

ANANDA COOMARASWAMY DAY

AMBASSADOR OF EAST-WEST UNDERSTANDING

GREATEST EXPONENT OF ORIENTAL ART

[BY S. DURAIRAJASINGAM

In Homage to Ananda K. Coomaraswamy]

FOR me, as for several of his admirers throughout the world, the 9th of September, 1947, will always be pregnant with a sense of personal loss, for on that day Gurudev Ananda K. Coomaraswamy passed away. I shall not be guilty of emotional exaggeration when I say that, on receiving the sad news, I felt as though something had gone out of me. I have been a staunch admirer of this great savant in my humble obscurity as a school master and my one regret is that I did not know him earlier through his works, to which I owe such a wealth of spiritual buoyancy. There are three reasons for which Dr. Ananda Coomaraswamy possesses me - he is the greatest expounder of oriental art and philosophy, the ambassador of understanding between East and West, and he is my countryman. Gurudev Ananda Coomaraswamy hailed from Jaffna, the son of the distinguished Sir Muta Coomaraswamy & an English mother Elizabeth Clay Beeby and I would not be human if I did not feel a certain pride in the fact that he came from the same part of the country as I though of course he belongs not only to Ceylon and India but also to the whole world.

Social Reformer

Born on August 22nd 1877, he was educated at Wycliffe College and the University of London, specializing largely in Science. In 1903 he was Director of Mineralogical Survey for Ceylon but a few years later turned to Indian internal affairs to initiate a movement towards a national education system for India. In support of his effort he founded and was President of the Ceylon Social Reform Society and edited the Ceylon National Review. When Ceylon was trying

to become wholly westernised and was belittling everything Indian he had come to the forefront to stem the tide of degeneration. He then directed his tremendous powers of concentration and learning to the arts and in 1910-1911 he was placed in charge of the art section of the United Provinces Exhibition in Allahabad, India. Six years later he

IN MEMORIAM

He who was one of us
And yet more of the East,
Lover and interpreter
Of root-things, root-beauties
Of the land of his birth;
He, the Gurudev
Of those whose memories
Are hallowed shrines
Lit by undying constancy
He has gone. Hence,
Even so a part of us
Accompanies him.
He was our Teacher -
He has not ceased to teach
His works, an endless chain
Of untarnishable gold;
Gold fired in flames of truth,
Universality,
Brotherhood in Art,
He, through them
Does not cease to teach,
To mold new thought with
old
Till we now beauty find
In all products of the mind
As he would have us do

—Mrs. E. W. Salisbury
U S A

joined the staff of the Boston Museum of Fine Arts to begin the most productive period of his career. Side by side with his museum work, he contributed much in the world of letters. He was a Fellow of the British Geological and Linnean Societies, and the University College of London, a founder and Vice President of the Royal India Society of London, hono-

rary member of the Bhandarkar Oriental Research Institute of India. He also received honorary degrees from the Universities of London and New York as well as high recognition from learned societies of three continents. He was a prolific writer and author of several publications all of which have received respectful attention. The world, however, will assess him impersonally as a master-mind in his sphere, an eloquent speaker and a choice author of over six hundred publications on Eastern art against its religious and philosophic background in more languages than one. As a prolific writer, none perhaps realized better than he the truth in the Roman saying 'Ars longa, vita brevis', and a clue to the real inner Ananda Coomaraswamy may be found in the words he wrote to me: 'I have enough work in hand for another life-time'.

Revived Eastern Art

The debt to him of India and Ceylon lies perhaps in the fact that, by his profound insight and recognition of relative merits, he turned the tide of servile adulation for all things Western even in matters of art and spiritual development, in which the East, he stoutly maintains, is not inferior to the West. He rescued Eastern art from the obloquy of antiquity as objects fit only for preservation for eyes in a museum by initiating its true renaissance in his mother country and other Eastern countries bound to it by cultural affinities. Indeed, he re-discovered for many the India of the ages and unfolded her variegated and classic cultural patterns from time immemorial. No Indian has ever touched upon nobler themes from India's art and history of civilization than Ananda Coomaraswamy. What Shri Jawaharlal Nehru said of Swami Vivekananda is equally applicable to Ananda Coomaraswamy. 'Rooted in the past full of pride in India's heritage, he was yet modern in his approach

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Righteousness -- The Breath Of Life

Path To Peace And Prosperity

(Swami Sivananda's BIRTHDAY Message)

RIGHTEOUSNESS is the Kalpa-Vriksha on which the fruits of peace, happiness and prosperity grow in abundance. The righteous men are happy here. They the satisfaction of having lived a life in accordance with the Divine Law of Dharma. Righteousness is the fire that reduces the Samsara woodpile into ashes within the twinkling of an eye. The righteous man is liberated here and now.

Be righteous. You will enjoy both Bhukti (prosperity, happiness) and Mukti (Liberation). Righteousness takes you nearer to God. When you lead a life of strict righteousness, you live in constant communion with God; for God is righteousness.

The unrighteous man knows no peace nor happiness. *Sat amida Jayate Na Anritam*. An unrighteous man is doomed to failure and abject misery. His lot is pitiable indeed. His life is full of anxiety, fear, remorse and regret. He can never find happiness here; for his happiness depends on illusory objects here. Happiness is the other half of righteousness; where there is righteousness there happiness resides, too.

Purpose of Life

Ascend the ladder of Truth and reach the summit of Truth Absolute. Light the candle of Love and behold the Supreme Lord of Love, who resides in every heart. Wear the garment of purity and enter the kingdom of the Ever-pure Atman. Breathe the air of unity and attain union with the Supreme One, the All-pervading Brahman.

That is the purpose of your life on earth. That is the purpose for which you have taken this human birth. Not to eat, drink

and make merry. Every moment is precious. Every moment rolls silently by and drops into the ocean of eternity, you cannot recall it. Live well. Love all.

Universal love is the very foundation of righteousness. Selfless service is the corner-stone. Dispassion, discrimination, cultivation of virtues, and a strong yearning for liberation are the pillars. The Superstructure is eternal happiness, peace, prosperity and immortality. In this temple is the Supreme Lord enshrined. Adore Him there. You will soon attain Him.

Glorious Optimism

It is only when you are convinced that true happiness can be had only in God and not in the objects of this world can you really be righteous. This is not pessimism. This is glorious optimism. You will sometimes get your cherished objects of enjoyment; you will later on lose them, and often you may not get them at all. Not so is the case with God. He is your very Self. He is nearer to you

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Maternity Centre For Mailiddy

'The first Maternity Centre within the Kankasanturai Town Council area was made possible by the untiring efforts of Dr. C. Mailvaganam' said Mr. A. V. Sathasivam, Chairman, T. C. Kankasanturai while declaring open the Maternity Centre at Mailiddy on Wednesday last.

Dr. C. Mailvaganam explained the usefulness of a Maternity Centre and hoped that the Town Council would ere long be in a position to open more such Centres.



Hindu Organ

FRIDAY, SEPTEMBER 7, '51

Treasure These Thoughts

Whenever your passions threaten to get the better of you go down on your knees and cry out to God for help

—MAHATMA GANDHI

THE PALMYRAH

THE GAZETTE NOTIFICATION calling for tenders for the supply of Palmyrah timber for the construction of houses at Gal Oya has created a stir in Jaffna. People in the Peninsula have held mass-meetings to protest against the felling of palmyrahs and the Minister of Industries, who is incidentally the Member for Jaffna in Parliament, has stated that legislation is being introduced to penalise culprits who would fell not merely female Palmyrahs but also male palmyrahs. We have referred in these columns on earlier occasions as well to the great dis-service the people in the peninsula will be doing to themselves and to posterity by the ruthless cutting down of Palmyrah palms. We whole-heartedly support legislation being introduced to prevent the calamity that will be caused by the felling of palmyrah trees.

The Palmyrah has been called *Katpika Tharu* (கட்பிகா தரூ) on account of its usefulness. There is not a single part of the palm which cannot be put to good use. Poets have sung in praise of it showing the infinite benefits one can derive from it. Few people realise that it can prevent drought. It is the duty of every patriotic son of Jaffna to sow as many palmyrah seeds as possible in all the lands that are available. According to tradition the duration of a tree is 2000 years, of which during the first thousand years it is alive and the remaining thousand after it is felled. From observation it will be realised that it takes more than a man's life time to mature. All the trees which are being felled must have been planted by men who have passed away. The present generation will have to help the future generations by raising new plantations. The effort needed and the cost are negligible. Once the seed is sown, the only

Ambassador of East-West Understanding

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to life's problems and was a kind of bridge between the past of India and the present."

Emisary of the East

True to ancient Indian tradition, he was for the last thirty years an emisary of Eastern culture to the West unfolding as he did during his life time, the wisdom of saints and philosophers from Hinduism, Buddhism, Islam, Christianity and Taoism. Nor was he merely extensive in his erudition to the point of Catholicism. His work the outcome of dedicating a life time to cultural matters, embraces art, music, drama, mysticism and folklore of the East, all of which he had explored extensively to the full in his works. And on these he ever brought to bear Plato, Aristotle, Aquinas and also the religious texts and thought of India, China and other lands of the East. He is in short a towering beacon in his sphere, writing for the select cultured minds of the world.

Worker for Humanity

Romain Rolland in his introduction to the French edition of the *Dance of Shiva*, says: "Ananda Coomaraswamy is one of those greatest Hindus who nourished, like Tagore, on

care one has to take is to prevent the seedling from the ravage of goats and sheep in particular and that of cattle in general till the leaves of the young plant are beyond the reach of such animals.

The duty of preserving the palmyrah is sacred; its seasoned leaves contained and preserved all the glory of Tamil literature for ages. Incidentally it has prevented famine both by bestowing its fruits as food and by being helpful in making the rains fall in season for the cultivation of paddy and other crops; in olden times it has helped many a lover in more than one way and prevented him from being disappointed. It is to be hoped that Parliament will not fail to enact the necessary legislation for the prevention of the ruthless cutting of palmyrahs. Legislation by itself without public co-operation will not be sufficient. The people ought to be made to realise through the different mediums of the platform and the press what their sacred duty is.

the culture of Europe and Asia and justifiably proud of their splendid civilization, have conceived the task of working for Eastern and Western thought for the good of humanity." Dr. Laugdon Warner of Harvard University pays tribute to Ananda Coomaraswamy's being in advance of the times—a true signal of all geniuses. In a letter to the writer he states: "It is my belief that our true debt to Ananda Coomaraswamy will not be appreciated during his lifetime and that a century may elapse before art critics and historians of religion and philosophers will turn to his writings for source material."

A Great Linguist

And now death has claimed him for his own. Incredible and stupefying though it is because of his endearment to his admirers. Yet only a few months ago, one could recall, he was being lionized as a savant on his 70th birthday by well-wishers in America, England, India, Ceylon and other parts of the world. Dinners were held in celebration of the occasion, festooned presented and his portrait unveiled at the King George V Hall of the Ceylon University. He had been all in all thirty years a Research Fellow in Indian, Persian and Mohammedan Art at the Boston Museum of Fine Arts. Museum officials who described him as "one of the greatest scholars in his field" admitted that under his direction Eastern, Indian and Persian collections at the museum have become the most important in the world. He was an exceptional linguist who spoke even Icelandic. Dr. Coomaraswamy was aided greatly in building up the museum's outstanding collection of Far Eastern art through his ability to communicate to people in many lands in their own languages.

Prolific Writer

Throughout his life he searched the Scriptures of all men in order to better his own, and always for his own need to understand what there was to learn "here". This led to his enormous work, from articles of a few pages to large books and number of titles he wrote are somewhat over 650. "Other men" he used to say, "will read these writings, but I hope they shall not think

of me as something novel."

Self-Less Philosopher

Everyday of his life he grew wiser and gentler, everyday far away from his own land he became more Indian and more orthodox, he was brought to think this way by the very logic his scientific training gave him and because he took his learning to its roots, and was not satisfied with the surfaces alone. He said over and over, "I am indebted to every thinker and philosopher and considered the TRUTH no matter what part of the world they stem from." He was as completely selfless a man as one could imagine, and praise of any sort would make him very shy. Perhaps he detested above all things sham. From a human interest I asked him once to write his autobiography and he replied, "I have enough work in view that I could complete in another lifetime. The wisdom of India should have taught you that portraiture of human beings is *asavarga*. All this is not a matter of modesty but one of principle."

Spiritual Insight

Tall, well over six feet, he had a large head with beautiful deep set eyes, an aquiline nose, a mouth denoting at the same time a keen sense of humour and a great kindness and his demeanour was entirely amiable and friendly. He was not only one of the greatest scholars in the world but combined also the gift of a most profound mind with those of a keen spiritual insight and a highly religious attitude towards life and human beings. Although he spent his days in the splendid Museum of Fine Arts in Boston, he loved beauty and rasa of the Divine presence it carries with it, that his own home was another museum full of beautiful paintings, sculptures and art objects mostly from his beloved India. His contention was that the motion produced in the soul by the sentiment of beauty in objects is one of the most immediate avenues of communion with the Divine Reality which is upholding all beings into Beings; and as he did not recognise a cleavage between the artist and the artisan, he considered that a beautiful temple or a beautiful scroll was quite capable of awakening the eyes of the soul as any other object of beauty.

Yearning for The Peace Of Himalayas

Dr. Coomaraswamy's death, though at the age of three score and ten, is a veritable irony of fate, for it was in his mind to

retire from his post and live simply near the Himalayas for the remainder of his life in a mode approximating as far as possible to the Vanaprastha (forest-dwelling—idea of Indian sage). The writer wrote to him to inquire if he would re-visit India and Ceylon in the near future as there were many anxious to have his darshan and he replied: "My wife and I are returning to live in Northern India for the rest of our lives. This will be by the end of 1948. We mean to live in retirement. I shall not take part in any public functions or affairs whatever, but individuals who wish to do so will be free to visit us."

Admirer of Gandhiji

The most lovable characteristic of Dr. Coomaraswamy is his complete affability. On Indian Independence Day he saw the fulfilment of a cherished dream of his and when I asked for his message to New India he wrote to me on the 15th of August 1947 (Independence Day) the following: "Be yourself. Follow Mahatma Gandhi, Bharatan Kurnappa, D. V. Gundappa, Abdul Kalam Azad, Abdul Gaffar Khan and Sri Ramana Maharishi. Co-operate with such men as the Earl of Portsmouth, George Bourne, Wilfred Wellock, Jean Giono, Fernando Nobre. Why consider the inferior philosophers? Be not deceived. Evil communications corrupt good manners".

When he was asked what tribute he paid to Gandhiji for having achieved freedom through non-violence, he wrote: "I have the highest respect for Mahatma Gandhi's work in this field. By his advocacy of Satyagraha he reminded India of her most ancient ideals and is not only a teacher for India but a great Guru. But non-violence, as he also knows, is not merely a matter of refraining from visibly violent actions it is a matter of making peace with ourselves, one of learning to obey our inner man, for none but the outer man or ego is aggressive." Like all great men, Dr. Coomaraswamy was a citizen of the world untrammelled by narrow nationalist bonds and ever encouraged cultural intercourse to bridge the chasm of ethnocentrism in our modern world. This is what he advocates succinctly to strengthen the ties of India and Ceylon: "In the educational field, exchange professorships and studentships. Politically, alliance for common defence." Similarly, the affinity and understanding of a once common Hindu heritage, he opined, could be fostered between India and Java, Bali, Malaya, Siam, Cambodia and Ceylon. In addition he suggested the establishment of

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Grand

Opening!

Manohara Theatre

(MODEL OF MODERN MAGNIFICENCE)

(Newly Built Theatre at K. K. S.—Navalar Roads Junction)

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THE TOP ATTRACTION

PICHCHAIKKARI

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at 6.15 & 9.30 p. m.

Mr. S. NATESAN B. A; B. L.

WILL DECLARE THE THEATRE OPEN

(M. 276)

Ambassador of East-West Understanding

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chaos of India's cultural history in wider aspects and renewed contacts as contemplated at the first All-Asia Conference. The above are some of the treasured extracts from a letter which he wrote to me a few weeks before his death. He saw his dream of FREE INDIA fulfilled. It is a pity that we have been deprived of his valuable guidance when it is most needed in the nation's cultural endeavours in the next few years that will be eventful in Gandhi's East, a term so beautifully coined by Dr. Coomaraswamy. When the full story of Gandhi's East is written the historians will not forget Ananda Coomaraswamy. Today in India when the country has just celebrated its deliverance, when the 'finale' has just been written by Mahatma Gandhi and other leaders to the beautiful allegory of Mata Bharat which Coomaraswamy wrote in his Essays in National Idealism it is but right that we keep alive his memory rather than remember vaguely of the numerous services rendered by 'myriad minded' Coomaraswamy for the cause of our culture and artistic revival.

How best can his memory be perpetuated now that he is

Urban Councils Conference

At the Conference of Urban Councils held in Colombo Mr. N. Munasinghe was elected Chairman and Mr. A. V. Sathasivam, Chairman T. C. Kankasanturai was elected Vice-Chairman.

The Conference accepted the invitation of Mr. Sathasivam and decided to hold the next Conference in Kankasanturai.

gone? Perhaps leaders of India and Ceylon will keep alive his memory in some suitable form. Perhaps some day a fitting memorial in the form of a Coomaraswamy Cultural Centre will be established by a grateful generation of admirers in this land or may it not be wise for us Indians and Ceylonese to establish a Coomaraswamy Chair of Eastern Religions and Philosophy at one of our Universities. Will not our wealthy philanthropists award Coomaraswamy Gold Medals to research students in the field of Asian history and culture at our universities in India, Ceylon and Malaya?

RIGHTEOUSNESS — THE BREATH OF LIFE

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than your jugular vein. He is closer to you than your life-breath. You can never be without Him. If you realise that happiness can be had only in Him, and if you seek His constant communion, you will be ever immersed in bliss. Is this not optimism of the highest order?

What have you to do to get this happiness? You will have to be indifferent towards the objects of the world. This is not a loss to you. It is a loss to throw a bug out of your bed? It is a loss to pull out a thorn that has entered your foot, and to throw it out? To renounce craving for sensual pleasure is itself a great joy. From such a renunciation springs righteousness.

Seeing God in all

A righteous merchant will not be greedy. He will not hoard. He will not indulge in falsehood, black-marketing, and adulteration. He will see his God in his customers. He will conduct his business in the spirit of worship of this God. Glory, glory to such businessmen! The world is in need of them today.

A righteous employer will

look upon his employees as his co-pilgrims on the path to god. He will treat them with love and kindness. He will look after them as he will look after himself. He will see God in all.

A righteous employee will consider that his employer is an Avatar of God Himself. He will serve the employer with faith and devotion.

Every righteous man will strive day and night for the attainment of the goal of his life, viz., God-realisation, and thus contribute to the peace and welfare of the world at large. He will radiate peace. He will work for the welfare of humanity. To such a man even the Devas pay their homage. He is verily a God-on-earth. He is fit to be worshipped by all.

ACKNOWLEDGMENT

Mr. & Mrs. K. Mahendram sincerely thank all friends and relatives who attended their wedding and those who sent them congratulatory messages and presents.

'Padma Vasam'
245, Navalar Road,
Jaffna.

—Our Astrological Feature—

WEEKLY FORECASTS

"SRI PATY"

FROM 9-9-51 TO 15-9-51

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

Still an unsettled week. You will find it difficult to make both ends meet. Health must be given particular care specially abdominal complaints.

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

Spend the first 3 days of the week with care. Rest of the week favourable for new undertakings. Favours from foreigners and strangers promised. Ruin to enemies also shown.

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

The first half of the week favourable for new undertakings. Go ahead with new ventures. But spend Tuesday afternoon Wednesday and Thursday forenoon with care.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week generally. Go ahead with new ventures. Negotiate important deals before Thursday morning, Thursday afternoon Friday and Saturday must be spent with care.

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

Your progress will be hindered a lot this week. You will not be able to reap the required rewards for your labour. The last day of the week must be spent with care.

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

Domestic harmony and ruin to enemies shown this week. But you will have to spend a lot on friends and relatives. Social success and fame also indicated.

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

Minor health upsets shown this week. Loss of property and scandals also shown. Be careful of what you put in writing this week. Gains through foreigners promised week end.

SCORPIO Visaka 4, Anuraha, Kettai [Vrischika Rasi]

Professional success and fame promised this week. You will be able to triumph over your competitors and settle your debts. If unmarried some negotiations for marriage may begin.

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

Your relatives may tax your purse a lot this week. You will have no rest but you will be enjoying whatever work you do. New social contacts also promised.

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

Your friends might betray at the last minute this week. Don't rely much on them. Going out of the way to help people might land you in some serious trouble. Avoid argumentative dispositions.

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

Your professional affairs will be quite successful this week. But domestic upsets shown. You may have to face a heavy medical bill owing to some illness to your wife or children.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Gains through landed properties shown. Ruin to enemies and fame also indicated. But some misunderstandings with your married partner might upset you a bit week end.

SPECIAL COMMITTEE REPORT

FURTHER EXAMINATION

(BY S. PERIATAMBY B. A.)

(Continued from our last issue)

The contention of the Committee that, in deciding the question of temple entry, we should be guided by the authority of the Thirumurai and the Siddhanta Shastras, reminds us of the conduct of Sugriva's hosts when the jewels dropped by Sita from Ravana's Virana fell before them. The monkeys started wearing the bangles on the ears and the ear rings on the noses! The Thevaram and other devotional songs of the Saints are not systematic treatises dealing with temple management or with the social organisation of the Hindus. The Siddhanta Shastras deal with the exposition of the doctrines of Saiva philosophy and are not concerned with matters relating to temple management etc. The Thirumurai and the Siddhanta Shastras are certainly works of great value and authority, but the Committee should first ascertain what they deal with and how they should be studied and understood. The rules relating to temple entry are to be found in the Saiva Agamas which deal with the four kinds of Saiva discipline and matters connected therewith. There are treatises in Tamil based on the Saiva Agamas giving the needed information. One such work is Saiva Samaya Neri. The necessary information has been furnished to the Committee by witnesses competent to give advice but the Committee are determined not to profit by the advice or help of people who know.

Sivagnana Munivar's View

The Committee or others interested in the purity of religious practice among the Saivites need not be distressed that some Agamic rules do not operate in their original form today. All rules are not equally binding; some of these rules may operate in a changed form if the conditions prevailing at the time demand it. Sivagnana Munivar's views on the matter are given in the following passage from சிவஞானபாடியம்.

அந்நேல், கனை முன்ற பாதப் பொருள்களை யாராயும் துல்கன் யாவையெனினி, அவை சொமசம்பு விவராயிர் செந்த கிரிமக் காண்டி கிரிமாயிர் குதலியனவா மென்க, அந்நேல் குதலியனவா பொருளா ராய்ச்சி துல்கம் பிற் காலத்து துலியியனவா கருவகை யும, துல்கத்தட் கருவெண்டாம் பிதலெனினி, துலியியனவா அவை அலட்டிக்கு முறையைய யாராயப் புத்தநாகுற் அலற்றித்துப் பொருளோருமை துலாயப் புத்தநாகு லி. அவை சிவபாசனமை வேறு பாடுடைய சென்மம், யார் யார் எய்வகமத்திற் குதலிய தினைக பெருஞர் அவரவர் அய்வகமத்திற் குதலியே அலட்டிக்க" என்றும் "எச்செயிலிக் எய் யாவகத்திற்

குதலியே பிரதிட்டை செய்யப்பட்ட து அச்செயிலிக்கு அய்வகமத் தின்றுமேயே துல்க விதா" எடத் து" என்றும் மாறிச் செய்யின் குதலியென்றும் துல்கமக்களே கருத லிக் அலற்றித்துப் பொருளோருமை காட்டலா காமையிற், கற்பு பெருந்தாலும் துல்கமக்கள் கருத்து வேறுபட்டாலும், அவற் றும்கேற்பப் பொருள் கூறுதல் பொருத்தகடைத்து எப்பதுபற்றி அவற்றைக் கூறும் துல்கமக்கள் சிறு பாய்கமை அய்வகம் வேறுபட திகழ்த்தன.

(சிவஞானபாடியம்)

Competency to Suggest Changes

But that some rules may change as circumstances demand does not mean that our Committee are competent to determine what changes are necessary in any particular matter. Any change in these matters must be made on the advice and recommendation of competent authorities versed in the Saiva Shastras. That work of this kind should be undertaken by men of great sanctity and learning is clear from what the Committee themselves say in paragraph 35 of the report that, "owing to the great complexity and obscurity of the rules of the Srutis and the many seeming conflicts in the precepts and injunctions contained in them, men of great sanctity and learning took upon themselves the duty of explaining and reconciling the Srutis".

Temple Entry

There is much misunderstanding and muddled thinking with regard to the question of temple entry. It is absolutely untrue to say that people of certain castes are denied freedom of worship today. The position is clearly and accurately explained in a memorandum furnished to the Committee by a witness and published on pages 217-220 of the report. The memorandum sets out the position with regard to temple entry in the following terms:

"We should at the same time bear in mind that the so called low-caste man is not being deprived of any right which he ever enjoyed. He is not prevented from building a temple and worshipping there as he likes. He never had the right to enter the existing temples. His contributions in money etc. if any, were prompted by a sense of what he owed to the presiding deity and they were made with the knowledge that the contributions did not give him any rights to temple entry.

The temples are built,

maintained and managed in accordance with rules laid down by the Shastras, and those rules were recognised and accepted by all worshippers. If some of these worshippers are now dissatisfied with the existing system or mode of worship, that shows that a new sect is forming among the Saivite Community. The new sect which is now springing up should certainly be given freedom of worship so long as it does not identify itself with any practice that is positively criminal. But it is preposterous for this revolutionary and heretical sect to demand that the existing system followed by custom and authority should disappear. Nor can a democratic state committed to the principle of freedom of worship consistently support the extravagant demand of the new sect. Equity, justice, and Commonsense demand that we should give up the idea of using compulsion to secure the change desired with regard to temple entry".

Agamic Rule

The Committee have nowhere in their report commented on the points raised in the passage quoted above. It is an Agamic injunction that different castes should be assigned different places for purposes of worship. If, as the Committee recommend temples are to be thrown open to all people without any restriction whatever, the Agamic Saivites will be denied religious liberty in Ceylon, i.e., the power and authority of Government will be employed to desecrate their temples and to make it impossible for them to worship in their temples in the manner prescribed in the Saiva Agamas. The Committee's recommendation if carried out, will have the effect of dispossessing the Agamic Saivites of their temples and handing them over to a new heretical sect that has sprung up now.

Flexibility of Shastras

It is not possible to take notice of all the false and fallacious views contained in the report. We have referred only to those views which we consider are misleading and mischievous in tendency. The need for reforms is generally admitted and there is very good reason to believe that the Saiva religion as expounded in the Saiva Shastras is flexible enough to provide for reforms where they are considered desirable. We should look to men of sanctity and learning, and not to Members of Parliament, for advice and guidance in matters relating to religious beliefs and practices. Politicians obsessed with a sense of their omnipotence are a positive danger to the community, and it is time that the Hindu community woke up to a realisation of the serious situation that faces them. Vigilance is the price of liberty, and "political indolence is the soil from which tyranny springs". It is a necessary condition of the success of democratic govern-

WANTED

A typical 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 CHAVAKACHCHERI

Testamentary Jurisdiction No 23.

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

Sinnathamby Visuvinathan of Sarasalai Petitioner

Vs.

- 1 Visuvanathan Gunasegeram of do presently of Suthumalai
- 2 Vaithilingam Kandiah Physician Suthumalai South Manipay
- 3 Ponniah Nadarajah Chalmers Canneries, 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. Kathiramasagharar 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 District Judge (O. 74. 4 & 7)

ment that the electorate should be sufficiently intelligent and alert to insist on honest, sincere and honourable conduct on the part of elected representatives in the discharge of their duties.

(Concluded)

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 Gunam Spencer Esq District Judge Jaffna on the 20th day of March 1951 in the presence of Mr. V. Elia-thamby Proctor on the part of the petitioner and the affidavit of the above-named petitioner dated 20th March 1951 having been read; It is ordered that letters of administration to the Estate of the above-named 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 JAFFNA

Testamentary Jurisdiction No. 1344

In the matter of the Last Will and Testament of the Late Nagaratna Amma widow of Sappaiyer 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. Mathiapparanam 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. Mathiapparanam, Proctor for Petitioner. (O. 73 4 & 7)

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EDITOR-IN-CHIEF: T. MUTTUSAMIPILLAI