

HINDU ORGAN

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NO. 50

INDISCRIMINATE COMPASSION

IS IT CONDUCTIVE TO
PROGRESS OF SOCIETY

SPEAKING at Melpakkam in Madras, while declaring open the Care Home and Camp for able-bodied beggars, Sri C. Rajagopalachari, the Premier of Madras, discoursed at length on being compassionate.

It had been long realised, Mr. Rajagopalachari said that there was nothing in this world which was purely good; everything good was accompanied by some evil. That was the arrangement under which life operated according to the ordinance of Nature. It was only because there was this composition of both good and evil in everything, that life became dynamic and men and women were interested in life and went through life without being bored by complete good or being brought to desperation by complete evil.

Mr. Rajagopalachari said that if they lived among thieves they would find a lot of good among them. If they lived among beggars they would find a lot of good among them. If they lived among good people they would find a lot of evil among them which they very cleverly

managed to cover in clothing as well as praises.

Referring to the prayer said at the meeting, the Chief Minister said that it was an appeal to Mother Universe. The Universe was also regarded as the Father. There was no contradiction in this. It only meant that God should be thought of by them as embodying all the good qualities of men, idealised, and all the good qualities of women, idealised. It was the same person, whom they looked upon either as Father or as Mother. When they contemplated His grace and His mercy to forgive all their sins—the sins which their neighbours knew as well as the sins which their neighbours did not know but which they knew themselves—they thought of a woman, so to say, of a Mother rather than a Father because fathers had

been brought up fairly harsh and rigorous and the mother's duty had always been to dilute the rigour of the father with mercy and compassion. So when they began to appeal to God they felt the spirit of compassion in the form of Devi or Mother.

Now there was a lot of compassion in our country, the Chief Minister said, both by nature and by upbringing and by the traditions they had upheld. It was very good to be compassionate but, as he had said earlier there was no good without some evil and so, the Inspector-General of Police referred to the necessity for men being not too compassionate and not to give alms to people under intimidation, to get rid of the nuisance. Compassion itself became an encouragement to evil if it was indiscriminate. So when he appealed to people to restrain their compassion which God had endowed them with, it was not that they did not like compassion or that they wanted it to be terminated in the world. It was good that the Police were authorised to be somewhat harsh with these people and even to be cruel if necessary and to bring them here and then to shower on them the Government's compassion as they sought to do in the camp.

AMRITHA STORIES 7.

WALK BY FAITH AND
NOT BY SIGHT

By G. K. SUNDARA SASTRY B. A. B. T.

Man does many things with little or no faith. Hence he is not able to reap the full benefit of his works. The wise saying, "we walk by faith and not by sight" is ever true. Much of precious human energy is wasted by us for want of faith. Tennyson says,

"Strong Son of God,
Immortal Love,
Whom we, that have not
seen thy face,
By Faith and Faith alone,
embrace,
Believing where we
cannot prove."

Once Parvathy said to Siva, "Oh! Lord, you have declared many a time that a bath in the holy Ganges at Benares will wash away the sins of individuals. When a man is free from sins, there is eternal prosperity for him. Now, my Lord, thousands of people everyday, take their baths in this sacred Ganges at this very holy spot, Manigarnikai ghat. Still the people are not free from sin and suffering. Have mercy on people and make them ever happy and prosperous"

To this Lord Maheswar smiled and said, "Oh! Parvati, what you say is true. But all people take their bath in the holy Ganges with no faith. They take the bath in a mechanical way. They do not believe that a single dip can wash away all their sins. I will give you a practical demonstration."

Siva immediately assumed the form of a very old man of ninety years and Parvati took the form of old wife. They came to Manigarnikai ghat. The old man slipped into the river and the strong current carried him away. The old woman began to cry, "Oh! good people, save my husband. God will bless you with all gifts."

Indeed many people plunged into the river and

came to rescue the old man. But the funny old man said to them, "Oh! people if only you are free from sin, you can save me. Otherwise if you merely touch me, I will be drowned on the spot. You will also be drowned." The people returned to the shore and each said to the other, "I am not free from sin. I do not like to cause the death of the old man and thus add one more terrible sin to the long list of my sins. Further I do not wish to get myself drowned into the Ganges."

Ere long a hunter was passing by the way. He in no time plunged into the river and approached the old man. The old man repeated his warning to the hunter. The hunter said in reply, "I am free from all sins for our sacred scriptures say that a dip in this holy spot can wash away cart-loads of sins. I am floating in the 'Ganga Amritam'. I am immortal. I am free from sin. So catch hold of my shoulders. I can safely carry you to the shore. See how your wife is wailing."

In no time the hunter took the old man to the shore. Then he addressed the huge crowd, "Oh! ye, people of little faith, you have heard and read again and again that a dip in this holy river at this sacred place, Manigarnikai can free you from all sins. Hereafter know well that works done in faith work wonders."

Prize-Day At
Union College

The Annual Prize-giving of the Union College, Tellippalai came off on Friday the 19th instant. C. S. Baar Kumarakulasinghe Esqr., Commissioner of Assize delivered the Prize-Day address and Mrs. Kumarakulasinghe distributed the prizes.

Spiritual Interpretation Of
The UniverseGives A Unique Dignity To
Man's Life

The concept of maya is not an explanation of the creation; for creation, as an act, is denied by the non-dualist. Maya is only a statement of fact about what we see around us in our everyday life. The finite mind, which itself is a product of maya, cannot understand maya's true nature. Yet the mind's inability to understand this singular phenomenon, on account of which the non-dual Pure Being appears as the manifold universe, is not an admission of defeat on the part of human intelligence. It only shows that a profound mystery reigns in heart of reality, a mystery

that cannot be fathomed either by the senses or by the intellect, and on account of which the diversity of phenomena becomes apparent. When one rises oneself of maya, one sees the universe as Pure Unity.

A non-dualist, in his relationship with other human beings, sees unity in diversity. For him the diversity of names and forms is only superficial, the reality of things being Brahman. As the Vedas declare, "Pure Being is inside the universe, and it is outside the universe." "Everywhere are his eyes, everywhere is his mouth

everywhere are his arms, everywhere his feet."

But to the unilluminated, who see diversity alone, the universe presents a sinister aspect. Ignorant of the knowledge of the underlying unity, they see only the manifold and thus manifest in their actions and thoughts the spirit of acquisitiveness, greed, and competition. Friction and war are inevitable in a world where duality is emphasized. The concept of "One World," on the other hand, is the highway to peace.

Hence it can be said that the universe, according to non-dualistic philosophy in the Hindu tradition is the Absolute, reality itself. From the phenomenal level one may regard the so-called phenomena as different readings of Pure Being by the finite mind; and the highest reading is the personal God. Every name and

(Continued on page 6)



சென்னை, 26 மார்ச் 1954

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Hindu Organ

FRIDAY, MARCH 26, 1954

Treasure These Thoughts

When, instead of fighting against the disorder of life, we turn to our Divine Source and become one with It, that which is needed in our life to produce order, harmony and good will is brought about without effort.

WHO DISAPPOINTED WHOM?

Traditionally trained in the art of receiving visitors both distinguished and ordinary, Sri Lanka became over-abundantly enthusiastic about according a fitting welcome to Srimathi Vijayalakshmi Pandit for more than one reason. And 'Sri Lanka' is a term that stands for the Pearl in the Indian Ocean in its entirety. The nine provinces constituting the geographical unit of Sri Lanka go together when the name of the Island is used in a general sense. Hence the visit of Srimathi Vijayalakshmi to Sri Lanka was in other words a call on the people of this Island by the distinguished U. N. President. Acting on this assumption and the only interpretation such circumstances should permit, those responsible for the visit of Srimathi Vijayalakshmi had consulted the people of the Island through their representatives and arranged a program. But unfortunately the program seems to have been drawn in a spirit of unbounded feeling of self importance without even a breathing space being allowed to the distinguished guest for relaxation. An endless round of lunches, dinners and tea-parties was the main feature of the program. The very thought of continuous and strenuous visit would have physically incapacitated even the most robust and sturdy.

Now we come back to the question of how the North had to be abruptly

tly told that the distinguished guest would not be visiting it at all. The organisers could have rearranged the program the moment it was discovered that the visit was adversely affecting the health of the visitor and enabled the guest to be welcomed by the people of the North at one central function at the Jaffna Town Hall. Why this common-sense approach to a sudden situation had not been made the organisers have failed to explain. It is amusing to note that both the distinguished visitor and the people of the North had been disappointed at this sudden change of circumstances.

AN ACHIEVEMENT

When twelve months ago the Priest in charge of the Ayanar Temple at Chunnakam took the definite decision that the sacrifice of animals at the ancient shrine should no longer be allowed he did so not merely in deference to the wishes of a large number of devotees but in obedience to the dictates of his conscience. However there were devotees who, having been brought up in a tradition of superstitious belief of un-religious rituals, could not understand the view point of the priest and the more informed worshippers. This division in the congregation was threatening to disturb the arrangements that were arrived at the previous year. But the more enlightened opinion on the question of sacrifice of animals in shrines gathered such weight that Sunday last, the day appointed for this mass slaughter, turned out to be a day of deep religious significance; and the curtain was rung on this atrocious method of offering sacrifices. The success of the campaign against the sacrifice of animals at Ayanar Temple was due to the continuous and concerted pressure brought by Volunteer Organisations on those responsible for the conduct of the affairs of this ancient shrine. The Police Authorities in the discharge of their normal duties of maintaining order during the festival season at this temple, helped the Volunteer Organisation in achieving this success. We are confident that the congregations of other shrines where animals are slaughtered in the name of Saiva religious ceremonies would be inspired by the laudable example of the worshippers at Ayanar Temple.

A GREAT LEADER

The people of Sri Lanka dutifully remember with gratitude the services of the patriots of the past. Arunachalam, F. R. Senanayake Ramanathan, James Peiris, Balasingam, E. W. Perera, D. B. Jayatilke and D. S. Senanayake are inspiring names in the history of the Island. This week the late Mr. D. S. Senanayake, the great leader who successfully ended the struggle for freedom that was started by his illustrious forbears and continued by his colleagues, was remembered with feelings of just pride. We would add that mere remembrance of great men is not enough; there should be sincere emulation of the examples of these patriots in the form of actual service to the country.

Senanayake Day

At Manipay

In paying a tribute to the selfless services of the late Prime Minister Mr. D. S. Senanayake at a public meeting held in Manipay on the 22nd inst, Gate Modaliar C. Thiagarajah said that he had never heard him saying that his party (U. N. P.) was the best and that the people should all join it. On the other hand all he said was the people themselves should find out which Party was capable of redressing their hardships and of raising the living standards and support it.

Mr. S. Kathiramatamby, Chairman, Town Council, Manipay said that when he applied for literature for distribution on Senanayake Day, he was surprised that a literature sent to him was in Sinhalese. He wondered whether that was the way of implementing the Swabasha policy of Government which has adopted both Sinhalese and Tamil as the national languages of the country.

Mr. V. Veerasingham, M. P., deplored that there was today a tendency among certain sections of the Sinhalese community to introduce discrimination to the detriment of the Tamils. Had Mr. Senanayake lived today, he said, such attempts would be nipped in the bud, and that when Mrs. Vijayalakshmi Pandit visited Ceylon, he would have definitely seen to it that she visited Jaffna without fail.

Mr. P. Sinnadurai and Mr. S. Viswalingam also spoke.

MRS. PANDIT'S FAREWELL MESSAGE

(Above is the text of Srimathi Vijayalakshmi Pandit's farewell message to the people of Sri Lanka, broadcast over Radio Ceylon at 8-00 p. m. on Sunday the 21st March 1954.)

"My Ceylonese friends,

My visit to Sri Lanka has been all too brief, and early to-morrow morning I must leave your beautiful island. In the short time at my disposal I have tried to see as many people and visit as many places as was possible, but inevitably many things have had to be left out of my crowded schedule. I am particularly conscious of the disappointment that has been caused by the cancellation of my visit to Jaffna. This was a town I specially wished to see; and I want the people of Jaffna to know that I cancelled the visit for unavoidable reasons of health and that my disappointment at not being able to meet all those who had extended such cordial invitations to me, is very great. I hope they will forgive me and permit me to fulfil my promise when I next come to Sri Lanka.

As I have travelled around I have been impressed by the beauty of the landscape and equally by the spirit with which the Government and the people are working to carry out new schemes and plans for the betterment of the country. The constructive work being done by the several women's organisations is proof of their awareness that if we are to make use of our newly established equality, women must be trained and prepared to share the burdens as well as the privileges that flow from that equality. I am specially happy to know that priority is being given to rural work. In Asia rural problems are basic and must be dealt with before we can turn our attention to other questions. It is also a matter of satisfac-

tion to see the revival of the ancient arts and crafts of Sri Lanka for these, besides giving employment to hundreds of men and women can be instrumental in interpreting the spirit of the country to foreign visitors.

I must mention my great happiness in seeing the work of the Kalalaya. Though a revival of your cultural activities you will bring joy into the lives of the girls and boys of Lanka and gaiety into your homes. Yours is a heritage of song and dance. This heritage must be preserved because not only will it be a source of strength to Ceylon but will also serve as a bridge between Ceylon and other countries of the world. The educational experiment being carried out in Sri Pallee has also interested me greatly.

My flying visit to Pollonnaruwa and the sacred city of Anuradhapura has been somewhat of a pilgrimage and the peaceful half hour I spent in the shadow of the great forest statue of the Buddha in Anuradhapura will linger in my memory always. Great beauty and strength and love are depicted in that carved face which radiates a living warmth.

It is not easy to leave so much loveliness, and as I go my mind is laden with the memory of many wonderful experiences. First of all the scenic and architectural impressions: the temple of Maligawa, the lake surrounded with its exquisitely carved parapet and the blue-green mountains in the distance—these will be my recollections.

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SABAPATHY CENTENARY MEMORIAL MEETING

The public meeting organised by the Saiva Paripalana Sabha, Jaffna to celebrate the centenary of the late Hon. Mr. A. Sabapathy will be held at the Sabha Nayalar Hall, College Road, Neeraviady, Jaffna on 3-4-54 at 5 p. m.

Chairman: HON. MR. S. NATESAN.

Speakers: 1. Sir Kanthiah Vaithianathan
2. Hon. Mr. C. W. W. Kannangara
3. V. Veerasingham Esqr., M. P.
4. T. Mattusamipillai Esqr.

ALL ARE CORDIALLY INVITED.

A. ARULAMPALAM,

Hon. Secretary,

Saiva Paripalana Sabha,

20-3-54.

(M 283-26 & 2)

SOVIET ELECTION: MARXIAN MOCKERY

"To the Free World: 'one of the fascinations of these periodic Soviet elections is the energy, activity, and agitation that go into assuring a sure thing. For there are no conflicting issues involved in a Soviet election, no rival platforms for voters to choose from—in fact, no rival list of candidates!'"

"Yet for three months Soviet newspapers and the Soviet radio have spent more space and time on this election than any other single subject. The country is flooded with millions of pamphlets supporting unopposed candidates. Millions of 'political agitators' (as the Soviet describes them) are going up and down the country educating Soviet citizens how to vote. In Moscow alone some 300,000 agitators are daily working on the voters to make sure everybody

understands how to vote, why they must vote and what might happen if they didn't vote."

"Every home is being checked re-checked, and double-checked weekly. Every citizen is being constantly notified at home, and at work, why

By
NEAL STANFORD

he must choose the candidate that has been chosen for him. Factory workers are kept after work several times a week to hear these agitators and learn of the benefits of voting as instructed. They are urged (which is a polite term for being forced) to double and even triple their output, overfulfill their quotas, step up their norms—in gratitude for being allow-

ed to vote for the candidates selected for them!"

Stanford points out that the Soviets 'spend much time and effort broadcasting the claim that their elections are 'general, equal and secret'. He adds:

"It is almost psychopathic the way they work to persuade themselves and the world that their elections are democratic. It is true they are 'general'—for every Soviet citizen not in prison, in a concentration camp, or in an insane asylum, is permitted to vote—driven to vote might be more accurate. It is also true these elections are 'equal'—for every Soviet citizen is obligated to go through this performance as a test of his patriotism."

"But the Soviet voting procedure is hardly—

(Continued on page 6)

NEHRU ON 'SELF-RELIANCE'

Artificial Assistance Is Futile

Inaugurating the 27th Annual Session of the Federation of the Indian Chambers of Commerce and Industry at New Delhi on March 6, Prime Minister Nehru called upon the Nation to depend fundamentally upon itself to make all-round progress—not temporary statistical progress—but real progress of the 360 million people of the country in every way. "Progress could not come", Shri Nehru observed, "if the people went about on crutches supplied by others".

The keynote of Shri Nehru's speech was self-reliance by the country for its development. There was a sense of urgency. The problem was how to utilise the immense potential resources of the country in the quickest and best possible way.

Shri Nehru added: "If one looked at the picture, internationally or nationally, one saw all kinds of difficult problems facing the people and in a sense it became the question of survival of every country, whether economic survival or survival of some other type". "Looking at our own country" Shri Nehru remarked, "the more we go forward and add to our strength, the more burdens we have to carry. That is inevitable. Every right has attached to it some responsibility and no right exists without obligations and responsibilities...The question of our functioning together and the unity of our country are obvious...We have always to be on our toes mentally and physically and should not get lost in the groove of thought...We shall continue our policy of friendly co-operation with all countries. That is accepted but reliance must essentially be placed on ourselves."

"Fortunately for us", Shri Nehru continued, "our potential resources are immense and we must use them fully to the advantage of the people. It is a difficult question and it is difficult from the point of view of time. We cannot wait for a long period and go on in a leisurely way."

Time element, Shri Nehru said, was a very important factor. It was, therefore, the question of planning. Planning had started three years ago and he thought it had made the country "planning conscious". On the food front, the country had done well, better than the planners had thought.

Referring to the role of private enterprise, Shri Nehru remarked: "I said last year that the private sector should be allowed to function satisfactorily. If you have

private sector, it should be allowed certain obvious freedom of functioning. Nevertheless, the private sector has obviously to be a part of the national plan and it should conform to the broad aspects of the plan. Therefore any thought of an anarchic enterprise doing what it chooses is completely out of place."

"We have to work hard in future", Shri Nehru added, "Once I said this generation of ours is condemned to hard labour. That hard labour need not be unpleasant labour. If that labour is for a worthwhile objective, it is a pleasant act."

Earlier, speaking in Hindi, Shri Nehru warned the people that in the changed international circumstances of today, India would not stretch out her hand of supplication to other countries for any great economic aid.

India and her people, he said, must depend on themselves to achieve rapid economic progress and strengthen the country's defences. "It is clear that to achieve those things everyone will have to tighten his belt. We have to conserve all our energy for this task and to consolidate our unity?.....Ultimately, it is the inherent strength of the country which can take it forward. This is the core from which all progress must spring. If a country lacks this strength and is to be given Oxygen treatment from outside, it is surely a sign of disease. A diseased country cannot grow. It must be healthy and be able to live on its own strength and stamina."

NOTICE

Sealed tenders are invited to supply Thirunelvely water to the residents of Wards Nos 3 & 4 and a portion of Ward No 5. Water has to be purchased from the Council at the Karayur Water Tank and be sold at the rate of 5 cents for 4 gallons. Tenderers should specify the rate they are prepared to pay the Council for every 4 gallons of water supplied to them.

Successful tenderer will be required to deposit a cash security of Rs. 500/-

Tenders addressed to the Municipal Commissioner, Town Hall Jaffna should reach this Office on or before 27th March 1954.

K. SHANMUGAM,
Municipal Commissioner.

Municipal Office,
Jaffna 13th March 1954,
(G. 60. 26)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 28-3-54 TO 3-4-54

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

This is a good week for your finances. New ventures will bring in good results. But all is not well on the domestic side. Quarrels and misunderstandings likely. Avoid arguments.

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

The first day of the week will cause you much troubles. You will have no mental peace throughout this week. Financial loss and troubles through relatives are shown. But friends will be very helpful.

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

The first half of the week will cause you much anxieties. You will be facing much criticisms. Scandals are likely. Improvements promised after Wednesday. You can expect a good turnover in business. Take care of health week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

First half of the week will be very favourable for new undertakings. Financial gains promised. Spend Wednesday Thursday and the morning of Friday with care. Week end turns favourable again.

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

You will be worried over some important affairs this week. Ill-health is also likely. Avoid arguments in your working place. The last two days of the week the worst out of the lot.

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

Financial tension will ease and you will find some relatives who had no regards for you approaching you for some help. Fame and success in new undertakings promised. Beware of accidents week end.

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

This will be an unsettled week. Domestic upsets and misunderstandings with friends are likely. Relatives will be on the war path. But you will come out of most of your troubles unscathed. Think twice before you come to any important decisions.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be quick to pick up quarrels and offend others during this week. But no harm will come out of it except that you displease certain people who will not be very helpful to you. All is well on the professional side. But domestic affairs will not be satisfactory.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thamara Rasi]

Health will remain a problem throughout this week. Troubles through secret enemies also shown. You will not find time for recreations because work will be very heavy in office. Friends will help you out of difficulties week end.

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

Go ahead with your ventures. Social success and fame are promised. Success in educational pursuits are also shown. You can extend your business and make reshuffles.

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

You will gain much in your professional activities this week. Friends will be very helpful. Money will come in pretty steadily and you will be making some new investments before this week end.

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

You will find it difficult to make any important decisions this week. You may fall out with some of your friends. Expenditure will be on the rise and do not make any changes in your work. Avoid plain speaking lest you court unpopularity.

Royal College Of The North In The Making

Education Minister's Tribute To Victoria College

Hon'ble Mr M.D. Banda, the Minister of Education declared open the new building of the Govt. Victoria College, Chulipuram, worth two and a half lakhs of rupees, on 16-3-54. In the course of his address he expressed that he was speaking with the consciousness that there came from that part of the country eminent personalities who inspired Mother Lanka. The students of the area have potentialities to serve Mother Lanka and that was why the Govt. with fairness and justice gave that magnificent building which with the other buildings there would be adequate to produce a Royal College in the North.

He declared that the aim of the Govt. is to give the best opportunity to the children whoever the parent is. They are all children of Mother Lanka. In reply to the request made the Minister said that there was a dearth of Science teachers not only in that College but in many others and that everything would be done to have a competent staff in every school. However he promised to provide a Science Master and equip the laboratory.

Era Of Educational Changes

He further said that the country was in the midst of great educational changes and that efforts have been made to tap the best talents in the country. Sufficient opportunities were given to develop the talents and that was why 150 million rupees was spent on education. It was believed that only through that process that a literate and sound young generation could be safeguarded to shoulder the responsibilities of a democratic country.

Referring to the Principal's speech the Minister said that the Govt. was meeting tremendous problems. Some wanted old and established things. Some stoutly resisted changes. Some did not appreciate changes. He also added that children grasped better through the medium of the mother tongue and that it was time that culture was absorbed in that language. Education in the past was fashioned with a particular purpose namely obtaining government jobs. The children should be able now to do work themselves on a self-help basis and to make the best of the resources. They should also become a disciplined set of people. They should realise the dignity of work and they

should use not only the minds but also the hands; they should not only comprehend but also do things. He was very happy to hear that many practical subjects were introduced in the college curriculum and he appealed to the people to give the fullest support and co-operate in the endeavour. He expressed that under the wise guidance of the present principal, capable as he is, great leaders will be produced in this institution for the future.

Mr. V. Vecrasingham M. P. presiding at the function said that the Sinhalese and Tamils were of one culture and there existed the unity which was the basis of democracy. He said that though he had had the honour of requesting Mr. M.D. Banda to open the new building, it was Mr. K. Kanagaratnam, the then Parliamentary Secretary who obtained the necessary funds for the buildings. He recalled that the Hon'ble Mr. E. A. Nugawela while laying the foundation said that the college would become the Royal College of the North, and he added that Mr. Banda would see that the institution was maintained as such. He also said that the Parent-Teacher association was brimful of enthusiasm which would be used for the uplift of the college.

Principal's Report

The Principal in welcoming the Minister said he had become the architect of education in Sri Lanka and on the decisions that he made rested the fate of the future generation. He then referred to the innovations introduced in the college namely carpentry, lacquer work, and other crafts. He said that there was difficulty in finding patronage to these sections. The old ideas lingered and hence the difficulty. He also referred to the problems of national languages and co-education.

In conclusion the Principal said that the aim should be to produce citizens who would not rest satisfied until they see that the neighbours were satisfied with food clothing and shelter. He also said that parents were nervous to send their daughters to the college at the Senior School level. He said that ample outlet should be provided for the talents of youth and ambitions of youth should not be suppressed and added that they should therefore toil so that this nation is made a distinguished one among the nations of the world.

Muhandiram S. Krishnar in calling upon the Minister to

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1721

In the matter of the estate of
the late Kanthappillai
Sanmugam of Karainagar.
Deceased.

Parupathippillai widow of
Kanthappillai Sanmugam
of Karainagar West.
Petitioner.

Vs.

1. Kanthappar Subra-
maniam of Karainagar North;
2. Sanmugam Karthigesu and
wife; 3. Theivanai of do; 4.
Arumugam Nallathambay and
wife; 5. Ledchumy of Karai-
nagar west; Minor 6. Velup-
pillai Kanagasabai of do;
Minor 7. Veluppillai Vaithi-
lingam of do; Minor 8. Para-
meswari daughter of Velup-
pillai of do; 9. Valliammai
widow of Veluppillai all of
Karainagar west.

Respondents.

This matter coming on for
disposal before S. Rajaratnam
Esquire, District Judge,
Jaffna on the 22nd day of
February 1954 in the presence
of Mr. C. C. Somasegaram
Proctor on the part of the
petitioner and on reading the
affidavit and petition of the
petitioner.

It is ordered that the
abovenamed 9th respondent
be appointed guardian-ad-litem
over the minors the above-
named 6th, 7th and 8th
respondents and that the
petitioner be declared en-
titled to Letters of administra-
tion to the estate of the
abovenamed deceased and the
same be issued to her ac-
cordingly, unless the above
named respondents or any
others interested shall appear
before this court on or before
the 26th day of March 1954
and show sufficient cause to
the satisfaction of this court
to the contrary. It is further
ordered that the said 9th
respondent do produce the
minors the 6, 7 and 8th re-
spondents in court on the
said date.

This 22nd February 1954.

Sgd. S. Rajaratnam
District Judge.

(O. 191 19 & 26)

declare open the building said
that the Minister's ability
coupled with his high char-
acter and philanthropic spirit
had raised him to such
heights and said that though
heavy responsibilities devolved
on him he would rise equal to
the demands.

Mr. T. Sangarappillai while
proposing a vote of thanks
stressed the necessity for
making Sinhalese and Tamil
compulsory subjects for the
G. C. E. lower level exami-
nation in order that language
groupings could be avoided in
the Public Service.

ORDER NISI

No. 1722

Testamentary Jurisdiction

In re the Testate Estate of
the late Kanagar Parama-
nather of Myliddy South
Deceased

Ponnammah widow of Kana-
gar Paramanather of
Myliddy South.

Petitioner

Vs.

1. Paramanather Siva-
gumanam of Myliddy
South Presently of
P. W. D. Colombo
2. Sivameswary daughter
of Paramanather
3. Paramanather Maha-
lingam
4. Paramanather Kula-
singam
5. Paramanather Bala-
singam
6. Paramanather Patma-
natnan
7. Paramanather Pathma-
they all of Myliddy
South
8. Sinnathambay Raja-
ratnam of Kadduvan
Respondents

This matter coming on for
disposal before Spencer Raja-
ratnam Esquire District Judge,
Jaffna on the 23rd day of
February 1954 in the presence
of Mr. K. Kanapathipillai
Proctor on the part of the
petitioner abovenamed and
the affidavit of the petitioner
dated the 8th day of February
1954 and the affidavits of the
Notary and the two sub-
scribing witnesses dated the
10th day of January 1954
having been read.

It is ordered that the Last
Will and Testament No. 4270
made by the deceased above-
named and attested by P.
Eliathamby N. P. on the
31st day of July 1952 the
original of which has been
produced and now deposi-
ted in this Court be and
the same is hereby declared
proved and the petitioner
abovenamed is the Executrix
named therein and she is
hereby declared entitled
to have probate thereof issued
to her accordingly and that
the 8th respondent be ap-
pointed and he is hereby ap-
pointed guardian ad litem

Notice of Application

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1727

In the matter of the intestate
estate of Karthigesu Wick-
remasingam of Periyavilan,
late of Teluk Anson, Perak;
Malaya Deceased.

In the matter of the British
Courts Probates (Resealing)
Ordinance, Chapter 84.

Notice is hereby given that
after the expiry of fourteen
days from the date hereof,
application will be made to
the District Court of Jaffna
under the British Courts Pro-
bate (Resealing) Ordinance
84 for the sealing of Letters
of Administration in respect of
the estate of the late Karthi-
gesu Wickremasingam of
Periyavilan, late of Teluk
Anson, Perak, Malaya, de-
ceased, granted by the Sup-
reme Court of the Federation
of Malaya on the 19th day
of November 1953.

Jaffna, this 9th day of
March 1954.

Sgd. A. V. SATHASIVAM,
Proctor for Applicant.

(M. 190. 19 & 26)

over the 3rd to 7th named
respondent minors unless the
respondents abovenamed or
other interested shall on or
before the 26th day of March
1954 appear in this Court and
show sufficient cause to the
satisfaction of this Court to
the contrary.

It is further ordered that
the said minors be produced
in Court on the said date.

This 23rd day of February
1954

S. RAJARATNAM (Sgd)
District Judge.

Drawn by
K. Kanapathipillai,
Proctor for Petitioner.
(O 192. 19 & 26)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly
instalments of Re. 1/- per share will earn
Rs. 100/- for each at the end of the period.
Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed
at 1% per annum on the average monthly
balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and
12 months and interest allowed at 1, 2, 4 and
6 % respectively.

DRAFTS issued on the National and Imperial Banks to
Colombo and the Principal cities of India.
Remittances to and from F. M. S. by special
arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part
payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff,

Religion Is A Constitutional Necessity For Man

Swami Vivekananda's Definition

IN tracing the beginning of religion Swami Vivekananda outlines the two important theories. One theory maintains that the ancestor-worship is the starting point of religion and the other holds that religion is the logical outcome of nature-worship.

Swami Vivekananda reconciled the two contradictory doctrines in his own unique way. To him 'the struggle to transcend the limitations of the senses' has been the source of all religions. The above mentioned forms of worship symbolise this yearning of humanity to go beyond—the inherent tendency of man to visualise the Supreme Reality. Man wants to break the chain of senses and matter—of birth and death. And this transcendental urge finds expression in man's religious aspirations. As such religion is the outcome of this basic longing of man.

The yearning also gives rise to the logical enquiry into the workings of matter and mind.

By

Swami Puragra Parampanthi

But gradually in the course of enquiry the search has been turned inward from the outer world of matter into the innermost recess of being. And the ceaseless process of self-analysis has revealed the different stages of mind and the higher phases of the Self to which religion owes its origin. The facts of religion have been discovered in super-conscious state by the great masters of every race. So intellectual reason or argument and mere learning have not played a very dominant or determining part in shaping the religions of the world. What fundamentally go to make a religion are of transcendental origin. These facts upon which a religion stands may be subject to the scrutiny of human reason but nonetheless they are the outcome of higher order of realisation.

The Main Purport Of Religion

The factors of religion ethical, moral or spiritual have, according to Swamiji, one fundamental criterion. They are all tinged with a pervading sense of abstraction in marked contrast with the facts relating to the material world. So the higher religion always takes the form of higher abstraction which is symbolical of Omnipotent Being or Moral order. In other words religion owes allegiance to an ultimate

principle which is the abiding element in all things material or spiritual. This ultimate principle, Transcendental Being or Order is visualised by religion as the highest Ideal. The Ideal is the driving force which goads mankind on to the path of higher progress. The very concept of progress is invariably connected with the concept of Ideal to which human strivings are directed. We see in this world that the actions of all persons are directed to the fulfilment of various forms of Ideal. The forms may differ but the Ideal is there in one form or another to urge man to action. As man constantly works on with a motive to realise the Ideal he finds in the end the Ideal to be infinite, therefore unattainable by mere human senses. In this way man in course of endeavour to grasp the Infinite Ideal realises the limitations of senses. Man then gives up the attempt to grasp the infinity by egocentric action and senses. This giving up of attempt, according to Swamiji, is the bedrock of religious revelations and ethics. This also signifies the process of renunciation because the cessation of selfish endeavour is the starting point of the universalisation of the individual ego. The narrow idea of individuality should give way to the wider conception of impersonality and man should rise above the level of selfishness. So in religion not 'I' but 'Thou' is the aim of man and religion guides man to this goal through love and service to humanity. This also marks the stage of man's ascent to higher state of spirituality from the material plane of existence. Here he seeks the broader display of Infinity through the supersensuous Self within and without. The complete de-personalisation which is the gateway to spiritual revelations is the main purport of religion. Exclusive self-denial or self-abnegation is its another main factor. Religion tends to universalise and divinise man so that he may comprehend the Infinity and unity of all beings and things and goal which are also the goal of religions.

—Vedanta Kesari.

Auction Sale

on 12-4-54 at 9 a. m. at 400, Alval North, pledges pawned from 1-11-51 to 7-4-53 with K. Rajaratnam and G. V. Kumaraswamy unredeemed. Pt Pedro.

K. MUTTUCUMARU IYER

Auctioneer.

(M-285, 26 & 2)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1733

In the matter of the intestate estate of the late Annapooraniammah wife of Thampaiya Sinnathamby of Vilvantharu, Jaffna.

Deceased.

Thampaiya Sinnathamby of Vilvanteru, Jaffna

Petitioner.

Vs.

Minor. 1. Tharnaladchumy daughter of Thampaiya Sinnathamby of do.

2. Candiah Chellappah of 33, Wilson Street, Colombo.

Respondants

This matter coming on for disposal before A. E. R. Corea Esquire Additional District Judge, Jaffna on the 17th day of March 1954 in the presence of Mr. C. Thillaiampalam proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor the abovenamed 1st respondent and the petitioner be declared entitled to Letters of administration to the estate of the abovenamed and the same issued to him accordingly as the lawful husband of the abovenamed deceased, unless the abovenamed 2nd respondent or any others interested shall appear before this court on or before the 9th day of April 1954 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the abovenamed 2nd respondent do produce the said minor 1st respondent in court on the said date. This 17th March 1954.

Sgd S. Rajaratnam District Judge 2-3-54

Drawn by

Sgd. C. Thillaiampalam Proctor for Petitioner (O. 193, 26 & 2.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1709

In the matter of the intestate estate of the late Thyalnayaki wife of Kandapillai Velayutham of Karukampanai Tellippalai West, Jaffna

Deceased

Kandapillai Velayutham of Karukampanai Tellippalai West

Petitioner

Vs.

1. Sivakamasundari widow of Sivasambu
2. Manonmani daughter of Velayutham
3. Velayutham Kathiravelu daughter of Velayutham
4. Pooranackiam daughter of Velayutham
5. Velayutham Kumara-velu
6. Velayutham Ananada.

Minors

NOTICE

The Hon'ble the Minister for Home Affairs has appointed a Special Committee to:-

- inquire into and report on the working of the Tree Tax System in the Revenue District of Jaffna.
- recommend whether the Tree Tax System should be abolished or not
- if the Tree Tax System is abolished whether the Tavern System should be re-introduced in Jaffna
- if the continuance of the Tree Tax System is recommended whether any amendments to the existing scheme (legal or administrative) are necessary for the more efficient working of the Tree Tax System, and what these amendments are.

The Special Committee will be glad to receive from local Bodies, Associations, and members of the Public, not later than 10th April 1954 written representations upon any of the matters specified in the terms of reference. Thereafter the Committee proposes to tour the Jaffna District for 10 days from 23rd April to 2nd May 1954 and to hear in person any representations from the local public who have answered the questionnaire and wish to further supplement their answers. A questionnaire is available and can be obtained on application from the Secretary to the Special Committee.

The Secretary, Special Committee to investigate the working of the Tree Tax System in Jaffna, Excise Commissioner's Office, McCallum Road, Colombo-10.

K. R. L. de Silva,

Secretary,

Special Committee to investigate the working of the Tree Tax System in Jaffna, Excise Commissioner's Office, McCallum Road, Colombo-10. March 22, 1954. (G 61 26)

velu appearing by their Guardian-ad-litem

7. Sathasivam Nadarajah all of Tellippalai South West Respondents

This matter coming on for disposal before A. E. R. Corea Esquire, District Judge, Jaffna on the 13th day of January 1954 in the presence of Mr. S. Nadarajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read

It is ordered that the abovenamed 7th respondent be appointed guardian-ad-litem over the minors the abovenamed 3rd to 6th respondents for the purpose of representing them and acting on their behalf in these proceedings and that the Petitioner be declared entitled to administer the said estate as the lawful widower of the deceased and that Letters of Administration be issued to him accordingly unless the respondents shall appear before this Court on the 15th day of February 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of Jan. 1954 Sgd. S. Rajaratnam District Judge 15-2-54

15-2-54 Time to show cause extended to 15-3-54

22-3-54 Time to show cause extended to 5-4-54

Drawn by S. Nadarajah Proctor for Petitioner. (O. 194 26 & 2)

Mrs. Pandit's Farewell Message

(Continued from page 2)

of Kandy. These and that truly wonderful procession which led me to the Town Hall I shall never forget the gorgeous dresses of the Kandyan dancers, their bodies swaying in abandonment and ecstasy to the urgent call of the drums!

But above all else I carry home with me the memory of bright, friendly faces lined up on the streets in their hundreds and thousands, wherever I passed cheering me with their cries, encouraging me with their loving glances. I have been deeply moved by this spontaneous and generous expression of affection and so I leave greatly enriched and happy in the new friends I have found.

I take this opportunity to thank, once again the Government of Ceylon for its courtesy and hospitality that has been shown to me during my visit.

To the people of Sri Lanka I send warm greetings and friendship: I am the better for having known them.

Good bye and good fortune.

Central Province

Saiva Maha Sabhai

The 28th Annual General Meeting of the Central Province Saiva Maha Sabhai Ltd., Kandy, was held at the Sabhai Hall on the 14th March 1954, at 6 p. m. with Mr. N. Sivagnanasudaram, President, in the chair.

The Chairman briefly outlined the steps taken by the Sabhai with regard to its Community Project and expressed the desire that the Project should be pursued to a successful finish. He added that the acceptance of the National Housing Bill by the Cabinet argued well for the success of the Project.

PERSONAL

Mr. V. Thirunavukarasu of the Govt. Printing Press, Colombo—a brother of Mr. V. Sundarampillai, Vivekananda Press, Jaffna—is to leave for New Zealand on a fellowship granted by New Zealand under the Colombo Plan. He is an old boy of St Antony's Kayts, Vaideeshwara Vidyalaya and Stanley College.

He was the only successful Ceylonese in the City of Guilds London Intermediate Examination in Typography held in 1952.

SPIRITUAL INTERPRETATION OF THE UNIVERSE

(Continued from page 1)

form that we see through the senses or contemplate through the mind, including even the highest, is limited by the finite mind. When the mind is transcended, this very universe appears as Pure Being. The view that the universe is Pure Being is the very essence of non-dualism, which is the perennial philosophy of India, and its application in life is conducive to human welfare in every respect.

The philosophy of non-dualism provides a metaphysical foundation for the universe and a humane view of society. The truthless picture of nature, in which the strong devours the weak and survival is assured only to the competitive aggressor, is replaced by a kindlier view, in which all living beings are interdependent, and co-operation and willing sacrifice sweeten human relationships. Under its influence, the ethical virtues, such as love and self-abnegation, are no longer dictated by self-interest, whether crude or enlightened, but become spontaneous patterns of human behaviour. In the doctrine of non-dualism is to be found the philosophical justification of the great commandment to love one's neighbour as oneself. This concept of neighbourliness goes beyond a common religious, economic, or political affiliation and embraces the whole of humanity, nay, the whole of creation itself. Without love and goodwill, technological knowledge becomes a dangerous monster, which does not shrink from the destruction of mankind to serve a selfish end.

The philosophy of non-dualism can bind the wounds of a loveless society created by an emphasis on separation between man and man. To a suspicious society it can restore goodwill and mutual faith, without which no enduring peace is possible. In a non-dualistic world a man receives the assurance of fearlessness from his fellow men: for it can be easily understood that the killer and the killed, the exploiter and the exploited, the hater and the hated, are not essentially different. The ill-will of a man ultimately returns to its source. In a non-dualistic society, secretiveness does not poison human relationships, and

all men are regarded as members of a common family.

The philosophy of non-dualism tells us that every soul is potentially divine. Pure Being dwells in all, unaffected by the outer masks of wealth or poverty, knowledge or ignorance, beauty or ugliness. From the standpoint of reality there is no difference between what man calls good and what he calls evil. Both are manifestations of Pure Being. But there is a clearer reflection of reality in good than in evil. All human beings are entitled to our respect, despite their outward differences. The divinity of the soul is the spiritual foundation of freedom and democracy.

The philosophy of non-dualism promotes the harmony of religions. It shows us that the different religions are but different paths to reach the same goal of perfection, being merely suited to different temperaments. The Vedas declare: "Reality is one, but sages call it by various names." It is Pure Being that, from the phenomenal standpoint, is called by such names as the Father in heaven, Allah, Jehovah, Siva, and Vishnu. In the ultimate experience all names and forms are transcended. As in the ocean, the waters of different rivers cannot be separated from one another, so also, in Pure Being, the diverse divine forms cannot be distinguished from one another. While professing total devotion to one's own faith, one should respect the religious faiths of others.

From the standpoint of non-duality, one sees that all forms of knowledge—scientific, philosophical, religious, or artistic—ultimately open on the horizon of the Infinite. There cannot be any real difference between science and religion. The same law functions in both fields. While operating in the physical world, this law is called the law of science, and while operating in the spiritual world, it is called the law of religion. Scientific law is discovered through reason, based upon sense data; religious law, through such disciplines as self-control, non-attachment, and contemplation. Both reason and spiritual intuition, however, are faculties

C. G. R. Economy Measures

If the introduction of a new class (intermediate class) between third and second class as advocated by this Association, is not acceptable, the second class fare should be decreased sufficiently to suit the purse of the middle class passengers", observed Mr. T. Muttukumaru while commenting on the proposed economy measures of the C. G. R. and added that a good percentage of the Railway loss is through the failure of respectable but poor middle classes to patronise the Railway. The present fares are rather high and if not for the few privileged class of Govt. Servants, who travel free on warrants, our second and first class compartments will be practically empty. This Association therefore strongly recommends the reduction of second and first class fares to the war-time rates which is twice and thrice the third class fare respectively.

Soviet Election : Marxian Mockery

(Continued from page 3)

'secret'—for the voter has no choice of candidates and therefore it is no secret whom he is voting for....."

Stanford concludes:

"The reason, of course why the Soviets stage this farce regularly is not that they approve of democracy, but that they fear it—and therefore must ape it in appealing to the people....."

"In its narrowest sense it is true that the world will not know the outcome of the Soviet election until the last ballot is cast. But what they will not know is whether the party victory is to be a 99.2 per cent, or 99.8 per cent, landslide. That has already been decided behind closed Kremlin doors—but it is still a secret everywhere else."

of one and the same mind. The separation of science and religion, which has undermined the value of both, is a major tragedy of our time. Their harmonization through the philosophy of non-dualism would be a great boon to the world.

Thus the ancient Hindu thinkers, in the Asiatic world, through their philosophical speculation and immediate experience, realized the universe as Pure Being and gave it a spiritual interpretation in the light of which man's life and action receive a unique dignity and meaning.

SLEEP AND STIMULANTS

Sleep! Poets have philosophised over it. The layman knows it as a state in which the living body enjoys rest. In this cyclic phenomenon the senses are paralysed and sensations are inhibited. Cases of abnormal sleep lasting for days have been reported. Medical men listen to such reports with awe and dismay. Remarkably curious is the loss of sleep which occurs to certain persons. Surely it is a pathological condition. Nature has assigned night as the time for rest and retirement, when the sun does not send forth his energising and vivifying rays to the earth.

Knowledge regarding sleep still lies hidden beyond the horizon of human reach. It is still a mystery of nature. As is usually the case with all abstruse phenomena, many theories have been propounded to explain sleep.

By

K. N. GOPINATHAN
B. Sc., F. C. S. (Lond.)

One such imputes sleep to the accumulation of blood poisons. But now, this postulate does not hold water.

The encephalograph has revealed some interesting facts about sleep and brain waves. This instrument is so sensitive that it can measure a discharge as minute as one millionth of a volt. An automatic mapping device is also there. The brain of an average healthy man discharges ten waves a second. The scientists call this the alpha rhythm. The instrument is used in studying the insane and the epileptic. When we fall asleep, the alpha rhythm becomes less energetic after a time. In deep sleep they vanish altogether.

"Sleep," said Pavlov, "is simply the spread of internal inhibitions over the entire cortex of the brain's

outer bark, gradually sinking deeper into the brain." Sleep and bromides induce it. Stimulants such as caffeine prevent Pavlov believes that caffeine and such stimulants work by reducing inhibitions while the bromides operate by enhancing them.

"Much of our unsatisfied wishes are achieved in dreams and many of them we do not recall the next day," says the psychologist. So successful people require minimum sleep. Napoleon lends strong support to this theory. When he was master of Europe, he used to get on nicely with four hours of sleep. Then came his major defeat on the battlefield. He fell asleep. Generals and chieftains came to his door. He was fast asleep for thirty-six hours. "Only simpletons require eight hours of sleep," he once said.

Whatever sleep be, insomnia is becoming increasingly common these days. Neurasthenia is certainly a causative factor especially in India where living conditions are hard and trying. Loss of sleep will arise from a variety of other causes such as dyspepsia, anaemia, improper ventilation of bedrooms etc. Worry kills sleep.

Drugging for loss of sleep is not generally advisable. Reading trash on the bed is beneficial to many. In the case of elderly, with weak circulation, hot water bottles at the feet may be of value.

Soporifics or hypnotics are drugs which induce sleep without causing the preliminary cerebral excitement. There are infinite varieties of "sleeping pills". Barbituric acid and its derivatives are the most popular and some of them are Allonal, Dial, Luminal, Medomin etc., but these are best taken under doctor's prescriptions.

(Madras Sunday Times)

வர்த்தமில் வழிது பெய்க மலிவனஞ் சாக்க மன்னஞ்
சோழமுறை யாக செய்க குறைவினா தயிரகன் வாழ்க
நான்மறை யறங்க னோங்க நற்றவம் வேன்வி மங்க
மேன்மைகொன் தைவ தீதி வினங்குக வகை மெல்லாம்.

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their Press, the Saiva Prakash Press, Vannarponnai, Jaffna,
on Friday, March 26, 1954.