

THE Hindu Organ.

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SRIPATHY (JR.)
C/o Hindu Organ

[The Only Newspaper in Ceylon for the Hindus]

Estd. Sept. 11, 1889.]

PUBLISHED EVERY TUESDAY AND FRIDAY

[PHONE No. 56.]

VOL. LXIII.

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JAFFNA TUESDAY SEPTEMBER 4, 1951

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NO 41

FOOD PRODUCTION IN N. P. DURING 1950

G. A's REPORT

The Tractor Unit established with 10 tractors and one bulldozer in 1949 at Kilinochchi was removed from my control and placed under the Director of Agriculture with effect from May 1, 1950. The Tractor Unit even after its transfer to the Agricultural Department is primarily intended for Kilinochchi area. All fields at Kilinochchi and Paranthan are tractor-ploughed with the help of these tractors. The Tractor Unit is regarded by the farmers as a great boon.

Competitions

To encourage food production four agricultural competitions were held for Sirupokam paddy cultivation in the tank areas. Prizes were also awarded to deserving farmers in each D. R. O's Division for competitions in Sirupokam Tuticorin Chilli cultivation and Sirupokam exotic vegetable cultivation. Out of an allocation of Rs. 10,000 granted by the Director of Land Development for the purpose, a sum of Rs. 2,013.55 only was spent.

Marketing

Six new Co-operative Agricultural Production and Sales Societies were formed during the year. At present there is a total of 17 registered societies in the District. These Societies step up the food production drive, and play an important part in marketing onions and other agricultural produce of this District. The Director of Land Development grants loans to these Societies for the purchase of agricultural implements, manure, barbed wire, cattle, seed materials, water power pumps, &c., and for issue to deserving members. The total loans granted to Co-operative Agricultural Production and Sales Societies for various purposes during the year

amounted to Rs 77,040 out of which only a total sum of Rs. 17,200 was utilised by the societies. As the 1949-50 Kalapokam paddy crop was a failure in the Manawari lands about 13,589 bushels of consumption paddy in lieu of seed paddy was issued to the farmers through Co-operative Agricultural Production and Sales Societies in order that they may obtain their seed paddy requirements by exchange of consumption paddy.

Failure of Rain

Owing to the failure of normal rains during the year, the Manawari harvests to be reaped in February-March, 1951, are not likely to be successful and it is proposed to start in 1951 relief work wherever necessary and issue seed paddy in cases where it is required.

The cultivation of onions, yams, chillies, ginger and other cereals yielded good harvests.

The total expenditure on food production for the year was Rs. 61,065.21 and the expenditure on food production on the New State Farm, Kilinochchi, was nil.

Government State Farm: Iranamadu Paranthan New Colony.—There was no cultivation of paddy or other crops in the Government State Farm—Iranamadu Paranthan New Colony—as the land was alienated to colonists during the year.

Award for Indian Documentary Film

India, on August 19, won a first prize in the second Venice Festival of Scientific and Documentary Films. The award was made for a documentary entitled "Rajasthan" presented in the Folklore and Landscape Section.

Dowry Ban Bill in Madras Assembly

Mr. A. Kaleswara Rao was given permission by the Madras Assembly at its sitting on August 30 to introduce the Madras Dowry Prohibition Bill.

The Bill seeks to prohibit dowry among all persons domiciled in and also in respect of all marriages solemnised in the Madras State. The acceptance of dowry is made a cognisable offence under the Bill and made punishable with imprisonment for one year and fine. Abetment of the offence is made punishable with imprisonment for six months and fine.

The objects and reasons stated that the dowry system had become most oppressive and ruinous to the parents of girls in all communities and classes of society in Madras State with the result that parents were feeling it a curse to have daughters. Marriages had become a marketable affair and there was universal condemnation of the dowry system. The Bill sought to prohibit every form of dowry given or promised to be given in consideration of a woman being taken in marriage by a man. It did not affect small presents or *mahar* given under the Muslim Law. It did not also prevent a man setting property on the woman he married.

Covenants on Human Rights

The United Nations Economic and Social Council on August 20, approved two separate international covenants on human rights—one for civil and political liberties, the other for social economic and cultural rights.

By a vote of eleven to five with two abstentions it decided to ask the General Assembly not to include all human rights in one covenant.

One of the purposes of the Council is to promote respect for and observance of human rights and fundamental freedoms.

Rebels Losing Grip in Malaya

The Communist menace to the countries of South East Asia is less serious than 12 months ago, said the British Commissioner General for South East Asia, Sir Malcolm Mac Donald in a speech at Djakarta.

"In Malaya, owing to the jungle terrain it will take a long time to wipe out the Communist bands whose number is estimated at about 5,000 armed men", he said, "but we are making steady progress in that direction."

"The authorities in Malaya have resettled more than 250,000 people in the last 18 months. Also in spite of the disturbances by the terrorists production of rice, tin and rubber has steadily increased throughout Malaya in the past two years. On the political front efforts are being made by Malaya's outstanding nationalist leader, Bin Jafaar, to forge a new organisation embracing not only Malays but also Chinese, Indians and others whose home is in Malaya. The process of political evolution in Malaya is still going on. The ultimate aim is complete self-government for the Malayan people."

"In Indo-China the military situation has very much improved during the past year. The political position of the Emperor Bao Dai has also improved. Any chance of success for the Viet Minh rebels has been rendered absolutely impossible."

"The Renaissance Of Silk"

A strong Indian delegation will be among the representatives of 16 countries attending the forthcoming Congress of the International Silk Association to be held in London from September 11 to 15. The Congress will have for its theme: "The Renaissance of Silk."

The International Silk Association has a membership covering 31 countries

Fell Not The Palmyrah

Mass Meeting In Protest

At a public meeting held under the auspices of the Jaffna Ceylon Gandhi Seva Sangam, at the Jaffna Esplanade, on the 2nd of September 1951 with Mr. R. Sivagurunathar, Proctor S. C. and Ex-chairman, Jaffna Urban Council in the chair, the following resolutions were unanimously passed.

First Resolution

This public meeting of the citizens of the Jaffna Peninsula is of the opinion that cutting of the palmyrah palms in the Northern Province for the use of the Gal Oya Development Board is detrimental to the economic life of the province and, therefore, requests the Government to take immediate steps to prevent the move of the Board.

Proposer: Mr. R. N. Sivaprakasam Proctor S. C.

Seconder: Mr. V. Eliatamby B. A., Teacher, Varnarponnai, Jaffna

Second Resolution

This meeting resolves to start a Tree planting campaign throughout the province early with a view to enrich the economic life of the people and requests the Government to help the movement by giving the necessary aid to it.

Proposer: Mr. C. C. Tamby Advocate, Alaveddy.

Seconder: Vidwan N. Shivapathasunderam, Thalparam.

Third Resolution

This meeting requests the Government to take steps to start a Sugar Refinery in the Jaffna Peninsula so that Sugar may be manufactured from Sweet-Toddy.

Proposer: Mr. K. S. Shivaprakasam, Secretary, Central Community Centre, Karanavai.

Seconder: Mr. E. P. Rasiab Secretary, Community Centres Union, Northern Province.

Messrs. A. Markandan and A. V. Salvadorai also addressed the meeting.

including nearly all the main silk using and producing countries, of which India is one. It is engaged in facilitating the discussion of problems affecting the silk industry, the dissemination of technical and statistical information, and the encouragement of research in silk matters.



Hindu Organ

TUESDAY, SEPTEMBER 4, '51

Treasure These Thoughts

Pain is false-It cannot live.
Bliss is true-It cannot die

—SIVANANDA.

DROUGHT DISTRESS

REPORTS OF THE PATHETIC plight of the people of drought-driven Kayts reveal that the severity of the distress that is being wrought by the continued failure of rains might lead to a major calamity unless instant and efficient relief is granted. On the other end of the Island at Hambantota there is a similar situation. Droughts like floods having become a regular physical feature of this country, it should be the primary concern of the Government to make permanent precautionary and relief measures to meet such situations. The practice of setting about organising aid after the damage had been done and of providing *ad hoc* assistance is to be deplored.

The small islets along the western coast of the Jaffna Peninsula normally suffer from the lack of good drinking water. If even the available water is denied to them for long periods, not merely human beings but live-stock become affected acutely. An act of God such as excessive showers or the withholding of even a drop of rain cannot be circumvented by human ingenuity notwithstanding the claims made by scientists to their ascendancy over nature. A situation which arises out of the undue incidence of floods or failure of rain can be and ought to be met by the Government and that with a great sense of responsibility.

It would be a dereliction of duty on the part of the Cabinet if adequate provision both financial and administrative is not made to assure the people of the Island of the supply of water all the year round. The C. Plan Exhibition and other propaganda carnivals can and must take secondary place in the priority list in a land where the conditions of living are not normal. It was in 1947 that the agitation of several decades to convert the Tondaman-

nar lagoon into a fresh water lake took definite shape; but the pace of the progress made is not at all encouraging. Money and material for such utility projects should be made forthcoming in the same manner as they are found for Exhibitions and other luxurious levities.

The Social Services Department should not remain satisfied with doling out temporary measures of relief to the people stricken by droughts or floods. It should be their first concern to formulate a fool-proof scheme of state aid and to be in readiness to work it at a moment's notice. But what is more urgent is the construction of tanks in the arid parts of the Island and the preservation of rain water in order that even if the elements failed to oblige the people with the bounty of nature, the consequent distress may be avoided. We feel certain that the elected representatives of the people will leave no stone unturned to demand of the Government the restoration and construction of tanks and the conversion of brackish lagoons into good water lakes before the population of the Island is devastated by lingering and dreadful droughts

Gal-Oya and Palmyrah

The text of the telegram forwarded to the Prime Minister, the Minister of Agriculture and the Minister of Industries by the Jaffna Co-operative Textile and Industrial Societies Union Ltd. is published below.

"Jaffna Co-Operative Industries Societies Union views with grave concern the calling for tenders for 25,000 palmyrah rafters by Chairman Gal Oya Development Board. This Union apprehends serious repercussions on Rural economy and grave danger to Cottage Industries of North Ceylon if such large scale destruction of palmyrah trees is permitted by Government. Union earnestly appeals for intervention to prevent this destruction of palms needed in this province for food, cottage industries and manifold uses by rich and poor".

Prompt Action

Minister Ponnambalam announced at a Cottage Industries Conference at Elaisi that he had discussed the matter of the contract for Palmyrahs with the Minister of Agriculture and had suggested the introduction of legislation to prohibit felling of male palmyrahs. At present the female species of palmyrah cannot be felled without a permit from Govt.

LIFE OF HIS HOLINESS SWAMI SIVANANDA

A Synthesis Of Yogas

(By K. RAMACHANDRA)

THE crowning glory of Hinduism lies in its accommodation of all types of men, who belong to the different cults and creeds of the world, recognising their various capacities and temperaments, the different stages of their spiritual development and varied conditions of life, and prescribing for them spiritual food according to their levels of development and growth. This unique feature of our religion was put in a nutshell by Vedanta Kesari Vivekananda when he preached: "Take man where he stands, and from there give him a lift". This rule applies to moral as well as spiritual life, as gradual growth is the law of life and man has to rise by stages.

Regenerator

We find this dictum demonstrated in a wonderful way in the life, mission and teachings of His Holiness Swami Sivananda. At the close of the last century and during the present century, India has seen a galaxy of illustrious regenerators of our religion. All of them have been great in their own way, but most of them laid stress on the particular path followed by them. The life of Sivananda stands on a different model. He is a Sage, Saint, Sevak, Yogi, Poet, Author, Philosopher, Preacher and Singer. Such

[SIXTY-FIFTH BIRTHDAY HOMAGE]

a combination has been rare indeed; We find in him a perfect synthesis of Gnana, Bakhti, Yoga and Karma as was witnessed in the unique personality of Sri Ramakrishna. The following beautiful description of the latter by Sister Nivedita can be applied to Sivananda as well:

"There was not a symbol in India that he had not worshipped, not a worshipper by whatever route, whose special need he had not felt in his own nature, and till it was satisfied, not a prayer of ecstasy or vision that he did not reverence or understand."

As a monk belonging to the Saraswathi Order of Sankara, which is reputed of having produced some of the eminent Vedantic scholars, Sivananda is undoubtedly one of the greatest Vedantists living today, but the Tambirans of Saiva Mutts and the leaders of Siddhanta school of South India and Ceylon received with reverence and all due honours as one professing their own philosophy when he visited their countries last year on his All India Yatra tour. In what other way

could they have expressed their deep sense of gratitude to the beloved Swamiji for the yeoman service he has rendered to Saiva Siddhanta by preaching to millions of Rama and Krishna worshippers in the North of the glory of Panchakshara, Vibhuti and Rudraksha, the three great symbols of Saivism?

raith in Bakhti

Though Sivananda is one of the foremost Advaitins, he is a prince among Bakhtas. In his teachings based on direct experience, we observe the integration of Bakhti with Gnana, making of the two an inseparable whole, culminating in *Kecala Gnana*. In this respect he is one with Sri Madhusudana Saraswathi of the same Order of Sannyasins who, about five hundred years ago, strived to place Bakhti on a par with Gnana, regarding both as two independent modes of realization though fully aware of their ultimate identity.

Versatile Author

The number of inspiring and instructive books the Swamiji has written has already passed the century mark, and a further high mark is to be reached soon. They are sufficient to form a separate library. Besides them, tens of thousands of pamphlets and leaflets are also to his credit. There is hardly any subject under the spiritual sun of the world which has escaped his facile and prolific pen. Writing in simple and chaste English he has immensely helped the foreigners and others of elementary education and average spiritual knowledge to understand many an abstruse subject of philosophical or metaphysical significance. The early training and experience he has had as a medical man has also enabled him to harmonise the East with the West, the ancient with the modern, Indian yogas with the latest western psychological theories, and religion with science. It is no exaggeration if we say that the Swamiji's noble mission is spiritual. India's answer to the scientific-minded materialists of the modern world, including Indian leaders of westernised thinking, reminding them all that spirit is the reality of the cosmic process.

"Life without Kirtan and the study of holy scriptures is like a garden without flowers" says Sivananda. In his many books dealing with the glory of Divine Name, singing of devotional songs, Bajana, Akanda-Sankirtan etc, he has given His love and appreciation of all devotional music (Himself never fails to sing when he addresses prayer meetings or public gatherings) and his emphasis that the musical art is also a path

Matrimonial

Mahendran - Ratneswari

The marriage of Mr. K. Mahendran of the Government Stores Colombo, eldest son of Mr. S. P. Kandiah, Manager of the Saiva Prakasa Press, Jaffna and Mrs. Kandiah with Miss Ratneswari eldest daughter of Mr. and Mrs. K. Maruthappu of Uduvil was solemnized according to Hindu rites last night at 11 p. m. at the bride's residence at Uduvil.

A large gathering of friends and relations attended the wedding.

We wish the new couple all prosperity, happiness and long life.

New Deputy Ministers

The following M. P.s. have been appointed to the vacant posts of Parliamentary Secretaries.

Mr. V. Ratnayake, (Deniyaya) Ministry of Posts and Telecommunications.

Mr T. B. Panabokke (Galah) Ministry of Justice.

Mr. C. E. Attigalle (Ratnapura) Ministry of Commerce and Trade.

PERSONAL

"Mr. C. Subramaniam, Asst. master Urapirai Hindu College has passed the B. A. examination of the Calcutta University as a non-collegiate student." (M. 91.4)

to God are a boon to musicians all over the world.

A Great Guide

In short, Swami Sivananda's whole life is a living monument of the four great paths taught by Sri Krishna to Arjuna, at the Kurushetra battle-field. In the same way as we get new ideas, fresh thoughts and further insight each time we re-read *Bhagavad Gita*, the more we read Sivananda's life, the closer we come in his contact and the deeper we dive into his teachings, the clearer is our understanding of the Hindu scriptures, Hindu ethics, Hindu rituals, festivals, fasts etc, and the greater is the bliss we derive therefrom. The main object of his life has always been his love for humanity and its happiness and dissemination of spiritual knowledge among the common mass of men and women, irrespective of race, colour, caste or creed is the ideal for which he has dedicated his life. May Parasakthi, the Supreme fountain of all gifts, shower Her choicest blessings on our beloved Swamiji so that he may enjoy vigorous health and live long for continuing his Gnana Yagna, i.e., guiding those thirsting for spiritual knowledge; is the solemn and sincere prayer of the writer on this occasion of his sixty-fifth Birthday.

LETTER TO THE EDITOR

Tamil Vedas and Sri La Sri Navalar

The Letter of the revered ex-president of the Saiva Paripalana Sabha and the quest for clarification by a member.

Sir. The objects the founders of the Sabha—especially the great Reformer Navalar Peruman, had in view can be gleaned from the writings of the Navalar, his speeches, and the life he led

2. On the Saiva religion, he published two catechisms which open with the words that Sivaperuman was the Supreme projector of the Universe. He is omnipresent, all-pervading, omniscient, omnipotent. He creates, sustains and destroys the Universe, performs these functions through Umathevar, resides principally at Tirukailasa malai, bestowing grace on his Bhaktas through Sivalingam, Saiva Acharyas and Saiva devotees.

3. The second chapter dealing with meritorious and sinful acts mentions Vedas and Agamas as முதலாம் and enumerates the following as meritorious acts: adoration of God, worship of the parents, teacher, guru and great men, compassion to all living beings, truth-speaking, gratitude etc. Performers of such acts take birth in Suwarga Lokas to enjoy the benefit of their acts. Whereas those who commit sinful acts such as murder, theft, drinking, meat-eating, lying, adultery, gambling etc. go to hellish regions to expiate their sins by suffering.

4. Then he enjoins that all சைவசமயிகள் should wear விபதி should seek சிவதீக்கை, recite சிவபூசைகளும் (those indulging in drink, and eat meat are not entitled to do பஞ்சாட்சரமும்) and how worship should be performed at temples. Further that all Saivites should study தேவார திருவாசகம் the Tamil Vedas.

5. Now let us consider what the great Reformer preached in his lectures. He said:—

தேவாரம், திருவாசகம், திருவிசைப்பா, திருப்பவ்வாண்டு, பெரிய புராணம் என்னும் இவைகளும் அருட்பாசகம், இவை சிவபூசைகளும் தேவாரத்திற்கும் உயர்ந்த மந்திரமேனாம். இவையெல்லாம் சிவனருள் அபராத சமயசாரியர்களின் அருள்வாக்குகளாகும்; இவையே தமிழ் வேதம். இவற்றையே ஒராததரும், இவை பத்திரதரும், முதல்திரதரும், இவற்றையே அருளிய அருட்பெரியாரை பக அணம் சீக்கிச் சிவனருள் பெற்ற அருளாளர்; சரிமைய, சிரிமைய, யோச, குண காண்கு சாதனைக்கிணையும் இவர்கள் திருவாசகங்களும் என்னும் உயர்ந்த கொண்டு வழிபடுகிறோம்.

6. Let us now see how he lived to the very last. When he was lying in his sick bed, he made all preparations in conformity with what he preached. He had சிவபூசை performed for him by the Saiva acharyas, he recited திருப்பஞ்சாட்சரமும், he had தேவார and திருவாசக hymns sung for him, he wore the sacred உருத்திராகும் he drank holy water from the Ganges. His last words were:— "சிவனே இனி என்னை ஏற்றக்கொள். சமீ

சிவய வாழ்க, எதற்கும் வாழ்க, என்னை நினைவ காணுகிறது தியானத்தின் மூலம்."

7. The great Saiva Paripalana Sabha as I see it in action, both the present as well as the past, has not departed one hair's breadth from the above objects of the chief founder. If so, it seems inexplicable why some members of the Sabha are in trepidation or if the Thames had been set on fire.

8. The great Reformer has said தமிழ் வேதத்தை அருட்பெருமானே சிவமொரு ஒத்தியார் சிவ பெருமானேனாய திருவாசகம் தீழ்ப்பேரிசைப்பதை அனுபவிப்பார்.

9. Does the present Saiva Paripalana Sabha, or for the matter of that, any of its members, say one word against this. The great Reformer based all his actions (by thought, word, or deed) on the bed-rock of தேவார திருவாசகம் (The four Tamil Vedas). In his catechism he does not speak of சமஸ்கிருத வேதம். Then why raise the question on which Vedas and Agamas the Saiva Religion is being reared and nurtured by the Sabha?

10. We must all remember that we live in an enlightened age, when Science has unearthed many things hidden from the purview of our fore fathers. They sincerely held certain beliefs to be true which are now proved to be baseless and unfounded. Without some knowledge at least of the discoveries made by the excavations in the Indus Valley, it will look ridiculous for any modern writer on Saiva Siddhanta to repeat parrot-like certain beliefs attributed to Paranjathi, Kadaval Mamunivar or Sivagnana Yogi and others without actual verification, having the means to do so, as for instance if a writer wants to establish that the Sanscrit Vedas and Agamas were revealed, he must of necessity produce internal evidence from the respective Vedas and Agamas to convince the readers of the truth of his statements and not merely content himself by saying that such and such eminent persons were of this belief. In the present enlightened age, verifiable statements without concrete demonstration would not be admitted as proved.

11. The Hindu Organ is a living organism. It reflects the current opinion held by its constituents. Questionable theories are sometimes debated for and against in its columns by writers for whose opinions the Saiva Paripalana Sabha are not responsible. Nor such opinions affect the aims and objects of the Sabha in the least.

12. As meat-eating, drinking, killing, gambling etc have been the common theme of the Rig Veda and as Navalar held that these were sinful acts, it can be definitely inferred that he was not impressed by the sanctity of the Rig Veda nor of its revelatory character. We know from paragraph 8 above in what highest esteem he held

the Tamil Veda. Nowhere has he said that சமஸ்கிருத வேதத்தை அன்புடன் ஒத்தியர்கள் சிவபெருமானையே திருவாசகம் தீழ்ப்பேரிசைப்பதை அனுபவிப்பார். How can he say so, seeing that the Rig Veda does not mention or admit Sivaperuman as Supreme Being. Rig veda writers worshipped Indra, Varuna, Agni, Vayu, the Maruts etc. as their gods, which Navalar Peruman never did. In his last days he seems to have completely forgotten even the existence of the Sanscrit Vedas.

V. VISUVALINGAM, 24-8-51. Kokuvi

Is Tamil an Off-Shoot of Sanscrit?

Sir,—I have found persons who think that Tamil also is a daughter language of Sanscrit and has sprung up from Sanscrit. Such a view is erroneous. Tamil is the most ancient language of all Indian Languages and its antiquity is lost in the mist of oblivion. Tamil is not only the oldest but also a living language with a great literature.

Pundit Nehru, in his book "Glimpses of world history" page 32, states:—

"When the Aryans entered India, India was already civilised. Ever apart from this, it is clear that the Dravidians had a rich civilisation then in Southern India, and perhaps also in Northern India. Their languages are Tamil, Teugu, Kanarese and Malayalam. All these languages still flourish in South India, in the provinces of Madras and Bombay".

It may be noted that Tamil is the parent language of Telugu, Kanarese and Malayalam.

The Indus Valley excavation has revealed that Tamil language was also then in existence. This is above 7000 years. Revd Father Heras of the Bombay University who lectured in Ceylon some years ago mentioned that he was able to decipher the seals only through his Tamil students. The Tamil words "Andavan", "Nallur" etc were there then. Pundit Nehru states the age of this Indus Valley civilization as follows:—

"So find that in the Indus Valley we go back not only 5000 years but many more thousands till we are lost in the dim mists of antiquity when man first settled down. The Aryans had not come to India when Menesjo Duro flourished".

According to Rev Father Ganapiragasari, other languages such as Sansrit, Latin, Hebrew etc borrowed from Tamil and he traced many words in those languages. A Belgian priest at Kegalle published a book some years ago where he traces many Hebrew words to Tamil. Many others have similarly traced. This may be true or imaginary but we are not sure.

You are K. M. Chellappah, No 81, Sea Street, Negombo, August 24, 1951.

Self-Correcting Machine

Does Arithmetic of an Age In A Day

A new computing machine capable of automatically diagnosing faults in its own mechanism and indicating their position has just made its first public appearance in Manchester. The model is the first engineered version of an electronic computing machine to be made in Europe, and one of the first in the world. Such is its operational speed that it can do far more arithmetic in a day—and without the same likelihood of error—than the average man can do in a lifetime; for a single example, it can add up a column of 50 numbers in the time it takes to pronounce the word "addition".

The machine is also capable of making decisions—that is, it can decide at any stage in a calculation which of two or more contingencies has occurred, and determine its further operations accordingly. The new computer has a big future, for in addition to its revolutionary powers in the commercial world it possesses tremendous advantages which can be utilized with such subjects as astronomy, X-ray crystallography, physics and engineering.

Nallur Festivals

The Car and Theertham festivals of the Nallur Kandaswamy Temple were attended by unprecedentedly large crowds of devotees. The Mayor and the Medical Officer of Health made suitable arrangements to keep the temple premises in good Sanitary condition. Sri Murugadas and party and Sri M S Thiruvilan gam and party recited holy hymns and conducted community singing.

S. S C. English Exam. 1949

Best Candidate From J. H. C.

Dr. Hewavitarana Memorial Prize awarded as the best candidate at the above examination has been won by P. Pathmanathan of the Jaffna Hindu College.

WANTED

A typist clerk with knowledge of correspondence. Application should be in candidate's own handwriting and should state minimum salary required. Write in early. Principal, Mahajana College, Tellippalai. (93 4 & 7)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 1290

In the matter of the intestate Estate of the late Sivapakkiavathy wife of Kathiravelu of Moolai. Deceased. Mailvaganam Kathiravelu of Moolai. Petitioner.

Vs. 1. Kathiravelu Ganesar 2. Chellammah daughter of Kathiravelu both of Moolai Respondents.

This matter coming on for disposal before Gnanam Spencer Esq District Judge Jaffna on the 20th day of March 1951 in the presence of Mr. V. Eliathamby Proctor on the affidavit of the petitioner and the affidavit of the abovenamed petitioner dated 20th March 1951 having been read; It is ordered that letters of administration to the Estate of the abovenamed deceased be granted to the petitioner unless the Respondents or any others interested shall on or before the 28th day of June 1951 show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of March 1951 Sgd. V. S Jayawickrama District Judge

Time to show cause extended till 26-7-51

Intld V. S. J. D J

26-7-51

Time to show cause extended to 10-9-51

Intld V. S. J. D J

O. 75. 4 & 7)

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI Testamentary Jurisdiction No 23.

In the matter of the intestate estate of the late Parupathapathini wife of S. Visuvanathan of Sarasalai. Deceased. Sinnathamby Visuvanathan of Sarasalai. Petitioner

Vs. 1. Visuvanathan Gunasegaram of do presently of Suthumalai 2. Vaithilingam Kandiah Physician Suthumalai South Manipay 3. Ponniah Nadarajah Chalmers Greeneries, Colombo 4. Miss Ponniah Paransothinayaky of Suthumalai South Manipay Respondents.

This matter of the petition of the petitioner praying that the 2nd respondent be appointed guardian ad litem over the 1st respondent for the purpose of administering the estate of the late Parupathapathini wife of S. Visuvanathan of Sarasalai coming on for disposal before A W Nadarajah Esqr. District Judge, Chavakachcheri on the 26th day of May 1951 in the presence of Mr. K. Kathirgamasogharar proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the 2nd respondent be appointed guardian ad litem over the 1st respondent for the said purpose and that the Letters of Administration be issued to the petitioner as he being the father of the said minor and husband of the deceased unless the respondents shall appear in court on the 14th day of August 1951 and show sufficient cause to the contrary.

This 26th day of May 1951 Sgd. A. W. Nadarajah. District Judge.

Extended and reissued for 3-9-51.

Sgd. A. W. Nadarajah Districts Judge (O. 74. 4 & 7)

SPECIAL COMMITTEE REPORT

FURTHER EXAMINATION

(BY S. PERIATAMBY B. A.)

(Continued from our last issue)

We cannot agree with the Committee when they deal with this matter in their characteristically abrupt and offhand manner and reject the Agamas as unauthoritative because of some interpolations. Have the learned Committee paused to consider how many of the works accepted by them as authoritative will stand their test of authoritativeness.

Sivagnana Siddhiyar accepted by them as authoritative clearly lays down that the Vedas and Agamas are authoritative scriptures and none else. As we have already pointed out, the Santhana Acharyas make no reference to Tamil Agamas or their loss and during their time that the Sanscrit Agamas alone were extant. The Agamas referred to in Sivagnana Sithiyar cannot be other than the Sanscrit Agamas we have today. In view of what is stated in Sivagnana Sithiyar the twelve Thirumurai etc. cannot be accepted as authoritative scriptures of the Saivaites.

Prescribed Rules

The Agamas prescribe rules assigning different places in a temple to different classes of people for purposes of worship; and nobody has yet proved that these rules are interpolations. Besides the Agamas there are Saiva Shastras based on the Agamas which lay down these rules. Even the memorandum published on page 254 of the report which is accepted by the Committee as containing material "not only to read but also to digest and ponder over" refers to these rules as given in Saiva Samaya Neri. But the Committee with characteristically perverse obstinacy maintains that "custom regulates the mode and manner in which and the spot from which the worship should be offered at Hindu Temples by each worshipper" (paragraph 51). It is not custom but Agamic injunction that is operative in this matter.

The Exceptions

The procedure adopted by the Committee in burdening the report with all sorts of irrelevant matter to prove their pet theory that in religion there is no place for caste, would provide much amusement and merriment to the student of Saiva religion and discipline were it not that the situation is one to be greatly deplored by all thoughtful people. That the learned Committee consisting of Hindu members of Parliament should, after their studies and investigations

extending over a year, put forward this palpably false view about the place of caste in Saiva religion is something about which Ceylon people cannot be happy. Most of the quotations given by the Committee show that a devotee of Lord Siva is held in high regard and esteem by the Saivites. The Saiva Shastras declare in unmistakable terms that a Saiva devotee though belonging to a low caste should be accorded the respect and adoration due to Lord Siva Himself; but this does not mean that he can enter temples like members of the higher castes. Temple entry was allowed to some Harijan devotees as exceptional cases; but even this was done under special conditions relating to prevention of pollution etc. The very fact that special mention is made of such cases of temple entry in Periya Peranam and other works shows that these were exceptions to the general rule with regard to the prohibition of temple entry for certain castes. That spiritual enlightenment by itself does not remove the impurity attaching to the body as a result of birth in a low caste is the shastric view. Sivagnana Mubivar says:

அவ்வாறாயினும் அவ்வநிலை தீக்கை முதலாயினவற்றின் வருணம் ஆகியும் பற்றித் தாரதமியம் உறுதல் பொருத்தாதெனின், — தீக்கையின் விதிப்பற்றும் ஆசனம் செல்லாம் வருணமும் ஆசனமும் பற்றியே தாரதமியம் உறுதலானும், சிவதீக்கை ஆன்மாவுடையவற்றின் வைகாசி சடங்கு போல உடம்பு முதலியவற்றிற்கு அன்றொன்றித் தீக்கை காரணமில்லாதெனின் உறுதலின் அத்தீக்கையான அய்வாங்கமாயின் அண்ணதாயிய பகதவயக் கீகியம்தன் னிடமின் அண்ணதாயிய சாதி கீக்காமையானும், சாதியும் தீக்கையாற் கழியுமாயின் ஆதிசைவம் மகாசைவம் அதுவசவம் அவாந்தகைவம் சஹும் பகுப்பு வசவமையானும், மகாசைவர்க்கு விதித்த ஆசனம் அயாந்தா சைவாற் செய்தல் கூடாமையானும். (சிவஞானபாடியம்)

The duties of a man are determined at all times and in all countries by his station in life; and, according to the doctrine of Varnashrama Dharma which governs the organisation of Hindu Society, the rights and obligations of a man are determined by his Varna (Caste) and his Ashrama. Religion which is concerned with the regulation of human conduct so as to subserve the highest ends of man must necessarily take note of the actual needs and requirements of individual and social life. Any attempt to regulate life out of all relation to the actual needs and conditions of human life is bound to end in dismal

failure. Hinduism recognises cast in all the disciplines enjoined on the aspirants. The view that caste has no place in religion cannot be maintained in the face of the following references to caste in the Saiva Shastras including Thirumoolar's Thirumanthiram—

"அம்மொழி திரிவித சந்திரியாய்ப் போகச் சடனதென வரும்" (சிவப்பிராசம்)
 "நாராயணீந்நெழுவீட்டுத தவஞ்செய் சாதியினில் வந்து" (சிவஞானசித்தியார்)
 "தவஞ்செய்த சந்திரியினில் வந்துதித்து ஞானத்தை அண்டினுதல்" (சிவஞானபேர்தம்)
 மகாநயவாரச்சினை வன்படி கந்தா னிநையவ வாச்சினை யேய போன ஞானஞ்ஞாநையவிரை வவையிக்குக் கோமணமாய், தவநயுடை குத்திரச் சேவ்வாணவிகாமை. (திருமத்திரம்)

Interpretations of Hymns

The Committee's view and findings are vitiated by serious faults in the handling of the material furnished to them by witnesses and advisers. In interpreting the utterances of the great Saiva and Vaishnava Saints they betray a deplorable lack of knowledge of the nature and conditions of a saint's life. These saints are men who have renounced the world and live a life of self-surrender to the Lord. Their thoughts, ideals and aspirations are quite different from those of the ordinary man. Their hymns very often contain the outpourings of their hearts consumed with the passion for God-realisation. They seek to kill or root out the old Samskaras or tendencies due to their past life or associations; and if these tendencies such as caste, pride etc. raise their heads now when they are in an advanced state of spiritual enlightenment, they cry out in bitter revolt against them. Any preoccupation with the ordinary concerns of life is regarded as an impediment in his path by the man intent of God-realisation.

The hymns of our saints giving expression to the experiences and longings of God-thirsty souls, provide an excellent key to understand the saintly life as such; and they should not be regarded as treatises laying down rules for observance by the ordinary householder. The duties and obligations of man are different for the different Ashramas and it should not be forgotten that temple worship which is specially intended for the man in the path of Sanyasi or Kiriyai should not be governed by rules applicable to the Sannyasin and the Saiat.

Again the Committee do not seem to be aware of the fact that there are special canons employed in the interpretation of the Vedas and Agamas. It is by the application of these special canons that specialists in Vedic or Agamic lore reconcile apparent contradictions and conflicts of views. We will illustrate our reference to the nature of the work involved in Vedic or Agamic interpre-

tation by quoting a passage from சிவஞானபாடியம்:

இன்னும் மதமும் மதப்புகாச வலத்தோதற்படு. பொட்டா மதமும் முருகேந்திரம் முதலிய சிவசமயங்கட்குக் கப்பகம் பொது வையாந் உரிமைத்துப் பல வாயினும் பரபக்கவகை மதப்படு மாத்திரையே அருத்தென்பதும், அவ்வாசமக்காரை பா பக்கவகையினாலைய யுப்பாட்டி னுள்ளிச் சபக்கத்தைச் சிறப்பு வகையானறியுதுறவார்க்குத் தா வாகுத்தே சிவசயம் பற்றி அதனைச் சிறுத்தெடுத்ததாதல் உபதேச மாத்திரையாக உணர்த்துவனவாகிய சர்வ ஞானேந்திரம் தேவிகர லோத்திரம் முதலிய சிவசமய கட்டுத் அருத்தென்பதும், இங்ஙன மாகவாந் பொட்டா முதலியவற் றின் ஒதப்படுக் கப்பகப்பொருள் சர்வ ஞானேந்திர முதலிய வற்றின்பொருள்பற்றியே தெளிந்து கொள்ளப்படுமென்பதும், மா றிக் கொள்ளிக் கருவாமென்பதும் அய்வாசமக்கவகையினிப்படி கோக்கி வய்யம் மெனமை பற்றி உணர்த்து கொள்ள. (சிவஞானபாடியம்)

After reading the above passage from சிவஞானபாடியம் the honest and dispassionate reader can form an idea of the nature and magnitude of the work undertaken by the Committee in deciding for the Saivites in Ceylon what they should accept as their authoritative scriptures and why. We would request the kind and indulgent reader to remember in this connection the interpretative ability displayed by the Committee in presenting for our information and acceptance the view that, in the passage quoted in paragraph 48 of the report, Navalar was supporting the position that the Vedas should not be accepted as authoritative scriptures. We cannot help quoting two

A. R. DEVA NISI
 IN THE DISTRICT COURT OF
 JAFFNA
 Testamentary Jurisdiction
 No. 1344
 In the matter of the Last Will and Testament of the Late Nagaratna Amma widow of Suppaiyer Aiyathuraikurukul of Suthumalai Deceased. Aiyathuraikurukul Ratnakurukul of Suthumalai Petitioner-Vs.

Aiyathuraikurukul Theva Raja Aiyer of Madathu Pillaiyar Kovil Tholpuram Respondents

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge Jaffna on the 17th July 1951 in the presence of Mr. E. M. Mathiaperanam Proctor on the part of the petitioner and the affidavit and petition of the petitioner and of the witnesses having been read:

It is ordered that Letters of Probate to the estate of the deceased abovenamed be granted to the Petitioner as Executor named in the said Last Will unless the abovenamed respondent or any other person shall appear before this court on the 17th day of September 1951 and state objection to the contrary.

This 1st day of August 1951
 Sgd. V. S. Jayawickrama
 District Judge

Drawn by
 E. M. Mathiaperanam,
 Proctor for Petitioner.
 (O. 73 4 & 7)

couplets from the Kural;
 வெணமை யென்பபடுந்
 தியாதெளி னெண்ணம்
 உடையம் யாமென் னுஞ் செருக்கு
 கந்தரி வாரிநய வந்திருகூடையர்
 செஞ்சத்தவல மியர். (திருக்குறள்)

(To be continued)

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Printed and Published by S. P. KANDIAH, P. T. 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 Tuesday, September 4, 1951.

EDITOR-IN-CHIEF: T. MUTTUSAMPILLAI