, view this alliance in a favourable light. The categorical statement that the proposed alliance shall not be anti-Soviet should not and cannot be taken without reserve in the face of the latest move by that arch-imperialist Churchill to create a United Europe. The Soviet Ambassador in France has already flown to Moscow, perhaps to inform Marshall Stalin on the latest move in the European chess board of politics. The next few days, within which Soviet reaction to the proposed alliance will be determined are bound to be pregnant with many possibilities.

Colombo Vivekananda Society

Thai Pongal was celebrated at the Vivekananda Society, Colombo. Puja was held. Religious songs were sung. Mrs. Bagavati Rangarajan and Mrs. Kamala Hariharan provided musical items, Messrs K. Alvapillai, C. C. S. who presided on the occasion, S. Saravanamuttu, Sivagiri Anpukarunaiyananthar, a scholar from South India now on a visit to Ceylon, and Mudaliyar K. Sabanathan delivered addresses on the significance of Thai Pongal and urged the audience to lead a religious life and to stick to Tamilideals.

Marxist Creed is Anti-Religious

Mr. George de Silva on Socialist State

"THE age of working for private profit, of the accumulation of lands, wealth and industries in a single person or a few persons is gone. The era of the common man has dawned." Thus declared Mr. George E. de Silva, President of the Ceylon National Congress in his presidential speech at the Ceylon National Congress Sessions held on Saturday last.

Mr. Silva said that Congressmen had decided to join the United National Party because his efforts to get other parties to contest elections under the Congress banner had failed.

He asked: "Can any Congressman, true to the Congress principles of freedom and unity, say that we should have kept out of an organisation such as the U. N. P. which accepted our life-long creed?"

Regarding the economic policy to be pursued by the U. N. P., Mr. Silva said:—

"Let there be no mistake also about the economic policy we intend to pursue. We in the Congress have stood for an advanced economic creed; we want free Ceylon to be a socialist state. The age of working for private profit, of the accumulation of lands, wealth and industries in a single person or a few persons is gone. The era of the common man has dawned.

"I firmly believe that the worker must own, partly at least, as a member of a Co-operative or through the State, the factory he works in. I firmly believe that the labourer on the estate must own the estate or share in the profits of his labour. England has today a socialist government. We must have one tomorrow under the new constitution. The Congress, therefore, enters the U. N. P. to shape and mould its policy and to create an independent Socialist Lanka.

"In this connection let me immediately say that we differ fundamentally from those who want to create a Socialist Ceylon, through Marxist methods, whether they be Samasamajists or Communists. The Marxist creed violates the principles of the four great religions that exist side by side in Ceylon. No Buddhist, Hindu, Christian or Muslim can honestly say he is a Marxist, because Marxism is a purely materialistic doctrine, which denies re-birth, future existence and the working of Karma.

"As a Buddhist I call upon all Buddhists as well as followers of other religions to warn the people of this country against the political parties which present Marxism. It is wrongly assumed that Marxists alone want a socialistic state. This is disproved by events in England itself.

"The socialistic Government of England is composed of Christians; they severely condemn Marxists; we too, condemning Marxists, want to create a socialist state which will give the further benefits of democracy which the proletarian dictatorship denies.

"The future is full of hope. The countries of Asia are on the march and Ceylon as an invitee of the Pan-Asiatic Conference intends to play her full part in the future of Asia."

All Ceylon Industrial Teachers Association North Branch

The first annual general meeting of the A. C. I. T. A. north branch, was held on Sunday, January 19th, at the textile Training School, Jaffna under the Chairmanship of Mr. S. Kanagasabai.

The main items of business were the consideration of the present inadequate salary scheme and Industrial improvement of Ceylon. The meeting resolved that suitable steps should be taken early to obtain a decent and living wage.

At the conclusion of business the following office bearers were elected for the ensuing year:—

Patron: Mr. V. Sachithanandam, Vice Patron: Mr. E. P. Kumarasena, President: Mr. S. Kanagasabai, Vice-President: Mr. K. Palaniamy, Secretary: Mr. S. Subramaniam, Asst. Secretary: Mr. D. Gunaratnam, Treasurer: Miss. T. Thamboe, Auditor: Mr. M. Sithampalam; Editor Mr. V. Kandasamy and a committee of five.

"Catholic Guardian's" New Editor

The Rev. Fr. T. M. F. Long Rector of St. Patrick's College, Jaffna has succeeded the late Very Rev. Fr. P. M. Francis as editor of the Jaffna "Catholic Guardian"

Lioness Guards Poultry

The world's most formidable "sentry" has now been installed on the farm of Mr. D. Fritz, of Pretoria North, who has become desperate as a result of incessant raids on his poultry by thieves.

At first he had a large dog to watch the pens of fowls, but still the valuable fowls disappeared. Then he replaced the dog with a two-year-old lioness.

Four Ministers for the Inter Asian Conference

The Board of Ministers have decided to send four Ministers to represent Ceylon at the Inter-Asian Conference to be held in Delhi shortly. The Ministers selected are Messrs. C. W. W. Kannangara, George E. de Silva, Rajah Hewavitarnne, S. W. R. D. Bandaranaike. All expenses in this connection will be, it is learned, borne by the Ministers themselves.

PRICE OF TEA DECONTROLLED

Tea dealers in Ceylon have been authorised to sell tea at "reasonable prices" from Wednesday last. Mr. R. S. V. Poulter, Controller of Prices (Food), in a notification says that the price order on tea issued under the Control of Prices Ordinance has been withdrawn with effect from Wednesday last when the maximum prices fixed all over the Island for tea would be no longer in force.

Leaguer Accuses Congress

"No Peace" Threat

Malik Feroz Khan Noon, who is now in Calcutta, said in an interview that the All-India Congress Committee by its resolution of the 6th instant on H. M. G.'s statement of December 6, had deceived none but themselves. "I cannot see," he said, "how the Muslim League can come into the Constituent Assembly in view of this resolution and also in view of the spirit of hostility towards Muslims, which still exists in the minds of the Congress High Command."

The Congress Party in the whole of India, Mr. Noon continued, seemed to-day to think that they could by force subdue the Mussalmans. But, they were very much mistaken. So long as the Congress did not give up this policy, there would be no peace, he added.

Indo-Ceylon Relations

Chief Secretary's Observations

"I have no knowledge" of any visit by Pandit Jawaharlal Nehru shortly to Ceylon" declares Sir Robert Drayton, Chief Secretary, in his observations on Mr. W. Dabanayake's motion asking that Indo-Ceylon talks should be revived when Pandit Nehru visits Ceylon shortly.

Sir Robert adds that he has nothing to add to the statement made by the Leader of the State Council, Mr. D. S. Senanayake on August 7 last year, which was to the effect that at the present stage of constitutional transition in Ceylon, it would be best to leave to Ceylon's first Parliament under the constitution to negotiate with India and reach agreement on all outstanding issues.

THE WISE MAN

"By rousing himself, by earnestness, by restraint and control the wise man may make for himself an island which no flood can overwhelm."

—BHAGAVAN BUDDHA.

New Era of Industrialisation

Experts Prepare Scheme

PROPOSALS prepared by three experts from abroad for establishing factories in Ceylon for the production of (1) caustic soda and chlorine, (2) textiles and (3) coconut oil, were accepted unanimously by the Executive Committee of Labour, Industry and Commerce after a three-and-a-half hour discussion at a special meeting held on Friday last.

The Minister, Mr. Rajah Hewavitarnne, will place a supplementary estimate for the three schemes, which will cost several million rupees, before the State Council as early as possible.

The schemes, prepared by Dr. A. J. V. Underwood, Mr. Thomas L. Mort and Mr. L. H. Manderson, are inter-related and the Committee is convinced that they will usher in a new era of industrialisation and also help reduce unemployment.

The Financial Secretary, Sir Oliver Goonetilleke, who was present at the meeting, agreed with this view.

News in Brief

Mr. Charles Frost has been appointed Australian Commissioner in Ceylon.

Mr. S. Swakimpillai has been elected Chairman and Mr. S. S. Mailvaganam Vice-Chairman of the Mullaitivu Town Council.

The Executive Committee of Home Affairs has decided to add one more day to the Sinhalese and Hindu New Year holidays. But to avoid the total number of holidays being increased thereby, the Committee has suggested that January 2 be made a working day.

Prediction of another War

Dr. Edouard Benes, President of Czechoslovakia, predicted in a speech at Prague that a struggle against Fascism and Nazism in Germany would break out again with full force within four or five years, the Czechoslovak News Agency reports.

TOURING SERVICE

We have great pleasure in announcing that we have recently organised a touring motor bus service.

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(Mts. 306, 21-1 to 20-4-47.)

Letters to the Editor

UNITY AMONG TAMILS

Sir,

Don't you think it most unbecoming that our leaders should be at each other's throats when they should forget all their personal differences and present a united front on the eve of a new era bringing in a greater measure of freedom and opportunities for national reconstruction?

For us, the people of the North, the most regrettable thing, you will admit, is the wrangle between Mr. G. G. Ponnampalam and Mr. A. Mahadeva over the Jaffna urban seat. As far as I am aware, there seems to be a general feeling that among the candidates seeking election to the new parliament, the old campaigners with their creditable record are more to be relied upon than the rest who have yet to be tried.

I cannot understand why Mr. G. G. Ponnampalam should think of severing his connection with the Point Pedro electorate which has again and again registered its appreciation of his services and affirmed its confidence in him.

We have heard some of our leaders preaching unity and solidarity among the Tamils. If trying to deprive some of the foremost among our leaders the opportunity to continue their services to the country is to be the practical outcome of such propaganda, then there is every reason to condemn it.

We want, in the new parliament, not only Mr. G. G. Ponnampalam but also Mr. A. Mahadeva. Each is great in his own way. One is a born fighter and the other is a great bridge-builder. The new parliament does require both types. Why should one try to eliminate the other and thus make us the poorer by even one leader?

Yours truly
M. Sabaratnasinghe.

Vannarponnai,
5-1-47

Saivaites & Avatars

Sir,

Most of the saivaites today use the word Avatharam in their writings or speeches to convey the idea, that the par-on they refer to is of a higher order than the average man. For example almost all who commended the life of Sri-Lakshmi Arumuganavalar or that of Sri P. Ramanathan to the public, use the word in this sense. Now the question is whether the theory of Sivaism sanctions the habit of calling a person born of a woman, however noble or great that individual may be, an avatar. In other words is the idea of God taking a birth from a woman correct? I think it decidedly is not.

We know Vandantha sanctions it fully; Rama and Krishna popularly known as God incarnates, were of human parentage and had human existence. They were regarded as veritable Gods. But saivism does not regard even Gnanasambhanda and Meikanda as Avatharams for the reason behind it is very plain simple and convincing.

According to Sivaism, Souls are separate from God. Souls take births, die and are re-born but God does not. In fact if one quality can be singled out to distinguish God from souls it is, this truth of

Him not being subject to the change of births and deaths

"பிறப்பில் இறப்பில்"

"சொசுமேசு, பிறந்த கதையும், இறந்த கதையும் கேட்டிலேரம்."

This is a fundamental principle of Sivaism well recognised even by other religionists.

பிறவா யாக்கைப் பெரியோன் கோயில்.)

Yours truly
C. Nagaiah.

Van-East.
8-1-47.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 630

In the matter of the estate of the late Alfred Victor Gnanathurai of Colombo. Deceased.

Rose Darlie Arulmalar Gnanaturai of Uduvil. Petitioner.

Vs.

1. Samuel Thevarul Gnanathurai
2. Puspam Gnanathurai
3. Victor Thevathangam Gnanathurai
4. Richard Theva Nasan Gnanathurai all of do
5. Samuel Alfred Chellathurai, Sanitary Assistant Wewele, Kesbewe. Respondents

This matter of the petition of the petitioner praying that the 5th respondent be appointed guardian-ad-litem over the 1st to 4th respondents and the petitioner appointed administratrix over the estate of the deceased and letters of administration granted to her accordingly, coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna on the 26 day of November 1946 in the presence of Mr. C. R. Tambiah Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:-

It is hereby ordered that the 5th respondent abovenamed be appointed guardian-ad-litem over the 1st to 4th respondents and letters of administration granted to the petitioner unless the respondents or any others shall show sufficient cause to the contrary on or before the 27th day of January 1947 at 10 a. m.

This 26th day of November, 1946.

Sgd. R. R. Selvadurai
District Judge
Drawn by,
Sgd. C. R. Tambiah,
Proctor for Petr.
(O. 130. 21 & 24-1-47)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 635.

In the matter of the intestate estate of the late Muttukumaru Appachy of Keitunayo Kuala Lumpur F.M.S. Deceased.

Vallinayakam widow of Muttukumaru Appachy of Moolai. Petitioner.

Vs.

1. Appachy Coomaraswamy
2. Appachy Swaminathan
3. Kanagammah daughter of Appachy

Minor. 4. Kailanayagy daughter of Appachy. All of Moolai. The 4th respondent is a minor appearing by her guardian-ad-litem the 1st respondent. Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna, on the 22nd day of November 1946 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the 1st respondent be appointed guardian-ad-litem over the 4th minor respondent for all purposes of this action and it is declared that the petitioner, as widow of the said intestate, is entitled to have letters of administration to the estate of the said intestate issued to her unless the respondents or any other person

Order in Council Amended

Removal of disqualifications

Two amendments to the new Order in-Council have, it is understood, been agreed to by the Secretary of State, according to a communication from the Colonial Office. Both amendments are with regard to the disqualifications for membership of the House of Representatives or the Senate.

Representations were made to the Secretary of State with regard to the necessity for the amendment of two of these provisions, and he has agreed to amend them and make them more lucid.

Government Grants

The first of these is with regard to the disqualification of members who also hold membership of bodies which had received Government grants. This is dealt with in Section 13, Sub-Section (d) of the Order-in-Council as follows:

"If he has received or is a member of any incorporated or unincorporated body of less than twenty-five persons, which has received during the period of twelve months immediately preceding, from the public funds of the Island any grant of such a nature that the award or amount thereof is within the discretion of the Crown or of a public officer."

This provision, it was pointed out, would shut out among others members who are also managers of schools and even of social or chari-

Manoeuvres of British Imperialism

Cochin Minister's Call

PRESIDING over the annual session of the S. N. D. P. Yogam at Cochin, Mr. Panampilly Govinda Menon, Minister for Food and Education in the Cochin State declared that his State had decided to keep aloof from the manoeuvres of British Imperialism to impede the progress of India.

Mr. Govinda Menon quoted high English authorities to show that British Imperialism considered the States in India as their last support to fight against and crush the freedom movement in India. The Minister said that India could not have peace and prosperity unless Britain quitted India. He also said that Cochin State would not be able to solve her political or economic problems all alone. Its progress depended upon the progress of the whole of India. He added that even the little progress that this State had made would not have been possible but for the political changes that took place in India and the formation of Interim Government by Pandit Nehru.

Mr. Govinda Menon said that he did not pin much faith in the Constituent Assembly. He felt that British Imperialism would throw all sorts of obstacles in its way. But whatever may happen, the nation's leaders knew how to exploit the mighty revolutionary

shall on or before the 20th day of December 1946 show sufficient cause to the satisfaction of this court to the contrary.

This 22nd day of November 1946.
Sgd. R. R. Selvadurai
20-12-46- District Judge.
Order Nisi extended for 31-1-47.
Sgd. R. R. Selvadurai,
District Judge,
(O. 128. 21 & 24-1-47.)

WANTED

Wanted for the J/Vaddukkodai Hindu English School a teacher to teach one or more of the following subjects. English, History, and Geography. Apply to Manager, Jaffna Hindu College & Branch Schools before 25-1-47.

(Mis. 297. 10, 17, 21, 24 & 28.)

Distribution of dried Chillies

Dried Chillies will be issued to all consumers in the Jaffna District, other than those served by Co-operative Stores at the rate of one-half ounce per consumer for period 20-1-47, to 26-1-47.

M. SRIKHANTA,

Asst. Govt. Agent. (E), Jaffna.
Jaffna, 15th January, 1947.
(G. 132. 21.)

table organisations receiving grants from the Crown.

Removing Incongruity

The next amendment that is to be made is with regard to the disqualification of members owing to corrupt practices and political offences. The amendment to these disqualifications is said to have become necessary because of an incongruity in the date mentioned in one of these sub-sections. It is stated that under the new Order-in-Council some of the disqualifications under the old Order-in-Council were removed, but the date, it is stated, was prior to the introduction of the new Order-in-Council. The clarification of this section, it is stated, would permit one member in particular, who was disqualified after his election to the present State Council, to seek election to the House of Representatives.

Ration Increased

The rice ration has been increased to 1½ measures for the ordinary adult from yesterday.

The flour ration remains the same one lb. per adult. It will be recalled that it was on December 23 that the flour ration was doubled, the previous allowance having been only half a lb.

According to the Director of Food Supplies the present increase in the rice ration has been made possible by the allocation of 200,000 tons of rice for Ceylon by the International Emergency Food Council for the first half of this year plus a return of about 3,000 tons per month from the Internal Purchase Scheme.

Had Ceylon's request for 273,000 tons of rice for the first half of 1947 been allowed it would have been possible, food authorities assert, to increase the ration to two measures. Ceylon's allocation for the last half of 1946 was only 180,000 tons.

WANTED

Wanted for the Jaffna Hindu College two teachers capable of teaching English and History or Tamil or Geography in the upper forms. Graduates preferred. Applications close on the 25th of January. Manager.

(Mis. 298. 10, 17, 21, 24 & 28.)

strength of the people and launch the final struggle for freedom. No power on earth declared the Minister, would be able to resist or withstand that onslaught and British Imperialism would have to unceremoniously recede back beyond the boundaries of India.

The Minister exhorted every Cochinite to be prepared to play his part in the glorious fight.

DISCOVERY OF THE SOUL

(Continued from page 1)

be known.' The gods and the demons heard this, and they desired to know more about the self. Indra, the king of the gods, and Virochana, the chief of the demons, went to Prajapati independently, as envoys on the mission of learning from him knowledge of the self. For thirty-two years they lived with Prajapati, serving him, and at the end of the period, they asked him for instruction about the self. Prajapati said, 'The person who is in the eye—he is the self of whom I spoke. That is the immortal, the fearless. That is Brahmin.' The implications of this statement is that the principle which is responsible for seeing and knowing is the self. But the two disciples could not understand the true meaning; and they thought that the image of a person who is seen, formed in the eye of the one who sees, is the self. From this they drew the conclusion that the reflection of the body which is seen in reflectors like water and mirror is the self. When they informed Prajapati of what they had inferred from his teaching Prajapati said, 'Look at your self in a pan of water; and then come and tell me what you do not understand of the self.' Indra and Virochana did as they were told, and reported that they had seen themselves in the water 'to the very hairs and nails.' Prajapati directed them to look again in the water-pan after adorning themselves, putting on their best clothes and cleaning themselves. The disciples followed the instruction, beautified themselves, looked at their charming reflections, and went away satisfied, thinking that the reflection and the body which was reflected constituted the self. Prajapati did not correct them at that stage, for he wanted to test them and give the true doctrine only to him that had proved his fitness. Virochana went back to his people and expounded to them the philosophy which he thought he had learnt from Prajapati. 'The body is the self,' he declared, 'It alone is to be worshipped, it alone is to be served.' Though at first this doctrine seemed to satisfy Indra, very soon he realized its serious defect. When the body is well-adorned, well-dressed and cleaned the reflection appears well-adorned, well-dressed, and cleaned. But how would the reflection be if the body were blind, lame, or crippled? It too would certainly be blind, lame, or crippled. And if that were the self, it would perish when the body perishes. Indra saw no good in such a doctrine. Without returning to the gods he went again to Prajapati and apprised him of his difficulty.

Self of the Dream-State

After an apprenticeship for another thirty-two years, Indra was led a step higher. Prajapati declared to him, 'He who moves about happy in dreams, he is the self. That is the immortal, the fearless. That is Brahman.' On his way back again Indra pondered over the implications of this teaching. It is true that the self of the dream-state is not affected by the defects of the body. Yet it is not happiness alone that is experienced in dream. There are bad dreams and sorrowful dreams, nightmares in which the self appears afflicted, is

chased, becomes conscious of pain, and sheds tears. Indra found no consolation in such an idea of the self. And so, for the third time, he went to Prajapati and had to be with him for a further period of thirty-two years, at the end of which he was told, 'When a man, being asleep, reposing and at perfect rest, sees no dream—that is the self. That is the immortal, the fearless. That is Brahman.' In sleep the self is not afflicted, there is no sorrow. But there is ignorance, annihilation of consciousness as it were, in so far as one does not know oneself. So, Indra approached Prajapati once more and was asked to wait this time for five years. At the end of the term Prajapati taught Indra the final truth. He said that the self must be distinguished from the body which is its temporary abode.

Atman is Satchidananda

So long as one identifies oneself with the psycho-physical organism one is tossed between pleasure and pain, birth and death. When one is freed from this erroneous identification, there is neither pleasure nor pain, neither birth nor death. When the light of wisdom is regained the self realizes itself as bliss and consciousness. The Atman is Satchidananda. Indra was given this knowledge which he conveyed to the gods. The great discovery that he made with the help of Prajapati was that, while the states of experience change and pass the self remains constant as the self-luminous reality. Even in the absence of the worlds of waking and dream, it shines as the non-dual bliss.

Pluralists' View

The pluralist, of course, contests the view that the self is non-dual. James Ward, one of the leaders of modern pluralism, says 'At the outset, this word immediate confronts us not as one Mind, nor even as the manifestation of one, but as an objective whole in which we discern many minds in mutual interaction.' By no feat of absolutistic logic, argues the pluralist, could the experienced plurality of selves be dismissed. The Indian realist points out that the self cannot be one, since the birth and death and the sensory and motor endowment of each individual are different from those of any other. In reply to all such arguments we say that the plurality of empirical individuals is not denied by us. This plurality is conditioned by the differences in bodies and psychical endowments. Birth and death, activity and grades, belong to the mind-body complex and not to the soul. It is confusion of the self with its empirical appearances that is responsible for such strange doctrines as that of the Jaina which attributes size to the soul and that of the Naiyayika which dejects the soul of intelligence in the state of release. Once the self is regarded as consciousness—we do not see how else it could be regarded—it will not be possible to drive the wedge of distinctions into it. There cannot be two or more souls, each of the nature of consciousness, unlimited and eternal. As the *Brahmadranyaka Upanishad* puts it, 'The vision of the witness is never lost, because it is imperishable. There is no second beside it, no other distinct from it, for it to see.' 'Na hi drashturdrishtar viparilopo vidyate avinashivat, na

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
[Held at Point Pedro]

Testamentary Jurisdiction
No. 329 P. T.

In the Matter of the Intestate Estate and effects of the late Pennar Vannachchiar widow of Ramalingam Demoderampillai of Karanavai North. Deceased.
B. Damodarampillai Myvaganam of Karanavai North. Petitioner.

Vs.
1. Damodarampillai Subramaniam
2. Damodarampillai Senthirajah,
3. Balambikai daughter of Damodarampillai, 4. Puvaneswary daughter of Damodarampillai, all of Karanavai North.
The 3rd and 4th Respondents are minors appearing by their Guardian-ad-litem the 1st Respondent. Respondents.

This matter coming on for disposal before M. M. Kariapper Esquire, Additional District Judge, Jaffna on the 22nd day of November, 1946 in the presence of Mr. K. Ramalingam Proctor on the part of the Petitioner and the Affidavit of the said Petitioner dated 21st November, 1946 having been read:

It is ordered that the Petitioner is the son and an heir of the said estate and is entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the Respondent is able to prove that any other person or persons interested shall on or before the 19th day of December, 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of November, 1946.
Sgd. M. M. Kariapper
Addl. District Judge.
19-12-46
Extended to show Cause for 27-1-47
Sgd. M. M. Kariapper
A. D. J.

Drawn by,
K. Ramalingam
Proctor for Petitioner.
(O. 126, 17, & 21.)

tu tadvitiyama asti tata anyad vibhaktam yet pasyet.' The distinction of subject and object and the plurality of empirical subjects are all transcended in the non-dual self which is changeless in the midst of change, the still area of unending bliss.

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R. WIJAYA INDRA
Agent.

(Mis. 261, 5-12-46 to 5-11-47) (r)

Poonac Control To End In May

The Minister of Agriculture and Lands has decided to abolish the control of poonac distribution in May according to a Press note issued by the Food Department on Saturday last.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 638.

In the matter of the intestate estate of the late Velupillai Visuvalingam of Thairydy, Jaffna lately of Kuala Pilah in Malaya. Deceased.

Murugesu Kandiah of Vaddukoddai East. Vs. Petitioner.

Minor. 1. Parkiam Visuvalingam aged 12 years
2. Visuvalingam Thararajah aged 16 years,
3. Theivanayaki Visuvalingam aged 14 years and
4. Vythilingam Karapathayemuthu all of Moolai. Respondents.

This matter coming on for Disposal before R. R. Selvadurai Esquire District Judge of Jaffna on the 29th day of November 1946 in the presence of Mr. M. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated 26th day of November 1946 having been read:

It is ordered that the 4th respondent be and he is hereby appointed guardian-ad-litem over the 1st, 2nd and 3rd respondents abovenamed minors and that the petitioner as a cousin of the deceased is entitled to have Letters of Administration issued to him accordingly unless any persons or persons interested shall on or before the 13th day of January 1947 show sufficient cause to the satisfaction of this Court to the contrary. This 29th day of November 1946.

Sgd. R. R. Selvadurai,
District Judge.

The date for showing cause is extended to 27-1-47.

Sgd. R. R. Selvadurai
District Judge.

(O. 132, 21, & 27, 1-47.)

NOTICE

Tenders will be received by the Secretary D. C. Jaffna or by me on or before 28th inst. for the leasing of the land situated at Changanai near the market called Netchanai in extent Four Lms. V. C. which belongs to S. Chidambaranather minor in case No. 286/G. D. C. Jaffna. The property will be leased on the following terms, apart from the rent the lessee will pay. Lessee to put up a shop building work over Rs. 5000/- and such building to accrue to the land after a certain period. State monthly rent and the period for which such land will be leased. Particulars of lease are available from the above case No. 286/G. D. C. Jaffna.

T. SANGARAPPILLAI,
Proctor for Guardian in
Case No 286/G. D.C. Jaffna.
Chulipuram,
15-1-47.

(Mis. 303, 17 & 21)

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[Mis. 243, 15-3-46 to 14-3-47.]

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(Mis. 248, 29-11 to 28-2-47)

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[Mis. 190- 11-10-46—10-9-47]

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