

TRAINING IN SPIRITUAL EDUCATION

THE NEED OF THE HOUR

(This article which appeared in the Prabuddha Bharata under the title 'Integral Education' is reproduced here).

Swami Vivekananda once warned the nations of the West in his own prophetic way: 'It is one of the evils of you Western civilization that you are after intellectual education alone and take no care of the heart. It only makes men ten times more selfish and that will be your destruction.'

Secularism is the great evil of modern education in addition to its being a purely intellectual education. We are taught to look out and around but not within ourselves. It is a purely

BY SHRI JIBENDRA

external education, one that helps the conquest of outer nature but not the inner nature of man. Knowledge is power, but it is a power for good as well as for evil. Material sciences and the knowledge of the external world have placed formidable power at our disposal; but as we are wanting in self-knowledge, we do not know the right use of that power and often abuse it to the detriment of our best interests.

that is, identification of themselves with the body. Yet the body is not our whole self nor even the mind. There is a higher principle, a higher power a higher being in ourselves and that is the Spirit, Self, or Soul and we are That. Thou art That O Shwe a ketu.

The right function of education is to impart knowledge, -knowledge not only of the world of outer nature but also of man's inner nature, so as to enable us to conquer the inner enemies like lust, anger, greed, fear, hatred, jealousy, slavery to the senses, the instinct for possession and domination, etc. These primitive animal reactions are due to a division in the consciousness that one is separate from the rest of the creation. This is the work of the ego, the principle of separative consciousness in us, which is the root cause of the malady of the world. When we thus differentiate between men and men and between ourselves and others we forget our unity in the original source of creation and fall into the many errors of division and disunity, which are the source of all our troubles. When education fails to impart this knowledge to us, it becomes lopsided, defective, and dangerous. A little learning is a dangerous thing. It fosters the ego instead of teaching it to dissolve itself as the primary condition for self knowledge and fails in its objective. The fact that humanity as a whole has gone down from the highest ideal of the race which is the realization of the truth of the unity of existence, is a proof positive, if any proof were needed, of this serious defect in our education. Science is being harnessed by the educated leaders for forging new and deadly weapons of mass destruction of fellow men; and money, power, pleasure, and comfort have become the one motive and sole preoccupation of the race. When there has been such a dangerous deterioration of the aim and standard of education, what good can we expect from it? The education that fails to give self-

Tamil Prose Writers Honoured

Shri S. Vaiyapuripillai and Shri M. Raghava Iyengar were presented with shields by the Governor of Madras for the distinguished services rendered by them to Tamil Literature. The presentation was made at the 'Third Tamil Writers' Conference held recently at Mylapore, in Madras.

In congratulating the recipients of the shield Mr. Sri Prakasa said that in the popularisation of a language he would strongly urge on them not to depend upon the Government. Languages were popularised by writers, poets, essayists and by speakers. The great persons whom they had honoured that day were persons who had specialised in prose writing and found new ways of expressing their thought in Tamil language. Kambur and Tiruvalluvar had left behind them great poems which they all studied with great devotion. Writing of prose was a recent innovation and poetry was easier to remember than prose. Prose-writing was becoming increasingly popular.

They should all learn each other's language, Mr. Sri Prakasa added. In this land there were many languages and they should try to learn the languages of other provinces and States. A little effort, sympathy and understanding would enable them to make the necessary effort to be able to speak two or three or four languages of the land. If they learnt one another's language it would help in fostering unity. He looked to the Tamil writers to make the people think in terms of unity, he concluded.

knowledge is a barren and withering education; it cannot but make men more and more selfish--individually, collectively, or nationally. Want of self knowledge is the greatest tragedy of our times; and it has been brought

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KANDAPURANA RETOLD

The Tamil version of Kanda-Purana is, with the exception of Peria-Puranam, the oldest and bulkiest of the existing Puranas. Kachchiappar was the son of a learned Brahmin named Kalathiappa Sivachariar. He mastered Tamil and Sanskrit in his early years and was well versed in Grammar, Literature and Vedic lore. He was the holy priest in Kumara Kottam the temple of God Kumara in Kanchipuram. His Kanda-Puranam is based on the Sanskrit Siva Sangrahi, and consists of 10346 stanzas in six cantos. The first line of the first stanza of this Puranam (சீவ சாரதி சேயுழை கூடிநாசர்) is said to have been inspired by God Subramania, who it is said, corrected by night the hundred stanzas which the author has composed by day.

When the Puranam was completed, Kachchiappar took it to Kumara Kottam and rehearsed it before an assembly of learned men. One of the poets present asked Kachchiappar to explain the combination (சீவ+சு+சரதி = சீவசாரதி) and to quote chapter and verse from any authority on grammar to justify it.

Abridged by Saiva Pulavar V. Subramaniam

Kachchiappar replied that the first line was not his but God Subramaniam's. This explanation was not accepted. But God Subramania appeared to Kachchiappar in a dream the same night and told him that his difficulty would be solved by a poet from the Chola country. Next day the assembly eagerly awaited the arrival of the poet who easily justified the combination by making reference to Veera Solium (வீரசோழியம்) a grammar work on which was not much in use in those days.

The author took one full year to rehearse all his stanzas. When this was done he along with his sacred Puranam, was taken in procession in a palanquin round the temple. Thus he was honoured along with his Sacred book. He lived for some years more, and then passed away.

Kanda-Puranam comprises six cantos - Utpathi (உபதி)

பதி), Asura (அசுர), Mahendra (மகேந்திர), Yuthiba (யுதிபா), Theva (தேவ), and Daksha (தக்ச), and is rich in beautiful imagination, profundity of thought, and subtle exposition. It is the weightiest of the Puranas. It has all the characteristic of a great classic. It imparts to mankind in all the four-fold objectives - Virtue, Wealth, Happiness and Moksha or Salvation (அறம், பொருள், இன்பம், வீடு). Ideals to be followed by men, God's Grace to his devotees, Salvation of human beings (are illustrated by stories along with philosophical aspects of Saivism and criticisms of other religions opposed to Saivism. Above all, it teaches the greatness of Shiva worship, the attainment of salvation thereby, and also evils that befall human beings if they blaspheme God.

Those who performed Shiva worship properly were Markandeya, Sura, Daksha and others. Of these, Markandeya alone attained eternal bliss, as his worship was without mental imperfection.

Sura - Padma worshipped Lord Shiva with the object of obtaining worldly pleasures and so his worship brought him happiness coupled with some pain and finally gave him the sacred Feet of God Subramania. But Dukshan's worship was unrighteous and so it brought his helpers also into trouble.

In the section called Sura Padman Vatthai (சூரபத்மன் வணர்), the way of getting rid of malas (impurities or bounds) and attaining salvation or Mukti is treated, and the section on Valliammai Tirumanappadam (வள்ளியம்மை திருமணப்படலம்) deals with the obtaining of Gnanam (the highest knowledge necessary for the state of bliss).

Kachchiappar brings home truths by practical illustrations. For instance the blasphemy of Lord Shiva is explained by Dakshan's sacrifice; hankering after women (carnal pleasure) by Kasiban's solicitations, and Indra's longing; wrong doing to superiors by the story of Vilvalan and Vatapi (வில்வலன் and வடாபிப்படலம்) Shiva's Gracious acts by Theathee's Uththaram (தேதீயுத்தம் படலம்); beauties of house hold life and asceticism, by Markandeya - Padalam (மார்கண்டேயப் படலம்); Saiva Siddhanta Philosophy by Ka-

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NOTICE

The offices of the Hindu Organ and Intusathanam and the Saiva Prakasa Press will be closed on Monday, the 21st instant on account of Maha Sivarathri.

Manager.



சென்னை நகரம்.

சமர்வியாயவே ஞானமுக்கவியும்
சமர்வியாயவே நானறிவிச்சையும்
சமர்வியாயவே நானறின்றேத் துமே
சமர்வியாயவே கன்னெறி காட்டுமே

Hindu Organ

FRIDAY, FEBRUARY 18, 1955

Treasure These Thoughts

Where there is no love there is no God Love must find manifestation in your life.

NOW IN THE EAST

THE devastating downpours in the district of Batticaloa have brought miseries to a large number of the people of that area. In addition it has caused a great concern to the Island as a whole judging from the damage that has been effected in the areas of paddy cultivation. It has been the unfortunate lot of this country to have been subjected to the wrath of the elements time and again though at different areas. Any damage that is caused to the comparatively small extent of food production in this country cannot but lead to increased economic insufficiency and distress

A large number of the people in the vicinity of the flooded villages have been rendered homeless. Several more have been deprived of their only means of livelihood. But it cannot be denied that the Government Agent of the Eastern Province and the Minister of Housing have taken immediate steps to organise such relief as can be obtained. Yet more assistance has to be given by the state to rehabilitate the cultivators and the homeless refugees. In this matter the public also will have to supplement the resources of the Government by subscribing gener-

ously to a Flood Relief Fund.

The Government cannot remain satisfied with the organising of ad hoc relief measures. The entire question of vulnerability by floods has to be examined at 'expert' level and practical steps will have to be taken to reduce the incidence of disaster by inundation. The Premier can well leave the matter of securing world peace to the Big Powers and patiently settle down at home to protect the people of this country from similar disasters by planning for economic stability.

MATRIMONIAL

MAHENTHIRAN-- SOMAVATHY

The marriage of Dr. C. Mahenthiran M. B. B. S.; D. T. D. son of Mudaliyar C. Kanapathipillai of Nallure with Srimathy Somavathy B. Sc daughter of Mr. C. C. Somasegaram, Crown Proctor, Jaffna, was solemnized according to Hindu rites on Wednesday, February 2, at 8 a. m. at the bride's residence at Vannarponnai.

A reception was held the same evening at the brides' residence. A large gathering of friends and relations attended both the wedding ceremony and the reception.

We wish the new couple all prosperity, happiness and long life.

Kandapurana Retold

(Continued from page 1)

siban's instructions to his sons (உபதேசப்படலம்), importance of wealth by Maya's instructions (மாயா உபதேசப்படலம்).

Materialism, Mayavadam (மாயா வாதம்), Mimamsam (மிமம்சம்) Vaishnavism (வைஷ்ணவம்) are criticised respectively in (இந்திரபுரி) Indrapuri, Sukran's teachings (சுகிர குபதேசம்), Tattheesi Uththaram (தத்தேசி உத்தரம்) and Tiru Kutbaram (திருக்குற்றலம்) sections.

The origin of the Puranam and its summary are given in the Author's Introduction (பாஷிப்படலம்)

Kachchiappar's style is simple. The author perhaps intended that his work should be read by all, and so the subject matter is interesting and instructive to one and all, but at the same time spiritual and philosophic

Full Armament To Eliminate War--A Fallacy

Acharya Vinoba Bhave at a prayer meeting in India said: "Those who read newspapers know that the word Shanti or peace is most frequently used today. This is not a new word for us. In fact it is one of our oldest.

"Whenever we have a religious service or some other work we begin and end with the word Shanti or peace three times. But these days the word peace is resorted to not only for religious but also for irreligious actions. Nation after nation is preparing itself to increase its armament and the highest researches in weapons of death are being conducted with the help of scientists and all this is done in the name of peace. It is not that the nations and leaders who use the name of peace in their quest of armament are hypocrites. Peace through armament is an age-old illusion. But the strange thing is that this illusion continues even in the present age called the scientific age. It is believed that the weak will be sacrificed like goats and those who have the strength of lions will escape it. But experience says that while goats are sacrificed lions are hunted out and the race of lions would have been extinct long ago but for the mercy of man.

"In this age of science any increase of the power of the violent will only lead to the wiping out of human society. We should have been free from this illusion. But old habits and old illusions die hard. Thus continues the illusion that the peace can be maintained among nations only if they are fully armed and strengthened. But is it not self-contradictory to manufacture things that destroy peace to maintain peace, things that produce fear in order to create fearlessness? The President of the U. S. A. suffers from this illusion at the present time. Parasuram suffered from it in the olden time. Parasuram was a Brahmin, a teacher, yet he became a warrior in order to remove the injustice of war. But his experiment did not succeed in establishing peace and ultimately Parasuram had to lay down arms and take up the ploughshare in the field. This effort of establishing non-violence through violence has failed time after time and

in future may lead not only to self destruction but to the destruction of the human race.

Another effort is also made for world peace. The leaders of some nations sit round a table for discussions and consultations. This is known as U. N. O. This effort is not so senseless as the effort of establishing non-violence through violence. But its weakness lies in the fact that those who sit and discuss do not trust one another. It is not possible that peace can be brought about by discussion without mutual trust. Again it is only certain nations that have a place in the U. N. O. and great nations like China have no place in the U. N. O. because they are not trusted. And those that sit there talk in the belief that others are dishonest and out to deceive and betray them. Peace can be built only on the foundation of faith and not on that of suspicion or mutual distrust.

"There is another group of good men who are also working for world peace, which they call moral rearmament. Their programme is to visit other countries in the world and do some beneficial work in order to create an atmosphere of mutual love and friendship. A few days ago a member of this group met me whereby I learnt something of their work. When I asked him whether the MRA held any definite opinion with regard to use of arms he told me that they would not participate in any offensive war. I then pointed that there was no difference these days between offensive and defensive wars. It amounts to this that they are good people but they do not know their minds."

MATRIMONIAL VAIDHEESWARAN-- SIVAPAKIAM

The marriage took place according to Hindu Rites on the 2nd instant of Dr. Vaitheswaran Pasupathy son of Dr. V. T. Pasupathy, Retired Medical Superintendent of Vannarponnai, with Sowpackiavathy Sivapakiam eldest daughter of Dr. Rajendram Jerensiah, Superintendent of Health Services, Jaffna at the bride's residence at Ayar-

Reviewed News

SECURITY COUNCIL CANNOT BRING SECURITY!

Only a conference can solve the Formosa problem. This is accepted. 'Who should participate in this conference' has become a problem without a solution! Communist China or non-communist China or both!! There continues to exist a U-N that cannot give a decision on this simple issue!

WIPE THEM OUT!

In fact the struggle is for the power to wipe the other man out of existence. Mao and Malenkov--the combination was not sufficiently strong. Now with Bulganin in place of Malenkov, the Western Nations will have to think seriously of the 'war to wipe out the enemy'. Eventually the unerring Hand of Providence will certainly wipe out the wicked nations!

SOCIALISTIC PATTERN REPLACES SOCIALIST PARTY

The first fruit of the Avadi Congress Session was the capture of power in Travancore Cochin State by the Congress Party which has now pledged itself to work for a socialistic pattern of society. The Praja Socialists have been outmanoeuvred in the appeal on Socialist slogans. The Communists who have been relegated to a third place have now begun to look up to the P. S. P. once again for their traditional front-torcing political pastime. But the voters have learnt a lot by experience of disruptionist tactics.

PAKISTAN'S LEGAL DILEMMA

The Sind High Court's far reaching ruling has set the Pakistan Administrators think furiously. The Pakistan Premier has calmed the situation by a timely announcement that his Government will abide by the decision of the Federal Court.

kovilady Vannarponnai.

A large gathering of relations and friends attended the wedding and the reception which was held at the bridegroom's residence the same evening.

We wish the new couple all prosperity, happiness and long life.

UNIVERSITY SHOULD PRODUCE

Torch-bearers of Peace and Unity

(From an address by Dr A. L. Mudaliar at the Silver Jubilee celebrations of the Annamalai University).

The great World War had hardly ended before new visions of a more terrible and devastating conflagration of global nature face humanity. No longer is it possible to think of conflicts in isolated terms and so it is that the Universities have got to take note of these transcendental factors and give the right philosophy of life and the correct lead to the young alumni entrusted to their care. Human values have once more to be stressed; the simple verities of life have again to be preached; and the unity that binds all human beings, irrespective of geographical, so-called cultural, racial or other barriers has to be emphasised. Therein lies the need to reiterate again the true philosophy of life. Parochialism whether expressed in exaggerated forms of colour, race, religion, language or such other narrow limitations, should be rooted out. And nowhere can this task be undertaken with better hopes of some realisation than in the Universities.

It is here that that broad outlook and that understanding sympathy can be engendered and if the youth of the country at their most impressionable period of life were brought under the persuasive influence of those who can guide them on right lines, the world may yet see the wisdom of a better way of life than that with which it is faced today. The atom bomb, which was most unfortunately used without a full realisation of its later developments and its immense potentialities for ruthless destruction, points to the swift and irrevocable way of human destruction. The spirit of tolerance, of sympathetic understanding, and an appreciation of human values will, if properly cultivated, lead to a realisation of the role that University products have to play in life and in society in general and it is one of the privileges of the newer Universities that they can follow a safer path through a better realisation of the mistakes that have been committed in the past.

Today the alumni of Universities have a special responsibility to bear, difficult as is their role, the increasing stress of life,

the manifold problems connected with the world which has shrunk in proportion and the way in which they should conduct themselves as worthy citizens of a free and independent India presents to them problems of a grave nature. Yet it is the hope of Universities that by their training, by the manner in which they have disciplined themselves and by their constant endeavour to imbibe the best of thoughts of the savants of the world, they may be able to be the torch-bearers of peace, of progress and of unity.

Maha Sivarathiri Celebrations At Tiruketheeshvaram

Maha Sivarathiri this year falls on Sunday 20th February. Arrangements are being made as usual to celebrate the sacred occasion with due piety at Tiruketheeshvaram. Special religious services, the chanting of sacred Hindu songs, Purana Padanam, religious discourses, and Kathapira-sankams will be some of the items in the two days' programme, arranged for Sunday, Sunday night and Monday.

A Special General Meeting of the Tiruketheeshvaram Temple Restoration Society will be held on Sunday 20th instant at 4-30 P. M. at Thirugnanasambantha Moorthy Swamikal Madam at Tiruketheeshvaram.

The Annual Prize Giving at the Hindu school will also be another item in the two days' programme to be held on the same day at 2 P. M.

The Tiruketheeshvaram Temple Restoration Society will be prepared to make special arrangements for travelling by train to Mannar and by bus from Mannar to Tiruketheeshvaram. Intending pilgrims could intimate their travelling requirements to the Society.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 20-2-55 TO 26-2-55

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

A very unsettled week. You will lack in your comforts. Initial difficulties will crop up when you begin something new. Tuesday, Wednesday and Thursday the worst out of the lot.

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

A slow but steady progress in your work is assured this week. Do not rely much on your friends if you want to succeed. Thursday, Friday and Saturday must be spent with care.

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

You will find it difficult to make both ends meet. New ventures will not bring in good results. You will meet with much opposition in your affairs.

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

Adopt a cautious attitude in all your dealings this week. Financial side will be very trying. Personal and domestic affairs too will be far from satisfactory. Lie low and keep your temper under control.

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

You will get much opportunities to extend your business this week. Triumph over competitors also shown. If an officer a promotion to be expected shortly.

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

You will have no mental peace this week. Troubles through secret enemies also shown. Do not begin anything new. Some changes in routine indicated.

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

Steady progress is assured in your undertakings this week. You will be able to gain something financially. But you will spend it in some luxuries. Domestic upsets shown.

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

Financial troubles will crop up during this month. Check your extravagances or you may run into debts. Scandals and mental worries are also shown.

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

This is a favourable week for your professional deals. Much of your domestic worries also should clear away. Financial conditions also will improve.

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

You will have many stimulating experiences this week. But there will be not much progress in the material side. You will find it difficult to steer clear of difficulties.

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

You will get a chance to enjoy yourself thoroughly this week. You will be able to steer clear of most of your difficulties. Fame and social success also promised.

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

Do not go out of the way to help friends this week. You yourself may get into troubles. There will be some delays in getting your new schemes to work. But you can rest assured of success.

FORMOSA--ITS LEGAL STATUS

The current situation in the Far East has focused renewed attention on the legal status of Formosa and the Pescadores. Many claims have been advanced and theories propounded as to sovereign rights over these islands.

The record shows, however, that technical sovereignty over Formosa and the Pescadores has never been settled. The Japanese Peace Treaty, which was signed in San Francisco in September 1951 and came into force in April 1952, involves official renunciation by Japan of its right and title to these islands. But it does not determine their future, nor does the separate bilateral treaty of relations concluded between Japan and the Republic of China.

For 50 years, prior to the end of world war two, Formosa and the Pescadores had been recognized as belonging to Japan. But at Cairo in 1943 and later in a proclamation issued at the Potsdam Conference in 1945, the governments of the United States, United Kingdom and China indicated that at the war's end Japan could be stripped of its right to the islands. Early in August 1945, upon entering the war with Japan, the Soviet Union announced its adherence to the Potsdam declaration.

At the end of the war, in accordance with allied arrangements, military representatives of the Nationalist Government of China went to Formosa to receive the Japanese sur-

render there. Continuously since that time, the National Government has occupied and administered Formosa and the Pescadores.

When the Peace Treaty with Japan was drawn up, the allied participants recognized that it would not dispose finally of Formosa and the Pescadores. Power to dispose of these islands rested, after the treaty became effective, with the victorious powers of World War Two, including the Nationalist Government of China.

As envisaged by various delegations at the 1951 San Francisco Conference, settlement of the legal status of Formosa and the Pescadores would have to be worked out at a later date, perhaps through United Nations processes.

The delegate from Egypt, for instance, spoke of consideration for "the principle of self-determination." The

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A STUDY OF THE SVETASYATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 11-2-55)

Fourth Adhyayam (Contd.)

.....வடநீழல் ஊடுவனார் சனகர் ஆதிமுனிவோர்கள் தம்
சொல்லியதும் அதிர் அங்குகொடு மோனஞானம் ததுணர்ந்தியே,
சுந்த சிந்த அருள் இயல்பாக உன சோமசேகர சிப்பாது ஆய்த்,
சென்முத்தின் முகமாய் இருந்தொலு எம்முத்தினும் வணங்குவேன்,
நெரிவதற்கு கரிய பிரமமே, அபவசிறக உதய விவாகமே.

Oh! indescribable Brahman, Oh! Handsome Lord taintless source of Wisdom and Bliss, I shall ever worship Thee that appeared as the pure, eternal, gracious, moon-decked Bliss-Giver with southward-looking Face and imparted the Truth by a show of Thy Hand to Sanakan and other Rishies under the shade of the banyan tree, thus chasing away their bewilderment.

Reference to this Puranic episode of the Vedic Rishies Sanakan, &c., receiving enlightenment from the Divine Guru under the stone fig tree at Sri Kailasam is very frequent in the Devarams, Tiruvacakam and other sacred books. Nakkirar the ancient Sankam poet too refers to it and speaks of the southward look (சென்முத்தின் சொக்கு) in one of his poems.

Our readers will also remember that Sri Nadaraja Moorthy is always shown at Chidambaram and other temples as facing towards the south,

The Adhyayam concludes with a hymn said to be adapted from the Rig Vedam and addressed to Rudran asking Him to avert His anger and making offerings. It reads as follows:

22. Harm not, Oh! Rudra, our children or progeny or (the duration of) our lives or our cattle or horses. Slay not our valiant heroes in anger. With oblations in hand do we always invoke (beseech) Thee,

The reader's attention is drawn to an earlier verse of a similar nature (III. 6) and our notes thereon, and also to such lines as the following from the Tamil:

கற்றாயினவாறு விவக்கவிர்
கொடுமைபல செய்தனன் நான அறியேன்
ஏற்றாய் அடிக்கீச இரவும் பகலும்
பிரியாது வணங்குவன் எப்பொழுதும்
தேவர்த்து என்வயிற்றின் அம்படியே
குடரோடு தடக்கி முடக்கிஇட
ஆற்றேன் அடியேன் அகிலைக் கொலை
விரட்டானத்த உரை அருமனே. (Devaram)

Oh! Father residing at Veerattanam Shrine in Tiruathikai situated on the banks of the Kedila river. Oh! Rider on the Bull, pray deliver me from what looks like death. Many are the inequities perpetrated by me in my ignorance I shall worship Thee always both day and night without interruption. I Thy slave am unable to bear the biting pangs of the gripping colic corroding the vitals of my entrails unnoticed.

.....ஐயா...எய்யாமற் காப்பாய் எனை ஏன் ஓர் எம்பாவாய்.
(Thiruvachakam)

Oh! Father, save us without shooting (hurting us).

வின் ஆள்வார் அமுது உண்ண யிச்செருவிடம் உண்ட
சண்ணாள், உச்சி எம்பயே, கண்டயானேன்
எண்ணாந் பிழை பொறுத்து, இங்கு யான் காண எழிற் பவன
வண்ணா, வண் அளித்தருளாய், என விழ்த்த வணங்கினார்
(Periya Puranam)

He fell down and worshipped (the Lord) saying: Oh! Comrade that drank the deadly poison to enable the Devas (Celestials) to drink the sweet Ambrosia, Oh! Dweller in Kanchi on the banks of the Kamba river, pray forgive me a worthless wretch for my unintended fault and restore my eyesight here so that I may see (and worship Thee), Comely Lord.

This last quotation from the Periya Puranam refers to one of the incidents in the chequered life story of St. Sundarar, when he lost his eyesight as a result of break-

Socialistic Pattern Of Society

What It Means

Replying to a reception given to him by the Karai-kudi Municipal Council, Mr. K. Kamaraj Nadar, Chief Minister of Madras, observed that one thing that the Avadi Session of the Congress was able to achieve for the people of the country was the declaration of the policy favouring a socialistic pattern of society for the country. Whatever criticism or support for this policy there might be, he said, it was necessary that everyone should live a life at least with the minimum amount of happiness necessary. The country's economic wealth should be increased. The resolution passed by the Congress only indicated the policy which the country should follow for the establishment of a better kind of economy in the country.

Mr. Kamaraj further observed that the type of Socialism best suited to our country should be evolved and there would be no purpose in trying to imitate the pattern of other countries. He pointed out that it would never be real Socialism if freedom and fundamental rights were affected. It had been clearly understood from experience that if they were to have a socialistic life of the type the Father of the Nation has visualised, there was every need for having a change in the present pattern of society.

In a country with a large population and no

territorial ambitions, Mr. Kamaraj added, something should be done towards the achievement of self-sufficiency and happiness for the policy. fore their marriage that he would not leave her residential city of Tiru Ottyur for the rest of his life. It forms a typical illustration of the operation of the inexorable Karmic law that every man is bound to eat the fruits of his deeds (Praraptam) and that even highly placed saints are not exempt from this law. The story goes that after a long sojourn at Tiru Ottyur the saint happened to remember Kyagaraja Peruman, his favourite Deity of Tiru Arur, and, being unable to suppress his insatiable longing to worship at the shrine of Tiru Arur, he set out on his long journey thereto. But, the moment he crossed the frontiers of Tiru Ottyur, he lost the sight of both his eyes. It is not that the Lord was unwilling to father the actions of His devotee, but this was a case of the deliberate break of the sanctity of an oath, and the Lord was apparently dissatisfied (angry) at the action of Sundarar and meted out his due punishment therefor. Nothing daunted by his misfortune, the saint continued his journey, paying his homage to the Lord at various wayside shrines and praying for forgiveness. It was at the Shrine of Kanchi that the prayer mentioned in the above quoted last verse was uttered, and the Lord is reported to have extended His clemency to the supplicant and restored the sight of one of his eyes there. God, as we stated before, is not only kind and merciful but has also to be stern and even (apparently) wrathful at times. And such punishments meted out in (apparent) anger are in reality acts of Grace as we have often pointed out. பார்த்திமன் அருளை எண்ணும், says Siddhiyar.

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1233

In the matter of the estate of the late Esmaljee Amijee of Grand Bazaar, Jaffna Deceased.
Gulam Hussain Esmaljee of Grand Bazaar, Jaffna
Vs. Petitioner.
1 Adamally Esmaljee and 2 Najumudeen Esmaljee both of Grand Bazaar, Jaffna. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 24th day of January 1955 in the presence of Mr. C. C. Somasegaram Proctor Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the petitioner as one of the heirs of the abovenamed deceased and precedent partner of the firm of E-mailjee Amijee be declared entitled to have Letters of Administration to the estate of the abovenamed deceased with a copy of the will annexed and that such Letters of Administration be issued to the petitioner accordingly, unless the abovenamed respondents or any others interested shall appear before this Court on or before the 25th day of February 1955 and show sufficient cause to the satisfaction of this court to the contrary.

This 24th January 1955
Sgd. P. SriSkandaRajah
District Judge.
(O. 190 11 & 18)

territorial ambitions, Mr. Kamaraj added, something should be done towards the achievement of self-sufficiency and happiness for the policy.

ORDER NISI
IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction No. 531

In the matter of the estate and effects of the late Ampalavanar Thambiah of Karaveddy North Deceased.
Ponnammah widow of Thambiah of Karaveddy North
Vs. Petitioner

1. Thambiah Ratnasabapathy of do presently of Telecommunication office Klurang, Johore
2. Thambiah Sandrasekaram of Karaveddy North
3. Maheswary daughter of Thambiah of do
4. Thambiah Parameswaran of do
5. Thambiah Paramasivam of do
6. Thambiah Kulathilagarajah of do
7. Susila daughter of Thambiah of do
8. Leela daughter of Thambiah of do
9. Sineatamby Selladarai of do Respondents

This matter of the Petition of the abovenamed Petitioner praying that the 9th Respondent be appointed guardian-ad-litem over the minors the 2 to 8 respondents and that Letters of Administration to the estate of the late Ampalavanar Thambiah be issued to the Petitioner coming on for disposal before S. ThambiyDurai Esquire District Judge Point Pedro on the 3rd day of January 1955 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the Petition and affidavit of the Petitioner dated 3rd January 1955.

It is ordered that the 9th Respondent be and he is hereby appointed guardian-ad-litem over the minors the 2nd to 8 Respondents and that Letters of administration to the estate of the Late Ampalavanar Thambiah be and the same is hereby issued to the Petitioner unless the respondents or any other person interested shall on or before the 10th day of February 1955 shew sufficient cause to the satisfaction of the court to the contrary.

The 3 d day of January 1955
Sgd. S. THAMBYDURAI
District Judge

Drawn by
K. Subramaniam
Proctor for Petitioner

Time to show cause extended to 24 2 55
Sgd. S. ThambiyDurai
D. J.
10-2-55

Letters to the Editor.

Arguments For And Against The Hindu Temples Bill

Sir,
The Hindus of Ceylon are thankful to the Minister of Home Affairs for introducing this long-delayed piece of legislation. Representations were made by the Hindu community of the Island to Government since the year 1935. The late Sir Baron Jayatilake then Minister of Home Affairs convened a Conference and discussed matters and took action. After his death another Conference was convened in September 1949 by the then Minister and after consideration a Committee consisting of seven Hindu Members of Parliament was appointed and terms of reference were issued to them on 30th September 1949. This Committee held several meetings at various places and recorded evidences of various Associations and individuals and made their report on 16th of November 1950 after careful consideration of all matters relating to Hindu Temples and Trusts and slaughter of animals in Kovils and Temple Entry by Harijans.

It was decided by Cabinet that legislation was necessary early in 1951. Thereafter the present Act was drawn up and considered and amendments were made. When the present Governor General was officiating as Minister for Home Affairs, this Bill was considered and passed by the Senate. Thus it will be seen that this Bill had had and careful considerations at every turn. Hence there is absolutely no necessity for your correspondent to invite the careful consideration of the Members of Parliament at this stage. All points urged by him had been already considered.

In practice, it was found that the Trust Ordinance No. 9 of 1917 had not been very satisfactory in that its provisions were very cumbersome and that several Kovils and Trusts were mismanaged by Trustees and Managers and that Trust funds were misappropriated by them. In consequence several cases were filed in Courts and these litigations were prolonged and the persons in charge of these Trusts protracted matters in order to enjoy their incomes without any accounting to the public as they claimed proprietary rights in them. Even the schemes of management framed by Court of Law for such Kovils and Trusts were found to be defective as the Judges have to follow the Enactments and the customs prevalent in the management of such Trusts. These Trustees and Managers took advantages of these defects and attempted to nullify the effects of those decrees and schemes framed by Court.

India is rightly called the land of Temples and Trusts. The Rajas exercised full control over all religious institutions from time im-

memorial. Even now in Travancore State, the Kovils are under the supervision and control of this State. In Ceylon when there are differences of opinions about certain matters in Agamas or Shastras, references were made and opinions were sought from Sangams and learned men. Thus the Hindus of Ceylon follow the customs and procedure prevailing in India. Rulings of the High Courts in such matters are given due weight by our Courts. In India the Hindu Religious Endowment Acts were passed in the year 1863 in spite of opposition. The Madras Religious Endowment Act was passed in the year 1927 and all Hindu Temples and Trusts are now brought under its operation. Mahatma Gandhi was instrumental in introducing Temple Entry Acts in India and Hindu Temples were opened to the entry of Harijans at Madras first. New Acts had been passed when Sri Rajakopalarachariar was the Governor-General and are in operation throughout the whole of India.

It is now high time that the present Hindu Temporalities Bill should be introduced in Ceylon as early as possible. The opposition, if any, was organised by a handful of interested parties.

Further the Saivite from Vaddukoddai has not properly studied the provisions of the present Bill although he admits in his letter he should that the existing machinery of the Trust Ordinance should be simplified and requires amendments. The customary usages and practices in Kovils according to Agamas prevailing at present are not in the least interfered with by any provision of this Bill. There are only provisions to check frauds in monetary matters and for proper accounting by those in charge of Trusts and Kovils. Similar provisions are found in the Buddhist Temporalities and Muslim Trusts Ordinances in force in Ceylon. Thus there is absolutely no cause for any alarm or fear for any good and honest Saivite or Hindu with proper understanding of his religion.

In fairness to the working of the Hindu Trusts it had been found from the evidences of Hindus before the Commission that there are no provisions in our Codes to rectify such frauds and malpractices except through the State as in India. Control of Trust funds and religious practices should not be mixed up with politics for purposes of electioneering campaigns. Hence an appeal is made to members of Parliament to introduce this piece of legislation as early as possible for the benefit of the Hindus.

Yours etc.

CUMARASURIER

Sir,

This Bill that is now before Parliament is a very important one. The Hindu public is greatly interested. As one who has been connected with the management of Hindu Temples and Associations, I wish to be permitted to make a few observations. There are many objections to the present Bill.

The Bill cannot be accepted by Parliament. There is no necessity for the Government and its Ministers and other officers to have any control or influence in temple affairs. All that is required is that Temple Trust properties, monies and things should not be misappropriated and that a proper system of accounts is kept in the case of self-supporting temples with a margin of credit balance. There are many temples without any income. Further there are also many temples where owing to want of funds pujas are performed only on important occasions. Still further, there are many temples which are founded by pious individuals and are maintained out of their own pockets. These temples are like private chapels. They are family temples. Because of the religious devotion of the Founders and Managers, others also enjoy similar facilities at these Holy places. The Hindu people can manage their Temples. If there is any misappropriation, the Courts of law are there. If the present law to safeguard against misappropriation is not sufficient, that Law could be amended. Instead of bringing such amendments the Hon'ble the Home Minister is trying to introduce new law which will undermine the entire fabric of Hindu Society which is already weak.

The Hon'ble the Home Minister is very impatient. If he is impatient now even before the Bill is passed, we can imagine the plight of the Hindu Community later when the Bill becomes law and the Minister and Commissioner are given powers. There is no necessity for hurry. The Bill should first be examined by persons and associations who understand something relative to Hindu Temples.

There is a good deal of substance behind what Mr. S. Sivasubramaniam wrote on his subject to the Press.

The Hon'ble the Home Minister and the Parliament should not try to create a bear garden by creating an Ad Ceylon Board as contemplated under the Bill. Messrs. Ponnambalam and Suntheralingam appear doing the right thing in Parliament in this matter. I trust that the other Hindu members will do likewise, and all act together.

Parliament must give opportunity to the Hindu public to express its views on this very important Bill without forcing it on the Hindu community. This Bill, if passed, will lead to greater misunderstanding between the Sinhalese and Tamils and add to the already existing difficulties.

Yours etc.

S. VELUPILLAI,
Hony. Secretary
Saiva Paripalana Sabha,
Colombo.

GLORIES OF SHAIVISM

THE LAST BOOK WRITTEN BY

S. SIVAPADASUNDRAM B. A.



Can be obtained from:

(MANAGER,
Saiva Prakasa Press,
VANNARPONNAI.

Training in Spiritual.....

(Continued from page 1)

about by the prevalent system of education all over the world. Men are the products of the system, which again is their own creation. Thus the vicious circle goes on.

One great blunder of the present statesmen, educationists, administrators, and teachers is their excessive and inordinate stress on the development of science and technology and their application to the use and furtherance of mere material wealth to the great neglect of and detriment to the human material. The development and culture of many virtues demand a greater emphasis, for ultimately it is man who will use the resources of nature and this use may be beneficial or harmful according as the man is good or bad. Good men alone can ensure a good and proper utilization of material resources. Violence, selfishness, crudity, and ignorance are innate in human nature. To overcome them and to become our true selves is the right aim of human effort even though it be a long, tardy, and difficult work. Large-heartedness, charity, forbearance, nobility, love, compassion, fellow-feeling, regard for truth and justice, continence, humility, good neighbourliness, etc. come from a widening of the heart and a persistent and rigorous training and self-discipline. This is what Swami Vivekananda implied by taking care of the heart in education. These virtues have to be inculcated in the young by examples more than by precepts. If a change of human life is to be brought about, it must be done by a right and proper sort of education that will emphasize the need for cultivation of human virtues and unselfishness leading to self-knowledge as the highest object of life.

There is now a persistent cry for peace in the world but peace cannot be had for the mere asking. Peace demands sacrifice no less than war. If not a complete giving up of individual and national egoism, a certain mitigation of our crude ego-nature and selfishness is called for in the interests of peace. If the precepts, 'Live and let live,' Do

to others as you would be done by' or as Christ said, 'Love thy neighbour as thyself' were followed in practice and not merely in principle, much of the misery and suffering of the human race would have disappeared long ago. 'No man', says Sri Aurobindo, 'living in his ego is able truly and perfectly to do these things; he can only accept them as a demand of his mind, and aspiration of the heart, and effort of his will to live by a high standard and modify by a sincere endeavour his crude ego-nature. It is when others are known and felt intimately as oneself that this ideal can become a natural and spontaneous rule of our living and be realised in practice as in principle.' 'By the very nature of our ego and ignorance', continues Sri Aurobindo, 'we affirm ourselves egoistically even when we most pride ourselves on selflessness, and ignorant even when we most pride ourselves on understanding and knowledge. Altruism taken as a rule of life does not deliver us; it is a potent instrument for self-enlargement and for correction of the narrower ego, but it does not abolish it nor transform it into the true self one with all; the ego of the altruist is as powerful and absorbing as the ego of the selfish and it is often more powerful and insistent because it is a self-righteous and magnified ego. That is one reason why a spiritual call must be accepted as imperative and take precedence over all other claims, intellectual, ethical, social, that belong to the domain of the Ignorance. For the mental law of good abides in that domain and can only modify and palliate; nothing can be a sufficient substitute for the spiritual change that can realize the true and integral good because through the spirit we come to the root of action and existence.' It is then the training of men in spiritual education and the utmost development of their faculties of heart and mind from which all traces of ego and selfishness have been obliterated, that is the need of the hour. The only question is where and how such education is to be had,

SPORTING CHATTER

CRICKET

I had the pleasure of witnessing two very interesting cricket matches in the course of the last few days. On Saturday 8th Jan. the United Club met the J. H. C. team at the latter's grounds and beat them with a few minutes to spare. The scores were as follows:—

1st Innings J. H. C. 225 for 8 declared. (Skipper Gunaratnam 74)

United Club: 232 (Arulgnanam 67) Bradman Weerakone 44; Krishnaswamy 5 for 2)

Second Innings: J. H. C.—42 for 1 declared. (Mailvaganam 16 n. o.)

United Club:—52 for 1. (Sivapatham 42 N. O.)

The highlights of the match were the delightful batting performances of Gueratnam and Arugnam in the 1st innings and that of Sivapatham in the

BY

CHATTER BOX

2nd Innings Sivapatham's mighty hits remind me of K. L. de Kruiser's sixers on the same grounds some years back. But Sivapatham sent the ball higher and further. In fact the Neeraviady Cop. had a narrow escape. Yet congrats Mr. Sivapatham.

Last Saturday I saw a local BATTLE OF THE BLUES I am referring to the Skantha-Urumprai Hindu duel at the former's grounds. Batting first, after losing the toss; Skantha rattled up 115 in no time to which Urumprai replied with 81. Ehamparam of Skantha going in No. 8 remained unbeaten and had a good double capturing no less than 5 Urumprai wickets.

In their second essay Skantha piled up 206 for the loss of only six. Paramanathan an ex-skipper and Rainasabapathy, the present skipper took the score from 30 to 206, flogging the Urumprai bowling without mercy. The former missed at 10, went on to score what I believe is the 1st school-boy century for the season. This classic innings included a freak—a six on the off and several mighty pulls to the ropes.

Faced with the formidable task of scoring 240 runs in about 2 hrs. Urumprai made a bold bid to force a draw but were unfortunate to be bundled out for 83. Thus Skantha emerged triumphant with two minutes to spare. Congratulations Kirupakaran and Atuignanam. You boys knew the game alright.

TABLE TENNIS

I see that Ceylon has triumphed over Australia in

this popular branch of sport but Ceylon and India have a long way to come up to Japanese or English standard. I had the pleasure of witnessing a Barna Bergmen exhibition duel at King George's Hall a few years back. In this memorable match Bergmen got the better of Barna. In the exhibition doubles which followed the Ceylon pair Daniel and Pertanjee were no match for the Barna-Bergmen combination. The match I would like to see is a Weerakone-Singham vs the Diana and Rosalind Rowe (twins) duel.

GENERAL

It is a matter of great regret that Australia disappointed thousands of cricket fans and the world over in the 4th test. Cricket is really the Englishman's game and so we should not grudge England a splendid victory.

(This was crowded out of an earlier issue)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 3/T

In the matter of the Last Will and Testament of the late Sothinathar Sornavadivelu of Manipay

Deceased

Sothinathar Nagalingam of Manipay Petitioner Vs

1. Thangamma widow of S. Sornavadivelu
- Minor 2 Logeswary daughter of Sornavadivelu (adopted)
3. Thillaiampalam Kandasamy and
4. Nagalingam Maheswaran all of Manipay
5. Somasegarampillai Sothinathan, Government General Hospital, Jaffna and
6. Somasegarampillai Kanagasabai of Kaddudai Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 23rd day of January 1955 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavits of the Petitioner and of the Witnesses having been read:

It is ordered that the 1st Respondent be appointed Guardian-ad litem over the minor 2nd Respondent for the purpose of protecting her interests and of representing her in these Testamentary Proceedings, that the Last Will and Testament of the said deceased be declared proved and that the Petitioner be declared entitled to probate thereof and the same be issued to him as executor named therein, unless the

Formosa—Its Legal Status

(Continued from page 3)

delegate from El Salvador said that the political future of the islands should be determined "by the free and express will of their own populations."

The delegate from the United Kingdom recalled that the Cairo Declaration had spoken of restoring Formosa and the Pescadores to China. But he pointed out that the declaration also had put forth "basic principles of non-aggression and no territorial ambitions"—principles which the Communist regime in China had shown no evidence of fulfilling.

In due course, he noted, a solution to the problem of Formosa and the Pescadores will be found, "in accord with the purpose and principles of the Charter of the United Nations."

—U S I S

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

No. 1

In the matter of the Last Will and Testament of the late Chelliah Joseph Sabapathy of Mallakam.

Deceased

Prexida Sabapathy widow of Sabapathy of Mallakam

Petitioner

This matter coming on for disposal before A. E. R. Corea Esq. District Judge Jaffna on the 6th day of January 1955 in the presence of Mr. S. Nadarajah Proctor for Petitioner and the affidavit of the Petitioner and that of the Notary and witnesses to the said will having been read

It is ordered that the Last Will of the late Chelliah Joseph Sabapathy the deceased dated 30th May 1953 and now deposited in this court be and the same is hereby declared proved and that the Petitioner is entitled to Probate of the said Last Will and the same issued to her accordingly as Executrix named in the said Last Will.

This 6th day of January 1955 Sgd. P. Sri Skanda Rajah District Judge

Drawn by S. Nadarajah Proctor for Petitioner (O. 192 18 & 25)

Respondents or any other persons appear before this Court on the 7th day of March 1955 and state objections to the contrary.

And it is further ordered that the minor be produced in Court on the said date.

The 28th day of January 1955 Sgd. P. Sri Skanda Rajah District Judge

Drawn by S. Rajendran Proctor for Petitioner (O 191 18 & 25)

THOUGHT FOR TOMORROW

Pharmacy As A Profession

In general, pharmacists prepare drugs, medicines, vaccines and serums according to formulas or prescriptions. In a retail store, a pharmacist also does some selling. A person who works for a drug manufacturer may carry on research projects to develop new drugs. Pharmacists employed by government agencies often work on programs related to enforcing drug and narcotic laws.

If you decide to become a pharmacist, you should make certain that you have an aptitude for work in scientific fields. The pharmacist is a member of the nation's health team which includes doctors, nurses, and others who are responsible for a nation's health and welfare. Hence the traits of accuracy, dependability, honesty, and cleanliness are especially important.

A student who is keen in training himself as a pharmacist should take a college preparatory course with emphasis on the sciences. Next, he will be required to take four years of study in a college or pharmacy. The college course should include some general subjects, such as English, a foreign

language, and possibly history. Most of the student's time, though, will be taken up with the study of advanced sciences—organic chemistry, bacteriology, pharmacology and the like.

After the student completes his college studies, he may have to work for a year in the field before he can qualify for a licence in the state or where he may prefer to work. In addition, he will be required to take a stiff examination in pharmacy.

Pharmacy is one of the few professions that has more job openings than qualified applicants. This means there are good employment prospects for men and women who can successfully meet the requirements of this field. Pharmacists work in drug stores, drug manufacturing firms, hospitals, laboratories, and under government. Nearly 9 out of every 10 pharmacists work in the retail drug field.

A pharmacist who enjoys work in a retail drug store, and who has business ability, may eventually open his own store. A person employed by a drug manufacturer may become a leading research pharmacist.

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S. KANAGASABAI, Shroff.

வாங்குநிலை வழாது பெய்சு மலிவென்று சாக்க மன்னல்
கோலமுறை யாசு செய்சு குறைவினா தயிர்செல் வாழ்சு
காண்முறை யறங்கு கோங்கு கற்றவம் வேன்லி மல்கு
மேன்மைகொள் ளைவ கீதி வினயஞ்சு வலக பெய்க்காம்.

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