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NO. 23

SIXTY NINTH BIRTHDAY OF SWAMI SIVANANDA

SWAMIJI'S GUIDANCE KEEPS MANKIND ON THE TRUE PATH

IN one of his addresses at the Cambridge University in 1882, Professor Max Muller said: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, I should point to India; and if I were to ask myself from what literature we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human a life...again I should point to India."

Through ages gone by, India has been the spiritual mother of the world, and her history is studded with the lives of great sages and seers and reformers—lives that have brought glory to India, lives that have inspired, elevated and transformed millions of masses, lives that have effected remarkable strides in the progress of human thought. There have been periods of disruption, religious dissension, degeneration of moral and social standards, and there have also been repeated advents of great and glorious personalities who were born, as it were, for a specific purpose, to carry out a distinct mission, to further the cause of spiritual resurrection, moral uplift, and fostering of amity and good will among all mankind.

Swami Sivananda, of Rishikesh, who is too well known to need any elaborate introduction, and whose sixty-ninth birthday is being celebrated on the 8th of September, is one

such magnificent representative of the spiritual culture of India, whose mission of life has been to enable humanity realize the oneness of existence, the common divine origin of all creations, the worthiness and purposefulness of the human life, and the unworthiness and perniciousness of social discord, communal disruption, political disharmony, racial differentiation, aggrandisement

By
SIVA PREM

ment through unbridled wars, hatred among individuals and nations, and, in short, everything that is base and undivine; and it would not be inappropriate at all to say that his saintly influence today has not only a profound bearing on countless individuals in this country, including eminent leaders and administrators, but has penetrated into almost all parts of the world, remarking on which the Governor of Uttar Pradesh, Sri K. M. Munshi, has recently said: "His personality and teachings have been exercising considerable influence in this country and his broad outlook, inspired by the universal teachings of our Masters, has rightly appealed to men and women with modern views in India and abroad."

Swami Sivananda was born in 1867 in the southernmost district of the Deccan peninsula at a village called Pattamadai in a distinguished Brahmin family; he was educated at Ettayapuram, Trichinopoly and Tanjore, and chose for his vocation the medical profession; he earned distinction as a doctor in Malaya where he

served from 1913 to 1923; he renounced the world at the height of his success and popularity to solve the mysteries of life and realise the origin and substratum of all creations, came back to India and entered the order of Sanyasa at Rishikesh in 1924. Thereafter for more than ten years he spent his life in seclusion, engaged in intense spiritual practices and in the service of sick Mahatmas and pilgrims. In 1916 he founded the Divine Life Society which has nearly 300 branches spread over almost all countries of the world; the All World Religious Federation was founded by him in 1945, and the Yoga-Vedanta Forest University in 1948; he was also the organizer of the World Parliament of Religions which met at Rishikesh in April 1953.

As an eminent author of nearly two hundred works on the various facets of religion, ethics, philosophy, the science of Yoga, medicine, and other allied subjects, Swami Sivananda has won world-wide acclamation. About his publications, Dr. Pattabhi Sitaramayya, the Governor of Madhya Pradesh, says: "They are a storehouse of ancient wisdom made available to modern generations." Nearly a dozen periodicals are issued from the headquarters of the Divine Life Society at Rishikesh which disseminate his message far and wide, interpreting the spiritual genius of the old in the light and the spirit of the new. For giving the most effective spur to the propagation of spiritual knowledge, Swami Sivananda employs the latest technical means such as

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THE FAMOUS FORT OF CHITOR

Its Historical Significance

The Prime Minister's entry on April 6, 1955 into the famous historic fort of Chitor in the company of Gadodia Lohars brings back memories of a heroic past. It symbolises the valour and determination of a proud people who had pledged themselves along with Rana Pratap to forswear entry into this ancient fort till it was finally won back from the enemy. The march of history has redeemed the pledge; those who today re-enter these ancient precincts are descendants of a proudly kept heritage of sacrifice and dedication. By their determination to stand by the pledge they have, during all these long years, inspired their countrymen with their stoic heroism and noble example.

Chitor today breathes an air of solitary grandeur. Standing on the crest of a long narrow hill, it overlooks the surrounding plain from a height of 500 ft. It is about 3½ miles long and its maximum breadth at any place is half a mile. In all it roughly spans an area of about 690 acres. Though it is difficult to ascertain the exact date of its construction tradition ascribes it to Bhim, the second brother of the Pandavas. The place was then known as Shivijnapad. Sri Ramachandra himself is supposed to have spent twelve years here. According to Khuman Raesa there was once a flourishing kingdom with eighty-four castles and their towers of defence planted on a rock. There were eighty-four bazars, many schools for children and colleges for every kind of learning. There lived thirty-six tribes of Rajputs who were served by numerous armies.

Another structure built later at the site of the fort, was named Citrakot, after Chitrang, the chief of the Mori Rajputs, who ruled over this territory about the seventh century. Their tank and ruined

palaces are still to be seen on the southern portion of the hill. The last chief of the Mori dynasty was succeeded by his Chieftain Pushyamitra. According to Kalidas Pushyamitra is supposed to have performed an Ashwamedha Yagna. When the horse was let loose as a challenge the Greek soldiers in the northern region stopped it but were defeated subsequently. The fort was taken from the Moris by Bapa Rawal in 734 A. D. and it remained the celebrated capital of Mewar State till 1567 when the seat of Government was moved to Udaipur City. Muslim invaders, it is said, sacked or tried to besiege the fort four times. In 1303 this was done by Ala-ud din Khilji. About the middle of the fourteenth century Muhammed Bin Tughlak tried to besiege it. In 1534 Bahadur Shah of Gujarat and in 1567 Akbar did the same.

The fort has three main gates: namedly Ram Pol on the west, Suraj Pol on the east and Lakhota Bari on the north. One of the most ancient buildings in the fort is the Kirthi Stambh or the "tower of fame" erected by a Bagherwal Mahajan named Jija in the twelfth or thirteenth century and dedicated to Adinath, the first of the Jain Tirthankars. The most prominent monument on the hill is, however, the Jai Stambh or "pillar of victory" constructed between 1442 and 1449 by Rana Kumbh to commemorate his success over the combined armies of the Sultans of Malwa and Gujarat. This tower is more than 120 feet in height and about 30 feet in diameter at the base. A staircase runs through its main storeys, winding alternatively through a central well and a gallery formed round it. The exterior of this tower is

(Continued on page 4)



சென்னை, 9 செப்டம்பர் 1955.

சமச்சிவாயவே ஞானமுதம் கல்யாணம்
சமச்சிவாயவே ஞானநிலிசைகமும்
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சமச்சிவாயவே சங்கெனநிலிசைகமே

சென்னை, 9 செப்டம்பர் 1955.

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Treasure These Thoughts

Atman is to be realized through faith, devotion, and meditation. It is the same Atman that shines in our souls, that also shines in all souls. We all reflect the same Light. It is the one Infinite Spirit which manifests itself through all individual souls.

COMMUNALIST COMMISSIONERS!

NOTWITHSTANDING the definite hint that was given by the Cabinet to the majority group of the Commission on Higher Education in the National Languages, the latter seem to be grimly determined to sow the seed of dissension and to create confusion in the educational and political fronts. The recommendations of the majority group were published in the metropolitan daily press on September 3 and remain uncontradicted. Yet there are politicians who still think that the Commission could not have made any such recommendation.

The Government Party cannot remain blind to the situation that has been created by the publication of the reported decision of the majority group of the Commission on Higher Education in the National Languages. Only those who refuse to see things in their proper perspective will entertain the hope that the problem of state languages has been already solved. The Commissioners seem to take pride in their discovery that the attempt to make two languages the media of education will not be without difficulties. The costly services of a commission are not required to make the declaration that the educational set-up will not present a problem if only one language is adopted as the medium of instruction. The Commission was appointed not to find out whether there would be difficulties or not in imple-

Swabhasa Muddle

IT is obvious that the majority report of the Commission on Higher Education is a command performance, not a calculated flouting of the avowed policy of the Parliament and the Cabinet by a few communal diehards. Else how could they, so soon after the Prime Minister's note condemning their going beyond their terms of reference, follow up their previous reports by two others, one advocating only one state language for Ceylon and the other advocating that

menting the policy of Tamil and Sinhalese becoming the official languages of the Island but to devise ways and means for minimizing the difficulties. It has been a sad disappointment that the Commission has not only become divided in their viewpoint but has gone counter to the terms of reference.

The Premier and his supporters have day in and day out deprecated the expression of misgivings of the Tamil speaking people as propaganda for the polls. All those leaders who voice such sentiments have been branded as rabid communalists. Now who are the communalists?

It is an open secret that the majority group of the Commission want to perpetuate the mischief of resuscitating communalism in its most perverse form by dethroning Tamil. The idea of down grading Tamil as a regional language and upgrading Sinhalese as the state language has been very subtly suggested by the Majority Group. The parity of status of both Sinhalese and Tamil that is being freely admitted by the Premier and his colleagues cannot be anything but this unmathematical equality of status of one language enjoying national significance and the other regional recognition. Parity in their intention is 'parallelism' namely a Sinhalese University in Peradeniya and a Tamil University in Jaffna. There seems to be a perfect understanding between the Cabinet and the majority group of the Commission. If it were not so the Commission would have been relieved of their responsibilities and a statement would have been issued by the Government. Political hunting in pairs is certainly not congenial to the progress of this young nation.

education at the Peradeniya University should be only in Sinhalese from 1962, and that a new university should be established in Jaffna in 1959 for the benefit of the Tamils. The Prime Minister in issuing the note was running with the hare and hunting with the hound. The note must be viewed only as a half-hearted attempt to uphold parity of status so that the rising volume of discontent among the Tamils may be allayed for the time being. For he must have condemned the report openly and scrapped it or disowned it. This feeble attempt at the disapproval of one state language is open to the construction that the Prime Minister and his Cabinet tacitly acquiesce in the policy of the majority report or at least for political reasons are afraid to estrange

N. SANGARAPILLAI,
B. A. (Lond.)

Sinhalese sentiment. It will be many years before decisions can be taken on the language question that will affect parity of status. In the meantime progressive implementation of the recommendation can be carried out till decisive steps are taken in the sixties or thereabout. That is apparently the attitude of the cabinet towards the report. The report must be viewed as part of an organised state-sponsored scheme to give a dominant position to Sinhalese in the scheme of things and exploit the movement for its value as a political stunt. The majority of the commissioners have been selected not for their competence as educationists or for their sober and balanced judgment, but for their pronounced communal bias. Because of their prepossessions they ignored the difficulties that would beset the implementation of their proposals with the result that all right-thinking educationists now condemn them as visionary. The principal of a first grade college once confessed that people prefer to swim with the tide although they know that the implementation of the proposals would mean a serious set-back to education.

The minority report presents a refreshing contrast to the majority report. Being men free from communal prepossessions they

(Continued from page 5)

LIBERATION OF GOA

Satyagraha Ruled Out

AICC REITERATES POLICY

During the last nine years, the Congress has repeatedly expressed its views on the Portuguese possessions in India and pointed out the incongruity of a very small corner of India being under the foreign colonial domination when India herself had achieved freedom. As recently as July, 1955, the Working Committee passed a resolution on this subject affirming the right of the people of Goa to freedom and ending of foreign rule in any part of India. The Committee reiterated that the struggle for the freedom of Goa must be carried on through peaceful methods. Further the Committee declared that it was not in favour of any attempts at mass entry into Goa from outside with a view to offering Satyagraha.

Since this resolution was passed, various developments have taken place in these areas, which have naturally moved the Indian people deeply, and the All-India Congress Committee has given careful and anxious consideration to the situation in Goa and other Portuguese possessions in India.

In the struggle for the liberation of Goa, many have suffered banishment and long imprisonment, faced bullets and died in resistance to colonialism. The Committee deplors and condemns the violence and brutality adopted by the Portuguese Government in their attempts to suppress the Goan people and to retain their colonial rule in this part of the Indian mainland.

More recently, on the 15th of August of this year, the Portuguese authorities have fired upon unarmed people and killed numbers of them and inflicted serious injuries on many more. To those who have thus suffered, the Committee pays its tribute and to the families of the dead, it extends its sympathy in their sad, though noble, bereavement.

The A. I. C. C. places on record and proclaims its considered view that the shooting and killing of unarmed men and women by the Portuguese authorities is a violation of international law and a crime and is contrary to the well-established practice of civilised Governments.

The Committee has noted with appreciation and sympathy the continued endeavours of the Goan people, in spite of the fierce repression by the Portuguese authorities, to secure their freedom and the liberation of their territories from foreign rule, and conveys to them the

goodwill and sympathy of their fellow countrymen in Free India.

The AICC recalls the unanimous decision of the nations assembled in the first Asian-African Conference at Bandung last April, against colonialism, and expresses the confident hope that all the participants in that Conference will support the cause of the liberation of Goa and the other Portuguese possessions, and the people therein and condemn the suppression of their freedom movement and the violence and brutality adopted by the Portuguese Government.

The AICC warmly supports the decision of the Government of India to withdraw and withhold co-operation in respect of the Portuguese Government and the other peaceful steps taken by the Government of India in this connection. In particular, the AICC appreciates the policy of the Government of India in adhering to and stating without reservation that they will seek a solution of this problem in accordance with their well-known and established principles and approach in regard to all international disputes, namely those of peace and non-violence. This policy is not only in keeping with the national and international approach of India but, the AICC is convinced, is in the best interests of the Goan people themselves and their liberation.

The AICC fully appreciates and is in sympathy with the strong feelings that have been aroused all over India in favour of the liberation of these Portuguese possessions in India and against the brutal suppression by the Portuguese authorities of the freedom movement there. The Committee would, however, appeal to the people of India to view this problem in its national and international context and not on any party basis and to support the Government of India's policy in this matter. Any differing and conflicting policies will weaken the national resolve and also the efforts to secure the liberation of Goa.

In their last resolution on Goa, the Working Committee issued a warning against any attempts at mass entry into Goa from outside. This warning was unfortunately not fully heeded. The AICC is strongly of opinion that any mass entry into Goa, in the name of Satyagraha or otherwise, is undesirable. The Government of India, after the withdrawal of co-operation from the

(Continued on page 5)

THE CASE FOR TWO LANGUAGES

AS ENUNCIATED IN 1951 BY
ONE WHO OPPOSES IT NOW

(THE following is an extract from an article contributed by Mr. L. H. Mettananda B. A. under the headline 'Our Cultural Unity' to the Ramanathan College Magazine published in 1951. Mr. Mettananda is a member of the Commission on Higher Education in the National Languages and belongs to the majority group that has recommended Sinhalese as the only medium of language for the University.

It is interesting to note that this eminent educationist who so very feelingly wrote about the need for cultural unity and suggested the study of both Sinhalese and Tamil by all students should now advocate the 'only one language' cause and endeavour to preserve Peradeniya for Sinhalese students thus cutting them away from the Tamil students and destroying all that has been achieved all these years for the forging of a cultural unity in Sri Lanka).

EDUCATION must step in to correct our sins of omission and commission and remodel our society. In my study of the White Paper published in the New Lanka, October 1950, I said: It had over-looked the fundamental fact that two races that have lived together for over 2,000 years now constitute the main elements of our new democracy and that unless they are knit together by the bonds of mutual understanding and mutual respect, they will live in water-tight compartments viewing each other with envy, suspicion and hostility, thus rendering the very basis of our democracy insecure. *The best way to forge the bonds to knit them together is to get every Sinhalese pupil to learn Tamil and every Tamil pupil to learn Sinhalese.* The stage in the mental development appropriate for this end is the one marked by the second rise in the language ability curve—that is in the 13th and 14th years of age (Std VII and VIII)—the minimum of two periods a week will suffice for the purpose.

Incidentally, I am happy to mention that at Ananda College we have made Tamil compulsory for all Sinhalese pupils in Stds. 6 and 7. Our Sinhalese pupils have learnt Tamil most cheerfully and their parents have co-operated with us in this matter most heartily. We shall soon make it compulsory for the 8th Std. also.

History, geography and a common culture have joined the Sinhalese and Tamils together. What these mighty forces have joined together, let no one part asunder. Under colonial rule, we had a unity of administration. But it was only superficial in so far as it necessarily developed fissiparous tendencies to be buttressed up by a foreign domination. We cannot be satisfied merely with the unity of administration that we have got; we also want a unity of opinion, a unity of culture,

without which our very existence is at stake.

What we want is not a coterie culture, but one whose roots go deep down into the heart of the average man.

Cannot the Buddhist Sinhalese enjoy the fellowship of the Hindu Tamil on Wesak Day? Cannot the Hindu Tamil be happy in the company of the Buddhist Sinhalese on Deepavali Day? We know the familiar sights on Wesak Day: tidying up houses and places of business; setting up Dana-salas to offer food free to all and sundry; observing Five Precepts or Eight Precepts; offering flowers or burning incense to honour the Buddha; ending up with a magnificent display of illuminations with the typical candlelit paper lanterns. Cannot these familiar sights at Wesak awaken the emotion of the Hindu Tamil?

We also know the familiar sights on Deepavali Day. Cleaning up offices and houses to begin a new life, offering puja to Lakshmi for prosperity in the coming year, giving presents to relatives, friends and others; the pageant of gaily dressed men, women and children flocking to fairs, temples and public parks, ending up with a festival of lights, fire works and sweetmeats. Cannot these aspects of a great celebration awaken the emotion of the Buddhist Sinhalese.

Moreover, cannot all nationals of this country, be they Muslims, Christians, Hindus or Buddhists, meet socially on terms of perfect equality on a common day of national rejoicings such as the 13th of April to participate in delights which all can share? I regard such social occasions as the most effective method of bringing about social solidarity.

It is the University that affords the ideal conditions for enlarging the bounds of

our sympathy, knowledge and understanding. The intellectual and scientific presentation of the common elements common interests of the various communities inhabiting the country is the legitimate function of the University.

Dr. M. R. Jayakar, Vice-Chancellor of Poona University, in his recent convocation address pleaded for the establishment of a Faculty of Cultural Unity as compulsory branch of study to "lay the foundations of a general acquaintance with the history and intellectual achievements of the important communities" and to create a nexus between the university and the villages. Said Dr. Jayakar: "It must be a very defective system indeed which has not awakened in me quick centres of response to what my

countrymen in other parts.. devoutly honour and adore. I am ignorant like an unlettered man of all that is great in other literature and histories in my own country".

Pregnant words indeed! Is it too much to hope that our new scheme of education will consciously and deliberately endeavour to bring about mutual understanding and mutual respect among the different communities first through the school curriculum and secondly by establishing at the University a Faculty of Cultural Unity, so that among other things the Sinhalese man's reverence for renunciation and self-sacrifice and his tolerant spirit may find a ready echo in the Tamil man's heart and the Tamil man's plain living and high thinking and his realistic outlook may find a ready echo in the Sinhalese man's heart.

Invisible Power

The Source Of All Other Powers

Visualization is the process of making mental images, and the image is the mould or model which will serve as a pattern from which your future will emerge.

Through all the ages man has believed in an invisible power through which and by which all things have been created and are continually being re-created.

We may personalize this power and call it God, or we may think of it as the essence or spirit, which permeates all things, but in either case effect is the same.

So far as the individual is concerned, the objective, the physical, the visible, is the personal,

By

V. E. Willis Maladeniya

that which can be cognized by the senses. It consists of body, brain and nerves. The subjective is the spiritual, the invisible, the impersonal.

The personal is conscious because it is a personal entity. The personal, being the same in kind and quality as all other Being, is not conscious of itself and has therefore been termed the subconscious.

The personal, or conscious, has the power of will & choice, and can therefore exercise discrimination in the selection of methods whereby to bring about the solution of difficulties.

The impersonal, or spiritual, being a part or one with the source and origin of all power, can necessarily exercise no such choice, but, on the contrary, it has infinite resources at its command. It can and does bring about results by methods concerning which the human or individual mind can have no possible conception.

You will therefore see that it is your privilege to depend upon the human will, with all its limitations and misconceptions; or you may utilize the potentialities of Infinity by making use of the subconscious mind. Here, then, is the scientific explanation of the wonderful power which has been put within your control, if you but understand, appreciate and recognize it.

This is One method of consciously utilizing the omnipotent power.

GOVT. TENDERS

JAFFNA KACHOHERI

N 2554—Tenders will be received by the G. A., Jaffna upto 12 noon on 23-9-55 for toll rent—Karaitivu Kayta ferry services—1955/57. For particulars see Part I, Section II, Govt. Gazette, 59-9-5. (G 32 9)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 67

In The Matter of the Last Will and Testament of the late Ponniah Veluppillai of Vaddukodai East.

Deceased.

Maheswary widow of Ponniah Veluppillai of Vaddukodai East

Petitioner.

This matter coming on for final termination before A. E. R. Corera Esqr, District Judge, Jaffna on the 5th day of August 1955 in the presence of Mr. S. V. Somasunderam Proctor on the part of the Petitioner and the affidavit of the petitioner and that of Mr. S. V. Somasunderam attesting Notary and that of Vaithianathar Balasingham of Manipay and Marimuttu Ponnuthurai of Vaddukodai East the attesting witnesses having been read.

It is ordered that the Last Will of the late Ponniah Veluppillai dated 17th April 1954 and now deposited in this Court be and the same is hereby declared proved and that probate of the said Last Will be issued to the petitioner who is the Executrix named in the said will accordingly.

5th August 1955

Sgd. P. SriSkandarajah,

District Judge,
24-8-55

(O 60 2 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 65

In the matter of the estate of the late Ampalavanar Kathiravelu of Vaddukodai West, Jaffna

Deceased

Rasammah widow of Ampalavanar Kathiravelu of Vaddukodai West

Petitioner

Vs.

1. Kathiravelu Puvaneswary of do
2. Kathiravelu Sivasithamparanathan of do
3. Kathiravelu Ampalavanar of do
4. Kathiravelu Maheswary of do
5. Kathiravelu Sanmugasundram of do
6. Kandiah Ponnampalam of do

Respondent.

This matter of the petition of the abovenamed petitioner coming on for disposal before P. Sri Skanda Rajah, Esqr. District Judge, Jaffna on the 21st day of July 1955 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the above-named 6th respondent be appointed guardian ad-litem over the minors 3-5 respondents and that the petitioner be declared entitled to have letters of administration issued to her, unless the said respondents shall appear before this court on the 26th day of August 1955 and show cause to the satisfaction of the court to the contrary.

This 21st day of July 1955

Sgd. A. E. R. Corera
District Judge

Extended to 16-9-55

(O 61, 9 & 16)

The Famous.....

(Continued from page 1)

rich with carvings, symbolising religious motifs or other purely decorative designs. James Tod, the well-known author of the "Annals and antiquities of Rajasthan" considers it superior to the Kuth Minar at Delhi. Ferguson considered it to be infinitely better taste than the Pillar of Trojan at Rome.

Among the other buildings in the fort may be mentioned the graceful and richly carved Jain temple of Suigar Chsori which was built in 1448. There is another beautiful temple dedicated to Kalka Devi. This is perhaps the oldest building standing in the fort and was originally meant to be a temple to the sun God Surya.

A few Buddhist votive stupas have been also found on the hill. About seven miles from Chitor lies the ancient village of Nigari from where coins and an inscription of a period anterior to the Christian era have been discovered.

Standing on this hallowed spot, no onlooker today can fail to be impressed by its glorious past. Every stone relic, perhaps, has its own story to tell. History and nature have conspired to make the surrounding landscape rich and beautiful.

—New India

Parliamentary Union's Executive Group

Ceylon and Iraq are among the five new members elected to the Inter-Parliamentary Union's Executive Committee. The Union, which ended its 44th Annual Congress on Wednesday, also elected Finland, Italy and the Soviet Union to the committee.

In the future, the Executive Committee will be composed of four representatives from Europe, two from the Far East, and one each from the American continent, the Near East and the Soviet bloc countries.

The Union ended its meeting with the adoption of a number of resolutions, including a motion calling for encouragement of the free movement of persons.

The resolution said that

Schools As Platform For Peace Work

Mr. V. K. Menon speaking at a High School Meeting in Madras stated that schools should work for the promotion of peace. He observed,

All our schools should work on the basis that "we are part of a great human family." It was true that there were different States in our country, different communities and different religions. But they, must realise that in spite of their differences they were only a part of the human race and learn to live together. That was the way by which human fellowship could be improved. Peace in the world would be possible only if they cultivated this desire to live together and to recognise and understand each other and that was, by and large, what the United Nations stood for. Its main purpose was that people should live as neighbours and settle their problems peacefully. The leaders of this country were trying to inculcate in the minds of the children these great truths at home and in school and to the extent our country helped in understanding them and making them understood in the world they would do a great service.

The problem of discipline among students was causing "concern" in a very large part of the country. The matter was one which should be taken on hand not by policemen or Ministers but by the students themselves. No discipline was true discipline unless it was enforced by the people concerned. It was an organisational expression of willing co-operation. Freedom could not be interpreted as merely meaning the liberty and licence to act without concern for posterity. Restrictions upon it should be imposed from within. That was the main function of students' unions.

—Madras Hindu

free movement should be encouraged through such measures as the elimination of customs formalities and currency and visa restrictions.

Another resolution called for a world economic conference to discuss removal of economic restrictions, expanding international trade, and exchanging economic and technical information.

All parliaments represented were urged to work for unrestricted admission into their countries of the material provided by the United Nations Educational, Scientific and Cultural organization.

—USIS

Indo-Chinese Cultural Fusion

Hindu Temples and Mantra Books

Evidence of the close Indo-Chinese cultural co-operation and collaboration over the past 2,000 years has been brought by Dr. Raghu Vira who visited China recently.

Dr. Raghu Vira, who is a member of the Rajya Sabha and Director of the International Academy of Indian Culture who has returned to India after a three month tour of China on an invitation by the Chinese Government said: "The younger as well as the older generation of Indians knows in a very broad way that Buddhism spread over the length and breadth of China. While in China, Mongolia and Manchuria and on the border of Turkistan, I was able to see and collect ample evidence of Indian religion as it obtained during the 7th, 8th, 9th and 10th centuries. Then Buddhism had been permeated thoroughly with Sinitic practices in their tantric form. I bring with me an astounding mass of mantras wherein Buddhism and Shaivism have welded. In future it would be better to rename the religion of High Asia and East Asia as Shiv Buddhism. Only then one would understand the presence of the Mahakali temple in the heart of Peking and the presence of Gayatri mantra and the grand collection of Dharanis. The temples are being renovated by the Chinese Government everywhere. Their archaeological department is very active.

Dr. Raghu Vira has brought in all 76 boxes containing books, paintings, inkprints microfilmed copies and photographs pertaining to art, architecture, literature and languages of China, Tibet, Mongolia and Manchuria. While the Chinese and Tibetan literature has already attracted some students and scholars, Mongolian, Manchurian and Hsibsia literature have been brought to India for the first time. He said: "I went as far and as long as I could. I saw wonderful places and things till my eyes got fatigued. I went on collecting these historical treasures till my arms could bear the weight no longer."

Many of the political and other delegations, which have visited China, have told us a good deal about life in new China but almost nothing as so far been said, for instance, about the temple in China and awakening in the field of culture and literature.

At an informal Press conference at New Delhi, Dr. Raghu Virashowed the inkprints of some of the temple idols—Lakshmi, Maha Kali and so on. He also showed books in which the famous Gayatri mantra of Yajur Veda is written in several languages—beginning with Sanskrit with its Gupta Period script

—Sunday Times
Madras

Sixty Ninth Birthday.....

(Continued from page 1)

the movie film, sound projector, and the powerful medium of the press. Quite a good many of his works have been translated into French, German, Spanish and Russian, while the activities of the Divine Life Society and the performance of Yoga exercises by the students of the Yoga-Vedanta Forest University, have recently been televised in Europe and Canada. It was natural, therefore, for General Cariappa, now India's High Commissioner in Australia, to have said: "The joys and glories of the spiritual heritage of our country are being passed on by the great Swamiji to the people of the world with the object of helping mankind..... I see the guidance he gives in this respect reaches almost every nook and corner of the world".

"Truth is one; sages call it variously." The intensity and the comprehensiveness of the revelation of Truth depend on the reality of realization, and the expressive vividness of the saint's intuition. In the grand, effulgent personality of Swami Sivananda are fulfilled both these requirements. He has the vision of the Reality and the gift of Saraswati to portray it in most expressive, convincing, lucid and laconic diction. Imbued with an innate persuasive power, transparent with the clarity of explicitness, redolent with the fervour of highest devotion, vibrant with the ardour of utmost sincerity, magnetized with the force of realization, Swami Sivananda's philosophy and his teachings to mankind are an intense and vigorous expression of the Cosmic Consciousness and a portrayal of the most effective means to its approach, matured with fathomless wisdom.

Swamiji expresses his conviction about the existence of the allpervading Cosmic Force behind all phenomena when he says: "There is an innate urge in everyone to attain immortality, highest knowledge, and eternal bliss. No one denies one's own existence; no one really wishes to die at any time; no one likes to be unhappy. This proves that behind all physical appearances there exists an Eternal Power, which is Existence-Knowledge-Bliss Absolute, which is God."

He sums up his conception of Divine Life by

saying: "Divine Life is life in the awareness of God, for the worship of God through the service of humanity..... To shed the animal in man, and to sublimate the human in him into the Divine, to express this sublimation in his daily life, is Divine Life." The cream of all moral and spiritual precepts is found in the oft-quoted sayings of Swami Sivananda: "Be truthful, be honest, be sincere, be kind, be compassionate; detach your mind from the worldly objects and attach it to God; be good, do good; adapt, adjust, accommodate; restrain, purify, sublimate; serve, love, give, meditate and realize your real, divine nature."

Within so short a period, after having gained her political independence, India has won recognition and respect as a sincere protagonist of universal peace, good will, mutual understanding, appreciation and co-operation, in the chancelleries of the world. Though quite behind Europe and America in scientific, industrial and technological progress, India is easily the spiritual leader of the world, and it is in this field alone that she can play the most effective and vitally essential role for the good of mankind, for "what availeth all riches, pomp and material glory, if the soul of man is lost?" And, as the Governor of Orissa, Sri Kumaraswami Raja, says, it is but appropriate that "at a time when a much distracted world needs the saving grace of religion, it is our privilege to have the guidance of Swami Sivananda to keep us all on the true path."

Notice of Application

IN THE DISTRICT COURT OF
JAFNA

No. Testy 75

Notice is hereby given that after fifteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Probates (Re-Sealing) Ordinance for the Re-sealing of the Letters of Administration in respect of the estate of Cathiravelupillai Chelliah alias Cathiravelu Chelliah late of Johore in the F. M. S. deceased, granted by the Supreme Court of Muar on the 13th day of January 1949, to C. Saraswathy Devi Coomaraswamy.

Sgd. V. Navaratna Rajah
Proctor for K. Thiyagarajapillai Attorney of C. Saraswathy Devi Coomaraswamy
(O 62 9 & 16)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 11-9-55 TO 17-9-55

ARIES Aswini, Barani, Kar
tikai 1st part [Medha Rasi]

A week that will bring in some upsets in your domestic affairs. Friends may cause you some annoyance. Professionally a good week but expenditure will be on the rise.

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

Clashes with relatives likely this week. Avoid picking up quarrels at the slightest of fence. Troubles in office also shown. Do not begin anything new.

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

Some of your problems will be solved during this week. Brothers and sisters will prove to be very helpful. Ruin to enemies and financial gains promised.

CANCER Fularpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have no mental peace throughout this week. There will be some unnecessary expenditure. Some quarrels in the domestic circle also shown.

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

Health will continue to be a problem. You will be unable to come to any decisions in any important affairs. Litigations may crop up.

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

Financial gains promised. But you will spend most of your money. Fame and success in undertakings also promised.

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

You will be able to negotiate things with much ease this week. Financial gains and fame promised. Some changes in routine likely week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be heavily occupied this week. Some of your friends may tax your purse. Some scandals likely week end. First day of the week also may land you into some difficulties.

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

Your relatives will be very helpful to you this week. Conditions in the domestic field should improve. Financial gains also promised. Monday, Tuesday and Wednesday morning must be spent with care.

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

You will find it difficult to make both ends meet this week. Troubles in the office and scandals likely. Indications of some minor accidents during Wednesday, Thursday and Friday.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Expenditure will be very heavy this week. Domestic upsets also shown. Professionally a good week except for the last two days.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

A good week. You may be able to reap some benefits from your old investments. But week end may bring in some domestic troubles.

Liberation of Goa

(Continued from page 2)

Portuguese Government have closed and sealed the borders of Portuguese possessions in India and, in these circumstances, any entry into Goan territory by Indian nationals will be inappropriate.

The AICC is, therefore, of opinion that, in the present context, even individual Satyagraha by Indian nationals should be avoided.

The AICC is confident that the people of Goa and Daman and Diu will regain their freedom, and Portugal will be compelled to relinquish her authoritarian rule of possessions in India. The Committee sends its greetings to the Goan people and expresses its full sympathy with them in their legitimate and laudable aspirations and efforts for freedom.

The Committee hopes that even at this stage, the Portuguese Government will realise that their methods are contrary to the ideas and trends of the modern world and to civilised procedures, and are strongly resented by Asian and all freedom-loving peoples and that they will refrain from further repression and violence and will agree to a peaceful settlement of the problem. The Committee trusts that the Government of India will take every legitimate step consistent with their policy of peace to further the cause of the liberation of Goa and appeals to the people to give full support to this national policy.

make-shift in the shape of a degree factory in the North. Judged by modern standards even the University at Peradeniya is of second-rate, although its degrees may compare with those of Britain. It will be a long time before it becomes a great seat of learning and research manned by outstanding scholars. Tamils cannot be made to put up with an inferior institution, but must be allowed to share the benefits of the better university at Peradeniya. Obviously what the Cabinet means by parity of status is to reduce Tamil to the position of a regional language, the segregation of the races and the creation of communal rivalry suspicion and lack of mutual understanding and appreciation. The better way is of course to make both the races bilingual minded and encourage greater contacts economic and cultural, and through common cultural institutions develop a sense of common nationalism. To attain this we want leaders of vision and high ideals.

Citizenship Solution

Mr. V. V. Giri, former Union Minister and High Commissioner of India in Ceylon, has urged a fresh approach to the solution of the problem of Indians in Ceylon.

In a statement he says that he had always been of the view that since 60 per cent of the Indian settlers in Ceylon were born on the Island, had never visited India and had no roots there, the place of birth should be considered a criterion for the automatic grant of citizenship rights.

Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI No. 51 T

In the matter of the intestate estate and effects of the late *Sivani Suppiramaniam*, late of No: 97/3, First Avenue, Tilaka Gardens, Nugegoda (Decd.)

Mrs. G. T. Suppiramaniam of Nunavil West, Chavakachcheri.

Petitioner

Vs.

1. Karunanantban and
2. Kirupanantban both of Nunavil West, Chavakachcheri Minors appearing by their Guardian-ad-litem
3. Thambyrasa Sunthararasa of Nunavil West, Chavakachcheri

Respondents

This matter of the petition of the petitioner above-named praying that the third respondent be appointed Guardian-ad-litem over the first and second named respondents who are minors for the purpose of enabling her to obtain Letters of Administration to the estate of the abovenamed deceased and that she be issued Letters of Administration to the estate of the said deceased coming on for disposal before S. ThambyDurai Esquire, District Judge, Chavakachcheri on the 16th day of August, 1955 in the presence of Mr. S. K. Thiravisanayagam Proctor for Petitioner and the Petitioner and Affidavit of the Petitioner having been read, It is ordered that the abovenamed third respondent be appointed Guardian-ad-litem over the Minors 1 and 2 Respondents for the purpose of these proceedings and that Letters of Administration in respect of the estate of the said deceased be issued to the Petitioner as his widow unless the said respondents or any other respondents shall appear before this Court on the 20th day of September, 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 3rd Respondent do produce the said 1st and 2nd Respondents in Court on the said date.

This 16th day of August, 1955

Sgd S. ThambyDurai District Judge

Drawn by Sgd S. K. Thiravisanayagam Proctor for Petitioner (O. 64. 9 & 16)

Swabhasa Muddle

Continued from page 2

have taken a realistic educationalists, not a politician's, view of the whole problem, and after a careful investigation of the actual state of things that obtain in Ceylon they have come to the conclusion that the result of introducing swabhasa is disappointing, that the supply of Sinhalese teachers of science is far too inadequate, that teachers have not been trained to teach modern subjects in swabhasa and that there is a serious dearth of textbooks and background literature for the teaching of Pre-S. S. C. classes in Swabhasa in 1956. They therefore recommend that Swabhasa should be halted in the Eighth Standard. It is reported that the Director of Education recently issued a directive to school principals to conduct commercial classes in Swabhasa in 1956 and they have replied that

it is impracticable. The All Ceylon Union of Teachers whose competence to speak on matters educational no one can gainsay, have also expressed their considered opinion that the enforcement of Swabhasa in the Pre-S. S. C. class should be deferred. In view of this consensus of opinion on this subject should the Cabinet and the Ministry persist in their policy? Halting Swabhasa is unfair by those who have been educated in the national medium in 1955 for they will be severely handicapped if they switch back to English. But at the same time their education in Swabhasa will not be efficient in the Pre-S. S. C. Class. That is the dilemma in which the Government finds itself for want of a far-sighted policy. The Cabinet must have realised at the outset that text-books and teachers cannot be produced to order, that an organised effort must be made to train teachers and produce text-books and that a target cannot

be fixed beforehand and made irrevocable as the Acting Minister of Education has uttered in open Parliament. Ceylon is paying the price in other fields also for ministerial incompetence and want of vision.

Mr. V. K. Krishna Menon at a recent lecture he delivered to a cultured audience in Madras stressed the importance of having an international language like English at the University and for purposes of research. Its importance is greater in Ceylon because of the long undisputed sway which English has held here and of the inferior development of Sinhalese here. Why should our leaders not exercise greater patience and wait for some time longer.

The idea of a second university in Jaffna is meant as a sop to the Tamil community. There is of course a field for a second university. But we do not want an inferior

ORDER "NISI" DECLARING WILL PROVED &c.

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 71

In the matter of the last will and testament of the late K. K. Chelliah of Kanthar madam in Vannarponnai East Jaffna

Velupillai Vytilingam of 84 Palaly Road, Kanthar madam in Vannarponnai East, Jaffna Petitioner

1. Parasathy widow of K. K. Chelliah
 2. Chelliah Karthigesu
 3. Chelliah Ganeshanathan
 4. Poologanavagy daughter of Chelliah
 5. Chelliah Sanmuganathan
 6. Chelliah Kailasanathan
 7. Maheswary daughter of Chelliah, and
 8. Theyanapillai widow of Kanthar Karthigesu, all of Kanthar madam in Vannarponnai East, Jaffna
- The 2nd to 7th Respondents are minors appearing by their guardian ad-litem the 1st Respondent

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 11th day of August 1955 in the presence of Mr. S. Cumarasuriy Proctor on the part of the Petitioner and the affidavits of the abovenamed Petitioner dated 3rd August 1955 and the affidavits of the attesting Notary and witnesses of the Last Will and Testament No. 1000 dated 6th June 1955 attested by T. Vannianathan Notary Public executed by the deceased abovenamed having been read:

It is ordered that the Last Will and Testament of the deceased K. K. Chelliah dated 6th June 1955 attested by T. Vannianathan Notary Public under No. 1000 and marked P1 be and the same is hereby declared proved unless the Respondents or any other person shall on or before the 16th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the said 1st Respondent be appointed guardian ad-litem over the 2nd to 7th minor Respondents for all purposes of these testamentary proceedings and that the said Petitioner is the Executor named in the said Last Will and Testament and that he is entitled to have Probate of the same issued to him accordingly unless the Respondents or others shall on or before the aforesaid 16th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of August 1955

Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
Sgd. S. Coomarasuriy
Proctor for Petitioner
(O 63-9 & 18)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 2-9-55)

Appendix: (Contd.)

References teneed for rooting out desires are the frequent in the Upanishads. In the Mundaka Upanishad for instance, we read (III-2 2):

Whoever broods and forms desires (in his mind) is by his desires born here and there, (but) for him whose desires are satisfied and who has recognized God all desires vanish even here.

Many Sruties of a similar nature can be cited, but it seems hardly necessary to do so. Suffice it to say that the very first Mantiram of the very first Upanishad that we studied gives expression to practically the same idea in other words in convincing language (Ira Up: 1):

Whatever exists in this world is for habitation by the Lord. By renouncing it, thou shalt attain salvation. *Harker not* after what belongs to another.

The whole world, both animate and inanimate, both the *Chetana* and *Achetana* *Prapancham* (சேதன அசேதனப் பிரபஞ்சம்), it all forms God's abode. It is His property—man should not covet it. He should renounce it. It is not even a question of making an offering, an oblation, a gift of it to God. It is God's property already, எல்லாம் உன் உடைமையே என்று உன் அடிமையே. Man has misappropriated it. He has seized portions of it unlawfully. He should renounce his claim thereto and retransfer it to God. What man calls his body, his possessions, his very self (உடல், பொருள், ஆவீ முற்றம்),—they all belong to God and should be resigned to Him. And his action,—what he does with what he calls his body and bodily and mental faculties,—they too are not his actions in reality. They should more properly be called God's actions. எல்லாம் உன்னுடைய செயலே. Man has no right therefore to the enjoyment of their fruits either. He should not attempt to misappropriate them. He should resign them all to God, the actions as well as the fruits thereof. Then only, and not till then, can man expect his salvation.

It may perhaps be urged that God created the world not for His own benefit but for the sake of the soul as stated in some other Sruties and, as such, it seems to be rather an ungenerous statement to make that man has misappropriated it. No doubt there is a certain amount of truth in this plea. It has however to be remembered that man was provided with these worlds and enjoyments and bodies, &c., (சுரு காண் புலன்களையும் உன் உடைமையே) by an All-benign Providence for a set purpose, a well-defined purpose, to wit: to enable him to work out his salvation with their help by utilizing them in a legitimate manner. It is all of the nature of a conditional transfer only at the most (if we may say so), more like a lease-hold than a free-hold property, a sort of loan only and the sooner the loan is repaid, the sooner the world and other possessions are surrendered to their legitimate owner, the better. They were loaned to man at his birth and they will be taken away from him at his death. Let not man convert a loan into an outright gift, let him not attempt to misappropriate a trust property which is temporarily in his charge. Let him renounce and give it away wholeheartedly in good earnest before it is too late, before it is forcibly snatched away from him (—and a penalty for misuse imposed—) at his death, which last (death) may come in most unexpectedly at any moment.

பிறக்கும் பொழுது கொடுவந்தது இவ்வீழ், பிறந்த மன்மேல் இறக்கும் பொழுது கொடுப்போவது இவ்வீழ், இடைநிலையில் குறிக்கும் இச்செய்வம் செய்வ தந்தது என்று கொடுக்கத்தியாத இறக்கும் குலாமருக்கு என்சொல்லுவோன், கச்சி வாய்ப்பனை.

(Pattinattar)

Nothing was brought into the world (by man) when he was born, nothing is taken away (with him) when he dies. This wealth that comes his was in the interval (between

birth and death) was given to him by God. Oh! Lord Ekambara of Kanthi, what am I to say to worldly revellers who die without realizing all this and without giving away (their possessions in good time)?

This is all well and good. But the average reader would still like to know why Tirumoolar should tell us to give up our desire to know God (சரேஜெடயிலும் ஆசை அதுயின்னம்). The same guest Manikkavachakar, who resigns himself to God and leaves it to Him (God) to subject him to further births or to liberate him at His will and pleasure, pleads elsewhere for the boon of being placed under the protection of God's Sacred Feet (உன் திருப்பாதம் அடைந்த கிருந்திவான் ஆசைப்பட்டேன் கண்டாய் அம்மாரே). The same Siva Gana Bodham, which enjoins the carrying out of God's behests without question, also speaks of unceasing knowledge and undying love (அயரா அன்பு) and Siddhiyar instructs us to love and worship God and His devotees to get rid of our bondage (சேத்தாய் தொழுதுஞ் பசத்தாய் விடவே). We have to go back to the first proposition of the ninth Sutam of Siddhiyar to find a reply to these questions பசருனத்தாலும் பசருனத்தாலும் பசரப்பரிய பரம் பரிணப் பதிஞானத்தாலே சேசமொடும் உன்னத்தே நாடு. The Supreme Lord cannot be known with *Pasa Gnanam* (worldly knowledge) and *Pasu Gnanam* (egotistic knowledge). Seek for Him lovingly in your heart with *Pati Gnanam* (Godly knowledge).

Just as there are different kinds of *Gnanam* (knowledge), there are different kinds of *Ichchai* (இச்சை, vition or affection), the functioning of that particular faculty of the heart which wishes, likes, dislikes &c, and different kinds of *Kriya* too (செய்ய, action). The higher variety of *Ichchai* includes *Arul* (அருள்) or Grace, *Anpu* (அன்பு) or *Bhakti* (love), particularly disinterested love, &c, while the lower phase of it is generally called *Asai* (ஆசை) or desire, *Ava* (அவா) or greed, &c. It is this lower phase of *Ichchai* or selfish desire that Tirumoolar tells us to get rid of. Even worship of God in its highest aspect should be disinterested worship as we said before. It should be worship without an eye to the acquirement of particular benefits or advantages. It should be unconditional worship, with no strings attached thereto.

(To be continued)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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வரண்டுமில் வழாது பெய்க மலியனஞ் சாக்க மன்னன்
கோனமுறை யாக செய்க குறைவிலா தயிர்கன் வாழ்க
சைமறை யறங்க கோக்கின்றவம் வேன்வி மன்
மேன்மைகொள் சைவ சீதி விளக்கு வவக மென்மாம்.

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