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# HINDU TEMPLE REFORM

A Memorandum submitted to the Committee of Inquiry  
on Hindu Temples, Animal Sacrifice and  
Freedom of Worship,

BY

**K. NAVARATNAM.**

*Published by*

**The Kala Nilayam, Jaffna.**

**1950.**

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Constitution

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## PREFACE

The First Part of the Memorandum which I submitted to the Committee on Hindu Temporalities, Animal Sacrifice and Freedom of Worship, on the 15th of November, 1949, appeared in three successive issues of "The Hindu Organ", Jaffna. The Second part which was prepared as an answer to the points raised by those who opposed reform of Hindu Religious Institutions, was submitted to the Committee on the 3rd of December, 1949. The Second Part did not appear in print. A Tamil summary of both the parts are being published in the *Elakesari*, Chunnakam.

I was requested by friends to publish both the parts together for the benefit of those who are interested in the cause of Hindu Temple Reform. In response to their wish the Memorandum is published in this form. I availed of this opportunity to revise the whole Memorandum and have added foot-notes to elucidate the points dealt in it. I have also added a new Section which forms the 'Conclusion'.

The booklet is sent out with the only object of stimulating thought and consolidating public opinion in favour of Temple Reform which is long over due in Ceylon and especially in Jaffna.

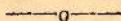
*"Santiniketan"*  
*Vannarponnai,*  
*Jaffna, 1st. Jan. 1950.*

**K. Navaratnam.**





# A MEMORANDUM ON HINDU TEMPORALITIES Etc.,



## INTRODUCTION

Temples as Religious institutions are foreign to Aryan Culture and Religion. The Tamils of South India developed temple worship as a religious institution and this was later borrowed by the Aryans. Modern Hinduism, as we have it today, is a synthesis of the best elements of the religious worship of the Ancient Tamils and the Vedic Aryans. \* Temple Ritualism is solely based on the Agamas and not on the Vedas or the Smirthis.

பரார்த்தலிங்கப் பிரதிஷ்டை, பரார்த்தபூசை, உற்சவம் முதலியனவற்றை விதிப்பன சிவாகமங்களேயன்றி வேதங்கள் யிருதிகள் அல்ல”.

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" According to the late Prof. Sheshagiri Sastriar, while the early part of the Hindu religion is based upon the Vedas, Smritis, and the Agamas, its latter part owes its origin to the customs, manners, and religions of Southern India, and is founded on the Tamil literature.

The above statements confirm us in our opinion that the religion of the South should have had an independent existence in the beginning, though subject to Aryan influences in later times. It is even possible to demonstrate that the Dravidians in certain respects remain unaffected by Aryan religious influences, and have even produced an appreciable effect upon the Aryas themselves.

Dravidian India. Vol. I, p. 99.

says Srila Sri Arumuga Navalar. Temple worship and consecration of images and symbols for religious worship are unknown to the Vedic Religion. The Smirthis which lay down the rules and observance for the three higher castes do not prescribe Temple Worship as a daily duty.

“The religion of the Veda knows of no idols,” writes Prof: Max Muller, the editor of the Sanskrit text of Rig Veda with Sayana Bhasyam.

“One can say without much fear of contradiction, that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in Temples,” writes Prof: P. V. Kane, M. A., L. LB., author of “History of the Dharma Sastras.”

“It cannot be definitely stated that there were temples wherein idols were installed and worshipped” writes C. V. Vaidya, M. A., L. LB., in “Epic India.”

“The Rig Veda and in the later period alike the cult of the Gods is marked by the absence of any temples or house of God even of the simplest kind,” writes Prof: A. B. Keith, author of ‘*Religion & Philosophy of the Veda and Upanishads.*’

“There are no indications in the Rig Veda of any ‘temples reared by mortal hands’ and consecrated as places of worship.” writes R. C. Dutt, M. A., C. I. E., Translator of the Rig Veda into Bengalee and author of ‘*Civilisation in Ancient India.*’ Not only were temples unknown in Vedic religion, but even temple priests were considered unholy for the purpose of Shraddha which is a Vedic Ritual. Manu Smirthis Chapter III Verse 152 runs as follows:

Brahmins who are physicians, temple priests, meat vendors and traders should be excluded from Shradhha Ritual.

The above quotations are enough to show that temple worship which is the most important religious institution in Modern Hinduism did not grow out of the Vedic Religion of the Aryans, as adumbrated in the Vedas, Brahmanas, Upanishads, Smirthis and the Epics.

References to Temples and images of Gods are found in plenty in the Sangam Classics of the Tamils. Temples are mentioned in Pura Nanooru-an anthology of Tamil Poems some of which are very old and were composed long before a portion of the Tamil Nad got submerged into the Ocean.

The ancient Tamil Society knew no caste system of the type of Varnashrama Classification of the Smirthis of the Aryans. Scholars are of the opinion that the caste system, even among the Aryans, is a later development. Tholkappiyam, the oldest, extant Tamil Grammar, has grouped the Tamils according to the characteristics of the areas in which they lived and not according to their occupations. Untouchability as a social or religious institution was unknown among the ancient Tamils.<sup>1</sup>

The Ancient Aryans were divided in Rig Vedic Times into "Janah" or tribes and the Janah into Visah i. e. Cantons and Districts, the Visa into Gramas, the Gramas into Gosthis (or Vrajas), the Gosthis into Gotras and the Gotras into Kulas or Families."<sup>2</sup> The people were divided into classes,

1. The Tamils, at first a homogeneous community, fell into classes or groups determined by their occupation, wealth, education, refinement, godliness, cleanliness etc., but all classes worked harmoniously. Untouchability, unapproachability, and unshadowability were unknown to them.

Tamil India, p. 70.

2 Rigvedic Culture, p. 465,

and not castes, and each class was named after the work it had to perform. "The word Brahmana, the regular name for a 'man of the first caste'" says Prof: Macdonell, "is still rare in the Rig Veda, occurring only eight times, while Brahman, which simply means sage or officiating priest is found forty six times." During the Vedic Period all the classes performed the Vedic Sacrifices, and subscribed to the orthodox Vedic Faith. Those who did not perform any sacrifice, or believe in the Vedic Gods were put down as Dasas. These Dasas were later grouped as the Sudra Class. Whether the Dasas were Aryans or non-Aryans is still an unsolved problem. Some scholars are of the opinion that the Dasas were Aryans who gave up sacrifices and Vedic Form of worship; others are of the opinion that they were the Aboriginies whom the Aryans encountered in their advance into India. Even in later times when non-Aryan social groups entered the Aryan Social Order accepting their Scriptures and their religious worship, such groups formed a new caste as it were and their Gods were included in the main Hindu Pantheon as secondary Deities. The Tamils were also such a racial group who embraced the Aryan Social Order.<sup>3</sup> But, unlike the other groups, they have contributed a good deal to modern Hinduism.

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3. This artificial classification of Indian men into four varnas was attempted to be imposed on the Tamil people when the Brahmanas attained a supreme position in the Tamil country some centuries before Tholkappyanar's time. But the two classifications—the natural one into five tribes due to geographical causes and the artificial one into four varnas could not blend with each other and even today the four-fold varnas is a lego-religious fiction so far as Tamil India is concerned. There was no difficulty about Brahmana varna. Members of their varna were at first all emigrants from North India.

The Ancient Tamils. Part 1. p. 67.

The religious culture of the Tamils gradually influenced the Aryans and modern Hinduism is a synthesis of both cultures. The Aryans gave up the Vedic form of religious worship and took to temple worship. The Agamas are the result of this great synthesis. §

### Saiva Temples.

The Saiva temples in South India and Ceylon are built and maintained according to the tenets of Saiva Siddhanta. The Ritualism in the Saiva temples are carried on according to the injunctions of the Saiva Agamas (28), which are the most authoritative Scriptures for the Saivaites. Saivism classifies Saivaites not according to the Aryan Varnashrama but according to their grade of spiritual attainment. Srila Sri Arumuga Navalar writes as follows:—

சாதியினுஞ் சமயமே அதிகம். சமயத்தினுஞ் சாதி அதிகமெனக்கொள்வது சுருதி, யுக்தி, அநுபவம் மூன்றுக்கும் முழுமையும் விரோதம். உலகத்துச் சாதிபேதம் போலச் சற் சமயமாகிய சைவ சமயத்தினும் முதற்சாதி, இரண்டாஞ்சாதி, மூன்றாஞ்சாதி, நாலாஞ்சாதி நீசசாதியெனச் சமய நடைபற்றி ஐந்து சாதி கொள்ளப்படும். சிவாகமத்தில் விதிக்கப்பட்ட நான்கு பாதமுறைப்படி வழுவற நடந்து சிவானந்தப் பெரும்பேறு பெற்ற சீவன் முத்தர் சிவமேயாவார். இனிச் சிவஞானிகள் முதற் சாதி, சிவயோகிகள் இரண்டாஞ்சாதி, சிவக்கிரியா

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§ Saivism, the native Dravidian religion of the South, fell under northern influences, and those who introduced the Vedic religion into the Dravidadesa found a place in their own system for this Saivism.

Dravidian India Vol. 1. p. III.

வான்கள் மூன்றஞ்சாதி, சிவசரியாவான்கள் நாலாஞ்சாதி. இந்நெறிகளில் வராதவர்களும் இவர்களையும் இவர்கள் சாத்திர முதலியனவற்றையும் நிந்திப்பவர்களும், இந்நெறிகளிலே, முறைபிறழ்ந்து நடக்கின்றவர்களும், இந்த நடைகளை விட்ட பதிதர்களும், சதாசூதகிகளாகிய பஞ்சமசாதி.

( பெரியபுராண வசனம் )

According to Srila Sri Navalar, the 'Panchamas' are those who are outside the pale of true Saivism. They may belong to any of the four castes of Varnashrama. Srila Sri Navalar in the same place further states:

கோவிந்திகாரிகளாய்த் தேவத்திரவியத்தைப் புசிப்பவர்களும், விருத்திப் பொருட்டு ஆசாரியபிஷேக முதலியன செய்துடையோர்களும், விருத்திப்பொருட்டுச் சிவவேடந் தரித்தவர்களும் பதிதர்களுள் அடங்குவார்கள்.

Therefore, all those Brahmins who have received Achcharya Abisheka for the sole purpose of officiating in Saiva Temples, belong to the "Panchama Jati" and have no right to officiate in Saiva Temples. The word "Panchama" means only fifth and it has no dishonour attached to it. The classification is religious and not social.

சாமானிய (விப்பிர)ர் அவருக்குப் பரார்த்தத்தில்திகாரமில்லை. மயக்கத்தாற் செய்வாராயின் அரசருடைய இராச்சியத்துக்கு அழிவாம்.

Says the Kamiga Agama.

பேர்கொண்ட பார்ப்பான் பிரான்தன்னை அர்ச்சித்தாற்

போர் கொண்ட வேந்தர்க்குப் பொல்லாவியாதியாம்  
பார் கொண்ட நாட்டுக்குப் பஞ்சமுமாம் என்றே  
சீர் கொண்ட நந்தி தெரிந்து ரைத்தானே.

says Thirumular in Thirumanthiram.

Saivaism considers only Shiva Brahmins or Adhi Saiva Brahmins as the competent persons to officiate in Saiva Temples. Shiva Brahmins are those who have received Siva Deeksha according to Agamic ritualism and who consider Sri Panchadcharam as the only sacred Mantra for Spiritual Salvation and perform Panchadcharam Jepam daily as spiritual Sadhana (Athmartham). Ordinary Brahmins (Samania Viprar) are those who receive the Vedic Upanayana and get initiated into Gayatri Jepam, and perform their religious worship according to the Vedic and Smirthic injunctions.

No one will deny the fact that all Brahmins who are officiating in the Saiva Temples of Jaffna to-day, are people who have first received their Vedic initiation as Vaidika Brahmins and later received the Sivadeeksha just to qualify themselves for the purpose of officiating as Kurukkals and priests in Saiva temples with a view to earn their livelihood. According to Srila Sri Navalar such a position is quite opposed to the tenets of Saivaism.



II

## The Control of Hindu Temporalities & Endowments

No Hindu living today in Ceylon, whether orthodox or otherwise, will ever deny the fact that Hindu Temples, Madams and other religious institutions are mismanaged. Temples have, in spite of their being mismanaged, continued to exist serving an important religious need of the Hindu Community. This is mainly due to the zeal and loyalty of the Hindu Public to the cause of religion. Although Hinduism is not so organized under the control of one or more individuals as other religions are, yet it has survived the vicissitudes of history. It has faced many a crises in its long history and has overcome them satisfactorily. This is mainly due to the inherent religious characteristics of the Hindu Race. The Hindus as a community are more religious than any others. "Each nation has its own peculiarity and individuality with which it is born. Each represents as it were, one peculiar note in this harmony of nations, and this is its very life, its vitality. In it, is the backbone, the foundation, and the bedrock of the national life, and here in this blessed land, the foundation, the backbone, the life centre is religion and religion alone.....Touch him (Hindu) on spirituality, on religion, on God, on the Soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands." says Swami Vivekananda.

The majority of the Hindu Temples are to-day managed by private individuals who have inherited the right by the accident of birth. Although, the management and administration of the temples are vested in private



hands, all the necessary requirements, both financial and otherwise, are contributed by the Hindu public. The temples are maintained for the benefit of the Hindu public and they are common places of worship. The Priests who are employed by the Manager have no voice in the financial management of the temple. They may be consulted by the Manager only in matters relating to the rituals and ceremonies. Their duty is to satisfy the whims and fancies of the Manager who is the sole dictator.

Poojas and festivals are expected to be conducted according to the injunctions of the Agamas, but whether they are so done is a matter of doubt. The priests memorise the Form of the rituals and Slokas connected with them and repeat them without understanding their real significance and symbolism. Ninety nine per cent of the priests in Hindu temples, perhaps know only the Sanskrit alphabets and can only repeat the Slokas out of memory or read from a book or an Ola manuscript. The Managers who are non-Brahmins acquire the ability to supervise the affairs of the temples by mere practice. They simply carry out the tradition and convention peculiar to each temple. The income of the temple is very seldom spent on improvements to the temple or on any cause beneficial to the Hindu community. The whole income goes into the private pockets of the Manager who spends it on himself and his dependents. Whenever a need arises to repair the temple or to provide something new, the money required is got from a wealthy individual or from the general public. But no account of such expenditure is rendered to the person concerned.

or to the public. The person concerned does not also care to ask for it thinking it unholy to do so after a charity is done to a temple. This attitude on the part of the Hindu Donors has encouraged the Managers to squander the money in their own way.

The indifference of the Managers, the priests and the Hindu public towards their duties and responsibilities, have degraded the temples to houses of business where a certain group of people earn their livelihood in the name of God and religion. Therefore, it is high time that such a state of affairs is not allowed to continue any longer.

Religious institutions are meant to keep the religious life of the community in a healthy condition. In ancient times, the King supervised the proper administration of the temples according to Agamic injunctions. But the old order has changed yielding place to new forms of government. The elected representatives of the people are ruling the country for the good of the people.

The State exists for the good of the people. It is the duty of the State to look after the spiritual, intellectual and physical well-being of its citizens. The obligation of the State to the people is not solely restricted to political and economic affairs. The State has a duty to perform in the fields of religion and culture also. No culture can grow in a community without religion. "No culture can appear or develop except in relation to a religion. \*\*\* Culture is essentially the incarnation of the religion of the people," writes T. S. Eliot in his "Definition of Culture."

In England, the ideal democratic country of the world the King is the Head of the Church and the

Defender of Faith. The Parliament has the right to appoint Committees to revise or reform Church Procedure and Doctrines in consultation with the religious heads of the country. Srila Sri Navalar writes:-

சிவாலயங்களிலே நித்திய மாகிய பூசையும்  
நைமித்திகமாகிய திருவிழாவும் தவறாது நடத்தற்கு  
வேண்டும் நிபந்தங்கள் அமைத்து, அவைகளை  
ஆகமவதிப்படி சிறிதாயினும் வழுவாது நடத்து  
வித்தல் அரசனுக்குக் கடனாகும்.

Thiru Moolar in Thiru Manthiram says:—

முன்னவரை கோயில் பூசைகள் முட்டின்  
மன்னர்க்குத் தீங்குளவாரி வளங்குன்றுங்  
கன்னங்களவு மிகுத்திடுங் காசினி  
என்னரு நந்தி எடுத்துரைத் தானே

Therefore, it is the duty of the Hindu representatives in Parliament to bring into existence suitable legislation which would bring the temples and other institutions under the control of the State for the purpose of administering them in accordance with the true spirit of Saivism. If the temples are brought under State control, the income and expenditure could be scrutinised and surplus money may be directed into channels more beneficial to the Hindu public. Religious education in schools may be subsidised, scholarships may be awarded for the study of Sanskrit, Tamil, Hindu Arts, Hindu Philosophy, Thevara-Pan etc., Institutes may be started for the study of Hindu religion, philosophy and ritualism. Temple priests may be given scholarships for specializing in temple ritualism. Orphanages for Hindu children may be started. Beds may be reserved in Civil and Maternity Hospitals for poor Hindu women and children. These are some of the ways in which the surplus income of

Hindu Temples may be usefully spent for the spiritual and material welfare of the Hindu community. Unless the State comes forward to take control of the temples nothing in this direction could be achieved. The Hindu representatives in Parliament should wake up to the crying need of the country and take immediate steps to remedy the situation.

Two factors are operating today among the Hindus against temple worship and religious progress. One is the commercial attitude that prevails in Hindu temples and the scandalous and unhygienic conditions in which the temples are kept. The other is the materialistic doctrines that are being spread in the country by political parties for the realization of their respective ideologies. Because of the lack of knowledge of religious doctrines and philosophy, the people are falling a prey to materialistic ideologies. If the temples are properly run and maintained, not only will they attract more devotees, but will also be in a position to subsidise religious propaganda among the people. The State could even have a separate department for this purpose as is found in the Union of Travancore and Cochin.

The argument that the State which has no religion should not interfere in the religious worship of the people is absurd and fallacious. The Hindu representatives certainly have the right and the freedom to initiate legislation to improve the degraded condition of the temples. They also have a duty by the people to lead and guide them. Any legislation for the improvement of Hindu temples and other religious institutions should be welcomed by all right-thinking men of the country. The attempt to improve the condition of the temples and the religious lives of the

people need not be misconstrued as an attempt to destroy religion or religious institutions. It is only those who are perverse to all good changes that will say so. Such people need not be taken seriously. All good changes in the world had their opponents but in the end they were all driven to the wall. Lord Subramaniya had a Soorapatman, Sri Ramachandra had a Ravana. Christ had a Judas, Mahatma Gandhi had a Nathuram Godse. This is the way of the world. The dogs bark and the caravan goes by.

If the religious life of the Hindus is to be improved the work should be first started in the temples. Temple reform should precede all other religious reforms. Srilasri Navalar of hallowed memory, endeavoured to achieve it. What little of true Saivaism is left in our midst today is all due to his achievement. He also had his enemies and his work was much obstructed by those who lived on Temples. Where Navalar had failed it is not possible for any other single individual or group of individuals to succeed. If anything in the way of temple reform is to be achieved, the State should come to the aid of the leaders by providing adequate legislation. The Hindu representatives in Parliament should work to realise this aim.

## Animal Sacrifices in Hindu Temples.

The practice of offering sacrifices to Gods was not only prevalent among primitive social groups in India, but also was found in an organised form among the Vedic Aryans. As a result of the ethical teachings of Gantama Buddha, Mahavira and the influence of the Tamil Religious culture on the Aryans, they gave up sacrifices and gradually took up to temple worship of the purest form prescribed in the Agamas. Agamas nowhere prescribe Animal Sacrifice as an essential element for religious worship. All Saiva Saints, Mystics and Reformers have preached against Animal Sacrifice.

St. Thayumanavar says :—

கொல்லா விரதம் குவலயமெல் லாமோங்க  
எல்லார்க்குஞ் சொல்லுவதென் இச்சை பராபரமே.

கொல்லா விரதம் பூண்டோரே நல்லோர்மற்  
றல்லாதார் யாரோ அறியேன் பராபரமே.

St. Paddanaththar says :—

கொல்லாமற் கொன்றதைத் தின்னாமற்  
குத்திரங் கோள்களவு

கல்லாமற் கைதவரோ டிணங்காமற்  
கனவிலும் பொய்

சொல்லாமற் சொற்களைக் கேளாமற்  
ரோகையர் மாயையிலே

செல்லாமற் செல்வந் தருவாய்  
சிதம்பர தேசிகனே.

Thiruvalluvar says:—

கொல்லான் புலாலை மறுத்தாணைக் கைகூப்பி  
எல்லா வுயிருந் தொழும்.

St. Sundaramoorthy sings:—

நல்ல நினைப்பொழிய நாள்களி லாருயிரை  
கொல்ல நினைப்பனவுங் குற்றமு மற்றொழிய  
செல்வ வயற்கழனித் தென் திருவா ஞர்புக  
கெல்லை மிதித்தடியேன் என்றுகொ லெய்துவதே.

Animal Sacrifice in the name of religious worship is a denial of Universal Love which is the Cardinal Doctrine of Saivism.

எவ்வுயிரும் நீக்காது உரையும் இறைசிவனென் (று)  
எவ்வுயிர்க்கும் அன்பாய் இரு.

How can the path towards Universal Love which is the ideal of Saiva Siddhanta be achieved by killing the dumb animal in the name of God.

The first step of Charya requires the Saiva Devotee to abstain from animal diet. A person who eats animal diet cannot call himself a true Saivite even if he is born in a Saiva country or in a Saiva family or be born in any of the three so-called higher Castes—Brahmana, Kshatriya, Vaisya.

By abolishing animal sacrifices in Hindu Temples, the Government will be only helping Hindus to live up to their teachings of their religion. No sane man among the Hindus will dare come forward and say that animal sacrifice is an essential element for religious worship nor can he quote any passage from the Agamas or the Thirumurais or the fourteen Siddhanta Sastras in support of animal sacrifice.

IV

## Freedom of worship in Hindu Temples — Temple Entry.

Religious untouchability is the only factor which helped to disintegrate Hindu solidarity in modern times.<sup>1</sup> It provided the necessary background for alien religions to prey on our so-called depressed classes. It has not only driven them out of our fold, but has also helped us to keep them in perpetual ignorance and squalor.

Saiva Siddhanta expects every Saivite to whatever social caste he may belong, to receive his Siva Deeksha and start a life of Chariya. Chariya begins with temple worship and temple service. No Saivite is denied the right to worship in a Saiva Temple.

The so-called depressed classes are even now worshipping in Saiva temples and their offerings are being accepted. There are instances where members of the depressed classes have not only built Mandapams in temples but have also donated images out of their own money. Therefore, the question at issue is not the freedom of worship to them. They have it. What is denied to them today is only the entry into the temples of Ceylon. They are quite welcome to enter all the sacred temples of

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<sup>1</sup> It is a lesson and a warning to the Hindus outside the Travancore State that the problem presented by these attempted conversions to the Hindu Society should not be dismissed as a mere political problem. It is a vital problem, vital in the sense that the evolution of society in all its aspects, mental, moral and spiritual, depends on the solution of the question of integrating and strengthening this section of the Hindu population.

Sri T. R. Venkatarama Sastri, C. I. E.,  
Ex-Law Member, Madras.



India compared to which the temples of Ceylon are nothing in point of antiquity, sanctity and grandeur.

The reasons which the Brahmins who follow the Smirthis and their disciples put forward for this situation are that the depressed classes belong to a class of un-touchables who are that by birth.

The Brahmins follow the rules and regulations of the Smirthis. Smirthis are the law books of the Aryan social order and they have nothing in common with the ancient Tamil Social Order. Further, the religious life adumbrated in the Smirthis has no place for temple worship. Temple worship stands completely outside the pale of the Vedas and the Smirthis and we have quoted sufficient evidence to prove our point of view. Therefore, the untouchability derived from the classification of society as found in the Smirthis has nothing to do with Saivism and Saiva temple worship.

Apart from this, even the Smirthic injunctions need not be blindly followed. Laws of the Smirthis are not such eternal truths that one should follow them in all ages. "Smirthis are not final authority. These Smirthis we see again, have varied from time to time. We read that such and such Smirthis should have authority in the Satya Yuga, such and such in the Treta Yuga, some in the Thuvapara Yuga and some in the Kali Yuga etc., As essential conditions changed, as various circumstances came to have their influence on the race, manners and customs had to be changed, and these Smirthis, as mainly regulating the manners and customs of the nation, had also to be changed from time to time" writes, Swami Vivekananda. Dharma Sastras are many. The reason for

the appearance of many Dharma Sastras or law books is the change which the Aryan social order underwent during its expansion. The South Indian Brahmin follows a different Dharma Sastra to that of the North Indian. The Western Brahmin follows another one. Similar is the case with the Eastern Brahmin.

The Smirthis speak of only four castes and the last one is called the Sudra. The Vellalas of the Tamil Country are grouped under the Sudra division of the Smirthis by the Brahmins. ‡ If the Vellalas are Sudras then they have no right to touch the Sacred Scriptures of the Hindus. This position, we are sure, no Tamil will be prepared to accept. The absurdity of the situation needs no explanation.

The irony of fate is that Brahmins are now employed for money in Saiva temples managed by the untouchable Sudras. A Brahmin who sells his services for money automatically becomes a Sudra according to the Smirthis.

Can any one among the advocates of "no Temple Entry" show any reference to the various social groups of Tamil India and Tamil Ceylon in the Smirthis of the Brahmins? Who are these so-called untouchables? Why are they untouchables? Is it because they eat meat and

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‡ Hence the Status of the Sudra could not properly be imposed on any portion of Tamil Society. \*\*\*\* The Brahmanas have regarded all the Tamils except themselves as Sudras, but the latter have always protested against this, for where the Arya fire-rite and the associated system of four varnas could not find a foothold, there is no room for a Sudra caste. The Sudras were the lowest rung of the ladder of Arya castes, and as the Tamils always regarded themselves as outside the Arya social polity, it is meaningless to impose the Sudra status on them.

The Ancient Tamils. Part. 1 p. 70-71.

drink liquor that they are untouchables? Are not the touchable classes of the Hindu Community eating meat and drinking liquor? Wherein are we to fit in the so-called depressed classes into the four Varnas? These are problems for which no solution can be found in the Smirthis of the Brahmins.

Saiva Agamas rejected the Varnashrama Division and wisely classified the Saivites into five groups according to religious attainments and not according to birth. (See page 5). But the Brahmin priests who were anxious to regain their social superiority and leadership in religion which they lost when Kings and people gave up Vedic Sacrifices, conspired to shelve the Agamic division and got the persons in authority to enforce the Aryan law of untouchability by giving a religious interpretation to it. How this came about is a lengthy affair to discuss here. Scholars both of the East and the West have dealt on this subject extensively.

According to Srila Sri Navalar one is born in a Saiva community only after he had fulfilled the duties enjoined in the Vedas and the Smirthis in previous births. These duties are those pertaining to the four castes and the four Ashramas. He quotes in support of his statement stanzas from "Siva Nerry Pirakasam", "Sivagnana Siddhiar", "Kovil Puranam" and "Siva Tharmoththaram". This is what he writes:

புற சமயங்களிலே நின்று செய்த புண்ணியங்களிலுமே, பின்வைதிக மார்க்கத்திலே புகுந்து, வேதத்திலும் அதன் வழிநூலாகிய மிருதி முதலிய வற்றிலும் பிராமணர் முதலிய நான்கு வருணத்துக்கும், பிரமசரிய முதலிய நான்காச்சிரமத்துக்கும், விதித்த பசு புண்ணியங்களைச் செய்து,

மீண்டு பூமியிலே பிறப்பார்கள். அவர்கள் முன் செய்தவைதீக புண்ணிய மிகுதியினாலே சைவாக மத்தால் உணர்த்தப்படும் சைவத்திற் பிரவேசித்து, சரியை, கிரியை யோகங்களை முறையே அநுட்டித்து அவற்றின் பலன்களாகிய சாலோக, சாமீப, சாஸூப, பதங்களைப் பெறுவார்கள்.

(பெரியபுராணம்—உபோற்காதம்)

It is clear from the above that the Saiva Siddhanta Social Order has no caste divisions and untouchability as found in the Smirthis. The conscious acts of an individual only make him an untouchable: but this will be removed the very moment he adopts a life true to the tenets of Saiva Siddhanta. Every Saivite who is a member of the Saiva community has the right to receive Samaya Deeksha and practise Chariya, irrespective of his social grade, provided he is prepared to lead a Saiva life. Such a person has the right to enter a Saiva temple and perform his worship as enjoined in the Saiva Agamas. On the contrary, those who do not observe the rules of Saivism to whatever social grade they may belong, cannot enter a temple until they qualify themselves as Saivites. A member of the fifth group has the chance of entering the fourth group if he so chooses. The five divisions are not based on birth. They are but an ascending order towards spiritual advancement.

In view of what we have so far written, it is plain that Saiva Siddhanta has nothing in common with the Smirthis of the Aryan social order, that according to the Agamas and the fourteen Siddhanta Sastras, all Saivites who truly observe the rules of Saivism irrespective of their social grade by birth are entitled to enter the temples and perform their religious worship and that those who

do not observe the rules of Saivism have no place inside a Saiva Temple.

Untouchability is only a Brahminical introduction into Tamil Saivite Society and Saiva Saints like St. Thirugnanasambandar and St. Thirunavukkarasar and others completely ignored it in their lives. The untouchability that is prevalent in Ceylon today among the Hindus is only a matter of convention and traditional practice. It has no support in the Saiva Siddhanta Sastras or even in the Brahminical Smirthis.

The Hindu representatives in Parliament, therefore, will not be committing a religious crime if they persuade the Government and succeed in bringing legislation for temple entry and do away with untouchability. South Indian leaders and religious institutions have set an example by removing untouchability and therefore there is no need for us to hesitate. The Saiva Siddhanta Maha Samajam of South India, the greatest and the most influential Saiva Organization in India, had advocated temple entry and temple reform from its very inception. Great orthodox Hindu leaders like the late Pundit Madan Mohan Malavaiya and Bala Gangadhara Tilak have preached against untouchability.

We, therefore appeal to the Hindu leaders in Parliament to follow the footsteps of Srilasri Arumuga Navalar, Pandit Madan Mohan Malavaiya and Mahatma Gandhi and do the needful to save Saiva Siddhanta religion and its institutions from decay and disintegration.

## Hinduism & Saivism

### Hinduism

Some of those who came before the Committee to give evidence ridiculed the word 'Hinduism' and maintained that there is no religion by the name of 'Hinduism' in Jaffna. Such persons have only exhibited their colossal ignorance of facts of history and have not contributed anything worthwhile to the correct understanding of things.

All students of the history of religious development in India will not deny the fact that what is today called 'Hinduism' refers to the religion of those people who accept the Vedas as their Authoritative Scriptures. It is no doubt true that the word 'Hinduism' has lost its original meaning but we all know for what it stands now.

At first, Hinduism meant the religion of the people of Hindusthan. It was the name by which foreigners called the religion of the people of Hindusthan. But in Hindusthan today, there are many religions. Therefore, 'Hinduism' cannot now be said to mean the religion of the people of Hindusthan, but it can now only refer to the Religion of those people who believe in the authority of the Vedas wherever they may be. The real name for the religion which accepts the Vedas is Sanatana Dharma, Eternal Truth. The Sanatana Dharma has many Sects as Saivism, Vaishnavism, Saktism, Ganapathyam, Kamaram and Saumaram. The various Sects of Sanathana Dharma agree on the fundamentals of religion viz: the Existence of God, Soul, the Universe, the Doctrines of

\* Supplementary Memorandum.

Karma and Reincarnation, Religious Sadhana based on temple worship and Mukti or final liberation. The word 'Hinduism' has come to stay and it is now used as a collective name for all the various Sects and Sub-sects of Santana Dharma. Therefore, no useful purpose is now served, in quarrelling over the term 'Hinduism'. Although Christianity is one, it has many sects, but all of them are collectively known as Christianity. Whatever may be the doctrinal differences among the various Sects of Christianity, they all owe allegiance to Jesus Christ and accept the Holy Bible.

### **Saivism**

Saivism is one of the many Sects of Sanatana Dharma, and in uniformity with the other Sects, it considers the Vedas as revelations. Saivites are those who call God by the name of 'Shiva'. Even in Saivism there are Sects. The three prominent Schools of Saivism today are: The Pratyabijnana Dharsana (popularly known as Kashmir Saivism), Lingayatism or Vira Saivism of Mysore, and the Saiva Siddhantha of South India.

The Vira-Saivas and the Saiva Siddhanthis consider the twenty eight Saiva Agamas as their most authoritative scriptures. The Kashmir Saivaites who are Monists have a separate set of Agamas which are sixty four. Although the Vira-Saivas and the Saiva Siddhanthis have the same Agamas, yet they differ in their doctrines. The Vira-Saivas are Monists like the Kashmir Saivaites. They do not accept the Smirthic rules of caste and other doctrines relating to untouchability. "Vira Saivism" writes S. B. Basavanal, M. A., "was a healthy growth on the soil of Hinduism because it attempted many useful reforms.

Neither sex nor Social Status, nor Caste disqualifies a person from attaining salvation; and hence, in the eyes of a Vira-Saiva, 'the untouchable and the weaker sex' are potentially the religious and social equals of the members of the highest castes. This means not merely a welcome levelling of the castes (and hence eradication of untouchability) but also a discountenancing of the five pollutions yet observed by other Hindus. The Vira-Saivas do not attach any importance to the "pollutions" on account of births, deaths, women's monthly courses, Etc., (Musings of Basava, pages 19 & 20)

## Agamas

All the Sects of Hinduism have their respective Scriptures which expound their doctrines and philosophy. Saint Arulnandhy Sivachariar, author of Sivagnana-Siddhiar, divides the Religious Scriptures of the Saiva Siddhanthis into two classes - General and Special. The Four Vedas, Upanishads, Smirthis, Epics and the Puranas are general in character. The twenty eight Saiva Agamas are Special, and are meant for the seekers after Truth. This is what he says:—

“The only real books are the Vedas and Saiva Agamas. All other books are derived from these. These two books were revealed by the Perfect God. The Vedas are General and are meant for all; the Agamas are Special and are revealed for the benefit of the Blessed and they contain the essential truths of the Vedas and Vedanta. Hence all other books are Purvapaksha and the Saiva Agamas alone are Siddhantha”.



The Saivites are not the only people who have a special class of scriptures known as Agamas. The Vaishnavas and the Saktas also have their own. The Vaishnava Scriptures are known as Pancharatra Agamas; the Sakta Scriptures are known as Sakta Tantras. All these groups of Agamas acknowledge the Vedas as the Supreme Authority as a matter of necessity, because it is essential for all religious Sects of Sanatana Dharma to acknowledge the Vedas. Religious Sects which do not owe allegiance to the Vedas are outside the pale of Hinduism—Sanatana Dharma. Buddhism, Jainism and Sikhism are outside Hinduism because they do not acknowledge the Vedas.

If the Supreme Authority are the Vedas and if all Religious Sects are expected to acknowledge that position, then the Scriptures of the respective sects can only be considered secondary in importance.

The Vedas and the Smirthis preach a fire-cult only. The Yajnas are the only external rites which are prescribed by them. But the Agamas preach temple worship as the most important external rite.

Scholars like the late V. V. Ramana Sastri of South India maintained that the Agamic form of temple worship evolved out of the Brahmanas (Karmakanda of the Vedas.) But this view did not receive the support of other Scholars. It is the considered opinion of all Scholars that the Agamic temple worship has nothing in common with the Vedic form of worship and that the temple ritualism is a pure Non-Aryan religious institution.

The ancient Tamils who originated temple worship as a religious institution must have also possessed suitable texts on that subject. The modern Agamas are but

compilations by later Brahminically minded Saiva priests who collected together the ancient temple Rituals from the old texts, and the Smirthic social rules.

The modern Agamas cannot be said to be old Scriptures. There are references to Basava Deva - founder of modern Vira Saivism (1168—1229) in the Parameswara Agama, to Allamaprabu and Channabasava Deva in the Vatula Agama. In the Karana Agama there is a reference to St. Thirugnana Sampanthar. In the Kamiga Agama there are references to Tamil Thevarams. All these facts compel on us the conclusion that the modern Agamas are compilations of a later period or they contain much that have been added later on to the original. On the face of the facts enumerated above we would like to know from the Vedagama Saiva Siddhanta Sabah how the modern Agamas can be considered Revelations? If they are revelations, which parts are Revelations? and which parts are interpolations?

In the Upanishads, in places where the religious and non - religious books are mentioned, no reference is made to the Agamas. In the Chandogya Upanishad (vii) 1—2, we find the following:—

“Then he said to him: Sir, I know the Rigveda, the Yajur Veda, the Sama Veda, the Atharva Veda as the fourth legend and Ancient Lore (Itihasa - Purana) as the fifth, the Veda of Vedas ( i. e. Grammar) Propitiation of the Manes, Mathematics, Augury (Daiva), Chronology, Logic, Polity, the Science of the Gods, (Deva Vidya), the Science of Sacred Knowledge (Brahma Vidya) Demonology, (Bhuta Vidya) the Science of Rulership (Ksatra Vidya) Astrology, (Naksatra Vidya) the Science of Snake Charming and the Fine Arts (Satpa - Deva - Jane - Vidya). This, Sir, I know!!

In Brihad Aranyaka Upanishad, Second Adhyaya fourth Brahmana verse 10 the following is found:—

“ It is, as from a fire laid with damp fuel clouds of smoke separately issue forth, so, lo, verily, from this Great Being has been breathed forth that which is Rig - Veda, Yajur - Veda, Sama - Veda, of the Atharvans and Angirases (Atharva - Veda) Itihasa Purana, Vidya, Upanishad, Sloka, Sutra, Anuvya - khyana and Viyakhyana. From it indeed are all these breathed forth.”

In the Mundaka Upanishad the following is found:—

“ To him then he said; There are two knowledges to be known as indeed the Knowers of Brahma are wont to say: a higher (para) and also a lower (apara). Of these, the lower is the Rig - Veda, the Yajur Veda, the Sama Veda, The Atharva Veda, Siksa (Pronunciation) Kalpa (Ritual) Vyakarana (Grammar) Nirukta (Definition) Chandas (Metrics) Jyotish (Astrology) Now, the higher is that whereby That Imperishable (Aksara) is apprehended.”

In the Svetasvatara Upanishad, the oldest Saiva Upanishad, only the Vedas are mentioned:

“ To Him who of old creates Brahma, and who, verily, delivers to Him the Vedas - to that God, who is lighted by his own intellect, do I, being desirous of liberation, resort as a shelter ”

Apart from the Upanishads, even other Vaidika Scriptures do not recognise the Agamas and the Agamic Cults. The Sutha Sambhita says:

“ Pancharatra and other Tantras are not based on Veda. They are not authoritative. They originated from illusion.

Similarly, Vama, Pasupatha, Pancharatra and the rest un-Vedic Tantras are not Vedic in origin."

The Brahma Vaiyarta Purana says:—

"Meat eaters Kapalikas (who wear human skull) Saivites, Pasupathas, Pancharatras, and other wicked persons are worshipping demon Gods. They are called Pakandas (Pa means - three Vedas - Kanda means - denounce) who denounce the authority of the Vedas."

Parasara Upa Purana says :

"O, Sage, who praise Pancharatra, Bhagavata, Sakta, Vama: others who follow different un-Vedic Sastras all these Brahmins commit sins where the end of Yuga is nearing".

In the Varaha Purana it is said that Rudra compiled the Tantras for deluding the people fallen from the Vedic path.

It is, therefore, clear that the Agamas, being condemned as non-Vedic and intended only to delude the people away from the Vedic path, cannot be said to be Vedic in origin or that the Vedas and other Vaidika Scriptures recognise them as authoritative religious scriptures.

The Sanatana Dharma of the Upanishads knows no Agamas. The references to the Vedas found in the Agamas do not necessarily prove the fact that they were recognised by the Vedas. The Agamas mention the Vedas not as a matter of necessity but only as a matter of expediency and convention to obtain a place and status in the fold of the Sanatana Dharma. A detail discussion of this point cannot be undertaken here as it would lengthen the Memorandum unnecessarily.

The above quotations amply show that the Agamas must have been compiled much later than the Upanishads as sectarian manuals by the Religious Sects of Hinduism, after the decline of Buddhism. Whatever of Smirthic rules we find in them were incorporated to give them a Vaidika colour. It is, therefore, the duty of all right thinking Hindus to separate the Aryan Smirthic interpolations from the pure Tamilian temple ceremonials and free the temple worship from the uselses Smirthic rules of untouchability and caste.

The doctrines which are truly Saivite are found in the fourteen Saiva Siddhanta Sastras of Saint Meikanda Deva and his disciples. It is enough if the Saivites of Ceylon can truly follow in the footsteps of the Santana-Acharyas and put into practice the tenets and doctrines of Saiva Siddhanta as adumbrated in the fourteen Meikanda Sastras. Saint Arulnandhy Sivachariar who was the greatest Agamic Scholar of his times, has embodied the essence of the Agamas in his Magnum Opus — Siva gnana Siddhiar. He has nowhere stated therein that the observance of the Smirthic Caste regulations is essential for Saivaism or to lead a true Saivite life.



VI

## Untouchability as a Religious Institution

Untouchability as a universal religious rule cannot be observed faithfully. It can only be observed as a local social custom. An untouchable of one village, or district or a province can easily enter the temples in another district or province. An untouchable of Jaffna can enter the temples in other parts of Ceylon without being detected and vice-versa. This state of affairs has been in existence all through the years. Therefore, strictly speaking, all the temples have been in a continual state of pollution. Unless, the temple authorities are in a position to post an individual with super-human powers at the entrance of temples to divine the caste of an individual who enters them, it is not possible to maintain the temples free of such pollution. As such, untouchability can only be said to have existed all these years in our country in theory and not in actual practice.

The barbers were allowed to enter the temples in South India, while the dhobies were prohibited. But, in Jaffna the custom is different. Dhobies are permitted and the barbers are prevented.

Srila Sri Arumuga Navalar criticises this:—

“வடதேசத்துக் கோயில்களுள்ளே, நாவிதர் தடுக்கப்படாது பிரவேசிக்கக் காண்கின்ற நாம், யாழ்ப்பாணத்துக் கோயில்களுள்ளே நாவிதர் பிரவேசியாது தடுக்கப்படவும், வண்ணார் தடுக்கப்படாது பிரவேசிக்கவும் காண்கின்றோமே. இவைகளுள் எது நீதி. எது அநீதி!”

—ஆறுமுகநாவலர் பிரபந்தத்திரட்டு பக். 16.

How can there be such difference if the rules of untouchability are based solely on the Agamas which are

common to all Saivites whether in India or Ceylon. According to the Thiruvilayadal Purana, fishermen are not entitled to practise Saiva Ritualism. But in Jaffna they are given Saiva Initiation and enjoy all facilities for Saiva worship.\* Srilasri Navalur has criticised the action of those who gave initiation to fishermen while refusing it to barbers. (See Navalur Pirapantha Thiraddu, page. 16.)

These facts prove that the rules of untouchability are more local practices than universal religious laws. Scholars are of the opinion that untouchability wherever found, is more a social and political institution than a religious one. Untouchability, as a social and political institution, exists even today in America and South Africa. The Negroes of America are for all practical purposes untouchables. The Indians in South Africa were that before the advent of Mahatma Gandhi. Therefore, it is not wrong to infer that the untouchability found in the Smirthis may also be due to the political and social conditions that were prevalent in Ancient India at that time.

Professor P. V. Kane says that there was no untouchability in the Rig Veda. He writes; "There is no indication in these passages whether these, even if they formed castes, were at all untouchables". (History of Dharma Sastras, Vol. 11, Chap. IV, "Untouchability", page, 166.) Speaking of the Smirthis further on he writes; "Once the spirit of exclusiveness and exaggerated notions

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\* It should not be interpreted that we are against fishermen being given Saiva Initiation. Not at all. We only quote this to show that in Jaffna there are practices which are opposed to such accepted texts as the Thiruvilayadal Purana.

of ceremonial purity got the upper hand they were carried to extremes. It does not appear from the ancient Smirthis that the shadow of even the Chandala was deemed to be polluting. (ibid, page, 173). "Certain provisions were made in the Smirthis by way of exceptions to the general rules, about the untouchability of certain castes. Atri (Verse 259) says: "There is no taint of untouchability when a person is touched by an untouchable in a temple, religious processions and marriages, in sacrifices and in all festivals" \*\*\*\* "Brihaspati also remarks that there is no fault (and so no prayascitta) if one comes into contact (with untouchable) at a sacred place, in marriage processions and religious processions". Professor Kane makes the following observation when speaking about untouchability and the Smirthis: "It is somewhat remarkable that the "Smirtyarthasara" speaks of untouchables entering the temples". (Page 176). He again says: "The so-called untouchables were not entirely excluded from worship. When it is said (as in Yaj 1. 93 or Gaut iv, 20) that the Chandala is outside all Dharma, the meaning is that he is outside such Vedic rites as Upanayana, not that he cannot worship the Hindu Deities nor that he is not bound by the moral code" (page 176).

Professor V. M. Apte after discussing the caste system in the Grihya Sutras writes: "Finally it may be pointed out that the caste system in the days of the Grihya and Dharma Sutras was not as wooden, rigid and exclusive in its treatment of the out caste as it has become now. Outcastes who had performed the prescribed Penance could be re-admitted to the social fold. This shows the elastic nature of the rules". (Social and religious life in the Grihya Sutras, page 20).



The Shakta Tantras do not observe untouchability in matters relating to religious worship. Arthur Avalon, (Sir John Woodroffe) in his introduction to 'Hymn to Kali' writes: "The Tantra Sastra says that even a Chandala, who has a knowledge of Kula doctrine and Brahman, is superior to a Brahmana. The Tantra Sastra again says that during Chakra all castes are equal. Since all are children of the One Mother of the World, no distinction should be made at the time of worshipping Her. It is on this Tantric authority that no caste distinctions are observed in the matter of eating and so forth in the Virajakshetra of Shri Shri Vimaladevi". (Page 8).

The same writer in his introduction to Maha Nirvana Tantra writes: "It is a peculiarity of Tantra that its worship is largely free of Vedic exclusiveness, whether based on caste, sex or otherwise." The Gautamya Tantra says: "The Tantra is for all men, of whatever caste, and for all women."

The Rt. Hon. Mr. M. R. Jayakar one of the foremost Hindu leaders whose knowledge of Hindu Sastras none dare question in introducing his 'Bill of 1930 to remove disabilities affecting untouchable Castes of the Hindu Community' said "Whereas many Hindus believe that such imputed impurity is *not in accordance with the true interpretation of the Precepts of Hinduism* and desire that the said disability should be removed".

The references quoted above clearly show that even if untouchability rules were found in the Smirthis they were observed only as a social institution and not in an essentially religious sense.

VII

State Interference

Some leaders and associations which appeared before the Committee maintained that though the reforms advocated by certain sections are desirable yet the State should not interfere in these matters as they relate to the Religion of the people. Our reply to such objections is that a religious reformer of the eminence of Sri - La - Sri Arumuga Navalar has himself advocated State interference. He writes in his கண்காணம் பல்பாடம் Page 132, as follows:—

“கோயில்திகாரிகள் தங்களுக்கு உரிய கடமை யிலே தவறினார்களாயின், அரசன் அவர்களைத் தண்டித்து நீக்கிவிடல் வேண்டும். அரசன் அப்படிச் செய்யாவிடத்து, உலகத்தார் பலரும் ஒற்றுமை யுடையவர்களாய்த் திரண்டு, அரசனுக்கு வண்ணப் பஞ் செய்து, அவ்வதிகாரிகளை நீக்குவிக்க முயலல் வேண்டும். இப்படிச் செய்யாதவர்கள் எரிவாய் நரகத்துக்கு இரையாகி எண்ணில்காலம் வருந்துவார்கள்.”

Srilasri Navalar wrote his book at a time when the the country was governed under a Colonial System wherein the people had no voice. What would he have said had he lived today?

The contention that the State should not interfere in religious matters by enforcing temple entry and prohibiting animal sacrifice is untenable. The Hindu Religious Endowment Bill of Madras was passed when India was still under the British Raj. This Bill was brought in at the request of the Hindu Public of the Madras Presidency. Before the Temple-Entry Bill was passed by the Congress Government of Madras, the Hindu Rajas of the Indina

States removed the ban on Temple-Entry by legislation. In 1933 the Gaekwar of Baroda issued a Proclamation throwing open all the Temples in his State to Harijans. The Maharajah of Kolhapur issued a proclamation abolishing untouchability in his State in 1932. The Rajah of Sandur issued a proclamation abolishing untouchability in the same year. The rulers of Aundh and Kashmir did the same. The Maharajah of Travancore made the Temple - entry proclamation in 1936 and threw open all Temples, Schools, Chatrams, Tanks and Wells to the untouchables. It is important to note that all the above States removed the ban long before a National Government came into existence in India.

These examples are enough to show that the State established according to the will of the people has the right to legislate even in religious matters provided that such legislation is for the good of the people.

We have shown clearly in our Memorandum :

- (i) that the untouchability advocated by the Brahminical Smiritis is not a religious institution and is unknown to the fourteen Saiva Siddhantha Sastras;
- (ii) that the references to caste and untouchability found in the Modern Agamas are quite opposed to the spirit of Saiva Siddhantha;
- (iii) that the so - called Agamas are mere compilations made by the later writers wherein along with Saiva doctrines from Ancient Agamas, Smirthic rules on Caste and Untouchability were incorporated with a view to enforcing the Aryan Social Order on Saivites;
- (iv) that Vira Saivism of Basava Deva of the 12th century is an organised religious revolt against

Brahminical domination in matters relating to Saiva worship;

- (v) that according to Sri Arulnandhy Sivachariar and Srila Sri Navalar Aryan Varnashrama Dharma do not apply to Saivites;
- (vi) that there are precedents for State interference in matters concerning religion and that such interference has the authority of Thirumoolar, the Author of Thiru - Mantram and Srila Sri Arumuga Navalar the greatest Saiva reformer of Modern times.

## CONCLUSION

We have sufficiently shown in our memorandum that the action of those who oppose temple reforms has not even the support of their own scriptures. Personally, we do not think it right for a community to condemn for all times a group of people as untouchables and deny them the rights and privileges which are the birthrights of all human beings to whatever sect or caste they may belong. If the fundamentals of religion are Love and Devotion to God and Service to fellowmen, then there is no place in any religion for such iniquitous practices as Untouchability.

Religious Truths are, no doubt, eternal, but not religious institutions. The institutions of religion are only the outer forms through which the truths of religion are expressed. They are bound by the laws of cause and effect and hence subject to change and decay. The Truths of Religion may be compared to the Soul of man and the institutions of religion to his Body. The Soul is an eternal changeless principle, but the Body changes to suit the changing conditions of the environment in which it lives. A

healthy organism adapts its physical form to the environment in which it lives. Unless it does so, it will decay and cease to exist. Similarly, a community also should be prepared to adapt itself to the changing conditions of world events. It is only a lifeless, decaying community that can afford not to change.

Hindu religious institutions have always adapted themselves to the changing conditions of the various epochs of Hindu Religious History. That is why they have survived in spite of their antiquity. Where are the religious institutions of Ancient Greece, Rome, Egypt, China, Babylonia and Assyria? They have all gone out of existence and only a few ruined temples are all that are left to tell their tale. But the Sanatana Dharma of Hindusthan is still living as a dynamic spiritual power. Hinduism is still alive with its institutions, thereby demonstrating to the world its spiritual vitality. Therefore, let us not cause its decay by our narrow-minded dogmatism and refusal to effect the necessary reforms to make it a live-force in our national life. A proper and efficient control and administration of the temples and other institutions will certainly improve them and not destroy them.

Those who are opposed to any form of change are only marking time to be carried

away by the surging currents of revolutionary changes which are fast approaching. If religious institutions militate against social and religious progress, they may be destroyed. Let not the defenders of decaying religious customs forget the lesson which Communistic Russia has taught the religious orthodoxy of its country. Let us be awakened to a sense of our duty, and do the needful to preserve our religion and our religious institutions which are a priceless heritage to us and to Humanity. The world is in need of our Religious Truths and our Religious Institutions and therefore, let us preserve them at least for the sake of World-Culture.

“ At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we *brave enough and wise enough* to grasp this opportunity and *accept the challenge of the future* ?

— Pundit Jawaharlal Nehru.

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