

THE Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus.]

PUBLISHED EVERY TUESDAY AND FRIDAY

Estd. Sept. 11, 1889.]

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ

[Phone No. 56.]

VOL. LXIII.

✱

JAFFNA, FRIDAY AUGUST 10, 1951

✱

NO 35

MORAL SUPERIORITY OF PRIMITIVE RACES

Modern Diets Too Are Inferior

[Mira Behn reviewing in the A. B. Patrika Dr. Weston A. Price's book entitled 'A Comparison of Primitive and Modern Diets and their Effects' supports the view that the primitive races are in all respects superior to the 'so-called civilised'.]

Dr. Price proves conclusively that the effect of modern foods on all people, be they Aborigines, white races or others, are disastrous, and take the following forms: (1) On a person who first begins using them it produces tooth decay and general deterioration of health, which however is immediately checked if he returns to a sound diet, (2) On the children of parents who have taken to modern foods the effect is permanent injury of the teeth and jaws, the latter becoming too narrow to accommodate a full healthy set of teeth, and this narrowing of the facial bones is accompanied by a general narrowing of the whole skeletal frame. The narrowing of the facial bones leads not only to dental trouble, but to severe mental disturbances and the narrowing of the body's frame is one of the fundamental causes of woman's ever growing ordeal at child-birth, which in turn is leading to injury of the child. T. B. and other degenerating diseases naturally accompany all these developments.

Ethical Discipline

One of the most profoundly striking things shown by this book is the fact that all these so-called primitive people, be they in Europe, America, Australia, Africa or anywhere else, are morally superior to the people of the "civilized" world. Speaking of the Australian Aborigines, who are recognised to be the oldest living race of mankind, he writes.

"Their code of ethics is built around the conception of a powerful Supreme Force that is related to the Sun. They believe

that there is an after-existence in which the myriads of stars represent the spirits of the Aborigines that lived before. The boys and girls are taught the names of the great characters that make up the different constellations. These were individuals who had conquered all of the temptations of life and had lived so completely in the interest of others that they had fulfilled the great motivating principle of their religion, which is that life consists in serving others as one would wish to be served. The seven stars of the Pleiades were seven beautiful maidens that had surpassed most other girls in their devotion and service in the interest of their tribe."

Vedic Touch

This is a Vedic touch about this, and it is believed that in pre-historic times these people passed down from Asia before the ocean cut off Australia, making it a separate continent.

Dr. Price also gives some striking quotations from other authorities regarding this moral superiority of primitive races: "Dr. M F Ashley-Montagu, distinguished anatomist and anthropologist, in discussing the motive of the Australian Aborigine and the average Eskimo, states:

"We are very definitely their inferiors. We list noble ideals and noble sentiments—the Australian and Eskimos practice them—they neither write books nor lecture about them. Theirs are the only true democracies where individual finds his happiness in catering to the happiness of the group.

Man Proves Venomous To Snake

U. P. A. news from San Antonio says that a rattlesnake died after it bit Demetrio Gomez. Gomez who is a civilian employee at Kelly Air Force base, said the rattler struck him on the leg, had convulsions, then crawled 15 feet and died.

Gomez suffered from no ill-effects. He explained: "I head a plating unit at Kelly and handle a great deal of Sodium Cyanide which is a deadly poison. My body is so full of this poison that it has gradually built up resistance to it, but I guess the snake had not."

and where anyone who in way threatens the welfare of the group is dealt with as an abnormality."

White Culture Not Spiritual

And again: "Earnest Thompson Seton has beautifully expressed the spirit of the American Red Indian in the opening paragraph of this little book 'The Gospel of the Red Man': 'The culture and civilization of the White man are essentially material; his measure of success is 'How much property have I acquired for myself?' The culture of the Red Man is fundamentally spiritual; his measure of success is, 'How much service have I tendered to my people.'"

Speaking of the Australian Aborigines' superior physical development Dr Price says, ".....it commands our most profound admiration, their ability to build superb bodies and maintain them in excellent condition in so difficult an environment commands our genuine respect. It is a supreme test of human efficiency."

Throughout the book we get the same story of superb physique in all isolated primitive peoples. "The great plateau of eastern and central Africa has nurtured a score of tribes with superb physiques and much accumulated wisdom".

A NEW AND HIGHER LIFE UPON EARTH

Meaning of Sri Aurobindo's Tapas

[Preaching to the children inmates of the Shri Aurobindo Ashram at Pondichcheri the Mother exhorted them to strive to be more than mere evolved animals]

"There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to men. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly nature cannot be satisfied with such an imperfect result; the endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Supramental Ideal

"Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness; but having the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental and to help those gathered around him to realise it.

"You have the immense privilege of having come quite young to the Ashram; that is to say still plastic and capable of being moulded according to this new ideal and thus become the representatives

Vedha Agama Sabha Opposes Hindu Temporalities Bill

At a special meeting of the Committee of Management of the Vedha Agama Saiva Siddantha Sabha held on Sunday the 5th instant at Navalar School with Brama Sri A. Muttusamy Kurukkal in the chair, the following resolution was passed.

1. That the Hindu Temporalities Bill with its Statutory Board proposed in the Special Committee's report should be rejected by the Government for.

(a) It places Siva religious matters and institutions under the control and supervision of the Government.

(b) It proposes to enforce instead of the God given Vedhas and Siva Agamas a secondary and new set of books in Tamil against the unbroken tradition and practice prevailing from time immemorial.

(c) It aims at depriving a devotee from maintaining a private temple of his own for his own private worship.

(d) It aims at doing away with the sacred duties hitherto performed by Saiva priests and invites all and sundry to perform them.

(e) It aims at depriving the priests of their only means of livelihood enjoined by the Hindu shastras

of the new race. Here, in the Ashram, you are in the most favourable conditions with regard to the environment, the influence,

(Continued on page 4)



Hindu Organ

FRIDAY, AUGUST 10, 1951

Treasure These Thoughts

If we cannot get on altogether without help, then why not ask the Lord Himself? Why go to others?

—SRI RAMAKRISHNA

VEDAS AND AGAMAS

THE question whether legislation should be introduced providing for the better control and management of Hindu Temporalities, Temple Entry for Harijans and the prohibition of animal sacrifice at Temples has roused to a great extent the feelings of both those who are in favour of and those who are opposed to such legislation. Feelings have run very high. A few of those who are in favour of legislation have said Agamas ought to be buried. To say so is blasphemy. The reason for their saying so appears to be due to the fact that their opponents quote the Agamas to show that Harijans ought not to be permitted to enter temples.

The Saiva Paripalana Sabha has stated its views in favour of legislation. Those opposed to it have asked the question whether the Sabha accepts or rejects the Vedas and Agamas as Holy Writ. There cannot be any doubt as to the Sabha accepting the authority and sanctity of the Vedas and Agamas. Every person applying for membership has to sign a declaration that he accepts the Vedas and Agamas before being admitted to membership. The Sabha was founded by the disciples of Sri-la Sri Arumuga Navalar who was greatly responsible for Saiva Renaissance. Navalar himself criticised the management of temples and called for legislation by the State. From the time it was founded the Sabha's policy has been in favour of legislation. There has been no change of policy.

A little knowledge is a dangerous thing. A few who have read faulty English translations of the Vedas and Agamas point to numerous inconsistencies. The fault if any is not in the text but in the translations or the want of

understanding on the part of those who mis-construct the text which is in Sanskrit. Tamils call the Vedas Marai (மரைய) and there is nothing strange in ordinary mortals not understanding the deep meaning underlying the Vedas. The truly learned have never found fault with them. No one pretends to be a Saivite who does not accept the authority of the twelve Thiru-Murais. The songs of the great four Saints of Tamilnad all unmistakably refer to the Vedas and Agamas as being God-given. Old Auvai herself noted for her mature wisdom said that Thirukkural, the songs of Appar, Sundarar and Sambandar, Thiru-manthiram Thirukovai and Thiruvavakam and the Vedas synchronise with one another.

On the question of Temple-Entry, the Agamas have been quoted to support the view that Harijans ought not to be permitted to enter temples. Among those who lived in recent times there was hardly anyone so well versed in the Vedas as Pandit Madan Mohan Malaviya, and he said there is nothing in the Vedas to support the contention against Harijans. It is needless to traverse the same grounds which have been covered by us so often in this connexion. The truth is that the pure in mind and body alone can go into temples. We need not labour much to point out that the enemy of mankind can cite scripture to suit his purpose. Let not people be misguided by such misquotations, and if any do wrongly cite Agamas, it cannot be cause for others to state what is blasphemous.

Trincomalee Bronzes On Exposition

Dr. W. Balendra of Ward Place, Colombo writes:—

"I wish to inform you that the Trincomalee Bronzes which appeared on the sea beach in June 1950—will be on exposition at various centres in the Jaffna peninsula during October and November. Those who are interested in receiving the statues and who are willing to perform religious rites should make an application to me as soon as possible.

Mr. C. T. S. Moorthy of Civil Hospital, Jaffna has been appointed by me to organise the processions and religious rites."

LETTERS TO THE EDITOR

Mr. Patanjali's View Point

Sir,

Mr. Patanjali's fears as expressed in his letter published in your issue of 24th July 1951 will on close examination be found to be altogether groundless. This will be shown by a reference to the history of temple legislation both in India and Ceylon. In South India the home of our religion successive foreign Governments passed from time to time a number of religious endowment acts for the effective supervision and control of Hindu Temples and their endowments always with the advice and consent of the Hindu members of the legislature. Here in Ceylon the general law of Trust was at first applied to Hindu Temples in cases of gross mismanagement. In 1917 the Trust Ordinance was amended by a Christian legislature at the instance of Sir, A. C. Nagasabai supported by the Jaffna Saiva Paripalana Sabha so as to include specific provisions for the proper management and control of the temples and their endowments. There are some who are now opposed to make the law more effective. It is difficult to see why they object to fresh legislation by our parliament when they had no objection in the past to legislation by Christian Legislature.

It is wrong and unwise to raise the question of religion in connection with the proposed legislation. Intolerance and aggression are foreign to the spirit of Buddhism and the Buddhist leaders have expressed in unequivocal terms their determination to protect all religions alike. Religious minorities are always safe in a modern democratic state. The principle of religious neutrality is so deep-rooted in the constitutional practice of this country that

no erratic politician will venture to disturb it. The Hindus have only about 17 members in the House of Representatives but this number in conjunction with the representatives of other minorities must be considered quite sufficient to resist intolerance and aggression from any quarter.

The safe-guard provided in our constitution against legislation except with the consent and approval of the members representing the faith concerned is a real one and is in accordance with the convention will established by long practice. The present Government is upholding this well established convention in dealing with our request for a new temporalities ordinance. The initiative for fresh legislation has come from the Hindus from all parts of the Island. The Special Committee of Hindu members of Parliament appointed by Government has after careful and prolonged enquiry supported this request and made its recommendations in favour of a new ordinance. The proposed new bill will be based on these recommendations and will contain no provision violating any religious enactment.

It can therefore in no sense be described as legislation by non Hindus. It will no doubt have to be passed by the entire Parliament not by a religious majority acting against the Hindus. It is wrong and misleading to say that a bill framed by the Hindu members of Parliament to protect their religious institutions is legislation by non Hindus simply because it has to receive the formal consent of the whole Parliament.

Malayan Pensioners

Sir,—The Malayan Ceylonese Association is ever grateful to you for advocating the grant of Special Living

Allowance to Malayan Pensioners in Ceylon but your leader gives the impression that the claim is indefensible except on moral grounds.

The payment of cost of living allowance to Malayan Pensioners is governed by Residence qualification and the relevant clause in the Malayan Government Circular reads as follows: "Pensioners resident in Ceylon will continue to be paid cost of living allowance at the rates paid to pensioners of the Ceylon Government".

It is the view of the Malayan Ceylonese Association whether allowances are termed "special" or "ordinary", whether they are increased or decreased, so long they are paid to Ceylon Government pensioners to cover the cost of living, they are justly payable to Malayan Pensioners as well.

In fact, the Malayan Government itself has rejected the payment on the sole ground that the cost of living allowance, other than the Special Living Allowance, is adequate. The Malayan Ceylonese Association has rightly contended that the Ceylon Government would not have sanctioned the Special Living Allowance to their pensioners to which class of people, the Malayan pensioners belong. Therefore, the Malayan pensioners' claim is based on just, legitimate and moral grounds.

Yours etc.

R. Nagarathnam
Honorary Secretary.

[The inference drawn by the correspondent in the 1st para is not correct. The moral ground among others was given special attention —Ed]

Saiva Paripalana Sabha Resolutions

Sir,—In the columns of your valuable paper it was reported that Dr. C. Gurusamy had moved a resolution to support the report of the Special Committee on Hindu Temporalities, but the Executive Committee of the Sabha had rescinded the motion, but voted only for an amendment urging the Government to bring a Temporalities Ordinance independent and quite apart from the recommendations of the Special Committee on Hindu Temporalities. Even at the subsequent emergency meeting it was held that the resolution of the Sabha to hold a Ceylon pro-Temporalities Saiva conference had nothing to do with the Special Committee's report. Now that the sub-committee selected to convene the all-Ceylon sympathisers of a Temporalities Ordinance are before they can co-operate with the Sabha.

The Sabha executive voted for the Temporalities Sympathisers Conference, I believe, by 7-6 and such a small margin of difference would in decent circles warrant a ratification of the executive committee's decision by the general body. Would

(Continued on page 3)

ALL CEYLON HINDU CONFERENCE

OF HINDU ASSOCIATIONS AND LEADERS IN SUPPORT OF THE

REQUEST FOR A TEMPORALITIES BILL

will be held under the auspices of

THE JAFFNA SAIVA PARIPALANA SABHA

ON

SATURDAY, 11th AUGUST, 1951 AT 4 P.M.

AT

THE JAFFNA TOWN HALL

Mr. R. SIVAGURUNATHER,
President, Saiva Paripalana Sabha will preside

SEVERAL HINDU LEADERS WILL SPEAK

A resolution requesting the Government to introduce a Hindu Temporalities Bill will be moved

ALL HINDUS IN SUPPORT ARE CORDIALLY INVITED

Jaffna,
6-8-51.

K. SHANMUGAM,
Secretary, All Ceylon Hindu Conference

LETTERS TO THE EDITOR

(Continued from page 2)

the sub-committee do that to vindicate their honesty?

In view of the fact that the term "public temple" denotes more than one meaning will the movers of this conference define the term "public temple" clearly before they summon the sympathisers to co-operate with them in requesting the Government for a control of the incomes and expenditure of the temples. Such a definition is of the utmost necessity today when the Special Committee on Hindu Temporalities has recommended that all temples should be made public and managed by the public.

This proposed conference coming as it does at the present juncture when the Special Committee's report on Hindu Temporalities is most likely to die a natural death on account of its flagrant prescription of the heterodox scriptural authorities borrowed from the South Indian Samajam in place of the sacred and time immemorial Vedhas and Agamas is likely to be misunderstood as if the Sabha is supporting the Special Committee's report which fact had been very clearly denied in its two committee meetings held within a week of each other and therefore it should

be well and clearly brought out in your paper that no such support was ever intended by this supposed independent conference

Yours etc.,
S. THILLIAMPALAM

An Appeal To All Saivites Of Ceylon

Sir,—I am greatly heartened to read Srimath Thilliampalam's letter in your issue of the 7th August, 1951. It is a well timed pointer to the Saivites of Ceylon.

Coming as it does from one who had been for many years the President of the Saiva paripalana Sabha, who possesses the unique distinction of having been the only founder member alive of the Sabhas today, who is well known throughout the length and breadth of Ceylon as a great Saivite it should correct the pseudo political leaning the Sabha had been developing for some time past. When I saw the name of my great-grandfather Kandiah Mappana Mudaliar as a founder member coupled with the name of Srimath Thilliampalam and many other illustrious names I felt proud about the Sabha and its noble aims and traditions.

Its aims could not have been anything other than promoting the divine Vedhas and Agamas. I fully endorse the very homely advice so very well administered by the venerable gentleman in asking the miscreants to leave the Sabha in peace to the Vedha Agamic followers and to join, if they are so minded, any reactionary bodies.

It is very painful indeed to see some members of the Sabha resorting to tactics detrimental to the true and noble intentions of the very objects of the founders. Saiva Jaffna at no period of her religious history had so besmirched her fair name as it has today. The Sabha as at present constituted has allowed the South Indian Samajam to proclaim the felony of burying deep into the earth the very Saiva Agamas—our divine authorities—or even when it resolved to carry out wishes of the anti-Saiva parties. The advice of Srimath Thilliampalam is well timed.

I do hope that responsible members of the Sabha will lose no time in setting aright the wrongs that some mischief makers had perpetrated and thereby maintain the traditions for which this organization had stood for

Yours etc.,

R. Shanmugasadas Mappana Mudaliar

Separatists Seek Self Rule

The Southbury Constitution was undemocratic in that it had conferred governmental power on the Ministers, said Mr. S. J. V. Chelvanayakam, K. C., M. P., President of the Ilankai Tamil Arasu Kadchi at a propaganda meeting held at Alaveddy on Sunday. The Federalist M. P. wanted a new constitution under which Tamils could constitute a self-ruling unit.

Sinhalisation was the aim of the Citizenship Act said Mr. C. Vaoniasingham M. P., while uttering a warning to the Tamil Speaking peoples of Sri Lanka that the Citizenship Act deprived them of their honour and self-respect and took away all sense of security of employment or scope for trade and business

Senator (Dr) E. M. V. Naguathan, Messers A. Amirthalingam and V. P. S. Muttucumaraswamy also spoke.

Railway Labourer Killed by Train

Kandiah Thuraiappah of Kankesanurail, a labourer in the Way and Works Department was run over by the Colombo up train at 8.30 p. m. on Tuesday at a curve at Maviddapuram close to Tellippalai Station.

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 38 miles 44 chains 26 links Railway mileage) on the Matugama Road between Alutgama and Induruwa Railway Stations will be under repairs and closed for vehicular traffic as follows:—

Partially from 6.0 p. m. to 9.30 p. m. on Sunday, 19-8-51. Totally from 9.30 p. m. on Sunday, 19-8-51 to 4.0 a. m. on Monday, 20-8-51.

During the period of Total closure, traffic will be diverted through the Railway Crossing at the North end of Alutgama Yard.

E. C. WIJESSEKERA
for General Manager, C.G.R.
P. O. Box No 355,
Colombo, 14 8-51

(G. 25 10)

TEACHERS' ART CERTIFICATE.

OPEN TO ALL, S. S. C. PASSED

Approved week-end classes conducted at Chavakachcheri.

Apply for terms:

P. D. Chinniah.
(M. 68, 10 & 14).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1334

In the matter of the estate and effects of the late Savithiriyammah wife of Kandiah Suppiah of Karampan Kayts. Deceased.

Kandiah Suppiah of Karampan Kayts.

Petitioner.

Vs

Minor
1. Jeyarany daughter of Suppiah
2. Suppiah Raveenthiranathan.
3. Sithamparapillai Kandiah all of Karampan Kayts. Respondents.

This matter coming on for disposal before V. S. Jeyawickrama Esquire District Judge Jaffna on the 4th day of July 1951 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 29th June 1951 filed of record having been read;

It is ordered that the above named 3rd respondent be appointed guardian ad litem over the minors the 1st and 2nd respondents and that the petitioner be declared entitled to have letters of administration over the estate of the above-named deceased and the same issued to him accordingly unless the respondents or others shall on or before the 20th day of August 1951 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the said minors in court on the said date

This 4th day of July 1951

Sgd. V. S. Jeyawickrama
District Judge.

(O. 65, 10 & 14).

PUBLIC LECTURE

Dr. R. R. KEITHAN M. A., Ph. D.,

A devoted social worker from Ghandigram in South India will deliver a public lecture

on

The Revolutionary East

on Monday the 13th instant at 4-30 p. m.

IN OTTLEY HALL, JAFFNA COLLEGE,
VADDUKODDAI

Mr. K. A. Selliah Principal will preside.

A. T. VETHAPARANAM
Vaddukodda

M. 71, 10.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 12-8-51 TO 18-8-51

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

The first day of the week must be spent with care. Beware of accidents and tussles with friends. The rest of the week is favourable for professional or business affairs. Triumph over competitors also promise.

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

The first day is favourable for social undertakings. Monday, Tuesday and Wednesday morning must be spent with care. Favours through brothers and sisters and domestic harmony promised second half of week.

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

Some relief in your financial position and easing of tension in domestic affairs promised first half of the week. But Wednesday afternoon, Thursday and Friday must be spent with care. Week end turns favourable again.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Except for the last two days this week promises to be an interesting one. New social contacts, mental harmony and fame promised. The last two days of the week must be spent with care. Some scandals might upset you.

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

You will have mental peace this week. The benefits that you reap in your profession will not be anything substantial. Quarrels and misunderstanding with friends also shown.

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

A better week than the earlier one. Whatever loss you incurred will be made good. Gains and favours from elderly people shown.

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

You will have to work hard for your success this week. Unavoidable expenditure and mental worries also shown. Postpone new ventures to some time.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Your father's relatives may tax your purse this week or on the other hand your father's illness might cause you some worries and expenditure. Professionally a successful week provided you have time to attend to it.

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

An unsettled week. You will find it difficult to make both ends meet. Apply a brake to your tongue when you feel like being frank or it will lead you to serious consequences.

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

Things that happen in your domestic circles might drench the last drop of patience in you. Beware of snakes in the grass; don't go out of the way to help friends.

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

A good time financially. You will have an interesting time both professionally and socially after Monday. Some domestic troubles might upset you week-end.

PISCES Pooraddati 4, Uttiraddati, Revathi, [Meena Rasi]

A problem for some more time. If you are not careful it may lead to some minor operation. Financially a good time but whatever money you make you will spend off.

A New And Higher Life Upon Earth

(Continued from page 1)

the teaching and the example, to awaken in you this supermental consciousness and to grow according to its law.

Be Men of New Race

"Now, all depends on your will and your sincerity. If you have the will no more to belong to ordinary humanity, no more to be merely evolved animals; if your will is to become men of the new race realising Sri Aurobindo's supramental ideal, living a new and higher life upon a new earth, you will find here all the necessary help to achieve your purpose: you will profit fully by your stay in the Ashram and eventually become living examples for the world."

WANTED

Wanted for the Urumpirai Hindu College from 1-9-51 two clerks. A Senior clerk who is good at accounts and knows typewriting and a Junior clerk who is good at accounts and knows office routine.

Salary Scale:

Senior Clerk—

Salary Rs. 75/- D. A. 25/-

Rs 60/- D. A. 15/-

(M. 64. 7, 10, 14)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1342

In the matter of the intestate estate of the late Kamatchi Chettiar son of Kamatchi Chettiar of Aruppukottai in South India. Deceased.

Kamatchi Chettiar Raja Kamatchi Chettiar of No. 166, Kankeasanturai Road, Jaffna

- Vs. Petitioner
1. Veerammal widow of Kamatchi Chettiar
 2. Kamatchi Chettiar Kamatchi Chettiar both of Sinnerappuliampatti, Aruppukottai Ramnad District, South India.

Respondents.

This matter of the Petition of the Petitioner abovenamed coming on for disposal before V. S. Jayawickrama, Esquire, District Judge, Jaffna on the 11th day of July 1951 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit and Petition of the Petitioner abovenamed having been read.

It is ordered that Letters of Administration to the intestate estate of the abovenamed deceased be issued to the Petitioner as an heir of the said deceased and that unless the Respondents abovenamed or others interested shall appear before this Court on or before the 2nd day of November 1951 and show sufficient cause to the contrary.

Jaffna this 11th day of July 1951.

Sgd. V. S. Jayawickrama,
Drawn by District Judge,
M. R. Karalasingham
Proctor for Petitioner.
(O. 64, 10 & 14.)

THE GENESIS OF THE SIVA GNANA BODHAM

(BY A SCIENCE GRADUATE)

(Continued from our issue of 27-7-51)

One word more regarding the virtue of research before proceeding further. Research as we said before should not be carried to absurd lengths. Jumping into hasty conclusions, on the other hand, after too little research with insufficient data and without mature investigation is equally to be deprecated. Hap-hazard interpretations and off-hand translations of sacred books by scholars with pre-conceived prejudices or foreigners who are unable to appreciate or enter heart and soul into the spirit of the subject matter dealt with by them fall into this category. Sayana's wonderful "horse", another prolific writer's indescribable "illusion" Pope's "cessation of energy", yet another learned scholar's "great goose", the "thirty-three crores of Hindu Gods" of some other Christian writers, &c, &c, and wild conjectures like the "Kandar Puri" of a much-sought-after Tamil Christian antiquarian are typical instances of what some learned scholars are sometimes capable of. The exercise of a good deal of caution is necessary before accepting such translations and conclusions at their face value. And we have to be doubly cautious when it so happens that the originals of the texts concerned were handed down by word of mouth from generation to generation for thousands of years before they were reduced to writing, and that too in an obsolete language with archaic, mediaeval and later phases none of which is in daily use now for a long time past. We speak from personal experience of the difficulties encountered by us in our researches into the Upanishads, the Bhagavat Gita, &c, in extracting some sense out of obscure and apparently meaningless, not to say nonsensical-looking passages here and there. A judicious frame of mind coupled with infinite patience and a sympathetic outlook as distinguished from a hostile attitude is a *sine qua non* if such passages are to be properly understood. We have already given our views on the degree of credibility and value to be attached to some of the existing translations at some length in articles contributed to the *Hindu Organ* from time to time in the recent past, and it is unnecessary to go over the same ground here again. Readers who desire to profit by our advice are referred to Chapter VIII of our "Elements" especially pp: 70-71, Chapters I and II of "Vedanta Meola Saram" pp: 5-15 and 20-27, and shorter comments in various other places where we had occasion to point out misinterpretations and mistranslations of a palpably incorrect or serious nature.

15. IS MEYKANDAN A MYTH?

Misconceptions die hard, especially when they are the result of prejudice and sentiment not based on actual fact. The absurdity of the isolationist Thant-Tamil position in this matter will be still more apparent if we present it from yet another point of view, though such presentation might look like flogging a dead horse.

The question is sometimes asked: Has Meykandan stated anywhere with his sweet voice that he translated his Sutras from any other previously existing book? Yes, we reply, he has. True he does not use the word 'translated', but there is no magic in the use of this particular word as we have already explained. He concludes his first Sutra with the words என்முற் புலவர் (so say the learned), he uses the words என்பதுகுத்திரம் (thus stated is the Sutra) immediately after reciting every one of the twelve Sutras and goes on to comment on them, and he expressly states எந்த உரைத்தருளும் ஞானநூல் சிந்தைசெய்து, நான் உரைத்தான் மெய் உண்டான தரணியோர் தாம் உரை, ஏது திருட்டாந்தரால் இன்று in his epilogue (that book of wisdom promulgated by Nandi. Meykandan pondered over and enacted in this modern age for the enlightenment of the world with reasons and explanations),—all of which points to the prior existence of the Sutras that he gave expression to and commented on for the benefit of his Tamil countrymen in this present age. Added to these is the presence of a disproportionately large number of Sanskrit words and expressions both in his Tamil Sutras and his commentary coupled with his repeated references to the Vedas and Vedantic questions, which all lend additional weight to the traditional belief that the original was in the Sanscrit. If all this internal evidence is brushed aside and the epilogue rejected as spurious (as alleged), we may be pardoned if we put a few counter-questions: Has Meykandan stated anywhere with his sweet voice that he composed the Tamil Sutras as an original work as distinguished from a translation? Has he stated anywhere with his sweet voice that he wrote even the commentary? Has he stated anywhere with his sweet voice that he (Meykandan) ever existed? With the rejection of the epilogue verse and other internal evidence, there is but one answer to all these questions and that a negative one. Where then have we to look up to prove even the existence of Meykandan as a historical personage? To the word of his contemporaries, his followers and successors and to tradition generally, is it not? A Srappu Payiram or admirer's preface or prologue is generally written by a disciple, a classmate,

a schoolmate or teacher, a son, brother, father, cousin or other relative, or a friend or some other person in the know, who can be expected to speak with some authority and appreciation on the subject in question from personal knowledge. Now the prologue in this instance, which is generally ascribed to Arulnandi Devar, the contemporary and disciple of Meykanda Devar, says...எந்தி...அளித்த...விஞ்ஞான போதம் உரைத்தோன்...சுவேதவானன்...மெய்கண்டதேவன்... (he who enacted the Siva Gnana Bodham, promulgated by Nandi,... Swethavanan...Meykanda Devar...). What more evidence is required to prove that the Bodham had been in existence previously, that it had been promulgated by Nandi, and that it was later enacted (in Tamil) by Swethavanan, better known as Meykanda Devar? If this prologue also is rejected as spurious, as not being the composition of the disciple the evidence found in Siddhiyar which is admittedly the work of Meykanda Deva's contemporary and immediate disciple should be accepted. As already stated, one of the Siddhiyar verses speaks of the Bodham as...முன் என் இறைவன்...எந்தி...சுது இயம்ப, எந்தி...சனற்குமாரற்குக் கூற...அல் வழி என்முஞ்ஞானன் கொண்டு...எமக்கு அளித்த ஞான நூல்... (that book of wisdom revealed by the Lord to Nandi in olden days, taught by Nandi to Sanatkomarar, received by my Lord Preceptor in that line, வழி or சந்தானம் or குருகுடி பரம்பரை, and by him imparted to me). If this is not unimpeachable and conclusive evidence on the point, we do not know what else it can be. And this evidence is corroborated by tradition and by the poems and writings of a large number of Saints and writers extending over a period of more than six and a half centuries down to the times of our own revered Navalar and the late Nallasampillai of South India, two of the pioneers of the modern Saiva renaissance. What the line of teachers (வழி or சந்தானம் or பரம்பரை) referred to in the Siddhiyar lines just quoted is clearly set forth by Umapathiyar, the last of our Santana Achariyas (சந்தான ஆசிரியர்கள்) in his Sivaprakasam, as we shall presently see. If all this evidence, internal as well as external, is to be repudiated and rejected, the only conclusion that can be arrived at is that Meykandan is a myth, a huge fraud perpetrated in our midst as the result of the hallucinations of some visionaries.

(To be Continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1337

In the matter of the intestate estate of the late Kandiah Sampanthapillai of Araly South, Vaddukkoddai Deceased.

Visuvanathar Kandiah of Araly South, Vaddukkoddai Vs. Petitioner.

1. Valliammai wife of V. Kandiah and
2. Gnanambikai widow of K. Sampanthapillai both of Araly South, Vaddukkoddai Respondents.

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge, Jaffna on the 9th day of July 1951 in the presence of Mr. A. Arulambalam Proctor for the petitioner and the affidavit of the petitioner having been read:

It is ordered that Letters of Administration to the intestate estate of the abovenamed deceased be granted to the Petitioner as an heir unless the abovenamed Respondents or any other persons appear before this Court on the 24th day of August 1951 and show sufficient cause to the contrary.

The 9th day of July 1951.

Sgd. V. S. JAYAWICKRAMA,
Drawn by District Judge,
A. Arulambalam,
Proctor for Petitioner,
(O. 62, 7 & 10.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1330

In the matter of the Intestate estate of the late Venkitarama Iyer Balasubramaniam Iyer of 168, Navalar Road, Jaffna Deceased.

Balasubramaniam Iyer Chandra of 168, Navalar Road, Jaffna Vs. Petitioner.

Nagammah widow of Balasubramaniam Iyer of 168, Navalar Road Jaffna Respondent.

This matter of the Petition of the Petitioner abovenamed coming on for disposal before V. S. Jayawickrama, Esquire, District Judge, Jaffna on the 27 day of June 1951 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read:

It is ordered that Letters of Administration be issued to the Petitioner to the intestate estate of the abovenamed deceased unless the abovenamed Respondent or any others interested shall appear before this Court on or before the 20 day of August 1951 and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 27 day of June 1951.
Sgd. V. S. Jayawickrama,
Drawn by District Judge,
M. R. Karalasingham,
Proctor for Petitioner.
(O. 63, 10 & 14.)

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, August 10, 1951.

EDITOR-IN-CHIEF: T. MUTTUSAMIPILLAI