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THE CHAMPION REFORMER OF THE HINDUS

## NAVALAR'S CONCEPT OF EDUCATION

XX

V. MUTTUCUMARASWAMY B. A.

It would be interesting to find out what Navalar's concepts were on education. He says definitely in his pamphlet (Page 40 Life of Navalar's—T. Kailasapillai.)

"Therefore, we should establish schools all over Tamil Nadu, and teach there religious works." He quotes "What the sages and kings desire can be realised through gold". There is no salvation for the poor. The pupils should study books on materialism or science ("laukika noolhal") that will enable them to make more wealth; and also give them a religious education.

Again Navalar says in Page 42 such teachers should be appointed, who are of good morals and education and teachers who will teach Literature and Grammar and books on Ethics such as "Kural" Puranas, Number, Logic, Geography, Astronomy, Commercials, Politics, Sculpture etc.

It is crystal clear that Navalar had in his mind an education that was a mixture of literary, scientific and technical education—an education that would enable the students to fit them to the Society or needs of the times.

A century ago Navalar had a picture in his mind of a polyglot society of farmers, astrologers, businessmen, sculptors, geologists and geographers, logicians, grammarians and literary pundits — who would all have religion as their back-ground. He says: "Ever those who study English and other professions should be taught any subject they want to study during their leisure." Page 44, Life of Navalar T. Kailasapillai. But the training that was imparted during the nineteenth century and also the twentieth century made men and women

work as quill-drivers, typists and collar-workers and did not fit them for the complex needs of a modern Society.

Navalar had no prejudice against studying the Sinhalese language. He considered Tamil and Sinhalese as national languages. He envisaged the studying of English for professional purposes.

"The solution to unemployment is a broad-based education — whereby men and women can become scientific farmers. Commerce has not been fully exploited by the Tamils. Artists and sculptors are needed for the country; they cannot be produced in a few months by a Tutorial Institute."

If we want to make a "car" or erect a "temple" we have to import technicians from India or other countries. There are not enough schools for the teaching of fine Arts in Ceylon. Those who have learnt the fine arts of music and dancing are still languishing in their homes for want of patronage.

Today Science has progressed by leaps and bounds. Therefore we should give a vocational bias to education. Navalar had at the back of his mind a technical-cum religious education. We are living in competitive times. Navalar never advocated that children should be divorced from politics or a technical education. He certainly liked students to know Civics and Political Science. He knew the value of "capital" which can only be obtained by saving. Therefore he advocated that whatever education that would improve the economy of the country should be adopted.

Navalar started a Saiva English School in 1872 at

## CO-OP. BOAT LAUNCHED

"Successive Governments have plunged Ceylon into an economic morass that it has become impossible to save the country unless there is a drastic cut of wages and salaries of everyone from Governor General downwards in every walk of life, especially of our legislators of Parliament who under pretence of service have done the greatest disservice to the country trying to bolster up their party prestige by ridiculous promises of plenty. They must be asked to serve without any emoluments. If this is not done the next alternative is abominable Dictatorship however beneficent it might prove" said Mr. V. Veerasingham, President of the Northern Division Co-operative Federation while launching at the Jaffna Harbour the first mechanised deep sea boat of the Navaly Co-operative Society.

Vannarponnai, because the Missionaries drove out those Hindu children who wore holy ashes. The people also requested him to do so. He expected Government aid, but no help was forthcoming. The Government did not recognize even the tests that were held in this school. The School had to be stopped. The Clugy were rapturous that this fizzled out and thanked their God for it.

In 1873 Navalar started 'Saivaprakasa Vidyalayas' at Kopay and Puloly and disbursed the money for the Kopay School from his own funds. The Puloly School was conducted from public. He also exhorted the people to establish schools in Columbuturai, Kanderamadam, Pt. Pedro, Mathagal and Inavil.

On 27-1-1877 Navalar took on his own shoulders, the task of managing the Schools, and collected Rs. 10,000/- and invested them for the purpose of conducting these schools from their incomes. This

(Continued on page 2)

## White Paper On Ceylon Education

PART II

(By V. VEERASINGHAM)

In any multi-racial, multi-lingual and multi-religious State, education is the sole means directed to bring about a lasting integration of the nation through religion, culture and the development of a national language. It is a pity that the National Commission on Education and its offspring the White Paper have made a travesty of the integrating factors by insinuating unwholesome discriminations and have gone to the extent of insulting even Buddhist Culture for re-suscitating which they have laid themselves open to the charge of violating the basic tenets, in their greed to obtain political power.

### Languages

Politicians have muddled the language problem. They have prevented for ever the evolution of a national language for Ceylon. The White Paper is a reflection of the muddle. A second language is compulsory. It can be Sinhala or Tamil or English. Sinhalese and Tamils would readily fall for English on account of the politicians' communalism. It is also declared that English would soon cease to be a second language while it is emphasised that English would be compulsory for admission to higher studies. It appears that only political exigency has made it impossible to make all three languages compulsory in the G. C. E. level, but the threat to drop English soon only serves to aggravate the communal tension on either side and substantiate the contention of the Tamils that the Sinhalese are trying to force Sinhala down their throat. Sinhalese politicians can also make capital of it to defeat the S. L. F. P. Instead of dropping English, and making it compulsory for higher studies, the addition of a compulsory third

modern language in the G. C. E. would have been more advantageous educationally and politically sagacious.

Study of a third language is within the capacity of average Ceylon students of the G. C. E. standard. But the fact remains that integration of Ceylon as a United Nation has met its Waterloo and there is little hope for reintegration unless there is a change of heart and a determined effort is made by means of a common script, of the compilation of a basic Sinhalese and Tamil and other devices to make the nation bilingual or to help it to evolve a common national language, a task impossible under the present conditions.

### Equality of Opportunity

The discovery of the present day politicians that there was discrimination against the Buddhist, the majority community, during the British regime is a concocted statement. Education Commission and a slur on the intelligence of the political leaders of the past who gained independence for Ceylon. The truth is that the Tamils in a region devoid of natural resources made use of English education which came to them by sheer accident due to the unexpected landing of the pioneer Christian Missionaries, to eke out a living under Government while the Sinhalese were lolling in the lap of luxury owing to the bountiful land and did not care to study English. In retaliation for this alleged discrimination, the National Commission have indulged in an act of discrimination against the minority communities by recommending that qualified students of the minority communities should be deprived of their opportunity to receive higher education by a vicious quota system which is definitely detrimental.

(Continued on page 2)



# Cricket Reminiscences

By S. Kumarakulasingham

The reference to Dr. Kurien George's all round performance in the law-medical match played at Chilaw recently in the national dailies revived memories of a fine match which took place on the Jaffna Hindu grounds in '46 when the Jaffna College team captained by Kurien came over to play against Hindu. In this match at one stage things looked dark for Hindu but A. Vasiddan struck batting form and altered all that. From the moment he appeared at the crease Vasiddan started to demolish the Jaffna College bowling attack with nicely-placed outs and sizzling drives. He reached his century in no time and was eventually bowled by Devarajah with his score at 110. Jaffna College won that match with a few minutes to spare by ten runs. One of the proudest figures on the field that day was A. Viyasan, an elder brother of the batting hero and that year's Hindu skipper (Viyasan was a recognised speed merchant of his time. I wish to add that the eldest of this trio A. Janakan was also captain of Hindu and a prominent cricketer of his time).

The previous year a party of student cricketers from Hindu had accompanied their physical director to Colombo to watch the Indian tourist team led by Vijay Merchant in action. This team included Mustaq Ali, Vinoo Mankad, and Lala Amaranath. It was against these visitors that M. Sathasivam scored 111. Vasiddan's innings described earlier showed the influence of his having watched Amaranath in action.

Another Hindu player who made a century for his college was V. Gunaratnam who made 133 against St. John's on the Johnian grounds in '55. Gunaratnam was Hindu's captain that year and his innings was more subdued than that of Vasiddan's. I am sorry I am unable to describe Gunaratnam's brother Rajaratnam's brilliant 210 for Hindu against Parameswara in '51 as I did not witness this match.

It was on the Johnian grounds in '41 that the Hindu pair C. K. Thurai-ratnam and Sambasivam defied the Johnian bowling attack for well nigh two hours (to enable

Hindu to draw that match) in Mackay-Kline fashion. At another Hindu-Johnian encounter Johnian Jimmy Rajaratnam was unlucky to miss his century by one run. The same fate befell another Johnian Reggie Jeyarajah a few years later on the Hindu grounds. In the earlier match just referred to Hindu's right arm spinner S. Gunaveerasingham captured three Johnian wickets in four balls and ended up with six for twenty-nine in that innings.

In 1940 A. Ratnasingham of Jaffna Hindu knocked down all three stumps in the course of the match against Manipay Hindu. A year or two later Patrician (Duke) Chelvadurai slammed Hindu's left arm spinner Sornalingam for three successive sixes. In 47 Hindu skipper T. Logeswaran went down on one knee to lift a Union College bowler's effort over the square leg boundary for a glorious six in drizzling rain. T. Senathirajah of Hindu belongs to that select band who have hit a six on Jaffna Central grounds. I think he did this '43 when he was captain of Jaffna Hindu. It was on Jaffna Central grounds that a Patrician opening pair created History by putting up a unbeaten partnership 256 runs and their grand effort sufficed to enable St. Patricks to beat Central by an innings.

Let me end this account with a few words about a match different in nature to the ones referred to above. Sometime in the early forties the Jaffna Hindu Staff played against the student team of that year. The staff team was captained by the late Pundit V. T. Sambandan who with characteristic humour directed operations from a chair placed near the boundary line. The then principal, the late Mr. A. Camaraswamy sportingly turned out to bat. The physical director gave a short but breezy display of big-hitting and was out caught just on the boundary line by C. K. Thurai-ratnam off the bowling of S. Gunaveerasingham. When the students batted Mr. P. Thambu sent back many of them with his left arm medium paced deliveries. I don't know who won but a good time was had by all.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1444

In the matter of the intestate estate of the late Lilly Alagumalar Saravanamuthu widow of Ernest Thambinayagam Saravanamuthu of Raoca Road, Jaffna. Deceased.

John Sundararajah Saravanamuthu of Raoca Road, Jaffna. Petitioner. Vs.

- 1 Samuel William Ratnarajah Saravanamuthu
- 2 Leelamani daughter of E. T. Saravanamuthu
- 3 Malikai daughter of E. T. Saravanamuthu all of Raoca Road, Jaffna.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 21st day of March 1964 in the presence of Mr. Alfred Swampillai Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner be and she as an heir is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters be issued to her accordingly unless the respondents or any other person or persons shall on or before the 15th day of May 1964 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of March 1964

Sgd. G. C. Niles,  
Additional District Judge

Drawn by  
Alfred Swampillai  
Proctor for Petitioner.  
(O. 21, 8 & 15)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/830

Subramaniam Nadarajah of Nallur, Jaffna.

Vs. Plaintiff.

Subramaniam Rasiah of Nallur, Jaffna. Defendant.

It is hereby notified that action No. P/830 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition / sale of the land / lands called "Sethukavalar Muthaliyar Valavu" in extent Seven lachams varagu culture (7 Lms. V. C.) and ten kulies (10 jks, and situated Nallur, in the Parish of Nallur, in the Division and District of Jaffna Northern Province with house, well plantations and other appurtenances and share of well

The defendant in the aforesaid action are summoned to appear in Court on the 7th day of July 1964 at 10 O'clock of the forenoon.

By order of Court,

N. Subramaniam  
Clerk of Court.

This 7th day of May 1964  
(Q 28, 8)

## Astrological

# WEEKLY FORECASTS

SRIPATHY

FROM 10-5-64 TO 16-5-64.

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

You will have to work hard for your success this week. Expenses will be heavy. Troubles through secret enemies shown. Strangers and foreigners will be helpful.

TAURUS *Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]*

Success in new undertakings promised this week. Financial gains indicated. Fame and social success also promised. But there will be no mental peace.

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

You will be able to succeed in your new ventures with much ease. Old investments will bring in good results. Ruin to enemies and fame also indicated.

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

Health will suffer. Troubles in the office also shown. But financially a good week. You will be able to have your own way in things in spite of opposition.

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

Ruin to enemies promised. Your subordinates will be very helpful. But health upsets likely. Domestic affairs also will be in a mess.

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

Spend Sunday, Monday and Tuesday morning with care. Domestic worries and health upsets indicated. Abdominal complaints likely.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1451.

In the matter of the intestate estate of the late Velu Arumugam of Tellipalai East. Deceased. Ponnu widow of Velu Arumugam of Tellipalai East. Vs. Petitioner, Saraswathy daughter of Velu Arumugam of the same place. Respondent.

This matter coming on for disposal before G. C. Niles Esquire, Additional District Judge, Jaffna on the 1st day of April 1964 in the presence of Mr. R. N. Sivaprasadam

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

Domestic affairs will be in a mess. Expenses will be heavy. But you get enough to meet them. Spend Tuesday, Wednesday and Thursday morning with care.

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

Minor accidents not ruled out. Health will suffer. Financial worries shown. Be careful in all your dealings on Thursday, Friday and Saturday morning.

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

Ruin to enemies promised. You will succeed in your ventures with ease. But troubles with relatives shown. Domestic conditions also will not be very satisfactory.

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

Troubles through secret enemies shown. Your relatives also will create some trouble. Abdominal complaints shown. Your personal problems will remain unsolved.

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

Health will suffer. Troubles through enemies and litigation likely. But financially a good week. Gains through landed properties promised.

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

Domestic harmony will prevail. Ruin to enemies promised. Friends will be very helpful. Change of residence likely.

Proctor on the part of the petitioner and the affidavit of the petitioner dated the 9th day of March 1964 having been read: It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as his widow and as one of his heirs and directing that such letters of administration be issued to her accordingly—unless the respondent or any other person or persons interested shall appear before this court on or before the 12th day of June 1964 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

District Judge, Jaffna.  
This 1st day of April 1964  
O. 28, 8 & 15.

(Continued from page 1)

can be seen from a study of the Navalur Trust deeds.

The school at Kander-madam was a branch of the Vannarponnai School.

Navalar's life was a glorious record of self abnegation. It was a case of service until he died. Navalur wanted universal education. He wanted Tamil classical books to be published without an "iota" of error. He wanted Hindu preachers, and priests to be given a "thorough religious education. He wanted the singing of Thiruvagam, Thevarams and other Thirumurais in every temple:

Navalar's prose works have to be reprinted so that the modern generation could steep themselves in his concepts. We should certainly give our boys a highly "technical education", but this should not be divorced from religious education. Our education should be linked to the modern needs of our present life.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHHERI

Testamentary Jurisdiction No. 124.

In the matter of the intestate estate of the late Velupillai Sinniah of Kaithady North, Kaithady Deceased.

Ledchumpillai widow of Velupillai Sinniah of Kaithady North, Kaithady Vs. Petitioner

- 1. Sellappah Subramaniam of Kaithady North, presently of No 39, Main Street, Puvakpitiya
- 2. Elaiyathamby Selvarajah
- 3. Murugesu and wife
- 4. Rasameeny
- 5. Elaiyathamby Navaratnarajah, all of Kaithady North, Kaithady Respondents.

This matter of the Petition coming on for disposal before M. M. Abdul Cader, Esquire, District Judge, Chavakachheri, on this 28th day of March 1964 in the presence of Mr. W. Muttukumaraswamy, Proctor, on the part of the Petitioner, and the Petitioner and affidavit of the Petitioner having been read and filed of record:-

It is ordered that the Petitioner abovesaid be appointed Administratrix of the estate of the deceased abovesaid and that Letters of Administration be granted to her accordingly, unless the Respondents abovesaid or any other person interested in the above estate shall on the 22nd day of May 1964 show sufficient cause to the satisfaction of this Court to the contrary.

Chavakachheri, this 28th day of March 1964.

Sgd. M. M. Abdul Cader, District Judge.

(O. 19, 8 & 75)

An Analysis of the TIRUMANTIRAM

( By A Science Graduate )

( Continued from last issue )

EIGHTH TANTIRAM

In our introduction to the study of the Siva Gnana Siddhiyar, vide "Elements" chapter XIV, we said that of the ten beneficial results known as Dasa Kariyam, தசகாரியம், literally ten products, that accrue to the devotee who practises the different forms of Saiva Sadanas, the last four called Siva Rupam, சிவரூபம், literally God-form, Siva Dharsanam, சிவதரிசனம், God-vision, Siva-Yogam, சிவயோகம், God-union and Siva Bhogam, சிவபோகம், God-enjoyment, might be taken as forming the main themes of the eighth, ninth, tenth and eleventh Sutras thereof, respectively. A similar predication may be made as regards the teachings contained in the sixth, seventh, eighth and ninth Tantiram of Tiru Mantiram. The advent of the Gnana Guru who initiates the disciple and gives him an idea of the nature (or form) of the Truth was described in the Sixth Tantiram and this was followed by details of Divine worship and Siva Dharsanam in the Seventh Tantiram.

The Eighth Tantiram has 527 verses (Nos. 2122 to 2648) divided into 33 sections. It commences making mention of different kinds of bodies gross, subtle, &c), the states of consciousness (waking, sleeping, &c) of the soul that lives in these bodies, the dawn of true knowledge, avoidance of sins, identification with virtue, &c, and ends by speaking of the attainment of emancipation from bondage and cessation of all thought of egotistic agency. This is what is called குற்றம் அகல் or disappearance of all impurities, ஏகனய்சிறறல் or identifying oneself with God and இறைபணிசிறறல் or submission to the Lord's behests, the theme of the tenth Sutra of Siva Gnana Bodham and Siddhiyar.

Section I is entitled Udalit Pancha Bhedam உடலிற் பஞ்சபேதம் or five kinds of bodies. The reference is to the Pancha Kosas or five sheaths or bodies that encase the soul detailed in the Taitiriya Upanishad (II, 1 to 5), to wit Anna Maya Kosam, அன்னமயகோசம், or food-body, Prana Maya Kosam, பிராணமயகோசம், or breath-body, Mano Maya Kosam, மனோமயகோசம், or mind-body, Vignana Maya Kosam, விஞ்ஞானமயகோசம், or knowledge-body and Ananda Maya Kosam, ஆனந்தமயகோசம், or bliss-body. These are also known as Sthula Sariram ஆலசரீரம் or gross body, Sukshma Sariram சூக்ஷ்மசரீரம் or subtle body, Guna Sariram குணசரீரம் or temperamental body, Kanchuka Sariram கஞ்சுகசரீரம் or coat body and Karana or Para Sariram காரண அல்லது பரசரீரம் or causal or prime body. The principle on which these changes occur may be explained as follows: The soul lay dormant like a stone, thoughtless and motionless like a patient suffering with coma, completely shrouded in Anava Malam. When creation starts Maya in whose lap it lay is stirred up, thus alerting the dormant soul like a patient in the state of coma being roused a bit by the administration of musk. This constitutes a sort of slight relief or blissfulness as compared with the previous dormant or comatic states. The stirred up Maya which thus alerts the soul is the Ananda Maya or Karana or Para prime body. The process develops and the inner-most powers of motion தொழில், notion ஆறிவு and volition இச்சை then arise along with the prime products of Maya called Kalam காலம் or time and Niyati நியதி or order. The ego clothed with these powers is called Purushan புருஷன் or person and Pancha Kanchukan பஞ்சகஞ்சுகன் or five-coated person, and the body so formed is termed Porvai போர்வை or Kanchuka Sariram the wrapping or coat body. Next arise what is known as Prakriti பிரகிருதி and the three Gunas Satwikam, Rajasam and Thamasam with the bare thought faculty called Chittam சித்தம், and this is the Guna or temperamental body. The next step is the evolution of the doubting, erroneously presuming and rightly deliberating faculties of mind, Ahankaram and Buddhi. These three along with the succeeding evolutes called Tanmatras தன்மாத்திரைகள் or subtle elements constitute the Sukshma or subtle body which is also known as Puriyaddakam புரியட்டகம் (literally eight cords). ஆசைசேர்மனுதிதன் மாத்திரை

புரியட்டகம் தான் says Siddhiyar. The gross body that is visible to us is fashioned out of the five gross elements earth, water, fire, air and akasam. Its constituent parts are the essence of food which are generally spoken of as Sabda Dadukkal சத்த தாதகக் கள் skin, blood, flesh, fat, bone, marrow and the white fluid (semen), தோல், இரத்தம், இறைச்சி, மேதை, எலும்பு, மச்சை, சுவேதநீர் in the words of Siddhiyar, We read:

2122 காயப்பை ஒன்று, சரக்குப் பலவுள, மாயப்பை தன்னிலை மற்றுமோர் பையுண்டு, காயப்பைக்(கு) உள்நின்ற கள்வன் புறப்பட்டால் மாயப்பை மண்ணு(கி) மயங்கிய வாறே.

There is a frail bag (composed of the products) of Maya, the bag called the (gross) body containing goods of various sorts (blood, flesh, &c, as well as desire, anger, &c). There is another bag (the subtle body within the gross body) in which there is a thief (the unseen soul). If the thief (soul) departs from it, the frail bag (body) loses consciousness and gets decomposed into earth (and other elements out of which it was fashioned).

(To be continued)

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உள்ளுள்ள வழுது பெயர் மலிகளஞ் சரக்கம்கள் தேர்முறை யாக செய்க குறைவினா தயீர்கள் வாழ்நாள்மறை யற்கு சேரக்க கற்றமம் வெளி மல்ச மேல்மமசென் சைவ சீதி வினக்குச அலக வெல்வரம்.

Printed and Published by Ayampillai Sinnathurai, residing No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road, Vannarponnai, Jaffna, on Friday, May 8, 1964.

Editor: R. N. SIVAPIRAKKAM.