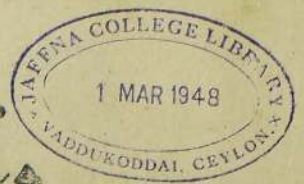


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## The Illusion Theory Of The Universe

### THE REAL IMPORT OF THEORY

#### Maya's Embrace—Kick It

(By P. NARAYANA MENON B. A., B. L.)

IT is Maya's fond embrace that attracts us to worldly life. Kick away that embrace, and we are free and then we realise the Brahman.

There is no religion loftier than Truth and there is no religion higher than Hinduism. The Vedanta says that there is only one and only one Reality which is the Brahman and that all else including the universe has only an apparent reality. It inculcates Vairagya or renunciation of the world as the stepping stone to self-realisation which is the summum-bonum of life.

A young man well-versed in Vedantic lore firmly believed that the world is all false and adopted a life of renunciation. He took up Sannyasa and began his residence in a hut near a temple on the banks of a river. There he lived on milk and fruits alone. A peepul tree stood in front of the temple premises. Taking his seat underneath that tree he preached his illusion theory.

He could talk well and his conversation was attractive enough. Many people gathered around him. Some became his disciples who called him Swamier. One day—that was a festival day in the temple—an elephant got wild. It ran after many people and did much mischief, both in and outside the temple. The Swamier stood firm under the peepul tree armed by the illusion theory of the universe. The elephant ran up to him but before it attacked him he took to his heels. On his way he fell into a gutter and thereby escaped from the attack of the elephant.

After the commotion was over and the elephant was tied up to a tree, people came in search of the Swamier who was then calling out for help from the bottom of the gutter. Some of his disciples lifted him up and asked him why he was afraid and ran away especially in view of his theory of the illusion of the world. There was no satisfactory answer but he said that he firmly maintained that the world was false, that the elephant was false and that the entire excitement on account of the elephant was also false.

Some intelligent men who then listened to the Swamier got hold of him and threw him back to the gutter. The Swamier cried for help and out of pity he was rescued. After he came up he was asked again if he still maintained the

illusion theory. No answer was given and from that time the Swamier became known as 'Gutter Swamier.' He did not remain long in the hut. There was none to supply him with milk and fruits. Leaving the trade on which he lived, he left the place and nobody knew where he went.

Those who have not grasped the real import of the doctrine of illusion, and of renunciation of worldly life would suffer the fate of that Swamier. The Vedanta says that the world has a relative reality, for there is the reality of the Brahman behind. Till the Brahman is realised the world must be taken as real, but an aspirant should not entirely cling to it and the pleasures it gives. The more the clinging the more remote will be the chance of attaining the realisation of the Brahman. The inclination to cling to worldly life is due to the play of Maya. It is Her fond embrace that attracts us to worldly life. Kick away that embrace, and as he leaves us, we realise the truth of the illusion theory and realise too the Brahman.

### Eastern League Of Nations

According to *Akhbar Elgom*, an influential Egyptian daily, a new move is afoot for the formation of an Eastern League including initially the Arab States, Pakistan, India, Afghanistan, Iran and Turkey. Later the Far Eastern States would also be invited to join the League.

The newspaper says that the sponsors of this move believe that the League would serve world peace by acting as a barrier between the Russian and Anglo-American blocs.

*Akhbar Elgom* further says that since the idea of the formation of the Eastern League is but a continuation of the principle which had been mooted at the Inter-Asian Relations Conference held in New Delhi last year under the inspiring leadership of Pandit Jawaharlal Nehru, the Prime Minister of India, his advice and co-operation have been sought.

Pandit Nehru is reported to have suggested, according to this paper, that the initiative in this matter be taken by Egypt.

### THE ILLUMINED

He knows bliss in the spirit  
And wants nothing else.  
Cravings torment the heart;  
He renounces craving.  
I call him illumined.

Not shaken by adversity,  
Not hankering after happiness,  
Free from fear, free from anger,  
Free from the things of desire,  
I call him a seer and illumined.

The bonds of his flesh are broken.  
He is lucky and does not rejoice:  
He is unlucky and does not weep.  
I call him illumined.

—Eri Krishna in Gita.

## It Is Purely Hindu

### Kataragama-Buddhists' Claim Untenable

THE following are further extracts from the Appeal for the Restoration of Management of Kataragama to the Hindus issued by the Hindu Bodies of Ceylon.

"Hindu Kataragama" came into existence several centuries before the Buddhist Era.—The following extract is from the paper entitled "Hindu Kataragama," written by the late Dr. M. Covington, a non-Hindu. It first appeared in the Literary Supplement to the "Examiner" and later in the "Orientalist" and was re-produced in the "Manual of the Province of Uva" edited by Herbert White of the Ceylon Civil Service in 1893:—

"... It would thus appear that this solitary and barren village, situated as it is in a malarious district, without any natural advantages, is entitled to no distinction except in connection with its holy shrine which itself has no artificial or architectural attractions as I have already stated. Its only attraction consists in its sanctity as the place where Kathiraman or Karthigesu, the lord of the rays and god of war halted on one of its hills, on his way to Kailasa.

"This legendary incident appears to have occurred when he returned from Meyandrapuri, their (Asuras') stronghold which is supposed to have been immersed at the time of their (Asuras') destruction by this terrible god of war, in the Eastern Archipelago, at a remote period, long anterior to that of Rama and Ravana, who are said to have flourished nearly 24 centuries before the Christian Era.

"It is in commemoration of this

event or appearance of the Kataragama Devie on one of the seven hills and in token of the celebration of his marriage with the Goddess Valliammal which took place on the left bank of Manic-ganga that this shrine is built on it and dedicated to the god who bears, amongst other names, the appellation Kathiraman, "the lord of the rays" in consequence of his having proceeded from the middle or frontal eye of Siva."

NOTE.—That these pre-historic events are being commemorated even today would be evident from the way the festivals, etc., are conducted, e.g., the box which contains the Yantra representing Lord Skanda is taken in procession on the Temple elephant to the Shrine of Goddess Valliamman where, after certain ceremonies, in which Veddah women participate, the box with the Yantra is allowed to rest before it is taken back to the Temple of Lord Skanda. As we had observed earlier, Valli could not have been deified by the Aryan Buddhists and these ceremonies commemorating her marriage with Skanda would not have been originated by the followers of Lord Buddha.

The ancient Tamil Epics, Traditions, etc., are unanimous that the Shrine is pre-historic.—As against the solitary Sinhalese tradition and the poem "Kanda Upata" which alone are relied on by the

(Continued on page 6)





## Hindu Organ

FRIDAY, FEBRUARY 27, 1948.

### CORRUPTION IN PUBLIC LIFE

THE ELECTION OF MR. George E. de Silva as member of Parliament has been set aside. Mr. Silva has been found guilty of corrupt practice; his election as member of the former Legislative Council in 1924 was set aside. Notwithstanding such lapse on his part he succeeded not only in becoming a member of the State Council, but also in being elected Minister of Health in the Board of Ministers during the days of the State Council, and also being selected as Minister of Industries and Fisheries by the Prime Minister in the present Cabinet. Public life in Ceylon, to be respected at home or abroad, must be free of corruption. It has been said that more than one person who could not have been considered rich at birth left behind large estates at death after having held high office with heavy responsibilities. The only inference that can be drawn is that such persons must have made money by illegitimate means. The House of Representatives has been considering the appointment of a Commission to investigate cases of bribery and corruption. We are of the view that men of integrity and character, preferably from abroad, should be appointed as an Inquisitorial Board with vast powers to inquire into cases of bribery and corruption; the Board should be empowered to call upon such men as have held high and responsible posts and have become rich to explain how they have accumulated so much wealth and to find such of them guilty as are unable to furnish a reasonable explanation. The example of India where many persons were found guilty of bribery and corruption may be followed. What we wish to emphasise is that the Board or Commission which is appointed to inquire into cases of bribery and corruption should be able to do its duty speedily and summarily.

#### ADJOURNED

The House of Representatives has adjourned till May 18.

#### PERSONAL

Adigar A. Naganathar is indisposed and confined to his room at his Residence at Kopy.

# END THE CONTROVERSY

## PEACEFUL SETTLEMENT IMPERATIVE

### Singhalese Daily's Views On Kataragama

THE SINGHALESE Daily Newspaper "Lanka Dwipa" states in a recent editorial, that a stop should be put to the controversy regarding Kataragama. It appeals for the constitution of a powerful Committee to settle this matter.

We have received a booklet containing facts adduced in support of the claim for the restoration of the management of the Kataragama Dewale to the Hindus. This brochure is issued by some Hindu Associations headed by the Vivekananda Society. Extracts from this booklet are published (elsewhere) in today's paper. The attempt of the Hindus to get the management of the Kataragama Hindu Kevii is a very old one. It is stated that the respected leader the late Sir Ponnambalam Arunachalam started the (Ceylon) Saiva Paripalana Sabha in 1908 mainly for this. The booklet explains that it is an unfounded statement that this clamour of the Hindus originated as a result of the agitation made by the late Anagarika Dharmapala and other Buddhists for the transfer of the Buddha Gaya temple management from the Hindu Mahant to the Buddhists.

A few days ago it was announced that the Bihar Government had decided to hand over the management of Buddha Gaya to a Committee composed chiefly of Buddhists. A special Ordinance will be brought before the Bihar Legislature for this purpose. This is being done because of the justice in the measure of handing over the Buddhist Bo Three area to the Buddhists; there is no desire for the Kataragama Dewale management underlying it. In 1924, the All-India Congress Committee which was presided over by Mahatma Gandhi appointed a Committee

headed by Rajendra Prasad to go into the question of the Buddha Gaya management and it made an exhaustive report on this question. The Bill that will be introduced in the Bihar Legislature this month is a direct outcome of that Report. The question Kataragama never arose either in the appointment of Prasad Committee and its investigations or in the Committee's preparation of the Report. Therefore, it is most inadvisable to give rise to unnecessary controversies by trying to argue on the exchange of two sacred places of worship. For many years past, both parties were saying more than what was necessary. If this debate is continued longer in the same way, this important religious question will turn out to be a frivolous political problem.

What appears to us as most appropriate now is for us to adopt means of settling this question peacefully, taking the example set by the Indian National Congress in connection with the Buddha Gaya problem as our guide. The Buddhists and Hindus, clearly as well as the laity, should make up their minds to act quite peacefully in this matter. It will be well done if a powerful Committee, like the Prasad Committee, which would command the respect of both the parties, goes into this question without holding public meetings and thereby prolonging the disputes still further.

a few honourable exceptions, were bribe takers and perpetrators of corrupt practices was stated by more than one member in the course of the Debate on the Dissatisfaction motion. We hope that these members will carry these allegations to their logical conclusion. They should strain every nerve to see that those who were and are guilty of these malpractices are driven out of the portals of the Council's Office. A Committee of Inquiry should be immediately constituted. This Committee should consist of men not connected with the administration of the Urban Council and it should be given wide powers to call in evidence. The members who made the allegations the other day, will we are sure, lose no time in taking steps to the immediate appointment of the Committee.

#### The U. N. O.

What is wrong with the United Nations Organisation? From the very first day of its establishment, this Organisation has blundered and blundered woefully. In Greece, in Indonesia, in Albania, in Palestine and finally in Kashmir, the U. N. O. has dismally failed to give a correct lead. Its decision to partition Palestine is the most tragic of all. In the Holy Land Jews and Arabs are cutting each other's throats while the stalwarts of the Organisation complacently look up on the carnage. The U. N. O. does not have the guts to enforce its decision on the contending parties, for power politics is the order of the day among the important parties constituting the Organisation. The Great Powers are not prepared—in spite of the partition decision—to offend the Arab countries because of the vast oil resources of the Middle East; nor are they in a position to antagonise world Jewry which, thanks to its dollar supremacy, has, to a certain degree, control of the American administrative machinery. The U. N. O. caught in the whirlwind of power politics is about to meet the fate of the League of Nations. In the circumstances, it is futile for Nations in the East to look for help and support on this body as at present constituted.

## Notes and Comments

#### Dissatisfied!

And so the local Urban Council has after all expressed its dissatisfaction in the administration of the Chairman, Mr. C. Ponnampalam who has been in office for more than four years. What next? Will Mr. Ponnampalam resign his onerous post and allow the Council to elect another Chairman for the remaining portion of the year? This is a question which the Chairman has to make a decision quickly, for whatever be the name by which the motion was passed there is no gainsaying the fact that a large majority of the members of the Urban Council have lost confidence in the Chairman: an awkward position has been created both for the Chairman and the members by the adoption of the "dissatisfaction" resolution.

#### Why Now?

Time and again, we have in these columns drawn the attention of those concerned to the disgraceful way in which affairs have been conducted by certain officers of the U. C. From the debate on the "dissatisfaction motion", it is evident that the members too were aware of the many

malpractices. Yet, for the last 4 years or so, these gentlemen, for reasons best known to themselves kept mum and gave the chairman and his officers a long rope. But, now at the tail end of their career in the U. C. when preparations to the next elections have to be made in right earnest they have come with their tales of dissatisfaction with the Chairman. It will not be surprising if the rate payers consider the effusions of these councillors as nothing but fireworks to dazzle them. If the Chairman had been guilty of malpractices, we are inclined to think that a majority of the members too must have been equally guilty in that they silently acquiesced in the Chairman's conduct.

#### Allegations of Bribery and Corruption in the U. C.

We are sure that those members of the Urban Council who levelled charges of corruption and bribery against the employees of the Council are responsible men and we are confident, they are in a position to substantiate the allegations, which in fact, are of a very serious nature. That the employees of the Council from the highest to the lowest, with

#### Homage to Gandhiji

Gandhiji has joined the band of immortals. Attempts are being made to deify him and to erect temples and shrines to his hallowed memory. This should not be, and Pandit Nehru and Sardar Patel have dissuaded the public from such tendencies. If Gandhiji's memory is to be honoured, there are other ways to do so than by erecting temples or monuments. There are many projects which Gandhiji loved most. These projects should be carried out if there are persons who really desire to perpetuate Gandhiji's memory, then they can take active interest in any one of those services Gandhiji loved and achieve the objective of the departed Leader than by erecting monuments and temples. Gandhiji abhorred publicity. He was for humility and sacrifice in the real sense of the terms. Let those who have the real welfare of humanity at heart follow in the footsteps of Gandhiji without advertising themselves. We hope the Nehru-Patel admonition will be heeded.



# A Turning-Point In The M. East

## The Future of Palestine

### Events Leading to Partition

(By Wickham Steed)

PALESTINE is in the news. The prestige of the U. N. O. which decided on partition of the country is at stake. The Arabs will fight partition tooth and nail, and it is feared Palestine may be the cause of World War 3. In this article Wickham Steed, the well-known columnist traces the events that led to the momentous decision of partitioning the country.

For better or for worse, the decision of the British Government to make over to the United Nations the mandate for Palestine and to withdraw its forces from that country by August 1948 must mark a turning-point in the Middle East.

The decision means that Britain gives up, after nearly 30 years, the thankless task of trying to reconcile passionate longings of the children of Israel for a home in their Promised Land with the equally passionate feelings, and the acknowledged rights, of the children of Israel who have lived in that land for more than 19 centuries.

#### Balfour Declaration

The need for this reconciliation was publicly proclaimed in 1920 at a great Zionist gathering in London, which was addressed by Jewish and Arab representatives. At that time success seemed possible. The Zionist leaders, Nahum Sokolow and Chaim Weizmann, were men of insight and moderation. They had negotiated with the British Foreign Secretary, Mr. A. J. Balfour, the terms of the Balfour Declaration of November 1917 in favour of the establishment, in Palestine, of a Jewish National Home. The Declaration included the undertaking that Arab rights and interests would be respected and Jewish cooperation with the Arabs fostered.

This seemed the more feasible because there was in those early days no organised Arab opposition to the ideal.

Iraq was not an independent kingdom, Syria was still a French Colony, Saudi Arabia appeared to hold aloof from Arab nationalism; Egypt was absorbed in her own problems; and the rest of North Africa was controlled by Italy and France. Zionist enthusiasm and enterprise which were presently to make the desert places in Palestine blossom as the rose—and, incidentally, to bring unwonted well-being to thousands of Palestine Arabs—seemed destined to make the dream of a Jewish National Home a triumphant reality.

I had long been interested in the Zionist Movement. I had watched its regenerating influence upon the Jewish masses in the crowded ghettos of the larger Austrian and Hungarian cities. But, I had also noticed what struck me as a Jewish incapacity for moderation, and a blindness to the antagonisms which imprudent Jewish behaviour might arouse among the non Jewish. For these and other reasons, I feared that Zionist leaders would find some difficulty in controlling their followers, and in preventing them from alarming the Arab majority, when once a considerable Zionist nucleus should have settled in Palestine.

Events proved these doubts to be justified. Despite the economic

advantages which the Zionist immigration, the influx of Jewish capital and constructive Jewish enterprise bestowed on the Palestine Arabs and Jews alike, friction arose between the two races. The Arabs feared expropriation and ultimate eviction from their own country, a fear soon accentuated by the Arab nationalist agencies inside and outside Palestine and not allayed by the words and deeds of the militant Zionist organisations.

#### First Partition Plan

So marked did this friction become that the British Government appointed a Special Commission to enquire into it and recommend a solution. The report of this Commission, known by the name of its Chairman as the 'Peel Report', recommended, in 1935, the resolution of Palestine into Jewish and Arab spheres under the British Mandate, with safeguards for the minorities within each sphere, and a special régime for Jerusalem as the Holy City of Jews, Arabs and Christians alike.

Neither the Zionists nor the Arabs liked the Peel Report, though both might have accepted the policy it proposed had the policy been firmly pursued by the Mandatory Power. Instead the Report was allowed to become a dead letter; Arab hostility to Zionism increased; and things went from bad to worse. At length, in 1939, a British official White Paper sought to assuage Arab apprehensions by curtailing at once Jewish migration into Palestine and the Jewish purchases of Arab land.

#### Jewish Reaction

Thereupon, the Zionist "Jewish Agency" broke off relations with the British authorities and ceased to cooperate with them. Zionist organisations throughout the world became hostile to Britain and used their political influence—which was especially strong in the United States—as a means of putting pressure on the British Government. The World War, which broke out in September 1939, overshadowed for a time the Palestine problem—only to aggravate it in the end by inspiring millions of homeless and persecuted Jews in Central and South Eastern Europe with a fierce desire to find refuge in the Jewish National Home.

Only on a limited scale could this desire be fulfilled. The Arab-speaking countries made known their determination to prevent the swamping of Palestine by a Jewish immigrant flood. The British authorities sought to dam the flood and to keep order in the land—thus earning the hatred of Jews and Arabs alike. The Arabs began to arm themselves. Jewish terrorist gangs perpetrated a series of murderous outrages against British troops and the Palestinian Police. In these circumstances, the British Government resolved to hand ve-

its mandate to the United Nations and to evacuate the country by August 1, 1948.

#### UNO's Task

Another Commission of Inquiry, appointed by the United Nations, reported in favour of partition of Palestine into Jewish and Arab States, with a special régime for Jerusalem. The Zionists accepted the principle of partition. The Arabs declared that they would resist it by force of arms. Britain firmly declined to impose on Palestine any solution unacceptable to the Arabs or the Jews. She feels that too many British lives have been sacrificed, and too much international obloquy incurred for her to persist in the onerous undertaking of attempting to keep peace between the zealotry of Jewish terrorism and the fanaticism of the Arabs, now fanned to white-heat by an Islamic proclamation of a "holy war".

If the United Nations can take over and discharge this task where will so notable an achievement be more heartily welcomed and admired than among the British people who have learned by sad experience its difficulties and its dangers.

## Attlee is Anxious

### Over the Kashmir Issue

Mr. Patrick Gordon-Walker, Under-Secretary of State for Commonwealth Relations in Great Britain, has gone to New Delhi from Ceylon.

The United Press of India understands that Mr. Gordon-Walker is on a visit to India and Pakistan on instructions from the Prime Minister, Mr. Clement Attlee. He has been entrusted with the task of ascertaining the reactions of the Governments of the two Dominions regarding the deliberations of the United Nations Security Council on the Kashmir issue.

Mr. Gordon Walker will meet Pandit Jawaharlal Nehru, the Prime Minister of India, and certain other Ministers of the Government of India and later proceed to Pakistan to hold talks with the representatives of the Government of that Dominion.

Meanwhile, lobby talks in Delhi indicate that the Government of India are determined to stand firm on their earlier decision not to withdraw their troops from Jammu and Kashmir and not to agree to the replacement of the present Emergency Administration.

## CABINET RESHUFFLE

### Sequel to Mr. Silva's Exit

NOW that Mr. George E. de Silva is made to quit the Cabinet wire pulling has begun to obtain the portfolio held by Mr. Silva. The Political Correspondent of the Times of Ceylon states:

The Prime Minister, may decide, after all, not to fill the Cabinet vacancy in view of the scramble now going on and the top-heavy nature of the Cabinet.

Political circles believe that subjects coming under the Ministry of Industries, Industrial Research and Fisheries can be distributed among the other Ministries without overburdening those Ministries. For instance, Industries and Industrial Research could come under the Ministry of Trade and Commerce; and Fisheries could come under the Ministry of Food and Co-operative Undertakings.

The Parliamentary Secretary to the Minister for Industries, Industrial Research and Fisheries, who will be displaced if the Ministry is abolished, can be appointed Parliamentary Secretary to the Minister for Commerce and Trade who has no Parliamentary Secretary now.

There is also a suggestion that Posts and Telegraphs should come under the Ministry for Transport and Works and that Mr. C. Sittampalam, Minister for Post and Telegraphs should be appointed Minister for Industries, Industrial Research and Fisheries.

Certain circles believe that a Cabinet reshuffle will take place soon, but I understand that such a reshuffle is more likely only after the other election petitions have been disposed of.

As to whether the Tamil Congress will find a place in the Cabinet, a prominent UNP member told me that the Prime Minister would not commit himself without first consulting members of the Tamil community in Jaffna who supported the UNP against the Tamil Congress at the General election. Some members of the Cabinet are in favour of the Tamil

Congress joining the Cabinet and the Congress High Command itself is not opposed to this move.

The Lobby Correspondent of the "Times of Ceylon" states that there are rumours that there may be other vacancies in the Cabinet—as a result of Cabinet Ministers accepting appointments in the Diplomatic service and from other causes.

Certain quarters suggest that the Government in order to have a clear 75 percent majority in the House would take the present opportunity to get the Indian Congress and the Tamil Congress into its fold. The Indian Congress, it is said, is fighting shy of entering the Cabinet. The attitude of the Tamil Congress is still not officially known. Protagonists of the Congress state that if the Premier invites the Congress "directly" (and not through intermediaries) to join the Government, a coalition may result.

There is no doubt that the Tamil Congress is extremely anxious to join the Government. Lost in the wilderness of a not too effective Opposition, the Tamil Congress is finding it difficult to deliver the goods to its constituents. Circles close to Mr. Senanayake, however, state emphatically that the Premier still does not favour the idea of having any truck with the Tamil Congress.

In the meantime, many Government supporters are anxious to occupy the vacant Cabinet post. One suggestion that Posts and Telegraphs be handed back to the Minister of Transport and Works, and that the Minister thus released be in charge of Industries, Industrial Research and Fisheries does not seem to find favour in Government circles because it would result in a Cabinet of Thirteen.



# VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 13.2.48)

LXXXVII

## XIX. THE PRASNA UPANISHAD. (Concluded).

We proceed further: As birds...repair to a tree to rest, so indeed this all repairs to the soul (their) superior, (namely) earth and its Tanmatra (தக்பதத்தி, sukshma or subtle form), water and its Tanmatra, fire and its Tanmatra, air and its Tanmatra, Akas and its Tanmatra, the eye and what is seen, the ear and what is heard, smell (nose)... taste (mouth)... skin (touch)... speech (tongue)... hands..., the organs of enjoyment and excretion..., feet..., mind (Manas)... intellect (Buddhi)... egoiser (Ahankaram)... thinker (Chittam)... light (Tejas)... Pranan and what is to be supported (sruties 7 and 8).—This is the state of Turiyatitam when all functionaries are at rest including the most intimate attendant the Pranan as stated by Thayumanavar, அருந்தியு முலம் தன்னைத் துரியாதீதம் அதனிடையே புருஷன் ஒருவன் அமரும், in Turiyatitam in the firm fundamēt the Purushan rests alone. Cf. also Siva Gnani Bodham, ஒன்றையே முலத்து, உயிர் அனைத்தும் தாயினில், சேர்ந்தனையும் சித்தம் இதயத்து..., none (of the attendants) function in the fundamēt (in Turiyatitam), Pranan joins (the Purushan) in the navel (in Turiyam), Chittam (also) goes and joins it in the heart (in Sushupti),...

These states of being of the embodied soul, the reader will note, are what in Tamil we call Keeshal Avastha (கீசலாவஸ்தை, descending states) or conditions of the soul in its downward march to rest step by step from the forehead to the neck, the heart, the navel and the fundamēt. Arulnandi Devar compares this to the retirement of a king to his bed-chamber leaving his retinue one by one or group by group at the different gates of his palace, only the most intimate attendant (corresponding to the Pranan here) being stationed at the entrance to the bed-chamber:

படை-ரகு பவநீபோதும் பார்மன்னன் புதம்போது இல்லில்,  
கடைதோறும் விட்டுவிட்டுக் காவலுமூட்டுபு புகளர்  
அடைதரும் தன்மே அந்தப்புத்தனில், அதுபோல், அன்மா  
உடலினில் அஞ்சுவதை உறும் உயிர் காவலாக. (Siddhiyar)

When a king who goes out into the country in procession with his army re-enters his palace, he leaves (the different units thereof) to keep guard at the (appropriate) gates and enters his bed-chamber alone. Similarly, the soul undergoes five Avasthas in the body leaving (the different functionaries at their appropriate stations and) the life-breath as guard (at the last resting place.)

It is hardly necessary to caution the reader that this Turiyatitam at the end of the downward course is quite different from the Turiyatitam of the Kaivalya state. Both are alone-become states no doubt, as the bodily organs do not function in both cases. But they are as poles apart. In the first case the soul is in the grips of Anava Malam, while in the second it has realized Godhood.

In our present sruti, by the way, we have a list of the 24 Atma Tatwas (அதமதத்துவங்கள்), to wit: The Pancha Bhutas (earth, &c), the five Tanmatras (or subtle elements), the five Gnanendriyas or organs of knowledge (eye, &c), the five Karman-driyas or organs of action (tongue, &c) and the four Antakaranas or inner senses (Manas, &c). What the light (Tejas) mentioned in this sruti and in sruti 6 above is, is not quite clear. It seems to refer to some supermental principle or mental modification other than Manas, Buddhi, Ahankaram and Chittam, or it may be to some bright ray of Prakriti or Purushan not counted as a distinct Tatvam.

He (the soul) verily is the seer, the toucher, the hearer, the smeller, the taster, the thinker, the perceiver, the doer, the knowing soul, the Purushan. He is founded on the Supreme, Indestructible Atman (Parumatman, God). The Supreme, Indestructible One he obtains verily who, Oh! beloved one, knows the Shadowless, Bodiless, Colourless, Pure, Indestructible (Being), and becomes omniscient, all (sruties 9 and 10).—These sruties are as plain as plain language can be, and need no comment. They clearly indicate the dependence of the soul on God.—The section concludes by quoting a memorial verse: Whoso knows that Indestructible (God) on whom, the embodiment of knowledge, rest all the Devas, the vital functions and the elements, he verily becomes omniscient and omnipresent (sruti 11).

Section V contains the sage Pippilada's discourse on the sacred Pranavan and meditation thereon to the disciples in reply to a question by one of them by name Satyakaman, son of Sibi. This subject has been dealt with over and over again, especially, when we made a detailed study of the Atharva Sikha and Mandukya Upanishads, and it seems superfluous to go over the sage ground again here.

Section VI speaks of the Purushan with sixteen Kalas (கலைகள், phases, modes of manifestation or subsidiary natures). Discarding (or transcending) these, one attains the Deathless (Sivam). The 16 Kalas are described as Pranan (life-breath), Braddha (faith), Akas, air, fire, water, earth, the senses, mind, food, vigour, penance, the Vedas, Yagnas (sacrificial works), the worlds and names.—Like the word Amsah (அம்சம்) regarding which we have already had something to say this word Kala (கலை) is also generally translated by oriental scholars as 'parts.' This is one of its meanings no doubt, but how inaccurate

## The Jaffna Psychological Association

The first Annual General Meeting of this Association was held at Vembadi Girls' School Hall on the 23rd instant. The following officers were elected:—

President: Rev. J. T. Arulanen-  
tham.

Secretary: D. C. T. Chelliah.

Treasurer: Mr. Issac Ponnambal-  
m.

Committee Members: Dr. M. K. Mathew & Miss. K. Chinniah.

Rev. Arulanantham delivered his Presidential Address on "Modern Psychology its Scope and Methods", designed to be introduction to a course of monthly lectures and studies organised by the Association. It was also decided to found a Library for the Association.

## Kataragama Shrine Management

At a public meeting held at Kalvianka in Siiva School under the auspices of the Gnana Pascarothaya Sangam, Kalvankadu, on Saturday the 7th instant at 8 p. m. the following resolutions were passed unanimously:

(1) "The Gnana Pascarothaya Sangam while wholeheartedly supporting the movement sponsored by the Vivekananda Society to set the Kataragama Shrine vested in Hindu management, calls upon all Hindus to extend their fullest cooperation for the early satisfaction of the above demand."

(2) "The Gnana Pascarothaya Sangam further requests earnestly all Tamil Representatives in Parliament to move in the matter, with the Ceylon Government to have the Kataragama Shrine placed under Hindu management at a very early date."

## OBITUARY

### MRS. C. THANGAMUTTU

The death of Mrs. Thangamuttu, widow of Mr. C. Canagaratnampillai retired Rangoon Treasury officer occurred on the 23rd inst. at her daughter's (Mr. C. Kumaravetpillai) residence "Rama-Vasam" 37, Cotta Road Borella, after a brief illness.

The remains were cremated the next day at the General cemetery Kanatte at 5.30 p. m. Her many relations and friends were present, her eldest grandson Mr. C. Ramachanthiram of the Import Control Department performed the last rites and set fire to the pyre.

Besides the above named she leaves behind three grandsons, viz. Messrs. C. Ramasegaran and C. Ramasuriap of H. M. Customs, Colombo, and Master. C. Ramasingham of St. Joseph's College and five grand daughters. Her only brother Mr. V. Arumugampillai of Iyenarkovilady predeceased her.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Point Pedro)  
Testamentary Jurisdiction  
No. 368/P. T.

In the matter of the Estate of the late Walliammaiachey widow of Sampanthakurukkal Subramaniakurukkal alias Sambandapandara Sannathi Subramani Pandara sannathi of Karanavai South. Deceased. Manikkavasagurukkal Vetharannaiakurukkal of Karanavai South.

Vs. Petitioner.  
1. Sampanthakurukkal Kumara-samikurukkal and  
2. Wife Yalaippalithamoliammai both of Karanavai South  
3. Visuwanathakurukkal Vethamanavalan of Varany Karam-paikurichy. Respondents.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the Estate of the above-named deceased Walliammaiachey widow of Sampanthakurukkal Subramaniakurukkal alias Sampandapandara Sannathi Subramani Pandarasannathi of Karanavai South coming on for disposal before W. Thulgodapitiya Esquire Additional District Judge on the 13th day of February 1948 in the presence of Mr. M. Sivapragasam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 13th day of February 1948 having been read, it is declared that the Petitioner is as the cousin of the said intestate and is entitled to have Letters of Administration to the Estate of the said intestate issued to him unless the Respondents or any other person shall on or before the 18th day of March 1948 show sufficient cause to the satisfaction of this court to the contrary.

This 16th day of February 1948.  
Sgd. W. R. D. de Silva,  
Addl. District Judge,  
M. Sivapragasam,  
Proctor for Petitioner.  
(O. 158. 24 & 27).

## TENDER NOTICE

Tenders will be received by the Govt. Agent, N. P., up to 12 noon on Tuesday, March 16, 1948, for clearing, and levelling Karanthan Channel in Chankanai in Valikamam West Divisional Revenue Officer's Division, Northern Province. Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, March 13, 1948, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kacheri. (G. 158. 27-2-48).

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and misleading such an interpretation is in the present context is indeed quite apparent. By no stretch of imagination can dispositions of the mind like faith and undergoing of sufferings like penance be described as parts or portions of the Purushan.

The Upanishad concludes with a memorial verse which reads: Know the Purushan, who ought to be known—so that Mrityu (Anavam) may not hurt you (sruti 6).—The word Purushan here of course refers to the Supreme Purushan or Paramatman (God).



# Economic Freedom

## National Planning Urgently Needed

(By SARAVANAMUTTU KANDIEH)

POLITICAL Freedom alone cannot solve Ceylon's problems. Political Freedom should be followed by Economic freedom, and the writer of this article appeal for the constitution of an Economic Planning Committee on the lines of the Committee in India.

Readers interested in the economic problem of our home land would have read with keen interest the article on "Economic of Freedom" published in the Ceylon Daily News of the 10 instant, on which day the people of Ceylon had really rejoiced the freedom gained by them. The writer has pictured to us the economic state of this country and emphasises the lack of capital for long term capital schemes and suggests the prospect of getting as loan foreign capital. The practicability of such loans is to be carefully considered. He has perhaps overlooked the fact that our neighbouring countries of South East Asia also have their problems and deficiencies. It is not understood what he means by 'foreign loans'. Besides how can we expect the war stricken countries (East and West) who are busily engaged in war reconstruction schemes to give us loans for capital schemes. He further states thus: "If we depend on only voluntary savings and available reserves, it would take over 40 years to carry out the capital programme I have indicated. We can reduce this period if we resort to a measure of compulsory savings or manage to raise foreign loans". What I feel or any economist will agree is that capital is very essential for any national development but the period of national planning on economic basis should not be more than five years and not 40 years or 15 years. One may be optimistic in this view, but if we scrutinise the economic state of India before the World War II and how the Economic Planning Committee of India has successfully built up the economic structure of India with indigenous capital within five years of its labours work, we need not look up for foreign loans. In other words private enterprise and private capital came to their aid. We always in this country look up for state aid and foreign aid whereas in progressive countries it is not the case. That is the contrast. It has already been pointed out in the earlier articles in this series the importance of private enterprise which is hardly forthcoming and not sufficiently encouraged in this country.

Mahatma Gandhi has repeatedly stated thus: "What is the use of freedom for India if the Harijans are not socially, economically and culturally free? What is the use of freedom if people are on the verge of starvation?" Let us take this lesson from India. Gandhiji did not ask for mere political freedom; he wanted India to be economically free. He knew the crux of the problem India had to face. He did know where to hit. He did so. He turned the wheel of economic freedom from the thousands of villages of India and made the people also turn the economic wheel or the Charkha. It did bring clothing to the 350 millions. What the Charkha did for India the so called milling industries

have not contributed. What marvellous victory it was for India and her 350 millions. So we in this country really do not contribute to rejoice unless economic freedom is achieved or assured; but we cannot ignore the fact that the end of foreign domination is an impetus to achieve all what we want. If only we can get the freedom from poverty in another five years, it will be a great boon to the down trodden of Lanka.

### National Planning On Economic Basis

I have already stressed the urgent necessity to set up a National Planning Committee to devise ways and means of economic advancement with the aid of expert financiers, economists, professors, scientists and practical farmers. There may be some difficulties in putting through this plan in five years, but we should be able to do so successfully in free Ceylon in the near future. The practical difficulties are as follows:—(1) (2) Elimination of Foreign Control (3) Lack of broad outlook (4) Lack of co-operation and sufficient capital.

Economic planning by word of mouth will not serve our purpose nor the exuberance of Language used to explain facts? It is real putting the shoulder to the wheel of economic freedom that is required—frugality in life, economics at home and abroad; Frugality in dress food and not aping what we cannot afford to do.

One of the nine subjects proposed earlier for the good of the country is (1) Increase in Food Supply and improvement in nutrition. If we succeed to a reasonable extent the economic self sufficiency is assured in five years. It is the criterion for political emancipation. It may be a means to an end and not the reverse. In any democratic country economic freedom precedes any freedom. It is to this end we should work for. We are looking forward for the day when Lanka would gain her economic freedom. In this connection what the Governor General of India, Lord Mountbatten said about Ceylon in message is worthy of note. It reads as follows. "With economic stability and a good export trade, I feel that Ceylon can look forward to the future with every confidence."

### Cabinet Of 13

The Cabinet has been reduced to thirteen Ministers as a result of the unseating of Mr. George E. de Silva, who had been Minister of Industries, Industrial Research and Fisheries.

Mr. C. Sittampalam, Minister for Posts and Telecommunication has been appointed to act as Minister of Industries, Industrial Research and Fisheries.

## Jaffna Assizes

### Chief Justice Presides

The Northern Assizes was opened at the Jaffna Town Hall on Monday last, presided over by Sir John Howard Chief Justice. Before mounting the Bench His Lordship attended a service at the Christ Church conducted by the Rev. J. R. Navaratnam.

When His Lordship mounted the Bench a posse of constables under the command of Chief Inspector F. K. Jonklaas presented a guard of honour. Mr. P. J. Hudson, Fiscal, Northern Province handed the mandate.

There are altogether 29 cases to be heard by the Assizes of which 19 are murder cases. Of the remaining 10, two are rape cases and 8 cases of attempted murder.

The first case taken up was one of attempt to murder from Mirusuvil in which a Brahmin priest named Arumuga Aiyer Duraiswamy Aiyer and a "depressed class" man named Muthaly Kanthan were the accused.

The case for the prosecution was that on the 21st of January 1947 the two accused attempted to murder one Arunasalam Kandiah of Mirusuvil, because the latter took the first accused to task for having attempted to molest his wife.

Mr. J. Cherubim, Crown Counsel, prosecuted, while the accused were defended by Messrs M. Balasundaram and M. AbdulCader (Advocates).

After trial, the Jury found the accused not guilty, and accordingly His Lordship acquitted and discharged them.

### Even A Mother's Tears Failed

#### More About Godse

Even a mother's tears and pleadings could not melt the heart of Mahatma Gandhi's assassin, Nathuram Vinayak Godse, to desist from his misdeed asserts a Bombay report.

He was determined to have his pound of flesh. According to a story current in Bombay, it is said that Godse's parents had some premonition of their son's vicious plans though unaware of the exact nature of his plans. It is further stated that Godse, for some time past had been always on the move and would scarcely come home.

Having some premonition of his activities, his mother tried to wean him away from such thoughts by persuasion and pleadings. Having failed, she is even reported to have come to Bombay and pleaded with a leading Mahasabha leader to persuade Godse and use his influence to stop him from committing any ignoble acts. But it was all in vain. Godse was bent upon bringing ignominy to his family. Today, the heart broken and frustrated parents are most unhappy and humiliated and are at a loss as to how they should atone for the sins of the son.

The surplus of revenue over expenditure for last month was Rs. 15,963,311.

Mr. J. N. Jinendradasa former Principal of Nalanda Vidyalaya died on Sunday last.

## Exit A Minister

### Sequel to Election Petition

The election of Mr. George E. de Silva, Minister of Industries, Industrial Research and Fisheries was held void by Mr. Justice Windham who gave his judgment on Tuesday last.

Two petitions were filed against the election of Mr. George E. de Silva. Mr. T. B. Ilangaratne, one of the unsuccessful candidates was one petitioner and John Weerasakere, a voter in the Kandy Constituency was the second petitioner. According to the judgment not only was the election declared void, but also the respondent (Mr. Silva) become subject to the incapacities set out in Section 58 (2) of the Ceylon (Parliamentary Election) Order-in-Council 1946.

Under Section 58 (2) of the Ceylon (Parliamentary Elections) Order-in-Council 1946, Mr. Silva is disqualified for a period of seven years from being registered as an elector, or of voting at an election and of being elected or appointed a Senator or Member of Parliament.

## The Jaffna Hindu Mahasabai

The Fourth Annual General Meeting of the Jaffna Hindu Mahasabai was held on Sunday 22nd February 1948 in the Sabhai's Reading Room Hall with Mr. C. Nagiah, B.A. in the Chair.

After the adoption of the Secretary's Report, the following Officers among others, were elected: President: Mr. C. Nagiah, B.A. Vice Presidents: Messrs R. C. Manmatharayan and K. Makendram. Hony. Secy: Mr. S. S. Arumugam. Hony. Treasurer: M. V. P. Samugan. Auditor: Mr. S. P. Kandiah.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 842

In the matter of the intestate estate of Ponnusamy Velupillai of Manipay

Deceased.

Sengamalam daughter of Velauther of Manipay

Petitioner.

Vs.

1 James Ponnusamy Nagalingam of Manipay

2 Ponnusamy Visvalingam of Manipay presently of Vavuniya

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge of Jaffna on the 2nd day of February 1948 in the presence of Mr. S. Thirunavukkarasu Esquire on the part of the Petitioner and the petition and affidavit of the Petitioner dated 24th day of January 1948 having been read:

It is ordered that the Petitioner be and she is hereby declared as mother and sole heir of the deceased to have Letters of Administration of the estate of the deceased issued to her unless the Respondents or any other person or persons interested shall on or before the 2nd day of March 1948 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of February 1948

(Sgd) G. C. T. A. de Silva,  
District Judge.

(O. 152, 24 & 27)



# IT IS PURELY HINDU

(Continued from page 1)

Buddhists for their contention that the Shrine came into existence only from the day King Dattagamunu built it, there are a number of ancient Tamil epics and traditions all of which speak of the existence of the Kataragama Shrine before the time of King Ravana, i.e., about 20 centuries before Buddhist Era.

The custom of offering Animal Sacrifice at the temple and the uninterrupted worship carried on thereat, while the sacred Buddhist Kiri Vihare closely had been allowed to be in ruin for centuries, definitely show that the Temple is not Buddhist but Hindu. The custom of offering animal sacrifice at the Temple is obviously of Vedda origin and not one originated by the followers of the Lord of Compassion.

The Kiri Vihare at Kataragama is one of the 16 most sacred Buddhist Shrines in Ceylon as it had been built at a site which was previously Vishnu's asana on which Lord Buddha sat when He preached to the Devas assembled there. Moreover, that Vihare contains Buddha Relics while, according to Buddhist belief, the Maha Devale at Kataragama is dedicated to a very minor Deva amongst the 33 crores of Devas.

In the circumstances, if the Devale had belonged to the Buddhists, it is obvious that they would have neglected the Devale long before they began to neglect their most sacred Kiri Vihare. The facts given in the succeeding paragraph definitely show that, while the Kiri Vihare is in ruins for, at least, more than two centuries, the Temple is maintained throughout the centuries in tolerably good repair.

This is, therefore, another unimpeachable evidence that the Temple was throughout a place of Hindu worship and the worshippers had maintained their Holy Shrine in good repair—although they were not in a position to erect buildings of "artificial or architectural attractions" because the Buddhists, who were in power in that part of the Island for centuries, had assumed charge of the Temple and of the vast estates endowed to it by grateful devotees who had received favours from Lord Skanda.

What Dr. John Davy, the Governor's Physician, had found on his visit to Kataragama in 1819 provides the keystone for the claim that the Kataragama Devale is a

purely Hindu Temple.—Dr. Davy, whom Herbert White has described in his "Manual of the Province of Uva" as 'a man of accurate observations,' made a prolonged tour through the Province of Uva in the company of the Governor, Sir Robert Brownrigg, in 1819. In his "Account of Ceylon," published in 1821 Dr. Davy states:

"...Kataragama has been a place of considerable celebrity on account of its Dewale, which attracted pilgrims, not only from every part of Ceylon, but even from remote parts of the continent of India...

"Besides the Temple of the Kataragama God there are many others...In the largest square are the Kataragama Dewale, the Dewale of his brother Ganna (Lord Ganesha): a Vihare dedicated to Boodhoo (Lord Buddha), in a state of great neglect...In the small square are contained a little Karandua sacred to Iswara and Kalana-Maduma, a kovila dedicated to the demon Byro, a rest-house to pilgrims and some officers. Opposite the principal Dewale, both in front and rear, there are two avenues of considerable length one terminated by a small Dewale (Valliamma Devale and the other by a very large Dagoba (Kiri Vihare) of great antiquity, in a ruinous state...

Though the idol was still in the jungle, where it had been removed during the rebellion, the inner room (of the 'principal Dewale') appropriated to it was as jealously guarded as before; and as we could not enter it without giving offence we did not make the attempt...

"The Kalana Maduma is greatly respected...The resident Brahman said it belonged to Kalana Nath, the first priest of the temple...

"The officers of the temple, besides the Brahmin priests are a Pannakeral, who has the superintendence of the temporal concerns of the establishment under the control of the Agent of Government and twelve Kapuralas who do duty in turns...

"Before we had possession of the country, Kataragama was greatly frequented. The number of pilgrims is now annually diminishing and the buildings are going to decay. In a very few years probably they will be level with the ground and the traveller will have difficulty in discovering their site. Such we hope will be their fate and the fate of every building consecrated to superstition of this very degrading and mischievous kind."

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