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The Nature and Destiny of Man

WHAT THE GITA SAYS

THE SCHEME FOR GOD-UNION

(DR. P. NAGARAJA RAO)

THAT a new social order should be created is the view of all religionists at the present time. But then how to bring about the order? The Gita gives the answer. The Gita does not prescribe an impossible scheme of morality which is beyond the reach of the ordinary man. It gives a detailed scheme for the process of regeneration and God-union.

Like all great books on the Perennial Philosophy, the Gita starts with the problem of the disintegrated man. The split in the human personality is the constant and immiscible theme of all philosophy in the East as well as in the West. It is there before our face staring and ridiculing us. The two diverse and diametrically opposite aspects of man have been differently labelled by philosophers and systems of thought. The non-specialist names the two aspects as the higher and lower; the Christian theist calls them the Satanic and the angelic; the Upanishads and the Gita distinguish between the demonic (*asura*) and divine (*daivika*). Seen in a wide sweep it is this split between the regenerate and unregenerate in man that is responsible for all the conflicts in the world today. This is a perpetual predicament in man. The conflict is between duty and inclination in the Kantian version, between knowledge and opinion according to Plato, between individual greed and social welfare according to the social idealist, and between virtue and vice according to the moralist.

The Gita describes at length the two aspects of man under the label of the *asuri* and the *daivi* tempers in the sixteenth chapter. Before advertent to a detailed study of the nature of man, we should not make the mistake that the *asuri* and the *divine* are entirely two different sets of men embattled to fight a *daiva-sura yuddha* (war between the angels and the demons). These aspects are tempers of men and they represent the attributes that dominate and drive man to action. One and the same individual has *asuri* moods as well as divine moods. We are sometimes, in the striking phrase of Reinhold Niebuhr 'children of light' and at other times 'children of darkness'. Professor C. S. Lewis points out that the physical energy, the intellectual talents, the psychological dispositions and emotions of all men are fairly equal. The endowments are the same at the hands of God, for Satan as well as for Raphael. But the difference lies in the use to which the talents are put. In

a very significant passage the *Brihadaranayaka* states that 'both the angels and the demons are alike the progeny of the Lord Prajapati'. Sankara commenting on the passage marks the distinction between them on the basis of the nature and influence of thought. The *asuras* are those that are influenced by thoughts and actions directed to visible ends. These two aspects vie with each other for the mastery of the self in man, first, and then in the world at large. In the course of man's life there are periods when there is the emergence and the subsidence of those respective tendencies. The quality and the nature of a civilisation depends on the victory of the virtuous party. The victory of the *asuras* means degradation, barbarism and the prevalence of demerit. It is the reverse if there is to be the victory of the gods.

All the religions of the world are agreed upon a few conclusions. They are that the present state of man and the world in which he lives is not the right sort of order of things and that Man individually and collectively must make an effort to create a new social order. Besides this there is also a fair degree of agreement between the different religions of the world, that a mere reform on a scientific and secular basis will not by itself restore the lost good to man. This does not mean that we must neglect the various factors of civilisation. The Gita lays great stress not on the mere individual spiritual perfection of man but on social progress (*lokasangraha*). But mere progress is not perfection. Today civilisation has come to a stage where without scientific knowledge and technological equipment life seems unstable, even impossible. That these are essential to a society to a degree is obvious. To the author of the Gita what is not obvious or what is on the contrary enormously difficult to believe, is the contention that politics, economics, socialism, psychoanalysis, alone will do. All these give us at best the conditions for good life but not good life itself.

The Gita holds that the spiritual

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THE YEARNING

*As the child for the mother's bosom yearns,
The lover forlorn for the beloved;
As the dreary Night for the raptured Dawn,
For fragrant odours breathes the morning breeze;*

*As chequered rills for the river; rivers
For the Ocean; and the tumultuous Sea
Wails ever for a moment's brooding calm;
As the lurid sky longs for lighting streaks.*

*Withering green for heaven's cooling showers,
Or the rifted lute for its wonted notes,
As captured wings for boundless azure free,
The vagrant for his ramble's last repose:*

*So too with like repining fervour now
My soul in tribulation yearns for Peace.*

V. Dhurandhar

Between Two Worlds

The Spirit World and Matter World

(By ANTHONY ELENJIMITTAM)

ORGANISATIONS destroy Freedom according to Mr. Elenjmittam. In this contribution Mr. Elenjmittam, in his characteristic style, appeals for the building of a Universal Bible of the world where the Bibles and Korans and Vedas will be including.

There are prophets, who after realising God, or Self, in their lives deliberately renounced their *nirvanic* state, came back to the world and shared the sufferings and woes of men and women and guided them to the path of happiness and perfection. This was Buddha; this was Christ; this was Zarathustra of old; Vivekananda; Ramakrishna, Rabindranath and Gandhiji in our own century.

But politics, realist politics, with its wars and peace, with its diplomacy and armaments, its pacts and treaties, is a different world. You try to become a realist statesman, you, then, cease to be a philosopher. You wear a philosopher's robe and, then, you abandon the politician's rostrum. Cease to be a snobbish dandy and the glamour girls fly from you; attract the glamorous youth, then freedom and vision fly from you. You try to become a man, then you cease to become a bishop; you mount the episcopal cathedra, and you cease to be a man. You identify yourself with any organisation, the organisation kills you. But if you launch into the open air and leave aside all organisations and breathe freely, you are nowhere, you are nobody. Both the State and the church

guarantees your security, as long as you are loyal to them. But the very security you get clips your wing, kills every originality and creative enterprising spirit within.

The puzzle of all puzzles is this: You try to become honest and the dishonest world disowns you. You help upon the mass psychology and swim along the current; but then you lose your individuality, your inner freedom, which nothing on earth or heaven can buy. Freedom is greater than states and churches, more precious than diamonds and dollars, sweeter than sweethearts. The State will promote you from this post to a higher one, will increase your salary by thousands; but you must be loyal to your State. You sell yourself to the State, and then money, power and position are all yours. You submit with docility to your bishops and popes, and then career and honours are yours. But sell your freedom, freedom, which is the crowning success of all strivings and struggles, that freedom which is synonymous with Truth, with God. Sell God for mammon; eternity for fame, momentary elations and thrills.

The two worlds are there in their

(Continued on page 4)



Hindu Organ

FRIDAY, FEBRUARY 13, 1948.

CHANGE OF STATUS

CEYLON ATTAINED DOMINION Status on February 4, 1948, and the inauguration of the new Dominion Parliament by His Royal Highness the Duke of Gloucester for and on behalf of His Majesty the King took place on Tuesday the 10th instant at 10-30 A. M. About twenty thousand people, among whom were, besides Royalty in the persons of the Duke and Duchess of Gloucester, envoys from other lands in picturesque costumes, top ranking army and navy personnel, dignitaries of church and temple, members of both Houses of Parliament and other distinguished visitors including those of the fair sex clad in colourful costumes and decked with costly jewels, were present to add to the colourful spectacle. We publish elsewhere the text of the Speech from the Throne in which His Majesty the King has, in broad outline, traced the history of the Ceylon Constitution from 1796 up-to-date. That Ceylon has been able to achieve her Freedom by constitutional and peaceful methods in collaboration with the Government of the United Kingdom was a matter of profound satisfaction to the King. The advantages and the responsibilities involved in the achievement of Independence were referred to. The speech ended with a prayer for Divine Guidance.

Sir Oliver Goonetilleke, the Leader of the Senate and Mr. S. W. R. D. Bandaranaike, Leader of the House of Representatives expressed their thanks to the Royal visitor for and on behalf of the Senate and the House of Representatives respectively. "Without bitterness, without strife and turmoil we have achieved Independence..... Political freedom comes alive, only when it is utilised to achieve other freedoms—freedom from poverty, freedom from disease, freedom from ignorance, freedom from fear", said Mr. Bandaranaike.

"I do not believe that there is anyone with soul so dead as not to rejoice that we are a free people once again", said Mr. D. S. Senanayake, Prime Minister of Ceylon while unfurling the Lion Flag outside the Assembly Hall after the formal opening of Parliament by the Duke of Gloucester. The speech was delivered in Sinhalese. We publish elsewhere the English version of

An Event Of Great Importance

CEYLON'S NEW STATUS

King's Hope for the Future

THAT Ceylon was able to achieve her freedom by constitutional and peaceful methods was stated in the Speech from the Throne delivered by the Duke of Gloucester on Tuesday last when Ceylon's New Parliament was inaugurated. The following are extracts from the speech.

"I regret that it has not been possible for me to address you in person on this occasion which marks an event of the greatest importance in the history of this country. After a period of nearly a century and a half during which the status of Ceylon was that of a Colony in my Empire, she now takes her place as a free and independent member of the British Commonwealth of Nations.

"It was in the year 1796 that the Dutch Governor of Colombo surrendered the Town and all Dutch territory in Ceylon, and under the terms of the Peace of Amiens of 1802 the Maritime Provinces of Ceylon became a British possession. In the year 1815, in accordance with the terms of the Kandyan Convention the dominion of the Kandyan Provinces was vested in the Sovereign of Great Britain, and the whole Island thus became a part of my Empire.

"An advance in the political emancipation of Ceylon was achieved in the year 1912 when the principle of election of the Legislature was introduced, and an elected member to represent the Educated Ceylonese took his place in the Legislative Council. Further advances were made from time to time in the share which the people of Ceylon had in the government of the country, and in the year 1931 responsible government was achieved by the inauguration of the Donoughmore Constitution.

"In 1944, a Commission presided over by Lord Soulbury was appointed to report constitutional changes. As a result of the recommendations of that Commission, there was consi-

the speech. Mr. Senanayake deserves the gratitude of the people of Ceylon for all that he has done for the achievement of Independence.

From now onwards Ceylon will be an equal partner in the British Commonwealth of Nations. She will no longer be a Crown Colony of Britain as she has been in the past for about 150 years. The change of status from a Crown Colony to a Dominion confers advantages, but not without also adding to the responsibilities of the people. Also the speeches delivered at the inauguration of Parliament make us think that Government is fully alive to the responsibility of improving the lot of the common man in Ceylon. May goodwill and peace reign among the Nations of the world, and may Ceylon remain a free country for ever contributing its share towards not only promoting peace and goodwill among the nations of the world but also maintaining a high standard of civilisation and culture.

stituted in the latter part of last year a Parliament of Ceylon.

"Ceylon has now achieved independence as a fully responsible member of the British Commonwealth of Nations, and with the attainment of the status of a Dominion you meet today in the joyment of all the rights and privileges pertaining to that status. In accordance with the new constitutional position of Ceylon, I have given over charge of the conduct of all relations between My Government of the United Kingdom and My Government of Ceylon to My Secretary of State for Commonwealth Relations. I have also, on the advice of my Prime Minister in Ceylon, appointed Sir Henry Monck Mason Moore to be the first Governor-General.

"That Ceylon has been able to achieve her freedom by constitutional and peaceful methods in collaboration with my Government of the United Kingdom is a matter of profound satisfaction. This fact augurs well for the future of my people in Ceylon on their achievement, and I extend to them my best wishes for the future.

"I do not propose to dwell at length on the policy of my Government in Ceylon and on the legislative measures which will be introduced in Parliament during the present session. The last session of this Parliament was opened three months ago, and in declaring the cause of the summoning of Parliament, His Excellency the Governor gave you a full statement of the policy of my Government and the various measures that my Ministers propose to carry out.

"You will recall that proposals were set out for the amelioration of the condition of the people in many directions, for the improvement of the existing governmental organisations and for the development of the resources of the country.

"My Government adheres to the policy announced on that occasion. With the attainment by Ceylon of the status of a Dominion, my Government fully realises both the advantages and responsibilities involved in its achievement of independence.

"It intends to make full use of these advantages by increasing the prosperity of the country and by providing better standards of living for the people in every possible way.

"It is also prepared to meet its new responsibilities by maintaining good and ordered government and by co-operating with all free Nations of the world to strive for the preservation of peace and the progress of all peoples. The necessary legislation to enable my Government to carry out its various measures will be placed before you as time and opportunity occur.

"I commend all the matters to your careful consideration and I pray for Divine guidance in your deliberations."

Jaffna Ladies Pay Homage

To Mahatma Gandhi

A public meeting of the Ladies of Jaffna was held under the auspices of the Women's National Service League, Jaffna yesterday the 12th instant at the Vaideshwara Vidyalayam, Jaffna. A portrait of Mahatmaji was taken from the Kala Nilayam to Vaideshwara Vidyalayam along Pirappankulam Road, Kankeasanturai Road and Sivan Temple Road with "Rama Bhajanam" by Mrs. N. Maheswari Devi and her students. The meeting started at 5 p. m. with Mrs. T. P. Masilmany, the President of the League in the chair. Mrs. N. Maheswari and her students offered prayers by singing "Ragupathy Raghava Raja Ram." This was followed by a recital from the Koran by a Mohamedan Priest, a Buddhist invocation by the Chief Priest of the Naga Vihare, Jaffna, a Christian Hymn by Mrs. Selvaratnam and her friends and a Sanskrit invocation by a Brahmin Pandit. After the prayers Miss H. G. Niles read selections from the Holy Bible and Miss R. R. Chelliah from the Bhagavad Gita.

Speeches were made on the Life and Teachings of Mahatmaji by Mrs. Kanagarayar and Mrs. Thiagarajah of Tellipalai. Miss R. R. Chelliah and Mrs. A. Selvaratnam. Miss Kamalani Nadarajah read a short paper on "Gandhi Thattha". Mrs. T. P. Masilmany then concluded the proceedings with her speech which was followed by a Dēvaram.

INDIA REJOICES IN SORROW

"Despite the deep sorrow of her orphaned heart, India today rejoices greatly with you on the attainment of your political independence", says Her Excellency Shrimathi Sarojini Naidu in the course of a message to Ceylon in connection with the Independence celebration. "Many centuries ago", she recalls "India sent to the people of your beautiful Island as a precious gift a branch of the Sacred Bo Tree and the blessed gospel of the Lord Buddha."

"She continues, "What finer wish can India send you than the fervent hope that you, our kinsmen of Ceylon, will broaden your own freedom and your service to humanity on the glorious ideals of Mahatma Gandhi who lived and died for love, non-violence and truth?"

NOTICE

Sale of Cattle by Public Auction
About 25 heads of local cattle (unclaimed) consisting of cows, young bulls and calves and a she Murrah buffalo and calf will be sold by public auction on Wednesday the 18th February 1948 at the paddy Seed Station, Paranthan.

V. THURAISINGAM,
Divisional Agricultural Officer, N. P.,
Kilinochchi, 30th January 1948.
(G. 156. (3 & 17))

LET US ALL UNITE TO SERVE

THE TASK AHEAD

Appeal to Forget and Forgive

THE following message was broadcast by Dr. P. Thillainathan, President Ceylon Tamils' Association on 5-2-1948 at 1.45 p. m. over the Singapore Radio to the people of Ceylon on the occasion of attaining Dominion Status.

We the Ceylonese residing in Singapore are happy and proud that our Mother Lanka has attained freedom from foreign rule and we send you and the leaders of our country our greetings and best wishes on this occasion.

This occasion when Mother Lanka attains freedom is a great occasion for all Ceylonese and it will remain in Ceylon's history as a red letter day forever.

We were ruled for many years by the Portuguese, Dutch and British. In our land several patriots appeared and reappeared to work hard for our freedom. By their untiring efforts and political diplomacy our country progressed gradually and has now attained its freedom without bloodshed. The British Government has fully recognised our great urge for freedom and our development and progress in every direction and has come forward on its own to grant us our freedom. This is a praise-worthy thing to our patriots who have ceaselessly struggled for our freedom and to the British Government and the Head of the British Government—our King.

Let us all Ceylonese, irrespective of our race, creed or class, unite and with one heart pray to God and celebrate this grand occasion in a fitting manner!

It is the duty of every Ceylonese to see that our freedom which is achieved is well protected and made to grow from strength to strength. Our country is one of those countries which comprise the British Commonwealth and has attained an equal status with that of Australia, Canada, Union of South Africa, India and other free countries in the British Commonwealth. Our country stands to benefit a great deal by fully cooperating with these sister nations in the great Commonwealth.

We must strive hard to improve and progress in every field of activity, civilisation, esteem, respect, wealth and happiness in the same way as other free countries of the world. Having attained such glorious standard, we should stand on equal footing with that of Britain, America, India, China and other countries of the world and their peoples. To achieve these ends we have to do lot of work in our land. First we must aim at imparting to all our people sufficient and useful education. By proper education we must endeavour to remove any internal antagonism prevailing among our people and create greater unity among them all. With the aid of knowledge and education we must correct all defects in our society and make everyone work hard in such a way that both our country and the person so working will derive beneficial results. There should be full co-operation with one another. We should carry on agricultural, industrial, commercial activities on modern lines and develop all our undeveloped resources in the country.

We must forget and forgive any

of our past differences, remove all divisions amongst us as different racial parties, bury all unnecessary quarrels and discussions of class or creed and unite as one people with great love for one another. No one should disturb the peace of the country by quarrelling on smaller issues. Everyone must put the interest of the country first before that of the self and work unselfishly. It is the duty of our leaders in Ceylon to find out immediate means and ways to eradicate the famine, disease, and distress which have been prevailing in our country for long time. Our people must co-operate with the Ministers, Prime Minister and the Government fully and work to live harmoniously for the welfare of our mother country.

Overseas Ceylonese living in countries like Malaya, Singapore, Burma, India, Britain and other countries must always endeavour to elevate their position as the members of a free country and live with great respect, feeling proud and happy that they are free people of Mother Lanka. If we can all endeavour to work on these lines and improve our living conditions, very soon the glorious name of our Motherland will spread all over the world and our land will enjoy a high prestige in the world.

Let us pray to the Almighty God on this great occasion of our attaining independence that we may unite, live in peace and harmony, without any kind of sorrow, with plenty and all happiness and that our Mother Country may achieve all the glory forever. Let there be happiness, peace and plenty for all of you and our Motherland.

Netaji: A Study

The I. N. A. & Indian Independence

BY S. L. GHOSH

(From the issue of 10-2-48)

Crossing The Rubicon

This isolation and the Government's determination to crush him and his party put Subhas in a position fraught with grave danger to his cause. But so far Lord Linlithgow's Government could find no excuse to clap him into jail and put him out of action. Late in 1940 came its opportunity. He was held on a charge of sedition and detained. But Subhas was not the person to own defeat at this climactic hour. The circumstances in which he disappeared from his home are dramatic enough to thrill anybody, and the manner in which he crossed India into Afghanistan and from there to Berlin constitutes an adventure that will live in India's memory for centuries. In the German capital began the next and most significant chapter in his career into which his fate and exigent circumstances put him. For one with Subhas's energy, resourcefulness and burning patriotism who had been placed in his unenviable position there was no other way. He had to do something and do his best, and in the circumstances what he did was the only thing he could do. And the value of what he did must not be judged by the mechanistic standard of the success or failure of his efforts, but by the spirit of it. Free India will always remember him with love and gratitude. As the cloud of British misrepresentation and propaganda blows away, we find him as the French found Joan of Arc, burned by the British on the plea that she was a witch. Dead or alive, Netaji Subhas has become a legendary hero of the Indian revolution.

tion. And the more we know about him the more will that legend grow.

III

Early in 1942 the British Far Eastern empire collapsed like a leaky balloon against the onslaught of the wily Japanese. Singapore fell; the Far Eastern Fleet was destroyed and the entire British and Indian armies in Singapore and Hongkong were captured. Shortly afterwards, Rangoon fell, and the weary General Alexander, feeling beaten, retreated from Southern Burma across a difficult terrain to reach the safety of Indian soil. That retreat was nightmarish and disorganised, and most of the Indian troops in Burma found themselves stranded and cut off from the main body of British troops that led the retreat. Without any resources in a strange country, they became the prey of the Japanese and the Burmese alike. The Japanese did not like to be caught alive, nor did they like to catch prisoners alive. They expected the Indian prisoners of war to assist them in defeating the British and, since they really had no intention to conquer India physically, they promised the independence of India as the reward of such collaboration. The position of Indian soldiers and Indian civilians in Malaya and Burma was perilous enough. It is doubtful if many took the Japanese promise at its face value; but there was nothing else to be done. The first step towards the formation of the Indian National Army was taken by General Mohan Singh, a prisoner-of-war officer of the British Indian Army and Rash Behari Bose, an old Bengali revolutionary who had taken a leading role in organising

(Continued on page 4.)

WILL IT BE SHELVED?

Jaffna Water Scheme

IT is feared the water supply scheme for Jaffna which it was hoped would be brought to being before soon, may be shelved. According to Mr. C. Ponnampalam, Chairman, U. C., the Government by its dilatory tactics want to put the scheme into the cold storage.

The scheme which was adopted was drawn up by the late Mr. S. Mahadeva, when he was Director of Public Works, but the present D. P. W. and the Government Mineralogist do not seem to think it practicable.

The D. P. W. writing to the Commissioner of Local Government, about the scheme, says that with the present population of Jaffna the quantity of water needed for a day, including provision for water borne sanitation, is 1,400,000 gallons. If water borne drainage is not provided 940,000 gallons a day are required.

In view of the report on the Puttur well experiment conducted by the Irrigation Department, which indicates that not more than about 400,000 gallons a day could be obtained from that well without

permanently increasing the salinity of the water to such an extent as to render it unfit for human consumption, the D. P. W. considers that Jaffna's requirements cannot be met from this source.

He says the matter was referred to the Government Mineralogist for an opinion.

The Mineralogist was of opinion that 300,000 to 350,000 gallons of water a day was all that could be expected from the proposed works and suggested that even those figures should be tested.

The D. P. W. goes on further to say that even the scheme of supplying 560,000 gallons per day proposed by Mr. Mahadeva may not be practicable as the salinity of the water is expected to become objectionable at a rate of draw-off exceeding 350,000 gallons per day.

NAVALAR HALL

The Jaffna Saiva Paripalana Sabha's proposed Ashrama Hall will be named after Sri la Sri Arumuga Navalur according to a resolution adopted unanimously at a meeting of the Board of Management held recently.

Carrying out the yield test will be expensive as (1) the galleries and a well will have to be constructed; (2) the water will have to be pumped to the nearest outlet to the Jaffna lagoon, to prevent it seeping back into the underground reservoir and being re-pumped, which will necessitate the main being carried almost into the town; (3) pumps will have to be specially purchased for the rest as none of the pumps available at present are of sufficient capacity to pump the quantity of water required; and (4) in view of the danger of depletion of the underground reservoir of fresh water, it is considered advisable to carry out the test for one year and observe the effect on the level of fresh water.

Between Two Worlds

(Continued from page 1)

naked reality. The spirit world born of the power of Thought or Logos; the matter world, sense-bound and maimon-trapped born of flesh and blood. There is the law of flesh dragging one to one side, the law of spirit drawing him in the other direction. Each man, who is a bit thoughtful, can experience it warring within himself. For a thinking mind nothing is easier in this world than to hoard up money and multiply the oriental pageantry and pleasures *ad infinitum*. But, then, one perishes at the roots. Thought—power and lust—fire are two different realms, mysteriously blended in one and the same person. The seeds of sanctity and profligacy are inborn in each and every one of us. If after continuous warfare, the thought—forces gain the upper hand, there is hardly anything which he cannot achieve underneath the sun but the killing of the spiritual seeds is the easiest way out. There is no struggle nor uphill march involved; no walking on razor's edge, but if you just lie down, the current will take you to the jaws of infernality. The only struggle that may still be felt is that of conscience, which slowly sinks and drowns itself in the ocean of perdition.

In this relative world there are pros and cons for everything. Totemism, Theism, Monism Deism and even atheism has its pros and cons. If monogamy is Scylla, polygamy is its Charybdis, Celibacy or *brammacharya* has its reasons for, has its reason against. Every religion on earth has its blots and credits. What is creditable for one mind is censurable to another. It is when one is torn between the infinite variety of life, and with their innumerable pros and cons that personal experience and a mighty will join hands, and under favourable wind of divine grace, a living faith is born. God exists, not only as a merely Kantian postulate to justify the moral life, but as a deep, vivid, immediate, personal experience. This God, to a scientific mind, is more the Universal Force; the Eternal Energy; to an enlightened seer, God Consciousness in its all-inclusiveness; to a poet He is Universal Beauty, Love; to an official priest God is a super-theologian, chiefly interested in the accurate formulation of certain dogmatic formulae, with his rod of vengeance weighing against heretics, infidels, pagans to fill the infernal abyss.

But they who are persistent enough to stand all the tests, trials and ordeals which Destiny puts in his or her way—for God is the greatest task-master of mortal beings on earth—will slowly get their minds clarified, their hearts stilled with certain clear and unshakable convictions. They are usually idealists, and agree, in all the essentials, with a humanist, universalist and psychological religion. For them religion is not dogma nor creed, but essentially life and realisation, life and the fulness thereof. They are the prophets, the heroes who counterbalance the ignorance, bigotry and stupidity of the unthinking many, the heap of flesh and blood in all climes, at all times. They live and struggle in the world, and even when they withdraw from public life, they

spend their energy in doing private good individually to the society, to their country. They can breathe freely. Their hearts beat one with the law of smiling children, shining stars and blooming flowers, which keep their poetic rapture going, growing. They are men, who, as Shakespeare describes, "sit among men like descended gods, having faces more than that of mortal beings."

These free minds, although gods in themselves, are either Scylla or Charibdis to the advocates of the social conventions, to the ecclesiastical jurists and canonists. A typical illustration of this is read in the Gospels, where John the Baptist, the super-ascetic, was dubbed as one possessed of Belzebub, the king of devils, whereas Jesus was branded as a 'drinker of wine and friend of sinners!' Even today prophets like Ramakrishna and Vivekananda are nothing but national ornaments to our big industrialists, politicians, the technicians and business magnates of India. One tries to become a "productive citizen" of the State, in their sense, and then you cease to become a Ramakrishna. Rabindranath did not believe in any kind of organisation, least of all, in any organised religious life. The result was that he fell and dashed like a mighty wave in the sea of contemporaneous humanity, but there is no living organisation to carry in through his work. On the other hand, organisation, so much needed for our corporate life, destroys the freedom—forces of the prophet, Francis of Assisi, the God—intoxicated singer of Umbria, believed in a loose confraternity of volunteers; but the Franciscan Order that was regimented and regulated by the official Church, is but one among the ecclesiastical brown-robed regiments, which fact takes away that poetry, idealism, vision, fluidity and creativity that characterized the songs and life of St Francis. A critical story of Francis of Assisi, like that of Paul Sabatier, is still on the Index and Catholics can not read it. These forbidden fruits are to be eaten so that the wings of Freedom may grow from within, enabling us to build a city without walls and build a universal Bible of the World, where the Bibles and Korans and Vedas will be including and harmonised chapters, not sectarian and warring *bib theos* or book—gods.

NETAJI: A STUDY

(Continued from page 3)

a revolt of the Indian army during the First World War and on its failure had escaped into Japan where he had since resided. But Rash Behari was long out of direct touch with India and anyway it was beyond the power of him and Mohan Singh to overcome the defeatism that had settled on the Indians and infuse into them the militant spirit of crusaders for the freedom of India. Neither of them nor the generality of Indians could be happy over the officious hand of the Japanese Military Command which tried to dictate to the I. N. A. It badly needed a leader, a guide, a preceptor—a human dynamo that could electrify the common human clay into intrepid fighters for freedom.

(To be continued)

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 23-1-48)

LXXXVI

XIX. THE PRASNA UPANISHAD.

The following sruti is also worthy of note as hinting at the assimilative character of the soul: Whatever its thought (at the time of death), with that does (the soul) enter (a fresh) life. Pranan, united with the Sukshuma body (Tajjas shining, the dreaming subtle body) and the soul, leads it (the soul) to the desired world (sruti 10).—Cf. the Siva Gnana Bodham lines, ...வினாயினால்...உன் அனுபவம்ச் சென்று மனம் தள்ளி விழும் கருவியற்றும், the soul passes as (with) its Sukshuma body into a (suitable) womb, driven thereto by the mind (by the thought created at the time of death) by (its previous) Karmam.

Section IV is important. The questions dealt with here are in respect of the waking, dreaming, sleeping, quiet and alone become states of the soul and of the organs, &c, that function therein. The Rishi commences his discourse as follows: As the rays of the sun when setting become merged in the disc of light and as they come forth when it rises so all (the senses, &c) become one in the mind of the Devan (the soul) who is (their) superior. Then the Purushan (soul) does not hear or see or smell or taste or touch or speak or take (anything) or enjoy or evacuate or move. He is said to sleep. The Prana fire alone remains awake in this city (the body)... sruties 2 and 3.—This is a description of the sleeping state, the Sushupti Avastha of the soul, when all the functionaries in the body other than Pranan Chittam and Purushan cease to function. The word "mind" in the above sruti evidently stands for that modification of it which is called "chittam" (சித்தம்), the bare thought faculty, the other modifications (the doubting, the egoistic and the deliberative functions) being absent. Cf. Thayumanavar, கருத்தி இயங்காத நிலை பிரான் சித்தம் சொல்லிய புறநானூல் முத்திரத்தும், in the Sushupti Avastha in the heart function Pranan, Chittam and the excellent Purushan.

Here is a description of the dream state (சொற்புலவந்தை, Svapna Avastha): Then that Devan (the Purushan or soul) enjoys its power of dream. Whatever was seen before he sees again, whatever was heard he hears again, whatever was enjoyed in different places he enjoys again. What was seen and not seen, heard and not heard; perceived and not perceived, real and unreal, all is beheld, all is beheld (sruti 5).—In other words, impressions of whatever happened in the waking state lurk behind in our minds and we see them in the dreaming state and, in addition, we see something new over and above what we saw when awake. In this state the sensations persist together with the mental faculties, though the senses both of knowledge and action, lie dormant. Cf. Siva Gnana Bodham, ...கண்டது வாக்காதி மெய்யாதி விட்டகன்று வேறு, (in the dreaming state) in the neck function the twenty-five organs excluding those of speech, &c (Karmendriyas) and body &c (Gnanendriyas).

We then read: When that (mind) is overcome by light (Tejas), then the Devan (Purushan, soul) does not see dreams. Then arises (a state of satisfaction) (Sukham, சுகம்) in the body (sruti 6).—This is generally taken as reverting to the third state of Sushupti or sleep already described in sruties 2 and 3. The reference to the fact that there are no dreams here seems to lend colour to this view. We wonder, however, if it does not refer to the fourth and comparatively calmer state of Turiyam (துரியம்) which lies beyond the Sushupti state. We surmise this in view of what follows in sruties 7 and 8 which clearly refer to the fifth state of Turiyatitam (துரியத்தம்) when all the attendants of the Purushan including Pranan cease to function and he is left alone. In that case the word "Sukham" will have to be taken as indicating the state of calmness of the mind. The statement at the commencement of our surti that this happens when the mind is overcome by light favours our suggestion, as it is in the Turiya state that the Chittam (the bare thinking faculty of mind) ceases to function. Cf. Thayumanavar, வழுத்திய நாயிரத்துரியம் பிரான் வேடு மன்று புறநானூல் கூட வயங்கா தீயும், in the joyous Turiyam in the navel shines Purushan along with Pranan.

(To be Continued).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 817.

In the matter of the estate of the late Marimuttu wife of Sinnappoo Rasiyah of Tholpuram, Jaffna, who died at Senai, Johore in Malaya.

Deceased.
Sinnappoo Chelliah of Tholpuram.
Vs. Petitioner.

Minor. 1. Mahaladchumy daughter of Sinnappoo Rasiyah of do, presently of Singapore.
2. Sinnappoo Rasiyah of Medical Hall, Singapore.
Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvadurai,

Esqr, District Judge, Jaffna on the 1st day of December 1947 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the said petitioner or having been read, it is ordered that the above named 2nd respondent be appointed guardian-ad-litem over the minor the 1st respondent, and that letters of administration of the estate of the said deceased be granted to the petitioner unless the said respondents shall appear before this court on the 17th day of February 1948 and show cause to the satisfaction of the court to the contrary.

This 1st day of December 1947.

Sgd. R. R. Selvadurai,
District Judge.

Drawn by:—
V. Nagalingam,
Proctor for petitioner,
(Q. 147. 10 & 13).

MR. SENANAYAKE'S APPEAL

Citizen's Duty Towards Lanka

"FREEDOM carries with it great responsibilities. Our acts and omissions henceforth are our own. No longer can we lay the blame for defects and errors in our administration on others. It is therefore the duty of every citizen of Lanka to grasp this opportunity and to strive and toil willingly for advancing the happiness and prosperity of the country" declared Mr. D. S. Senanayake, Prime Minister of Ceylon, unfurling the Lion Flag outside the Assembly Hall after the Duke of Gloucester had opened Parliament.

He addressed the assembly in Sinhalese.

"On this great and historic occasion" he said, "I conceive it my duty to address a few words to the people of Lanka assembled here today; this gathering is perhaps the largest gathering ever collected in one spot at any time in our history. But vast as this assembly is, it must inevitably constitute but a small fraction of the population of this country. I am therefore employing the instruments which science and the skill of man have devised to enable me to reach as large an audience as is possible throughout the length and breadth of this land."

"I know that most of you would have wished to have shared with the gathering here present the privilege of witnessing the inauguration of the first Parliament of independent Lanka. But circumstances have not permitted it."

"I do not believe that there is anyone with soul so dead as not to rejoice that we are a free people once again. For three centuries we had struggled to preserve our freedom against Western Powers. On the 2nd of March, 1815, we yielded the last bastion of our independence, the Kandyan Kingdom, ceding our sovereignty to the British Crown. On the 4th of February, 1948, the British Crown has transferred that sovereignty to the people of Lanka."

"We glory in the fact that this transfer has been effected without a drop of blood being shed. It is in the fitness of things that this should be so. For the shedding of blood is altogether repugnant to the religion of the Buddha which is professed by so many in Lanka. The teachings of that religion we can justly claim we have preserved for the world. Our kings were pledged to maintain and protect it. The British Government agreed likewise. Yet in its long history the spirit of tolerance that marked the Buddhist faith did not deny to others freedom of worship. Today this is recognised as a fundamental right of the individual. And no Government of this country, whatever its composition, can lawfully deny to anyone the free exercise of his religion. For this is inherent in the freedom we have gained."

"Indeed, this transfer of sovereignty is in accord with the highest traditions and noblest professions of British statesmanship. During the century and a half of British influence in this country, the sense of unity that had been imperilled by civil dissension and strife has been restored. The principles of liberty enshrined in the Magna Carta have been inculcated and applied. We have learned to value the rights and privileges of democracy. We value the right to individual liberty, to protection of person and property, to freedom of speech, to the free exercise of religion. We value the privilege of equality before the law, of trial by one's peers, of equality of opportunity to fulfil one's responsibility."

"We have reached a stage in our constitutional development at which we can assume the full direction of our own affairs. We gratefully acknowledge that the withdrawal by the British of their control is the practical recognition of that noble

sentiment once expressed by a British statesman, that good government can never be an adequate substitute for self-government."

"For our part, we have elected of our own free will to remain within the British Commonwealth of Nations. We remain in it, not, as heretofore, as a people subject to the will of the British Parliament, but as a partner of equal status with the British nation, a fully responsible member of that commonwealth, in no way subordinate in any aspect of domestic or external affairs, freely associated, and united by common allegiance to the Crown."

"Freedom carries with it grave responsibilities. Our acts and omissions henceforth are our own. No longer can we lay the blame for defects and errors in our administration on others. It is therefore the duty of every citizen of Lanka to grasp this opportunity and to strive and toil willingly for advancing the happiness and prosperity of the country. Our nation comprises many races, each with a culture and a history of its own. It is for us to blend all that is best in us, and to set ourselves with the resolute will to build up that high quality, and to join with the other nations of the world in establishing peace, security, and justice for all peoples."

Mahatma's Death

Saiva Paripalana Sabhai's Move

Mahatma Gandhi was an *Avatar*. He came to redeem India from slavery and once that mission was fulfilled he had departed said Mr. A. Arulambalam, who presided at a meeting of the Committee of Management of the Jaffna Saiva Paripalana Sabhai held recently. Mr. Arulambalam moved the following resolution which was passed unanimously.

The Jaffna Saiva Paripalana Sabhai deeply regrets the demise of Mahatma Gandhi, the Father of the Indian Nation, the apostle of *Ahimsa* and the greatest man in the twentieth century.

The Sabhai passed another vote of condolence on the death of Mr. I. Ponniah of Erlalai a scholar of Saiva Siddhanta Philosophy.

Jaffna Celebrates

Independence Day On Feb. 10

Feb. 10th the day of the inauguration of Lanka's Parliament by the Duke of Gloucester was celebrated with great eclat in Jaffna. The Government buildings were tastefully decorated; there was a feeding of the poor at the Kachcheri premises in the morning, and hundreds took part in it.

In the evening the Jaffna Esplanade was the venue of the celebra-

The Nature And Destiny Of Man

(Continued from page 1)

vivifies the whole of man. It is unwise to be indifferent to this factor. The quest of this principle and its realisation is the destiny of man. This has to be achieved in this very mortal frame itself. It alone can integrate and strengthen man's life and lift him out of the chaos and conflict. The disintegration of man and the consequent trance into which the world and our current civilisation is passing through is due to the neglect of this factor which is central to life. Other external changes such as 'the political', economic and social can at best create the soil and foster the conditions that are likely to promote happiness and help men to rear a new social order in the image of justice and truth. Whether men will necessarily grow to be kind and living whether hate would go down, are more than what one can say. The conditions are there and whether they will flower forth depends on the character of individuals. That factor cannot be conditioned throughout the history of religious philosophy; the 'quest is enjoined and life is declared incomplete without it'. Upanishads voiced it, Buddha preached it, Christ declared it and the Gita has shown the way to it. The Gita is hard on those who are indifferent to this quest and it rebukes violently those that lull themselves into a protective indifference. It also makes clear that for the defensive frivolous and hypocritically religious mind there is no hope. The disintegration at the heart of civilisation and man cannot be removed merely by large scale reforms. They by themselves will not help us in the process of reintegration. Plato held that man should have the knowledge of the science *good and evil*: in an eloquent passage he points out, almost in prophetic words, "it is not the life of knowledge, not even if it included all the sciences, that creates happiness and well being, but a single branch of knowledge—the science of good and evil. If you excluded this from the other branches medicine will be equally able to give us health and shoe-making, shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil, the use and excellence of these successes will be found to have failed us. In the words of Dr. Radhakrishnan, to know, possess, and be the spirit in this physical frame, to convert this obscure plodding mentality into clear spiritual illumination and build a life of peace and joy on the basis of our essential needs and satisfaction, to grow into the full stature of the spirit is the purpose and destiny of man. When we lay hold

on the spirit in us, we can act in the world of life, and possess true perspective. Our powers become angelic and our apprehensions God-like.

It is this factor of God-union, or self-realisation or fellowship with the Lord that is considered as end of life. All others are directed to it. The knowledge of this end gives us the insight into the confusion of life. The moral anarchy of our age, and the consequent 'drifting of man aimlessly through the little stretch of river between birth and death, are all according to the Gita, due to the ignorance of this and criminal indifference to the quest. It is the knowledge of this end and its realisation that can integrate man and put an end to all miseries. The Gita declares that on gaining which there is no greater aim, and established in it man cannot be shaken by the heaviest sorrow. We must seek this God—union first. This restores perspective to us. It helps us to avoid false emphasis and enables us to distinguish the first things from the rest, to put them first and the rest in order.

With this ideal in view the Gita analyses men's moods into two classes and indicates how the ignorance of the ends is responsible for the lower or the *asuri* temper in us. Let us see first what are the qualities and nature of the *asuri* temper. "They know neither action nor the necessary abstention nor in purity found in them, for good conduct nor truth. They say 'the world is false and that it springs from the mutual union. Lust is the cause of all. Holding such views these men of narrow vision bring about the destruction of the world' by their cruel deeds. These men-giving themselves up to insatiable desires, full of hypocrisy, pride and arrogance hold false views and act with impure resolves. Being obsessed by innumerable desires they have set up the gratification of desires as the highest aim in life."

All that the religions of the world declare is that this state of man's disintegration can be put an end to and be restored to his original state of unmixed bliss. The malady has causes which the Gita definitely diagnoses and it gives its prognosis also. The disease (*roga*) is known, its cause (*roga hetu*) is diagnosed, the medicine is prescribed and health (*arogya*) is restored. The author of the Gita is the great Physician for the malady of *samsara* (*bhava roga*).

The greatness of the Gita is in the path or the way it indicates for the regeneration of man. It gives a detailed scheme for the process of regeneration and God-union. It takes note of the average individual his merits and failings. It does not prescribe an impossible scheme of morality which is beyond the reach to the ordinary man. Its scheme admits the living of a normal life. Therein is its strength that it holds out the hope of God-union on terms which are not out of the reach to the mass of mankind. It makes use of the commonly accepted Hindu ideals.

tions. School children in their hundreds mustered strong. Sweets were lavishly distributed to them.

The march past of the school children over, the Government Agent of the Province, Mr. P. J. Hudson spoke on the significance of the day. He was followed by Mr. V. K. Nathan, Education Officer, who spoke in Tamil.

A variety entertainment followed in which various schools took part.

A fireworks display at the Reclamation Grounds brought the proceedings to a close.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 823

In the matter of the Last Will and
testament of Kanapathippillai
Nadarajah of Pattaivey

And

In the matter of an application for
the appointment of a Guardian-ad-
litem of 1. Nadarajah Gnanasam-
panthar of Pattaivey presently
of Colombo, 2. Nadarajah Thiru-
gnanasampanthar of Pattaivey
and 3. Karunathevi daughter of
Nadarajah of Pattaivey Minors
Pavalamma widow of Nadarajah of
Pattaivey Petitioner.

Vs.

1. Arumugam Kandiah and
wife
2. Saraswathy of Tachchan-
torai, Alvai South
3. Nadarajah Manickavasag-
ar of Pattaivey pre-
sently of Kandana
4. Nadarajah Gnanasam-
panthar of Pattaivey
presently of 124, Sho-
field Place Colombo
5. Nadarajah Thirugana
Sambanthar of Pattaivey
and
6. Karunathevi daughter of
Nadarajah of Pattaivey
Respondents

This matter coming on for disposal
before K. R. Selvadurai Esq. District
Judge on the 12th day of December
1947 in the presence of Mr. M.
Ehammaranathan Proctor on the part
of the Petitioner and the affidavit of
one of the Witnesses to the Will and
the attesting Notary dated 10th De-
cember 1947 and the affidavit of the
Petitioner dated 10th December 1947
having been read.

It is ordered that Nadarajah Ma-
nickavasagar the 3rd Respondent be
appointed Guardian-ad-litem of the
abovenamed minors and that the Last
Will of Kanapathippillai Nadarajah,
deceased dated 11th August 1945 and
now deposited in Court be and the
same is hereby declared proved un-
less the respondents or any other per-
son shall on or before the 15th day of
January 1948 show sufficient cause
to the satisfaction of the court to the
contrary.

It is further declared that the said
Pavalamma the Petitioner is the
executrix named in the said Will and
that she is entitled to have probate of
the same issued to her accordingly
unless the Respondents or any other
persons shall on or before the 15th
day of January 1948 show sufficient
cause to the satisfaction of this court
to the contrary.

(Sgd.) R. R. Selvadurai
District Judge.

Time to show cause extended for

NOTICE

IN THE DISTRICT COURT OF JAFFNA
No. 4089

1. Sinnathurai Kandiah and wife,
2. Gnanaratnam both of Vannar-
ponnai East. Plaintiffs.

Vs.

1. Mrs. Ratnammah Aiyadurai of
Vadducoddai East
2. Velupillai Selvaratnam and wife
3. Atputham of Vadducoddai East
4. A. W. Duraisingham and wife
5. Harriet Chella Duraisingham of do
Defendants.
To Woodhull Aiyadurai husband of
Ratnammah

You are hereby required to appear
within twenty one days of this
publication and show cause, if any,
why Ratnammah should not be
authorised to appear and defend in
an action proposed to be filed by the
plaintiffs abovenamed in the Dis-
trict Court of Jaffna.

By Order of Court,
T. SIVASUBRAMANIAM,
Secretary.

This 6th day of Feb, 1948.

(M. 238. 10 & 13

TENDER NOTICE

The Chairman, Tender Board,
Ministry for Agriculture and Lands,
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which will be forfeited if the suc-
cessful tenderer fails to enter into
an agreement.

Further particulars can be had
from the Divisional Agricultural
Officer N. D. Kilinochchi.

V. THURAI SINGHAM,
Divisional Agricultural Officer, N.D.
Kilinochchi, 10-1-48.

G. 155. 30, 6 & 13.)

26th February 1948,
Sgd. R. R. Selvadurai,
District Judge.

True Copy:
M. Ehammaranathan,
Proc or for petitioner.

(C. 149. 13 & 17

NOTICE

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