

THE Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus]

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JAFFNA, FRIDAY AUGUST 17, 1951

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ

[PHONE NO. 56.]

NO. 37

HINDU CONFERENCE

SPECIAL COMMITTEE CHAIRMAN'S SPEECH

Reply to Misinformed Critics

SPEAKING at the All Ceylon Hindu Conference by invitation Mr. K. Kanagaratnam M. P., Chairman of the Special Committee on Hindu Temporalities made an exhaustive survey of the situation.

I thank the organisers of this Conference for giving me this privilege of taking part in its proceedings. I have come here to deliberate with you on such a vital question affecting our religion and the Hindu community not as much as the Chairman of a Committee which investigated this matter and made certain recommendations, but as a Hindu who treasures his religion as the fountain source of his very life and being. It is appropriate that today's conference has been convened under the auspices of the Saiva Paripalana Sabhai Jaffna, the oldest and the most representative Hindu Association in this country. The agitation for a Hindu Temporalities Ordinance was first made in 1890, but earlier, the great Hindu leader, the late Sri la Sri Arumuga Navalar was provoked to make scathing criticism and severe condemnation of both the management of temples and the performance of internal religious ceremonies and rituals. In this agitation, the Saiva Paripalana Sabhai, members of which were drawn from the most orthodox section of the Hindu society in Jaffna was in the forefront, and it is a matter of pride to the Hindu community that their successors today in the membership of the Sabhai, most of whom are leading lights of Jaffna in the field of religion and religious reform, are carrying on the highest traditions of the Sabhai in coming forward to protect their religion and to make it a living force in the Hindu society.

The Need for Reform

I am glad to note that there is a stir in the Hindu community today

over their religion and that genuine attempts are being made by thinking people to effect reforms consistent with the progress of human society. In this agitation, everyone, whether learned in the religion or not, has a right to contribute his share in order to arrive at decisions beneficial to the community and to the religion. It need hardly be said that the immediate cause for this stir and agitation is the representations made by members of the Hindu community itself that certain reforms are necessary today if our religion is to play its part well in a progressive society and wield its influence to keep within its fold the rising generation and generations to come who are and will be influenced by world modern thought contributed largely by the advance of knowledge, particularly in the scientific field. It is foolish to think that, at this age when knowledge is growing and human progress is based on thinking and research that any section of the people should be asked to accept everything because it comes from the most olden times. Men well versed in the deepest knowledge of our religion but at the same time benefited by modern thought and progress have realised the situation and contributed largely to effecting changes in our religious system without in any way interfering with its fundamentals

The Committee's Task

It will not be out of place at this stage to say how the Committee of which I happened to be the Chairman set about this task and collected a large amount of data dealing exhaustively not only with the religion in its

ancient form but also with its changes and modifications as accepted by learned Saiva Scholars who are second to none in their endeavours to protect their religion. I would like to strike a personal note here. I bow in all humility to the great Creator for having given me this unique opportunity in my life to deal with this vital question, which opportunity has not been available to some of our venerable elders in the past. My Committee and I undertook the task in a spirit of service and not as a mere performance of a duty cast on us by those who requested us to make the necessary investigations. Personally, I have given 12 months of my precious time to this great and noble task and I feel happy today that the Committee of which I was a humble unit have given enough food for thought to all sections of our co-religionists.

Control of Temporalities

I shall confine myself today only to the first of the three issues referred to the Committee for investigation, namely, the control of Hindu Temporalities and Endowments. In regard to this matter, enlightened public opinion has been practically unanimous in every part of the country outside the Jaffna peninsula and if there was any opposition, it was all from Jaffna which incidentally claimed to be the sole custodian and protector of our common religion. More than any of you here, the members of the Committee had the rare privilege of ascertaining the views of every religious Association in this country and of coming in direct personal contact with many leading Hindu members of our community. I say anything today on this question which you are called upon to consider, I say it with all the backing of information which the Committee has gathered in the course of its sittings. In this connection, I should not fail to pay my humble tribute to a very large body of enlightened men and women of Jaffna who did not hesitate to express their views freely and fearlessly in regard to all the issues which the Committee was investigating. It is refreshing to think that the heart of Jaffna is sound and tolerant in its religious matters.

Of the feeble opposition

Kokuvil Hindu
O. B. A.

The seventh Annual General Meeting of the Kokuvil Hindu College Old Students' Association (Colombo Branch) was held on Sunday the 12th instant at the Saiva Mangayar Kalagam Hall, Wellawatte, with Mr. S. Handy Perinpanayagam, Principal, in the chair. This was followed by a Social and a Music Recital by Mrs. Saraswathy Packia-tajah.

The following were elected office bearers for the ensuing year:-

Vice Presidents: Messrs. A. Apputhurai, S. Balasubramaniam, A. Kanapathipillai, M. A. Nadarajah, T. Neethirajah, S. Rajendram, V. Ramasathan, and V. Suppiah. Hon. Secretary Mr. S. Rasiah Hon. Asst. Secretary Mr. R. Sivaratham. Hon. Treasurer Mr. M. Navaratnam Hon. Asst. Treasurer Mr. P. Sinnadurai.

Committee of Management Messrs. A. Balasingham, A. Kanthya, K. Poopalasingham, S. K. Rajaratnam, S. Ratnasabapathy, S. Ratnapragaram, A. Sinnathamby, N. Sivasubramaniam, C. Somasunderam, K. Thanikalam, and S. K. Tharmalingham.

Sundaramoorthy
Nayanar Guru Pooja

Sundaramoorthy Nayanar Guru Pooja was celebrated at the ancient Temple of Tiruketheeshvaram. There was special religious service appropriate to the occasion. The celebrations were organised by the Tiruketheeshvaram Temple Restoration Society.

The students of the Saiva School at Tiruketheeshvaram sang devotional hymns, which included those sung by Saint Sundaramoorthy Nayanar in praise of the deities enshrined in the Temple.

After the Pooja, the devotees were served with meals at the Thirugunna Sumbanthar Moorthy Nayanar Madam.

I can only take cognizance of the views expressed by one who has for many years devoted his life not only in the actual study of his religion but also played a significant part in imparting religious instruction to more than one generation of young men and women. I refer to Sri Sivapadasundaram who has given useful evidence

(Continued on page 2)

Women Vote
In India ThinnedEndeavour To
Revise List

Mrs. Margaret E. Cousins, the pioneer of the movement for the enfranchisement of women in India, and I, are shocked by the announcement in the Press of the denial of the central right of citizenship, the right of the parliamentary vote, to 28 lakhs of women voters because they did not give their personal names, and so "had to be struck off the electoral rolls." The insistence of these women on following the long-established custom of naming themselves "as the wife or daughter of-so-and-so" is thrown aside as a "social prejudice." No recognition is made of the historical fact that such "prejudice" was originally made by men, and by men is now used against women. There is something radically wrong with the mentality that can so lightly frustrate the full realisation of a fundamental

Comment By

DR J. H. COUSINS

reform in human relationships by cancelling the right of a multitude of Indian women voter on a mere matter of procedure.

The duty of a Government is not to meet long established customs by departmental red tape, but to modify rules and regulations so as to allow the intention of legislation to be fulfilled. To do this obvious duty is not to approve or disapprove of the custom; it is simply to recognise it as existing, and to adapt procedure so as to allow the larger fundamental purpose of bringing the special influence and genius of womanhood into public affairs to be carried out. The expressed hope that the "prejudice" of these disfranchised women will "completely vanish" in the annual revision of the electoral rolls in 1952 is shallow and futile. The opportunity to participate in the approaching historical general election will have passed and customs do not alter overnight.

We trust that the leaders of Indian womanhood, such as Rajkumari Amrit Kaur, Lady Rama Rao, and others, and such societies as the All-India Women's Conference, will take urgent steps to have this glaring denial of democracy cancelled.

WANTED

A qualified teacher to teach English up to S. S. C. class is wanted from 1-9-51. Lady teacher with music is preferable.

R. NAGALINGAM,
Manager.

Saiva Paripalana
Vidyalayam Veyavil
Karamnagar, 15-8-51
(M. 79. 17)



Hindu Organ

FRIDAY, AUGUST 17, 1951

Treasure These Thoughts

Prayer is not an old woman's idle amusement. Properly understood it is the most potent instrument. Prayer is the first and the last lesson in learning the noble art of sacrificing self in the various walks of life

—MAHATMA GANDHI

FACILITIES FEES

FREE Schools have been permitted under the Revised Free Education Scheme to charge facilities fees according to scales approved by the Director of Education. The ceiling for such fees payable by a student has been fixed at Rs. 5 per mensem. Principals of Free Schools in Jaffna and other parts of the Island have with the approval of the Director fixed the scales of fees varying from Rs. 1 per mensem in the lower classes to Rs. 5 per mensem in the higher classes. There are some schools charging so much as only Rs. 3 per mensem from each student in the S.S.C. class. Children as well as parents appear to think that the recovery of such fees is improper and is contrary to the spirit with which Free Education was introduced. The Minister of Education has stated that facilities fees paid by students in free schools are justifiable and that students have to pay for the amenities and facilities they are provided with.

Children and Parents argue that the imposition and recovery of facilities fees amounts to a denial of free education. In some schools students have discussed the matter in their Parliaments or Literary Associations and condemned facilities fees. They appear to be only concerned with one side of the question. It will be unfair to hear one side of

the case only and deliver judgment without hearing the other side. From the point of view of the children and parents it may be said that the impost is something not palatable to them. Students in the higher classes are being called upon to pay Rs. 5 per mensem each in lieu of cts. 50 per mensem as from 1945 to 1951.

The State is spending about Rupees one hundred and fifty millions per annum on Free Education. All approved teachers are paid by the State which also pays equipment and maintenance grants to schools. The capital expenditure needed for buildings or purchasing lands to put up new class-rooms, laboratories or workshops has to be borne by the proprietors of the Schools. The admissions to Schools multiplied beyond description and there is hardly any school in the Island which is not overflowing with students and is able to admit all those who seek admission. The cost of putting up a class-room which can accommodate about 35 or 40 children is estimated at about Rs. 5000—Schools which had about 10 to 15 class-rooms before 1945 have now to provide over 20 to 30 class-rooms. Laboratories, Reading Rooms and Libraries, and Workshops have to be provided and equipped and facilities for games and other recreations have to be provided.

Either the State or the parents have to pay for all these. The State is already spending about one and a half times the entire revenue of the Island in pre-war years and is unable to find the funds needed for incurring the capital expenditure required for buying lands, building and equipping class-rooms, reading rooms, laboratories and workshops and providing facilities for games and other recreations. It is therefore the duty of the parents to pay for the facilities their children are enjoying. It is only a very small fraction of the entire cost (of education) which they are called upon to pay. It is to be hoped that all parents will gladly bear a small share of the burden and pay facilities fees without complaining about it. If one examines the matter carefully one will find that a student in a fee-levying school has to pay as much as Rs. 25 per mensem by way of tuition fees; and the benefit one derives from free schools will be appreciated. It may be also stated that no poor child can be penalised for non-payment of facilities fees.

SPECIAL COMMITTEE
CHAIRMAN'S SPEECH

(Continued from page 1)

before the Committee and enlightened it on many aspects of the questions that were referred to it. As Chairman of the Committee, I acknowledge with gratitude the frank views placed before the Committee which received due consideration before the Committee arrived at its recommendations. Mr. Shivapadasundaram expressed his anxiety to see the report of the Committee as soon as it was ready, and as one who has always acknowledged his leadership in Hindu religious matters, I sent him a copy as soon as it was ready in draft print and immediately after it was considered by the Hindu Members of the Parliament and the Senate. On the 26th November within three days of his receiving the copy of the draft report, he sent me a letter stating that I had done my best without fear or favour and that the report was very learned. He further stated that besides satisfying myself, I have the rare achievement that I have given satisfaction to all parties. In the light of this complimentary reference to the report issued by me and my Committee, it was most painful to read in the press that Mr. Shivapadasundaram presiding over the Twelfth Annual Sessions of the All-Ceylon Saiva Youth Congress held at the Jaffna Hindu College Hall in May last, characterised the report as a shabby production bristling with false statements requesting the Minister of Home Affairs and Rural Development and other members of the cabinet to summarily reject it. On page 104 of the report, the Committee has assigned a significant place to the views of this Saiva scholar and leader and has stated that it has examined his representations and writings in a special way. The Committee has also given in detail the views expressed by him from time to time which definitely did not seem consistent. It is not therefore surprising that he had characterised the report of the Committee as shabby after referring to it as learned soon after he had read it. I can only guess that good soul though he be, he has allowed himself to be influenced by some designing persons. I would earnestly tell him that the Hindu community expects him to state his views clearly and consistently and that if it begins to lose its confidence in him, he alone is to be blamed for such a situation. I say this with very great sorrow and pain of mind because my own personal regard and affection for him is such that I do not wish him to lose his leadership in matters concerning our religion.

Almost Unanimous
Reception

Now to come to the real

issue, public opinion in regard to the introduction of legislation for the control of Hindu Temporalities and Endowments is, as I stated earlier, practically unanimous. Instead of speaking in terms of percentages, if only Mr. Shivapadasundaram had referred to the summary published on page 67 of the report of the Committee, it would have been clear to him that my statement regarding unanimity of public opinion in regard to this matter is correct. In all parts of the country except the Northern Province, every Hindu Association without a single exception was in favour of the control of Hindu Temporalities by legislation. In the Northern Province itself, 43 out of 56 Associations were in favour of control, 38 Associations recommending control by legislation and 5 through the present Trust Ordinance. It is superfluous to refer here to the mushroom associations which sprang up after the Committee started its investigations which form the bulk of the opposition group. Mr. Shivapadasundaram himself in his letters written specially to the Hindu Organ did not say anything contrary to the recommendations of the Committee except that he examined some of the weak points and objectionable features in the recommendations of the Committee. On page 6 of the reprint of the Hindu Organ, Mr. Shivapadasundaram has definitely stated that the Bill recommended by the Committee for the control of Hindu Temporalities can only supplement the Trust Ordinance and serve to remove its defects. In his evidence given before the Committee, he stated that he was not against legislation provided such legislation was restricted to receiving complaints and remedying them, provision being made at the same time for an appeal against the decision of any Board that might be appointed under the contemplated legislation. I have devoted some time in examining the position of Mr. Shivapadasundaram with regard to legislation as he alone counts in this matter and I warn those who have artificially created an opposition to legislation even in the matter of the control of Hindu Temporalities and Endowments that the one man whose opinion is worth consideration is not against legislation.

Where Report Differs
From Indian Act

If only a careful study of the proposed legislation recommended by the Committee is made, it will be clear to those who lead the opposition today that the Committee has not blindly followed the Madras Hindu Religious Endowments Act under which there is definite

control by Government even to the extent of controlling the expenditure over the religious ceremonies and rituals of the temples. In distinct contrast to this control, the Committee has only recommended the creation of a machinery under which all temples will render accounts in order to satisfy the public whose support they receive, the machinery being put into operation only when any definite case of maladministration or mismanagement is brought to its notice.

It is unnecessary for me to deal with this matter any more to convince either those who oppose legislation or the Government as to why the Hindus ask for the control of their temple funds and properties. Temporalities is a subject assigned to the Ministry of Home Affairs and it is therefore necessary for the Hindus to ask the Government to take immediate steps to introduce legislation which has been recommended by practically the entire Hindu public of this country. This request is not in any way derogatory to the principles of our religion nor does it constitute an interference with the exercise of the religious practices of the Hindu community. A demand for an Ordinance on the lines of the Buddhist Temporalities Ordinance soon after it was passed in 1889 was made by no less a person than the late Sir Ponnambalam Ramanathan who himself was the proprietor and manager of a leading temple in Colombo and whose interest and zeal in his religion cannot be questioned or challenged by anyone who now opposes the request for legislation. The one underlying desire of the Hindus behind this demand for legislation is the preservation of their religion and places of their religious worship. No one can deny the fact that there is generally much corruption in the management of Temples. The present degraded state of one of the richest and the most ancient temples in Jaffna is itself ample justification for the unanimous request of the people for the control of temples. The Trust Ordinance by the very nature of its limitations and exacting demands has failed to meet the situation. Its defects are patent. The cases filed in the Courts under this Ordinance reveal wasteful expenditure of large sums of money both belonging to the temples and to those who were patriotic enough to file actions which could have otherwise been saved for useful purposes. In the words of a very recent correspondent to the press, the great Arumuga Navalar even in the height of his influence could not persuade the then Manager of a temple to accept his advice for necessary reforms and was therefore forced to take steps to have a case instituted in the Courts to have him removed from office.

Artificial Opposition

Today, the opposition in Jaffna to the introduction

(Continued on page 3)

Special Committee Chairman's Speech

(Continued from page 2)

of legislation is chiefly confined to the temple managers and priests and to a very small coterie of persons who go round from place to place like a travelling circus creating an artificial opposition for reasons and purposes best known themselves. For years, they have closed their eyes to the malpractices perpetrated in temples and they have got up from their slumbers only after the appointment of the Committee. I warn the priests and the managers not to fall into the trap of this designing group. To them, even the sacred religion is cheap enough to be used as a pawn in the political chess-board. Managers and priests are entrusted with the solemn task of keeping the sacred houses of worship in order. Today, the task has been abused and even the young orthodox Hindu, Mr. Gnanaprasadam was constrained to state in his evidence that temples are being run on non-agamic lines and that the State will always prove to be a better guardian of our ancient Hindu Dharma than the present managers of the Hindu temples. It is only legislation that will inspire confidence in the large body of

Jaffna Saiva Paripalana Sabhai

63rd ANNUAL MEETING

The 63rd Annual General Meeting of the above-mentioned Sabhai will be held on Sunday the 19th instant at 4 p.m. at the Naval Ashrama Hall Vannarponnai.

Agenda

1. Minutes of previous meeting.
2. Adoption of the statement of Accounts relating to the Press, the Sabhai, Pannianachchy Trust and Ashrama.
3. Secretary's Annual Report.
4. Election of members for the C. Division of the Committee.
5. Election of office bearers.
6. Resolution proposed by the Committee.

Jaffna,
10-8-51.

K. SHANMUGAM,
Hony. Secretary.

worshippers that their donations and contributions are duly accounted for and used for the purpose for which they are made. The priesthood requires urgent reform. They were in ancient times the custodians of our religion, but today they are considered as ordinary employees in temples and even the Managers do not pay them the respect to which they are entitled. Such a situation is a sad blot on our

religion. It is to assist our priests and to restore them to their original position in the Hindu society that legislation is demanded. If the priests, Managers and the congregation enter into one community of service, they will bring glory and honour to their religion and secure a place for it in the country worthy of its antiquity and its continued leadership in the religious and social welfare of our community.

Anuradhapura Vivekananda Society

Annual Meeting

The 26th Annual General Meeting of the Anuradhapura Vivekananda Society Ltd., Anuradhapura was held at the Society Hall on 31-7-51 at 6.30 p.m. with the Patron of the Society Mr. V. Ramaswamy, in the chair.

The main item of the day, the election of office-bearers for the ensuing year, resulted as follows:

Patron: Mr. V. Ramaswamy J. P. U. M; President: Mr. M. Rajendra C. C. S. Hony. Gen. Secretary: Mr. A. K. Arumugamthamby Asst. Gen. Secretary: Mr. K. Balasingam Hony. Treasurer: Mr. S. Kandiah Asst. Treasurer: Mr. E. Pauchadacharam; Vice-Presidents: M/s S. Nataraja J. P. U. M; O. Kalidasan, A. Navaratnam, S. Sathasivam; Dr. V. Rajapillai (Chairman of Committees); Vidyalayam Manager: Mr. S. Sivaramalingam; Religious Secretary: Mr. N. Maheswaran; Membership Secretary: Mr. A. Vaithilingam, Librarian: Mr. S. Sangaranarayana Iyer,

Council of Management: Messrs. A. Nandanaguru, swamy, R. V. Kandasamy, S. Kandasamy, A. S. Nathan, S. Kasippillai, S. Athisdan, R. Ediramasingham, S. Krishnapillai, K. Navaratnam, T. Natarajan, S. Navaratnam, M. Suppiah.

Hony. Auditors: Messrs A. Mahadevan and S. Velmurugu.

Public Auditor: Mr. A. C. Chellarajah.

Hindu Temporalities Committee Report Condemned

At the Joint Committee Meeting of (1) The Veda Agama Siva Siddhanta Sabha (2) All Ceylon Siva Kurukkal's Association (3) All Ceylon Siva Temple Managers' Union and (4) All Ceylon Siva Youths Congress held at Naval School on Sunday the 5th instant with His Holiness Bramma Sri S. Mutusamy Kurukkal of Kokavil in the chair, it was resolved that for the following reasons the Special Committee's report on Hindu Temporalities should not be accepted by Government:

(a) The members of the Special Committee on Hindu Temporalities are not competent enough to express any finding on Saiva religious matters.

(b) The Committee has recommended for the Saivites some borrowed Tamil books instead of the divine Vedhas and Agamas which have been followed and practised from

Saiva Priests Association

Brama Sri S. Subramania Kurukkal Secretary of All Ceylon Saiva High Priests Association reports thus:

"I am directed by the All Ceylon Saiva High Priests Association to forward to you for your kind consideration the following resolution which was unanimously adopted at our Emergency Meeting of the Association held on Sunday the 12th instant at the Naval School Hall, Vannarponnai, Jaffna, with His Holiness Ananda Nadesa Kurukkal in the chair with regard to the recommendations of the Special Committee on Hindu Temporalities:—

RESOLUTION

This meeting of the All Ceylon Saiva High Priests Association emphasises its opposition to State interference of any kind in the management or administration of Hindu Religious Institutions or in matters relating to Religion and submits that the provisions of the Trusts Ordinance are ample to secure the proper administration of Hindu Temporalities. It condemns as mischievous the attempts of certain designing Politicians to introduce any Bill in the teeth of overwhelming Hindu opposition and earnestly appeals to the Prime Minister and Minister of Home Affairs and Rural Development to reject the recommendations of the Special Committee in toto."

FOR SALE

A decent, strong buggy (single) for sale. Please apply N. C/o Post Mistress, Urumpai. (M-80, 17)

FOR RENT

Spacious house with kitchen available for occupation. Situated Thavady 3 miles from Jaffna in close proximity to K. K. S. Road.

All communications direct to:

Dr. Gnananathan
Civil Hospital
Kankasanturai

(M 82 17)

the very inception of Saivism.

(c) The report seeks to refrain a devotee even from establishing a temple for his own private worship.

(d) Against the express injunctions of the shastras, the report contemplates the performance of all religious ceremonies even by persons who do not belong to the priestly class.

(e) It deprives the priests of their means of sustenance.

(f) It will tend to lose faith in God, in the Hindu doctrines and shastras and in its priests and finally it will destroy the Saiva religion completely.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 19-8-51 TO 25-8-51

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

Take care that you don't make any fresh enemies this week. Health must be given particular care for some time. Postpone important ventures for about a month.

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

Be careful when dealing with relatives this week. Indications for minor accidents also shown. But professionally a good time.

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

Don't overtax yourself this week. All well on the financial and domestic side. Your success might create some new enemies. Avoid argumentative disposition.

CANCER Punarpusam 4, Poosa, Ayilya [Kataka Rasi]

However discreet you may be you run the danger of criticism or scandal. Health also must be given particular care. Ruin to enemies shown week end.

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

Some danger of a serious illness or fever shown. Be careful in your official dealings. Troubles through secret enemies and mental restlessness also indicated. Sunday, Monday & Tuesday the worst out of the lot.

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

The first half of the week favourable for new undertakings. Good for financial transactions also. But spend Wednesday Thursday and Friday morning with care.

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

Some danger of disputes in the family circle. Whatever money you make you will spend it off within the end of this week. Friday and Saturday must be spent with care.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

A good week socially and financially. Even if you want to lead a quiet life circumstances will force you take part in social activities. Ruin to enemies.

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

Health a problem for some time. Staff or subordinates will infuriating and you will lose your temper in a hurry. Troubles through paternal relatives also shown.

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

Beware storms and mis understanding in the office and domestic circle this week. Gossip and scandals will upset your a lot. Be careful in your financial dealings.

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

Affairs at home will be somewhat difficult and unhappy. You will have to work hard for your success. Official affairs need tactful handlings.

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

Worthwhile renewing former friendships this week. Your success might create new enemies; misunderstanding in the family circles also shown.

Guru Pujah Of Sundra Swamigal

The Tellippalai East Young men Hindu Association celebrated the Guru Pujah of Saint Sutturamurthi Swamigal on 9-8-51. The president Mr. M. S. Sithamparapillai in his remarks spoke of the greatness of Periya Puranam and stressed its importance on man's life.

Mr. N. Shivapadhasundaram, Tamil Lecturer Mahajana College Tellippalai the chief speaker of the day spoke on the great contribution of the Saint to the Hindu world and observed that homages to such great spiritual leaders could be paid by Hindus by devoting at least a few minutes to the study of some religious work. Shri Selvakkanapathi Desikar recited Devarams. Mr. V. Kulkarni proposed a vote of thanks.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1327

In the matter of the Last Will
and Testament of the late
Vinnaitamby Ponniah of
Nallur South Jaffna
Deceased.

Ponniah Shanmuganathan of
23, Forbes Road, Maradana

Vs. Petitioner.

- 1 Visaladchy widow of Ponniah
of Nallur South, Jaffna
- 2 Ponniah Sivantha
- 3 Ponniah Ponnambalam both
of 30, Chatham Street, Co-
lombo Respondents.

This matter of the Petition
of the abovenamed Petitioner
coming on for disposal before
V. S. Jayawickrama Esquire
District Judge, Jaffna on the
20th day of June 1951 in the
presence of Mr. M. R. Karala-
singham Proctor on the part
of the petitioner and the affidavit
of the petitioner having been
read:

It is ordered that the Last
Will and Testament of the
abovenamed deceased dated
the 22nd day of February 1950
and attested by V. K. Subra-
maniam Notary Public under
No 7482 and filed of record
be declared proved and that
probate issued to the petitioner
as the executor named therein
unless the Respondents or
others interested shall appear
before this Court on or before
the 24th day of August 1951
and show sufficient cause to the
contrary.

Jaffna this 20th day of June 1951

Sgd. V. S. Jayawickrama,
District Judge.

Drawn by

Sgd. M. R. Karalasingham
Proctor for Petitioner.
(O. 69, 17 & 21)

THE GENESIS OF THE SIYA GNANA BODHAM

(BY A SCIENCE GRADUATE)

(Continued from our issue of 10-8-51)

If Meykandan's personality was not known to his contemporaries and followers for 700 years, we wonder if he remained in suspended animation for such a long time waiting for an auspicious hour (—which however proved a tantalising vision and arrived only at the end of more than 650 years with the rise of the present socio-political non-brahmin movement some 50 years ago,—) and then we wonder if he presented himself to our Thani-Thamil theorists in their dreams and told them what he really did, adding that his most favourite disciple had proved himself to be a 'Judas' and that all his followers thereafter had deserted him and preferred to follow the lead of the 'Judas' and to belittle him (Meykandan), and what is more, that he had himself committed some acts of indiscretion in the mode of language he used in his Bodham and had appealed here and there to the authority of the (brahmins') Vedas, thus affording a handle to his traducers to belittle his greatness and independence even of the Supreme Siva Peruman! It is impossible to establish the historicity of Meykandan after rejecting all the internal and external evidence found in the Bodham, Siddhiyar and other works and the traditional accounts of the period except on a theory such as this. And Meykandan must have at the same time commissioned our friends to explain away his own indiscretions too! and to establish the superiority of the Tamils, their race and language over the proud and self-conceived brahmins and their language!

16 VALEDICTORY NOTE

Let us not be misunderstood. We yield to none in our love and admiration for our sweet mother-tongue, perhaps the only ancient classical language now alive, as old as ancient Greek, Hebrew, Sanskrit and Latin, if not older than at least some of them. No one who has read the articles we contributed to the *Hindu Organ* in the course of the last few years, vide especially the opening pages of our "Elements", would accuse us of under-rating the greatness of the Tamil language and its glorious literature. Some of our readers have in fact remarked to us that we have been a bit too partial to Tamil. We deny this, though love of one's own mother is no crime provided no injustice is caused to others as a result thereof. Even the devil must however, be given his due. Render unto Caesar what are Caesar's. That should be our motto. அறிவு தூதர் விதி அறிவேதமேல், உலகமேல் பழுது என்ம உளத்து. Shuri not the truth even if it appears in a foreign book. What some of our friends are bent on doing is to disown everything Sanscritic, just in the same way that another school of writers, their strange bed-fellows as we said before, try to run down everything Tamilian. All that we crave for is a happy blend of the two extreme views, the display of a little of the all-embracing reconciliatory spirit of the Saiva Siddhantam. Our Saints have often spoken of the two languages as the two eyes of the One Great God, the Author of both of them ஆரியன் கண்டாய், தமிழன் கண்டாய், ...முல்லைமேல் திரிக்கும் முதல்வன் கண்டாய், முத தமிழும் பாண்டமும் ஆனான் கண்டாய்... says one of our most revered Saints,—and he was not a brahmin, be it noted,—when speaking of God, (He is Aryan He is Tamilian....He is the Prime Being that cures us of the disease of Anava Malam, He is the Author of the three kinds of Tamil and of the four Vedas). And in Tirumantiram we read: ஆரியரும் தமிழும் உடனே சொல்லி, காரணமாய்க்குக் கருணை செய்தானே (He taught both Sanskrit and Tamil at the same time and blessed the Lady). The two languages உடனே (Northern tongue) and தென்சொல் (Southern tongue) and the people to whom they were vouchsafed have lived together side by side throughout the ages and are so much intertwined like warp and wool and so interdependent that it is too late in the day now to try to drive a wedge and to discriminate between them. If Tamil has been enriched by the works of Agastiyar (our first grammarian), Tholkappiyar (the ancient bard), Tirumoolar (who gave us the treasure-house known as Tirumantiram), Uyavantha Devar (the Author of the first of the fourteen Tamil Shastras) and others who came from the North, Sanskrit has been similarly adorned by the writings of Sri Kantar (the Saiva commentator), Sankarachariyar (the originator of the doctrine of Ekanma Vadam) and others like Sayanar (better known in the Tamil country as Vidiyaranayar), Sri Ramanujar, Appaya Dikshitar, Sivagra Yogical, &c., who hailed from the South. In fact we may assert without fear of contradiction that the pre-eminent position occupied by Sanskrit as a classical language and language of religion, philosophy and culture, of international repute is in no small measure due to its possession of the great commentaries and other books written in that language by large-hearted Tamils of liberal outlook who had transcended and outgrown

the barriers of language and race.

We can go on writing in this strain at great length. But these lines have grown a bit too long, and we should now stop. We would only add in conclusion that the Siva Creed which is based on the rock-bottom foundation of the Divinely-revealed Vedas and Agamas and, as such, has withstood and outlived the ravages of time and fierce onslaughts directed against it from many quarters, will not easily succumb to the present suicidal attacks by misguided patriots from within. Atheists of various brands, Buddhists, Jains, Monists and Christian Theists, both Roman Catholic and Protestant, they have all had their try, without success. And we are not in the least perturbed that the present regrettable campaign by our Thani-Thamil isolationist protestants to banish the ancestral faith bag and baggage out of the Tamil country will fare any better. The only result of this campaign, if any, will be to add yet another sub-sect to the already formidable list of sects and sub-sects comprising the cosmopolitan religious group loosely styled, and known by the generic name of, Hinduism.

We should here apologize to our readers for indulging in a quotation, short though it be, at this stage. Says Dr. George Thibaut in his introduction to his translation of the Vedanta Sutras as interpreted by Sankarachariar: "Although this form of doctrine (*Ekanma Vadam*) has ever since Sankara's time been the one most generally accepted by Brahminic students of philosophy, it has never had any wide-reaching influence on the masses of India. It is too little in sympathy with the wants of the human heart..." The italics are ours, and they apply with equal force to the new sub-sect of Thani-Thamil Vadam as to the comparatively older sub-sects of Ekanma Vadam promulgated by Sankara and others. The people as a whole have as little faith in the one as in the other. They believe in God and in their own limitations and in the need to follow in the footsteps of the great Rishies and holy Saints to secure emancipation from those limitations. The masses are still religious to the core, and the rift is merely superficial, more apparent (due to the noise made by a small but vociferous section of the community) than real. And there are our sisters too to be reckoned with, our Thakavaties and Mangayarkarasies, who will not forsake their countrymen in case of need, yea, they will not forsake us, Om!

(To be Continued)

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

Testamentary Jurisdiction
No. 21

In the matter of the Last Will
and Testament of the late
Stephen Murugappah Visu-
valingam of Chavakachcheri
Deceased.

Mary Thiraviam widow of
Stephen Murugappah Visu-
valingam of Chavakachcheri

Vs. Petitioner.

1 Tharmasena Roberts Natha-
vitharana and 2 wife Pearl
Nathavitharana of Yattiyawa-
lai Katugastota 3 Edmund
Ananthasingam Visuvalingam
of R. N. S. D. Kanthalai 4
James Jebaratnasingham Visu-
valingam of Irrigation Dept.
Balagala, Kalavangikudi 5 John
Athisayasingam Visuvalingam
of City Cargo Boat Co Fort
Colombo 6 Philip Gunasingam
Visuvalingam of No 5, Boswell
Place, Colombo 7 Andrew
Arulsingam Visuvalingam of
Visuvasam Chavakachcheri
Respondents.

This matter of the petition
of the petitioner praying that
the 6th respondent be appoint-
ed guardian-ad-litem over the
7th respondent and that the
Last Will filed of record be
declared proved and that the
petitioner as executrix named
therein declared entitled to

probate, coming on for dispo-
sal before A. W. Nadarajah
Esq. District Judge. Chava-
kachcheri on the 5th day of
April 1951 in the presence of
Mr. V. Canagasabai Proctor
for petitioner and the affidavit
and petition of the petitioner
having been read.

It is ordered that the 6th
respondent be and he is hereby
appointed guardian-ad-litem
over the 7th respondent, that
the Last Will filed of record
declared proved and the peti-
tioner as executrix named
therein declared entitled to
probate, unless the respond-
ents or any others shall show
sufficient cause to the contrary
on or before the 1st day of
May 1951 at 10 a.m.

This day of April 1951

District Judge.

Drawn by
V. Canagasabai,
Proctor for Petnr.

Time to show cause extended
to 29.5.51.

Sgd. A. W. Nadarajah
D. J.

Extended to 10th July 1951

Sgd. A. W. Nadarajah
D. J.

Extended to 14th August 1951

Sgd. A. W. Nadarajah
D. J.
(O. 66, 14 & 17)

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