

## Report of the Special Committee on Hindu Temporalities

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

(Continued from last issue)

Under Parliamentary Government based on a party system, religion, if it becomes the subject of legislation by the State, will become liable to change with every change in the party forming the government, and people do not want to change their religion as they change their coats. The point is so simple, and even the boys who study Civics in our schools can understand the serious consequences that may result from any decision to make religion the subject of legislation by "our own legislature". There are politicians who change their creeds, policies and loyalties to suit the needs of the hour; but the Hindu community cannot change its religion in that manner.

We cannot understand the anxiety of some of our men to seek the patronage and benediction of non-Hindus in matters relating to Hindu religion and morals, prostituting religion itself for the basest ends. Shameless flunkeyism of this sort is disgusting in the extreme; and the Hindus should bestir themselves in the matter and take prompt action to preserve the purity of public life in the country. In this connection the following extract from a memorandum published on pages 300-301 of Part II of the Committee's report will be found interesting.

### Extract referred to:

"Now, even the temples have been invaded, and the idols therein are being used as tools to honour (non-Hindu) personages. A few days back, I received a notice about a Maha Kumba Abishekam at a Siva temple in Colombo in which it is stated that the sacred 'Ananda Nadarajah Thero' would take place 'in the presence' of a distinguished (non-Hindu) personage whose name is given in that notice and that that personage and another Hindu would address....

The irony of it is the very men who have rolled up their sleeves to reform Sopana Marga with the sword of legislation who are aiding and abetting such conversion of Hindu temples—including Sivantemples—into theatres and public platforms rolled

into one".

### Method of Inquiry

To ascertain how far public opinion among the Hindus favours the introduction of legislation, it was necessary to consult only the Hindus; and the Minister of Home Affairs rightly requested the Committee to ascertain the views of prominent Hindus, Hindu authorities and the Hindu public in general. The Minister of Home Affairs would allow the Hindu community to exercise the right of self-determination in regard to religious matters, but our Special Committee intent on imposing their own views on us in all matters in every possible way would not have it so. They invited non-Hindus also to make representations. It is not merely a question of going beyond the terms of reference. It is the denial of the right of self-determination to the citizens on a matter in which their views alone matter. The Hindus are not to be allowed to order their affairs as they think best. In doing this, the Committee disregarded the explicit instructions of the Minister and the earnest representations of a leading Hindu religious society. The principle on which the Committee would recommend reforms on Hindu religious matters is stated by them in the following terms:

"If an overwhelming body of people think that certain customs or practices are right, they should be accepted" (Page 175 of the report). Adopting this principle and counting non-Hindus of all sorts as Hindus, the Committee naturally feel confident that they can prove to their satisfaction the correctness of their views. No man in his senses will maintain that this is the proper method of ascertaining public opinion among the Hindus, and it is difficult to believe that even the Committee in their sober moments will maintain this position.

The Committee who in this wayward manner conducted the enquiry in utter disregard of the instructions of the Minister and of the representations of the Hindus now say (vide para 170 of the report) that, when

## Indian Medicos On Hunger-Strike

Seven medical students of Calcutta University are on hunger-strike under the porch of Senate Hall since Thursday evening to impress upon the University authorities the urgency of a "speedy settlement" of the dispute regarding the final M. B. B. S. examination.

the time comes for the Government to introduce legislation, the bill should be introduced by a Hindu Minister or member of Parliament. If the proposed arrangement will serve any purpose the Committee have in view nobody will grudge them the honour or the emoluments; but the arrangement can in no conceivable manner safeguard the interests of the Hindus.

In spite of the warning given by the Minister of Home Affairs that nothing should be done to prohibit or restrict the free exercise of any religion and the opinion expressed by competent lawyers that the State should not interfere with the religious practice of animal sacrifice, the Committee recommend that legislation should be introduced to stop the practice prevailing in some Hindu temples; and they make this recommendation, pointing out that, according to authorities accepted by them, the practice of animal sacrifice crept into temples as a result of the misinterpretation of the texts of certain religious Shastras. Their presumption in undertaking to decide what the Saivites should accept as their authoritative scriptures in lieu of what are now accepted by them as authoritative, and the irreverent manner in which they discuss matters sacred to the Saivites, deserve separate consideration. They have made use of the report to propagate views which Agamic Saivites in Ceylon must regard as heresies. They have done work which was not expected of them and for which they were not at all competent. The Minister of Home Affairs appointed the Committee to ascertain Hindu opinion and to report the lines on which legislation if any should be introduced; but the Committee went entirely outside the purview of their duties in seeking to expound the correct meaning and interpretation of the Saiva Sastras and to determine what the Saivites should accept as their authoritative scriptures in

(Continued on page 3)

## THE AWAKENED JOURNALIST

JOURNALISM is a profession, and more than a profession. When it is merely a bread-winning, money-making and power-holding device—and it then takes all things for its province, truth and untruth, scandals and other questionable expedients and is not necessarily conditioned and directed by any moral law—it is a profession. It has been claimed that in unlimited freedom of newspaper correspondents, columnists, radio commentators and the like to write and speak as they please consists a potent preventive of war. Pitirim A. Sorokin, the famous sociologist answers the plea as follows: "Genuine freedom of thought and of the press is a great boon when it is not abused. If it is abused, this very freedom becomes a vicious war-breeding force. Considering that besides competent, wise and responsible reporters, columnists and commentators there are many who are incompetent in respect to most of the things they discuss (for instance, they write and talk about a country or problem which they have studied for only a very brief period); that the rank and file of them are not blessed with great native ability, that many are biased, having some axe to grind or certain vested interest to promote, some of them cynically selling their services to the highest bidder; considering all this, such agents of "free public opinion" tend to misinform rather than to inform; to hand out misleading "scoops" rather than disseminate truth; and to engender distrust, envy, hatred, and enmity rather than sympathy, love and goodwill. Hence this supposed remedy does not work at all or else operates in such a way that with one hand it sows the seed of peace while with the other it spreads the germs of war." As long as journalism remains a mere profession—a it is actually with ninety-nine per cent journalists—it cannot help deserving the fair and mild criticism of Mr. Sorokin, and there is no reason why it should be regarded in higher esteem than any other profession.

But as we have said, journalism is also some thing more than a mere profession. When is it so? When the journalist is constantly aware of the seriousness, sacredness and the high purposiveness of his calling and is actually guided in deed and thought by the res-

possibilities of that awareness, journalism attains a higher soul as it were and becomes more than a profession. Such a journalist is a spiritual aspirant through and through. He knows without a shadow of doubt that without *sattva-suddhi* there is no *bhava-suddhi*, without *bhava-suddhi* there is no *sabda-suddhi* and without *sabda-suddhi* journalism cannot be made to attain its higher soul. Apart from his other professional equipments and endowments he must strive to achieve through personal sadhana these three things: an awareness of the ultimate destiny of man, equal-vision and love of knowledge for its own sake. The work of such a journalist can be called awakened journalism. Without feeling any sense of pride for it such a journalist deems himself to be a teacher-servant of society and feels a tremendous responsibility about it. Though he earns money through his profession, as he has to, his services cannot be purchased. He can neither be nationalised nor indoctrinated. He is restrained, impartial and free. His entire loyalty is to fundamental values and perennial philosophy. He is primarily a devotee of principles and not of personalities and institutions. He is fearless in championing neglected truths and in denouncing popular falsehoods, tyrannies, follies, frivolities. He knows how to sift the grains of gold from the heaps of rubbish in the world. When he is vehement he is so without meanness, smallness and bitterness. He is most fair and generous to the opposite schools of thought, but immovable in his own position, his convictions being a kind of spiritual attainment. He is quick to detect errors but very slow to commit one. His sarcasms and satires are never without link with high themes and lofty thoughts. When he scolds, he tries to uplift. He is profound but homely. He floats everywhere smoothly but he is always the least attached. His shrewd eyes scan every day-to-day incident and in a sudden flash point out a foot print of the Timeless on the sandy waste of our dreary life. He is a willing captive of truth, and a self-co-scripted fighter against all that is untruth. He is a devotee of Beauty that is purity, in any sphere of life. He is gentle but lonely.

Such a journalist is a power

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## Hindu Organ

FRIDAY, JUNE 22, 1951

Treasure These Thoughts

*'This is the summum bonum of an embodied life—to dedicate one's wealth, speech, vital and mental energies, and intellect to securing the welfare of all embodied beings'*

—BHAGAVATA

### SPEECH FROM THE THRONE

THE FORMAL OPENING of the fifth session of the first Parliament of Ceylon took place on last Wednesday, when His Excellency, the Right Hon. Lord Soulbury, Governor-General, read the Speech from the Throne. His Excellency set out in short the progress hitherto achieved in the different spheres of the different activities of the present Government and outlined briefly the various measures which his Ministers would take during the following session of Parliament. The criticism has been made that Speeches made from the Throne during the life time of the present Parliament have been characterised by an excess of vague general statements and pious resolutions with too little reference to concrete particulars; and that they fall far short of the function which they should serve—that of providing a definite blue-print of the measures which the Government intend to take in the following session. One who reads the Speech will find it difficult to agree with what has been said by way of criticism.

Firm faith in the democratic way of life has been re-iterated and closest relations with peace loving nations and especially with the other Governments of the Commonwealth have been envisaged. The agreements concluded with the branch organisations of the U. N. O. and the progress achieved have been referred to; reference has been made to the work done in the fields of Agriculture, Industry, Social and Health Welfare and the measures proposed to be taken during the present session. The statement with regard to the firm faith in the democratic way of life may be called a pious resolution, but there can be no harm done by referring to it. Perhaps it is necessary to

## MEETING THE NEW SOCIAL ORDER

### Ag. Minister Of Education Wants Anti Dowry Agitation

EDUCATION in the past, in the case of girls, had no aim; it had contributed towards creating an artificial class of people in our social life with the feeling that education had elevated them above the ordinary rural population said Mr. K. Kanagaratnam Acting Minister of Education at the Prize day speech at Pandateruppu Girls English School.

Continuing Mr. Kanagaratnam said:

A purely academic education will by no means equip our girls to face the practical problems of life. In common with other countries, we are at last realising that the education set up in a mixed civilisation of the west and the east has only contributed to the advancement of the individual is but one unit. After the last two great world wars, people in the various countries have come to realise that the aim of education should be to remove all barriers of country, race, and religion and to emphasise the idea of one world of unity and equality. We in Ceylon should follow the world trends in the new ideals set up by the educationists and endeavour to make such changes through our educational system as will

do so. There is hardly any other portion of the speech which can be said to contain vague general statements or pious resolutions. In fact these portions which deal with Finance, Defence, Agriculture, Industry, Health, Social Welfare and other matters are full of concrete particulars.

It is true that some of the earlier Speeches from the Throne did contain certain proposals which were not implemented. The Speech made at the beginning of the fourth Session contained a reference to legislation by way of implementing the Compton Report. Little has been done during the fourth session; the present Speech also contains a reference to the same matter. It is an indication that action is being taken. While delay ought to be eliminated as far as possible, it is sometimes unavoidable. The Permanent Secretaries to the different ministries can be of great assistance in the matter of eliminating delay. It is to be hoped that the measures envisaged in the speech will be taken in due course without fail and that Government will set about its task of implementing its schemes without delay.

satisfy the needs of a changing world. All these years, we have been labouring under disadvantages due to a faulty system of education under which only a few have been able to contribute towards the economic development of the country.

#### Dignity of Labour

The new policy as embodied in the new Education Act lays great emphasis on the dignity of labour and provides for a diversification of education so that every child, boy or girl, might be rightly fitted into the life of the country according to his or her natural capacity and aptitude. Ceylon is essentially an agricultural country and the avenues of employment in the public service or outside or even in the professions are extremely limited. According to world figures, only about 20%, roughly, of our school children can reach the University stage and the remaining 80% will have to be absorbed into the vocations to promote the production of national wealth through agriculture and industry. This would mean that manual training should form an integral part of our education. The proposed selective test at the 8th standard which is to be held from next year onwards will help to reveal the intellectual standards and aptitudes of our children, and a great many of them will have to accept with equanimity the decision of their teachers in regard to their future vocations in life. This will, as may be expected, cause a certain amount of heart burning and dissatisfaction at the start among parents who will naturally resent a change from an artificial set up society to a new social order which aims at removing all barriers created by various positions in life and granting equality, no matter what profession or calling one may take to to earn an honest livelihood. Schools of the type of Pandateruppu Girls' School will come to play, at this stage, a great part in removing all class distinctions and teach the children first and foremost

that they all belong to the same social order, whatever work they may ultimately take to, or go back to their homes in order to set up a new line of life in their village surroundings. I am very pleased to see that a really solid foundation is already being laid in this school to meet the new social order. In addition to the normal teaching in the class rooms, the students are given many extra curricular activities which would give them an insight into true life, and this is a happy augury for the future welfare of the country.

#### Nursing As A Profession

To come to practical suggestions, the teaching profession is now overcrowded both for men and women, but there is ample scope for women, for example, in the nursing profession. I do not know how many girls from this school have taken to this profession to which the Principal has referred in her report, but the general complaint from the Ministry of Health is that few girls from Jaffna avail themselves of this opening for them. May I therefore ask the Principal and the parents assembled here to send their children to join this useful profession, which is by no means less noble or less dignified than the teaching profession.

A striking feature of the report is the mention there in that one of the students has joined the women's Agricultural College at Kundasale in order to take up a course of Home Science, Handicraft and general agriculture and that the student in question will greatly benefit by her training when she returns to her school after her course. I welcome this great change in the life of the Jaffna girl. Before the advent of Western civilisation, our mothers and grand mothers who are born farmers contributed greatly to the prosperity of Jaffna by working in the fields from sunrise to sunset in the company of their men folk. It is therefore nothing new nor is it a novel feature for our educated girls to take to agriculture as a profession in order to improve the methods of production with the aid of the advanced scientific knowledge now available in the field of farming.

#### Dower Bargain

In this connection, I wish to raise a very important matter that affects the girls of Ceylon whether they are Sinhalese or Tamils. Incidentally, it has a large bearing on the

## Fifth Session Of The First Parliament

### 'Firm Faith In Democracy'

—Lord Soulbury.

The opening of the fifth session of the first Parliament of Sri Lanka was as usual colourful; but the political red hue was once again not there.

His Excellency the Governor-General's speech from the Throne enunciated the policy of the Government. The opening paragraph of the speech was characteristic.

'Since the opening of the last session of Parliament there has been a grave deterioration in the international situation, and the hope of establishing a lasting peace at an early date has receded. Particularly in these circumstances, my Government reiterates its firm faith in which the rule of the moral law holds sway and in which, instead of force as the arbiter of international disputes, mutual confidence and co-operation arise as a prerequisite to peace. In order to safeguard freedom and peace my government will continue to maintain the closest relations with all peace loving nations and especially with the other governments of the Commonwealth.'

Mr. Jayaweera Kuruppu (Balangoda) in proposing the motion for the Address of Thanks to the Governor-General made history by speaking in his mother-tongue.

Mr. P. P. Jayawardene (Gampaha) seconded.

The debate on the Speech from the Throne stands adjourned till next Tuesday.

future economic structure of our life. I refer to the pernicious dowry system that still prevails in our society. In the olden days, extreme orthodoxy did not generally permit a girl to attend school after attaining puberty; it was much like the purdah system that prevailed in ancient India. Education was restricted in the social set up of the time and it became a responsibility of the parents, in order to give their daughters in marriage, to provide them with the necessary money or property gifts to satisfy their future husbands. Generally, it happened that a young man married a girl whom he had never met before and so ran a certain amount of risk in taking as his life partner an utter stranger, but he did not mind it so long as she brought him sufficient money or other form of wealth to keep him in comfort. During the last 50 years, social barriers that tended to keep girls in

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## Meeting The New Social Order

(Continued from page 2)

their homes have been fast disappearing and today they take an equal place in society along with young men. They receive a good and liberal education which equip them for life, and the money which formerly went to provide the dowry to an uneducated girl is now spent on the education of the girl. In spite, however, of the advances made in the matter of social equality with men, the system of asking for dowry, one regrets to note, still continues in our society.

Marriageable young men fix a monetary value upon themselves and expect monetary gifts and even insist on property being converted into cash and given to them before their marriage. All this is demoralising and disgraceful and outrages the sanctity of the institution of marriage. As a result of the existence of this system, several cases of incongruity in married life have occurred, because the union was based on monetary considerations and not on the

necessary ingredients that make up an agreeable partnership in life. Today girls who by reason of their education, training and cultural accomplishments, would be an acquisition to any family, remain unmarried for lack of means to provide a dowry. Civilised society has felt the baneful effects of this system and today in more than one Province in India, legislation has been introduced making the acceptance of dowry or the offer of dowry a penal offence punishable with six months imprisonment or fine which may extend to the amount of the dowry taken or with fine and imprisonment. In one of the districts in the South a band of Muslim anti-dowry campaigners are preaching at the mosques on Fridays advocating the abolition of this pernicious system. The Prime Minister of Ceylon in addressing the colonists at Minneriya some time back advised them not to give dowries, because young men whether they be lawyers or doctors or members of the other professions, would be inclined to be idle and there-

by deprive the country of the services of able men, who would be of so great use to the community. I would strongly appeal to all the girls of Jaffna to resist this pernicious system by forming themselves into a powerful league taking a solemn vow never to marry if a dowry is demanded. I say this with all sincerity and earnestness as otherwise, with all your education and enlightenment, you really concede a superior position to the young men. In the present state of educational advancement and progress of human society, it is the young men who should give dowry to young women, if they want good and educated women to steer them through life and make life a complete success.

Finally, I would ask the women of today to draw their inspiration from the women who adorned the past history of the Tamils and to restore all the virtues for which they had lived and died. Chastity, courage, simplicity of life community served were all symbolised in the women of the olden times and they are the valued treasures to which you are the heirs. Build up your life on the solid bedrock of religion and you will raise this country to the pristine glory of its past and make it worthy of emulation by the warring nations of both the west and the east.

## Report of the Special Committee on Hindu Temporalities

(Continued from page 1)

place of the Vedas and Agamas now accepted by them. We cannot believe that the Minister of Home Affairs is capable of holding the view that a man by virtue of his election as a Member of Parliament acquires the competence to deal with questions relating to religion, philosophy and the like.

### The Committee's Ways And Manners

The Committee appear to have forgotten the ordinary forms of polite behaviour when doing their work. Paragraph 63 of the report begins as follows: "The cries 'Religion is in danger', 'a secular State should not interfere in religion', are raised by people who would like to use any and every available argument to defeat the efforts at reform in these customs and usages which have given them a position of advantage in the present social set-up."

It is certainly bad taste to attribute motives of this kind to witnesses who gave evidence before the Committee at their invitation. Among the witnesses who expressed the view that the State should not interfere in matters relating to religion is a gentleman who occupies a seat on the Supreme Court Bench. (vide 19 of the report.) One member of the Committee, Mr. T. Ramalingam, states in his dissent, "that a secular state should not interfere with the religious practices of any section of the citizens". It is significant that the Committee are practically quoting his words in attributing unworthy motives to him and to others of his way of thinking. The conduct of the Committee shows want of ordinary courtesy in dealing with a colleague. It is greatly to be regretted that these objectionable references were allowed to appear in the body of a Sessional Paper published with the authority of Government.

(To be Continued)

## The Awakened Journalist

(Continued from page 1)

in himself. He is a blessing unto to the country and humanity.

Any conscientious journalists should try to become an awakened journalist. But truly awakened journalists will always be few. It is good for any society to understand their value and allow them proper conditions of service. [From the Vedanta Kesari.]

## Order Absolute In the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1312

In the matter of the Last Will and Testament of the late Emanuel Tiruchelvam of 4th Cross Street, Jaffna.

Deceased Mary Tiruchelvam of 4th Cross Street, Jaffna

Petitioner This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 16th day of May 1951 in the presence of Mr. A. Arulambalam, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 15th May 1951 and of the attesting Notary and subscribing witnesses dated 28th April 1951 having been read

It is ordered that the Last will and Testament No. 939 made by the deceased abovenamed and attested by Mr. P. Casipillai Notary Public on the 16th day of November 1949 the original of which has been produced and deposited in this Court be and the same is declared proved and that the petitioner abovenamed as the Executrix named therein is hereby declared entitled to have the Probate thereof issued to her accordingly.

This 16th day of May 1951 Sgd V. S. Jayawickrama District Judge

Drawn by A. Arulambalam Proctor for Petitioner. (O. 45. 22 & 26.)

## ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 804

In the matter of the Intestate Estate of Neinamohamado Marikar Mohamado Meerasaibo Marikar of Silavatturai in Musaly South Deceased Mohamadmeerasaibo Marikar Mohideenkani Marikar of Silavatturai in Musaly South

Petitioner V. 1. Ummusalma widow of Mohamadmeerasaibo and 2. Mohamadmeerasaibo Marikar Nainamohamado both of Silavatturai in Musaly South Respondents

This matter coming on for disposal before B. G. S. David Esquire District Judge of Mannar on the 4th day of July 1950 in the presence of Mr. V. Albert Alagacane, Proctor, on the part of the petitioner and the petitioner and affidavit of the said petitioner having been read:-

It is ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed and the 1st Respondent, mother of the 2nd Respondent, be appointed Guardian-ad-litem of the said 2nd Respondent unless the Respondents abovenamed or any other person shall on or before the 28th day of November 1950 show sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of October 1950 B. G. S. David District Judge

Time to show cause extended to 26th June 1951

F. S. P. A. D. J. (O 46 22 & 26)

## Our Astrological Feature

# WEEKLY FORECASTS

"SRI PATY"

FROM 24-6-51 TO 30-6-51

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

You will be able to succeed in your ventures this week. Domestic harmony also shown. But expenditure will be on the rise and you will find it difficult to make both ends meet.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mivugasirisha 1, 2 [Adapa Rasi]

Some troubles with maternal relatives shown this week. Professionally a good time and you will go ahead with new plans. Avoid quarrels and don't jump at hasty conclusions.

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

Comparatively a better week than the previous one. Improvements in the financial position also shown. But there will be no mental peace and you will suffer minor health upsets.

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

The first two days of the week must be spent with care. Ill health, worries and loss of money shown. Don't risk money on any new deals these days. The rest of the week looks quite promising.

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

The first two days of the week will help you to make some money. Monday night Tuesday Wednesday must be spent with care. The rest of the week favourable again but you will have to work hard for your success.

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

Utilise the first half of the week for any new undertakings. Second half of the week likely to upset you a bit. Domestic troubles and mental worries shown. The last day of the week must be spent with care.

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

You will have to face much scandals and criticisms this week. Storm in the domestic circles also shown. Rows with fellow workers or staff also not ruled out.

**SCORPIO** Visaka 4, Anursha, Kattai [Vrischika Rasi]

You may enter into some quarrels and regret it later this week. Conflict with senior officials also shown. Health must be given particular care. Avoid scandals.

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

Cautions policy necessary this week. Don't commit yourself into any undertaking that you cannot carry out. Some misunderstandings with the married partner also shown.

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

You will find it difficult to make both ends meet. Family trouble also shown. Scandals involving a woman indicated week end. Beware of a serious consequence.

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

A good week financially and professionally. But health likely to be upset a bit. Some domestic troubles also shown.

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

You may get involved in the wrong link-up this week. Concentrate on routine work. Some upsets in the domestic circle shown. week end.

**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.  
Epid Samathana Rany Arnold  
widow of J. V. J. Arnold of  
Manipay Petitioner

- Vs.**
- 1 Christina Jayarane
  - 2 Jenkins Rajasekaram
  - 3 Samuel Thevspalan
  - 4 Irene Sunthara Rane
  - 5 Richard Kirupakaran
  - 6 Louisa Santhiravathana
  - 7 Stan'ey Chanthirajah 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. Jayawickrama 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. Jayawickrama  
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 Re-  
spondent abovenamed or any  
other person or persons inter-  
ested shall on or before the 14th  
day of June 1951 show sufficient  
cause to the satisfaction of this  
Court to the contrary.  
This 17th day of May 1951  
Sgd. A. W. Nadarajah  
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)

**THE GENESIS OF THE  
SIYA GNANA BODHAM**

(BY A SCIENCE GRADUATE)  
**PART II**  
(Continued from our issue of 19-6-51)

S.—But Tirumoolar goes further. He even makes  
much more embarrassing statements like *செய்தம் தரும் எம்  
மர் பண்ணிய நதி*, &c Whether the name Nandi refers to  
the gate-keeper or his Master the Dweller in the Temple,  
the fact that either the one or the other taught the  
Bodham cannot be got over.

T. T. V.—Oh! That can be easily explained. The  
word "Bodham" there must be taken in its literal sense  
of wisdom only and not as referring to any specific book.  
In the alternative, there is the other general explana-  
tion that these lines are all later introductions from the  
pen of interested parties.

S.—In any case, the blasphemous utterances made  
against the saintly author of Siddhiyar fall to the ground.  
Do they not?  
T. T. V.—...Mum...

S.—Siva Gnana Munivar, that great Tamil and Sans-  
krit scholar, poet, logician and commentator who lived in  
the eighteenth century, has repeatedly made the unambig-  
uous statement that the original Bodham formed a por-  
tion of Rourava Agamam.

T. T. V.—Siva Gnana Munivar was either an ignoramus  
or an opportunist, probably the latter. It was once thought  
that as he had not the same facilities for research as we of  
the twentieth century have he was unable properly to analyse  
the pros and cons of this and other questions, but more recent  
"researches" seem to indicate that he was an opportunist  
of the worst type, the eighteenth century prototype of the  
twentieth century Admiral Darlan of "the Germans had  
me by the throat" fame, one who knew "the truth" but  
was afraid to say it openly for fear of being ostracised  
by the Pandaram ascetics of Tiruvavaduturai Mutt. These  
latter had pet theories of their own, including the "con-  
cocted" Nandi Paramparai story handed down from gen-  
eration to generation after its invention by some conceit-  
ed brahmin or admirer of brahmins in the distant past,  
and the Munivar who was such an intellectual giant that  
he could not fail to discover its falsity but was a hypocrite  
at the same time adopted it with selfish motives and ex-  
pounded it at great length in his famous Bhashiyam to please  
his Pandaram masters. He has however given us intelligent  
"researchmen" some hints to enable us to read between the  
lines and arrive at the truth by the use of such words as  
*உணர்* (know) *உணர்ந்துகொள்* (learn and understand)  
*உய்த்துணர்ந்துகொள்* (infer, comprehend and grasp), &c,  
clear indications that what he states is not correct and that  
we have to exercise our ingenuity to get at the truth.

S.—It appears to be a most ungenerous, not to say  
blasphemous, act to dub as a hypocrite a saintly writer of  
the eminence of Siva Gnana Munivar who has done more  
than any other single individual in modern times to further  
the cause of the Saiva faith, simply because he failed to  
foresee the rise of the socio-political non-brahmin movement  
more than a hundred years after his death. He did no more  
than follow up in the footsteps of his predecessors including  
our Lord Meykandan himself. The orthodox point of view  
on this question has come down to us through the centuries  
in an unbroken line from Meykandan's time. Arulnandi  
Devar (13th century), Umapatthiyar (14th century), Siva-  
pirakasar (15th century), Sivagra Munivar (16th century)  
Ithiyumanavar (17th century), Siva Gnana Munivar (18th  
century), Arumuga Navalar (19th century), Nallaswampillai  
(20th century), these and a host of other saints, poets  
commentators and learned savants have made references to  
one or the other (or both) of the Bodham and Paramparai  
accounts with approval. One of these, Sivagra Munivar  
has in fact written a long commentary on the original  
Bodham in Sanscrit.

T. T. V.—Oh! Sivagra Munivar! He is probably the  
villain of the piece. He was another Quisting, a fifth  
columnist even worse than Siva Gnana Munivar. Though  
born a Tamil, he did the greatest possible dis-service to the  
Tamil cause. He wanted to please his patrons, the kings of  
the Vijayanagar dynasty who held sway over the Tamil  
country in his time and who had a partiality for Sanscrit  
and everything Sanscritic. It was this erudite Tamil and  
Sanscrit scholar probably who improved and elaborated on  
the Guru-Sishya Paramparai story of Meykandan's original  
detractor Arulnandi Devar and his successors, translated  
the Tamil Bodham into Sanscrit and commented on it at  
great length. If he was a true and self-respecting Tamil, he  
would have written his learned commentary in Tamil.

S.—Surely no man can be adjudged guilty on mere  
suspicion and surmises of "probabilities" of this may be

**ORDER NISI**  
IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1313  
In the matter of the intestate  
estate of the late Murugesu  
Chellappah Nagamuttu of  
Irupalai Deceased  
Sornammah widow of M. C.  
Nagamuttu of do  
**Vs.** Petitioner

- Minors**
- 1. Nagamuttu Selvaratnam
  - 2. Nagamuttu Rasanaya-  
gam both of do  
by their guardian ad-  
litem the 3rd respon-  
dent
  - 3. Chellappah Ariyakuddy  
of do Respondents

This matter of the petition of  
the petitioner praying that  
the 3rd respondent be appointed  
guardian ad-litem over the 1st  
and 2nd respondents, that the  
petitioner as widow of the de-  
ceased be declared entitled to  
administer the estate of the  
deceased and that letters of  
administration issued to her  
accordingly, coming on for dis-  
posal before V. S. Jayawick-  
rama Esq. District Judge, on  
the 16th day of May 1951 in  
the presence of Mr. S. Kanaga-  
ratnam Proctor on the part of  
the petitioner and the petition  
and affidavit of the petitioner  
having been read;

It is ordered that the 3rd re-  
spondent be appointed guardian-  
ad-litem over the 1st and 2nd  
respondents that the petitioner  
as widow of the deceased de-  
clared entitled to administer  
the estate of the deceased and  
that letters of administration  
issued to her, unless the res-  
pondents or any others shall  
show sufficient cause to the  
contrary on or before the 16th  
day of July 1951 at 10 a. m. It  
is further declared that the 3rd  
respondent do produce the  
minors 1st and 2nd respondents  
in court on the said date.

This 11th day of June, 1951.  
Sgd. V. S. Jayawickrama  
District Judge  
Drawn by  
S. Kanagaratnam  
Proctor for Petr.  
(O 44, 22 & 26)

so or that may be so. If it is a crime for a Tamil to  
write a commentary in Sanscrit, Sivagrar is certainly  
guilty, but he seems to have erred in good company.  
Sri Kantar, Sankarar, Ramanujar and many other Tamils  
who lived before him wrote their commentaries in  
Sanskrit and not in Tamil. Were they all wanting in  
patriotism?

T. T. V.—Yes, but they had the excuse that the origi-  
nals of the Vedanta Sutras, &c, which they commented on  
were in the Sanscrit language, whereas Sivagrar, as far as  
we can see, translated the Sutras of the Bodham from  
Tamil into Sanscrit and then wrote his commentary.

S.—This looks like bagging the question. The point  
at issue is the question of the translation. A mere *ipse dixit*  
that Sivagrar "probably" did the Sanscrit translation "as far  
as we can see", is no argument. We might as well assert,  
following a similar line of argument, that the great com-  
mentators Sri Kantar, Sankarar and the rest translated the  
Vedanta Sutras from the Tamil into Sanskrit and then com-  
mented on them. There is, for instance, a Tamil translation  
of the Vedanta Sutras which abounds with Sanscrit terms  
and Sanscritisms, even as the Tamil Bodham abounds with  
Sanskrit terms, &c. One might as well assert that this  
Tamil version is the original and that Badarayana Vyasa's  
Sutras are a translation thereof.

T. T. V.—We are not concerned with them. But no  
one has so far made the statement that the Vedanta Sutras  
are a translation from the Tamil.  
(To be Continued)

**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 Ledchu-  
manan Vadivelu of Kilinoch-  
chi Deceased  
Amurtham widow of Ledchu-  
manan Vadivelu of Kilinoch-  
chi Petitioner

- Vs.**
- 1 Packiam daughter of Vadi-  
velu
  - 2 Nagarajah son of Vadivelu
  - 3 Saraswathi daughter of Vadi-  
velu
  - 4 Thurairajah son of Vadivelu  
all are minors appearing by  
their guardian ad-litem the  
5th Respondent
  - 5 Sinnasamy Munisamy of Kili-  
nochchi Respondents.

This matter coming on for  
disposal before A W. Nada-  
rajah Esquire, District Judge  
of Chavakachcheri on the 10th  
day of April 1951 in the pre-  
sence of Messrs. Aboobucker  
and Sultan Proctors on the part  
of the petitioner and the affida-  
vit and petition having been  
read.

It is ordered that the above-  
named 5th Respondent be ap-  
pointed guardian ad-litem over  
the minors the abovenamed 1st  
to 4th Respondents for the pur-  
pose of watching the interest of  
this Testamentary Proceedings  
and that Letters of Adminis-  
tration to the estate of the  
abovenamed deceased be issued  
to the petitioner as lawful wi-  
dow of the abovenamed de-  
ceased 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.  
D. J.  
(O. 42, 19 & 22)