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THE LESSON OF INDIAN INDEPENDENCE

Imperialism and Humiliation Ended

(By A. NADARAJAH B. A.)

WHEN exactly four years ago on August 15, 1947 the Independence Bill passed through the usual parliamentary procedure in the House of Commons in London, India became an independent Dominion within the British Commonwealth of Nations and the British Paramountcy over some five hundred and sixty Indian states under the autocratic rule of hereditary princes, spread throughout the length and the breadth of India ended. The long ignominious period of British colonial rule over the 400 millions in the Indian sub-continent, came to an inglorious end, the British Empire lost its precious pearl in the East, and India once in the vanguard of culture and civilization after a long but temporary eclipse took her due and honoured place in the comity of Nations. History would record it as one of the unique events of the 20th C. But what surprises one with a perspective of the history of the Indian Nationalist movement is not the conferment of Independence on India on August 15, 1947, but the callous tardiness with which British Imperialism treated the powerful and militant demands of the Indian masses under Ghandiji for Swaraj.

End Of A Struggle

Was it that India was qualified for self-government only on August 15, 1947? Was not India qualified for self-government a few decades earlier when India had equally good leaders and statesmen? It would be sheer complacency if we regard the fourth anniversary of Indian Independence as an occasion for unreserved rejoicings. Whatever the reasons that prompted the Labour Government to act as it did, we cannot dismiss the fact that in 1947 India was a big liability to Britain. Yet, that is not to say that Churchill would have been

a partner in the dissolution of the British Empire. The division of the Indian sub-continent, a tragedy both geographically and politically, was the biggest price of Indian Independence. Economically and Socially, the artificial and arbitrary creation of Pakistan as an Islamic and theocratic State is a big monstrosity. On any serious analysis, it is difficult to escape the conclusion that the British Imperial policy had its share of triumph, because the Indian Independence Act, in spite of the blames laid on Indian internal communal dissension and discord by apologetic British writers, is the apotheosis of the application of the Roman Maxim 'Divide et tempera.' Though the Indian Union became a free Dominion within the British Commonwealth of Nations, the partition of the sub-continent was a retrograde step forced upon the Indian leaders as a case of Hobson's choice because on it depended Indian independence. Hence the All-India Congress ideal of independence consonant with the facts of Indian geography and currents of Indian history remains only an ideal. The bellicose attitude of the government of Pakistan, would be puzzling to one who dismisses the idea of Anglo-American support for and sympathies with Pakistan. If it was Britain once, now it may be that U. S. A. may try to fish in the troubled waters of the Indian sub-continent.

Good-Bye To Colonialism

But that is not to say that the Indian independence celebrations are uncalled for. The emergence of the Indian Union, in spite of its failures and defects in falling short of the aspirations of the Architects of Indian freedom, is a new star in the firmament of the East. India is today the beacon-light of Asian national-

ism, the torch-bearer of the movements for freedom in the Asiatic countries. The end of Indian national humiliation is also the end of the age of colonialism in the East in any shape or form.

The world is passing through changes that are more profound than any that has affected the whole history of the human race. In this mighty transformation and series of massive changes, Asia stands to the 20th Century in the same relation as Europe stood to the 19th. It is independent India today that forms the backbone of Asia and Asian events are moulded according to the influence and pattern of India. On the heels of Indian freedom, followed the freedom movements of Indonesia, Indo-China, Burma and even Ceylon this little bit of England on the back-water of the Indian Ocean got its freedom without struggle and blood shed. Ceylon's Independence was a windfall; the shadow of Indian independence cast across the Indian Ocean. The Nationalist resurgence in Asian countries is a tremendous tribute to the Indian Nationalist Movement. The rise of India to political independence, is the swan-song of Imperialism in the East. India under Ghandiji has been the liberator of all Asia, for Asia is no longer going to tolerate alien rule. This is the most revolutionary phenomena in the East today.

Gandhian Philosophy

August 15, 1947 cannot be disconnected with January 26, 1950. August 15, 1947 was the sad end of a sad tale. It was the end of a mad imperialism. On January 26, 1950 India became a Sovereign Democratic Republic. The Constitution of Republic of India contains the constructive and concrete statement of aims and ideals of full independence, without the achievement of which August 15 loses its vital significance. Apart from the constitutional novelties the crux of the new Republic constitution is the

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Machine To Stencil Pictures

An "electric eye" machine which can prepare a stencil from manuscripts containing pictures, as well as written matter, is now in use in London. The process is rapid—a page of stencil being completed in about five minutes—and the quality of reproduction as high as that of newspaper pictures.

A photocell, or "electric eye", in the machine slowly scans the manuscript, and according to what it "sees" transmits impulses—which vary in strength corresponding with the differing light and dark places on the manuscript—to a "pen" which moves over the stencil. Sparks from the "pen" cut holes in the stencil, and the pattern of the manuscript is followed with great accuracy.

Ceylonese Malayan Provident Fund

At the 4th Annual Meeting of the Ceylonese Malayan Provident Fund held at Kuala Lumpur on Sunday the 29th July 1951, the following members were elected to the committee of management.

President: Mr. M.W. Navaratnam.

Vice President: Mr. K. A. Albert.

Hony. Secretary: Mr. P. Kandiah.

Hony. Treasurer: Mr. K. Nadarajah.

Committee Members: Messrs: V. Kanapathy Pillai, K. Subramaniam, F. A. Samaranyake, K. W. Sinnadurai, P. Mylvaganam, A. Tharmalingam, C. Rajapadum.

Of the ten nominations for seven seats the above was the result by ballot vote.

Hony. Auditors: Mr. S. Appadurai A. A. C. A. was appointed External Auditor. Mr. P. Tanaraja and Mr. S. S.M. Vasagar were appointed Hony. Internal Auditors.

SPECIAL COMMITTEE REPORT

FURTHER EXAMINATION

(BY S. PERIATAMBY B. A.)

(Continued from our last issue)

Another view to which the Committee give undue publicity (see paragraphs 51 and 52) is that the genuine God-given Agamas which were in Tamil, were lost along with several other important Tamil works, including the majority of the Thevara Pathigams when Tamil land was overrun by the sea and that the present Agamas in the Sanskrit language were written by Ariyan Brahmins only a few hundred years ago etc. Referring to this view the Committee say: "This explanation at first appeared to us as a mere theory unproved by facts. But those who proffered this point of view quoted several instances to us from the Agamas in vague way relating to events and incidents of a few hundred years ago thus proving that the Agamas or at least portions of them cannot by any means be considered old scriptures." Mark the word "But" beginning the last sentence in the quotation. It is clear that the Committee attach some value to this view. If the present Agamas

or at least portions of them cannot be considered old scriptures, should the view put forward as to the existence of Tamil Agamas and the origin of the present Agamas be regarded as proved by facts? The account in *Thiruvalluvar* attributes the loss of the majority of the Thevaram Pathigams to damage by white ants and not to destruction by inroad of the sea. Sundaran, the last of the Thevaram hymnists, lived in the first half of the ninth century A. D. This inroad of the sea should have occurred after, say, 850 A. D., and before the time of Nambi Andar Nambi (985-1014 A. D.) who compiled the present Thevaram collection (*Thiruvalluvar*). Was there any inroad of the sea during this period? What part of Tamil Nad was overrun by the sea? How did it happen that all the Tamil Agamas were lost while so many ancient Tamil works have been preserved? Were all the Tamil Agamas stored in

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NOTICE

The offices of the Hindu Organ and Intusathanam and of the Saiva Prakasa Press will be closed on Friday the 31st and Saturday the 1st proximo on account of the Nallur Kandasamy Temple Car & Theertham Festivals. There will be no issue of the Hindu Organ and Intusathanam on the 31st inst.

Manager.



Hindu Organ

TUESDAY, AUGUST 28, 1951

Treasure These Thoughts

The mind has wave like motion — Genuine d. votes ever remain calm.

PRESERVING THE PALMYRAH

DESPITE modernization of the methods of man's living, the Palmyrah has not lost its pride of place in the Northern Peninsula. As a symbol of the perennial potentiality of the resources of nature this palm is hard to beat. Hence the protection and preservation of the Palmyrah is a matter for the attention of both the Government and the people.

In the special article published in this page reference has been made to the calling of tenders for the supply of a large number of palmyrah trees for construction work at Gal Oya and an appeal has been made to the lenders and the representatives of the people to stay the hand of the contractors from dealing a death blow to the palm that has been the source of plenty to the peasant and the worker of the North. We cannot blame the Government if it has called for tenders for the supply of timber for purposes of construction. Nor can we castigate a contractor if he has agreed with the Government to supply palmyrah timber. For in this age of speedy progress, destruction and construction go together and man has no time to pause and consider his plans and programs in the light of prudence and long term usefulness. What is inexplicable is that in a land where the cry for the preservation of its culture is loudest, there has been no serious effort made to preserve the gifts of nature that have contributed to

LIFE-GIVER OF THE ARID NORTH

The Palmyrah Needs to be Protected

(By M. BALASUNDARAM M. A. (Cantab))

THERE is a wide spread talk that tenders have been invited for the supply of 25000 palmyrah trees to be used as timber at Gal Oya. One does not know whose idea this was of robbing Peter to pay Paul; but one thing is clear namely that in Ceylon we have got into the bad habit of resorting to easy, cheap and temporary make shifts without considering the evil consequences that would flow from such make-shifts. One of these is the encouragement given for the wanton destruction of 25,000 palmyrah trees.

A Vital Palm

The palmyrah is vital to the life—nay the very

existence—of the people in the flat lands of Ceylon like the Northern Province. Jaffna would be practically without rain but for the existence of tall trees like the palmyrah which make it possible for the rain clouds to halt over it. It is not sufficiently realized that you cannot denude a flat country of its tall trees without considerably diminishing its rain-fall. In recent years the rainfall in the Northern Province has been progressively diminishing as a result of the indiscriminate felling of tall trees during the war by those who sought to make easy money.

Helps Rain fall

Even our legislators do not seem to understand how the palmyrah has converted what would have been a dreary desert into a green, pleasant, habitable land. This hardy palm has performed the miracle first by preventing the breaking of the soil into loose sand by the action of its roots, and then by causing rainfall by drawing rain-laden clouds towards it. This is not a fantastic tale but a solid fact which would be admitted by those who have made a study of the relationship between the existence of tall trees and rainfall in flat lands.

Utility Value

The palmyrah is as vital to the life of the Northerner in Ceylon as the date palm to the Arab. Its manifold uses are so well known that they need not be recounted here; but it can be safely said that the life of an ordinary peasant or cultivator in the Northern Province would be impossible without the help rendered by the palmyrah. During the dry months of the year from February to October or November, it is the leaf of the palmyrah that provides green fodder for the head or two of cattle that a peasant owns. Destroy the palmyrah and you are sure to destroy the peasant in the North.

Its Destruction—A Calamity

The vast majority of the people in the Northern Province are peasants and it is inconceivable how

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THE LESSON OF INDIAN INDEPENDENCE

(Continued from page 1)

code of fundamental rights and directive principles of state policy embodied in articles 14 to 51. May I

point out to those who claim to be the admirers and adherents of Gandhiji and adorn themselves with Kaddar that by Art 17, untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability will be an offence punishable in accordance with law. That is a great Social Revolution of our time. But the statement of an ideal in Law to be real and practical depends upon certain Social and Economic changes which are contemplated in the 'Directive principles of state policy.' Political freedom or the

affirmed and re-affirmed is Socialism.

Strain of Social Structure

Without an enormous economic and social blueprint founded on the bed-rock of socialism designed to replace private profit by public good, the freedom of India is a big dream, to the vast millions of underfed, underclothed, underhoused, under-employed and un-employed, whose accumulated discontent if not diagnosed and cured in time, will drive them to a revolution whose replica, we have seen in U. S. S. R. and China. Many complacent sentimentalists who are lost in the heights of jingoist jubilation are oblivious to this important fact, which is the kernel of political freedom.

MARRIAGE

MAHENDRAN — RATNESWARI

Mr. S. P. Kandiah, Manager, Saiva Prakasa Press Jaffna, requests the pleasure of the company of all friends and relations on the occasion of the marriage of his eldest son Mr. Mahendran of the Government Stores, Colombo with Miss. Ratneswari, eldest daughter of Mr. K. Maruthappu of Uduvil on Monday the 3rd September 1951 at 10 p. m. and at the Reception at his residence on Tuesday the 4th September 1951.

245, Navalar Road,
Jaffna.

end of political enslavement of a foreigner is not as some of us think the be all and end all of Indian struggle. That is only the least, though the essential pre-requisite for real independence. Independence as Nehru the Socialist has often reiterated must be understood in relation to the vast masses to whom the end of political serfdom, does not mean anything, unless it is accompanied by its indispensable economic counter part, equality and economic security. The right of every citizen to an adequate means of a minimum decent civilized life and the ownership of National Wealth and resources by the community for the common good enshrined in the constitution must be given priority. The only panacea for the ills of India, as Nehru has

If we at the foot of India are not alive to the real political and economic issues which are the same in the world in general, and in Asia in particular, we will lag behind, and if so, we would be dragged along the path of China and U. S. S. R. however, much unscrupulous politician may try to lull us into apathy, and acquiescence by the apologetic reason that Ceylon is the only peaceful and pleasant land in Asia. After four years of political freedom India is still specialising in the extremes of riches and poverty. Nehru once the advocate of Socialism has been caught in a web of cabals, cliques and coteries which are rife in Congress. The Indian National Congress once the embracing platform of all different ideologies, class-

(Continued on page 3)

Letter to the Editor

Sacred Rights Of Temple Managers

Sir,—Mr. S. Patanjali rightly pleads for religious freedom for the Saivites. He wants religious autonomy for the Saivites. Christians do not have a Temporalities Ordinance although they are comparatively much more richly endowed. That Buddhist leader Dr. Malasekera pleads to be free from State control. So are the Muslims minded in that they have succeeded in suspending the working of the Wakfs Ordinance. The Prime Minister hit the right note many times when he said that Religion is above the State; that is a matter for the Sangha the priests. Then why should Saivites rush in for Government control of their religion. Even the schools are conducting their own examinations! The hospitals, community centres and welfare associations are all self-controlled today. One fails to find the reason behind the craze of a few people for State control of Hindu temples and temporalities.

India is cited as a model to follow but the first hand evidence of pilgrims who return from shrines in India is thoroughly discouraging—nay sorrow stricken. They say that the temples in India are no more the holy places of worship but really business centres. God forbid such a calamity! In Ceylon almost all Hindu temples are private undertakings constructed mostly by a single individual or on his own responsibility as a piece of worship; for that is the highest form of worship a Saivite is enjoined to do by his religion.

The Special Committee on Hindu Temporalities has not helped us either way by the facts. The public naturally expected them to furnish facts on the following lines;

1. The number of Saiva, Vishnuva temples with their annual credit and debit balances.
2. The number and names of temples they had examined whether private or public.
3. The period of time they spent on their examination and the results obtained.
4. The average income and expenditure derived by the temples at the time they

Marriage

Panchalingam—

Maheswari

The marriage of Miss Maheswari Subramaniam with Mr. Sivapragasam Panchalingam, B. A. Advocate of Puloty, Pt. Pedro will be solemnised according to Hindu rites on Monday, the 3rd September between 9 and 10-30 a. m.

Mani-Manai
Mallakam
26-8-51.

(M. 87 28)

spent on examining them as compared with the annual account.

5. The amount of misfeasance private managements have committed in comparison with those publicly managed temples.

Instead, the Special Committee has indulged in demagogues.

At their best they say that Sri La Sri Navalar wanted State intervention. Yes, but what for? It was to correct temple managers if they persisted in running temples against the rules laid down in the Siva Agamas. The Committee that has spurned the Siva Agamas seeks the support of Navalar. On what an insult to the great name!

The Committee banks all their justifications for Government control of Hindu temples on Sir Ponnambalam Ramanathan and Sir Ambalavanar Kanagasabai. They could only bring the Trusts Ordinance with all its safeguards with no Government control. The complaint is that the process is cumbersome and expensive and does not in effect send out a private manager out of the temple. The first point can be made easy and less expensive by Courts without sacrificing the intentions of our great men and the second should not come. It is a sacred and religious right of a manager which he inherited from his ancestors just like inheritance of property.

We Saivites who are also human beings would like to have our own rights protected and preserved.

Yours etc.
C. NAGIAH.

The Lesson Of Indian Independence

(Continued from page 2)

es, creeds, castes and religions in its protest and revolt against imperial rule, is now disintegrating to fragments. Nehru the Socialist is unable to practice what he preaches, because it has been the indisputable lesson of history that one individual cannot go faster or further than what the Social structure permits. Congress, as Nehru complained when resigning from the Congress Working Committee is dominated by capitalists and communalists and other reactionaries. The next elections or the next few years will place the Congress before the bar of popular judgment. The freedom that come by an Act of Parliament requires a drastic change in the Indian internal Economic and Social statusquo to become the freedom of the Indian masses. A partitioned sub-continent needs a period of peace between India and Pakistan, above all, Indo-Pakistan friendship must be followed by a fundamental economic and Social change in the direction of Socialism, for India to be really free.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction. No. 1336

In the matter of the Intestate Estate of the late Muhandiram Thiagarajakkurukkal Sadasiva Iyer of Alaveddy

Deceased
Sadasiva Iyer Muttucumarsamy Iyer of Alaveddy

Va Petitioner

1. Sadasiva Iyer Thiagaraja Siva Iyer of Chunnakam
2. Thiagaraja Iyer Thevasamy Iyer and wife
3. Meenadchy both of Chunnakam presently of Craig Head Estate Nawalapitiya
4. Saraswathamma widow of Thiagarajakkurukkal Sadasiva Iyer of Alaveddy

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. S. Ilayatambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 8th and 9th days of July 1951 respectively having been read.

It is ordered that the petitioner be declared entitled to Letters of Administration in respect of the estate of the abovenamed deceased and that Letters of Administration be granted to him accordingly unless the abovenamed respondents or any other person shall on or before the 14th day of September 1951 appear before this Court and show sufficient cause to the satisfaction

Life-Giver Of The Arid North

(Continued from page 2)

anybody could have thought of instigating the destruction of 25,000 palmyrah trees. Indeed, the time has come when, instead of destroying palmyrah trees, we should plant more of them whenever and wherever we can so as to ensure the habitability of the Northern Province.

Matter For M. Ps

We appeal to our Members in Parliament to wake up from their political and intellectual slumber and prevent this colossal destruction of palmyrah trees which is bound to bring untold suffering to the peasant and the cultivator. They may or may not have done much for their people in the past but they cannot do better than rise as one man in defence of the palmyrah. For the defence of the palmyrah is nothing short of the defence of their people.

of this Court to the contrary.

This 9th day of July 1951
Sgd. V. S. Jayawickrama
District Judge
(O. 72 24 & 28)

—Our Astrological Feature—

WEEKLY FORECASTS

"SRI PATY"

FROM 2-9-51 TO 8-9-51

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

There will be no peace of mind this week. Job that you undertake will not bring the desired results. The last two days of the week must be spent with care.

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

A good week financially. But petty official and domestic troubles shown. Your relative may cause you some annoyance. Gains through foreigners and strangers promised week end.

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

New undertaking will bring forth the desired results. Domestic harmony and ruin to enemies also shown. Don't be quick to pick up quarrels. Week end will bring some financial luck.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Ill health and domestic troubles may upset you a bit this week. Avoid argumentative dispositions. Financial gains and mental harmony promised week end.

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

You will find it difficult to make both ends meet this week. Official troubles and quarrels with friends also shown. Take care of health specially eye troubles.

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

Some unexpected gains promised this week. You can go ahead with your new plans. Enemies who were working for your downfall will give up their venture in exasperation. Gambler's luck shown week end.

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

Whatever good you do to your friends they will only slander you behind your back this week. Don't commit yourself in writing. Some good news from overseas promised week end.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Unexpected gains and fame promised this week. Go ahead with new plans. You will see the downfall of your enemies before week end. Favours through friends of the opposite sex also indicated but some scandals might upset you a bit.

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

Troubles through paternal relatives shown this week. But friends will help you a lot in your undertaking. Fame and favours from superiors promised.

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

This is not a very favourable week and the first two days are the worst out of the lot. Unless you are careful there may be troubles which will lead to serious consequences.

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

The first half of the week must be spent with care. Domestic troubles and scandals shown. Improvements should occur after mid week and you will triumph over your competitors.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Except for minor health troubles this week promises well. Things will shape according to your plan and you will gain much financially. Speed Wednesday Thursday and Friday morning with care.

MARRIAGE

PERAMPALAM — VIJELADCHUMY

The marriage of Dr. V. Perampalam of the Department of Industries Colombo, with Vijeladchumy daughter of Sri A. Thillyampalam of Sangarathai, Vaddukoddai will be solemnized according to Hindu rites at 11 a. m. on Monday (3-9-51) at the bride's residence, Sangarathai, Vaddukoddai.

Friends and relations are cordially invited.

24-8-51.

A. Thillyampalam.

Special Committee Report

(Continued from page 1)

that part of the Tamil Nad which were over-run by the sea? Do Sekkilar (12th century A. D.) and the Santhana Kuravar (14th century A. D.) who lived long after Nambi Andar Nambi and whose works are accepted as authoritative by the Committee, refer to the Tamil Agamas or their loss? What Agamas do they refer to? How is it that Umapathi Sivachariar the author of some seven out of the fourteen Siddhanta Shastras, whose authority the Committee accept, has recognised the authority of the Sanskrit Pundkara Agama and written a commentary on it? What is the evidence for saying that all the Agamas were originally in Tamil? What is the evidence for the view that the present Agamas were written by Ariyan Brahmins after Nambi Andar Nambi's time (i.e. after the 10th century A. D.) to maintain the supremacy of the priesthood etc.? These are some of the questions to be answered before we can take any notice of the fantastic view now put forward as to the origin of the present Agamas.

While putting forward as worthy of credence this obviously silly view about the ancient Tamil Agamas etc., the Committee at the same time ask us to believe (paragraph 53) that there were no Agamas in existence when the poetic lexicon *Amaram* was written about the 6th century A. D. (6th century B. C. is the date given in the report, but this is a mistake; the generally accepted date is 6th century A. D.), so that the Tamil Agamas should have come into existence at the earliest in the 6th century A. D. and disappeared from the face of the earth before the time of Nambi Andar Nambi (985-1014 A. D. who compiled the present Thevaram Collection). But the view that the Agamas were not in existence in the 6th century A. D. because there is no mention of them in Divakaram written by a Saivite in the 6th century, is faulty. There are many Saivites worshipping Lord Siva and wearing Rudraksha beads etc but not recognising the authority of the Agamas. These Saivites have strong antipathies towards Agamic Saivites and are naturally disinclined to accord any recognition to the Agamas. Further, arguments of this kind based on the absence of mention in a literary work are generally inconclusive, and we need not pause to consider it any further.

The Committee would do well to note that there is reference to the 28 Agamas in Thirumanthiram which according to recognised scholars belongs to the 5th century A. D. In any case Thirumoolar lived before Sundarar (850 A. D.) According to the account in Periya-Puranam which is accepted as

authoritative by the Committee, he lived at least 3000 years before Sundarar i.e. about 2150 B. C. The 28 Agamas to which he makes reference in his Thirumanthiram should belong to a much earlier age!

Readers To Judge

Further comment on this matter is unnecessary. We would leave it to the reader to judge what critical ability the Committee have brought to bear on their work and whether the Committee are coherent in thinking or cogent in reasoning.

This myth about Tamil Agamas seems to have gained currency today as a result of the activities of some people with anti-Brahmin bias. We are not aware that there is any reference to Tamil Agamas or their loss in literature. There is however evidence that Sanskrit Agamas were known to the Santhana Achariars who make no mention of the Tamil Agamas or their loss in any of their works. It is clear that the Agamas referred to in their works are Sanskrit Agamas. Again, Thirumanthiram (5th century A. D.) which refers to the 28 Agamas and deals with the principles of the Saiva Agamas is entirely Sanskrit in origin, judged by its vocabulary and subject matter; and this is very good evidence in support of the view that the Sanskrit Saiva Agamas belong to a very early age. Further, Periya-Puranam accepted by the Committee as authoritative says that Thirumoolar came from Mt. Kailas passing through Ketiharam, Nepal, Benares etc. on his way to the south, and that Lord Siva employed him to write a work in Tamil expounding the doctrines in the Agamas. This should satisfy even the Committee that the Thirumurai also refer to the Sanskrit Agamas.

Use of the word 'Religion'

The Committee admit that the practice of animal sacrifice "has been in existence for ages and is observed at temples in the name of God and religion", but still hold that it cannot be regarded as a religious practice, the reason being that a large majority of the Hindus of all sects abhor this practice and definitely hold that it has no sanction in religion (paragraph 77). It should be noted here that the word 'religion' is used here, as in many other places in the report, in the sense of "religious scriptures". The peculiar senses in which the words "religion" and "religious" are used by the Committee in the report can be gathered from the following sentence occurring in paragraph 83 of the report. "That there is no religious sanction whatever for the practice of animal sacrifice in the temples of God and that the practice crept into temples as a result of the misinterpretation of the texts of

certain religious Shastras, both intentionally and unintentionally, is the conclusion reached by scholars well-versed in the Hindu Shastras."

There is no authority for restricting the use of the word "religion" to mean "revealed religion" or "religion as expounded in some books"; and animal sacrifice which, as admitted by the Committee, 'has been in existence for ages and is observed at temples in the name of God and religion' is a religious practice whether there is sanction for it in some religious scriptures or not. (That some people abhor it cannot alter its nature as a religious practice). But the quotation given above from paragraph 83 of the report shows that the practice of animal sacrifice is followed by Hindus who maintain that there is sanction for the practice in the Shastras. As the Committee do not think that the interpretation of the Shastras by some Hindus is correct, these Hindus are to be compelled by law to give up this practice! The Committee make out that a large majority of the Hindus agree with them that there is no sanction in the Shastras for animal sacrifice and that legislation should be introduced to stop the practice. We are not satisfied that the majority of Hindus agree with the Committee, but will grant for purposes of argument that the Committee are supported by the majority of the Hindus. If the correct interpretation with regard to religious doctrines is to be decided by a majority vote of the community and if the decision of the majority is to be enforced by legislation enacted for the purpose, the talk about religious liberty becomes meaningless! While dealing with the Purushamedha argument employed by the Committee in paragraph 86 of their report we referred at some length to the freedom of religion enjoyed in all civilised countries today, and will not say more on the point here. The rigorous application of the principle on which the Committee propose to proceed will result in the promulgation of one religion for all the people in a country, but we are not concerned with that aspect of the question here.

Essentials in Religious Practice

When the view was expressed that, as there was an element of faith, animal sacrifice was a religious practice, it was up to the Committee to pursue the matter and come to a definite decision on the point. They made no attempt to find out what the essential elements are in a religious practice and whether these elements are present in animal sacrifice.

The religious attitude is one of reverence and awe. Competent authorities tell us that the recognition of some power or principle as influencing human life, and the regulation of human conduct in relation to this power or principle, are essential elements in all religions properly so called, judged in the light

of this view animal sacrifice cannot be regarded as anything but a religious practice.

Let us note in this connection that the Committee who do not believe in animal sacrifice and those of the Hindus who believe in it, belong practically to two different religions, and that the Committee arrogate to themselves the right to dictate to these Hindus what their religious beliefs and practices should be. The Committee do not accept the authority of the existing Vedas and Agamas and cannot therefore be regarded as professing the same religion as the Agamic Saivites in Ceylon. We question their competence to speak for the Agamic Saivites in matters relating to religion.

Not For Speculation

While competent lawyers expressed the opinion that animal sacrifice is a religious practice, the Committee would not attempt to ascertain what the essential elements are in a religious practice and whether these elements are present in animal sacrifice. They devote a great part of the report to reflections on questions, more or less irrelevant, on which acknowledged authorities hesitate to express definite opinions. The nature of Mohenjodaro civilization, its origin and development are matters on which great authorities express conflicting views. Some modern scholars of acknowledged eminence will not agree with the Committee in assigning great antiquity to Thirbhappiyam. The nature of Tamil culture, its origin, development etc. are matters on which there is wide divergence of opinion among research scholars. We do not consider that speculations on these matters are particularly relevant in deciding the questions at issue; and we do

not propose to deal with them here.

The Committee question the authority of the Agamas as the published editions of certain Agamas contain references to incidents in history of a few hundred years ago. Those who know something of the trouble taken by scholars to produce critical and accurate editions of the Ramayana and the Mahabharata will not be surprised at the interpolations found in the copies of the Agamas now current. Manuscripts of the epics found in different parts of India were collected; and when they were compared it was found that, while they agreed with regard to the main incidents of the story, there were many interpolations in the copies collected in different areas. It was not difficult for the scholars to sift out the later additions and publish the works in their original forms. If work of that kind is done with regard to the Agamas, there is every probability that our disputes in this matter can be settled satisfactorily. Mr. Shivapadhasundaram's announcement that his copy of the Kamiga-Agama does not contain the passages alleged by the Committee to be found in that Agama, gives us hope that, if manuscripts of the Agamas found in different parts of India are collected, it will be possible to produce critical and accurate editions of these Agamas. Those who have heard of the circumstances connected with the publication of *Nilakantham* and the conditions under which copies of the work were prepared, can understand the difficulties to be encountered in collecting copies of Agamas from our Atheenam. The Atheenam authorities on their part cannot completely ignore the Agamic restrictions with regard to the use or study of Agamas. (To be Continued)

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