

THE Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY TUESDAY AND FRIDAY

[PHONE No. 56.]

Estd. Sept. 11, 1889.]

VOL. LXIII.

JAFFNA FRIDAY JULY 27, 1951

NO. 32

SOCIAL CONSCIOUSNESS AND THE CASTE QUESTION

Peculiar Problem Of The Hindu Temple

It is high time that the achievements of the ancient Tamils inspire us to action. A race cannot progress unless it is united. At present the Tamils are divided. There is a major issue now before the Tamil Society in Ceylon. It is the caste issue. It is said that in the ancient Tamil land there were caste divisions but that one had the privilege of moving from one caste to the other. It is no use quarrelling about the past. It is a fact that there was peace among castes. At present there is a general discontent and we have spasmodic caste feuds.

One basic cause is poverty not only among the low-caste but also among the high-caste. There are better educational facilities but they are inadequate. Competition for employment is likely

(Summary of a speech by
V. Veerasingham)

to be greater and there is every likelihood of an increase of caste animosity. Employment economy of the Tamils has to change. Trade, Commerce, Agriculture and Industries are the avenues which the Tamils have to take to in the economic sphere. There are enough facilities for the poor people, be they low caste or high caste to improve their economic conditions. Any amount of land is available for cultivation and money capital is available for honest pioneers through co-operative and other institutions. If the Tamils avail themselves of the opportunity, the caste differences will disappear in the near future for wealth has the power of wiping out the caste stigma in three generations and of removing the sting of caste-consciousness.

Economic Inequality

The relationship between the high caste and

the low caste has deteriorated within the recent past. Economic distress due to lack of land and money capital caused the deterioration and a general awakening of social consciousness has accelerated it. It must be easy for the Tamil race which had the caste harmony in the past to face the situation boldly and remove this social tumour. Foreigners enjoy social privileges which the high caste Tamils grudge to their own people of the low caste. The very same low caste people are reported to enjoy in stealth the denied privileges. In buses, in rest houses and even in our homes the caste restrictions are fast crumbling and will soon disappear. It cannot be denied that the high caste with their superiority complex and the low caste with the inferiority complex should be given time to gradually adjust themselves to the changing situation. If a novel situation is abruptly created, it is conducive to greater harm than good. The Tamils have to offer to the low caste people the same social privileges which are given to others.

Temple Entry

Hindu Temples present a problem. The Brahmins only have been enjoying the privilege of entering the holy of holies, others have to confine themselves to the rest of the interior of a temple and the low caste have to be outside the building. There has never been a tendency in the worshippers to intrude into prohibited places of the temple premises. There are now a few worshippers who want the temples thrown open to all. India has done it through legislation and Indians say that there is more faith in Jaffna than in South India. The privilege granted by law is not much availed of by the untouchables of India. Some customs have

Sri Muneswaram
Maha Devalaya
Mahothsavam

High Festival Program

Flaghoisting	19-8-51
Bhakthotsava	10-9-51
Bhikshadanothsava	11-9-51
Nadarajothsava	12-9-51
Mrigayatra	13-9-51
Maharathotsava	14-9-51
Theertha Water	
Cutting	15-9-51

"Musical" Typewriter

Solving a problem that has baffled engineers and musicians for years, a 34-year-old Englishwoman, Miss Lily Pavey, has invented and patented the first typewriter that can type music in all the complexities of six octaves—the range of a normal piano. Her machine which Mr. Arnold Clayton, an official of the Musicians' Union, says "may revolutionize the music-writing world") prints chords with perfect accuracy, and enables a carbon or stencil also to be made at the same time.

Miss Pavey, who started her musical career at three, could play 16 wind instruments at the age of 12, and at 16 was touring the country with her own band,

become part and parcel of faith in all religions. There may or may not be any justification for the continuance of the custom except on the strength of faith. Faith is everything in worship. Interference with the faith of anyone is criminal and highly uncharitable. Many customs considered religious have disappeared without recourse to drastic legislation. As long as there is at least one worshipper who sincerely believes that it is a desecration to throw open the temple to all, his faith deserves to be respected.

Establish Corporate Bodies

Buddhist Temporalities Ordinance and the Muslim Temporalities Ordinance which has become a dead letter are relics of the past colonial rule. Is there any Christian Temporalities Ordinance? It shows that the Christians

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Communist Propaganda And Iranian Oil Dispute

Need For U. N. Action

FROM Teheran, correspondent C. B. Fisher reports that the quarrel might never have reached its present acute emotional stage if the British government and the Anglo-Iranian Oil Company had acted earlier, not merely to meet, but to anticipate, the rising popular nationalism and the demand for nationalization of the oil properties.

"In spite of all the bitter criticism hurled at the Anglo-Iranian Oil Company," he says, "it is the most efficiently run industry in Iran. All employees are paid on time, and their living conditions are above the average for the rest of the country. Furthermore, it cannot be claimed that nationally-operated Iranian industries run at a profit, as is the case with Anglo-Iranian. Iran cannot possibly operate this tremendous enterprise, yet meetings continually interpret British pressure as the worst kind of economic aggression. Feeling has been so stirred that the people are apparently willing to close down the oil fields and go back to the camel and donkey stage rather than continue partnership with England, which, they feel, has put the squeeze on them.

"What hurt Britain's status most was the prompt withholding of even the former royalties until an agreement was signed. This pressure was partly responsible for an economic crisis, involving shortage of funds, with non-payment of government and even army salaries for the past three months. Instead of inducing a more reasonable attitude, this crisis has only developed anti-British emotion, until the British are held to blame for practically everything. If the dispute is resolved, it will still teach the world a lesson; the time is past when small countries can be pushed into accepting terms which may seem fair to outsiders, but which the nation itself considers unjust."

Another View

From London, correspondent Maurice Cranston, who is anything but an apologist for imperialism and who is well known as a champion of underprivileged nations every-

where, puts his finger on an unpublicised situation which the British believe has exaggerated the tension in Iran. "Nothing could have been impartial," he asserts, "than the handling of the Anglo-Iranian oil dispute for the most part in the Soviet press and radio. Yet Communist propaganda has played a large part in the whole affair. The instrument it used for months is the so-called Azerbaijan Democratic Radio, located near Iran on Soviet territory.

"This station has been calling on the Iranians to rise, as circumstances dictated, against the Anglo-Iranian Oil Company, the British Government, the Shah and all minions of foreign imperialism. Welcoming the Teheran Government's decision to nationalise oil, the Azerbaijan Democratic Radio has attacked the regime's 'dilatatoriness and hesitation.'

"One of the decisive factors in the dispute has been the impassioned state of Iranian public opinion. Although there are clear technical reasons for believing that continued co-operation between the Iranians and the British oil experts would be of advantage to Iran, Iranian public opinion has been stirred to the point where reason has been unable to prevail. History will have to decide how great a part the Communist radio in Azerbaijan has played in creating this disastrous atmosphere."

A Third View

From the familiarity with United Nations questions, a third correspondent whose position makes it impossible to identify him states that "the quarrel in Iran shows how business and government often lag behind modern ideas of international co-operation. A quarter of a century ago, people of democratic outlook would have leaped to the defence of Iran, out of sympathy for the underdog suffering imperialistic exploitation. But when extreme nationalism attaches itself to a cause, the result may be as bad for the world and the peoples involved as was the former raw exploitation of underdeveloped countries.

"The oil in Iran can hardly be thought of as belonging to

(Continued on page 3)



Hindu Organ

FRIDAY, JULY 27, 1951

Treasure These Thoughts

'The world about us is sacred. It becomes unreal only when we have found a greater reality beyond it. Till then, it is of infinite moment that we should deal with it in manly fashion. Not succumbing to self interest; not bribed by vanity or comfort; not enslaved by mean ideals; so let us push on to the greatest that we know'

—SISTER NIVEDITA

MALAYAN PENSIONERS

PENSIONERS are pensioners, be they Ceylonese or Malayan. The 'cost of living' shoe pinches all alike making no discrimination between those who work and those who have retired from work, much less between the pensioners of Sri Lanka and their colleagues from across the seas. But distinctions have been made,

The Malayan Ceylonese Association has been making representations to the Malayan Government requesting that the special living allowances payable to Ceylon pensioners should be made applicable to Malayan pensioners. It seems that the Malayan Government has not paid any heed to these requests. The interests of those who had worked for a sufficient number of years in Malaya and had qualified themselves to draw a pension should continue to be watched and attended to by the Malayan Government. If however the Malayan Government does not feel bound to make necessary arrangements to look to the welfare of its ex-employees on the ground that they had left Malaya for their home country it is then a matter of concern for the Government of Sri Lanka to take up with the Malayan Government

It cannot be said that the special living allowances should be paid by any Government because it is an obligatory part of the terms of contract of employment between the employer and the employed. Welfare States have to go beyond the bounds of rules and regulations if economic conditions demand such action. These additional payments are cor-

Malayan Ceylonese And Special Living Allowance

At the General Meeting of the Malayan Ceylonese held at the Central College Hall, Jaffna on Saturday the 21st July, 1951 at 10 a. m. the Malayan Pensioners mustered in good strength and decided to make further representations to the Secretary of State for the Colonies in London through the Malayan Government and the Prime Minister of Ceylon, since the Malayan Government has definitely decided not to pay the Malayan pensioners the Ceylon Special Living Allowance, which Ceylon Government employees and pensioners became entitled to from October last year.

According to the standing instructions of the Malayan Government, it was originally agreed to pay the Malayan Pensioners at the same rates applicable to Ceylon Government pensioners.

Further Representations

Several speakers argued that the Special Living Allowance was meant to cover the high cost of living in Ceylon and quoted from the Speech from the Throne made on the occasion of the opening of the Parliament of Ceylon on 20th June, 1951, to this effect.

It was hoped that the Prime Minister should be able to convince the Malayan Government that the Special Living Allowance was also intended to cover the cost of living and that payment of same retrospectively might therefore be made.

The following Office-bearers were elected:-

President: Gate Mudaliyar V. Ponnampalam (re-elected); Vice President: Mr. V. K. Chinniah (-do-); Hon. Secretary: Mr. R. Nagarathnam Hon. Asst. Secretary: Mr. V. Thambyayah (re-elected) Hon. Treasurer: Mr. P. Appadurai.

A committee of 25 representing the different areas of the Jaffna District was also elected.

rectly termed 'allowances'. The Malayan Government will do well to pay attention to the representations of the Malayan pensioners in view of the moral aspect of the question. We are confident that the Government of this Island will not fail in its duty towards some of its citizens who though small in number have grievances big in incidence but will take necessary steps for affording them early relief.

ADMINISTRATION OF HINDU TEMPORALITIES

No Interference In Ecclesiastical Concerns

[We publish below an editorial appearing in the Hindu Organ of December 27, 1893 on the Management of Hindu Temples in Jaffna. Mr. A. Sabapathy the writer of the editorial pointedly draws a line of demarcation between 'ecclesiastical concerns' and the regulation of the administration of Hindu Temporalities]

It is more than three years since the Hindus of Jaffna memorialized the Legislature to pass an Ordinance to regulate the administration of Hindu temporalities. The memorial was presented to the Legislative Council through the Tamil member but neither the Government nor the Legislature has taken any action on the matter. We hear that there is an impression among Christians that if the Government should enact an Ordinance to regulate the management of temple properties, the Government will be fostering the Hindu religion. This is evidenced by the powerful opposition made by certain Christian gentlemen—lay and clerical—to the passing of the Buddhist Temporalities Ordinance of 1889. The opposition was so strong that it required all the influence of a strong Governor like Sir Arthur Gordon backed by a distinguished Attorney-General like Sir Samuel Granier to obtain sanction for the Buddhist Temporalities Ordinance. Now that the way has been cleared by the passing of that Ordinance the Hindus can go with a precedent and ask for an Ordinance dealing with property belonging to Hindu temples. We have carefully read the Buddhist Temporalities Ordinance and think that one on the lines of that Ordinance will amply suffice for the purposes of the Hindus.

Some of our Christian friends who were actuated more by bigotry than reason are of opinion that Government should have nothing to do with the Hindu temporalities and that they should be left to themselves to rot or to be robbed away. If such people should take a right view of the matter they will find that they are entirely mistaken. The Hindus do not ask for Government control or Government management and it is not possible that Government—for the most part aliens to our race

and religion—can undertake the task. Moreover, the rules of the Hindu religion will not permit others than Hindus to carry on the management of the temples. What the Hindus demand is neither Government interference nor Government control but a working constitution more or less on the lines of the Buddhist Temporalities Ordinance to prevent abuse. To make matters plain, we shall advert to an instance of daily occurrence. A temple manager converts the temple funds and income to his own use. The law is powerless to reach him. Nobody in the eye of the law has the right to question the manager's doings. Let us also take the case of a person in wrongful possession of a temple land or trespasses upon it. The manager brings an action to eject him from the premises and the plea is that the manager has no status in law to maintain the action. The plea is upheld and the manager goes away worse for bringing the action. According to the recent decisions of the Supreme Court the manager cannot bring even a possessory suit. The evil is therefore twofold, the manager abusing his trust, and third parties interfering with the rights of the manager even in cases where he is honest. We ask the Hindu community how long is this state of things to continue?

The endowments of the temples are trust property. Pious and devout people built temples and endowed them. Why should the Government which has succeeded to the rights and powers of the ancient Raj be backward to supply the Hindu community with the means of doing away these abuses. The Hindus are not surely asking the Government to prescribe the Puja ceremonies to be performed and the prayers to be said in the temples. The Hindus will never ask the Government to interfere in their ecclesiastical

(Continued on page 3)

Vaidyeshwara Vidyalyaya

(Annual Inter-House Sports Meet, 1951.)

The Annual sports meet of the school was held on Saturday 21st July 1951, under the distinguished patronage of Mr. S. Thambithurai Magistrate, Jaffna. Some of the events were worked off on the previous days including a marathon race round the Jaffna Town covering a distance of 5½ miles. On Saturday a card of 25 events was worked off with great success.

Athletics in the school has shown signs of steady improvement and the afternoon sport was thrilling and entertaining. The keenness and enthusiasm displayed by the boys and girls were greatly appreciated by the visitors. The meet began at 3 P. M. with the 100 yards flat race. The events were worked off well according to the programme with the help of the various officials who had responded to the call of Vidyalyaya and the day's programme came to a close at 6 P. M. with 4 x 440 relay for the Seniors.

Founder Remembered

At 6 P. M. amidst a distinguished gathering of visitors and officials, the prizes were distributed. The Principal, Mr. S. Anbivai-pakan, thanked all those present especially the officials who had helped the meet to be a success. Then the patron in his speech made mention of the progress that Vidyalyaya had made during the past 30 years and paid a tribute to the Late Mr. Nagamattu, the founder of the school.

The Sharvananda House emerged Inter house champion defeating the 1950 champions Vipotanauda House by 8½ points.

Junior Champion R. Yoganathan

Intermediate Champion P. Jeganathan.

Senior Champion T. Pathmanathan, N. Sri Veekadesan.

Post Seniors Champion T. Kanagarajah.

Junior Champion (Girls) G. Dharmambal

Senior Champion (Girls) S. Punithavathy.

Inter House Champions Sharvananda House.

GOVERNMENT TENDERS

Vavuniya Kachcheri

Tenders are invited for the purchase of the exclusive privilege of selling arrack at the following arrack Taverns during the period 1-10-51 to 30-9-52. Tenders will close on 23-8-51 as follows:-No. 1, Arrack Tavern Mullaiva-12 a. m.; No. 2, Arrack Tavern, Mankulam-11. 30 a. m.; No. 3, Arrack Tavern, Vavuniya-12 noon.

For particulars see Part I-Section II, Govt. Gazette, 27-7-51, copies of which are available for perusal at all Post Offices, (G. 20 27).

IN PARLIAMENT

DISSIDENTS FAIL TO DEFEAT GOVT.

T. C. LEADER'S TELLING REJOINDER

The full steam preparations of the several groups whose only aim is to displace the present Government failed to make any impression on any one. Leninists, Stalinists, Trotskyists, New L. S. S. P. and the old, all of them determined to make hay mistaking an eclipse for the sun shine. The sun of Attanagala failed to shine, it was only glimmering.

Gate Mudaliyar Kariapper dismissed the cross-over as a storm in a tea-cup. It was actually the familiar soda water bottle enthusiasm.

Mr. P. G. B. Keupeman could not help do a bit of wishful thinking. He wished the budget be the swan-song of the U. N. P. But Communist wishes seldom materialise in Sri Lanka.

The Member for Attanagala for one thing did not like Buttasingha's benediction given to the U. N. P. and blamed the famous fore-caster for his short memory particularly for losing sight of the fact that the Sinhala Maha Sabha Leader himself had been tipped earlier for top honours.

Gogia Pasha has been made abash in his magical make-up by the frequent metaphorical reference made to him in Parliament. Mr. Bandaranaike also borrowed the metaphor from earlier speakers. The ex-minister's embittered speech, however, did not justify even a minor skirmish, let alone a crisis.

Personal References

The Minister of Food was quite frank when he told the House of the assurance given on the telephone by Mr. Bandaranaike that he would not resign. 'Became a Buddhist' reference in Mr. Ratnayake's speech was too much for the Sinhala Sabha Leader to ignore and wounded in pride he appealed to the speaker.

Mr. C. Sittampalam in his own characteristic manner heckled his erst while colleague for discrediting a Govt. with whose policy he had been in agreement always.

The budget debate assumed a solemn atmosphere when the Prime Minister proceeded in his matter of fact method of speech to disarm his critics and particularly the leader of the Dissidents for whose contribution to the success of the Govt. he still was full of praise.

He pulled the nerves of the Sinhala Sabha leader when he revealed to a wondering House how the ambitious Mr. Bandaranaike had suggested to him that he (M. P. for Attanagala) should be the Her Apparent to the Premier's throne. This was fact and no fiction. Safeguarding

Buddhism in the company of the Athiests was sacrilege accordingly to the P. M. Once again common sense had its value.

For the second time Mr. G. G. Ponnambalam wound up a budget debate for the Government and did so with gusto, flash and perfection. The big guns which boomed from the opposition side were dwarfed by the rapid but accurate firing in reply of the Minister for Industries. The Tamil Congress Leader chose the Communist Chief and the erstwhile B. S. P. head for his target and decimated them without much labour. Budgeting by the revolutionary leaders was proved to be conservative and smacking of the appropriation Bills of colonial days.

'Taxing the rich to feed the poor' was the Government policy declared Mr. Ponnambalam illustrating statistically how the ratio of indirect taxation to total taxation had been reduced from 60 per cent to 25. Voting for 53 against 38 neutral 1.

Administration Of Hindu Temporalities

(Continued from page 2)

concerns nor will the Government be competent to deal with them. The Christian community may rest assured that not only they but the Hindus themselves will resent Government interference in the religious affairs of the Hindus. The relief which the Hindus seek at the hands of the Government is to see that the property which their ancestors left to the temples be not misappropriated by the managers of the temples or others. The question which the Government is called upon to solve is not an ecclesiastical question but one which affects rights to property and the mode of defending them against wrong doers. What objection the Government or anybody can have to the proposal of the Hindus we fail to see. In India civil actions are successfully maintained with respect to temple property. Why cannot our Government follow the example of India? We hope that the Hindu community will once more approach the Government on the subject with a memorial largely and influentially signed.

Communist Propaganda and the Iranian Oil Dispute

(Continued from page 1)

Britain, or to any external power. There are no treaties or contracts which in the long run can be proof against the demand of a nation to develop its own internal resources. And yet, is the world not out of date in forever assigning to any single nation the resources it possesses by sheer accident, which it cannot possibly use up itself, and which are surely needed by the world as a whole? Once again, Iran is proving how high a price the world's peoples are paying, because they do not have a world government, fostering the development of all resources amicably for the best interests of all mankind.

"That sensible and profitable use of oil and other resources is, of course, a long way off. But as a first step toward the eventual realisation of such a system, much can be done within the frame work of the United Nations to see that rich resources are exploited neither by outside

interests alone, nor by internal groups which do not allow their people to share in the returns. Iran is only one instance of a need for a world survey of resources and their development which, in a spirit of cooperation, could be used for a tremendous advance of all the world's peoples acting in concert."

Worldover Press

Punniyanachy Trust

The Secretary, Jaffna Saiva Paripalana Sabai calls for the paddy fields vested by Law in the above Sabai and which are situated in the village of Maravan Pulo in the Jaffna District

Particulars with regard to the above can be obtained from the Manager, Saiva Prakasa Press, Jaffna.

Tenders close on 30-7-51 at 3 p. m. and they may be deposited at the Manager's Office, Saiva Prakasa Press, Vannaiponnai.

K. SHANMUGAM,
Hony. Secy,
Saiva Paripalana Sabhai,
Jaffna,
17751.

Stalin On Internationalism

Marshal Stalin defined an internationalist as one who 'without qualification, without hesitation, is unconditionally ready to defend the U. S. S. R.' He also described Soviet patriotism as "the highest form of internationalism."

M. Stalin's views were given by *Pravda* in an article answering a question from a reader on the definition of the phrase "proletarian internationalism"

Pravda quoted a Stalin dictum: "An internationalist must be ready to defend the U. S. S. R. because the U. S. S. R. is the base of the world revolutionary movement, and the defence or advancement of this movement is impossible without the defence of the U. S. S. R."

Our Astrological Feature

WEEKLY FORECASTS

'SRI PATY'

FROM 29-7-51 TO 4-8-51

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

You will stand to gain a lot through your friends this week. Conflict likely with distant relative week end Business deals will bring forth the desired results

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

A good week financially Social success and domestic harmony also promised. If unmarried developments or some romance indicated. Go ahead with new plans.

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

You will be able to achieve something substantial this week. Some good news from distant places and favours from friends of the opposite sex also promised.

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

You will have to place much criticism this week. New ventures will not bring forth the desired results. Don't interfere in other peoples affairs if you don't want to be made a scapegoat.

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

An unsettled week. Petty official troubles and domestic worries shown. Some friends will come to your rescue in some important affairs week end

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

Some good results after some serious difficulties shown. Be rash with people who try to swindle you. You will recover some money that you gave up for lost.

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

The first two days of the week must be spent with care. Minor accidents, official troubles and loss of money shown. Rest of week will give you some financial gain but you will have no mental peace.

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

Slight get back early part of this week especially Monday afternoon Tuesday and Wednesday. But rest of the week will put you on the right track again. Success in new undertaking and fame promised

SA GITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

The first half of the week is likely to be somewhat dull. You will not be able to realize your ambitions. Thursday, Friday and Saturday money must be spent with care. Avoid official troubles.

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

Your married partner will cause you much annoyance this week. Relationship with elder people also will not be harmonious. Keep your temper under control and lie low for sometime.

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

You will be able to achieve some fresh success. Some changes in your routine works also shown. Except for pulling domestic troubles a good week all round.

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

Your expenditure will be on the increase specially on medicine. Health needs better care for some time. Avoid overworking and worrying. Official troubles not ruled out.

How To Make A Success Of Your Job

Business is not static. The modern business world is in continual motion. Methods, systems, are constantly being improved. Have you a sense of awareness to these changing conditions? You decide to call upon a new prospect. Immediately, if you have the artistic temperament, you are confronted by the challenge of the unknown. What are his problems? What weakness in the prospect's present system are you going to detect? You don't know, but if you have the right attitude, of one thing you are certain, and that is that whatever the problem, you are going to find the answer.

To make a real success of your job from the artistic point of view one basic fact must be recognised, and that is that work alone is the true secret of success, and that only through work and continuous effort can there be any real achievement.

Your job, seen in its true perspective, is not just a means of existence or of amassing wealth. It is your inspiration. It is that which gives meaning to life. Upon it are based your self-respect, your hopes, your dreams. And even if you never obtain the success to which you believe you are entitled, you can at least deserve it.

(Madras Sunday Times)

Social Consciousness And The Caste Question

(Continued from page 1)

are able to manage their own religious affairs while the Buddhists and Muslims are unable to do so. The presence of these ordinances in the statute book is an admission of the inability of the Buddhists and Muslims to look after their religious affairs. There are temples which are mismanaged but if the worshippers and the co-religionists are unable to put their own houses in order, it is an open admission of the inefficacy of their religion as a way of life. The best way is for the proprietors, priests and worshippers of each temple to co-operate and establish a corporate body to look after the affairs of each temple as was the practice in ancient times and avoid inviting the legislature to make laws to regulate religious practices and customs. Let there be more of religion in the Legislature and let it not tolerate the exploitation of the temples and the worshippers by wolves in sheep's clothing.

THE GENESIS OF THE SIYA GNANA BODHAM

(BY A SCIENCE GRADUATE)

(Continued from our issue of 20-7-51)

We should perhaps explain here, as a side issue, for the information of beginners, who may get perplexed at the use of the words *சும்மறை* (three Vedas) and *வேதம் நான்கு* (four Vedas) in the above quotations, that the actual number of the Vedas is four, of which the first three only are in the form of Mantras intended for regular chanting. And it is these three that are referred to as *சும்மறை* in one of the above quotations. This is similar to what we read in the Tirumantiram where it is first stated that there are 28 Agamas in all revealed by the Grace of the Lord, *அருஞ்சொற்புத்த மூன்றாள் ஆகமம்...அண்ணல் அருளால் அருளுகு சிவாகமம்*, and then later on we find that nine Agamas are singled out for a particular purpose. Similar apparent differences in numbers may be noticed in our Shastras in other categories too. Thus, we sometimes read of 36 Tatwas, 96 Tatwas, 35 Tatwas, &c, in different contexts. But any enquiring student will be satisfied that in reality there are no inconsistencies involved.

Now to return to the first verse of the Tiruvachakam. Our readers will note that just in the same way that the first verse of the first Upanishad commences by pronouncing the sacred name of the Lord (Isan) and advises the student (the soul) to renounce the world (bondage) and thus secure salvation (vide "Vedanta Moola Saram" pp. 18-19), even so does the first verse of the Tiruvachakam commence by pronouncing the sacred name of God, the Sri Panchaksharam, and proceeds to speak of the Agamas and the Vedas and the Revealer thereof who destroys, bondage and gives us salvation. No one in his senses will say that the great Saint who gave utterance to such words as these had the slightest intention of disowning either the Agamas or the Vedas.

We shall proceed further and see what we find in the next (the second) verse. We read:

*தில்லை குடார் ஆடிய திருஅடி
.....மாமலை மகேந்திரம் அதனில்
சொன்ன ஆகமம் நோற்றலித் தருளியும்
கேவேட ராகிக் கெளிந்த படுத்த
மாவேட டாகிய ஆகமம் வாகியும்
மற்றவை தம்மை மகேந்திரத்த இருந்த
உற்ற ழும்முக்கணைற் பணித்தருளியும்,
கத்தம் பாடியில் நான் மறைபொருளும்
அந்தரில் ஆரியனும் அமர்த்தருளியும்,
வேற வேறாகும் வேற வேற இயற்கையும்
தூற தூறியும் இயல்பினதாதி
சுறடை நான் இப்புவனியை உய்யக்
உறடை மன்கையும் தானும் வந்தருளி,...
பொலிதரு புலியூர்ப்புக்கு இனிது அருளினன்,
ஒலிதரு கைலை உயர் சிறுவோனே.*

The Lord that danced in Thillai old,
He did reveal the Agamas told
On high Mahendra mountain Ghau;
The fish in Fisherman's guise He caught,
Redeemed the Agamas highly sought;
And them at Mahendram seated
With His Five Faced Form repeated;
At Nanthampadi as Nanmaraiyone
(Reciter Vedas three and one)
As endless Aryan (Teacher) shone;
The Isan (Lord) that rides the Bull,
To save this (wicked) world He came,
(To save this living world sinful)
With His Good Half the Lady (came),
In varied forms of varied hues,
With myriads, yea, of attributes.
...Prolific Puliyoor He entered
and His sweet Grace (on me) bestowed,
The Owner (Lord) of old, unique,
Of high resounding Kailai (peak).

There is no need to proceed further. We have confined ourselves to the first two verses only. What do these lines indicate? Surely it is not the isolationist theories of our Thani-Thamil friends. And yet the claim is made—and that too in the name of research—and the same is loudly proclaimed from the house-tops,—that the revered Brahmin Saint who gave expression to these holy heart-melting and soul-inspiring sublime songs uttered them in a spirit of carping criticism and bravoad, that he was inimical in his attitude to the (Aryan) Vedas chanted by his brother-brahmins and that he was a protagonist of the new-found Thani-Thamil theories. Research! research indeed this is!! and research with a vengeance!!!

(To be Continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1317

In the matter of the Last Will and Testament of the late Kasippillai Ampalavanar of Vaddukodai East, Jaffna, Deceased.

Velasippillai widow of Kasip-Ampalavanar of Vaddukodai East.

Petitioner.

Vs.

Kasippillai Sathasivam of do Respondent.

This matter of the petition of the above-named petitioner coming on for disposal before V. S. Jayawickrama, Esq District Judge, Jaffna on the 23rd day of May 1951 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavits of the petitioner, the witnesses and the Notary having been read; it is ordered that the Will of the deceased dated the 27th day of June 1947 be and the same is hereby declared proved unless the said respondent shall appear before this court on the 5th day of July 1951 and show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the said petitioner is the Executrix named in the said Last Will and that she is entitled to have probate of the same issued to her accordingly unless the said respondent shall appear before this court on the said date and show cause to the satisfaction of the court to the contrary.

This 23 day of May 1951.

Sgd. V. S. Jayawickrama District Judge.

Extended to 3-8-51 (O. 57, 27 & 31).

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 452

In the matter of the Last Will and Testament of Subramaniam Velcander of Puloly West Deceased

Sivagamipillai widow of Subramaniam Velcander of Puloly West Petitioner

Vs.

1 Murugapper Arunachalam of Puloly West; 2 Murugesar Kanapathipillai of do; 3 and wife Parupathy of do; 4 Subramaniam Murugesu of do; 5 and wife Sivagamipillai of do; 6 Ramalingam Arumogam of do; 7 and wife Sellammah of do; 8 Pasupathy Sivapatham of do 9 and wife Annammah of do; 10 Periatamby Somasegaram, Police Station, Dimbulula; 11 and wife Rasammah of do; 12 Alvar Kandiah of Puloly West; 13 and wife Ponnammah of do; 14 Subramaniam Kanagasabai of do; 15 and wife Wallipillai of do; 16 Saddanathar Kumaraswamy Rubber Research Laboratory Union Place, Slave Island; 17 Kandapper Ambalavanar of Puloly West; 18 and wife Sellammah of do; 19 Suppar Thambiah of do; 20 K Manar of Kandavalai Karachy; 21 and

C LER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1333

In the matter of the intestate Estate of the late Ponniah Rasiah of 3rd Cross Street, Jaffna. Deceased. Jane Seevaratnam widow of P. Rasiah of 3rd Cross Street, Jaffna. Petitioner.

Vs.

Minor 1. Rasiah Jayarajah of 3rd Cross Street, Jaffna

2 C. R. Wardsworth of Kopay

Respondents.

This matter coming for disposal before I. H. V. S. Jayawickrama Esquire, District Judge, Jaffna on the 2nd day of July 1951 in the presence of Mr. V. Navaratnarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 29th day of March 1951 having been read.

It is ordered that the above-named 2nd respondent be appointed guardian-ad-litem over the minor the 1st respondent abovenamed and that the petitioner as the widow of the deceased is entitled to have letters of administration over the estate of the said deceased and the same issued to her accordingly unless the respondents or others shall on or before the 30th day of July 1951 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the minor be produced in Court on the said date.

This 2nd day of July 1951, Sgd. J.H.V.S. Jayawickrama, District Judge.

Sgd. V. Navaratnarajah, Proctor for petitioner. (O. 56, 24 & 27.)

wife Visaladchy of do; 22 Kathiritamby Ponniah of Puloly West; 23 and wife Parupathy of do; 24 Krishnapillai Velayutham of Puloly West Respondents.

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge Point Pedro on the 12 day of July 1951 in the presence of Mr. K. Subramaniam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 10 day of July 1951 and the affidavit of the Notary and witnesses dated 10th July 1951 having been read.

It is ordered that the Last Will of the deceased dated the 4th day of March 1951 the original of which is filed of Record is hereby declared proved and that the petitioner is the Executrix named in the said Last Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or any other person interested shall on or before the 16 day of August 1951 show cause to the satisfaction of the Court to the contrary.

The 12th day of July 1951. Sd. A. W. NADARAJAH, District Judge K. Subramaniam, Proctor for Petitioner. (O. 58 27 & 31.)

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press Vannarponnai, Jaffna on Friday, July 27, 1951.

EDITOR-IN-CHIEF: T. MUTTUSAMPILLAI