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NO. 14

## MORAL PROGRESS TO GAUGE HUMAN VALUES

### Creative Effort Of Society

Moral progress implies, in the first place, the removal of all fundamental disvalues and evils that are universal, rooted as these are in man's physical & social inequality, inadequacy, and maladjustment. Such disvalues and evils are aggressiveness, selfishness, injustice, hatred and cruelty, that constantly change their guise in international relations and social interactions. Their elimination is a condition and prerequisite for the fulfilment of the higher values of life.

Secondly, moral progress emphasizes affirmation and advance towards the complete and perfect life, and not mere negation. It implies the progressive realization of the positive creative values of justice, love, and solidarity that vitalize and permeate all social interactions and relations, leading to a qualitative improvement of personality and moral character. Man's complete development and character are expressed in love, sympathy, and sharing, rather in reciprocity of relation and action. Thus there is the qualitative improvement of values as embodied in supremacy of love, sympathy, and solidarity over justice and equity in social relations.

#### Role of Society

Thirdly, not only in the individual must such completeness, expansiveness, and depth of character be developed, but also in every group, institution, and society. Society and the individual by ideal creativeness create and experience new values and situations. Initiative and variety are *sine qua non* of the improvement of moral standards. The individual constantly quests for enhancement of values in both himself as well as in his group and institutional situation. Society, nation, humanity, constantly call for creativeness and new possibilities in the individual. Individual aspiration and collective wisdom march hand in hand on the road of moral progress. The life of commonalty, the whole cosmic movement, speaks to the moral man not as something arbitrary, alien, or external, but in the innermost depth of his being.

Moral progress is impelled not only by the majestic sweep of laws of the organic, cosmic wholes but also by the joy and reverence of the individual. The road of moral progress ever stretches onward. Man does not reach his goal. We

does Martin Luther characterize human life with its imperfections and struggles: It is not yet done and accomplished, but it is in working order and in full swing; it is not the end, but the way. All does not yet glow and shine, but all is being burnished.

#### The Tests

We may now briefly summarize the principal tests of moral progress; (a) With moral progress morality depends less upon physical coercion and external social pressure than upon inner controls—honour and shame, conscience of faith. (b) Morality being a net emergence of group expectancies and judgments, moral progress is judged by the intimacy of social bonds developing from those in an interest group, society or community to an abstract commonality. (c) Moral progress expresses itself in the substitution of the spirit of love, sympathy, and service for reciprocity, justice and equity as principles of conduct. (d) Moral progress implies the full maturation and deepening of the personality that identifies the highest morale, competence, and happiness with the most perfect communion and the widest society. (e) Mature morality relies upon self-transcendence and communion of self or personality with the whole of mankind and the total whole of the cosmos that constitute the beyond-human ground of morality. This presupposes a metaphysical conviction or religious experience of a group or cosmic mind and gives cosmic meaning to the moral life. (f) Moral progress implies acceptance of the ideal of cultural democracy based upon the assumption of the worth of the common man, and on equality of opportunities for all to share in the material and cultural heritage of the community. It is judged by the democratization that deepens and accelerates the whole cultural process. (g) Moral progress places a premium upon social intelligence and communication as embodied in literature and the fine arts that constantly enrich the common pool of values of humanity, and maintains an experimental attitude towards both the transformation of ideal motivations and values of individuals through education, cultural persuasion, and guidance and the adaptation of moral norms and institutions

## Rejection of Hindu Temporalities Report Urged

Presiding over the second day's proceedings of the All Ceylon Saiva Youth Congress on Monday last, Mr. S. Sivapadasundrampillai made a comprehensive criticism of the report of the Special Committee on Hindu Temporalities and said that from the view point of either substance or worth the report failed to merit acceptance by the Hindu public.

#### Inconsistencies

Mr. Sivapadasundrampillai continuing said that the report was teeming with contradictions and inconsistencies and referring to the recommendation that legislation should be introduced to stop animal sacrifice in temples declared that if the Government did bring about legislation on that recommendation he would rather advocate animal sacrifice in temples.

Winding up his address Mr. Sivapadasundrampillai moved a resolution requesting the Minister for Home Affairs not to accept the report of the Special Committee on Hindu Temporalities. Mr. V. S. Karthigesu seconded the resolution which was adopted by show of hands.

Another resolution requesting the rejection of the Report on the ground that it was full of inaccuracies and wrong conclusions was moved by Mr. C. Ragnathan and seconded by Mr. N. Senathirajah. The resolution was passed.

to changed conditions in the environment. (h) Moral progress expresses itself as much in the ideal creativeness of society as of the moral freedom and initiative of the personality that both grow along with a growing, changing world. Without the risks of moral adventure in new and unknown ethical realms, there is only mechanical and slavish conformity to rigid codes and systems, and mankind cannot experience the genuine spontaneity and freedom of experiments with truth and goodness, which alone can unfold the infinitely rich variety of human goals and values and complex relations between man and man. (From the Prabuddha Bharata)

## The Jaffna Maritime Welfare Association

"As the chief aim of the Maritime Welfare Association is the promotion of the social and economic welfare of the Maritime people. I appeal to all social workers to close their ranks and co-operate with the movement for the uplift of the masses" declared Mr. A. R. M. Rajasingham President, J. M. W. A., Colombo, speaking from the chair at the Special General Meeting held at St. James School Hall, Jaffna. "This Welfare Association is based on the St. Vincent De Paul model and has the civic amenities of the Maritime people as its fundamental object." Continuing he said "The J. M. W. A. is not a political organisation where politics sets in and social service departs. I urge all members of the J. M. W. A., to eschew politics but bend all their resources towards amelioration of conditions obtaining in all coastal towns and villages".

Mr. J. Roman, Head Teacher, St. James' Boys School gave a lecture on "Social Service" and stressed the need for more volunteers in his field of work especially in the Maritime areas.

#### Resolutions

The following resolutions were passed unanimously:-

- (1) "That the Jaffna Maritime Welfare Association requests the authorities to establish an Industrial School at Gurunagar with a view to teaching useful trades such as carpentry netmaking, boat-building etc and thus salve the unemployment problem among the youth of Maritime Jaffna."
- (2) "That the J. M. W. A. in General Meeting assembled, urges the speedy establishment of a Branch Hospital on the reclaimed area with a full-time Medical Officer and Staff to meet the medical needs of those now in occupation of the model houses and thereby relieve the congestion at the Civil Hospital, Jaffna."
- (3) As the presence of the Government Firewood Depot on the western end of the Reclamation Grounds is an eyesore, and as it is the most suitable site for a Park and Play-ground, the J. M. W. A., requests the authorities to remove this Depot to another part of the Town and to establish a Children's Play-ground and Park for the benefit of the Jaffna Public.

The following office-bearers were elected.

President: Mr. T. M. Antony; Vice-Presidents: Messrs. J. Manuel and A. Lazarus; Hony Secretary: Dr. G. B. Antony; Hony

## Kataragama Esala Festival, 1951

The Ramakrishna Mission Kataragama Pilgrimage Society, for the last several years, has been feeding the pilgrims at Kataragama at Dr. Appaswamy's Madam and at Sella Kataragama during the Esala festival. In addition to this feeding, the Society has also been serving drinks like Lime Juice, Orange Juice and Butter Milk (Moru) to the pilgrims, from a shed specially erected in the premises of the Theivanai Amman Temple.

As this Society is making arrangements to serve the pilgrims in the same manner this year, on a still larger scale, during the Esala festival, (commencing on the 4th of July) any contributions in cash or kind will be gratefully accepted. Contributions may be sent on or before 10th July, 1951 either to N. Navaratnam c/o The Ramakrishna Mission, 44th Lane, Wellawatte (Phone No. 8253) or to K. Kanaharatnam, Proctor, 11, Wilson Street, Hultsdorp, Colombo, (Phone No. 5466).

This year the Esala festival at Kataragama commences on Wednesday, 4th July and ends with the water cutting ceremony on Thursday, 19th July.

## G. A. Witnesses Car Festival

At the invitation of the President and Members of the Suthumalai Welfare League, Mr. P. O. Fernando, the Government Agent Northern Province, Jaffna paid a visit to the Suthumalai Amman Temple on Sunday the 20th May 1951 at about 4.30 p. m. and witnessed the Car Festival.

The G. A. spoke a few words to the members of the Welfare League and suggested that the ladies should take an active part in the welfare and social service of the place.

Mr. M. Perampalam, Secretary of the League thanked the G. A. for his presence and words of encouragement.

Treasurer: Mr. J. Roman  
 Committee: Messrs S. Francis Xivies, M. Martin, A. Albroose, J. Robert and Magi Abrahampillai; Auditor: Mr. J. Patrick Proctor S. C.



LETTER TO THE EDITOR

SAMPLES OF FALSEHOOD

QUESTION

Sir,—I find two interesting samples of falsehoods cited by Siva-Sithantha-Sigamany Sri-math Shivapathasundram B A in his review of the Special Committee's Report on Hindu Temporalities.

I think that they are not enough to help ordinary men from a correct opinion of the report and therefore I request him cite a few more samples of them through the columns of your valuable paper.

I find him also state that the Commission has not the right to appoint the Temple trustee. I should like very much, that he explains for the edification of the public why the Commissioner has not the right to appoint the Temple trustee.

Yours etc.

C. NAGIAH

Vannarponnai  
14-5-51

ANSWER

Sir,—With reference to Mr. C. Nagiah's letter asking me to cite a few more samples of falsehoods from the Special Committee's report, to help the ordinary men in forming a correct opinion of its I wish to say that I have given the substance of the report in my report of it in your paper, on 24-4-51, and that, therefore, there is no need for any one to read the report, and hence no need for the publication of any samples. Still, for the satisfaction of the gentleman, I will give here a sample, not of falsehood, but of problematic utterances.

The Committee says, on page 82 of the report, "The Kamiga Agama contains an injunction (4th Padalam: 437 438, and 439 Slogams) that in offering worship to Siva in temples, the Tamil Vedas, namely Thevaram and Thiruvagasam, should be chanted.

ideologies are on the brink of war, which is not inevitable. If the heads of those two States would sincerely follow the precept, "Love thine enemy", preached by the great teachers of the world, war can be avoided. The latest inventions of Science which threaten to spell destruction to humanity can be utilised for the benefit of mankind. The value and importance of prayer at this juncture cannot be over-emphasised. It is to be hoped that the conference of *Sadhus* will kindle through their sacrificial fire (Yagna) in the hearts of the heads of states love of peace. There are millions and millions of people who have faith in God and firmly believe that they are only His instruments. Should this belief spread war can be avoided and lasting peace achieved.

This Agama could, therefore, not have been written prior to the period of the Nayanmars'

This is a statement pregnant with greater damage to the Committee than to the Agama. What could be said against the Agama is not that it was not written prior to the time of the Nayanmars, but that this particular passage was not written before their time. On the other hand, if no mention is made in these slogans, whether of Thiruvachakam or of Devaram, this Committee would have told a deliberate lie, in order to discredit one of the most sacred scriptures of the Shai-vites, and would no longer be regarded as honourable men, worthy of seats in the House of Representatives.

In the edition of Kamika Aga that I have, the following are the slokams transliterated into English for the benefit of the readers:-

Slokam 437 Kapayet man-traganam va veena. Nathham athapi va | Vedadhyayam anyachcha Shastra patadikam cha yut || 438-tadurdhvam gouda bhashadyairganam doo-pantam acharet | urdhyam dravida bhashangaganam nru-tayutam tu va || 437 Sams-kritat anapabramshamoana svarasaman vitham | yadash-tadasha bhashokdam ganam va pari kalpayet||

The reader can easily see that neither the word Devaram nor Thiruvagasam occurs in any of the three Slokams.

As I consider the members of the Committee to be honourable men, I presume that the Kamikam to which their attention was drawn was some other edition or manuscript in which the words Devaram and Thiruvachakam are given. As here is an edition which does not contain these words it is their duty to quote the Slokams containing these words, so that neither the Government nor the public may misunderstand them.

There are several passages of this kind in their report which, according to the edition I have, are misrepresented. This is the only passage to which the particulars of chapter and verse are given, which are evidence of the committee having personally looked into them.

I will proceed to the second para of his letter in which he asks me to explain why the Commissioner cannot appoint temple trustees.

It is a simple fact that I cannot give a person what I do not possess. It is the proprietor of a temple who can appoint its trustee. The State is not the proprietor of our temples. It does not therefore, possess the right to appoint the trustees of temples. It cannot, therefore,

give the Commissioner the right to appoint trustees of temples.

Yours truly

S. Shivapadasundaram

Kandavanam

20th May, 1951

Thirumurais and Meikandashastras

Sir,—In your issue of the 11th inst I found under the heading "Anti-Temporalities Resolution" two statements viz (1) "It has set aside our basic and divine scriptural authorities viz the Sanscrit Vedas and Agamas which we have and are still following from time immemorial. The committee has recommended instead the 12Thirumurais and the 13 Meikanda Shastras which are at the most not even a thousand years old and were never regarded as final authorities by us or ever followed. (2) It has decided that temple entry and animal sacrifice are social questions in spite of the fact that Saiva scholars like Mr. Shivapadaram had quoted chapter and verse from Kamika and Sub-rabetha Agamas and R g Veda to show that they are purely religious questions".

On reading them the first impression created in me was that the Tamil Thirumurais and Meikanda Shatras are not the final authorities on Saiva religious matters and that even their divinity is a doubtful matter. The second impression was that even a person like the revered Saiva savant Mr. Shivapadasundaram lends support to such a view because he has quoted from Sanscrit Vedas and Agamas and not from Tamil Thirumurais and Meikanda Shastras. Subject to proof to the contrary I have reason to hold that there would be many more lay readers like me.

These become serious misconceptions which are bound to further mislead the present generation which is already going astray. I was therefore awaiting the two subsequent issues of the Hindu Organ to read something as corrective by some competent Saiva Authority. Disappointed at this I am urged by a sense of duty to offer a few words with quotations in my own humble way in spite of my limitations.

"வேதத்தின் ஞான காண்டப் பொருளைச் சிவாகமத்துக்கு மாறு படாமண்ணம் உன்னபடி அறிவிக்குந்தமிழ் வேதங்களைவை? தேவாரம், திருவாசகம் என்னும் இரண்டாமாம்".

"சிவாகமத்தின் ஞானகாண்டப் பொருளைச் சருக்கி இனிது விளக்குந்தமிழ்ச் சித்தாந்த சாத்திரங்கள் எவை? திருவுச்சியார், திருக்களிற்றுப்படியார், சிவஞானபோதம், சிவஞானசித்தியார், இருபாவிருபது, உண்மை விளக்கம், சிவப்பிரகாசம், திருவருட்பயன், வினுவெண்பா, போற்றிப் பட்டுருடை, கொடிக்கவி, கெஞ்சலிடு துதி, உண்மைகெறி விளக்கம், சங்கற்ப பிராகாணம், என்னும் பதினாறு குராம்." (சைவ வினுவடை இரண்டாம் புத்தகம் 25ம், 26ம் பக்கம்).

So says Navalar Peruman an indisputable authority in the whole Saiva world and the supreme Saiva authority in this Island.

"இப்படியாக ஞானிகளாலும் சடங்களாலும் அருளிச்செய்யப்பட்ட

சைவசமய ஆல்கன்பல். பலவா யிருந்தாலும் அவைகள் சொல்லும் உண்மை ஒன்றேயாம். சைவசமய ஆல்கன் வேதம், துதகம், தேவாரம் திருவாசகம், திருக்கோலையார், திருமந்திரம், மெய்கண்டசாத்திரம் முதலியனவாம்" (சைவபோதம் இரண்டாம் புத்தகம் 4ம் பக்கம்).

"இந்தூற்குரை யெழுதுமிதாரம் மெய்ஞானிகட்கு ஞானாகமம் விளக்க மாணகல்வியறிவுரு சிவசேசமுயின்று உரை யெழுத்ததுணிக் தமையைக் காண்போர், மெய்யறிவை வளர்ப்பதேயிதன் கோக்க மென்றறிவாராயின் செயலால் வருத்தப்படுதே கோக்கத்தால் வருமின்பத்தால் ஒரு வாறு திர்த்துக்கொள்வர்". (திருவருட்பயன் உரை இரண்டாம் பதிப்பு முகவுரை)

So says the revered Saiva savant Mr. Shivapadasundaram. [ஓம்]

"தேவர் குறளுக் திருஞானமறைமுடி முவர் தமிழு முளிமொழியுக்

—கோவை திருவாசகமும் திருமுல் சொல்லும் ஒருவாசகமென்றுனர்"

(நல்வழி)

So says Avvaipirattiyar.

Unless it is the unbecoming old language dispute that has been raised at the Meesalai Pillaiyar Temple meeting the authorities quoted by me are sufficient to show that the Thirumurais (of which Thevaram, Thiruvagasam etc. are parts) and the Siddhanta (Meikanda) Shastras form the final authority on Saivism in Tamil just as the Vedas and Agamas are in Sanscrit.

My questions are within the easy reach of the school-boy. As such the facts should now be clear to any lay reader like myself.

With some academical qualifications in some branch of knowledge every one of us becomes today a leader and authority in any sphere of life. As a result we have become the laughing stock of the enlightened world. May I therefore humbly request the readers with sincere love to all concerned to cry halt to this blind race so that we may save ourselves and take our rightful place as the light of the world which is at the verge of self destruction.

S. Thiagarajah

Saraselai

20-5-51

Jaffna Municipal Council

Supplementary Budget

(No. 1) 1951

NOTICE is hereby given in terms of section 214 (2) (b) of the Municipal Councils Ordinance No. 29 of 1947 that Supplementary Budget No. 1 of the Jaffna Municipal Council for the year 1951, which is to be laid before the next General Meeting of the Council will be open to public inspection at the Municipal Office for seven days commencing from Monday 28th May 1951.

C. Ponnambalam

Mayor of Jaffna

Municipal Office, Jaffna, 23rd May 1951.

(M. 22. 25)

Hindu Organ

FRIDAY MAY 25, 1951

Treasure These Thoughts

Life is a paltry thing if it must be lived in dishonour.

SPIRITUAL PARLIAMENT

THE aim and object of the thousand Yogis from different parts of India in conference assembled on the banks of the Jumna in Delhi is to save the world from destruction. True to tradition, a Yagna (ceremonial prayer and sacrifice) preceded the session of the Spiritual Parliament and the sacrificial fire will burn for the duration of the sessions. To make mankind follow the strict principles of non-violence, truth, love, service, protection and compassion to all that lives, to establish training institutions to mould the minds of the young to follow a life which is founded on humanity and compassion, to foster and encourage mass training in devotion and prayer in every educational centre in the world and to give the message of peace not only to India but to the entire world—these are *inter alia* the objects of the conference which requests all world-statesmen, leaders, politicians and heads of states to give up war-mongering and to exert their God-given and self-earned energies towards the construction and preservation of His Creation.

A college for the study of Yoga has been already founded and established by private endowment on the initiative of many eastern and western scholars; it is expected that two similar institutions will be founded, one at Rishikesh and the other at Delhi, with the object of not only teaching the theory and practice of Yoga but also making its application practicable in daily life. Children as well as adults admitted to those colleges or institutions will receive such training of the mind through physical, mental and spiritual discipline as would make them realise a correct understanding of life in reference to its material and spiritual values.

Two great and powerful countries, the U.S.A and the U.S.S.R, each with a following of States big and small with two different

# THE DOCTRINE OF HINDUISM IN CEYLON

[ CONTRIBUTED ]

It is a sad thought that few Hindus are interested in the revival of Hinduism at a time when not only the Christians but also the Buddhists are keen on spreading their religion by winning new converts. Hinduism suffered badly during the Portuguese, Dutch and early British eras. There was a short revival in the time of Arumuga Navalar and Ramanathan, and now again it is declining. If religious fanaticism is to be deplored, indifference to religion and the things of the spirit is to be equally deplored. I would like to draw the attention of Hindus in Ceylon to the urgent need of keeping their religion alive. We Hindus have never shown much desire to convert to our religion the followers of other religions. But if we allow the tide of conversion to carry away the remaining Hindus in our fold, we will be committing a crime against our religion. Hinduism has always emphasized quality rather than quantity—otherwise it could not have produced a Gan-

dbi in this age of sordid materialism. But though the success or greatness of a religion is not to be judged by the number of its adherents, yet, however, there should be a sufficient number to keep a religion alive.

### The Remedy

With a view to stopping further conversions from Hinduism, with a view to re-converting those converts from Hinduism who are adhering to other religions solely for material considerations, and with a view to strengthening the faith of Hindus in Hinduism and introducing certain essential reforms, may I, taking a few lessons from India, suggest the following:

1. Establishing a sufficient number of Hindu schools and colleges of a good standard so that Hindu students may not be attracted to non-Hindu schools and colleges.
2. Taking away all incentives to conversion from Hinduism to other religions by throwing open Hindu temples to Hindus

of all castes, and by other devices.

3. Organising re-conversion wherever possible.
4. Reducing ceremonies and rituals to the minimum in temple worship and giving much more importance to the singing of Thevaram to Bajana, Kathapirasankam &c.
5. Prohibiting animal sacrifices in temples and also mean and vulgar entertainments within temple premises.
6. Publishing in simple Tamil cheap books (explaining to the layman the great truths embodied in ancient philosophical works like the Upanishads and the Gita) with a view to disseminating the knowledge of Hindu philosophy among as large a number of people as possible.
7. A Hindu Temporalities Act to stop certain abuses of private management.
8. Holding annually a Hindu Festival and conference attended by leading Hindu philosophers.
9. Last but not least restoring to their former glory famous ancient temples now in ruins.

## Minister Takes Mayor To Task

A Mayor having his own way with utter disregard to both public opinion and administrative regulations was the predicament in which the Jaffna Municipal Council has found itself in said Mr. G. G. Ponnambalam in his opening address at the 3rd annual general meeting of the Gurunagar Community Centre held on Sunday last. The responsibility for the present unfortunate trend of events in the Jaffna Municipality continued the Minister of Industries was clearly with the Mayor who taking undue advantage of his administrative position as the head of the Municipal Council was pursuing a very disgusting obstructionist policy in matters that immediately affected the progress and well being of the people. Continuing Mr. Ponnambalam declared that the Mayor made a laughing stock of himself (the Mayor) when he made a statement in public asking for the co-operation of the Minister which in plainer language meant that the Mayor had not been co-operating with the Minister.

In conclusion Mr. Ponnambalam deplored the narrow and self-centred policy Mr. C. Ponnambalam was taking to the detriment of the larger interests of the people and said that the residents of the Jaffna Municipal area would know best the innumerable instances in which the Mayor had refused to co-operate with the Central Government by not allowing the Municipality to avail itself of beneficial projects.

"In the matter of a light for the fishing harbour I must make it clear a light had been made available to Jaffna more than six months ago and nothing had been done to install it in spite of repeated reminders by the Director of Fisheries. I am credibly informed that the relevant files are not to be found in the Municipal office", the Minister added. In regard to their proposal for the supply and availability of water for the production of ice for fish preservation, the Minister said for several months they had not got any kind of reply from the Mayor.

Mr. M. Balasubramaniam deprecated the lack of public spirit in the Mayor as was evident from the way he had allowed personal feelings to get the better of him and added that he was led to think that the Mayor was being

## WANTED

Applications are invited from graduates who have offered English as a subject for their degree (Ceylon/London for immediate appointment to Kokuvil Hindu College. Apply to S. H. Perinpanayagam, Principal, Kokuvil Hindu College.

Wanted Lady Principal with at least five years Teaching experience for Jaffna Hindu Ladies' College from September, 51. Apply Manager, Jaffna Hindu College before 30th June. (M 21- 25, 29 & 6)

Wanted a teacher for the Jaffna Hindu College to teach Zoology in the University Entrance classes. Application close on 5-6-51. Apply Manager. (M. 24, 25, 29, 1 & 5)

## ORDER No 1

In the District Court of Jaffna Testametary Jurisdiction No. 1241 In the matter of the Last Will and Testament of the late Thambipillai Rasiah of Tholpuram Deceased. Sinnerammah widow of Thambipillai Rasiah of Tholpuram Vs. Petitioner. 1 Rasiah Thiagarajah of Vadukodai 2 Rasiah Nadarajah of do a minor appearing by his Guardian-ad-Litem the 1st Respondent. 3 Puvaneswariammah daughter of Thambipillai Rasiah of do a minor by her Guardian-ad-litem the 4th Respt 4 Veluppillai Rajakeriar of Tholpuram Respondents.

This matter coming on for disposal before S. S. J. Gnanasekera Esqr District Judge Jaffna on the 12th day of March 1951 in the presence of Mr. T. Sangarapillai Proctor on the part of the petitioner and the affidavit of the petitioner dated the 10th day of October 1950 and of the notary and witnesses to the Last Will dated the 7th day of October 1950 having been read.

It is ordered that the above-named 1st Respondent be appointed Guardian-ad-Litem over the minor 2nd Respondent and the said 4th Respondent be appointed Guardian-ad-Litem over the minor 3rd Respondent for the purpose of this action and that the Last will of the abovenamed deceased dated 10th day of January 1950 and attested by S. Ragnathan Notary public under No. 4457 be declared proved and that the said petitioner as the executrix name in the said will be entitled to have Letters of administration with the will annexed issued to her accordingly unless the said Respondents or others interested shall on or before the 30th day of April 1951 show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of April 1951 Sgd, V. S. Jayawickrama 30-4-51 District Judge O. N. extended for 28-5-51 Intld. V. S. Jayawickrama Drawn by District Judge. Sgd T. Sangarapillai Proctor for Petnr. (O 28 22 & 25)

illadvised by self-seeking men.

Mr. P. M. John the president of the centre and member for the ward cited several instances of the Mayor's obstructionist tactics as far as his ward was concerned.

### Our Astrological Feature

# WEEKLY FORECASTS

"SRI PATY"

FROM 27-5-51 TO 1-6-51

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

A good week financially. But petty official troubles and quarrels show. New ventures need more attention this week. Don't commit yourself in writing this week.

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

Except for petty health worries this week promises to be good. Success in litigation, financial gains and ruin to enemies shown. Some troubles through father's relatives shown week end.

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

The first day of the week must be spent with care. The rest of the week favourable for business deals. Don't worry your head over any troubles in the office as it will lead to serious consequences.

**CANCER** Punarpoosa 4, Ponsa, Ayilya [Kataka Rasi]

The first 3 days of the week must be spent with care. Official troubles, troubles through secret enemies and mental worries shown. Second half of the week favourable for business deals. Domestic harmony and ruin to enemies promised.

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

You will have to work hard for your success this week. Expenditure will be on the rise and you will have no mental peace. Second half of the week specially Wednesday and Thursday must be spent with care.

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

Success in new undertakings promised this week. Don't postpone anything important till Thursday. Last 2 days of the week must be spent with care. Minor accidents and ill health not ruled out.

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

You will have no mental peace this week. Financial loss and unnecessary worries shown. If you are not careful you will be made a scapegoat. Avoid scandals week end.

**SCORPIO** Visaka 4, Anusha, Kettai [Frischika Rasi]

Whatever money you had lost recently you will be able to recover within the course of this week. Fame and social success also promised. A romantic week end shown.

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

A favourable week for financial affairs mental harmony also promised. Strangers and foreigners will help you a lot week end.

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

Domestic troubles and official troubles shown. Avoid hasty decisions. Secret enemies will be working for your downfall. Unless your period and sub period are favourable you will have to be very careful.

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

Success in new undertakings promised. Domestic harmony and ruin to enemies also shown. Go ahead with new plans.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

A successful week, socially. But expenditure will be on the rise. Any misunderstanding, you had with your senior officers will be cleared before week end. Domestic harmony also promised.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 448

In the matter of the estate of the late C. Velauther Candappah of Puloly West who died in India

V. Candappah Velauther of Puloly West presently of 24-36 Lane Wellawatte Colombo Petitioner.

Vs

- 1 Kandiah Sithamparapillai presently of Kachcheri Puttalam
2 wife Saraswathy of 24-36 Wellawatte, Colombo
3 Subramaniam Balasubramaniam of Puloly West
4 wife Bagawathy of do Respondents

This matter of the petition of of the abovenamed petitioner praying that letters of administration to the estate of the late C. Velauther Candappah be issued to him coming on for disposal before A. W. Nadarajah Esquire District Judge Point Pedro on the 9th day of May 1951 in the presence of Mr. K. Subramaniam Proctor for petitioner and on reading the petition and affidavit of the petitioner dated 3rd May 1951.

It is ordered that letters of administration to the estate of the said intestate be issued to the petitioner unless the respondents or any other person interested shall on or before the 8th day of June 1951 show sufficient cause to the satisfaction of this court to the contrary.

The 9th day of May 1951 Sgd. A. W. NADARAJAH District Judge.

Drawn by K. Subramaniam Proctor for Petitioner. (O 27, 22 & 25)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1291

In the matter of the intestate estate of the late Nagenthirar Vairamuttu of Pankudutive West.

Deceased

Vairamuttu Nagendiram of Pankudutive West

Vs, Petitioner

Nagendizar Arumugam of Pankudutive West Respondent.

This matter coming on for disposal before William Gunam Spencer Esquire, District Judge Jaffna on the 21st day of March 1951 in the presence of Mr. K. V. Rasiyah proctor for the Petitioner and the affidavit of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as his sole heir unless the Respondent or any other persons appear before this Court on the 31st day of May 1951 and state objections to the contrary.

The 21st day of March 1951.

Sgd. V. S. Jayawickrama District Judge.

Drawn by K. V. Rasiyah Proctor for Petitioner (O 30 25 & 29)

THE GENESIS OF THE SIVA GNANA BODHAM

( BY A SCIENCE GRADUATE )

PART II

( Continued from our issue of 27-3-51 )

5. THE ANTIQUITY OF THE VEDAS.

Tholkappiyam (தொல்பாப்பியம்) is one of the oldest specimens of ancient man-made literature now extant in any language, being much older than the Iliad of the ancient Greeks, the Mahabharatam of the Aryans, the Aeneid of the Romans, &c. It is generally considered to be at least 7,000 years old, some say that it dates back to beyond 10,000 B. C. Vyasara whose name is associated with the Vedas, the Mahabharatam, the Puranas, &c, having lived some 2,000 years ago, long after Tholkappiyar, it is sometimes erroneously argued that the Vedas are of comparatively later origin. It is forgotten (perhaps purposely) that Vyasara was not the author of the Vedas, which date back to the time of creation itself, but only a classifier. The Vedas (known as எழுதாமறை, unwritten hidden books) were in the custody of different lines of teachers, handed down orally in Guru-Sishya Paramparai (குருசீஷ பரம்பரை), and had got into confusion in the course of the ages, and hence the appearance of Veda Vyasara, generally considered to be an incarnation (Avataram) of Vishnu, to rearrange and codify them. That the Vedas were well-known to Tholkappiyar and his contemporaries is quite clear from their references to them. The preface (Sirappupayiram) to the Tholkappiyam which is said to have been composed by Panamparanar, a classmate of the author, speaks of சான்மறை முற்றிய அதக்கேட்டாசான், Athankoddasan well versed in the four Vedas. In the body of the work we come across the following lines among others:

எல்லா எழுத்தும் வெளிப்படக் கிளந்து சொல்லிய பள்ளி எழுதரு வளியின் பிறப்பொரு விடுவழி, உறழ்ச்சி வாராத்த அசத்து எழு வளிஇசை அரித்தப காடி அன்பிற் கோடல் அந்தணர் மறைந்தே, அஃது இவன் தவவந்து, எழுத்து புறந்து இசைக்கும் மெய்தெரி வளி இசை அளவு தவன்றிசினே.

(The teacher Agastiyar has explained in his earlier book) how the different letters prevailing in (different) lands originate. (There is some difference between his treatment of the subject and mine). (He has spoken of) the increased measure (மாத்திரை) or intonation resulting from the differentiation of the sound rising from the navel and the faultless inference of the sound rising from the fundament (முலாதாரம் or bottom of the abdomen). These refer to the Vedas chanted by the brahmins. I do not treat of them here (as they can be learnt there). I have here treated only of the measures of the audible sounds that originate (in the navel) and find outward expression full of meaning (indicating letters).

Cf. as such lines as the following which are also found in the Tholkappiyam:

மறையோர் தேயத்து மன்றல் எட்டு

Eight kinds of marriage prevalent in the country of the custodians of the Vedas (brahmins).

தாலே கரம் முக்கோல் மீண்டே ஆயக்கால அந்தணர்க்கு உரிய

The (sacred) thread, the water-bowl and the tripod-seat; these on investigation will be found to pertain to the brahmins (Anthanan).

These are plain unambiguous statements made by Tholkappiyar and his preface-writer and it might appear superfluous if we elaborate the point further, if not for the fact that attempts have been made to prove that the word மறை (Marai) in the above quotations does not refer to the Vedas chanted by the brahmins. The following couplet from Tiruvalluvar is sometimes quoted to prove that the word அந்தணர் (Anthanan) in some of the above quotations does not mean brahmins:

அந்தணர் அன்போர் அறவோர் மற்று எவ்வயிர்க்கும் செத்தணமை பூண்டு ஒழுக்கால்.

Ascetics are called Anthanan (literally the highly benevolent) because they are very kind to all living beings.

Tiruvalluvar as we all know, was a great moralist. The very fact that when speaking of the greatness of ascetics he makes use of this particular word anthanan shows with what respect and esteem he regarded the brahmins. Of course he did not mean the degenerated brahmins that had fallen from the high estate prescribed for this institution but only to those that come up to the mark. The fact that he did

not intend to decry the brahmins as a class is quite apparent from such couplets as the following:

மறப்பினும் ஒத்தக் கொள்காக்கும், பார்ப்பாள் பிறப்பொழுக்கம் குன்றக்கொடும்.

Even if he forgets the Vedas he can learn them again, but if the brahmin transgresses his caste rules (the rules of conduct prescribed for a man of his class), he will lose his birthright.

What Tiruvalluvar means here is, not that there is no harm in forgetting the Vedas. A brahmin should neither forget the Vedas nor transgress the high code of ethics prescribed for him. But if a choice has to be made between the two evils, the transgression of his high moral code is the greater evil. It will here be noted that brahmins by birth are clearly recognised here.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1295.

In the matter of the intestate estate of the late Kanapathipillai William George Seenithamby of Pandateruppu who died at Valaichchenai Deceased Margaret Nagammah widow of Kanapathipillai George Seenithamby of Pandateruppu.

Vs Petitioner.

- 1. Alfred Sithamparapillai Ponnuthurai and wife
2. Lily Blossom Jayamany.
3. Velupillai John Kanagaratnam and wife.
4. Nesaratnam.
5. Seenithamby George Ratnarajah
6. Seenithamby Edward Ponnurajah and
7. Seenithamby William Thangarajah all of Pandateruppu.

7th named Minor by his Guardian ad Litem the first named respondent.

Respondents.

This matter coming on for

disposal before V. S. Jayawickrama Esqr District Judge Jaffna on the 17th day of April 1951 in the presence of Mr. S. Canagasabai Proctor on the part of the petitioner and the petition and the affidavit of the petitioner having been read.

It is ordered that the petitioner as widow of the abovenamed deceased be declared entitled to have letters of administration to the estate of the abovenamed deceased issued to her accordingly and that the first named respondent be appointed Guardian ad litem over the seventh named respondent minor unless the respondents abovenamed or any other person or persons interested in the estate shall on or before the 5th day of June 1951 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

This 17th day of April 1951

Sgd V. S. Jayawickrama District Judge.

Drawn by S. Canagasabai Proctor for petitioner

(O 29 25 & 29)

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