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FOR YOUR FUTURE

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NO. 21

REPORT OF THE SPECIAL COMMITTEE ON HINDU TEMPORALITIES THE OFFICIAL LANGUAGE PROBLEM

(A Rejoinder by S. Perinthamby, B. A.)

(An explanation-We are not against reforms in the social and religious organisation of the life of the Hindus. The recommendation of the Special Committee that legislation should be introduced to reform Hindu doctrines or ceremonial amounts to this that even the twelve Thirumurais etc., which have been accepted by them for the time being as the authoritative scriptures of the Saiyates will be superseded in Ceylon by the Ceylon Legislative Enactments which a Prime Minister here may be pleased to grant us at his pleasure or in answer to the prayers of some so-called Hindus. This is not satisfactory at all.)

Nothing in the recent past has agitated the minds of the Hindus in Ceylon so much as the work of the Committee on Hindu Temporalities etc., and the situation created by the publication of the report of the Committee is one to which no Hindu with any sense of responsibility can be indifferent. It is not possible to examine the report in all its aspects in this short note. It is proposed now to deal with a few features in the report that are of interest to the general public in Ceylon, the many matters that are of special interest to Hindus being reserved for consideration on a subsequent occasion.

Legislation on religious matters

As an illustration of the ignorance and incompetence displayed by the Committee in their work I would refer here to an argument employed by them in reply to those who oppose the introduction of legislation to abolish animal sacrifice. The relevant passage in the report runs as follows:-

Adverting to the contention that the practice has an element of faith in it, that it is a part of the religious belief of certain persons and should therefore not be prohibited by the law of the State, we would like to point out that if every popular belief is to be accorded the sanctity of religion without any regard to the teachings of the holy scriptures on which such religion is founded, we might as well claim religious sanction to the practice of cannibalism and man-slaughter because these two were be-

lieved in and followed with religious fervour not only by the Aryans of the Vedic age but also by our Dravidian forefathers. We have seen that the Purushamedha-sacrifice of human beings was a Vedic practice according to certain commentators of the Vedas. Let us now see how the ancient Dravidians practised it.

Writing of the early history of Dravidian India, Zenaide A Ragozin, the celebrated author of Vedic India, says:-

"The crowning feature of the Dravidian religion was human sacrifices, which have been in constant and universal use among all the tribes of this ancient race until put a stop to by the English quite lately—in the case of the Kandhs and Goundas, two representative and advanced Dravidian types not till 1835. Human victims either bought or kidnapped were offered to the Earth-God regularly twice a year, at seed-time and harvest time, and on special occasions, when some public need or calamity appeared to call for conciliation or atonement."

We see no reason why the protagonists of animal sacrifice as a form of worship should not advocate the revival of Purushamedha, at least for the sake of complete freedom of worship. (Paragraph 86 of the report)

(Note: The opinion of scholars well-versed in the Hindu Shastras "that the practice of animal sacrifice crept into temples as a result of the misinterpretation of the texts of certain religious Shastras" (Vide page 129 of the report), clearly shows that the practice is not based on a more popular belief but is maintained by some Hindus as a rite recognized in the Shastras. The Special Committee are not entitled to impose their own interpretation of the Shastras on those who follow the practice. But why should not a custom or usage be a religious practice? Should a belief cease to be a religious belief because it is a popular belief? What exactly is religion? Is it of the essence of a religious practice that it should be enjoined in some scriptures? These are very relevant questions which the Committee

never cared to face. Without making any attempt to answer these and other relevant questions, the Committee indulge in loose thinking, basing their conclusions on unwarranted assumptions. It is not proposed to go into all these matters just now)

The Hon. Mr. Justice Nagalingam, K. C., giving his view to the Committee on the subject of animal sacrifice, is reported to have said that "as there was an element of faith in the practice, it was not proper to interfere"; and the Committee now probably seek to reduce his position to one of absurdity by pointing out that, if his position is to be accepted, the State cannot interfere even where cannibalism and man-slaughter are practised in the name of religion. The Committee evidently feel that they have confounded their opponents and scored a decisive victory against them. If the Committee had sought a clarification of the point from the Hon. Mr. Justice Nagalingam, there can be no doubt, he would have solved their difficulty although we cannot be sure that the Committee would have profited by the explanation given. The Committee have a way, peculiarly their own, of not understanding or appreciating the material evidence, or explanation they get. Ample illustrations of this failing in them can be furnished when we come to deal with matters that are of special interest to Hindus. In this instance, too, the Committee's perplexities would have been solved if they had taken the trouble to read and understand what is said on the subject of animal sacrifice in the note published on pages 27-220 of Part II of the Report. We would invite particular attention to the following sentence occurring in that note.

"Freedom of worship is one of the fundamental rights of a citizen in a democratic state and animal sacrifice is not an offence under the Penal Code."

The contention is that the State can interfere with a religious practice by legislation only if the practice involves the commission of an offence and that, as animal sacrifice does not involve the commission of an offence, the State should not seek to stop it by a legislative enactment. As far as we can see it requires no great intellectual effort to understand the implications of the sentence noted above.

The fundamental human

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The Necessity For The Study Of Both The Languages

(By S. SIVAGURUNATHAN, M. A.)

THE National Languages Commission is now busy considering the ways and means by which the national languages, Sinhalese and Tamil can be utilized for the purpose of transacting official business in Government and other public services.

One proposal the Commission is reported to be considering favourably is the system of paying bonuses to Government officers who qualify in their mother tongue. Though this proposal deserves consideration, yet one wonders whether there is any real need for such an encouragement as the payment of bonuses to officers to make them qualify in their mother-tongue.

I think during the past few years, Tamil and Sinhalese have almost been regarded compulsory subjects at the S. S. C. and other public exams conducted by the Government, although one could pass such examinations without offering one or the other of the two national languages, but offering Latin, Greek, Arabic or Higher English instead. Anyway, one could say that a large majority of the Tamil students have been offering Tamil and Sinhalese students Sinhalese at the S. S. C. and the various competitive Examinations of the Government. It is not, therefore, necessary to give encouragement to public servants, by way of bonuses, to qualify in their mother-tongue.

The 'Bonus' Incentive

If, however, on taking a census of public servants who can and those who cannot read and write their mother-tongue, it is found that a large number of them are ignorant of their mother-tongue, then Government should make it compulsory on every public servant to qualify in it by passing

an examination of a fixed minimum standard which should be conducted by the Government for such Government servants. After all, it is the duty of every person to be not only qualified but also be proficient in his or her mother tongue. Paying bonuses for such a purpose will be as ridiculous as awarding prizes for those who eat, drink, play and sleep.

Now, we all know very well that in a small country like ours, where there are two national languages, it will not be possible for public servants to carry on their business, once the official language is switched over from English to Sinhalese and Tamil, unless they are learned in both the languages of the country. This will be more particularly so, in the future, as there are greater and freer movement and settlement of population—both Sinhalese and Tamils—all over the country, making it impossible for any one particular place to claim as an exclusively Sinhalese or Tamil area. Thus it will be very indispensable for each and every public servant to be qualified not only in English and his mother tongue, but also in the other national language.

The Second Language

I understand this necessity for the public servants to qualify, within a fixed period after their appointment, in the second language has been realized by the Government. Certain officers of the Government like the Inspectors of Schools and the Sanitary Inspectors have to pass an examination in the second language before they reach a certain point in their scales of salary. As the Government have already recognised this principle,—the principle of requiring Government Servants

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Hindu Organ

TUESDAY, JUNE 19, 1951

Treasure These Thoughts

'...the fate of human race is more than ever dependent on its moral strength today. The way to a joyful and happy state is through renunciation and self-limitation everywhere'.

—ALBERT EINSTEIN

THE PATNA CONVENTION

Acharya Kripalani the veteran disciple of Mahatma announcing the formation of the Peoples Party at the Patna Convention held last week indicated that his group would function as a friendly opposition because without such a benevolent opposition democracy would hardly prosper. The leader of the Congress rebels has also referred to the existence of 'sloth, indifference, superstition and power politics' in the present Indian administration. We do not propose to dwell on the accuracy of the allegation made by Acharya Kripalani against the Nehru Government, but we are led to think that the political blowing in the great Asian sub-continent ever since the passing away of Gandhiji has been charged with admospheric disturbances of more than one description and has resulted almost in a whirl wind whose spin may twist the thoughts of even the steadiest of statesmen.

The Tandon contest for the presidentship of the Indian National Congress was said to have been opposed indirectly by Premier Nehru and supported morally by Sardar Patel. Though Premier Nehru had lost sight of the result of the Congressional election contest, Acharya Kripalani seems to have developed a passion for ending or mending the National Organisation towards the historic achievements of which, he himself had contributed in no small measure both as President and Secretary. Today the Indian Union stands in the throes of a political civil strife in the ranks of the one party that had withstood alien challenges for several centuries and had humbled the might of a mighty empire.

Sri Lanka and India along with Pakistan have been entrusted with the task of restoring economic and political stability in

Asia at a time when the whole of Eastern and South Eastern Asia is involved in a political turmoil that might at any moment plunge the entire globe into another deadly war. This is not the time, therefore, for drastic action to be taken to reorganise existing parties in power. The news that Punjab may be ruled by the Governor of that State adds to our misgivings. We do not for a moment doubt the sincerity of purpose of Acharya Kripalani but at the same time we have to consider the fact that Pandit Nehru who has been described by David Lilienthal, former Chairman of the U. S. Atomic Energy Commission as 'democracy's best hope against a major reversal for democracy in Asia' still has use for the Indian National Congress. Even late in the day we are hopeful that the opposing factions of the Congress would come to some terms of agreement and find a way to accommodate each other's point of view and save the Indian Union from the unseemly spectacle of a regular internecine political warfare on the eve of the first elections under the New Constitution.

New Muhandram Feted

The residents of Alaveddy received and entertained Muhandram V. Mailvaganam and Mrs. Mailvaganam on Sunday last at the Alaveddy Arulnodbaya College Hall.

Speaking from the chair Mr S Iliathamby Proctor S C., paid a glowing tribute to the philanthropic qualities of Muhandram Mailvaganam and congratulated him on behalf of the people of Alaveddy.

Mr. C. Mailvaganam, speaking next said that Alaveddy was proud of Muhandram not merely because he was honoured by the Government but that he has in him the urge for being useful to his country.

Mr. S. Srinivasan D.R.O. Pottavil in his speech love testimony to the fact that Batticaloa had profitted by Muhandram Mailvaganam having been there for 30 years and added that the Hindu Temple built and endowed by the Muhandram would be a lasting monument to his public spiritedness.

Messrs V. Marugesu, K. Ponnambalam and S. Sithamparapillai also spoke.

Muhandram Mailvaganam thanked the people of Alaveddy for recognising the honour conferred on him by the Government and felicitating him.

Earlier an address was read and presented to Muhandram Mailvaganam.

Report of the Special Committee on Hindu Temporalities

(Continued from page 1)

rights in regard to freedom of worship are enunciated by the United Nations Assembly in the following terms:—

Article 18

Every one has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community, with others and in public or private to maintain his religion or belief in teaching, practice, worship and observance.

Article 29-2

In the exercise of his rights and freedom, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

"In a state all institutions and organisations and individual activities are subject to the tacit or express sanction of the society as a whole".

The principle of liberty as accepted today is that the exercise of liberty by any individual can be justified only so far as such exercise does not infringe the liberty to others or does not otherwise endanger the safety or well-being of the community. "The problem of determining when the right has been abused to the detriment of others or of society as a whole must remain a difficult one, depending upon the crystallised national or world opinion of the time for principles and standards suitable to its solution". The State while conceding the right of an individual to cultural self-expression in the interests of both the individual and the community, will not sanction the exercise of that right *within its territorial limits* if such exercise is seriously detrimental to the well-being of the community. Animal sacrifice is not so detrimental while human sacrifice is. The State is not concerned with the regulation of the individual's religious life as such; but, in the interests of the community as a whole, it is bound to prohibit *within its territory* any activity that is seriously detrimental to the well-being of the people. Religious practices, if they are so detrimental, must necessarily be prohibited.

Any legislation to abolish animal sacrifice in Hindu Temples will rightly be regarded as special discriminatory legislation against the Hindus. There is absolutely no need to prohibit animal sacrifice as such. If, in the killing of animals in Hindu temples for

sacrificial purposes, there is anything so repugnant or revolting to the social conscience as to require prohibition by law, such killing should be prohibited wherever or by whomsoever it is done. As manslaughter has been prohibited as detrimental to the well-being of society, the exemption of any individual or group from such prohibition would be violently in conflict with the principles of justice accepted as binding in a democratic state. Special discriminatory legislation of this kind would be a flagrant violation of the principle of "rule of law" which forms the fundamental feature of English justice.

When a Hindu claims the liberty to practice his religion in his own way, he claims the liberty so far as it is consistent with the well-being of the general community. He does not claim liberty without any restriction whatever. Liberty of that description is a thing unrealisable in life. Man lives with his fellows in society; he does not live alone in isolation. He has rights no doubt, but he has corresponding obligations too. If he does not discharge his obligations, his rights are liable to forfeiture by the society organised as the State. It is the man who fails to discharge their obligations that are confined in jails, lunatic asylums, etc. No man in his senses will claim "complete freedom" if by that is meant "freedom" from all obligation".

In claiming freedom of worship with regard to animal sacrifice, the Hindus claim a right secured to them by the Ceylon (Constitution) Order in Council, 1946. It would appear from the attempt of the Committee to bring all religious practices under the same category as human sacrifice which has been prohibited by the State, that they would like to see freedom of worship denied to the Hindus altogether. The question then becomes one of amending the Order in Council. On the other hand the members of the Committee who claim to be descendants of those Dravidians who were addicted to cannibalism (mark the expression "our Dravidian forefathers" in the report) may be prompted by an impulse more or less congenital in desiring to secure freedom of worship with regard to human sacrifice. But the protagonists of animal sacrifice in Ceylon never had anything to do with human sacrifice and view the practice with horror and disgust; and they will not be a party to the recognition of the practice as a form of Worship. If the Committee have any desire to perpetuate the memory of their cannibalistic forefathers by reviving human sacrifice as a religious

rite, they will find Ceylon too hot to, live in.

It is arrant nonsense to suggest that anybody should advocate the revival of Purushamedha for the sake of establishing complete freedom of worship. Freedom is only a means to an end. We desire freedom to be able to live the good life as we conceive it. Religious practices form part of the good life, and therefore it is legitimate to desire freedom in the religious life. It is meaningless to talk of reviving a practice for the sake of freedom.

The argument set forth in the paragraph quoted above reaches its climax in the concluding sentence beginning with the words "We see no reason". Purushamedha might have been a Vedic sacrifice according to the interpretation of certain commentators. But the question of advocating the revival of the practice here will arise only if the Hindus here accept the interpretation and wish to follow the practice.

As we have already pointed out, there are many points to be raised with regard to the paragraph in question; and our examination of the argument is by no means exhaustive. Enough has been said to show the true nature of the Committee's attempt. The Committee have done incalculable harm to themselves and to the community by their work, and their performance reminds us of the couplet in the Kurai:

பொய்யடி செய்து
புண்புணர் செய்வாய்,
பேதைவிராமேற் செய்தாய்.

That the Committee have no clear ideas on the subject of the rights of individuals or groups with regard to self-expression is evident from the following statement made by them:

"There is no gainsaying the fact that the State has the right—one would go further and say that it is absolutely essential for the good of the people that it should have the right—to legislate on any matter concerning the welfare of the people, short only of interfering with religious doctrines or ceremonies." (Page 90 of the report).

There is no right of an individual (not even the right to life, liberty and security of person) that is not liable to interference or even total deprivation in the interests of the safety or well being of the community as a whole. The right to freedom of religion is but a special phase of the general right to self-expression, and during the last war it became necessary to interfere even with religious ceremonies by ordering black-outs. The Committee do not seem to understand that all freedom, including the freedom of worship, must be subject to restrictions, determined by the necessity for the safety and well being of the community as a whole. As far as

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THE GREAT ASCENSION

Rare But Reasonable Phenomenon

(Communicated)

The sun, after the winter solstice, having apparently turned northwards on the midnight of 22nd December when the sign of Virgo was rising in the eastern horizon, steadily progresses northwards, crosses the equator on 22nd March and reaches the most northern point on 22nd June. On the midday of 22nd June when the sign of virgo is again rising in the eastern horizon, the sun begins its southward trek. For people in the northern hemisphere and particularly for those who live in more northern latitudes the sun always rises and sets in a southerly direction and when it comes up to its highest place on 22nd June almost overhead its ascension is said to have taken place. This is the great ascension which was observed by the sun worshippers. When sun worship was replaced by monotheism with its Heaven and Hell, Saints and Sinners, Angels and Devils, Devas and Asurabs etc, the idea of going up to heaven in the bodily form was regarded as the ascension.

Trisangu's Tabas

Among the Hindus we come across the story of king Trisangu who wanted to go to heaven in his own body. It is said that the gods who had previously done so resent any others attempting to imitate them and prevent people from going to heaven in their bodies. They can do so only by leaving their bodies behind at death. Trisangu sought the advice of the Great Brahmarishi Vasista who could not help him to fulfill his ambition. So he sought the help of the Great Rajarishi Visvamitra who initiated him into the mysteries of Yoga and made him perform penance (Tapas) the reward of which entitled Trisangu a place in Heaven. On the appointed day Trisangu went to heaven, the gods pushed him down and Trisangu called for the help of Visvamitra who by virtue of his great Tapas willed that Trisangu shall remain in heaven, and to this day we see him in midheaven in the southern half of the heavens in the form of the southern cross, the points of which when joined together give us the shape of a conch shell or Sangu.

The Divine Art of Ascension

From the mythical period when we come down to the historical period, persons who went to heaven with their bodies are:—Gnanasambanthar, Manickavasagar, Sri Sangamachariar & Ramalingaswamy in addition to many others. To have this rare privilege of going to heaven in the body it is said that one should have an uncorrupted body and divine grace so that the spirit has full mastery of

mind and matter. This is one of the rarest Siddhis of Yoga and is regarded as a divine gift. This art is termed Vidya-dham and only master Yogies are adepts at it. Since the body is formed of matter in which life manifests itself the mastery over matter in its various states and forms has to be acquired by various physical and meta-physical processes which are known only to the masters themselves. Since there is no topographical place called heaven, the aspirant could only aim at bringing the dissolution of the body into its elements at will and again to resume the body form whenever necessary. Such mastery over matter life and flesh is very rare and cannot be brought within the ambit of empirical or experimental procedure in the ordinary scientific technique. But to the Yogi life itself is a great experiment and mastery of the spirit over matter is a demonstrable reality. But those who can demonstrate this are very rare. Paul Brunton mentions in his writings of having come across Yogies who were able to demonstrate the power of spirit over matter and of life over death so that ascension to heaven with the body appears a very reasonable though very rare phenomenon.

Sports Meet At Manipay

The third Annual Sports Meet organised by the Manipay Parish Welfare Society was held on the King's birthday at the Manipay Hindu College grounds. An interesting feature in the Sports Meet was that both young and old took part in it. Open events like slow-cycling, fancy dress competition, cricket-ball throwing etc were very popular. The tug-of-war between the various villages was very much enjoyed by the crowd. The Manipay and Suthumalai teams came out of the ordeal successfully and the Suthumalai team finally emerged victorious after a strenuous fight.

At the close of the Sports Meet there was a public meeting and distribution of prizes. Mr. V. Veerasingham, J. P., presided. Mr. F. O. Fernando, Government Agent, Northern Province distributed the prizes to the winners. Mr. S. H. Perinbanayagam, Chairman, Manipay Town Council addressing the gathering said that the Society was giving a lead to other Societies in Jaffna by doing good work.

The Secretary, Mr. T. Sanmugam proposed a vote of thanks.

The Official Language Problem

(Continued from page 1)

to qualify in the second language—I am sure the Government will be going a great way in solving the problem of the official languages, if they decide to extend the scope of application of this principle, so as to include the Clerical and other main services, in the first instance.

Coming to the question of bonuses, which the National Languages Commission proposes to award public servants, one would very much desire that bonuses be given to those who qualify not in their mother tongue but in the second national language. It is the study of the second language and not that of the mother tongue, that needs an incentive. If this view is accepted, one may assure, that every cent that is given out from the Public Treasury in the form of bonuses to public officers to induce them to qualify in the second language, will bring in immense benefit to the Public.

If both Sinhalese and Tamil are to be adopted as the official languages, as they should be, all public servants should be very conversant with both the languages. Proficiency in one of the languages at the option of the candidate, may be insisted upon at the time of the candidates' entering the Public services, and that in the other language should be attained by the candidates within a fixed period after joining the services.

Application For Foreign Liquor License

We hereby give notice that we on June 1st, 1951 applied to the Government Agent Northern Province, for the license shown in the schedule hereto annexed, for the licensing period ending September 30, 1952, in compliance with Excise notification No. 200 of September 18, 1930.

SCHEDULE

1. Name and Address of applicant: S. F. X. Annasampillai & Son.
2. Description of license applied for: Foreign Liquor Retail off.
3. State whether application is for renewal of existing license or licenses; Renewal of existing license. Situation of premises to be licensed: 31, Main Street, Jaffna.

(M. 37, 19)

Tellippalai Co-op. Hospital

M P Lays Foundation Stone

There were days when people wanted Government Hospitals; but thanks to the Co-operative movement, people now clamour for people's hospitals said Mr. C. Vanniasingam M. P. while laying the foundation stone for the Tellippalai Co-operative Hospital on Thursday last.

The Tellippalai Co-operative Hospital Society which was established only 3 years ago is now conducting a Dispensary in a rented building and has programmed to move into a four and a half acre block near the eighth mile post on the Kankasanturai Jaffna Road. The entire land has been donated by Mr. Sangarapillai Thamboo Kanagaratnam of Pannalai, former V. C. Chairman of Tellippalai.

Mr. M. Ramapillai, Retired Overseer of Matara, who has undertaken to donate a sum of money to construct one room for the Hospital also joined Mr. Vanniasingam in the foundation-laying rites.

Mr. S. J. V. Chelvanayagam K. C., M. P. President of the Society thanked Mr. Kanagaratnam for the philanthropic gesture and hoped that the whole of Valigamam North would rise to one man to see that the people's institution which is estimated to cost more than 6 lakhs is completed as early as possible.

Mr. T. K. Rajasekaram, Secretary of the Society proposed a vote of thanks.

Report of the Special Committee on Hindu Temporalities

(Continued from page 2)

the State is concerned there is nothing sacrosanct about religious freedom as distinguished from other freedoms. The Committee would do well to note that even Sir Ivor Jennings with whose view they express complete agreement (Vide page 88 of the report) is of opinion that religion is but one of many things in regard to which the majority should not impose their view on the minority.

It is clear that the Committee could not understand why the State, while not interfering with animal sacrifice as a religious practice, should prohibit human sacrifice though it may be a religious practice. They base their conclusions on assumptions unsupported by proof of any kind, and make no honest and straightforward attempt to come to grips with the points of issue; and the report containing a large mass of irrelevant matter is marred throughout by incoherent thinking and inconsequential reasoning.

(To be Continued)

Matrimonial

Panchalingam—

Maheswary

The registration of the marriage of Mr. S. Panchalingam, Advocate, son of Mr. M. Sivaprakasam Proctor S. C. Pt. Pedro and first cousin of Mr. T. Murugesapillai, D. R. O. with Sri. mahy Maheswary, youngest daughter of the late Mr. M. Subramaniam, Proctor S. C., Mallakam, niece of Mr. M. Selvadurai and cousin of Dr. S. Rasinayakam and sister-in-law of Mr. M. S. Subramaniam Proctor and S. Ambikampakan, Principal Vaideswara Vidyalayam took place on Thursday last at 7.45 a. m. at the bride's residence at Mallakam.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

held at Chavakachcheri

Testamentary Jurisdiction No. 22

In the matter of the intestate estate of the late Ledchumanan Vadivelu of Kilinochchi Deceased

Amurtham widow of Ledchumanan Vadivelu of Kilinochchi Petitioner

Vs.

- 1 Packiam daughter of Vadivelu
- 2 Nagarajah son of Vadivelu
- 3 Saraswathi daughter of Vadivelu
- 4 Thurairajah son of Vadivelu all are minors appearing by their guardian ad-litem the 5th Respondent
- 5 Sinnasamy Munissamy of Kilinochchi Respondents.

This matter coming on for disposal before A. W. Nadarajah Esquire, District Judge of Chavakachcheri on the 10th day of April 1951 in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and the affidavit and petition having been read.

It is ordered that the abovenamed 5th Respondent be appointed guardian ad-litem over the minors the abovenamed 1st to 4th Respondents for the purpose of watching the interest of this Testamentary Proceedings and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as lawful widow of the abovenamed deceased unless the Respondents or others interested shall on or before the 8th day of May 1951 show sufficient cause to the satisfaction of this Court to the contrary. The 5th respondent do produce the minors the 1st to 4th respondents on the said date.

The 1st day of May 1951,

Sgd. A. W. NADARAJAH,
District Judge.

Drawn by
Sgd Aboobucker & Sultan
Proctors for Petitioner

Extended for 29-5-51

Intld. A. W. N.
D. J.

Extended for 26-6-51

Intld. C. R. T.
L. J.

(O. 42, 19 & 22)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1304 T

In the matter of the intestate
estate of the late Josiah
Visuvasa Jayasundaram Ar-
nold of Manipay

Deceased.

Enid Samathana Rany Arnold
widow of J. V. J. Arnold of
Manipay

Petitioner

Vs.

- Minors
- 1 Christina Jayarance
 - 2 Jenkins Rajasekaram
 - 3 Samuel Thevapalan
 - 4 Irene Sunthara Ranees
 - 5 Richard Kirupakaran
 - 6 Louisa Santhiravathana
and
 - 7 Stanley Chanthirarajah all
children of J. V. J. Ar-
nold and
 - 8 Rev. Jenkins Muttuvolu
Singanayagam all of
Manipay

Respondents.

This matter coming on for
disposal before J. H. V. S. Jaya-
wickrama Esqr District Judge
Jaffna on the 12th day of April
1951 in the presence of Mr. S.
Rajendran Proctor for the peti-
tioner 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 said petitioner
as his lawful widow and that
the abovenamed 8th respondent
be appointed guardian ad litem
over the minor the 1st to 7th
respondents for the purpose of
protecting their interests and of
representing them in these pro-
ceedings unless the respondents
or any other persons appear
before this court on the 5th day
of July 1951 and state objec-
tions to the contrary. The Mi-
nors do appear on the said date.

The 12th day of April 1951
Sgd. J. H. V. S. Jayawickrema
District Judge

Drawn by
S. Rajendran
Proctor for Petitioner,
(O 40, 19 & 22)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 449

In the matter of the intestate
estate of S. Sinnathamby
Kumarakuru alias Kumar of
Valvettiturai Deceased
S. Sinnathamby Sathasivam-
pillai of Valvettiturai

Vs. Petitioner.

Saminathar Sinnathamby of
Valvettiturai Respondents

This matter coming on for
disposal before A. W. Nada-
Rajah, Esquire, District Judge
Point Pedro on the 17th day of
May 1951 in the presence of
Mr. N. A. Rajaratnam Proctor
on the part of the petitioner
abovenamed and the affidavit
of the petitioner abovenamed
dated the 7th day of March
1951 having been read.

It is ordered that the peti-
tioner abovenamed be and he
is hereby declared entitled as
brother of the deceased above-
named to have Letters of Ad-
ministration to the Estate of the
deceased abovenamed issued to
him accordingly unless the Res-
pondent abovenamed or any
other person or persons inter-
ested shall on or before the 14th
day of June 1951 shew sufficient
cause to the satisfaction of this
Court to the contrary.

This 17th day of May 1951
Sgd. A. W. N. A. W. N. A. W. N.
District Judge

Drawn by
N. A. Rajaratnam
Proctor for Petitioner
14-6-51

Extended and Reissued for
28-6-51

Sgd. A. W. N.
D. J.
(O 41, 19 & 22)

Commission on the
National Arms and
Badge of Ceylon and
Ceremonial and Other
Uniforms

No. EB/A.

His Excellency the Governor
General has issued a Commis-
sion for the purpose of making
investigations and recommen-
dations regarding:—

- (1) The adoption and use of
suitable devices or emblems as
the National Arms and Badge
of Ceylon;
- (2) The uniforms and bad-
ges to be worn by members of
the Royal Ceylon Navy, the
Ceylon Army and the Ceylon
Air Force; and
- (3) The uniforms and bad-
ges to be worn on ceremonial
occasions by officers of the Cey-
lon Overseas Service, the Cey-
lon Civil Service and the Cey-
lon Police Service, and by
other public officers.

The Commission invites the
views and suggestions of mem-
bers of the public, Associa-
tions, etc., on any matters fall-
ing within the scope of the
reference set out above. With
reference to items (2) and (3)
above, the Commission would
desire suggestions and designs
particularly in respect of head-
gear. Information regarding
uniforms and badges now in
use will be available on refer-
ence to the Heads of the Ser-
vices concerned.

2. All persons willing to
assist the Commission are re-
quested to send to the Com-
mission, within 6 weeks, i. e.
before July 24, 1951, a written
statement in duplicate, (prefer-
ably supported by appropriate
designs in triplicate) on all
matters to which they wish to
draw the attention of the Com-
mission and to state whether
they are willing to make oral
representations on any subjects
dealt with in their statements,
should the Commission decide
to hear them.

3. All communications in
connection with the Commis-
sion should be addressed to the
Secretary, Commission on Na-
tional Arms, Badge of Ceylon,
etc., Ministry of Home Affairs
and Rural Development, P. O.
Box No. 552, Colombo 7.

A. S. KOHOBAN-WICKREME,
Secretary to the Commission,
Ministry of Home Affairs and
Rural Development
Colombo 7, June 4 1951
(G 13, 12, 15 & 19.)

Commission on the
National Arms & Badge
of Ceylon & Ceremonial
and other Uniforms

No. EB/A

With reference to the Notice
appearing in today's issue in
these columns inviting views
and suggestions on the Nation-
al Arms and Badge of Ceylon
and Ceremonial and other Uni-
forms, it is hereby notified that
a cash prize of Rupees Five
Hundred (Rs. 500/-) is offer-
ed for the best design of the
National Arms and Badge sub-
mitted to the Commission. The
composite design of the Nation-
al Arms, (which should be in
triplicate), might include a
section which should be ex-
tracted and used as the design
for the National Badge.

2. The Commission reserves
the right to:—

- (1) award no prize in the
event of there being no
designs of adequate stan-
dard;
- (2) utilize any part or parts
of any design or designs
in deciding on any final
design.

Competitors should remember
that the National Badge will
be used as a National Seal as
well on important State docu-
ments, etc. It must therefore
be capable of being reduced
to any size necessary.

3. The decision of the Com-
mission on any matter in this
connection will be final.

4. All correspondence should
be addressed to the Secretary
to the Commission on National
Arms and Badge of Ceylon and
Ceremonial and Other Uni-
forms, Ministry of Home
Affairs and Rural Develop-
ment, P. O. Box No. 552,
Colombo 7.

5. Entries close on July 24, 1951

A. S. KOHOBAN-WICKREME
Secretary to the Commission,

Ministry of Home Affairs and
Rural Development,
Colombo 7, June 4, 1951.

(G 14, 12, 15 & 19.)

THE GENESIS OF THE
SIVA GNANA BODHAM

(BY A SCIENCE GRADUATE)

PART II

(Continued from our issue of 8-6-51)

12. UNTRUTHS BEGET THEIR LIKES.

Now that it has been found necessary to refer to the blasphemous lie that Siddhiyar is the work of a deliberate liar and to the abuse of other great teachers, it is not out of place to add that truth comes out of truth only. Untruths have a tendency to entail the utterance of further untruths, half truths and misrepresentations to prop them up. *ஒரு பொய் சொல்லால் ஒரு பொய் சொல்லுவான்* is a well-known Tamil proverb. Whoever utters one falsehood will have to make nine more similar statements to substantiate the first misstatement. Some of our Thani Tamil friends start by questioning the Saiva Siddhanti's innocent and inoffensive affirmation of the fact that our Lord Meikandan translated (reproduced in Tamil) his Siva Gnana Bodha Sutras from the Rourava Agamam and wrote an inimitable terse commentary on it and conclude by asserting the exact contrary, to wit: that the Tamil Sutras are the original and that they were translated by some wily brahmin into Sanscrit and interpolated in the Agamas.

But, says the Siddhanti, Meykandan's epilogue expressly states that the Bodham was previously taught by Nandi Devar to Sanatkumarar.

No, retorts the Thani Tamil Vadi, the epilogistic verse found at the end of the Tamil Bodham is not the work of Meykandan, and whoever composed it told an untruth.

S.—There is the prologue which tradition ascribes to Meykandan's disciple and which says the same thing.

T. T. V.—It is not known who wrote the preface, but whoever wrote it gave utterance to a false statement.

S.—There is the Siddhiyar verse which makes the definite statement that Nandi heard the Bodham from the Lord God and handed it down through Sanatkumarar. This statement cannot be so easily got over.

T. T. V.—Why not? This is a false story started by a Judas who felt jealous of his "low caste" teacher. That the Paramparai (பரம்பரை) story is the fabrication of the shrewd brahmin author of Siddhiyar is quite apparent from the self-evident fact that it is quite an impossibility that Sanatkumarar who was one of the four Vedic Rishis who received their enlightenment at the hands of the First Teacher (God Himself) should find it necessary to learn anything at the feet of Nandi, a lesser teacher.

S.—But please excuse us for making the contradiction. Arulnandi Devar did not invent any new cock-and-bull story regarding Sanatkumarar receiving any education from Nandi. Kachchiyappar who lived long before Arulnandi has made a similar statement in his Kanda Puranam saying that Nandi heard the Puranas from the Supreme Lord and taught them to Sanatkumarar.

T. T. V.—Is it so? We did not know this before. But...but...but...you see...you see...it is a sort of Sam-pirathayam (சம்பிரதாயம்), a sort of tribal custom with these Puranic story-tellers to hypothesize some sort of tradi-tional covering to their fantastic stories to make credulous ignorant people to believe them. In reality, Sanat-kumarar learnt nothing from the paay teacher Nandi Devar.

S.—Even authors other than Puranic writers speak of Paramparais. Tirumoolar, for instance, who lived even earlier than Kachchiyappar makes similar references in his Tirumantiram.

T. T. V.—Does he?...well...(aside, oh! these inconven-ient fellows! this Tirumoolar, Kachchiyappar and others!) ...well, you see, you cannot take these quotations from Tirumantiram seriously, it is so full of later interpola-tions. If there is any such idea given expression to in Tirumantiram, it is obviously an interpolation. In any case, the name Nandi (meaning the blessed one) there refers to God Himself and not to Nandi the gate-keeper.

(To be continued)

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S. KANAGASABAI,
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