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THE Hindu Organ.

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HINDU TEMPORALITIES COMMITTEE MORE VIEWS URGED

(Continued from our last issue)

III Animal Sacrifices in Hindu Temples

The practice of offering sacrifices to Gods was not only prevalent among primitive social groups in India, but also was found in an organised form among the Vedic Aryans. As a result of the ethical teachings of Gautama Buddha, Mahaweera and the influence of the Tamil Religious culture of the Aryans, they gave up sacrifices and gradually took up to temple worship of the purest form prescribed in the Agamas. Agamas nowhere prescribe Animal Sacrifice as an essential element for religious worship. All Saiva Saints, Mystics and the Reformers have preached against Animal Sacrifice

Saiva family or be born in any of the three Higher Social Castes —Brahmana, Kshatriya, Vaishya.

By abolishing animal sacrifices in Hindu Temples the Government will be only helping Hindus to live up to their teachings of their religion. No sane man among the Hindus will dare come forward and say that animal sacrifice is an essential element for religious worship nor can he quote any passage from the Agamas or the Thirumuras or the fourteen Siddhanta Sastras in support of animal sacrifice.

IV

Freedom of Worship in Hindu Temples - Temple Entry

Religious untouchability was the only factor which helped to disintegrate Hindu solidarity in modern times. It provided the necessary background for alien religions to pray on our so-called depressed classes. It has not only driven them out of our fold, but has also helped us to keep them in perpetual ignorance and squalor.

Saiva Siddhanta expects every Saivite to whatever social caste he may belong, to receive his Siva Diksha and start a life of Chariya. Chariya begins with temple worship and temple service. No Saivite is denied the right to worship in a Saiva Temple.

The so-called depressed classes are even now worshipping in Saiva temples and their offerings are being accepted. There are instances where members of the depressed classes have not only built Manadpams in temples but have also donated images out of their own money. Therefore the question at issue is not the freedom of worship to them. They have it. What is denied to them today is only the entry to the temples of Ceylon. This is quite welcome to enter the sacred temples of India compared to which the temples of Ceylon are nothing in point of antiquity, sanctity and grandeur.

The reasons which the Brahmins who follow the Smiritis and their disciples put forward are that the depressed classes belong to a class of untouchables who are that by birth.

The Brahmins follow the rules and regulations of the Smiritis. Smiritis are the law books of the Aryan social order and they have nothing in common with the ancient Tamil Social Order. Further the religious life adumbrated in the Smiritis has no place for temple worship. Temple worship stands completely

(Continued on page 3)

CONQUER DESTINY

Brood not over your destiny. Sit not idly looking to God for help. 'Uddharet Atmanatmanam'— Self is raised by the Self alone. Be up and doing and free yourself From evil Vasanas or cravings for worldly objects. Exert. Exert. Exert. It was by exertion that Markandeya Attained immortality. Nachiketas self-knowledge; It was through exertion Savitri got back Her husband from the clutches of Yama. Destiny is but a sum-total of one's own Thoughts, habits and character. Through right exertion do thou mould Thy destiny and achieve the life's Goal— Self-realisation. —SRI SWAMI SIVANANDA.

DOUBTS AND HUMANITY

Confidence Helps Progress

By G. B. D. NESAMANICKAM (Sri Somaskanda College, Puttur)

THE world owes nothing to the sceptics for its civilisation and progress. It is therefore no small wonder that it has forged ahead right from the beginning in spite of their unhealthy influence and unhelpful attitude. Pre-historic man might have stood aghast at the mere thought of contending with the forces of nature and harnessing them for his needs, because they looked so formidable and invincible. He would have had his own apprehensions about the possibility of exploiting them. But then, however, as he advanced from one conquest to another, his doubts vanished one by one. He began to realize at a very early stage in human civilisation that he could be the master of the world, if he gave doubts a wide berth and observed certain fundamental conditions. All our modern inventions and advancement in knowledge would not have been possible, had man allowed uneasy forebodings get the better of him.

Fears are Liars

As a great thinker has it, "if hopes are dupes, fears may be liars". We may be deceived into believing that the accomplishment of certain things is easy because it is

apparently so. There comes the inevitable realization that the fruition of our aims and endeavours is hypothetical, and depends on the recognition of some basic principles. On the other hand, if we, at the outset, take counsel of our fears, we eventually find that they have betrayed us, for what they present to us as vital truths turn out to be insipid lies. Doubts degrade us and clinch the issue on behalf of failure. Therefore it is neither wise nor expedient to be sceptical in matters that are prolific of success and general benefit, when rightly tackled

Faith Helps Administration

Great institutions like banks, insurance offices, commercial concerns, docks and warehouses are monuments of the implicit faith that people have in one another. Whereas doubts are a blot on human intelligence, and dangerous to the security of human life. Then again, international commerce and diplomatic relations between the various countries become irksome and impractical, when doubts prevail and confidence is at a premium. When doubts creep in governments become shaky and disaffection is caused among citizens, and reaction-

(Continued on page 4)

Surgical Science

Miracle Operation

A new miracle operation by Mr. Russell Brock, surgeon of Guy's Hospital, London, has given an American boy fresh hope of a normal life.

A 14-year-old son of a Virginia farmer had a defect in the artery carrying blood to the lungs. But because his case differed from that of the "Blue Babies", Dr. Blalock an American surgeon who developed the world-renowned "Blue Baby" technique, stepped aside, so that Mr. Brock, now visiting Baltimore, could perform a more suitable surgery, which he had devised.

Mr. Brock drove a special instrument into the lower right chamber of the heart, then gingerly threaded it through the great valves of the heart towards the top. There he cut through a too-tight valve in the artery supplying the chest with blood. Two and a half hours later, the heart wound was sewn up, the chest was closed and the boy taken from the theatre.

Surgeons say the operation was "very satisfactory."

Lajpat Rai Day

Nehru's Tribute

Dr. Rajendra Prasad, President of the Constituent Assembly, said that India at present was badly in need of selfless volunteers like the late Lala Lajpat Rai who sacrificed everything for the sake of the country.

Dr. Rajendra Prasad was speaking at a public meeting organised by the Servants of the People Society in connection with the death anniversary of Lala Lajpat Rai.

To achieve freedom, Dr. Rajendra Prasad said, was difficult and to maintain it was all the more difficult. But difficulties could be overcome if the people set aside their individual interests and joined together to work in the interests of the country as a whole.

Rajen Babu added that the best way in which the people could pay homage to Lala Lajpat Rai was to adopt some of his principles in their daily life. Lajpat Rai, he said, was a unique personality. He worked hard and suffered a lot in those times

(Continued on page 4)

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Hindu Organ

FRIDAY, NOVEMBER 25, 1949

Treasure These Thoughts

The Civilization of India has endured,—has endured so long as to be styled "stationary"—because of its equipoise between materiality and spirituality.

—SIR. P. RAMANATHAN

HUMAN RIGHTS

THE DENIAL OF BASIC HUMAN rights is the root cause of many troubles. Time was when Kings claimed and believed in their Divine Right to impose any punishment they liked on their subjects without any trial or reason. The theory of Kings was exploded several years ago. In fact centuries have elapsed since the Magna Carta and the Bill of Rights were put on the statute book in Britain. From the time of the French Revolutions men have ceaselessly worked towards realising the ideals set out in the slogan, 'Liberty, Equality and Fraternity.' And yet we find today men who fervently oppose the idea of conceding to their fellow men equality of opportunity. The Special Committee on Hindu Temporalities lately had to face the ordeal of hearing different views from different persons or bodies on the question of Temple Entry for Harijans.

The preamble to the charter of the United Nations declares the determination of the peoples of the United Nations to reaffirm faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and of nations large and small. The realisation of human rights and fundamental freedoms is a pre-requisite for universal peace, and the United Nations General Assembly adopted in last December the Universal Declaration of Human Rights. The draft of a Covenant of Human Rights is now being considered by the Commission appointed by the United Nations for this purpose. There can be no lasting peace so long as men persist in denying to their fellow men fundamental human rights.

Centuries of foreign domination have adversely affected the intellectual cultural and spiritual outlook of the people in Ceylon. The attainment of political freedom alone would serve no purpose unless the country frees itself from the fetters which restrain its intellectual spiritual and cultural development and growth. From the spiritual point of view, one is said to attain self-realisation when one sees God in every thing. In the East, one greets an-



By YALPADI

Science and its Short-cuts

Among the benefits of the last world war were supposed to be the gifts of science in the medical field to the cause of human well-being. Penicillin and a number of other drugs proved to have performed wonders behind the fighting lines, caught on in civil life like wild fire. There could hardly be any medical man who does not swear by these new discoveries and inventions. The show-down should come shortly, in the nature of things, for short-cuts and quick cures rarely last. The British Medical Journal has now editorially warned that the use of the wonder drug streptomycin may have to be abandoned because it is too dangerous, that it was much more harmful and less potent than penicillin. Of course much mischief has already been done by enthusiastic men out to inject any and every new stuff into the bodies of patients who have become sort of drug addicts by believing every publicity stunt of the day. Happy the man who keeps away from science's shortcuts, he can keep away from many ills he does not know about!

Whither Tamils?

How would it be if the Tamils of Ceylon sent a petition to the U. N. to look into the steady process of discrimination against them as a class under the new dispensation? I have heard this suggestion from serious sources, and while not being a partisan in Tamil politics, I seem to feel there is plenty to commend the idea. It is no scare-mongering this. We were told recently that the introduction into practice of the Emigration and Immigration Act had prevented hundreds of persons already from coming into the Island from India, and that quite a number had been turned back at Mandapam or Tuticorin. And then we have been told of the effects of Exchange Control, and of restricting new import licences to Ceylonese. Small things or great. Behind these, intentionally or unintentionally, there is the

other by lifting one's hands as if it were in prayer; the idea underlying the practice is that one worships God in the person whom one greets. If the Hindus would truly believe in the religious concept that God dwells in the hearts of all men there will be no room for holding different views regarding the question of temple-entry.

The Covenant of Human Rights proposes safe-guards for about fifteen basic rights. Besides providing for protecting persons from wrongful arrest or imprisonment, it provides for freedom of religion, assembly and association among other things. It has been pointed out that the mere adoption of the Covenant cannot by itself bestow security and liberty on everybody but it is hoped that it will exert great moral influence on all members of the U. N. O. India has already incorporated in its draft constitution fundamental human rights. It is the duty of every state including Ceylon to define and enforce such rights.

result of connection between Ceylon and India being strangled severely, and the Tamils form quite a big element in the affair.

The Shape of Things to Come

Age long affiliation, affinity and interchange between Tamil Ceylon and India have been seriously interfered with, and the end of the ties cannot be far away. The Hindu portion of Tamil Ceylon cannot do without India, nor can the Christian part of it, by any accounting. For this reason and that, little by little, drop by drop, efforts have been made to make the position of the Tamils precarious. Let there be no sentiments slopping over this. Look, listen, see what is happening in a hundred ways and you can get a picture of the shape of things to come.



The Interference of the State In Purely Religious Matters

Sir,—The English people got religious freedom as early as the 13th century. The very first provision of the Magna Charta of 1215 is that the Church is to be free and to have her liberties inviolable. We, in Ceylon, got religious freedom with the advent of the British Rule, a century and a half ago. This non-interference of the State in purely religious matters was so zealously maintained by the British Government that when Hindu Leaders of Jaffna unanimously requested Governor Sir Henry MacCullum for legislation to prohibit animal slaughter in Hindu Temples, he declined on the ground that the State could not interfere in religious matters, and told them that it was the business of the people themselves to endeavour to stop it. The present Government of Ceylon, however, does not seem to attach to the principle of religious freedom the inviolability that inherently belongs to it.

Religion claims its freedom from its birth. Freedom is its birth-right. Every religion claims to have come from an all knowing being. Some claim to have come from God and others from seers who were all-knowing. Shaivism, Judaism, Christianity and Islam claim to have come from God, through Seers. Buddhism claims to have come from the Enlightened. Having come from God or God-like beings, they are regarded by their followers to be infallible. The Members of Parliament are not all-knowing, and are therefore incapable of passing adverse judgments or the doctrines and enactments of religions. That is, State cannot interfere in purely religious matters.

The transcendentalism of religion is evident from the fact that mighty intellects are found in all the important religions of the world, though a doctrine of one religion contradicts a doctrine of another religion. A Christian

Indian Letter

(By Lanka)

Six Weeks of Nehru Fare

A month and a half of Jawaharlal, morning, noon and night, served in delicious dishes by American, British and Indian reporters had not altogether dulled the taste of the vast public in India, for returning to India on his sixtieth birthday there was a further service to the public of Jawaharlal's sweet and light fare, though in a lengthened-out course. The wonder is not that the public managed to relish the fare for several weeks running, but how Nehru stood up to the non-stop programme of breakfast, lunch, tea, dinner, meeting, conference, sightseeing and what not! Whatever the inner content of the event in its long-term result India has been happy in the thought that her great son has elevated her, to mountain-peak position of importance. When Gaadhiji spoke of him as he did in placing him in a supreme position in the country he really must have had a long and clear vision. The Jawaharlal legend

Fellow of the Royal Society believes that there is no birth after this, whereas a Hindu Fellow of the Royal Society believes that there is re-birth. The Islam savant believes in the existence of God, but a Buddhist intellectual giant has no need to believe in God. None of these can demonstrate the doctrine he believes. If it were possible to bring religious doctrines under the domain of the intellect, there would have been only one religion for the whole world, just as there is only one Algebra for the whole world. There are very simple phenomena which Science has not yet been able to explain. The phenomenon of sight is one of these. When I look at a flower, light from the flower passes through the eye, but cannot proceed further as the substance behind the eye is opaque. It, therefore, transforms into energy and passes along the optic nerve as energy. How that energy is able to present the appearance of a flower, science has not been able to find out. In these circumstances, it is but right that the State does not claim the right to pronounce a judgment, whether favourable or unfavourable, on any doctrine or enactment of a religion.

On the other hand, the Honourable the Minister for Home Affairs proposes to interfere in two purely religious matters of the Hindu religion. This is a clear breach of religious freedom, an invasion of Religion by the State. His excuse for the interference is that some prominent Hindus and Hindu Associations have asked him to interfere. This is no excuse, and there can never be an excuse for religious interference. He ought to have told those people what Sir Henry MacCullum had told their predecessors. Instead of telling them so, he has appointed a Special Committee consisting of 7 Hindu M. P's. to inquire into the matter. One of these has wisely resigned his membership of the Committee. The Honourable the Minister could very well have confined his attention to the third subject of Hindu Temporalities, which can be regarded as a non-religious matter. He and his Special Committee would be justified in their project, if they would give up the consideration of the two purely religious subjects in conformity with the principle of the non-interference of the State on religious matters.

Yours truly,
S. SIVAPADASUNDARAM

will hardly become dim by the passage of time. And in a way he has stood for Asia too

Ferment in Education

The stirrings in the student world in this country have been deep and wide, first from the political struggles of the past thirty or forty years, and then from the general upheaval of world forces. They had become a problem, what with their readiness to leave the class rooms and start on so-called satyagraha on any and every provocation. Some of the recent developments have shed curious light on the mental outlook of the present generation of students. In the Annamalai University they recently behaved so disgustingly towards the Vice-Chancellor that he had to close certain sections of the University for a time. One of the grievances of the students, men, it is understood, was that the Vice-Chancellor had caused a high wall, to be created between the men's and women's hostels and made other arrangements to prevent both both sections coming together after day-time. He was known to be a strong disciplinarian and in this matter of co-education he had no fancy or whimsical admiration for modern mixed methods. Some how the Annamalai situation was settled. Now the men students of the Government Arts College at Madanapalle have started a strike because for a social function in the women's hostel the Principal did not invite the men students. All the same some of them gate-crashed and behaved so disgracefully that the function had to be abruptly ended. Examinations have been their usual grievances, now this demand for mixed-madness makes the student problem one for psycho-analysis!

Capital breeds Communism

Perhaps one of the most fruitful incentives to communism and hatred of society and capitalism is the behaviour of capitalists and businessmen in India. They may well be said to be the cause of all the troubles attributed to Communism. Sardar Patel has recently spoken harsh and heartfelt words about the food situation and the scarcity of some articles of food. The sugar scarcity that has become a problem in a country that had become self-sufficient in regard to that commodity, is generally attributed to the unsocial, greedy, heartless behaviour of all those connected with the sugar trade. They deliberately sent stocks underground and discontent up. What wonder that when people have to go without sugar or queues in miles for a few grains of sugar on end, and know and feel that sugar is hidden below, they easily turn against society and capital? When Sardar, speaking about sugar in Delhi the other day, said he saw no chance of retrieving the situation until the next crushing season wags said he should advance the season and crush the sugar capitalists and traders, crush them out as surely as he would have crushed the Communists!

That Cairo Affair?

After that forceful denial of the Cairo interview which the Pakistan Press broadcast about Sir John Kotelawala's so-called incursion into Indo-Pakistan politics, India naturally expects Sir John, to follow up his open-handed diplomacy with a clarification

Senator Kanaganayakam Feted

Jaffna Lawyers' Dinner

A complimentary Dinner was given to Senator S. R. Kanaganayakam, Advocate, by the Lawyers Association, Jaffna, in the Jaffna District Court.

A very representative gathering from Jaffna, Pt. Pedro, Chavakacheri, Mallakam and Kayts Bar sat for dinner.

Covers were laid for 100. Mr. A. V. Kulasingham, Advocate, President presided.

After the loyal toast the President proposing the toast of the guest of the day said "It is a characteristic of Lawyers that they can view matters dispassionately and give credit where credit is due. They would all concede that in Senator Kanaganayakam there is a gentleman who once he had adopted a particular cause would work heart and soul for that cause. They all that night felt that the honour conferred on the Senator was rightly deserved for the enthusiastic and unswerving loyalty and consistency for the cause that the Senator had espoused. They all felt that in the Senator his high office will not be wasted and that the Senator would be able to contribute very materially to the good governance of the country.

Messrs. T. Muttusampillai, Crown Advocate, A. Arulanpalam Proctor, A. Walton Advocate and H. S. Perinbanayagam, Advocate supported the toast.

Mr. E. B. Wickramanayake, K. C. supported the toast referred to the qualities of Senator Kanaganayakam which rightly deserved the honour conferred on him and said that Jaffna Bar was second to none. The question had been raised time after time whether the Silk was available to Provincial Lawyers. He would as a Member of the Bar Council definitely state that it was available and that the leader of the Jaffna Bar Mr. Kulasingham richly deserves it. Senator Kanaganayakam said that the comradeship at the Bar and the loyalty of the Members to the Association transcended all minor differences of opinion and said that he was very grateful that they had assembled in such large numbers to felicitate him. He threw out a suggestion to the Chief Justice and Minister of Justice that as already nearly four months of the year are taken up for the hearing of cases in the Assizes in Jaffna it would be desirable in the interests of the public and the profession if a single Judge of the Supreme Court hears appeals in Jaffna from Magistrates' Courts and Courts of Requests.

Mr. S. Patanjali Secretary thanked the District Judge Mr. S. S. J. Gunasekera, for having lent the Court House and said that it was a unique occasion because no Lawyers dinner had ever before been had in this premises. It would be remembered that after the Dutch regime the Provincial Court of Jaffna Patam started sitting in this premises in 1815.

tion as to how and under what circumstances the Pakistan Press and the Cairo agency came to concoct such a lurid report. International goodwill would seem to demand this of Sir John. Calling the whole thing an absolute lie does not explain it away, does it?

HINDU TEMPORALITIES COMMITTEE

(Continued from page 1.)

outside the pale of the Vedas and the Smritis and we have quoted sufficient evidence to prove our point of view. Therefore, the untouchability derived from the classification of society as found in the Smritis has nothing to do with Saivism and Saiva temple worship.

Apart from this, even the Smirthic injunctions need not be blindly followed. Laws of the Smritis are not such eternal truths that one should follow them in all ages. Smritis are not final authority. These Smritis, we see again, have varied from time to time. We read that such and such Smritis should have authority in the Satya Yuga, such and such in the Treta Yuga, some in the Thuvapara Yuga and some in the Kali Yuga etc. As essential conditions changed, as various circumstances came to have their influence on the race manners and customs had to be changed, and these Smritis, as mainly regulating the manners and customs of the nation, had also to be changed from time to time," writes Swami Vivekananda. Dharma Sastras are many. The reason for the appearance of many Dharma Sastras or law books is the change which the Aryan social order underwent during its expansion. The South Indian Brahmin follows a different Dharma Sastras to that of the North Indian. The Western Brahmin follows another one. Similar is the case with the Eastern Brahmin.

The Smritis speak of only four castes and the last one called the Sudra. The Vedas of the Tamil Country are grouped under the Sudra Division of the Smritis by the Brahmins. If the Vellalas are Sudras then they have no right to touch the Sacred Scriptures of the Hindus. This position, we are sure, no Tamil will be prepared to accept. The absurdity of the situation needs no explanation.

The irony of fate is that Brahmins are now employed for money in Saiva temples managed by the untouchable Sudras. A Brahmin who sells his services for money automatically becomes a Sudra according to the Smritis.

Can any one among the advocates of "no Temple Entry" show any reference to the various social groups of Tamil India and Tamil Ceylon in the Smritis of the Brahmins? Who are these so-called untouchables? Why are they untouchables? It is because they eat meat and drink liquor that they are untouchables? Are not the touchable classes of the Hindu Community eating meat and drinking liquor? Wherein are we to fit in the so-called depressed classes into the four Varas? These are questions for which no solution can be found in the Smritis of the Brahmins.

Saiva Agamas rejected the Varnashrama Division and wisely classified the Saivites into five groups according to religious attainments and not according to birth. (See page 1.) But the Brahmin priests who were anxious to regain their social superiority and leadership in religion which they lost when Kings and people gave up Vedic Sacrifices, conspired to shelve the Agamic Division and got the persons in authority to enforce the Aryan Law of untouchability by giving a religious interpretation to it. How this came out is a

lengthy affair to discuss here. Scholars both of the East and the West have elaborately dealt on this subject.

According to Sri La Sri Navalar one is born in a Saiva Community only after he had fulfilled the duties enjoined in the Vedas and the Smritis in previous births. These duties are those pertaining to the four castes and the four Ashramas. He quotes in support of his statement Stanzas from "Saiva Nary Piragasam", "Sivagnana Siddhar", Kovil Puranam and "Siva Thrumoththaram". This is what he writes.

புநக்கையக்களே தீண்டு செய்த புண்ணியங்களுலே பின் வைத்தி மரக்கத்திலே புகுந்து. வேதத்திலும் அதன் வழி நூலாகிய மிருதி முதலிய வழிகளும் பிராமணர் முதலிய நான்கு வகுப்பினரும் பிராமணிய முதலிய நான்கு சீர்தி மந்திரங்களும் விதிந்த பக புண்ணியங்களைச் செய்து பின்னடு பூமிசீலே பிரப்பார்க்கன். அவர்கள் முக செய்த வைத்தி புண்ணிய மிருதி யிலுலே வைக்காமல்தால் உணரிதப்ப படுக வைத்திற் பிரவேசித்து, சரிய கிரியை யோக்ககளை முற்றயே அது. ஈந்து அவற்றின் பலகளைக்கீய சர லோக்கிய சார்பிய சாந்பிய பதங்களைப் பெறுவார்க்கன். x x x (பெரிய புராணம் உடம்பற் காதம்)

It is clear from the above that the Saiva Siddhanta Social Order has no caste divisions and untouchability as found in the Smritis. The conscious acts of an individual only make him an untouchable, but this will be removed the very moment he adopts a life true to the tenets of Saiva Siddhanta. Every Saivite who is a member of the Saiva community has the right to receive Samaya Diksha and practice Chariya, irrespective of his social grade, provided he is prepared to lead a Saiva life. Such a person has the right to enter a Saiva temple and perform his worship as enjoined in the Saiva Agamas. On the contrary, those who do not observe the rules of Saivism to whatever social grade they may belong, cannot enter a temple until they qualify themselves. A member of the fifth group has the chance of entering the fourth group if he so chooses. The five divisions are not based on birth. They are but an ascending order towards spiritual advancement.

Conclusion

In view of what we have so far written, it is plain that Saiva Siddhanta has nothing in common with the Smritis of the Aryan social order, that according to the Agamas and the fourteen Siddhanta Sastras, all Saivites who truly observe the rules of Saivism irrespective of their social grade by birth are entitled to enter the temples and perform their religious worship and that those who do not observe the rules of Saivism have no place inside a Saiva Temple.

Untouchability is only a Brahminical introduction into Tamil Saivite Society and Saiva Saints like "St. Thirugnanasambandar and St. Thirunavukkarasar" and others completely ignored it in their lives. The untouchability that is prevalent in Ceylon today among the Hindus is only a matter of convention and traditional practice. It has no support in the Saiva Siddhanta Sastras or even in the Brahminical Smritis.

The Hindu representatives in Parliament therefore will not be committing a religious crime if they persuade Government and

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1107

In the matter of the last will and testament of the late Kanapathipillai Subramaniam of Karampam Kayts Deceased.

- 1. Naganathar Nagarathnam and wife
2. Nagammah of Karampam Kayts Petitioners.

- 1 Subramaniam Krishnapillai of do
2 V. Sivalingam and wife
3 Kanagammah of do

Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esqr., District Judge, Jaffna on the 25th day of October 1949 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioners and the affidavit of the petitioners dated 11th September 1949 and that of the attesting notary and witnesses dated 10th September 1949 filed of record having been read.

It is ordered that the last will and testament of the deceased Kanapathipillai Subramaniam dated 15th September 1947 and attested by P. Ramalingam Notary Public under No 3866 be and the same is hereby declared proved and that the said Nagammah wife of Naganathar Nagarathnam the 2nd petitioner as the executrix named in the said last will is entitled to have probate of the same issued to her accordingly unless the respondents or others shall on or before the 1st day of December 1949 at 10 o'clock in the forenoon appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of October 1949, Sgd. S. S. J. Goonesekera, District Judge

Drawn by Kanagasabai, Proctor for Petitioners. O. 97. 25 & 29)

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Special HUMBER SUPER SNIPE TOURER—in absolutely perfect condition—Tyres—Engine—Upholstry and Hood excellent. Seen Office of the Supdt. of Police, Jaffna. (M 179 25 & 29)

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

Need in bringing legislation for temple entry. South Indian leaders and religious institutions have set an example by removing untouchability and therefore there is no need for us to hesitate. The Saiva Siddhanta Maha Samajam of South India, the greatest and the Most influential Saiva Organization in the world had advocated temple entry and temple reform from its very inception. Great Orthodox Hindu leaders like the late Pundit Madhan Mohan Malaviya and Bala Gangadhar Tiak have preached against untouchability.

I, therefore appeal to the Hindu leaders in Parliament to follow the footsteps of Sri Sri Arumuga Navalar, Pandit Madhan Mohan Malaviya and Mahatma Gandhi and do the needful to save Saiva Siddhanta religion and its institutions from decay and disintegration.

RAMANATHAN REMEMBRANCE DAY



Philosopher & Philanthropist—Scholar & Statesman

SIDELIGHTS AND LIGHTSIDES

(By Squint Eye)

The Maha Kumbhabhishekam ceremony will be performed at the suspicious time between 10-16 a. m. and 11 14 a. m. on Wednesday....

Hindu Organ, Nov. 1, p. 4.

The Christian Missionaries of a past generation in Ceylon, seeing that Ceylonese Christians followed "auspicious" times for marriages etc. prepared a calendar of inauspicious dates and insisted on their congregations having their functions on those dates only. Eventually those missionary dates became suspicions!

In this case it is nothing like that. It is our friend P. D's unerring instinct. Now, here, don't lay your hands on me, will you!

Unlike other countries attempted suicide does not constitute a criminal offence under Japanese law, says Reuter.

The law there gives you a fair chance, to try again

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 27TH NOVEMBER TO 3RD DECEMBER 1949

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

Some improvements in finance and business shown but health still a problem. Family affairs are likely to be confused and some clashes are also not ruled out. Have little to do with relatives and their affairs if you want to have peace of mind.

TAURUS Kartikai 2, 3, 4, Rohini, Mithuna Rasi 1, 2 - [Idaya Rasi]

Work into which you have put a great deal of effort should achieve some recognition this week. You will make excellent progress in your business or professional field. Success in romance also shown.

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

Relatives are likely to be trouble some and expensive first part of week. You will have no peace of mind. Things should improve from Tuesday onwards and you will stand to gain much from your friends of the opposite sex.

CANCER Punarpusa 4, Poosa, Aiyila [Kataka Rasi]

Lie low and keep your temper under control if you want to achieve anything as you will be quick at picking quarrels this week. Although this week is likely to bring a number of difficulties it will be a stimulating time in your career. Tussles in the family circle also shown during the first half of the week.

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

Do nothing to arouse enmity or understandable entanglements this week. Your personal health as well as that of your family is likely to cause some worry. You will have to concentrate more and pay personal attention in big business deals if you want success. Tuesday, Wednesday and Thursday must be spent with care.

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

If you are planning anything new better to lay the foundation before Thursday. Success and financial gain shown. You will gain fame and obtain make a marked success in some sphere Thursday night Friday and Saturday must be spent with care. There will be clashes with friends co-workers and business partners.

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

This week will give you much benefits from superiors. You can go ahead with your plans. Mental harmony and domestic happiness also shown. Don't rely on new friends to or interfere in other people's affairs if you want to avoid loss of money during week end.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Try to finish works at hand at the earliest opportunity as rush of work shown near future. A minor health upset shown. Second half of week will bring in some good news. Ruin to enemies and happiness through some foreign friends also shown.

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

You will have to face much criticism from older relatives this week. Avoid argument and you can avoid unpleasantness. Take things in a sportive spirit and don't be quick at misunderstanding friends. Personal affairs will improve from midweek.

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

Beneficial changes shown ahead but do not commit yourself by hasty decisions. Relationship with your life partner will improve. You will find it possible to make yourself understood. Important matters must be postponed till next week.

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

Fame and success in new undertakings shown but domestic peace will be far away from you. Health is also likely to suffer. Things will change for the better from Thursday. New friends will help you out of difficulties.

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

Your financial affairs will take on a more rosy line this week. You can utilize this trend to greater advantage. Plans for extending business will materialize and you will find opposition melting away gradually.

Change of Name

I, Kandan son of Velan of Karaveddy West do hereby inform the Government of Ceylon and the general Public that I shall henceforth be known as Kandar Veluppillai and shall sign all documents,

K. VELUPILLAI

(M 178 25)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1104
Sithamparapillai Tillaiyampalam of Chulipuram.
Petitioner

Vs.

1. Nagamuttu wife of Sinnatamby Manikam.
2. Sinnatamby Manikam of Chulipuram.

Respondents.

In the matter of the Estate of Sithamparapillai Tillaiyampalam Tharmalingam of Chulipuram deceased, of Kuala Lumpur.

Deceased.

This matter coming on for disposal before William Gunam Spencer, Esq., District Judge, Jaffna on the 14th day of October 1949, in the presence of Mr. R. Candiah, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 4th October 1949, having been read.

It is ordered that the Petitioner be declared entitled to have letters of administration to the estate of the said intestate as his father and one of his heirs unless the respondents or any others interested shall, on or before the 1st day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of October 1949.
Sgd. S. S. J. GOONESEKERA,
District Judge.

(O. 96. 25 & 29).

**WRIT OFFICER—
VANNARPONNAI**

The Fiscal, Northern Province, Jaffna, will receive applications up to Thursday, 15th December, 1949, for the post of Writ Officer, Vannarponnai.

2. The post carries no salary; but a monthly allowance of Rs. 15/- will be paid in addition to the usual commission on sales. The appointment is terminable without notice at any time whenever it appears to the Fiscal to do so.

3. The application should be made in the applicant's own handwriting. The candidate should satisfy the following requirements:

- (a) Should possess a good knowledge of Tamil and a working knowledge of English.
- (b) Should be between 30 and 45 years of age.
- (c) Must be of good social standing and influence. Copies of three recent testimonials should be attached.

4. The successful candidate will be required to furnish security in cash Rs. 200/- or in landed property Rs. 400/-.

S. SINNATAMBI,
for Fiscal, N. P.
Jaffna, November 22, 1949.
(M. 181. 25 & 29)

Lajpat Raj Day

(Continued from page 1)

when many of their present leaders were "school boys" and did not know even the elementary principles of politics. His sacrifices had contributed to the achievement of freedom which, unfortunately, he could not see in his life time.

Mr. Purshottamas Tandon, Speaker of the U. P. Legislative Assembly, also paid a tribute to the services of Lala Lajpat Rai whom he described as "courageous and kind-hearted."

Mr. Taddon said that had Lajpat Rai been alive, he would have given preference to the solution of the refugee problem which, in spite of its seriousness, was in the melting pot. He expressed dissatisfaction over the Evacuee Property Ordinance promulgated by the Government recently and advocated stern measures by the Government to deal with such problems.

Premier's Message

Earlier, a message from the Prime Minister, Pandit Nehru, was read out at the meeting.

In his message, the Prime Minister said: "On this day associated with the memory of a great Indian, I hope we shall remember the message that he gave to his people. He laboured, as was inevitable in the circumstances, for the freedom of the country. But, unlike many others, he thought of that freedom not only in political terms but also in social and economic terms. He thought also of the raising of the depressed classes and of improving the status of women."

"Now that we have gained political freedom," the Prime Minister added, "the other problems for which the late Lala Lajpat Rai stood, have to be faced by us and solved, in particular, the economic problem which means a greater degree of equality amongst all and the raising of the level of the underprivileged. I hope that, on this day even more than others, we shall give thought to these problems."

WANTED

Wanted from January 1950 for the Kokuvil Hindu College qualified teachers to teach Chemistry. Applications close 30.11.49.

MANAGER,
Jaffna Hindu College.

(M. 173. 15—25)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
No. 1106 T.

In the matter of the last will and testament of the late Nallathamby Sapapathipillai of Vannarponnai West, Jaffna died in Colombo Deceased.

Sugirthamalar widow of Nallathamby Sapapathipillai of Vannarponnai West
Petitioner

Vs.

1. Sundareswari daughter of Nallathamby Sapapathipillai
2. Vimaladevi daughter of Nallathamby Sapapathipillai
3. Jegatheesan son of Nallathamby Sapapathipillai
4. Súsila Devi daughter of Nallathamby Sapapathipillai
5. Sukunthala daughter of Nallathamby Sapapathipillai
6. Pathma Rancee daughter of Nallathamby Sapapathipillai
7. Rukmani daughter of Nallathamby Sapapathipillai
8. Malinee daughter of Nallathamby Sapapathipillai all of Vannarponnai West minors.
9. Mudaliyar *Joseph Naganather Culanthavelu of Vannarponnai West Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esq., District Judge, Jaffna on the 14th day of November 1949 in the presence of Mr. S. Canagasabai Proctor on the part of the petitioner and affidavit of the petitioner having been read:

It is ordered that the Last will testament of the abovenamed deceased be declared proved and that the 9th respondent be appointed Guardian ad Litem over the 1-8 named minors respondents for the purpose of protecting their interests in these proceedings and the petitioner as executrix be declared entitled to have probate issued to her unless the abovenamed respondents or any other person interested in the estate shall on or before the 12th day of December, 1949 appear before this court and show

**Doubts and
Humanity**

(Continued from Page 1)

ary forces held sway. Therefore a stable government cannot function, if it is not founded on faith. Human dealings will come to a standstill, if men adopt a policy of suspicion and diffidence,
Suttee in India

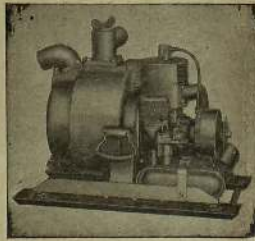
The institution known as Suttee, which had long harassed the right-thinking section in India, was considered a necessary evil, and therefore tolerated with a great deal of complaisance. This was due principally to the fact, that people had doubts about the feasibility of abolishing this pernicious and inhuman system. When they were confident that it could be scrapped without causing any calamity whatsoever, it was done away with in the days of Raja Ram Mohan Roy. It is pleasant to recall that these are not the days when some pious Bramins used to spin out a philosophy that hurled women or her husband's funeral pyre. Since then the solar system has moved faster than all human ken, and now we live in, rather we occupy, the same planet as Nehru, Vijayalakshmi Pandit and Rajaji, who pin their faith on emancipation and progress, and whose civilisation has reached almost its apex.

sufficient cause to the satisfaction of this court to the contrary.

This 14th day of November 1949,
Sgd. S. S. J. Goonesekera,
District Judge.

Drawn by
Sgd. S. Canagasabai,
Proctor for Petitioner.
(O. 95. 25 & 29)

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Chief Editor T. MUTTUSAMPILLAI

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