

NEW HINDU SCHOOL OPENED AT PUNNALAIKADDUVAN

The Hindu Board of Education has been continuing the noble work started by Sri La Sri Arumuga Navalar in its own humble but sincere way said Mr. S. Rajaratnam, Secretary of the Board while extending all support to the organisers of a new Hindu Tamil School at Punnalai-kadduwan North on Monday last. Mr. Rajaratnam deprecated the tendencies in certain quarters to lure away Hindu teachers to another Faith by creating facilities for employment as teachers and appealed to Hindu parents for greater vigilance.

Mr. R. N. Sivaprakasam who declared the school open said that the practical demonstration of the love of their religion by the people of Punnalai-kadduwan was a surer way of remembering the great Navalar than all the power of rhetoric exhibited at memorial meetings. Mr. Sivaprakasam in calling upon the public of Punnalai-kadduwan to extend its whole-hearted co-operation to the Hindu Board of Education expressed the view that the opening of Saiva schools for Saiva children constituted the most important item in the agenda for a religious revival in independent Sri Lanka.

Mr. K. V. Vithilingam retired Principal of Kuala Lumpur High School who presided said that the previous night he saw the revered Sri P. Ramasathan in a dream visiting him at his home and beckoning him to the residence of a school master & suggested that this event was a happy augury for the opening of a Hindu Tamil School in that area as their departed leader was the inspiration behind the Hindu Board of Education and the movement that worked for schooling Saiva children in Saiva schools.

A large number of pupils assembled in the newly constructed temporary building to participate in the ceremony for the commencement of school sessions.

Tiruketheeshvaram Temple Restoration Society

At the 75th meeting of the Working Committee of the Tiruketheeshvaram Temple Restoration Society held recently in Colombo, votes of condolence on the death of Sri R. Krishnamoorthy (Kalki), Sri Navaneetha Krishna Bharathiar and Sri V. E. Pasupathipillai of Pungudutivu were passed. Thirty (30) new members for the Society were elected. The President of the Society and the Secretary intimated to the meeting details about Somavara Celebrations and tree planting ceremonies at Tiruketheeshvaram. The President, Joint Treasurer and Secretary intimated that the accounts of the Society were with the Auditors and that the Auditors' report would be submitted in due course.

The Committee considered details about arrangements for the management of the Society's Madam at Tiruketheeshvaram which was in charge of a Sub-Committee including Mr. S. Pasupathy Chettiar. It was decided to inform the general Hindu Public about Sivarathri celebrations at Tiruketheeshvaram and to render assistance to the Upaiyakarans on the occasion and to arrange for facilities for travelling.

One of the members of the working committee Mr. S. Pasupathy Chettiar proposed that a library be established at the Society's Madam at Tiruketheeshvaram and that he and the members of the family of his father the late Mr. Chithamparanatha Chettiar were prepared to donate a collection of books to the library. The Committee decided to establish a library at the Madam and Mr. Chettiar's offer of books was accepted with thanks.

SUBTLE DOUBLE-EDGED SWABHASA!

Swabhasa means Swabbasa. Mr. J. R. Jayawardene, Minister of Food and Agriculture, who frequently uses the term Swabhasa and who is not infrequently reported in the Daily Press as having promised making Sinhalese the State Language of Sri Lanka, has made the following statement to the Colombo Press.

'Since the Government decision to make both Sinhalese and Tamil the State languages, I have never stated that Sinhalese alone should be the State language.

When I refer to the national languages I always refer to them as Swabhasa both in my English and Sinhalese speeches. I include in this term Swabhasa both the Sinhalese and Tamil languages.'

Now the responsibility has been shifted to readers of newspaper reports to interpret the term Swabhasa in the manner indicated above whenever Mr. Jayawardene makes a reference to the subtle term 'Swabhasa'. Good! But the clarification of the idea underlying the statement—the scope of the Status of the two languages when Swabhasa indicates both Sinhalese and Tamil has yet to be announced by not merely Mr. Jayawardene but his other Cabinet colleagues as well!

THE VALUE OF AMBULANCE TRAINING

The village of Neervely, famous for its plaintain groves, is agog with the news of the value of First Aid. Last Friday a man fell into a well. He did not know to swim and his body sank to the bottom. An experienced swimmer dived into the well and brought the man up. He had been under water for about five minutes. He seemed to be dead. A Brahmin young man, S. Sankandasarma Swamintha Kurukkal who was attending a course of First Aid Lectures rushed up to the spot and began to give artificial respiration. Fifteen minutes of the Holger Nielsen method re-animated the man. The Examination of the District Officer of

The Community Centre of Neervely is the first Community Centre in Jaffna that was keen to form an Ambulance Brigade. Under the leadership of their President Mr. E. K. Shanmuganathan B. A., the centre obtained the assistance of the District Officer of

'Library Dream Come True'

The public library for Jaffna was the dream of the Mayor of this city Mr. Sam Sabapathy and it had now come true said Dr. S. Rajanayagam visiting Obstetrician and Gynaecologist of the Civil Hospital Jaffna at the farewell party held at the Town Hall last week on the eve of his transfer to Colombo.

Dr. Rajanayagam added that the weakness of a critical mind should not hamper the work that lies ahead and stated that the decisions regarding the location of the library were arrived at after careful considerations. In conclusion Dr. Rajanayagam paid a deserving tribute to the services of 'Religious Sisters' in the Civil Hospital.

Mr. S. A. Sabapathy who presided said that Dr. Rajanayagam was a public servant who took pleasure in doing service as his duty and that he always threw himself wholeheartedly into all public movements that were organised in the city during his tenure of office in Jaffna.

the Brigade in the North, Mr. C. W. D. Alwines who for the last two months delivered a course of Lectures in First Aid. Those who pass the Examination are going to enrol themselves into a Division of the St. John Ambulance Brigade.

The example of the Neervely Community Centre and the practical demonstration of the Value of First Aid is bound to be emulated by other Community Centres and Rural organisations.

NOTICE

The Saivaprakasa Press & the offices of the Hindu Organ & Inthusathanam will be closed on Saturday the 8th inst. on account of Thiruvathirai Festival.

MANAGER.



திருவாதிரை.

சமீபகாலமாக ஞானமூலகத்தையும்
சமீபகாலமாக நான்குவிதங்களையும்
சமீபகாலமாக நான்குவிதங்களையும்
சமீபகாலமாக நான்குவிதங்களையும்

திருவாதிரை.

Hindu Organ

FRIDAY, JANUARY, 7 1955

Treasure These Thoughts

To be absolutely sincere, straightforward, open is not an easy achievement for human nature. It is only by spiritual endeavour that one can realise it. It is only by an illumining Grace that reveals the sadhaka to himself and transforms what is deficient in him, that it can be done. And, even then, only if he himself consents and lends himself wholly to the Divine working.

A PROGRESSIVE ACT

For more than one reason the election of Kathi M. M. Sultan as Mayor of Jaffna must be regarded as an achievement that redounds to the credit of the newly returned City Fathers and their electors. When it was first rumoured that almost every member was putting himself forward as a candidate for the mayoral election it was feared that a very disconcerting scramble for office would follow and eventually place the municipal affairs of Jaffna in a disturbed situation. But circumstances had changed their course so very acceptably that the developments became sensationally satisfactory.

It was a definite achievement for a sufficient number of members to have got together to prevent by sheer weight of vote a hasty and rash rush for power of office. Equally significant is the understanding reported to have been given by those who have been chosen to

SRI LANKA BELONGS TO ALL ALIKE

Premier's Re-assurance At Public Reception

THE statesman-hero of a whirl-wind world-tour, Sir. John Kotelawala, was accorded a rousing welcome by the public at the Colombo Town Hall last week. Sir Arthur Wijewardene presided.

Acknowledging the expression of confidence in him by the public, Sir John Kotelawala pleaded for the whole hearted co-operation of all communities and religionists to win for Sri Lanka a permanent place in the comity of nations. In the course of his speech, the Premier said:

"To my mind, the best guarantee of peace is in the human heart and not in big guns and atomic weapons. If we can only win over the hearts of peoples all over the world in the cause of peace we shall have found the best means of preventing war. And the key to the hearts of people lies not in diplomacy or in international negotiations, but in a simple approach based on the innate fellow feeling of one human being towards another.

"To take my trend of thought to its national conclusion. I would now refer to the importance of our consolidating our-

hold office as Mayor and Deputy that they would cease to belong to any political party during the tenure of their office.

But the most outstanding feature of this mayoral election has been the exhibition of sound commonsense by the members in choosing, without a contest, an experienced and elderly City Father in whom the electors of his ward have placed uncontested confidence for nine long years. That a Muslim has been unanimously elected to manage the Municipal affairs of a city in which his community is a numerical minority, has conspicuously added to the worth of the election, serving as an object lesson to political leaders in the proper interpretation of democratic conceptions.

We are confident that this bright beginning will not fail to create a new and agreeable atmosphere in Municipal politics and help the members entertain a progressive view in the discharge of their duties free from even the latent limitations that allegiance to parties at ways demands.

selves as a nation. We have attained our freedom but have inherited political, economic and human problems. What is more we have emerged into a very complex world, where simple things are made intricate and the things that matter least seem to matter the most.

"We have not the time to set about seeking leisurely solutions to these problems and unless we find our place in the world quickly, we shall just drift about in an ocean of uncertainty, and eventually be lost. We can only succeed if we all work together as a team, forgetting our personal ambitions and our personal differences and having as our only objective, the ultimate bettering of this beautiful land of ours.

"We shall not do this, if we continue just to talk about the glory of our freedom, or the wealth of tradition we have inherited from our ancient civilisations. We shall get nowhere if we continue to remain aware of communal and religious differences that exist among us, or if we continue to indulge in the empty prattlings of pseudo-nationalists.

"What we need is unity and patriotism among us. We need to forget that we are Sinhalese or Tamils or Burghers or Moors; or that we are Buddhists or Hindus or Christians or Mohammedans.

"In Ceylon, which belongs to all of us alike, there is no place for any communal or religious outlooks. We must realise that we are all Ceylonese, and it is only as Ceylonese that we can work together and make Mother Lanka worthy of her name—the Pearl of the Orient."

KATHI M. M. SULTAN ELECTED MAYOR

NC CONTEST IN JAFFNA

A pleasant surprise in the mayoral elections of the Jaffna Municipal Council for 1955 was the avoidance of a contest. Accordingly Kathi M. M. Sultan was elected Mayor and Mr. A. Nadaraja was elected Deputy Mayor. Mayor: Mr. P. Nadarajah proposed the name of Kathi Sultan. Mr. M. Karthigesan seconded it. No other name was proposed. Deputy Mayor: Mr. K. V. Theven-thiram proposed the name of Mr. A. Nadaraja. Mr. A. Thuraijasingham seconded it. No other name was proposed.

Kathi M. M. Sultan is a Practitioner and Notary Public practising in Jaffna. He has represented Ward No 12 for the last nine years having been elected unanimously at every election.

Australian Attitude

The end of the year is traditionally a time for reviewing the past twelve months and trying to look into the coming year.

Some of the main points of the foreign policy of the Australian Government in 1954 were these:

Full support for the United Nations

The purposes and principles of its Charter are also the purposes and principles of Australian foreign policy. At the same time, in the interests of the United Nations as well as ourselves, we have taken a realistic attitude towards the strengths and weaknesses of the United Nations. Australia has consequently resisted attempts to have the United Nations intervene in matters that are essentially within the domestic jurisdiction of a State, or to undertake functions which it is not really fitted to discharge.

This, like our support of a United Nations, reflects our interest in the maintenance of world peace.

Our own special role, however, lies in Asia and the Pacific, and consequently our foreign policy is largely, but not exclusively, concerned with that region.

Accordingly, in addition to the A. N. X. U. B. Treaty, Australia supported the Manila Treaty as a deterrent to aggression. We intend to build on both these treaties. The Prime Minister, Mr. R. G. Menzies, made an important statement in the Australian Parliament on 5th August, 1954, when he indicated that Australia would be prepared to make binding commitments with our friends to assure Australia's own safety.

Australia helped to initiate

K. C. M. G. For Sir. A. Mahadeva

Sir Arunachalam Mahadeva K. C. M. G. is one of the few distinguished public men who have a tradition behind them. He has served the country with great distinction and is perhaps one of the very few of the old brigade who took over the fight for freedom from the patriotic giants—Sir Ponnambalam Ramanathan, Sir Ponnambalam Arunachalam, Sir James Peiris and Mr. F. R. Senanayake, to be still serving the nation in responsible positions. Dignity and ability well combined to make Sir Mahadeva a dignified Principal, later a dignified statesman and now a dignified Commissioner. The conferment of the very high honour of K. C. M. G. on Sir Mahadeva has added dignity to the title.

the Colombo Plan and has contributed under it to many countries in the region. We have supported other moves to attract capital into the region. We have welcomed large numbers of Asian students to Australia under the Colombo Plan, United Nations programmes and private arrangements.

Achievement of a reasonable settlement in Indo China which would avoid widening of hostilities.

Australia supported the Geneva settlement and recognition of the facts of the situation. Unpalatable as we found them in the situation that confronted us by the time that Dien Bien Phu came under siege, Australia did not favour putting international forces into Indo-China, but we cannot ignore the fact that the absorption of northern Vietnam under Communism is undoubtedly a severe setback to the democratic world and to the real interests of the people of Indo-China. The Geneva settlement rests on the assumption that the parties will take appropriate action if an attempt is made to upset the settlement by force. Consequently, the Manila Treaty was regarded by Australia as an essential set following from Geneva. Genuine independence for Laos and Cambodia is also implied in the Geneva Agreement.

(Press Release from the Australian High Commission, Singapore)

ROLE OF WOMAN IN THE VEDIC AGE

Identical Status With Man

The high position occupied by women in social life is a conspicuous and unique feature of Vedic civilisation. The important role assigned to women is emphasised everywhere in Indian literature; the Vedas, the Smritis and the Itihasas. This importance was not something that arose with the advance of history, for it is revealed even in the earliest hymns of the Vedas. Though the primary intention of the Vedas is to promote knowledge of God and the way of worshipping Him, the Mantras and the Brahmanas cite the activities of women and the esteem in which they were held as similes to illustrate religious or divine truths.

The view sometimes held by modern historians that the place of women in the Vedic age was low finds no support at all in the Vedas. The writers of the Smritis aim at a comprehensive understanding of what is stated in the Vedas in different contexts and the Itihasas and the Puranas illustrate these truths by means of historical and literary examples and allusions. In the Brahmana it is said that the wife in the home is, in reality, the goddess of good luck "Sri" (Tait. Br. III; IX. IV). "The woman is the ornament of the house" (R. V. 1-66.5). "The wife is the home, for on her is based the happiness of the home" (R. V. 3-53.4). "She that is called the wife forms the half of myself." (Tait. S. 6.1-5).

The Mantras recited at the time of the wedding amply testify to the greatness of

the role of woman in married life. The status of the wife is identical with that of her husband as in no way inferior to it. In the Saptapadi which forms the main part of the ritual connected with marriage, the husband states, "I have taken this seven steps with you; let there be friendship between us and let there be no cessation of this mutual friendship, for we have become one. Let there be identity of thought harmony and love between us. Let us promote each other's delight." (B. M.).

Incidentally it may be said that this oneness of spirit between the husband and the wife is taken as an illustration by the seers of the Vedas to describe the mystic oneness between the supreme self and the individual self. The devotee prays to the Deity in these words: "As the husband to the wife so may be Deity turn towards us." (R. V. 10-149.4). "Like a loving wife to her loving husband (R. V. 71-1) "Heart embraces thee even like a wife who embraces her husband (R. V. 1-62-11)". "Like a spotless wife beloved by her husband" (R. V. 1-73-3). Harmony in married life is a frequent object prayed for: "May this wedded couple live in perfect harmony, steadfast in their love!" (R. V. 1-127-8) or "May this couple ever shine bright like gold and let them perform the ordained rites and be always prosperous" (R. V. 8-31-8). Another hymn is to the following effect. "Let this couple be so prosperous

(Continued on page 6)

GOVT. VACANCIES JAFFNA KACHCHERI

N3501-POST OF VILLAGE HEADMAN, VANNARPONNAI SOUTH WEST-Applications, on prescribed form obtainable from this office should reach G. A., N. P. under registered cover on or before 10-1-55. Applicants already forwarded applications need not apply again. Particulars are exhibited at Kachcheri, Jaffna; Vannarponnai Post Office; Vaideswara Vidyalayam; Oddumadam Community Centre; Aiyandar kovilady Madam; Koddady Tamil School; Villandy Madam & Grand Bazaar S. P. O. (G. 40.31 & 7)

ORDER NISI

DISTRICT COURT OF VAVUNIYA

Testamentary Jurisdiction No. 393

In the Matter of the Intestate Estate of the Late Vellaiyan Suppiah of Sannasi Paranthan in Vavuniya North, deceased.

Nallan Ponnai of Pannikka Neeravi in Kilakkumalai North

Petitioner Vs.

1 Sinnammah daughter of Nallan of Pannikka Neeravi,

2 Psychchiammah mistress of the late Vellaiyan Suppiah of Sannasi Paranthan in Vavuniya North

Respondents

This matter coming on for disposal before K. Jeyakody, Esqr., Additional District Judge of Vavuniya on the 9th day of August, 1954, in the presence of Mr. V. T. Swaminathan, Proctor on the part of the petitioner abovenamed and the petition and affidavit of the petitioner dated 24th day of May, 1954, having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as one of the heirs of the deceased to have Letters of Administration to the estate of the said deceased issued to him, unless the respondents abovenamed or any other person or persons interested shall on or before the 18th day of August 1954, show sufficient cause to the satisfaction of this Court to the contrary.

K. Jeyakody

Additional District Judge.

August 9, 1954.

Secretary to be Administrator

K. Jeyakody

Additional District Judge.

October 13, 1954

Order Nisi extended till January 19, 1955, for publication.

K. Jeyakody

Additional District Judge

December 28, 1954

(O 476. 7. & 14).

DEVI KALOTTARA JNANACHARA

TRANSLATED BY BALAJI

Lord Parameswara continued: O Mother Divine! Know that the Chit or Pure Consciousness which exists as I AM in the lotus of the heart is Nir-mala and Nischala (immovable). The Ahankara or ego-sense rises, from and dissolves of itself in, that Chit-Swarupa. When the ego-sense disappears, that very Chit Swarupa bestows the bliss of Mukti. Concentrate always on the one supreme Source wherein is born the sense of ego. Meditate always: "I exist alone. There is none related to me, nor am I related to anyone else. A Mukta has the realisation that his real Swarupa is that of the Para-Brahman, of the Guru, and also that of the Iswara, the Cause of the world. All these three are one and the same. Know that he is bound who thinks otherwise. When one perceives one's real Swarupa through the eye of Jnana he transcends the body-idea, is free from all desires and attains peace.

SOHAM ("I am That") is described in all the scriptures at the birthless state. The Atman is ever bodiless, and without any Gunas. The Reality is beginningless. Its Swarupa is Jnana. It is Purana, the most ancient. It exists by Itself in the Hridaya-Guha (cavity of the heart) without form and untouched by the world and its blemishes. It is Unthinkable. It cannot be seen face to face. Meditate constantly: "I am the Sanatana, the Eternal, the Omnipresent Brahman, the Sat or Truth". He who contemplates on SOHAM and remains steady therein, attains eternal felicity and identity with the supreme Brahma-Swarupa.

Know, O Parvati! I am full of Vijnana (Divine Knowledge). I am Visuddha (pure) and Vimukta (liberated). I am always the Brahman, ever-blissful, ever-present, everywhere, beyond all that is known. I am incapable of being accepted, or rejected by anyone. I am the Atman, the pure Chit, established in Itself by Itself, which should not be identified with the gross body, measuring from head to foot, the outer bag of skin, or with the subtle Antah-karana (ego-sense, mind and intellect).

I am the Iswara, the Lord, the basis of all these

animate and inanimate objects. I am the Mother, Father and Grandfather of all this creation. Those seeking Moksha meditate on Me alone who am the supreme state of Turiya—the ever-blissful Divine consciousness, beyond the triple states of waking, dream and sleep. I have no Abhiman or sense of identification with the Shula, and Sukshma (gross and subtle), nor with the Karana or causal bodies. I am ever pure and free, beyond the phenomenal world.

The mark of Jnana has thus been described by Me in order that all may attain the state of Mukthi. O Manini! I shall now tell you about the Acharyas (ways of conduct) to be practised by Mumukshus who aspire after liberation by following this path.

Know that for one who is devoted to Atma-vichara there are no Niyamas and Vratas, i. e. religious rules and disciplines to be followed, no worship to be made in temples, nor Pitru-karma or offerings to ancestors, no Dharmas relating to Varnashrama, to be observed.

He is utterly indifferent to all Siddhis or powers which prove in the end to be bondages to the soul and cause the aspirant's downfall.

Listen, O my Sati! The Viveki or wise one, whose mind is devoted to Swarupa-Jnana, should not use spirituous liquors for any purpose, nor cause destruction of any living being or objects such as even birds, insects and worms, and plants, trees and creepers.

The body consists of the Pancha-bhutas (five elements). And Siva alone resides in it as the Eye of the eye. Know that the Siva-Tattwa and all this manifest creation and the worlds beyond are the supreme form of Shankara alone.

He who follows this path must discard the company of worldly men and all useless discussions with them. He should eschew abusive or flattering words, and disputes relating to scriptural doctrines and dogmas. He must remove slowly and steadily from the mind all

(Continued on page 6)

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 Rs. 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.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 31-12-54)

Fourth Adhyayam (Contd.)

6. Two handsome birds, inseparable friends, sit perching on the same tree. One of them eats the sweet fruit. The other looks on without eating

7. On the same tree man (the soul, Anisan, non-Lord) sits confused, dejected and bewildered by his own impotence. But when he sees the other, the Lord (Isan), contented and knows (realises) His Glory, then his grief ceases.

The first of these two Mantras is quoted from the Rig Veda (I 164-20) and it is said to be found in the Atharva Veda also. Both verses are found repeated in the Mundaka Upanishad (III, 1, 1 & 2), of which we made a careful study some time back (vide Vedanta Moola Saram, Chapter XVII). We would ordinarily refer our readers to our observations there and pass on to the study of the next verse, but these verses are of such great importance that we consider it essential to repeat our observations here once again:

"How unequivocal these words (these two verses) are! which cannot be explained away by the use of any amount of casuistry. There are two birds (—this is symbolic language —) but they are inseparable friends, i.e., in Advaita or Ananya (அனந்திய) relationship. What the two birds referred in the first verse are is expressly brought out in the second. They are (1) man or the soul (or Pasu, பசு, in Siddhantic parlance) who is subject to grief (bondage or Pasam, பாசம்) and impotent and who eats the fruits (enjoys pleasure and pain) of the tree (the world), and (2) God (Isan, the Lord, Pati, பதி) all-powerful and quite contented, who does not eat the fruits but is a mere witness (spectator) of what is taking place. When man realizes God and His Glory, his grief or bondage ceases to exist (or bind him) and he attains beatitude. This is exactly what the Saiva Siddhantam teaches and it forms the essence of the Vedantas. Well does Thayamanavar exclaim வேதாந்த சித்தாந்த சமாசம், the equal essence of Vedantam and Siddhantam, of Thirukkural:

இருள் சேர் இருவையும்கேர, இறைவன்
பொருள் சேர் புது புரிந்தார் மாட்டு.

Tain and pleasure, the kin of Anavam (இருள் darkness) will not afflict those who contemplate the Divine Glory of the Lord.

"Sublime truths have a knack of appearing and reappearing in different places in different garbs generally and sometimes even in the same garb. As in the case of the last but one verse in the previous Mundakam regarding whose reappearance in the Svetasvatara and Katha Upanishads in identical terms we have already had occasion to say something (in explanation), the two verses that we are now dealing with also reappear verbatim in the Svetasvatara Upanishad (IV, 6 & 7).....The truth inculcated herein is so axiomatic that it permeates through and through all the Vedas and Vedantas, and other Shastras too, not only in Sanskrit but also in our own sweet Tamil. Its reproduction, or we should rather say its rediscovery, in the Tirumastiram reads as follows:

அன்னம் இரண்டு உள் ஆற்றும் கணாயினில்,
நன்னி இரண்டும் தனைப்பிரியா, தன்னம்
தன்னிலை அன்னம் தனி ஒன்று, அது என்றக்கால்
பின்னம், மட அன்னம், பேறு அதுவாதே.

There are two swans (birds) perched (on a tree) in the river bank. Both are united and would not part company. The changeless Swan is the Incomparable One (God). (The other is) the ignorant swan (soul). (It is not foreign to the other, as if it were foreign, it cannot get (any) profit (i.e. it cannot attain beatitude)."

After emphasising the distinction between God, soul and matter by citing the Vedic hymn regarding the two "birds" and explaining what the two "birds" are and clearly stating that they are the Isan (Lord) and the Anisan (non-Lord), the Upanishad proceeds to re-affirm the great importance of this fundamental teaching of the Vedas in the verse that immediately follows them

(To be continued)

Astrologica

WEEKLY FORECASTS

'SRI PATHY'

FROM 9-1-55 TO 15-1-55

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

It is difficult for you to make any handsome profits this week. On the other hand you may have to incur some loss. Do not commit yourself in any undertakings.

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

Expenditure will be on the rise. Health upsets also shown. If owning vehicles avoid accidents. Gains through landed properties shown week end.

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

Clashes with paternal relatives shown this week. Concentrate on your work and do not indulge much in pleasures and social activities as there are indications of scandals. Week-end will bring in some good results.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Ill health likely this week. Clashes with paternal relatives also shown. Second half of the week will be favourable. You may gain something from old investments.

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

Avoid rash deals this week. Any controversial issues can be settled amicably. Health will remain a problem. Your elderly relatives will help you out of difficulties.

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

Domestic harmony will be far away from you this week. Ill health in the family circle shown. There will be some changes which will bring in unpleasantness.

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

You will be devoting much of your time in religious or social activities this week, or you may do a pilgrimage. Gains through old investments promised week end.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

You will be overworked throughout this week. Health upsets especially eye troubles and bile complaints are likely. Friends of the opposite sex will prove to be very helpful to you.

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

Sunday, Monday and Tuesday morning must be spent with care. Domestic upsets likely. Married partner's relatives will be the cause of most of your troubles. There will be no mental peace.

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

The first two days will be favourable for new undertaking. Spend Tuesday, Wednesday and Thursday, forenoon with care. Rest of the week will turn favourable again.

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

Improvements in your personal affairs promised this week. Financial gains also promised. But spend the last two days with care.

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

Responsibilities will increase this week. You will be overworked and will not find time for rest or recreation. Health upsets likely but there is no indication of any serious illness.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1853

In the matter of the Intestate Estate of the late Raja-poopathy wife of Saba-pathipillai Kanapathipillai of Kodikaman who died in the Civil Hospital Jaffna Deceased.

Karthigesu Chellish of Kodikaman Petitioner.

Vs.
Sinnathamam widow of Chelliah of Kodikaman Respondent.

This matter coming on for determination before P. Sri Skanda Rajah Esqr., District Judge, Jaffna on the 8th day of December 1954 in the presence of Mr. V. S. Karthigesu Proctor on the part of the Petitioner and the affidavit of the petitioner dated 6th day of December 1954 and his petition having been read:

It is ordered that Letters of Administration to the Estate of the deceased be granted to the petitioner as father and an heir of the deceased unless the respondent above-named or any other person or persons interested in the estate shall appear before this Court on or before the 17th day of January 1955 and show cause to the satisfaction of this Court to the contrary.

The 8th day of Dec. 1954
Sgd. P. SRISKANDARAJAH
District Judge,
(O. 174. 31 & 7)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1848

In the matter of the Last Will and testament of the late Sinnathamby Sabaratnam of Thirunelvely Deceased

1. Sabaratnam Sinnathamby and wife

2. Ananthavally of Thirunelvely Petitioner.

Vs.

1. Dakshayani Devi daughter of Sinnathamby

2. Kanagarani daughter of Sinnathamby both of Thirunelvely both minors appearing by their Guardian-ad litem the 3rd Respondent and

3. Puvaneswary widow of Ramalingam of Sandirupay

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge of Jaffna on the 25th day of November 1954 in the presence of Mr. S. Tirunavuk.

karasu, Proctor, on the part of the Petitioners; and the affidavit and petition of the Petitioners dated 25th November 1954, and the affidavits of the Notary and the attesting witnesses to the Last Will having been read.

It is ordered that the 3rd Respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 1st and 2nd Respondents minors and that the Last Will of Sinnathamby Sabaratnam, deceased, dated 5th March 1952 and attested by P. Balasingam of Kandy Notary Public under No. 2375 and now deposited in this Court marked 'A' be and the same is hereby declared proved and that the Petitioners be declared entitled to Letters of Probate to the said Last Will and Testament and the same is issued to them accordingly as the Executors mentioned therein unless the Respondents abovenamed or any person or persons interested shall appear before this Court on or before the 10th day of January 1955 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of Nov. 1954

(Sgd) P. Sri Skanda Rajah

District Judge, Jaffna

(O. 175. 31 & 7)

You know what it is to be in touch with a spiritual master. Many of you have met such a master, basked in the sunshine of his grace, received his influence and got your heart illumined with the light and presence of God. You should have not only a longing for the supreme Beloved of your heart, but also have the contact of a perfected Saint, who is spiritually illumined, who has realised God.

It is said by a great Indian Saint that the contact of such a perfect one is the most essential thing required for an aspirant who is longing for God realization. In fact, God Himself leads the struggling soul to such a perfect Saint. It is not possible for any one to have direct contact with the Universal Spirit, except through the personification of that spirit in a saint. Such a personification is the spiritual master, who alone can lead us to God. God leads us to Himself

By
SWAMI RAMDAS

coming to us in the human form of a Saint. If you believe in Saints and look upon them as embodiments of the Divine, you can derive unlimited strength for your spiritual advancement.

Saints are often compared to the Philosopher's stone, which, they say, turns into gold whatever comes into contact with it. But a Saint works an even greater wonder; for by his contact with a person he makes that person as perfect as as himself. He fills you with the divine radiance and joy he himself is always having. He awakens in you the awareness of the Spirit and your mind thereafter will be enjoying the divine peace and bliss that he himself ever enjoys. All your sense-desires will leave you completely and you will attain the state of Divine childhood in which there is nothing but pure innocence, purity and love. You thus become a veritable embodiment of the Divine. This is the goal to which you are led by the guidance of the spiritual master.

Ramdass can tell you from his own experience that he has become what

he is now by the blessings and grace of Saints. Had Saints not come to his help, he would have been still struggling in the dark to realize God. But by the grace of Saints, his doubts ceased and he began to feel the presence of God within him. God took him to Himself and absorbed him into His transcendent, all-pervading and eternal being.

(To be continued)

Reviewed News

SWABHASA—TALKING NOT OVER

Cabinet Ministers have now found out that the Swabhasa problem is not merely a vexed one but a brain-teaser as well. Text books and teachers, these are the two stumbling blocks to the switch over they say. The Premier who was expected to announce a surprise 'way out' does not seem to have found any inspiration for this tremendous task in his 'world wanderings.'

'BOGUS PROMISES'—R. G.

Vote catching promises were made by the U. N. P. candidates at the last General Elections! This is not a charge made by Mr. R. G. Secanayake against the U. N. P. It is a candid confession by one of the 'high-ups' in the campaign at the last elections. Yet R. G. still belongs to the U. N. P. and therefore to its heritage and acquisition. R. G. wants the U. N. P. to live but under his tutelage with the 'Quit Indian' program as the only program for the next elections. A better brand of bogus promises!!

REVISION OF RECORDED HISTORY BY TRI-SINHALA PERAMUNA

Anti-Indian animosity in communal camps has taken a fresh form of attack. History and all records that go by the name of history are dreaded by this Communal Caucus in as much as there is nothing in early records to whip up a racial revolution in Sri Lanka. On the other hand historical happenings give the lie direct

Mantai Viswakula Sangam

'Co-operation is the weapon for success in the present world and all activities there mainly depend on the five industrial works of the Viswakula community—said Mr. M. K. Muttusamy, S. M. R. Mannar, in his presidential address at the annual meeting of the Mantai Viswakula Co-operative Industrial Sangam held at Vigneswara Temple Hall, Mannar last week.

The President continuing his address said that industry in Ceylon is far behind and a good amount of the wealth of this Island is being drained out from time to time in connection with the big schemes undertaken by outside nations in Ceylon viz: Gal oya, Hydro Electric, Harbour Works Import of machinery, cars, buses, lorries etc. It is high time for the people to unite, form co-operative work centres to improve and advance in their industries for which the Government is prepared to help them.

Messrs A. M. Vijayanathan, S. Pathmanathan, and A. Nadaraja Govt. Supervisors of Cottage Industry, Smithy and Gold works who were present at the meeting also spoke. It was unanimously decided to open Carpentry and smithy centres at Mantai and Mannar Town by next month.

It was also unanimously resolved at the meeting that as the shrine for NADARASAR at Thiruketheeswara Temple is to be built by Viswakula sangam a conference of the All Ceylon Viswakula Sangams should be held at Theruketheeswaram Temple on the next new moon day with the annual festival of the Temple.

to these hatred-mongers. Vijaya of revered fame, if of Indian origin, would be a serious challenge to the Tri-Sinhal Peramuna! Hence this broadside of 'Vijaya the wicked' fired by the Peramuna. Now let the Cabinet take note of this research discovery and stay the switch-over to Swabhasa till the History of Sri Lanka is rewritten by the Peramuna.

SPORTS ROUND UP

Soccer

The Jaffna League Championship matches are almost over. On Friday 31st the championship deciding match—viz. Jolly Stars S. C. vs. St. Antony's S. C. was played at St. Johns' grounds. The large crowd was given a rare treat of scientific soccer. The Jolly Star team included that popular teacher of J. H. C.—Mr. P. S. Cumaraswamy and prominent old boy of J. H. C. Mr. V. Jayaretnam. Though the match ended in a victory for St. Antony's (score was 4-3) the losers tried their best to catch up down to the end. Congratulations, St. Antony's. Well done. Jolly Stars. Mr. T. Shanmugarajah that ever green boy from Zaidapet refereed.

In the other match played on the same day the Police triumphed over St. Nicholas—the score being 3-1. Samuel and Solomon played well for the Police. Well done Police.

J. H. C. Soccer Team

During its recent touring A'pura, Kandy, Trincomalee and Vavuniya the J. H. C. Soccer Team won

By
SPORTING SAM

all its matches except those against Trinco United and Vavuniya. The former match proved to be the most thrilling one of the tour. The result 1 nil is an indication of the struggle.

I heard from Mr. T. Senathirajah the following interesting incident. The team had a feature against the Education Boys of Kandy. The match which was scheduled to begin at 5 p. m. managed to get going by 5.15 but started only till 5.30 when God intervened with rain. It looks as though nature is totally against soccer. Incidentally this reminds me that Mr. T. Senathirajah was attached to the Colombo Observatory for some year.

Athletics

I understand that Mr. T. Ganesalingam who is well known in local sporting circles is planning to leave Jaffna Hindu to go over to Colombo for further studies. Ganesalingam's record to date as a school boy athlete is remarkable and I wish him a bright athletic and academic fu-

ture. Go ahead Ganesalingam.

The name Ganesalingam reminds me of that late lamented N. Ganesalingam who was also a true sportsman on and off the field. Well Ganesh is no more but sporting circles can never forget him. May his soul rest in Peace.

Cricket

It gives me great pleasure to note that even in the northern islands of this island pearl of the Orient, there are Bedders and Lindwalls and many Evans and Tallons, and what is more Huttons and Comptons (all would be of course). Well in this land of the Palmyra anything might happen. I feel it is high time that the Board of Control for cricket in Ceylon accepted L. Constantine's suggestion and sent a team to England. Or now that England has won the third Test, why shouldn't Ceylon challenge Australia. Only hitch will be that Radio Ceylon will be in charge of the commentary!

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
No. 1852 T.

In the matter of the Intestate estate of the late Sangarappillai Palhumanamasamy of Tellippalai S. West

Deceased

Sangarappillai Subramaniasamy of do Petitioner
Vs
1. Sangarappillai Sellathurai of Do
2. Velupillai Thambu and his wife
3. Savundranayaky both of do
4. Akilandanayaky daughter of Sangarappillai of Do

Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before P. Sri Skanda Rajah Esqr. District Judge Jaffna on the 7th day of December 1954 in the presence of Mr. S. T. Nadasarajah Proctor for the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the Petitioner be declared entitled to letters of administration to the Intestate estate of the abovenamed deceased and the same issued to him as the brother of the deceased unless the Respondents or any other person shall on or before the 17th day of January 1955 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 7th day of December 1954
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. S. T. Nadasarajah
Proctor for Petitioner
O 178 7 & 140

1. Sellammab widow of
Aiyadurai Jegasothy of
Urelu presently of No. 25
Jalan Abdullah Bungsar
Road Kuala Lumpur by
her Attorney Kanthar Ka-
thirgamar of Kadduvan
Tellipalai

Petitioner
Vs.

- 1 Nesamany wife of
- 2 R. Subramaniam of
Urelu presently of
Kuala Lumpur
- 3 Arumaimany wife of
- 4 Subramaniam Jeya-
ratnam of Urelu pre-
sently of do
- 5 Aiyadurai Sivasothy
of Urelu presently of
Johore
- 6 Aiyadurai Thillai-
sothy of Urelu pre-
sently of do
- 7 Packiam widow of
Subramaniam Aiya-
durai of Urelu
- 8 Jeyaluksbmy daugh-
ter of A. Jegasothy
- 9 Jegasothy Jegathee-
san
- 10 Selvalachumy (Leela)
daughter of A. Jega-
sothy
- 11 Gnanaluxmy (Malliga)
daughter of A. Jega-
sothy
- 12 Jegasothy Selvathee-
san
- 13 Paransothyammah
wife of Kanthar
Kathirgamar of Kad-
duvan Tellipalai.

The abovenamed 8-12 Res-
pondents are minors appear-
ing by their G. A. L. the 13th
Respondent abovenamed.

Respondents.

In the matter of the Estate
of the late Subramaniam
Aiyadurai deceased of Urelu
Chunnakam

Deceased.

This matter coming on for
disposal before P. Sri Skanda
Rajah Esq., District Judge
Jaffna on the 8th day of
October 1954 in the presence
of Mr. V. S. Nadarajah
Proctor on the part of the
Petitioner and the affidavit of
the abovementioned petitioner
dated 27th August 1954 hav-
ing been read.

It is declared that the 13th
Respondent be appointed
Guardian ad litem over the
minor respondents in Malaya
and that the said Petitioner
as daughter-in-law of the
deceased is entitled to have
Letters of Administration of
the intestate deceased and the
same be issued to her accord-
ingly unless the respondents
or others shall on or before
the 24th day of January 1955
show sufficient cause to the
satisfaction of this Court to
the contrary.

This 8th day of October 1954

Sgd. P. SriSkandaRajah
District Judge, Jaffna

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner.
(Q. 177 7 & 14)

Role Of Woman In The Vedic Age

(Continued from page 3)

as to support a thousand dependents without requiring the help of others" (A. V. 8-73-2). In all these hymns cited above, it should be noted that the wife is spoken of as occupying an equal position to that of her husband. The two are always spoken of as inseparable and any attempt on the part of others to throw discord between them is stated to be one of the greatest of sins (R. V. 1-185-9). The special responsibility of the wife consists in making the home happy. "The wife ever looks after the welfare of the home" is an oft occurring passage. As an instance, we may cite the well-known hymn "Let this husband have ten children by her and let the wife be like a mother to him looking upon him as her eleventh child" (R. V. 10-85-45). At the time of wedding, the wife is blessed, in the following terms: "May she bring good luck to her husband's house, to his father and mother and to all others in it," (A. V. 14-1-27). Another Rik goes further and says: "Let her have a position of authority over her father-in-law and her mother-in-law and likewise over her sisters-in-law and her brothers-in-law" (R. V. 10-85-46).

On the question of economic rights of the wife, Sri Sabaraswami, the great commentator of the Jaimini Sutras (A. V. 6-3) refutes the opinion of some writers of Smritis that the wife has no right to property by declaring that their opinion is contrary to

By
AGNIHOTHRAM
THATHACHARIA

what is definitely stated in the Vedas in passages like the following: "The wife rules over the household and when a sacrifice is performed, the materials therefor which belong to her are utilised with her permission". (Rai. S. 6-2-1) By virtue of her marriage the wife acquires the right to property in the house which she enters (quoted by Sabaraswami). In one of the Mantras addressed by the husband to his bride he says "Enter the house and be its mistress" (R. V. 10-85-26). The unique privilege she enjoys in the household life is described here. The lady says to her husband, "I am the speaker here not thou. Speak thou where the assembly meets". (A. V. 7-38-4) In the matter of religious rites the Mimamsakas following the lead of Jaimini hold that the wife has an equal share with her husband and shares also the fruit of the sacrifice, whatever it might be.

The responsibility of the women in the household to keep it happy is thus described in a Rik, "Like the fingers

helping the body the women live in the same house and look after its welfare in every possible way unwearied with all their might and without the least hesitation" (R. V. 1-62-10). It is on the basis of this text that the authors of the smritis have drawn up an elaborate code concerning the duties and responsibilities of women. In order that they may fulfil these responsibilities it is prayed in one of the passages of the Yajur Veda that the wife should be endowed with keen intelligence (Tai. S. 7-5-18). In another verse there occurs a simile to the effect that Usha follows the physical order just as an intelligent lady follows her husband through thick and thin (R. V. 1-124-3).

The courtesy extended to women in social life may be seen from one of the Riks which states "Dawn precedes the sun in its career in the heavens like a woman whom the husband follows" (R. V. 1-115-2). The Vedas insist also on women ever appearing bright and well-adorned. The hymns on Ushas, the Goddess of Dawn, describe the lovely appearance of women folk in varied forms. "Dawn shines bright like a girl dressed and decked by her mother" (R. V. 1-123-11). "Like a charming maiden wreathed in smiles dawn rises in the east" (R. V. 1-123-10) and again Dawn smiles revealing her pearl-like teeth" (R. V. 1-124-7). The smritis state that women are by nature, beautiful and should make themselves attractive by adorning themselves and that it is their duty to make themselves lovely. Afternoon was, according to one of the Brahmanas (Tai. B. 1-5-2), the time allotted for this adornment and their ornaments were made of gold and silver (Tat. B. 3-3-4). The authors of Smritis declare that women-folk deck themselves with ornaments in order to evoke a feeling of pleasure and joy in the minds of their husbands. This is based on the hymn which contains a simile meaning that wives beautify themselves for the pleasures of their husbands, (R. V.). There is ample evidence in the Vedas to show that women possessed a high degree of culture. Viswavyasa and Apala were both women seers to whom several hymns are ascribed. Vakambhrini is said to have realised the oneness of herself with the supreme self in the same way as Yamadeva. In the Brihadaranyaka Upanishad we are told that the philosophical controversy that took place in the sacrificial hall of Janaka the cultured Gargi played an important part. So also Maitreyi, the wife of Yagnavalkya, is praised by her husband for her spiritual outlook and advancement.

- Madras Hindu

Devi Kalottara Jnanachara

(Continued from page 3)

disturbing thoughts caused by jealousy, pride or ironical praise, and the consequent feelings of hatred, wrath, fear and anguish.

He is the Maha-Yogi, free from all blemish, who has attained the essence of Viveka, by giving up the sense of "I and mine". He is fearless and desireless and ever revels in the bliss of the Atman. He has equal vision towards all objects, is unattached to anyone, views alike upon both happiness and misery that fall to his lot, upon friends and foes, and good and evil persons. He looks alike upon a handful of earth and gold.

Know, O Parvati!, that he who lives alone by himself, undisturbed by all Dwandvas or dualities shines as the all-knowing Jnani, one with the Supreme Being. By Jnana alone one can attain Mukti. Atma-labha or Self-realisation is the only true Siddhi. Other Siddhis or Yogic powers such as Anima &c. are incapable of bestowing this supreme Atma-labha.

Let one have the Darshan of such a Jnani and adore him with pure love and devotion. He who worships the Jnani with body, mind and heart, with an intense aspiration to attain the state of Jivanmukti, will surely reach that Supreme state. Know that those who worship him will enjoy the fruits of his good deeds, while those who scoff at, or abuse him, take upon themselves the fruits of

BOOKS REVIEW

Sivagyan's "Life of Sivananda"

BY ONE OF HIS
DISCIPLES

Published by The Siva-
nanda Publication League
Anandakutir, Rishikesh.

PRICE PER COPY Rs. 5/-

This is a pen picture of the Swamiji as seen by Sri Sivagyan one of Swamiji's disciples. While certain portions would appeal to those whose approach to spiritual truths would be the same as that of the author the rest we are confident would prove very helpful to all spiritual aspirants alike.

Shakespeare on Sivananda

BY SWAMI
OMKARANANDA M. Ph.

Published by The Yoga-
Vedanta Forest Univer-
sity, Anandakutir,
Rishikesh

PRICE PER COPY RE. 1/-

This book portrays the picture of Sri Swami Sivananda through the words of Shakespeare. It therefore attempts to present both Shakespeare's morals and Swamiji's characteristics in a nutshell.

his past sinful actions.

O Mother! I have thus revealed to Thee the path of Jnana and Achara you wished to hear. Now ask if there is anything more you want to know.

(Concluded)

SHAIVA SCHOOL OF HINDUISM

by

S. Sivapadasundram B. A.

Published by

Messrs. George Allen & Unwin Ltd. London

★

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