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SOCIETY IS AGGREGATE OF INDIVIDUALS

Ideal Of The Age-Perfect Character

Sri Ramakrishna's Message

Meeting Ground

In the life of Sri Ramakrishna we see that reason and emotion were so admirably blended that one could say he was either 'intellectually dry' or 'emotionally illogical'. His wholesome devotion, coupled with his indefatigable pursuit of divine manifestations, not in one form only but in the many diverse forms spoken of in the scriptures of the world, teaches us that both the personal and the impersonal aspects of the Divinity must be realized and accepted as true if one is to be fully possessed of the whole of the highest Truth. Sri Ramakrishna undoubtedly marks the beginning of a religious and moral revival, a spiritual renaissance, stripping religious edification of all corruptions and priestcraft and convincing scientific-minded materialists that Spirit is the reality of the cosmic process. In him we have the best meeting-ground of the East and the West, of the ancient and the modern, of religion and science.

Catholicity

One great legacy of Sri Ramakrishna to the modern world is his catholicity in religion. To him realization of God was the essential thing, and the differences amongst the various, apparently diverse, paths were of no consequence so long as those paths helped the followers to reach Him. He left each religion intact and accepted it as wholly true, because he had realized through the appropriate spiritual practices and experiences that, in truth, all religions are part and parcel of the one eternal religion of man, present in every human heart, irrespective of caste, creed, or nationality. In the words of Sister Nivedita, 'There was not a symbol in India that he had not worshipped, not a worshipper, by whatever route, whose special need he had not felt in his own nature, and till it was satisfied, not a prayer of ecstasy or vision that he did not reverence or understand'. In his search for Self-realization, Sri Ramakrishna brought within his fold all religions and also all forms of worship within the Hindu religion itself. He went to Muslim and Christian mystics subjected himself to various kinds of discipline under them in accordance with their forms of worship and contemplation of the Divinity, and finally realized the highest goal of the Mohammedan ideal and the Christian ideal. He taught the followers of every religion the great truth he had realized saying, 'As water takes the shape of the vessel in which it is put, so God is like that water filling these different vessels—religions. Yet He is one, and in each case it is

a vision of God.' Another of his utterances is that those who have seen the chameleon only once know only one particular colour of the animal, but those who have lived under the 'very tree on which the animal lives and have seen its changing colours at different times truly and completely know all the colours that it puts on.

One-Pointed Devotion

Yet this great religious harmony preached and practised by Sri Ramakrishna was no mere eclecticism, for a mere collection of truths from various religions cannot form a stable basis of religious harmony. In every religion there is a particular ideal, a particular aspect of the one Truth, rather predominant, and this has to be preserved and cherished in its own external form in which it is clothed. The form is as essential as the ideal which it clothes, even as the husk is essential if the rice is to sprout. Hence Sri Ramakrishna could speak to each person in his own language and direct him towards God along a road familiar to him. He clearly stressed the importance of the fact that breadth of liberalism and the depth and intensity of yearning should not be divorced nor the one sacrificed for the other in the path of religious progress. So he insisted that once a person has heard about the Truth and has chosen his own desired path and goal, he should devote all his energies to that particular path. He also insisted on one-pointed devotion in order to achieve success in spiritual life.

Power of Spirit and Soul

The message of Sri Ramakrishna's life and teachings is fundamentally a spiritual message to the world steeped in conflict and greed of gain of the worst kind ever known to history. To India herself, it is the gospel of spiritual striving, self-sacrifice, and communal harmony. By demonstrating to the world how to develop mutual love, a spirit of sacrifice, and the ideal of true renunciation (not dry and meaningless world-negation) in practical life, Sri Ramakrishna has, once more, manifested that marvellous power of the spirit and soul of Eternal India, and it is in the fitness of things that the people of free India must not fail to find out and benefit by the manifestations of this mighty spiritual force which has been powerfully, though silently, moulding the destiny of India.

Message Interpreted

Swami Vivekananda, the foremost disciple of Sri Ramakrishna, is doubtless the best and most

Sivakama Saiva Temporalities Legislation Opposition Party

The above Party was formed on Monday the 15th inst. at Maruthady Vinayakar Temple, Manipay, to remove the dangers that beset the Sivakama Saiva Sthantha Religion and its Temple and other Institutions. (a) to protect and develop the Sivakama Saiva Religions (b) to uphold and practice the Tharmas of Asonsam (pollution) and Untouchability; (c) to make the parents' religion compulsory for children in schools; and (d) to work for the general welfare of the country.

Mr. C. Nagiah B. A., President, Hindu Maha Sabai, Jaffna, presided. Mr. V. Kandiah, Pensioner, Araly South, and Mr. P. Appukuddy, Pensioner, Nallur, were nominated as the General Secretary and the Treasurer respectively, with nine Assistant Secretaries and nine Assistant Treasurers, each one from the nine Tamil Electoral Areas. Nine other gentlemen were nominated to serve as Vice-Presidents in the general body and as Presidents at the branch associations. These branch associations serve as Saiva Voters' Unions in the respective areas.

Ramanathan Centenary

The Centenary of the birth of the late Sir P. Ramanathan falls on Monday 16th of April 1951. It is appropriate that the people of Ceylon celebrate the occasion in a fitting manner as a token of gratitude towards one of our great patriots write M. Valentine S. Perera and Mr. S. Sivasubramaniam Proctors Colombo.

dynamic interpreter of the Master's message to modern India. Rousing his countrymen to the full awareness of this manifestation of spiritual power that was and is Sri Ramakrishna, and calling upon them to study and understand this power, and who has been done through it for the good of India and for the good of the whole human race, the Swami says: 'Such a unique personality, such a synthesis of the utmost of Joana, Yuga Bhakti and Karma, has never before appeared among mankind. The life of Sri Ramakrishna proves that the greatest breadth, the highest catholicity, and the utmost intensity can exist side by side in the same individual, and that society also can be constructed like that, for society is nothing but an aggregate of individuals. The formation of such a perfect character is the ideal of this age.'

BUILDING A SCIENCE OF SPIRIT

Timeless Civilization As Objective

I have always appreciated the design of the Ramakrishna Math based both on meditation and service. In all branches of knowledge, there is need both for institutions where the fundamental theory is developed and for organization to put the theory into practice. The knowledge of spirit which India has sought through the ages through religion and philosophy is as valid as the knowledge of matter which the West has been seeking in the realm of science. But the practical value of each domain of knowledge depends on the extent to which it helps to build and sustain life. Instruments which are not or cannot be put to practical use fall into disrepute. Science which deals with matter as the main fundamental entity of the world is very definitely the basis of the modern development of life. The theory on which science is based is therefore respected and its development is supported in the many institutions of scientific research in the world.

The Basic Entity

In ancient India, spirit was regarded as the basic entity of the universe from which all things emanated, in which all things were sustained and into which all things merged. Sciences, arts and modes of life were developed in India from the basic conception of matter. But the ideology of India after the last two hundred years of European domination has been changed from the spiritual to the material. So completely is our outlook changed that it is hard for us to conceive how India could ever have thought and felt and lived on an ideology based on the concept of spirit which we today either deny or at best ignore. Only the instinct of India still believes in the sum of knowledge which sustained her life centuries ago. If India is to be free once more, she must get back the vision and faith and modes of living which she developed and made part of her being. These emanations from spirit are the roots of her life and however much we value the grafted science from Europe, the ultimate concept of Indian life must come from her investigation of spirit.

The worldly success of material science has overwhelmed us into thinking that it alone is true knowledge. But truth has many facets.

India recognizes the truth of many philosophies and seeks the central truth from which religions, philosophies and sciences emanate. Western science herself has been giving up the claim to be the absolute knowledge which we believed it to be some decades back. Newton viewed space

[From Vedantia Kesari]

and time as each absolute. Einstein viewed space and time to be relative and of these space had the primary place for quantitative assessments. A new theory of relativity called Kinematic Theory of Relativity and developed by Professor Milne of Oxford gives time the primary place for measurements. Not only so, it holds that different kinds of time could be the basis for a coherent scheme of knowledge.

Matter And Spirit

The view that time may be measured in different ways which have a functional relation to each other may help as a bridge between knowledge based on matter and knowledge based on spirit. A noted professor of Cambridge, Louis Dickinson in a book he wrote on 'India, China and Japan' said that the contrast in civilization is not between that of the East and the West but between that of India and the rest of the world. The civilization of India, he said, was timeless and that of the rest of the world was a civilization of time. The contrast is between eternity and time as the basis of civilization. The two concepts of eternity and time are as snow to water, glacier to river, the Himalayas to the Ganga. I suggest that they provide two dimensions of time. The spiritual time is the avenue for mysticism, for second sight, for genius. The material time is the time of the physical world that we see and live in. In physical life, man crawls on the floor of time. In spiritual life, he also climbs up the ladder of time. Living things that crawled on the floor of space gained a new dimension when they stood and moved erect. I look on saints and seers as men that walk erect on time when the rest of us but crawl on time. If this conception of a two dimensional time is accepted, Louis Dickinson's statement of the quality of Indian civilization needs to be amplified. The civilization of India is

Hindu College H S. C. Hostellers' Union

"The well-being and prosperity of the Union depend not on the constitution, however good it be, but on the spirit with which the constitution is worked and the persons by whom it is worked; and the display of unity and solidarity among ourselves warding off all fissiparous tendencies is absolutely necessary", said Mr. K. Paramanathan, President of the J. H. C. Hostellers Union of Jaffna Hindu College, while delivering his presidential address at the general on the 14th inst. at 6-30 p. m.

The President was glad to say that the J. H. C. hostel stands unique being the biggest school boarding in Jaffna with a total of nearly three hundred students and added that its high standard of efficiencies had not suffered even during the last war.

Reference to the services rendered by Mr. C. M. Culasingham, a member of the staff who is retiring from the teaching profession in due course after a long and distinguished service for well over 25 years was also made.

not only timeless but also of time. Spirit is that which is behind eternity and time. It would be true to say that Indian civilization is a civilization of spirit while that of the rest of the world is one of time. They who surmount time and pass into eternity do not attain salvation. They attain salvation that surmount both eternity and time and thereby become merged in the one being of both eternity and time. With this conception of a two dimensional time, India may regain faith in spiritual life as no less valid than material life.

Reservoirs of Spirit

India gave the pride of place to religion and philosophy but it developed science too. She constructed both temples and tanks. The former were reservoirs of spirit that irrigated and fertilized souls. The latter were reservoirs of matter that irrigated and fertilized soils. Saints are streams of spirit and prophets mighty rivers of spirit. Along with spiritual construction, India developed also a material life that was rich for the age. But today we lag behind materialist civilization in the organization of matter. There is no reason why knowledge of spirit should be less effective than a knowledge of matter. A science of spirit should be more comprehensive than the science of matter. I venture to put it to the great spiritual Maths of India founded by seers from Sankara to Ramakrishna that there is need for their meditation to be creative. Western science through

(Continued on page 3)



Hindu Organ

FRIDAY, MARCH 23, 1951

Treasure These Thoughts

'Where the mind is led forward by thee into ever-widening thought and action. Into that heaven of Freedom, my Father, let my country awake.'

—TAGORE

TOBACCO CULTIVATION

THE MAIN OCCUPATION OF the majority of peasants in the Jaffna Peninsula is the cultivation of tobacco which has for several decades yielded good profits. No other crop requires so much care and labour. The soil has to be manured at great cost and even then there is hardly a plot which can be cultivated every year successively. The practice is to allow a plot on which tobacco is cultivated to remain fallow every other year. The cost of cultivation is also great. Despite such difficulties peasants continue to grow tobacco. About 15 years ago there was great excitement among tobacco growers when the Travancore Government raised the duty on the commodity and restricted the quota of imports. Ceylon succeeded in persuading Travancore to lighten the hardships caused by the latter's action.

After India attained independence the duty on tobacco was raised from Rs. 200 a candy to Rs. 900. The Central Government, however, was considerate towards the States of Cochin and Travancore, both of which have been welded into one State, and permitted the Union of Travancore and Cochin to continue to levy the old rate but it was decided that the imports of tobacco into the Union ought to be reduced by 10 per cent every year. The anxiety of the Jaffna tobacco growers was in some measure reduced by the action of the Indian Central Government. It was, however, realised that the restrictions placed on imports would adversely affect the cultivators of tobacco in the years which followed. It is now learnt that Travancore intends imposing severe import restrictions. The situation has necessitated a conference at Government level being held on the 20th instant; the Prime Minister presided and among others who attended the conference were the Minister of Agriculture and Lands, the Minister of Industries, Industrial Research and Fisheries, the Permanent Secretary to the Ministry of Food and Co-operative Undertakings and the President and Secretary of the Jaffna Malayalam Co-operative Society. The conference decided to nominate a committee consisting of Mr. T. C. Rajaratnam, the President of the

PEEP INTO THE STOREHOUSE OF SHAIYA LORE

The History Of Sivagnanabodham

[The great Shaiva Scholar Sri la Sri Shivapadasunderam in his recent book 'an outline of Shivagnanabodham' has written the following introductory note which we reproduce below in view of its instructive value to students of Shaiva Philosophy.]

THE Shaiva Siddhanta is the philosophy expounded in the Vedas and in the Shivasamas, which its followers regard as Divine Revelations. Its main characteristic is the positing of three distinct entities (Tri-padarthas), God, soul and matter, and its basic virtue is love for all living beings. The following Vedic texts, among others, give expression to these truths:—

"Both God and soul are eternal they are alike in possessing consciousness. They are closely associated,—God pervading the soul. The Prakriti, which is likened to a tree, whose branches are the multiform universe, which is resolved into its elementary condition at the time of dissolution, is also eternal. The natures of these three are also eternal. Of the two, God and the Soul, the latter alone reaps the fruits of this tree of universe, good or evil; while the former does not. He is the All-Glorious Being, who shines within, without, and all around. God, the Soul, and the Prakriti, all these are distinct from one another." (Rig Veda I-165-20).

"O God, may you give me grace to enable me to love all other living beings and to make them love me." (Yajur XXXVI—18).

"They prosper who abstain

Jaffna Malayalam Co-op. Society and two officials, one each from the Agricultural and Co-operative Departments to report on the situation after further investigation.

We have on many occasions drawn the attention of tobacco growers to the difficulties ahead, but they refused to hear our notes of warning. The time has now come when they have to restrict the production of tobacco and produce other crops which will be equally remunerative. It is the duty of the State in the first instance to take up the matter with India's Central Government and the Union of Travancore and Cochin; and should such action fail to produce desirable results, it is the duty of the State and the tobacco growers to devise ways and means whereby the latter class will be able to do the needful for tiding over the difficulties caused by India's decisions.

Tobacco growing has taught the Jaffna peasants many good lessons; where four people were necessary to irrigate one man's plot, four different cultivators got together and co-operated with one another to water all their four different holdings; it has also made them more industrious, persevering and patient. These lessons can be profitably utilised to tide over the worst of difficulties.

from meat, and cleanse and eat other foods" (Rig I-162-12).

"May you give greatness to the householder who never kills any living being" (Rig VII-1-1)

The Gnanapada of all Shivasamas gives a full account of Shaiva Siddhanta. Some of these give, in addition, the essence of the whole philosophy, in the form of Sutrams. Shivagnanabodham belongs to this class. It consists of twelve Sutrams and forms the twelfth chapter of the Papa Vimochana Padalam, which is the seventy-third Padalam of the Rourava Agama. Shivagnanagi says that this is not only the essence of the Gnanapadam of Agamas but also a clear statement of the philosophy. As another instance of the Agamas including the essence in the form of sutrams, he mentions the first slokam of Mrigendra Agama.

Hand Book of Holy Teachers

It is very much to be regretted that the custodians of the Shivasamas have allowed most of them to perish, probably as food for white ants. The commentators of Shivasana Siddhar and the brilliant commentator of Mukthinisobhayam have referred to over twenty out of the twenty-eight Moola Agamas. The latter work was written only three hundred years ago, and contains over twenty quotations from the Rourava Agama. It is anyhow some satisfaction to us that we have the Shivagnana Bodham, which is an integral part of a Shiva Agama.

Shivagnanabodham is further hallowed by its use by a long line of spiritual teachers. It is said that, from Anantesar to Paranjyoti Munivar, all the spiritual teachers were using Shivagnanabodham. Five hundred years before Paranjyoti Munivar taught this to Meikandar, the great Paramacharyar under the Kuruntha tree at Tiruperturai was seen with the same book in his sacred hands.

We owe it to Paranjyoti Munivar and Meikandar that we have a Tamil translation of this sacred book. The Munivar, in his infinite mercy to the Tamil land, commanded his disciple to translate it into Tamil and add to it a paraphrase. Meikandar asked his disciple Arulnandhi Shivam to elaborate Shivagnanabodham. Arulnandhi Shivam had made a complete study of all the Shivasamas and was hence known as Sakala Agama Panditar. He took the Shivagnanabodham as the text of his new work and drew freely from the Agamas all the matter that was necessary to supplement it and make it comprehensive, and named it Sivagnana Siddhar. Two of the commentators of Siddhar, Marigunasa Desikar and Shivaga Yogi frequently mention the Agamas from which the subject matter of Siddhar was taken. The former mentions under each important stanza of Siddhar the Agamas from which it is based. The latter quotes profusely from them.

Tribute To Jaffna D. J.

'Never Hide-Bound By Precedent'

In bidding farewell to Mr. S. S. J. Goonesekera, District Judge, Jaffna who has been transferred to Galle, Mr. T. Muttusampillai, Crown Advocate, said that Mr. Goonesekera was always ready to appreciate facts of law whenever presented to him but he was never hide-bound by precedent. The attribute of a great judge is his ability to create precedents without being hide-bound by it. This Mr. Goonesekera had said Mr. Muttusampillai and added that the existence of complete harmony between the Bench and the Bar without the opportunity for even the semblance of a 'breeze' was ample testimony to the popularity of the departing judge.

Almost all the members of the Jaffna Bar were present when the above farewell mention was made in Court.

Arulnandhi Shivam's disciple's disciple Umapati Shivam, wrote Shivaprakasam and seven other works.

Shivagra Yogi wrote a Sanskrit commentary, consisting of twelve thousand slokas, on the twelve sutrams of the original Sanskrit work. Shivagnana Munivar wrote an equally extensive commentary on the Tamil work. It is called Dravida Mahabhashyam in order to distinguish it from the Sanskrit Mahabhashyam of Shrivatsa Yogi. He wrote also a concise commentary on it.

He divided the twelve sutrams into four sections of three sutrams each, and gave them the names, pramana iyal, lakshana iyal, sadhana iyal, and payan iyal. These respectively speak of the existence of the Tripadarthas, their natures, the means of attaining moksha, and the nature of moksha, His Mahabhashyam is a vast storehouse of Shaiva lore.

Super-Intellectual Truths

Shaiva philosophy postulates truths of three levels. Those at the lowest level are knowable by experience that is, through the senses. To the second level belong truths which ordinarily transcend the senses but are knowable by the intellect. There are also truths which transcend the intellect, and which can be known only from Divine revelations, called Agamas. Since these truths transcend the intellect, they cannot be questioned, they have only to be accepted. The intellect cannot grasp the nature of God or of souls. We have, therefore, to accept unquestioningly what the Agama says about these.

Modern science is only two thousand years old, and its history is a history of blunders. What was considered infallible truth yesterday is regarded today as false. Science has yet millions of years before it, and those we regard today as the highest scientific truths may before long be laughed at as silly superstitions. It would therefore be as foolish to try to examine philosophical truths in the light of modern science. Not only Shaiva philosophy, but several other philosophies too, hold that there are super-intellectual truths, which can be obtained only from revelations and are therefore matters of faith. It is unfortunate that revelations differ, and followers of different religions can only agree to differ.

Federal Freedom Party Action For Damages

Judgment Reserved

After the evidence of Mr. C. Ponnambalam, Mayor of Jaffna, the only witness called by the defence was recorded in the case in which Messrs C. Vanniasingham S. J. V. Chelvanayagam, Senator Naganathan Dr. Tiruvillogam, Messrs V. Navaratnam and B. N. Pillai members of the Ilankai Tamil Arasu Kadchi claimed Rs. 2000/- as damages from the Jaffna Municipal Council for alleged breach of contract in that the Council had not given the Party the use of the Town Hall hired by the plaintiffs for a public meeting to be held on January 22, 1950. Counsel addressed the Court. Mr. W. G. Spencer, Additional District Judge, Jaffna reserved Judgment for April 27.

No-Party Man

In the course of his evidence, Mr. C. Ponnambalam, Mayor of Jaffna, said that he belonged to no political party. He cancelled the booking of the Town Hall after ascertaining the opinions of members of the Municipal Council as he was told that there might be a disturbance at the meeting.

Meaning of 'Tamil Arasu'

Earlier Mr. S. J. V. Chelvanayagam, cross-examined by Mr. S. R. Kanaganayakam said that the term Tamil Arasu stood for a State and not a Kingdom, or in other words an autonomous State as distinguished from a Sovereign State.

Messrs. C. Vanniasingham and Sam A. Sabapathy also gave evidence.

Disturbance Feared

The Defendant-Council in the course of its answer stated that it had made arrangements to accord the Governor-General a Civic Reception to Jaffna on January 24, 1950 but in the mean time leaflets were issued and posters exhibited by a Political Party called 'Ilankai Tamil Arasu Kadchi' urging the Public to boycott the reception and other functions in honour of the Governor-General's visit to Jaffna and inviting the Public to attend the meeting of the 'Ilankai Tamil Arasu Kadchi' on the 22nd January 1950.

As the Defendant Council had reasonable apprehension that certain sections of the public who were opposed to the move of the Party, would commit a breach of the peace, resulting in loss of life and serious and irreparable damage to the Town Hall, if the Party was allowed to hold that meeting, the Mayor of the Defendant-Council informed the first Plaintiff that

Letters to the Editor



Cadets And Their Training

Sir,—

It was a very heartening sight to see battalions of young cadets entraining to proceed to Boosa for this camping. Pleasant indeed was this smartness, their merry mood and the disciplined movements. The reflection that they had before them prospects of forming habits of obedience, endurance, orderliness, comradeship, leadership etc gave one a feeling of hope for the future welfare of Ceylon. Apart from the many disciplinary and moral values of this movement the value of the outing occasionally provided is of no small account. But the latter is beset with many dangers which those who are connected with the movement may well know. When larger numbers of youngsters gather in an atmosphere of rather loose control abuses are bound to occur. A note of warning, therefore, is not inopportune particularly as the present day cadets are in their early teens, and cannot be trusted very much to themselves. They should be kept well away from all temptations and evils influences. I should like to mention one instance of looseness which noticed while travelling by the train which took the cadets to this camp. The buffet car in the train was very freely patronised by the cadets, and they were streaming up and down the corridor with cigarettes in their mouth. This may be regarded by some as a trifling lapse, but considering the age of the boys now in the movement one would wish that they had steered clear of all tempting situations. This is but a minor offence compared with greater dangers which beset them. When they are in the refreshment rooms or canteen out of sight of their teacher there is nothing to prevent a thirsty cadet from ordering a glass of beer or even something stronger.

Unless in all public refreshment rooms and canteens the sale of cigarettes and liquor to school boys is strictly prohibited it will be difficult to keep the youngsters away from temptation's way.

The responsibility of teachers who go in charge of cadets and scouts when they go out camping cannot be too much emphasised. Only constant watchfulness and removal of all opportunities for moral lapses can safeguard against evil influences which may nullify the benefits of these movements.

K. KANDIAH

under the circumstances no mass meeting should be held in the Town Hall on January 22 and that a meeting could be held after January 27.

Mr. P. Navaratnarajah with Mr. C. Manoharan instructed by Mr. S. Nadarajah appeared for the Plaintiffs.

Mr. S. R. Kanaganayakam with Messrs Soorasangaram and Rajaratnam instructed by Mr. C. R. Thambiah appeared for the Defendant Council.

Building A Science Of Spirit

(Continued from page 1)

the Relativists has been seeking to build a philosophy of science. Creative meditation in India should seek to build a science of philosophy and religion. Such a science will lead to a new flowering of the life of India.

Mind and Matter

Philosophers have been divided in viewing the world as built of mind and as built of matter. Mind is an affirmation of spirit. Matter is a negation of spirit. In materialism, matter takes its origin in an infinite negation of spirit and behaves as if spirit were not. Reality both is and is not. In spirit, India has reached a conception deeper than mind and matter. The genius of India is more truly served in scientific institutions for spiritual research than in those for material research only. I see no reason to believe that spirit has less dynamism than matter. The energy of spirit need be no less effective than the energy of the atom. This was a truth that Gandhiji in the true spiritual tradition of India taught during his life time. The memories of spiritual energy in Indian literature and tradition need to be revived and reaffirmed.

From a science of spirit, it is possible to build modes of service which are scientific. Some years ago I read a book called *The Coming of Coal*. Its thesis was that European civilization was built on the surplus energy furnished by coal. I wondered on what could India build her civilization, for coal we have got but little. We have however men. Today men are considered a liability more than an asset. But a few centuries back coal was considered just a piece of mud-a liability and not an asset till an Engineer found that coal could yield energy which could build life. Surely God took much more time to make a man than a piece of coal. He has put more of his energy into the making of man than into the making of coal. Could we not build Indian civilization on the surplus energy of man, on the 'Coming of Man'? Today man hardly yields a surplus but it is conceivable that an Engineer of man could draw out the dormant energy of man as was done in the case of the dormant energy of coal. An Engineer of man may enable India to achieve the same acceleration of material development that England achieved through the use of coal.

It is I believe the function of India to develop a Science of spirit and an Engineering of man. I pray that the Ramakrishna Math may help to build a Science of spirit through creative meditation and construct an Engineering of man for scientific service. So may the Math give an added meaning and an added content to its twin objectives of meditation and service!

Universal Common Culture

Premier Nehru's Plea

Mr. Nehru addressing the All India Cultural Conference at Delhi on March 15 made a plea for a universal common culture which would appeal to the people throughout the world. Whatever might be the definition of culture, it should not be confined to an individual or group of individuals or even a particular nation.

Mr. Nehru asked the people here not to suffer from a sense of superiority complex which was dominating certain western countries, but develop a sense of mutual understanding and acquire knowledge from others. The spirit of isolationism would not help in building a healthy cultural foundation for our national life. But regimentation of our ideas was necessary to some extent for greater national achievements.

The Prime Minister said that culture was the very foundation of our civilisation. It should be judged from various aspects of life. Discipline, team-work and democracy were, he felt three important factors of a cultured life.

Referring to the influence of industry on the present-day society the Prime Minister emphasised the dynamic aspect of culture. He said that industrialisation should not be viewed independently of culture. The progress of a nation depended on its adaptability to the changing conditions. He asked the people not to indulge in useless talk but perform their respective duties small or big.

Manipay Rural Development Union

Annual Meeting

Presiding over a general meeting of the Manipay Parish Rural Development Union, on Monday, Mr. P. J. Hudson, Govt. Agent, N. P., said that the primary object of the Movement was to foster self-help. The Movement was still in its infancy, and, although at the central level it did not function quite satisfactorily in the past, he hoped that with the recent change in the Ministry, the Movement would show a marked improvement all round. The setting up of Rural Development appeared at first a duplication of Government machinery, but he was of opinion that contact with village leaders had become easier through Rural Development Societies and their opinion in regard to village improvements was very valuable. The speaker was happy to note that there was no rivalry between Rural Development Soci-

ties and Community Centres in the district and congratulated the Manipay Union on their activities and wished them all success. He said that Rural Development Societies should initiate village works on self help basis and Government would help to complete them if necessary.

Common Good Funds

Mudaliyar C. Thiagarajah, President of the Union said that more volunteers were required and as the voluntary spirit was the life blood of democracy and as the future of Ceylon would largely depend on voluntary organisation, Government should introduce legislation to provide for Common Good Funds to subsidise voluntary organisations of non-controversial character.

Mr. N. Ramchandiran, Secretary of the Union, gave a resume of activities of the Union during the past year and the programme of work set up for the current year.

Mr. A. W. Thangarajah, S.R.D., appealed to the Union to make the Rural Development Week a success.

AN OUTLINE OF SHIVAGNANABODHAM

BY

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Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 25-3-51 TO 31-3-51

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

You will have to tackle your problems with much care from this week. Tuesday Wednesday and Thursday are the worst days. Relatives may cause you much annoyance. Health also must be given particular care.

TAURUS Kartikai 2, 3, 4, Rohini, Mithuna 1st part—[Idapa Rasi]

Except for the last 3 days this week looks quite promising. Success in new undertakings mental harmony and ruin to enemies shown. Thursday afternoon Friday and Saturday must be spent with care.

GEMINI Mithuna 2, 3, 4, Thiruvathira, Punarvasu 1, 2, 3—[Mithuna Rasi]

A good business week. But you will have to work hard and there will be some changes in your routine. New ventures should be dealt with much care.

CANCER Punarvasu 4, Poosa, Ayilya [Kataka Rasi]

You will get vicarious happiness through youngsters and friends of the opposite sex this week. Personal problems will be saved and you will have much to gain through your father or his relatives.

LEO Maha, Pooru, Uttara 1st part—[Singha Rasi]

You will find it difficult to make both ends meet this week. Unnecessary worries and scandals also not ruled out. Do not rely much on your new friends.

VIRGO Uttara 2, 3, 4, Anuradha 1, 2—[Kanni Rasi]

A happy week financially. Mental peace and ruin to enemies also shown. You will be able to tackle your problem courageously from this week onwards.

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

Likely to be an unusually strenuous week. Don't get involved in litigations. Health also will be a problem. Ruin to enemies promised week end.

SCORPIO Visaka 4, Anuradha, Kettai [Vrischika Rasi]

It looks a romantic week. But you will have to spend a lot. Some quarrels in the family circle mid week may upset some important plan. But you will be able to make it up week end.

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

Some anxieties in personal affairs will be relieved this week. Health must be given care for some time. Some changes in the domestic circle indicated.

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

Do not trust your friends very much this week. To start anything new is not advisable for some time to come. You will be quick to lose your temper and that will lead you into some troubles.

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

Except for the first two days this week looks promising. New ventures will bring forth the desired results. Mental harmony and financial gains also promised.

PISCES Pooraddati 4, Uttiradati, Revathi. [Meena Rasi]

An interesting week. You will come into contact with some persons of standing who will help you a good deal. Relatives may cause you some annoyance first part of the week.

U. K. Press Review

Ministerial Form Of Govt. In Malaya

Commenting on the introduction of a ministerial form of Government in Malaya, *The London Times* says: "The Communist insurrection in Malaya remains an ever-present danger, taking a toll of gallant lives and consuming resources needed for more constructive activities. Yet, at the same time, the sustained and disciplined effort of both the administration and a large part of the population is giving fresh impetus, in spite of the troubles, to the policy of building up a self-governing Malayan nation."

"It would be unjust both to Whitehall and the local authorities to suggest that the introduction this week of a ministerial form of Government at Kuala Lumpur or the increase next month of the elected element in the Singapore Legislature springs entirely from a determination to secure popular support in the struggle against the Communists. Both represent the kind of constitutional advance to which Britain has long been committed."

The Times adds: "The work of the Communities Liaison Committee, the establishment of new schools where all races meet, the attempts to interest the Malays in commerce and the Chinese in local politics and to establish the trade union movement on a non-racial footing, the immense undertaking of resettling many thousands of Chinese squatters in model villages out of the reach of the rebels—all these are the consequences of the general stir-up that has followed from the need on quelling the Communist rebellion. What is more, these civilian steps are a help, not hindrance, to the military effort."

"The virtue of the Briggs Plan for breaking the rebellion and saving Malaya"

(U. K. I. S)

World Cancer Day

Appeal For United Effort

Dr. (Mrs.) S. Muthulakshmi Reddi of Madras in the course of a communication appealing to all organizations engaged in humanitarian service to join the fight against Cancer, points out that Cancer was recognised as the second greatest killer taking its place next to Tuberculosis. It was a disease attacking middle-aged people mostly (persons between 35 and 40 years of age). Women suffered more than men because women were prone to concealing their ailments. Cancer was not a disease arising from mal-nutrition, bad housing or insanitary surroundings. The rich, the well-educated, the well-nourished and well-placed members of society also succumb to this malady.

Discovering The Disease

"We have seen the cure of people who sought early and timely advice," she says. Having seen the cures, side by side with the death agonies of the people through their ignorance and neglect, we have come to the decision that every possible step should be taken to educate every citizen about the nature of the disease, including medical students, family doctors and social workers. They should be given the knowledge how to discover the disease with the help of modern appliances. Prevention is possible in many cases brought about by chronic irritation such as tobacco-chewing, smoking, prolonged injuries in the body caused by toxic agents, etc. These must be brought home to our people. Cancer is curable in a large percentage of cases when diagnosed early and treated adequately." She, therefore, appeals to all social welfare organisations to join the fight against cancer.

from chaos is that it has brought out the importance of mobilizing all national resources against the rebels"

THE
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All interested please write to the undersigned.

Jaffna.
12—2—51.

S. Nadarajah,
K. V. Mylvaganam,
Secretaries.
(Carnival Committee)

THE GENESIS OF THE SIVA GNANA BODHAM

(BY A SCIENCE GRADUATE)

PART II

(Continued from our issue of 20-3-51)

...எல் அருட்குறந்தரால், உயிர் தீயில்
பல் உயிர் தோருதியும் பவன்கொண்டு உய்கெனச்,
குறுகிய என்னும் தடவையல் காப்பன்,
அருள் வித்திட்டுத் தருணை நீர் பாய்ச்சி,
வேதம் என்னும் பாதம் வளர்த்தன,
பாதம் அதுவழிப் படுபவன் பவனே—அவற்றின்,
இவை கொண்டு உவந்தனர் பலரே, இவை ஏறித்
தனிர் கொண்டு உவந்தனர் பலரே, தனிர் தீர் இ
அரும்பொரு மலர், பிஞ்சு, அரும்பாய் என்ற இவை
விரும்பினர் கொண்டு கொண்டு உவந்தனர் பலரே;
அவ் ஆறு உயிற்று இவ்வாறுபயப்ப,
தருண் வேதாதம் என்று உயிர் பிழிந்து
ஆர இப்ப அருள் அணி பிழிந்து
சாரம் கொண்டு அருவித்தராத்
தேன் அருட அருவித்தராத்...

Oh! Lord, out of the abundance of Thy grace, with a view to the salvation of the multitudinous souls, Thou didst plant in the centre of the vast field of Kudilai (Suddha Maya) the seed of Arul (Grace), irrigate it with the water of Karunai (Divine Mercy) and rear the tree known as the Vedam. The products of this tree are many and varied and are useful in diverse ways. Many people take delight in its leaves; others relish the tender shoots; others still there are who prefer to have, some the bud, some the flowers, some the tender immature fruit and some the more-mature but yet unripe fruit. While these products are all thus useful, everyone in its own way, there is yet another product, the best and noblest, the real fruit at the top of the tree, well matured and fully ripe, known as Vedantam. And of this delicious fruit, the essence extracted in the honeyed nectar of Saiva Siddhantam, of which a few have drunk...

Of course, by the word Vedas our Saints do not mean the Karma Khandam (சர்மா கண்டம்) or ceremonial portion only as the Mimamsakas (மிமங்கசர்) hold and as often presumed by prejudiced critics. The ceremonial section is a section only, the preliminary section. There is also the more vital section, the Gnana Khandam (ஞானகண்டம்) or wisdom section, the concluding portion known as Vedantam or Upanisad, of which the Saiva Siddhantam forms the essence or cream. We would here take the opportunity of cautioning our readers not to take half-truths given expression to by prejudiced or interested critics in the course of their plausible arguments seriously.

Since writing the above, our attention has been drawn to a question raised by some well-disposed critics as to why we should lay particular emphasis on the assertion that the Vedam forms the revealed word of God. Would it not be enough if it is stated that it is the work of the Rishis of old, great sages and thinkers who meditated on the Infinite and saw something of the Truth?—Well. This would be quite sufficient for our purpose. In fact, we may here explain straightaway that the impartation of knowledge to the fettered soul is made in diverse ways in accordance with the different degrees of its capacity. In some cases God manifests Himself as the motive power behind man and instructs him from within. There are other cases in which the inseparable Lord reveals Himself in all His Divine Glory as a separate entity and bestows Grace on the recipient. Yet other cases there are where the same Great God appears in the form (or through the instrumentality, of a Guru, be it as a Rishi or a Saint or in any other guise, and enlightens His devotee. In our Shastras we read that God revealed the Truth to certain personages in an advanced state of spirituality, and that these latter taught it to their disciples who, in turn, transmitted what they learned to their successors, and so on, till at some later stage the same was reduced to writing in the form of books as we have often explained.

But there is another class of critics who proudly proclaim that, however excellent a book may be, no intelligent Tamilian of the South would assert that it was revealed by God. Such critics are best left alone but, lest innocent Saivas be misled by such random remarks, we would just mention in reply that it is not unintelligent Tamilians like ourselves that make the assertion for the first time. Our Great Masters commencing from the Child-Saint Sambandar, the veteran Saint Appar and others have so declared this supreme truth as already stated, in the most unmistakable terms in the past. And if these Great Masters were not intelligent Tamilians of the South, we do not know who else they are.

One word more in this connection to those of our friends who call themselves Saivas or Hindus. There is such a thing as discipline even in matters connected with religious practices. No man who calls himself a Christian, for instance, is really such if he has no belief in his holy Bible. There is no true Muslim, who does not believe in his sacred Koran. Neither is there a Buddhist who does not revere his Tripi-Pitakas. Similarly, no Saiva or Hindu is worth that name if he has no faith in his Vedam. Belief in the books of Revelation of the different religions then is a matter of faith for the adherents of those religions, and in this they have to be guided by their teachers saints and sages who, they believe, saw something of the Truth and gave expression to what they realized. Even God, we may here mention, is a reality only to those who believe in His Existence and is a non-entity to unbelievers and agnostics who have no faith in Him. மெய்யர்க்கு மெய்யன், பொய்யர்க்குப் பொய்யாய் பொய்யாயினான்.

3. WHERE WERE THE AGAMAS REVEALED?

Futile attempts have been made recently to pick out a few passages from our sacred books and explain them away and

make them yield meanings other than what the authors intended. One such passage is the second quotation we have made in the preceding section from the Tiruvachakam—மாமலை மகேந்திரம தனிர் சொன்ன ஆகமம் தோற்றுவதித்தருளி...

Such of our readers as have been on a pilgrimage to Tiruchendur would remember passing through railway stations with prominently displayed name boards bearing such names as Sri Vaikundam, Nazareth, &c. Ignorant people may possibly think that these are the abodes of Vishnu and of Jesus of Nazareth, &c, but no enquiring student would so mistake them. Even similar is the case with the Mahendram in the quotation referred to. No bona fide research student would identify this Mahendram with the abode of the Asura King Soorapadman mentioned in the Kanda Puranam or with the Mahendra hills in the extreme south beyond the reputed abode of the Rishi Agastiyar referred to in other Tamil literature. These two Mahendras in the South (—both may possibly refer to one and the same place,—) are now at the bottom of the Indian Ocean. It would no doubt be highly tickling to our racial pride if the Agamas were revealed in these Southern regions where, the predominant language being Tamil (தென்மொழி, Tannoli), the vehicle of expression used would probably be Tamil. But we are nowhere told that this Mahendram in the South Seas was particularly sacred to Siva Peruman. On the other hand there is another Mahendram (literally, great eminence) situated in the Himalayan regions in the North which is repeatedly sung by our Saints as the abode of God and which is even identified with Sri Kailasam. In Tiru Isaipah, for instance, we read:

வண்டார்த்துழல் உமை நயன்கொழுநென்,
மகேந்திரச் சாரல், வராகத்தின் பின்,
கண்டார் உவல், வில்லாடி, வேடர்
சடி நாபுடன். கைவளைந்தாய் என்னும்...

In front of the Lady Umair with locks besieged by bees, On the slopes of Mahendra Hill, Following the boar with Thy bow And with hunters and dogs that bite, To the spectators' dismay great, Thou didst approach she says and reach.....

The reference here is clearly to the Mahabharata episode where God appeared in the guise of a hunter to destroy the wild boar that stealthily crept to attack the great Saiva devotee Arjuna who was engaged in deep meditation and tapas praying to Siva Peruman. Students of the Mahabharata would remember that Arjuna's tapas was performed, not in the South Seas, but in the Himalayan regions...சம்பருகு மாண்...வெள்கும் துண்ணியப் பொருப்பைச் சேர்த்தான்...யில் ஒரு முன் மகு செற்றேன்...கைகொயில... (Villi Bharatam),—he (Arjuna) reached the holy mountain in which our Lord resides...Kailai where the Destroyer of the three forts resides.—The Mahendram of the Tiru Isaipah hymnist cannot therefore refer to any other place than the Mahendram of the North. This name 'Mahendram' we may here note, is repeated in every one of the verses in the Pathikam (பதிகம்) in which the above quoted Tiru Isaipah lines occur, reference to the boar-hunt episode being made in half a dozen places, in one of which express mention is made of the boon granted to Arjuna: வெறி ஏறு பன்றிப்பிடி சென்ற ஐந்தான் விசயற்கு அருள் செய்த வேந்தே... மகேந்திர மாலை மேலிருந்த மருந்தே...Oh! Lord that chased a fearful boar one day and bestowed grace on Visayan (Arjuna), Oh! Rare Ambrosia seated on the great Mahendra mountain.—In another of these verses we read: ...மகேந்திரப் பொன் மலையில் மலைமகளுக்கு அருளுள் குருதி...Thou art the Guru (Teacher) who bestowed Grace on the Mountain King's Daughter seated on the golden Mahendra mountain. It is this Mahendram then (and not the abode of the Asuras, that is referred to in the Tiruvachakam as the place where the Agamas were revealed.

That God appeared in the guise of a hunter at Mahendram is also referred to in the Tiruvachakam lines வேடுவனாகி மகேந்திரத்து யிருகுறை வானவர்வந்து தன்னாத்தேட இருந்த சிவபெருமான்... Siva Peruman who assumed the form of a hunter at Mahendram while the highly distressed Devas searched for Him.

The same information and more regarding the revelation of the Vedas and Agamas to the Rishies is given in greater detail in the following and other verses of Kanda Puranam and the place of revelation unequivocally mentioned as Sri Kailasam.

மற்றது போழ்திற், குருவிலு மறைப்பொருள் வடத்தின் பாக்கப்
பெற்றிடு னனைக் ஆதி முனிவார், பின்னும் பரனான்
அந்நமில் தவம் செய்து, எந்தை அருளிநூல் வயிலு ண்ணனி,
முந்து (உ)ணர் கத்தி போற்றும் முதல் விலு வாயில் புக்கார்.

கத்தி முந்தையப் போற்ற, ஞான நாயகனும் அண்ணன்,
முந்து (உ)ணர் னனைக் ஆதி முனிவார் தொழுது கேட்ப,
அந்தம் இல் ஆகமத்தின் அருப்பதம் முன்றும் உடர்ப்,
புதியது ஒடுகரும் ஞான போதகம் போதி என்றார்

Then Sanakan and the other Rishies, who heard the Vedic teachings of old under the banyan tree, performed faultless tapas for a long time thereafter, reached Sri Kailasam through the Lord's grace and entered the first gate guarded by the all-knowing Nandi.When the Lord of wisdom...explained the three great Padas (Sariyai, Kiriya and Yogam) of the endless Agamas, they asked Him to explain Gnana Bodhakam (literally, realization through knowledge) whereby one's mental faculties become concentrated and calm.

By the way, the reader may perhaps be startled to find the words Gnana Bodhakam (ஞானபோதகம்) in this last stanza of Kachchiyapper quoted above. The use of these words here, which we have translated as realization through knowledge, is indeed most intriguing. Can it perhaps be that the reference is to the original Siva Gnana Bodha Sutras that were in existence before the time of Kachchiyapper?

(To be Continued)

ORDER NISI

NOTICE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1269

In the matter of the Last Will and Testament of the late Kailasam Sivakolunthu of Sandilipai Deceased

Kailasam Sivakadamsam of Kandamadam Jaffna presently of 32, Rajasinghe Road, Wellawatte Petitioner

Minor I. Thangammah daughter of Sivakolunthu of Wellawatte, minor appearing by her Guardian-ad-litem the 2nd Respondent

2. Parameswary widow of Kailasam Sivakolunthu of Sandilipai Respondents

This matter coming on for disposal before S. S. J. Goonesekere, Esquire, District Judge, Jaffna on the 2nd day of February 1951 in the presence of Mr. M. R. Karalasingham; Proctor on the part of the Petitioner and the affidavits of the Petitioner abovesaid and of the Notary and the witnesses to the Last Will having been read

It is ordered that the abovesaid named 2nd Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent and the will of the abovesaid deceased dated the 12th day of September 1949 and attested by M. R. Karalasingham, Notary Public

An application has been made by Ratnam wife of Nadessar Sabaratnam of Manipay, Jaffna for duplicate certificates as she has lost the share certificates Nos. 968, 168, 169 and 170 held by her in this Company. Unless objection is received within 14 days from now a duplicate will be issued.

S. COOMARASAMY, Secretary, The Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna. 15-3-1951. (M 240 20 & 23)

under No. 1708 be and the same is hereby declared proved and the Petitioner is the executor named in the said will 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 20th day of April 1951 show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of February 1951

S. S. J. Goonesekere District Judge

Drawn by M. R. Karalasingham Proctor for Petitioner. (O 136 23 & 27)

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