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Vedanta's Role in Education

Man is Intrinsically Perfect

Manifestation of Perfection is Education

(THE PRABUDDHA BHARATHA)

EISENHOWER, the war-time Supreme Commander of the Allied Forces, who was mainly responsible for the victory over the Germans on the Western front is reported to have said as follows in an exclusive interview with a *Star and Stripes* correspondent:

"No one wants war. The common man everywhere hates war. We must enlist that hatred of war to prevent it from happening again. I am convinced that the world cannot stand another global war, and as I see it, the thing to prevent such a tragedy from happening is education."

But the same general showed a lack of proper education and an unchristianlike attitude by completely forgetting the Sermon on the Mount as is shown from the following message: Before D-Day he had said he "hated the German." General Eisenhower gave his revised opinion, "I think it is probably illogical to hate a whole people. But I still have an intense hatred for those who made the German people think the way they did and drove them into that terrible war, and I hate the German people who believed in them. They cost lives of so many of our young men." Thus while the General thinks it is "illogical" to hate a whole people, he does not think it beneath the dignity of a decent educated human being, especially one professing to follow the 'Prince of Peace' to hate other men who only believed what their 'education' had made them understand as true and beneficial. We are holding no brief for the atrocities committed by the Germans. Our point is to show that Americans are as imperfectly educated as the Germans, because they are all putting the emphasis on the security of 'our' country and are angry at the loss of lives of 'our' young men. Ideas based on the narrow emotions are always the root of misery and evil for all. Wherever the ideas 'I' and 'mine,' 'we' and 'ours' have predominated to the exclusion of others in some form or other, there we have eternally the seeds of strife, misery, and death. The Vedantic system of education tries to remove this root cause of misery by going to the fundamentals.

Nothing but the Self

The motive force of all human activity is the principle of *Adhyasa*. *Adhyasa* may be defined as 'superimposition,' in the sense of ascription or imputation, to some-

thing, of an essential nature or attributes not belong to it. One thing we take for granted as an axiom of universal experience and that is the subject, the 'I' to which everybody refers as himself or herself, that which makes any living being behave as an individual unit. We need not speculate on the problem whether living cells are also 'subjects' in this sense, and whether such individuality cannot be ascribed to units in the realm of what we ordinarily understand as matter, though according to Vedanta whatever we see in the universe is nothing but the Self. It is enough for our present purpose if we confine ourselves to the common human experience of the conviction of each of us being primarily 'subjects', and the rest of the world being 'objects' of our knowledge. This fundamental bifurcation or sense of distinction between the knower and the known is the basis of all experience and activity. All educative processes are based upon this bifurcation. The Vedanta philosophy which developed basing itself only on this single fact of human experience finally came to the concluding experience that the *Knower* and the *Known* were one and the same thing in the ultimate analysis, that the *Knower* had within him, so to say all knowledge as well as all the 'things' known. Verily does the *Rishi* in the *Brihadaranyaka Upanishad* proclaim:

"He (the Lord) became like unto every form, and this is meant to reveal the true form of him (the Atman). Indra (the Lord) appears multifarious through the *Mayas* (appearances) for his horses (senses) are yoked hundred and ten."

"This Atman is the horses, the Atman is the ten, and the thousands, many and endless. This is the Brahman without cause and without effect, without anything inside or outside. This Self is Brahman, omnipresent and omnipotent...."

Man is Perfect

Again we read in the same *Upanishad* That Self is indeed Brahman consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light, or no light, desire and no desire, anger and no anger, right and wrong, and all things.

Man is intrinsically perfect and the object is to manifest this perfection. That is why Swami Vive-

(Continued on page 5)

BRITAIN SHOULD WITHDRAW

New Statesman's Call

The defiant resolution of the Muslim League Working Committee passed at Karachi, calls for the plainest of answers from Whitehall says an editorial note in the current issue of the Left-Wing weekly review, *The New Statesman and Nation*. "This time the League was not content to reaffirm its boycott of the Assembly", *The New Statesman* says, "for it described it as an invalid and illegal body and called for its dissolution."

"This is a concerted move to destroy the whole plan for realisation of India's Independence. The next inevitable step is that the League's members who are manifestly bent on sabotaging the plan, should be asked to withdraw from the Viceroy's Council. Recent events have confirmed our opinion that the British Government should now announce its firm resolve to withdraw from India on a fixed date, some months ahead. The responsibility for reaching, or refusing to reach a settlement would then rest squarely on the shoulders of the Indian parties."

A NEW PLAN FOR INDIA?

Reactions to League Decision

The British Government must "sooner or later, although not immediately, put forward a new plan for India", a highly authoritative source told the United Press of America.

"The division between the All-India Congress Party and the Muslim League is now so deep that the 'coalition administration postulated by the British Government has faded into a dream and new proposals must be planned at an early stage, unless India is to dissolve into a state of continuous riots and ultimate civil war", the authority said.

The resolutions adopted by the Muslim League and the Princes not to enter the Constituent Assembly unless the Congress Party conceded their demands left the Assembly "to all intents and purposes as a continuous session of the Congress Party.... And it is impossible for the British Government to accept the proposition that a Constitution for India could be formulated

"Empire Will Shrink"

British Paper's Lament

The News Review of London writes:—

".....by the Grace of God, of Great Britain, Ireland, and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India...."

Not since January 1, 1877, when Benjamin Disraeli persuaded Queen Victoria to accept the style of Empress of India, have the titles of Britain's ruling monarch been changed. But now, after 70 years, use of the term 'Emperor of India' is being reconsidered.

"Whether the change will be made during the lifetime of the King depends upon the pace of events. George VI may yet make such a gesture to smooth the ruffled feathers of Indian nationalism. But, whatever happens, when daughter Elizabeth ascends the throne she will not be crowned Empress of India."

"If the Indians sever their British connection, the Empire the young queen inherits will have shrunk by about one-seventh in size and about five-sixths in total population. But it will still be considerable."

by one section of the community", the source said.

In the meantime, officials of the India Office said that there was no indication that the British Government would make a statement on India during the coming week. The officials indicated that the British Cabinet is too pre-occupied with the crisis in the domestic food, fuel and man-power positions, which are admitted to be calamitous.

British Government quarters, likewise, said there was no intimation that the Cabinet intended making a statement on India in the immediate future but conceded that "some new form of approach to the problem might prove necessary."

Pandit Nehru's letter to Viceroy Lord Wavell which has been referred to the British Cabinet, in effect, asked the British Government to undertake the task of getting the Muslim League out of the Interim Government. Highly authoritative quarters described this task as "turbid and delicate" as in view of foreign policy difficulties elsewhere, particularly in the Middle East the British Government could not be unmindful of the fact that the Muslim League had supporters in the larger Muslim world outside India.



Hindu Organ

FRIDAY, FEBRUARY 14, 1947.

KARAIYOOR

THE CHAIRMAN OF THE Jaffna Urban Council deserves to be congratulated for having persuaded the Board of Ministers to approve the expenditure of Rs. 2,406,000 for the Karaiyoor scheme which provides for the construction of 462 houses each with two bedrooms and a front verandah, back verandah kitchen etc, a community centre, twenty shops, bathing wells, access roads and a sewage scheme. It is gratifying to note that the Commissioner of Local Government who is not a stranger to Jaffna has not failed or neglected to realise the importance of the recommendations made by the chairman regarding Karaiyoor. According to the memorandum submitted by the Minister of Local Administration, there are approximately 30,000 insanitary houses in the urban areas of the island and roughly one-sixth of the total urban population of Ceylon is living in houses that are unfit for human occupation. There are slums at Kalutara and Kotte Moratuwa and Nuwara Eliya and in other towns in the island; but it will be difficult to find a parallel to Karaiyoor where large families have to be satisfied with finding in one small and ill-ventilated cadjan shed their parlour, kitchen dining room and bed-room. In that self-same shed all the married couples have to sleep, confinements in the family have to take place, and the sick will have to be looked after. We may incidentally mention that Colombo is the only city in Ceylon where one may hope to have the modern amenities of life. Jaffna which is the second largest city in the island has up to date no water-service; nor is there a sewage scheme. The cause of enteric in Jaffna has been always traced to the pollution of wells by birds; from the point of view of the city's health, Jaffna's water-scheme which is said to be 150 years old should be no longer allowed to wait; it should be implemented at once.

Those who have visited Mandapam Camp in South India will not fail to realise at what great cost the camp is being maintained. The Ceylon Government is perhaps justified in incurring this enormous expenditure for maintaining the camp and providing it with water-service and a sewage scheme. But for the camp small-pox, cholera and plague might have seriously affected

Ahimsa of the Brave

Gandhiji's Advice to Women

UNDER the caption "A Woman's Dilemma", Mahatma Gandhi writes in the current issue of HARIJAN:—

Q: What is a woman to do when attacked by miscreants? To run away, or resist with violence? To have boats in readiness to fly or prepare to defend with weapons?

A: My answer to this question is very simple. For me there can be no preparation for violence. All preparations must be for non-violence if courage of the highest type is to be developed. Violence can only be tolerated as being preferable always to cowardice. Therefore I would not have boats ready for a flight in emergency. For a non-violent person there is no emergency, but quiet dignified preparation to death. Hence whether it is a man or a woman he or she will defy death even when he or she is unassisted; for a real assistance is from God. I can preach no other thing and I am here to practice what I preach. Whether such an opportunity will occur to me or be given to me I do not know. If there are women who, when assailed by miscreants, cannot resist themselves without arms, they do not need to be advised to carry arms. They will do so. There is something wrong in this constant enquiry as to whether to bear arms or not. People have to learn to be naturally independent. If they will remember the central teaching, namely, that the real effective resistance lies in non violence, they will model their conduct accordingly. And that is what the world has been doing, although unthinkingly. Since it has

not the highest courage, namely, courage born of non-violence, it arms itself even unto the atom bomb. Those who do not see in it the futility of violence will naturally arm themselves to the best of their ability. In India since my return from South Africa, there has been conscious and constant training in non-violence with the result we have seen.

Q: Can a woman be advised to take her own life rather than surrender?

A: This question requires a definite answer. I answered it in Delhi just before leaving for Noakhali.

A woman would most certainly take her own life rather than surrender. In other words, surrender has no room in my plan of life. But I was asked in what way to take one's own life. I promptly said it was not for me to prescribe the means and behind the approval of suicide under such circumstances was and is the belief that one whose mind is prepared for even suicide will have the requisite courage for such mental resistance and such internal purity that her assailant will be disarmed. I could not carry the argument any further because it does not admit of further development: it requires positive proof which I know is lacking.

Q: If the choice is between taking one's own life or that of the assailant, which would you advise?

A: When it is a question of choice between killing oneself or the assailant, I have no doubt in my mind that the first should be the choice.

De-Nazification Of Germany

The British Military Government in Germany authorities announced last week their final de-Nazification plan for Germany.

Mr. Harrison, Deputy Inspector General, told a Press Conference that the new plan would affect every German home in the British zone. To some, it would bring new hope and to others, it would mean they must pay for their Nazi affiliations.

Mr. Harrison said the plan provides for three important phases of judging Nazi party members; firstly trial of war criminals; secondly, machinery for disposing of 34,000 internees; and thirdly, procedure to be adopted by the German de-Nazification panels which are being established to find out former Nazis.

the island's population. Jaffna's need for a good water scheme and a sewage scheme cannot be over-emphasised; no city can be considered fit for human habitation which fails to provide such amenities. When one ponders over how the residents of Karaiyoor have to be satisfied with the public lavatories—dry-earth latrines—provided for them by the Urban Council, one cannot but think that the sewage scheme for Karaiyoor should under no circumstances be delayed any longer.

Will Britain Accept

Congress Demand for Leaguers' Dismissal

American Diplomats and officials most conversant with Indian affairs believe that there is a good possibility that Britain will accede to the Indian Congress Party's request that the Muslim League members in the Interim Cabinet be dismissed.

Commenting on the United Press report, that highly authoritative quarters believed that Britain must sooner or later come forth with a new plan for India, informed quarters said that it was known that the British Cabinet was discussing the problem posed by the refusal of the Muslim League to participate in the Constituent Assembly. It is believed that a modification of the original plan rather than scrapping the entire plan is more likely.

Some quarters in American in close touch with Indian politics claim to detect sign of some cracks in the Muslim position asserting that particularly in Bengal there is indication of developing schism in the League between the Suhrawardy provincial Government and supporters of Mr. Fazlul Haq.

KARAIYUR RECLAMATION SCHEME

Mr. S. W. R. D. Bandaranaike, Minister of Local Administration will submit to the State Council next week his plans for carrying out a comprehensive housing scheme covering the whole of the Karaiyur Reclamation area within the Jaffna Urban Council limits.

The matter will come up when he presents a supplementary estimate of Rs. 2,266,800 for the project.

School Girl Enticed

And Robbed of Her Bangles

How a little girl studying at the Jaffna Hindu College Tamil School was during school hours, enticed away by a goldsmith who took her to an out-of-the-way place, cut the pair of gold bangles in her hands and left her weeping was narrated at the Jaffna Magistrate's Court on Friday last when one K. Subramaniam of Thaddatheru Vannarponnai was charged with the theft of a pair of gold bangles.

It was alleged that the accused went to the school where the little girl was studying, and informing the Headmaster that the girl's uncle had died, removed her to a lane near Neeraviady cut the pair of bangles with an instrument he had with him, and disappeared leaving the girl crying. She then, it was stated came weeping to the Neeraviady Co-operative Stores, where a person known to her removed her to her parents.

The Headmaster of the school with the girl's father immediately informed the Police, who after inquiry arrested the accused, who it was stated, confessed the guilt.

The Magistrate found the accused guilty and sentenced him to two months rigorous imprisonment.

Firm Stand Against League

The United Press of America says: "the Viceroy Lord Wavell, and the Secretary of State for India, Lord Pethick-Lawrence, were in 'constant communication,' but there was no intimation of any statement or of 'any decisions or conclusions being reached,' an official of the India Office said.

The official also professed no knowledge of any new approach to the Indian question being discussed, although it was conceded that "some modification" might eventuate.

It is understood that the India Office has advised the Viceroy to make stronger representations to the Muslim League.

League Will Reconsider

The belief that "within the next few days the British Government will issue a statement announcing that they regard the A. I. C. C.'s resolution of January 6 as acceptance of the White Paper of May 16, including its interpretation," was expressed by Mr. J. J. Singh, President of the India League in America.

Mr. Singh, who arrived in Calcutta by air from Nagpur added: "I also believe that after the British Government's statement has been issued, the Muslim League will decide to reconsider its decision, because if they do not join the Constituent Assembly, they will have no other choice but to launch a struggle for Pakistan: I am convinced that the League leaders will consider that to be an inadvisable step."

TENDER NOTICE

The Government Agent, Northern Province, Jaffna will receive tenders up to 12 noon on Tuesday, February 25, 1947 for strengthening and turfsing the Kiraikulam bund in Nainativu. Tenders should be made on forms obtainable on application from the Govt. Agent on a deposit of Rs. 50/- for each form. Further particulars can be had from him, (G. 139/14)

Retribution may Come very Soon

Ceylon's Export Duty on Tea Producing Rain

British Newspapers' Outspoken Comments

THE new export duty on Tea imposed by the Ceylon Government has enraged the British consumer and the most outspoken comment has come from the city Editor of "The Times." Remarking that "the element of surprise decreases with each precipitate step taken by the Ceylon Government" he points out that it is too early yet to work out who will be the ultimate sufferer from the effect of the new tea duty.

"The whole situation," this critic continues, "gives such an impression of instability that it is hardly surprising that the Ministry of Food withheld comment. Truly, the sooner the Ministry is in a position to make a statement the better from many points of view, for the seriousness of the tax—if it persists—should not be under-rated. But it is difficult to believe that such bulldozer methods of raising revenue can succeed in the long term."

Another Criticism

"The Financial Times" points out in a leading article on "Terms of Trade" that, in any case, the increased duty will have to be borne by the British citizen, either as taxpayer or consumer. The editorial continues: "The action of Ceylon on tea can be explained partly by dissatisfaction over recent developments in rubber and partly by Ceylon's apparent determination to exploit her present strong position as one of the main suppliers of food the world needs."

"That position will be less strong, once former sources of tea supplies have been re-opened in the East. And Ceylon may one day regret what she is doing now, though that, admittedly, does not help Britain's immediate problem."

Retribution May Come

Coupling the action of Ceylon over tea with that of the Argentine Government with regard to linseed oil, now raised to £200 per ton, about three times the level of six months ago, the "Financial Times" goes on to deliver a warning.

"Retribution may come. The world—and Britain in particular—may find, in time, alternative sources of supply or alternative materials. There have been similar attempts in the past to hold the world market as it were, to ransom, and in the end they have always failed. Alternative sources of supply have been found. Actions like those of the Argentine and Ceylon Governments may thus be merely extreme examples of what can, and does, happen in a seller's market."

Free Education for Ceylon Students Only

A circular from the Director of Education states that no non-Ceylonese are to be admitted to schools under the free education scheme unless they are children of bona fide residents.

It is intended the circular states that free education should be available for all children resident in

No Further Cut

Rice Position Improves

The "Jalamani" has brought Ceylon 6,000 tons of rice from Burma, and another ship, the Hickory Steam, is expected shortly with a further 4,500 tons of rice.

A Food Department official said: "The rice stock position was so bad that if the 'Jalamani' had not arrived we would have had to impose a further cut in the ration."

The official said that it would not be possible to restore the ration to 1½ measures when the Hickory Steam arrived, as no further shipments were expected until about the middle of next month.

Ceylon's daily average consumption of rice was about 750 tons on the one measure ration.

The printing of new rice ration books will this year be undertaken by the Government Press and the Surveyor-General's Department owing to pressure on the Government Press due to the printing of election registers.

Kankesanturai Cement Factory

The civil engineering construction work in connection with the cement factory at Kankesanturai for over one and half million rupees has been given to the India General Construction Corporation Ltd., of which the Managing Director for Ceylon is Major Montague Jayewickreme and the Chief Engineer is Major R. Kumaranayagam.

The Dept. of Commerce and Industries would have as their Resident Engineer Mr. H. Clayton. The Consulting Engineer to the Department of Commerce and Industries is Mr. Henry Pooley, who is an expert on cement factories.

This is the largest single unit contract signed in Ceylon up to date.

Illicit Landing

45 accused who are South Indians and who made an illicit landing at the Sea Coast of Nagamunai in Ponnaveley on 26-1-47 and arrested and produced before the D. M. O. Kayta by the Kivama Vidhan Mr. P. Sittambalayan were subsequently produced before the Magistrate's Jaffna on 10-2-47 after the expiration of the segregation period of 14 days. The case was heard by Mr. C. M. D. Keetser Magistrate, Jaffna and the said accused pleaded guilty of their illicit landing and further stated that they made such illicit landing in order to secure employment in Ceylon. The Magistrate after hearing the accused sentenced each of them to undergo a term of one month's simple imprisonment.

Ceylon, whether they are Ceylonese or not. It was not, however, desired that non-Ceylonese children should be sent to Ceylon simply in order to benefit by free education which they might not obtain in their own countries.

Australian Scientists Venture

Rain teemed from the clouds west of the Blue mountains, 50 miles from Sydney in Australia after they were treated by a team from the Council of Scientific and Industrial Research men flying in a Royal Australian Air Force, Liberator.

The rain-makers refused to jubilate however, explaining that, although the results were satisfactory much work lay ahead before a definite announcement of success could be made. Dr. E. B. Kraus, one of the scientists, said, "We know now full well that we can produce good rain given favourable cloud formations, but nobody has the foggiest idea how often we can be successful. This is essential before we can say whether it is an economical proposition."

Dr. Kraus pointed out that the condition necessary is a deep cloud heavy with water reaching several thousand feet above the freezing level. He added: "as this is a basic requirement, rain-making in Central Australia is out of the question."

Govt. Servants - Their Ideal

Indian Premier's Advice

"UNLESS you make it your mission to raise those who are fallen and strengthen those who are weak you will not be able to achieve what should be our common objective," said Premier Pant addressing the officers of the various Development departments of the United Provinces who gathered in Lucknow to devise methods to co-ordinate development activities.

It will be recalled that the U. P. Government had recently created the post of a development officer.

Go to the Huts

Asking Government officers to shake off their old methods and work in a true spirit of service Pandit Pant observed: "With your suits, collars and hats you can make no improvement in the conditions of masses. You have to create round you environments to which the man whom you want to serve can and should respond. Unless you create such an environment you cannot succeed. It requires an approach to which you are not used. It is time that when our officers went out on tour they stayed in the cultivators' house instead of in the dak bungalow. If they took this advice their task would become easier."

New Spirit

"You have to adjust yourself more to your environments than you have been doing so far. I have no objection to your wardrobe. I simply mentioned it by way of illustration. You have to cultivate the spirit of comradeship. The departments have so far been working in artificial air tight compartments. The villager is bewildered at what he sees. You have to convince him that you intend to serve him."

Election Violence

Home Ministry's Fears

The Home Ministry intends to guard against possible disturbances and violence at rival political meetings when the nation-wide electioneering campaign for Parliament begins shortly.

The Executive Committee a few days ago summoned the Inspector-General of Police, Mr. Richard Aluvihare, and after discussion asked him to report early on what action should be taken to prevent disturbances at public meetings and what measures he proposes to take to prevent breaches of the peace during the elections.

The Committee is also considering, among other matters, the introduction of legislation to control the use of loud-speakers and megaphones at meetings, and also the licensing of processions.

Before the Committee decides on any definite legislation the views of the Legal Secretary will be sought.

There is a general feeling that the forthcoming elections may be marked by violence and disorder and those in charge are determined not to leave anything to chance.

Only last week it was announced that the police force would be brought up to its full sanctioned strength before the elections.

Only Two Parties

Capitalists and the Poor Says Dr. Perera

The coming Parliamentary elections would be contested between two parties only—the capitalists composing the United Nationalist Party and the Working classes composing the Sama-Samajists, and therefore there is no need for other mushroom parties to spring up declared Dr. N. M. Perera presiding at a propaganda meeting of the Sama-Samaja Party at Wadduwa on Monday last.

Dr. Perera said that the present Board of Ministers had done nothing for the poor.

Mr. D. S. Senanayake, he said, had taken great pains to give land in the Dedigama and the Naram-mala electorates to peasants, but he asked whether the landless poor were found only in those two electorates which were represented by his kinsmen. "Our religion is to fight the capitalists and the imperialists," he said.

Sir Oliver Goonetilleke said Dr. Perera, with the stroke of a pen increased the salaries of the already highly paid officers although some of them were surprised to see their salaries so much increased, overnight, but he refused to give a few cents as increments to the salaries of the working classes in spite of the fact that they have been asking for increments for a long time through sound organizations.

Referring to Mr. J. L. Kotalawala's housing schemes, he said that the working classes could not be deceived by producing houses on paper. With regard to the Soulbury Report he said that the Upper Chamber had been accepted to delay legislation which the "Senanayake caucus" did not wish to be enacted.

THE POLICEMAN—HIS DUTIES

Madras Governor's Advice to the Force

THE relationship that should be fostered between the Police Force and the people was explained by H. E. Sir. Archibald Nye, Governor of Madras in his address at the Annual Police Parade held last week in Madras. The Governor stressed the fact that the policeman is essentially a servant of the public and should at all times be loyal to the Government elected by the people. He said:—

"The policeman is faced with a very difficult task. He frequently finds himself in situations of great complexity and runs a grave risk, whatever he may do, of severe criticism. I would like to suggest to you that your task may become less difficult if you bear in mind a few important factors. The first is this. Every official, from the Governor down to the most junior constable in this Province is the servant of the people. No official should regard himself as a man divorced from the people of the Province, as a man puffed up with pride, merely because in certain circumstances he is able to wield some authority; he should not think of himself as an agent of some exterior organisation imposed upon the people from without; he should not order people about in a rude and imperious manner, nor in any way take advantage of his position.

A Friend and Protector

"A policeman is basically, first and foremost a citizen. He differs from a citizen only in that, to carry out his duties, he must belong to a

disciplined force and may be armed with lethal weapons. It follows, therefore, that if the police force is a good one, all good people should regard the policeman as their friend and their protector, a man to whom they can go in their troubles and their difficulties, from whom they will be sure of receiving not only help but invariable courtesy. If good citizens regard the police force as oppressors, you may be quite sure there is something wrong with the police.

Should be Loyal

"Every man irrespective of his race, his creed or his politics has a right to demand protection for himself his family and his property, and it is the first duty of the Government to afford that protection to its people. All Government the world over ultimately rests upon force, and it is through the police force that the Government exercises this responsibility to the people. It is, therefore vital that the police force should, at all times and in all circumstances, give their complete loyalty to the Government duly elected by the people, irrespective of any other consideration. I would warn you all never to listen to any man or to any organisation which seeks to cause unrest or agitation within the police, or which seeks to seduce you from your loyalty to the Government which you serve. If such disloyalty creeps in, it would mean the end of all orderly Government and chaos would ensue."

VEDANTA MOOLA SARAM

OR

THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 31-1-47)

XLVI

XIII. THE CHANDOGYA UPANISHAD (Contd.)

The rest of section XV proceeds to speak of God as the repository of all blessings and all brilliance and concludes: He who knows this...whether funeral obsequies are performed (at his death) or not, he goes to light (luminous regions), from light to day, from day to Sukla Paksham (the luminous fortnight) thence to Uttarayanam (the six months when the sun moves towards the north from the tropic of Capricorn), thence successively to the year, the sun, the moon and the lightning. There is a non-human (immortal) person who leads him to Brahman. This is the Deva-patha (path to Brahman). Those who betake this path do not return to this mortal sphere, Yea, they do not return (sruties 5 and 6).—These sruties presumably it was that actuated Sri Bishma's resolve on the Kurukshetra battlefield not to die till the sun turned to the north...இரவி வட பால் எய்தும் களவும் நாகம் காணென் என்ன குரந்தோடே வைக, as we read in the Mahabharatam.

The concluding sections (XVI and XVII) of this chapter personify sacrifice as Vayu, as by blowing it purifies everything; and then go on to speak of errors in the process of the performance of sacrifices, of the consequences thereof, of purificatory rites by which they are to be overcome, &c.

Fifth Adhyayam

The Devapatha, the way of the Devas, also known as the Uttara-margam (the northern way), which leads to Brahman, from which there is no return, was described in the last chapter (section XV). The fifth chapter repeats this and mentions other and darksome paths which men take after death.

Section I starts by mentioning a quarrel or contest for supremacy between Pranan (or life-breath), speech (the tongue), vision (the eye), hearing (the ear) and the mind (—this last evidently stands for the sense of touch or feeling,—) and describes how the other bodily functions went on smoothly when speech, &c, deserted the body one by one and how the whole system got paralysed when Pranan attempted to leave it, thus proving its greatness and superiority over the rest. — This perhaps is the original of the story of the stomach and other members of the body.—Section II contains further praises of the Pranan, &c.

Section III starts the story of Svethakeithu Aruneya, a brahmin student who repaired to the court of a Panchala king named Pravahana Jaivali who has figured earlier in this Upanishad (sections VIII and IX of the first Adhyayam). The king put five questions to the boy, which neither he nor his father Gautaman was able to answer:

- (1) Where do men go after death?
- (2) How do they return?
- (3) Where do the Deva Yanam (divine path) and Pitr Yanam (path of the manes) divide?
- (4) Why does that world (the other world) never become full?
- (5) Why is the water of the fifth oblation called Purushan (Man)?

Sections IV to X contain the answers to these questions which the king vouchsafed to Gautaman. There are five sacrificial fires (or altars) through which man's soul passes after his death, to wit: heaven (Swargam), rain (Parjanya), the earth (the herbs whereof are led by rain), man (who eats the herbs) and woman who (receives the seed and) gives birth to the child. Therefore it is that the water of the fifth oblation is called Purushan (man).—This is all figurative language, of course, which the earnest student can easily understand with a little imagination. This, we may here mention, is what is called Pancha Agni Vidya (பஞ்சாக்ஷிவித்யை), the doctrine of the five fires.—Section IX concludes: After birth, he (man) lives to the allotted span of his life. On his death, they carry him (his corpse) for consignment to the fire (of the funeral pyre), from whence he came, from whence he sprang (sruti 2).—The student of Tamil will remember a reference to these migrations of the soul after death in the Siva Gnana Bodham. We read:

கண்ட நனைவக் கனவுணர்விற்குள் மறந்து
வின்படர்ந்து அத்தூதி, வினையினுள்,—கன்செவீகெட்டு,
உன்னதே தோற்ற, உன் அனுவாய்ச்சென்று, மனம்
தன்ன விழும் கருவிற்குள்.

On the death of (the gross body consisting of) the eye, the ear, &c, (other bodies resulting from) the previously existing (subtle body) appear, and with them the soul passes into the upper regions (and enjoys the fruits of its actions). It forgets (its experiences in due course) like a dreamer forgetting his experiences of the waking state, and enters a (new) womb in subtle form impelled thereto by what it wished for (when dying) in accordance with its Karmam.

In commenting on this verse, Siva Gnana Muniver adds the following definition of Pancha Agni Vidya: ஆன்மாத் தூலவுடம்பின்க்கிய வழித் துறக்கமும், மேகமண்டலமும், இன்னும், கந்தையும், தாயும் என்னும் ஐந்து நிலைக்களத்தும் வைகித்தோன்றுதலின், இவ்வகவத்தின் இடமும் அகக்கிடமாவும், இவற்றின் எய்திய ஆன்மா ஆகுதியாவும், இவ்வகம் திடானிப்பதொரு சாதகம். It is a form of contemplation in which the heavenly regions, the clouds, the earth, the father and the mother are pictured as sacrificial fires, and the soul which abides in these successively after leaving one gross body (and before entering another) as an oblation offered therein.

(To be Continued)

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

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JAFFNA.

(Mis. 304, 17-1 to 31-12-47)

NEWS IN BRIEF

Mr. C. W. Frost has been appointed Australian Commissioner in Ceylon.

Miss Mary Churchill, youngest daughter of Mr. Winston Churchill was married to Captain Christopher Soanes in London on Tuesday last.

N. Leelawathi Perera, a young Singhalese woman was sentenced to one year's rigorous imprisonment for theft of jewellery and cloths from a house at Udahamulla.

Mr. George Tomlinson, Minister of Works in the British Cabinet has been appointed Minister of Education to succeed Miss Ellen Wilkinson who died last week.

Mr. Ghaznafar Ali Khan, Health Member in the Indian Interim Government was refused permission by the Punjab Government to see the Muslim League members who were detained in Lahore jail.

At a meeting of the All Ceylon Committee of the All Ceylon Toddy Workers' Union, it was decided to send a deputation to meet the Minister of Labour, Industry and Commerce to urge upon him the need for banning the import of foreign liquor.

A woman prisoner named Somie Perera who was lodged in the Welikade jail escaped a few days ago by scaling over the 16 foot wall of the prison. She is said to have made a breach in the wall of her cell and improvised a ladder with parts of a weaving machine in the prison workshop.

TENDER NOTICE

The Government Agent, Northern Province, Jaffna will receive tenders up to 12 noon on Tuesday, March 4, 1947 for strengthening and turfing the Karandakulam bund at Kadduvan. Tenders should be made on forms obtainable on application from the Govt. Agent on a deposit of Rs. 50/- for each form. Further particulars can be had from him. (G. 141/14)

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 Darle Arulmalar Gnanathurai of Uduvil. Vs. Petitioner
1. Samuel Thevarul Gnanathurai 2. Pushpam Gnanathurai 3. Victor Thevathar gam Gnanathurai 4. Richard ThevaNesan Gnanathurai all of do. 5. Samuel Alfred Chelathurai, Sanitary Assistant Wewele. 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 administrator of 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 25th day of November 1946 in the presence of Mr. C. R. Tambiah Esq. 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.

Extended to 17-2-47.

This 26th day of November, 1946,
Sgd. R. R. Selvadurai
District Judge.

Drawn by
Sgd. C. R. Tambiah
Prctor for Petr. (O. 143, 11 & 14)

VEDANTA'S ROLE IN EDUCATION

(Continued from page 1)

kananda said, 'Education is the manifestation of the perfection already in man.' By means of Adhyasa—which is a matter of common experience and beyond dispute—the individual thinks he or she is a man or a woman, a boy or a girl, viz. identifies himself or herself primarily with the body and secondarily with the mind. Education is primarily the evoking of counter Adhyasas to destroy the initial Adhyasas which veil the real nature of the Self. Adhyas is Atasminstabuddhi, the apparent presentation to the mind of the attributes of one thing in another thing. Shankara has explained the working of Adhyasa very clearly thus: Extra personal attributes are superimposed on the Self, if a man considers himself sound and entire, or the contrary as long as his wife, children, and so on are sound and entire or not.

Self—A Witness

Attributes of the body are superimposed on the Self if a man thinks, of himself his Self as stout, lean, fair standing, walking, or jumping; attributes of sense organs, if he thinks, I am mute or deaf, or one-eyed or blind; attributes of the internal organ or Antahkarana when he considers himself subject to desire, intention, doubt, determination, and so on. Thus the producer of the notion of the Ego (i. e. the internal organ) is superimposed on the interior Self, which in reality, is the witness of all the modifications of the internal organ, and vice versa the interior Self, which is the witness of everything, is superimposed on the internal organs, the senses, and so on. In this way there goes on this natural beginningless and endless superimposition which appears in the form of wrong conception, is the cause of individual soul's appearing as agents and enjoyers (of the results of their actions) and is observed by every one.

Purpose in Life

Now this Adhyasa has two features: it veils knowledge and makes man more ignorant and bound, and it unveils knowledge and leads man to wisdom and freedom. In Sanskrit the veiling power is called Avidya Maya, and the unveiling power Vidya Maya. The purpose of life is to destroy Avidya Maya by the force of Vidya Maya and thus realize the glory and omnipotence of the Atman. It is in this sense that knowledge which leads to the realization of the Self is called Para Vidya or Superior Knowledge and all knowledge about the non-Self is called Apra Vidya or the Inferior Knowledge. The Asuras specialized in the Inferior Knowledge to the exclusion of the Superior Knowledge and hence gained the world and all its transitory comforts but lost heaven and immortality; while the Devas specialized in the Superior Knowledge and gained immortality at last in addition to the sovereignty of all the worlds. That is why Christ also emphasized, 'Seek ye first the kingdom of God (Para Vidya) and all these things (Apra Vidya) shall be added unto you.'

Infinite Capacity of the Soul

The Para Vidya teaches man that his real nature is the Godhead itself, as figuratively expressed in the saying, 'God made man in his own image.' The soul is pure, full of knowledge, without any stain, un-

born, and undying. It is this idea of the infinite capacity of the soul that has to be instilled in the very beginning of the educative process of a child. He must be taught that the whole universe will bend to his will provided he draws upon his own strength.

There was once a queen called Madalasa. She was a talented and learned lady. She knew that the education of a child should begin from the cradle. It is recorded of her that while lulling her child to sleep she would sing thus: 'My child, you are pure, you are stainless, you are full of all knowledge free from the Maya of this Samsara

Soul is Unborn

It is recorded of Rama that at one time when he was being worsted in the fight with Ravana the Rishi Agastya came and reminded him of his real nature and mission and asked him to meditate on the Sun, the visible embodiment of God. As a result Rama regained his equanimity and self-confidence, and utterly defeated and killed Ravana.

When Arjuna was despondent and unwilling to fight the battle of Kurukshetra, Sri Krishna uses the same remedy for evoking the dormant powers of the fainting warrior. He reminds him that the soul is unborn, undying, eternal and that things are not what they seem. Receiving this knowledge of the Gita, Arjuna is braced, with his delusions removed, and fights like a true Kshatriya.

The Gita puts the whole thing in a nutshell when it says: 'It is Shraddha that makes a man; with whatever Shraddha a man is filled that he becomes.' The Upanishads also say, 'A man becomes what he meditates upon' viz. his mind is dyed with the colour of his thoughts, as Sri Ramakrishna said. The teacher himself should be a man full of Shraddha in what he teaches; otherwise his teachings will fall flat.

(To be continued)

ORDER NISI

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

Testamentary Jurisdiction No. 335 PT

In the matter of the intestate estate of Sabapathipillai Aiyadurai of Karaveddy North. Deceased.
Aiyadurai Rasanayagam of Karaveddy North. Petitioner
Vetharayagam widow of Aiyadurai of do. Respondent

This matter coming on for disposal before G. C. T. A. de Silva Esq. Additional District Judge, Jaffna on the 17th day of January 1947 in the presence of Messrs. Kandappa and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner dated the 15th day of January 1947 having been read.

It is ordered that the petitioner is the Administrator of the estate of Sabapathipillai Aiyadurai the deceased and is entitled to have Letters of Administration issued to him unless the respondent or any other person shall on or before the 21st day of February 1947 show cause to the satisfaction of this Court to the contrary.

This 17th day of January 1947.
Sgd. G. C. T. A. de Silva,
Additional District Judge.
(O. 145, 14 & 18)

WHERE ARE THEY?

The whereabouts of some 300,000 missing persons was disclosed last month. They are Axis prisoners of war—Germans, Japanese, Italians, Hungarians, and Finns—captured by the Russians. Now they are working as forced labor on highways and railroads in Siberia. According to the Siberian Soviet newspaper, *Irkutsk Pravda*, among the projects under construction by the prisoners are a new rail road linking European Russia to Siberia and two highways north and south of this railway. The daily wage for the prisoners, many of them women, is six rubles (50 cents) for an eight hour.

Ceylon Youths to Help Viet Nam

A volunteer force of 25 Ceylon students, all ex-cadets is immediately leaving for Rangoon to join the Indo-Burmese Students' Volunteer Force to fight against the French in Indo-China. Mr. P. Samarakody, leader of the Ceylon group, describing the mission as "fight for human dignity" told the Associated Press of India that he and his companions were provided with ample funds and hoped to reach Rangoon early as volunteers from India and Burma would be assembling there.

MATRIMONIAL

Sivapathuntharam—Ponmalar

The marriage of Mr. V. S. Sivapathuntharam Apothecary-in-charge, Govt. Dispensary Girculla with Sow Ponmalar, daughter of Mr. S. Thamby and grand daughter of Mr. S. Sabaratnam Retired Clerk, Land Registry, Jaffna was solemnized at the bride's residence at Aiyankovilady Vannarponnai on 9-2-47. A large number of friends and relations of the bride and bridegroom attended the ceremony. A reception was held at the bride's residence the next day.

JAFFNA COLLEGE

Classes preparing students for the London B. A. and B. Sc. General examination in June, 1949, will be formed at Jaffna College in July, 1947. The following subjects may be offered: English, Latin, Tamil, European History, Philosophy, Theology, Pure and Applied Mathematics, Physics, and Chemistry.

Classes preparing for the London Intermediate Arts and Science examinations, as in the past, will be formed in the first week in July.

Inquiries and requests for application forms for the above classes should be addressed before 15th. May, 1947, to the Principal, Jaffna College (Degree Classes), Vaddukoddai.

S. K. BUNKER,
(Mis. 324. 14) Principal.

SALT DEPARTMENT TENDER

Weighing Out Salt at Elephant Pass Saltern

Tenders are invited for weighing out salt at Elephant Pass Saltern from March 1st, 1947, to September 30th, 1947.

2. Closing date: 12 noon on Tuesday, February 18th, 1947.

3. Tender Deposit: Rs. 100/-.

4. Security Deposit: Rs. 500/-.

5. Tender Notices and Forms could be obtained from:-

(a) The Govt. Agent, N.P., Jaffna.
(b) Salt Superintendent, Elephant Pass Saltern.

(c) Asst. Govt. Agent, Vavuniya.
(d) Salt Commissioner, 37, Lauries Road, Bambalapitiya.

E. B. TISSEVERASINGHE,
Actg. Salt Commissioner,

Salt Department,

P. O. Box 539,

Colombo, 3rd February, 1947,

(G. 137/11 & 14)

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 (Mis. 248, 15-3-46 to 14-3-47.)

ORDER NISI
 IN THE DISTRICT COURT OF JAFFNA
 [Held at Point Pedro]
Testamentary Jurisdiction
 No 331 P. T.
 In the matter of an application for
 letters of administration to the
 estate of the late Sellamma wife
 of Nagapper Ramalingam of Kara-
 veddy North. Deceased.
 1. Velupillai Periyambay and 2.
 wife Parupathy both of Karaveddy
 North. Petitioners
 This matter coming on for discor-
 sal before M. M. I. Karappan Esq.
 Additional District Judge on the
 10th day of December 1947 in the
 presence of Mr. K. Rajaratnam,
 Proctor for Petitioners and the af-
 fidavit of the Petitioners dated 9th
 December 1946 having been read;
 It is ordered that the abovesaid
 Petitioners are declared entitled to
 have Letters of Administration issued
 to them in respect of the Estate of
 the abovesaid deceased as parents
 of the said deceased unless on or be-
 fore the 20th day of February 1947
 shall sufficient cause to the satisfac-
 tion of this court to the contrary.
 This 29th day of January 1947
 Sgd. G. C. T. A. de Silva
 Additional District Judge
 Drawn by,
 Sgd. K. Rajaratnam
 Proctor for Petitioners.
 (O. 143, 11, & 24.)

ORDER NISI
 IN THE DISTRICT COURT OF JAFFNA
 Testy No. 626.
 In the matter of the estate of the
 late Kanagammah wife of Can-
 diah Mailvaganam of Karainagar
 North Deceased.
 Candiah Mailvaganam of Karainagar
 North Petitioner.
 Vs.
 Minor 1, Mailvaganam Ratnasingham
 of Karainagar North, 2. Kan-
 thaper Velupillai of do
 Respondents
 This matter coming on for discor-
 sal before R. R. Sevadurai Esq.
 District Judge Jaffna on the 17th day
 of October 1946 in the presence of
 Mr. T. Arumainayagam Proctor on
 the part of the Petitioner and the
 affidavit of the Petitioner having
 been read.
 It is ordered that the abovesaid
 2nd Respondent be appointed Guar-
 dian ad litem over the minor 1st
 Respondent for the purpose of watch-
 ing his interests in the e Testament-
 ary proceedings and that Letters of
 Administration in respect of the es-
 tate of the said deceased be issued to
 the Petitioner as husband unless the
 said Respondent or any other person
 shall appear before this Court on the
 16th day of December 1946 and
 show sufficient cause to the satisfac-
 tion of this Court to the contrary.
 The 29th day of November 1946.
 Sgd. R. R. Sevadurai
 District Judge.
 Order Nisi extended till 7-2-47.
 Int'd B. R. S.
 D. J.
 (O. 142, 11 & 14)

Isolation Ward For The Mc-
Leod Hospital, Jaffna
 1 Tenders are hereby invited for
 all works in connection with the
 construction of an Isolation Ward
 for the McLeod Hospital, Jaffna.
 2 Plans, specifications, bill of
 quantities and form of agreement
 can be seen and all other informa-
 tion obtained from this Office on any
 week day between the hours of 9
 a. m. and 4 p. m. beginning from
 12th February.
 3 Schedule of rates must be sub-
 mitted on forms obtainable from
 this Office, duly signed and dated
 and forwarded in securely sealed
 envelopes addressed so as to reach
 me before 12 noon on February
 28, 1947.
 4 Tender Forms will be issued
 on a deposit of Rs. 10/- for each
 form. The deposit will be refunded
 on the successful tenderer entering
 into agreement.
 L. P. THURAIRATNAM,
 Treasurer,
 American Ceylon Mission,
 Telippalai.
 (Mis. 325 11 & 14)

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(Mis. 258, 3-12 to 28-2-47)

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(Mis. 307, 31-1 to 31-7-47)

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 pannai, Jaffna, on Friday, February 14, 1947.