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NO 27

INCREASING MENACE OF ILLICIT IMMIGRATION

Administration Report for 1950

THE Acting Controller of Immigration and Emigration in his administration report for 1949-50 commenting on the breach of regulations says in the following extracts, that the most serious offence is that of the entry of non-nationals to the Island in defiance of the Ceylon law.

Illicit immigration is on the increase and, in fact, has now assumed very serious proportions. There is reason to believe that there are organized rings in South India and Ceylon for the transport of illicit immigrants. Illicit immigration cannot take place on its present scale without the active assistance of residents in Ceylon who are prepared to harbour the illicit immigrant and provide him with opportunities for finding employment in Ceylon.

It is impossible to estimate correctly the extent of illicit immigration in Ceylon by any known method of modern statistics

Various estimates have been made by "knowledgeable persons" varying from a modest 2,000 to 20,000 illicit immigrants per year. It is as difficult on a rational basis to consider one estimate as too low as it is to dismiss the other as excessive. However, the following factors are relevant in considering the extent of illicit immigration into Ceylon:—

Some Facts

(1) Illicit landings take place usually from the north of Puttalam right round the northern coast of Ceylon up to Mullaitivu.

(2) These landings are often made on lonely spots after nightfall when the chances of detection are practically non-existent.

(3) Illicit landers can easily merge in the population on account of the existence of a large number of their countrymen among the local population.

(4) Illicit immigrants were often arrested on in-

formation given to the Police several days after the illicit landing.

(5) Several illicit immigrants were arrested in the Talaimannar-Colombo train with tickets handed to them by agents trafficking in illicit immigration.

(6) Many illicit immigrants admitted that they were the remnants of a bigger party of illicit immigrants, the rest of whom were never arrested.

(7) Illicit immigrants have been found in almost all the provinces in remote towns and villages where they had successfully concealed their identity for several months.

(8) When a launch put out to sea to patrol the waters, it often met with a measure of success, sometimes rounding up about a score of illicit immigrants.

(9) If the chances of detection were high, the dangers involved, braving the perils of the seas and a hostile Police, would not make the trip attractive, however pleasant the country.

It is not unreasonable to assume that the numbers who avoid detection are much greater than those arrested and repatriated.

Why They Break

The Law

During the year 1950—

936 prosecutions were filed,

787 were convicted and repatriated.

Illicit immigration as a problem leaves little room

(Continued on page 3)

Bettering Prospects Of Betel Growers

The betel growers of Tellippalasi Parish held a public meeting at the Kollankaladdy Tamil School on Sunday last with Mr C. Vanniasingam M. P. in the chair.

Explaining the several difficulties that would confront agriculturists in their endeavour to safe-guard their interest the chairman narrated the obstacles that had to be circumvented when a similar association was formed by the Plantain Cultivators of Valigamam East.

Mr. V. Sinnathamby, Additional A. R. of Co-operative Societies, gave an account of the details necessary for the formation of a production and sale society.

Mr. R. N. Sivapirakam assured the betel growers of the area that the Valigamam North Co-operative Agricultural Production and Sales Society would render them every assistance in their efforts and advised them to form themselves into a branch Union of that Society.

Need for Wariness

That the Co-operative Department and the members of Co-operative Societies should be all the time vigilant against the rot that invariably set in, said Mr T. V. Chellappah, Chairman, Village Committee, Tellippalai.

Mr. T. Balachandran, D. R. O., congratulated the betel growers on their successful effort in getting together in large numbers to plan for their future well being

A resolution to the effect that a committee should be appointed to work out the details for the formation of a Society for the betel growers either as a branch of the V. N. C. A. F. & S. Society or by itself moved by Mr. V. Sangarapillai and seconded by Mr. S. Mappanar was passed. A Committee was also appointed.

THE IDEAL OF MORAL ENDEAVOUR

Dharma As The Guide To Bliss

Let me explain the difference between the 'lower' morality of social obligation and the 'higher' morality of karma-yoga which leads to a 'beyond', with the help of a distinction that Bergson makes between two moralities—one, that of the 'closed' soul, and the other, that of the 'open' soul,—without, however, committing myself to the French philosopher's metaphysical position. The ordinary morality is conduct under pressure. Here the rule is, 'you must, because you must'. Natural obligation exercises on the agent a propulsive force; and though there is a certain measure of liberty, there is compulsion too. The second morality is not confined to the narrow limits of class and country. It differs from the first in that it is human, instead of being merely social. Nay, it is more; for it takes, within its sweep all sentient beings. The difference between the two moralities is not one of degree, but of kind. In the second, 'we yield not to a pressure, but to an attrac-

point—if that can be called a standpoint—there is no division, no duality. He is the same in pleasure and pain, cold and heat, praise and blame. He is not tormented by the thought, 'Why have I not done the good (sadhu)? Why have I done the evil (papa)?' Since there is no agency in him, he is no doer at all. His struggles are all over. The *ought* and the *ought-not*, the relative good and evil, have no meaning in his case. From the supreme height of spirituality, which is his, even the so-called good is evil. That metaphysical evil he has transcended by the wisdom that sees the non dual spirit in all. As the *Brihadaranyaka* puts it, 'Evil does not overcome him; he overcomes all evil. Free from evil, free from impurity, free from doubt, he becomes a knower of Brahman'. It is to this heaven of freedom that morality serves as footstool. It is the perfectly open soul that is the ideal of moral endeavour and spiritual progress. *Dharma* is the gateway to *Moksha*

By

Dr. T. M. P. Mahadevan
in the Vision

Maviddapuram Murder Case

Youth Bound Over

Mapanar Selvarajah of Maviddapuram who was charged with the murder of one Chelliah of the same place was bound over in a sum of Rs. 150/- for a period of one year and asked to pay Crown costs of Rs. 75/- at the Northern Assizes when at the end of the second day of trial the defence tendered a plea of guilty of the lesser offence of causing grievous hurt under grave and sudden provocation.

The Jury accepted the plea. Mr. Justice M. F. S. Palle without proceeding to convict the accused made the above order.

Adv. V. Kumaraswamy instructed by Mr. H. R. Ariacutty appeared for the accused.



Hindu Organ

TUESDAY JULY 10, 1951

Treasure These Thoughts

'If a civilization, after centuries of religion and humanism, could not solve its problems without engaging in mutual destruction, is that civilization worth saving?'

—DR. RADHAKRISHNAN

CULTIVATOR CONSUMER CO OPERATION

'GROW MORE GRAINS' has become a world slogan in the food front and appropriately so. But those who keep on urging the cultivator dig the soil harder and harder have not made adequate attempts to dig out the artificial weeds that trespass on the farm; they have indirectly allowed the difficulties of the producer grow unchecked. Like unto the easy, going arm-chair politician who appears in the scene just in time to misappropriate the plums of Parliamentary offices elbowing out the sincere social worker, misrepresenting facts to the unsuspecting citizen, there is the third man in agricultural trade who sucks the earnings out of the toiling peasant at the same time bleeding the buyer to breathlessness. Verily the index of cost of living rises to the dismay and concern of all pundits of economics and framers of budgets. It was in this context of compelling circumstances that the alliance between the cultivator and the consumer had to be conceived of and planned.

The Co-operative Agricultural Production and Sale Societies which came into existence as a result of the middle-man's menace cannot be expected to eliminate the uninvited guest unless the pact entered into between the cultivator and the consumer has as its first condition of agreement unalloyed sincerity of action and genuineness of purpose. The Government being the officer who attests this agreement, it should be its duty not merely to explain the implications involved in the execution of the pact but also to watch the carrying out of the various covenant and to remind both parties whenever and wherever they falter that

the rules of alliance cannot be infringed upon but with unpleasant consequences. The contracting parties, the consumer and the cultivator, being there not in the capacity of individuals but as corporations should, while exhibiting the highest degree of mutual welfare, stamp out even the vestige of illegitimate and personal interest. Enthusiasm is necessary but not in such excess as to be liable to be misdirected.

These Production and Sale Societies, if properly administered and directed, will serve as a substantial check on the black evil of profiteering and help the country conserve its economic energy in the most desirable and effective manner. If, however, signs of corrupt practice in the administration of these societies are visible then efforts should be made not to end them but mend them by frank and free discussion devoid of the fire and brimstone device. Social workers and the Government have a golden opportunity to bring about economic stability and general contentment by making advantageous use of these co-operative institutions. Let them act forthwith.

Board Of Directors Of The Jaffna Hindu College

Annual Meeting

At the Annual Meeting of the Board of Directors of the Jaffna Hindu College and affiliated schools held on Saturday last with Mr R. Sivagurunathar in the chair the election of office-bearers resulted as follows:-

Patron: Adigar A. Naganathar.

President: Sir W. Duraisamy.

Vice-President: Mr. R. Sivagurunathar, Proctor, S. C.

General Manager of Schools: Mr. T. Muttusamipillai, Crown Advocate.

Secretary: Mr. P. K. Somasundaram J.P., Proctor S. C.

Asst Secretary: Mr. A. Arulambakam Proctor S. C.

Treasurer: Gate Mudir V. Ponnambalam,

Additional Members of Committee: Mr. R. R. Nalliah J. P., O. B. E., Proctor S. C., Mr. S. Rajaratnam Advocate and Mr. S. Patanjali M. B. E., Proctor S. C.

Visitors to School: Dr. T. P. Thamotharam and Mr. V. Manickavasagar, J. P., Proctor S. C.

Auditor: Mr. S. P. Kandiah, F. I. S. A.

AN OPEN LETTER TO MR. S. SHIVAPATHASUNDARAM, B.A

Sir,—I had the opportunity of reading the Memorandum you submitted to the Committee of Inquiry on Hindu Temporalities, etc., your recorded Evidence before the Committee and your Review of the Committee's Report which appeared in the Hindu Organ of 24th April, 1951. Your statements found in the three documents mentioned above appear to be misleading and conflicting. I am, therefore, compelled to address this letter to you with a view to getting some of the issues raised therein elucidated in full. The reason for publishing this letter is that there are very many Hindus interested in the Hindu Temporalities, etc., and they also would like to know your views on the points raised in this letter.

1. You state in your Memorandum that "A Hindu Temporalities Ordinance could be enforced only on a very few temples, and even here it would lead to disastrous results. It should not, therefore, be undertaken." From what you state we are made to infer that you are not against an Ordinance as such, but that you only feel that it may lead to disastrous results. If the Ordinance is drafted in such a way as not to give room for disastrous results, then would you welcome an Ordinance for the control of Hindu Temporalities?

2. You maintain in your Evidence that God revealed the Vedas and the Agamas. All religions, except Buddhism, consider their scriptures as revelations. According to the Jews, God is said to have revealed the first five books of the Old Testament to Moses. According to Islam, the Koran is a revelation to Mohamet. According to Hinduism, God is said to have revealed the Four Vedas to the Rishis of old. No mention is made in the Vedas or in the Smritis about the Agamas of the Saivaites. One great fact which we are able to note in the revelations spoken above is that the said scriptures were all revealed to the respective groups in the language of the people for whom they are meant.

It is a fact admitted by all scholars that the Tamils were absolutely different from the Aryans who spoke the language in which the Vedas were written and that the Tamils had a history and culture all their own from time immemorial. Unfortunately, they do not seem to possess a single scripture which they could claim as revealed by God in their language. Even the Sivagnana Bodham is considered by the orthodox section of the Saivaites as a translation from the Sanskrit Raurava Agama. In view of these facts, we are compelled, Sir, to seek your help to know why the All Merciful God failed to give a revelation to

the Tamils only in their mother tongue? Was it because the Tamils were untouchables according to Aryan Social Order to which God also appears to belong? What are we to think of the benign providence which has provided revelations to the Jews, the Arabs and the Aryans in their respective languages but had denied one to the poor Tamils and had made them to depend on second-hand information on religious matters?

3. Is the practice of slaughtering animals as a form of religious worship permitted in the Saiva Agamas? If not, how can a Vedic Practice of slaughtering animals in the name of deities be permitted in Saiva Temples? Sri La Sri Arumuga Navalar says that temples are Agamic and not Vedic or Smirithic. Then, is it wrong to prohibit an evil by legislation? It is stated in Kamiga Agama, Tantravataara Patala, Slokas 111 and 112, that the king should interfere when things are done against the rules of the Agamas. Is it not the duty of the state to safe-guard the religious institutions of the country from decay and misuse?

4. You state in your evidence that animal sacrifice is permitted in the Vedas for such Gods as Kathavarayar or Vairavar and that those Saivaites who kill animals for temporary benefits will be punished by Karma. Will you advise the Government of Ceylon, the majority of whom are believers in Karma, to give up the practice of punishing people for offences as they are sure to be punished by Karma? If it is necessary to enact laws to prevent evil action by one person against another, then why cannot laws be enacted to prevent innocent animals from being slaughtered for the temporary satisfaction of wicked deities? Is it not the duty of the State to guide the people towards righteous living? Can you quote chapter and verse from the Vedas where sacrifice to Kathavarayar is enjoined?

5. You state that the Government should not interfere in the administration of the temples. Sri La Sri Navalar very clearly states that the Government should interfere and set right the wrongs that are being done in temples in the name of religion. If the government fails to do its duty, he says that the people who worship in the temples should demand the government to step in and check the wrongs. Do you consider Navalar wrong in having advocated the right of the State to interfere in temple affairs?

6. In your preface to "Elements of Saiva Siddhanta" by a Science Graduate, you wrote in 1942 "As regards flesh-eating and animal sacrifice, it is only according to

Saiva Paripalana Sabhai

Hindu Temporalities

Request For Early Legislation

At a meeting of the Committee of the Saiva Paripalana Sabhai, held at Shaiva Ashrama Navalar Hall on the 8th instant.

Dr. C. Gurusamy, Retired Medical Superintendent, Vice-President of the Sabhai moved from the chair a resolution to the effect that the Sabhai do accept in its entirety the recommendations made by the Special Committee on Hindu Temporalities etc.

After some discussion Madaliyar C. Muttutambay proposed an amendment to the resolution suggesting that the Government should at the earliest opportunity bring forward a Bill for the proper control and safeguarding of the Hindu Temporalities attached to all Public Hindu Temples. This amendment was seconded by Mr. A. Arulampalam Proctor. After a lengthy discussion on the various aspects of the proposed Hindu Temporalities Bill, the Committee accepted the amended resolution by a large majority.

Sayana and men like him that they find a place in some of the Vedas. Swami Dayananda has shown the hollowness of their interpretation and has conclusively proved that the Vedas condemn flesh eating". In your evidence before the Committee you state "I can quote to you from the Vedas to show that animals were actually sacrificed, that their blood and flesh were given as offerings to the Gods and later eaten and enjoyed by the guests at the "Yagams". Are not both these statements contradictory? In 1942 relying on Dayananda you rejected the interpretation of Sayana. In 1950 you affirm Sayana by attempting to quote passages in support of flesh eating etc. We would like to know from you whose interpretation of the Vedas you accept as correct?

7. In the address you delivered at the Students' Congress, Jaffna, in 1930, you made the following statement: "There was no such thing as untouchability in Varnashrama Dharma..... Untouchability must have come into being with foreign conquests perhaps with the introduction of slavery from the West". But, in your evidence and in other places you state that untouchability is a religious institution and the Agamas support it. How do you reconcile both the statements? Are we to infer that you became wiser and more learned in the Agamic Lore later in 1949 and 50 than you formerly were in 1930?

8. Are Vellalas Sudras? If so, have you not violated the injunctions of the Agamas

(Continued on page 3)

KILL SELFISHNESS — NOT, ONE ANOTHER

Swami Vireswaranandaji
On 'The Need For Religion'

"Although scientific progress has brought material prosperity, yet we are not happier than the ancients. In certain respects we are much worse than our forefathers. Science is a curse to humanity when it is used for destructive purposes" said Swami Vireswaranandaji, Asst. Secretary, Ramakrishna Mission speaking on the 'Need for Religion Today' at the Vaidyeeswara Vidyalaya, Jaffna. Dr. C. Gurusamy presided and in introducing the lecturer spoke of the valuable work done by the Ramakrishna Mission.

Swami Vireswaranandaji speaking further said, a deeper interest in religion is necessary if humanity is to be saved from impending destruction. After the downfall of the Roman Empire when there was chaos in Europe it was the message of Jesus Christ that attempted to bring peace and harmony. Today in several countries of Europe and in America there is a growing desire to understand the teachings of the ancient religious teachers of the East, because these people have begun to realise the loose foundations on which their civilization has been built. For the last three or four centuries the impact of Western civilisation on the East has been very great indeed. But now there is a counter-attack. It was left to Swami Vivekananda to interpret the philosophy of the East to the West.

Universal Message

We are sure of progress if we believe in the ultimate reality—that infinite spirit which is manifest in all. Our goal should not be the killing of one another, but the killing of selfishness. Sri Ramakrishna realised that the essential truths of all religions were the same.

His message was not for a particular religion and he realised that religious truths can be proved not by philosophical discussion but only by practice. His message was universal.

Continuing the Swamiji said that if God is infinite then any definition of God was bound to be imperfect. That is why the Upanishads do not attempt a definition of God. They simply say it is beyond mind and speech. There is a lot of religious conflict in the world today, because people did not understand the limitations

of each religion. No religion can claim to represent the absolute truth. If any person said that his religion was perfect, it was sheer fanaticism. The essentials of religions can never change and they are applicable for all times while certain other doctrines known as "Smiritis" have been made to suit the needs of that particular age and society. For example the laws of Manu cannot be made applicable for the present society.

Healthy Changes Necessary

Religion was being attacked of being other-worldly and anti-social. Before denouncing religion one had to practise it. A truly religious man cannot afford to neglect social improvement, although social improvement was not the ultimate goal of a religious life.

There are defects in religion, and therefore healthy changes in religious practices have to be welcomed. If we resist these changes then there will be a reaction against religion itself.

In conclusion the Swamiji said that the Vedantic religion could stand a scientific test. In the present world there is bound to be yearning to understand the religious truths preached by the ancients.

Mr. S. Ambikaipakan, Principal, Vaideshwara Vidyalaya, in proposing a vote of thanks said that Swamiji's speech was very timely. Many Hindus in Ceylon did not realise the difference between the essentials and non-essentials of Religion. If they understood this they would not be opposing the much needed reforms in their religion.

Letter to the Editor

Reference Librray, National Museum, Jaffna

Sir,—Gifts of books on the history and natural history of the island, Oriental literature, arts, religion, worship, medicine, ancient art and other manuscripts will be welcomed by the Director of National Museums on behalf of the Jaffna Museum for its library. These may be sent to the Curator, National Museum, No. 7 Main Street, Jaffna who will gratefully acknowledge receipt of the gifts.

Yours etc.
Director of National Museums, Ceylon.

An Open Letter To Mr. S. Shivapathasundaram. B. A.

(Continued from page 2)

and the Smirities by studying Saiva Sastras and the Vedas? Is it proper for a person who is considered a great Saiva Leader to violate the Agamic rules? Have you not committed a crime punishable by Karma?

9. In your review of the Report you state "The sensible way of dealing with works having interpolations is to remove the interpolations and to give the works the regard due to them." Are we to infer from this that you accept theory of interpolations in the Agamas? If so it is your duty to separate the revelations from interpolations and establish the sanctity of the Agamas. As far as we are concerned, we consider all the portions which deal with social rules, untouchability temple architecture as later additions from the Vaidika Smiritis and Silpa Sastras. It is because of this we consider the 12 Thirumurai and the 14 Siddhanta Sastras as better guides for a Saiva Siddhanti than the Agamas which are full of interpolations and additions.

We shall be thankful, Sir if you could find it convenient to elucidate the points raised in this letter. A clear and fuller explanation of the points raised supported by adequate quotations will help to remove a lot of misunderstanding regarding the Agamas, Untouchability, the Government's right to interfere in religious matters, the Sudra's right to study the Saiva Scriptures etc.

Yours truly,
K. NAVARATNAM

"Santini ketan"
Vaunarponnai,
8th July. 51

Paint That Kills Mosquitoes

Cement paints impregnated with D-D T and "Gammexane"—developed by a British firm—have proved, in three years of laboratory tests, to be highly successful against insect pests, and particularly the yellow-fever mosquito. Field trials of the paints are now to be held in Ceylon.

The tests, carried out on various type of flies and mosquitoes, have shown in general that even after as many as 12 months, both D D T and "Gammexane"—impregnated forms of the paint are capable of killing insects exposed to them.

Increasing Menace Of Illicit Immigration

(Continued from page 1)

for complacency. From the angle of selective immigration, illicit landers represent the most undesirable element of Ceylon immigration, for the following reasons:—

(1) These illicit immigrants are, as a rule, persons who have failed in the struggle for existence in their own country or are fugitives from justice, and therefore, represent the most inferior elements of their land.

(2) They are persons to whom the normal legitimate channels of immigration are not available as they have either been rejected by the Ceylon Immigration authorities or they do not possess the resources to qualify for admission to Ceylon.

(3) They are illiterate, ill fed and ill clothed and therefore a heavy burden on the community.

(4) In their effort to gain a foothold in Ceylon they are most likely to undercut Ceylon labour.

(5) It is most unlikely that, entering and remaining in the country with scant regard for Ceylon law, they will prove to be responsible citizens.

(6) Most of them have not been vaccinated or inoculated against disease and their presence is a great danger to the country's health.

Each illicit immigrant

Support For Temporalities Report

At a meeting of the residents of Chunnakam held last week at the Seva Sangam Hall, Mr. C. C. Tamby, Advocate, proposed a resolution accepting the recommendation of the Special Committee on Hindu Temporalities.

The resolution was passed unanimously.

Messrs S. Cumarasuriar. K. Navaratnam, Mudlr. S. Sinnathamby and several others spoke in support of the Committee's report.

New Chairman For Nallur V. C.

The election of the Chairman of the Nallur Village Committee which was held today had to be decided by toss of coin as the opposing candidates Messrs. K. Karthigesu and K. Chelliah obtained six votes each.

The coin decided in Mr. K. Chelliah's favour.

Mr. R. Sinnathamby was elected Vice-Chairman.

The Asst. Commissioner for Local Govt. conducted the election.

costs the Government a considerable amount of money, as provision has to be made for his feeding during the period of his surveillance in quarantine camps and his imprisonment before repatriation, the costs of which also have to be borne by the Ceylon Government.

It is proposed shortly to provide extra men and material for the Police Department to combat the danger more effectively.

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E. J. R. FERNANDO

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Gold Medalist,

JA-ELA

(M 50, 10)

Expedition To Mt. Everest

New Route Being Explored

The small reconnaissance expedition which is to explore shortly the possibility of climbing Mt. Everest from the south side will be the eighth party to visit the world's highest mountain. Five of the previous expeditions were unsuccessful attempts to climb the 29,002 ft. peak, and the other two were made for purposes of reconnaissance.

Permission for the new expedition which is sponsored by the Joint Himalayan Committee of the Royal Geographical Society and the Alpine Club in Britain, has been granted by the Government of Nepal. The party is expected to leave Britain early next month.

All previous attempts at climbing Mt. Everest have been made from the north side. Photographs and surveys obtained during previous expeditions have revealed the south ridge to be a possible route to the summit. This latest expedition hopes to find a route to the south col and will study climatic and snow conditions on the mountain after the monsoon.

U. K. I. S.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1325

In the matter of the intestate estate of Kathiravelu Kumarasamy of Suthumalai, Jaffna Deceased.

Nagammah widow of Ramalingam of Araly North Vadukkoddai Petitioner
Vs

1 Nagarany daughter of Kumarasamy and
2 Paripooranam widow of Kumarasamy both of Suthumalai, Manipay Respondents
This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 13th day of June 1951 in the presence of Mr. R. Sivasubramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th day of April 1951 having been read.

It is ordered that the 2nd respondent abovenamed be and she is hereby declared and appointed guardian ad-litem over the 1st respondent abovenamed and that the petitioner abovenamed be and she is hereby declared entitled as mother-in-law of the deceased to have letters of administration to the estate of the deceased abovenamed issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 30th day of July 1951 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of June 1951

Sgd V. S. Jayawickrama

District Judge

(O. 53 6 & 10)

THE GENESIS OF THE SIVA GNANA BODHAM

(By A SCIENCE GRADUATE)

(Continued from our issue of 3-7-51)

T. T. V.—These are rather inconvenient questions and it is best that they are left unanswered.

S.—In the biography of yet another devotee we meet with the assertion that the same Great God appeared as a poor hunger-bitten cooly clad in rags with a basket on His Head and a mamotti on His shoulder to do some earthwork for a poor old lady-servant. ஆடையும் துணிந்த சீரை ஆகியே கூலியானாய்க் கூடையும் தலைமேற்கொண்டு கொட்டுடைத் தோளாடுப் ...பெரும்பரி உடையார்போல...வந்தார் வேண்டிய வடிவம் கொள்வார்.

T. T. V.—The background of the story is not questioned, but the rest is all poetic embellishment and such words should not be taken too seriously.

S.—But are not the basket and the mamotti emblematic of the cooly going out to do earthwork? The barber they say goes about with his razor to shew that his profession is to shave. The ascetic and the mendicant are recognised by the yellow robes which they wear, the king in the crowd by his possession of the crown, and the sceptre, the brahmin by his sacred thread, &c. Even similar is the case of the Guru (Teacher) with his book, be it carried in the palm of his hand or "under his arm-pit" if you prefer the latter mode of transport.

T. T. V.—...Mum.

S.—It will now be seen that there is nothing inappropriate in the First Teacher being described as being seated under the fig tree with a book in his hand and teaching his disciples. And the implications of our Lord Meykandan's hint in his opening words can be easily understood.

T. T. V.—There is no such hint in the commencing words as alleged. If Meykanda Devar really wanted to convey any such idea, there was nothing to prevent him from making a plain statement in such words as சொல்லா நிருத்தொடர் வல்லாரடி தொழ in the middle of his invocatory verse.

S.—But our position would not be improved to any appreciable extent even if he had done so, as in their present frame of mind our "researchmen" would immediately brand them as an interpolation. Nay, they might even go a step further and question Meykandan's authorship of the whole invocatory verse, just in the same way that they question his authorship of the epilogic verse. The fact is that our Lord Meykandan did not consider it necessary to add any such words. Here it should not be forgotten that Meykandan was a man of few words. Not only the invocatory verse and Sattras but even his comments, where an ordinary student would expect a little more of verbosity are in very terse language, and he left it to his disciple to expand and dilate on his teachings. This sacred duty assigned to him by his great master was admirably performed by the disciple in his Siva Gnana Siddhi as we have convincingly shown in our "Elements" and subsequent articles contributed to the "Hindu Organ" from time to time.

T. T. V.—Yes. But the disciple betrayed his master on his particular point.

S.—Meykandan's book bears a Sanscrit name, it abounds with Sanscrit words and Sanscritisms, he discusses highly abstruse Vedantic questions in his commentary and he openly appeals to the authority of the Vedas to support his arguments.

T. T. V.—The philological derivations of words can prove nothing. The Vedas referred to by Meykandan are not the brahmin's Vedas but some old Vedas that existed in ancient Tamil and got submerged in the Indian Ocean.

S.—Does all the internal evidence found in the Bodham and the external evidence gathered from the works of contemporary and later writers count for nothing?

T. T. V.—No, they cannot be accepted *aside*, (as they do not corroborate our new-found theory and appear inimical to our national self-respect.)

S.—It is not Meykandan and his contemporaries and successors only that appeal to the Vedas. The earlier teachers TiraGnanaSambandar, Manickavachagar and others make similar references not only to the Vedas but also to the Vedangas, Agamas, Puranas, Ithikasas, &c, and it cannot be that they were all mistaken.

T. T. V.—No. If the reference is to the books going by those names in the Sanscrit language, they were all wrong.

But were there other books bearing these names in ancient Tamil and the references are to those Tamil books now in the bed of the ocean.

S.—The references to the Vedas, &c, in the Devaram, Tiruvachakam and the Tamil Shastras generally cannot possibly refer to any Vedas, &c, that existed in ancient Tamil as individual books and even portions of them like Irukku (இருக்கு) Samam (சாமம்), Rudram (உருத்திரம்), &c, are explicitly mentioned there by their proper names.

T. T. V.—These words are used by our Saints in their literal sense and not as proper names.

S.—It seems rather strange that there should be 4 Vedas, 6 Vedangas, 28 Agamas, &c, in the Tamil exactly the same numbers as are in the Sanscrit.

T. T. V.—No. There is nothing strange about it. It is perhaps an accidental coincidence.

S.—The Devaram speaks of the Samam as containing 1000 Sakai's (சாசைகள், branches or subdivisions), the number reputed to be found in the existing (Sanskrit) Sama Vedam. It cannot be that the Sama Vedam of the ancient Tamils had exactly the same number of Sakais.

T. T. V.—This is perhaps another accidental coincidence. Or, it may be that the word ஆயிரம் (thousand) is not to be taken too literally, but as indicating that the Sama is a voluminous work containing a very large number of chapters.

S.—The Devaram also speaks of this Vedam as Chandoga Samam, thus implying that the Chandogya Upanishad forms a part of it. It cannot be that the long lost Tamil Sama Vedam had also a Chandogya Upanishad attached to it.

T. T. V.—Why not? It is not impossible. An alternative explanation is that the word Chandoga is here used in its literal sense of metrical or musical.

S.—The references by our Saints to the stone fig tree, the four Rishies to whom the First Teacher taught the Vedas, &c, not to speak of the other innumerable episodes found in Sanscrit literature to which they allude, would seem clearly to indicate that the references are to the Sanscrit Vedas, &c, and not to any Tamil books submerged under water.

T. T. V.—No. These too are accidental coincidences. There were four wise men in ancient Tamilakam to whom the truths were taught and there was a stone fig tree in the South now at the bottom of the sea.

(To be Continued)

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