

AN ACCOUNT OF ANCIENT AMARNATH

The Sanctum of Spiritual Leaders

THE cave temple of Amarnath situated on an altitude of about thirteen thousand and five hundred feet is a well-known place of pilgrimage in Kashmir. Hindu pilgrims from all parts of India visit this temple in thousands on the full moon night of *Shravan* (July-August) usually called the *Jhulan Purnamasi* ('the swing full moon') night according to the *Vaishnava* calendar.

Temple of Shiva

The cave, however, has no *Vaishnava* associations. It is dedicated to the worship of *Shiva* (Amarnath, the Immortal Lord) and his consort, *Parvati*. One full moon night of some primeval summer, in this frozen part of the world, *Shiva*, the god of beneficence, revealed to his Divine Lady the mysteries of creation. No Satan indeed, as in the Garden of Eden, was present there to overhear the exalted discourse of the heavenly couple. But two unfortunate *ruḍraganas*, the faithful

sacred cave. They follow, strangely enough, the law of ebb and flow. On the full moon nights, they attain the largest proportions; they ebb away on succeeding days.

On what prehistoric dawn, the cave rose to fame, and with what *nirvana moksha* (God-realization) it is associated or what world-shaking revelation it witnessed there is no means of knowing. But generations of *Sanyasis* and laymen have hallowed the place, and it is said that the great Hindu monks, *Shankaracharya* (C. 8th century) and *Swami Vivekananda* went on pilgrimage to this holy spot. Kashmir at one time was one of the greatest seats of Hindu and Buddhist cultures. It is said that a good part of the Vedas was composed there and that the Buddhist *tripitakas* (sacred works) were collected and edited there. It can therefore be presumed that the secluded cave of Amarnath, far away from everywhere, must have been selected for the meditation of the ascetics. I myself saw one such *Sadhu* sitting cross-legged on the inner ledge of the cave, absolutely naked, in front of a few smoking twigs. No tree ever grows within miles on an end; food and fuel have to be carried there from *Chandanwari* and *Pahalgam*, nearly nine thousand feet downwards and twenty-eight miles away.

The River of Immortality

There are few caves in India so spacious and high-arched as the one at Amarnath. The entrance is wide and the vault is high and smooth. An altar occupies one corner of the sloping floor and on its right hand side runs along the wall a gallery about two feet wide. The mouth, when I saw it, seemed to be well-chipped and there

Book on India's Classical Dances

Miss Kay Ambrose, an authority on ballet, has produced an important work called *Classical Dances and Costumes of India*, which covers the four main schools of dancing, as well as folk and Ceylon dances. It traces the history and background of the dance and its development through the centuries; and its development through the centuries; and it deals with the famous exponents of various types of dance. There is a special chapter on gods and mythology in Indian dancing, one on Indian music, and another on Indian costumes.

World Conference On Plant Protection

Leading agricultural scientists from India and Ceylon have been invited to take part in an international conference to discuss problems of plant protection, which will be held in Britain from June 26 to 29. Over 40 countries will be represented at the conference, which is being sponsored by the British firm of Plant Protection Ltd. At the conclusion of the conference delegates will be given an opportunity of visiting a number of research stations in Britain, and some of them will visit the Royal Agricultural Show which takes place at Cambridge from July 3 to 6.

For A World Govt.

Parliaments from all over the world will be represented at a meeting to be held in London during September. They are sending delegates to an international congress of parliamentarians which is being organised by the British Parliamentary Association for World Government. The main purpose of the congress will be to discuss ways and means towards world government.

THE GENESIS OF THE SIYA GNANA BODHAM

A CRITICISM

BY V. VISWALINGAM

I have been perusing with some care the series of articles under the above caption appearing in the "Hindu Organ" but I am constrained to say that some of the conclusions given expression to by the learned writer would appear to be at complete variance with authoritative pronouncements made by eminent scholars and Sangam poets.

In the article published on May 29, 1951, the writer quoting a portion of *தம்பா* (erroneously called *Sutra* by Sanskrit writers) of *எழுத்ததிகாரம்* of *தொல்காப்பியம்* in which occurs the expression "*அனபிற் கோடல் தணர் மறைத்தே*" interprets that the word *மறை* refers to (Sanskrit) Vedas, and *அந்தணர்* to brahmins, the custodians of the Vedas, and *அனபிற் கோடல்* as requiring a degree of effort and energy to pronounce the Sanskrit alphabet. (*அனபிற் கோடல்* really means *அம்மறை இசையுடன் பாடப்படுவது*.) As no authority has been cited for this strange interpretation it is permissible to infer that it was the writer's own.

Mr. K. Subramani pillai M. A. M. L. Advocate and Research scholar in his introduction to *எழுத்ததிகாரம்*—*Nachchinettinai* commentary—publication 17 of *Saiva Siddhanta* Publicity Co. South India writes thus:

செய்யுளியலில் தமிழ்த் தாக்கீதம் ஆசிரியர் எழுவுகையாகப் பகுத்த ஒத்தலினாலும், அவ்வெழுவுகையின் சிறைமொழி மகந்தாது மறை மொழியையும் ஒன்றாக அவர் கொண்டமையாலும் "*அனபிற் கோடல் அந்தணர் மறைத்தே*" என்று எழுத்ததிகாரம் 102 வது குத்திரத்தில் அவர் கூறியதாலும், மறைமொழிகளும் பழைய மறை என்னும் தூவகை தமிழில் இருந்த தென்பது இனிது விளங்கும்.

The word *அந்தணர்* as used by *தொல்காப்பியர்* and *திருவள்ளுவர்* means ascetics—those who renounced the world, to whatever class they belonged. It certainly does not connote brahmins by birth. In *சங்கஇலக்கியம்* the word is used in the same sense, as for instance, in *சலித்தொகை-பாலைச்சலி*, 9, we have

எறித்தருகநிர் தாங்கி யேந்திய குடகீழ்
ஹித்தாழ்த்த கரமு முரைசான்ற முக்கோலு
கொறிப்படச் சுவலசைது வேறோர கொஞ்சத்துச்
குறிப்பேவல் செயல்மாலைக் கொண்கடை யத்தனீர்.

இதன்போன்று: தமிழிலே தங்கிச் சுமண்டலத்தையும், அரி அயன் அரணையும் மூவரும் ஒருவரென்று சொல்லுதல் தன்னிடத்தே அமைந்த முக்கோலையும் முறைமைபடத் தோளிலே வைத்து, எறித்தலைச் செய்கின்ற குடியினின் கிறித்தனத் தாங்குகையினாலே எடுக்கப்பட்ட குடைகீழிலே, வெவ்விவ் காட்டிடத்தே போதல் இயல்பாகவுடைய ஒழுக்கத்தினையுடைய அந்தணர்.

செய்தற்கலி—126

செக்கர்கொள் பொழுதின னெல்லியி யின்காண
முக்கோல்கொ ள்த்தணர் முதமொழி தீனவார்போல்

Meaning செக்கர் வானத்தைக் கொண்ட அத்திக்காலத்தின் கண்ணே, முக்கோல்களைக்கையில் கொண்ட அந்தணர் முதலிய மொழி அய (பிரணவத்தை) தீனகசின் தவர்களைப் போலே, இவையான காரைகள் ஆரவாரத்தைக் கையிட்டு.

அந்தணர்—காவாயம் போர்த்த குறுங்கிள், எச்சினர் உரை.

குறந்தொகை—156

தண்டொடு பிடித்த தாழ்மண்டலத்துப்
படிவ வுண்டிப் பார்ப்பன மகனே.

Meaning தண்டு சுமண்டலம் பிடித்ததெனும் படிவைய பார்ப்பன மகன்.

முல்லைப்பாட்டு 37—38

கற்றேய்த் தடுத்த படிவப் பார்ப்பான்
முக்கோ லசைக்கி ளடுப்ப

Meaning துதிலைக் காலிக்கலைத் தோய்த்துத்த விரதங்களை யுடைய முக்கோலத்தணன். அம்முக்கோலிலே அந்த உடைவினை இட்டு வைத்த தன்மை யொக்க.

தொல்காப்பியம்—மரபியல்

தூலே கரகம் முக்கோல் மனையே
ஆயுக்கலை அந்தணர்க் குரிய



Hindu Organ

TUESDAY, JUNE 5, 1951

Treasure These Thoughts

"The more perfect the artist, the more separate in him will be the man who suffers and the mind which creates."

ELLIOT

INDO-CEYLON AMITY

'WITH love and mutual regard' the differences existing between India and Sri Lanka could be ironed out, was the hope expressed at Madras by Mr. K. P. Kesava Menon, India's High Commissioner designate to Sri Lanka, on the eve of his departure to this Island. To hope that countries can get along without any differences is optimism stretched to breaking point. Differences there have to be in the outlook of statesmen; disagreement will necessarily arise between sister nations and controversies do crop up on ideas and ideologies. But what has to be guarded against is that these variations should not be made the subject of the emergence of malice and illwill.

The Citizenship Act of Sri Lanka and the consequent disfranchisement of several hundreds of Indians have caused misgivings in the minds of the large number of Indians who have acquired an abiding interest in their country of adoption by reason of a long and continuous residence. It is true that conversations and conferences have been held at top ministerial level. If for some reason or other perfect understanding and a practical solution have not been made possible it is all the more necessary that further efforts should be made on either side and a combined initiative taken to study, round a conference table, the main difficulties and to arrive at an agreed settlement.

That there should be mutual regard and reciprocal feelings of good will between Bharat and Sri Lanka should be realised by the leaders of these countries not merely because cultural ties bind them together but that a co-operative outlook is necessary in view of the fact that Asia and parti-

PRISONS ADMINISTRATION REPORT 1950

Moral Welfare and Education

Religious Work.—The work of spiritual ministrations in all prisons and the training school has continued steadily throughout the year and is shared by ministers of all religions — Christians, Buddhists, Muslims and Hindus who work harmoniously side by side assisted at some prisons by members of various religious societies such as the Salvation Army and the Vivekananda Society. Regular Sunday worship has been maintained at every prison and at the training school. At the training school inmates of the special grade of all denominations were allowed to attend services held outside the school. A Buddhist priest conducted two pilgrimages of inmates—one to Adam's Peak and the other to Anuradhapura. The Roman Catholic inmates attended the midnight mass at Meriswatth about 10 miles away from the school to welcome Our Lady of Fatima. Roman Catholic inmates preparing for their communion also attended a 3-day retreat at the school. Roman Catholic prisoners and well conducted prisoners at various prison centres throughout the Island were taken outside the prison to see the statue of Our Lady of Fatima being taken in procession. There were no untoward incidents and the prisoners behaved with reverence and devotion.

Education.—Special attention is paid to the holding of education classes especially at the larger prisons. At the Welikada

particularly the South Eastern region is fast becoming a possible cockpit for an ideological issue to be settled by might of arms. The hope for a speedy and sure settlement is reasonable considering the fact that the Premiers of these two countries are men who have lived a life of service to their people and who by their great characteristics of broad outlook and understanding of human problems have won the esteem and affection of both their own countrymen and the rest of the world.

Prison education classes in Sinhalese and Tamil are conducted by teachers from the Education Department and are compulsory for youthful offenders. The Wesley College Social Service Union conduct evening classes for adult prisoners in English, Sinhalese and Tamil. Commercial classes are also conducted for some members of the Star Class under the auspices of the Discharged Prisoners' Aid Association. At the Bogambara Prison the Trinity and Kingswood College Social Service Leagues conduct evening classes for selected prisoners. At the Mahara Prison educational classes are held by the Education Department. At the training school the attendance of lads at educational classes has increased by almost hundred per cent. nearly 200 lads attending these classes daily. The small number of teachers available find it difficult to cope with the number of pupils. At most prison centres cinema shows have been organized and were given by the audio-visual section of the Education Department. It is regretted that this department has not found it possible to give cinema shows in all prisons. Besides the scheme will be more effective if more films of an educational topical nature are shown. Most prisons particularly the smaller ones are handicapped by want of space for recreation but, wherever possible, all facilities are allowed for outdoor recreation, games, particularly volley ball, being played. At Anuradhapura Prison where there is no space for a volley ball court inside the prison a court has been built just outside the prison wall for use by selected prisoners. Indoor games such as draughts, carrom, and ping-pong are also allowed. At the Badulla Prison competitions and debates on various religious and other subjects were organized while a Sinhalese play written and produced by a prisoner was performed. At Welikada, at Christmas the prisoners themselves staged a religious play and on a later occasion a group of social workers entertained them with a concert.

SPIRITUAL VALUES IN SOCIETY

LECTURE SERIES AT FESTIVAL OF BRITAIN

A Muslim, a Buddhist, a Parsee and a Christian were the speakers at the well-attended public meeting at Caxton Hall, London, on 29th May the first of a series of meetings arranged for the Festival of Britain months, by the World Congress of Faiths.

The theme of this first meeting was Fellowship through the Faiths and the need for Spiritual Values in Society. Each speaker gave a brief outline of the tenets of his own faith; all were at one in stressing the need of people of all religions working together to combat the materialistic forces in the world today. The speaker on Islam was Mr Ismail de Yorke, a Barrister at Law, who is the President of the Muslim Society in Great Britain and Secretary of the Muslim Council of the United Kingdom. The Buddhist was the Venerable Bikku Thittila and the Parsee, Mr P. Mehta who is a Lecturer on Indian Philosophy and an author. The Christian representative was Mr. T. Wigley, Chairman of the Union of Modern Free Churchmen.

Common Effort Against Evil

Stating the objects of the series of meetings, the Chairman, Viscount Samuel, (W. C. F. President) said they were being held in connection with the Festival of Britain, because the essence of the Festival was that it dealt, not only with material things, but with cultural matters, science, arts and religion. The W. C. F. wanted to make it known, not only to the people of Britain, but to those of other countries both of East and West, that there was in Britain a movement, whose purpose it was to emphasise the essential unity of the religious spirit, and which sought to spread the fact that points of divergence between faiths mattered less than points of agreement. Referring to some misconceptions that were held about the purposes of the World Congress of Faiths, Viscount Samuel said that many assumed that the object of the movement was to amalgamate the existing faiths and creeds into a synthetic religion. That was not the function of the W. C. F. It was not

calling on the different religions to abandon, or suppress, elements of their faiths that were not common to the whole world and to agree to proclaim one world faith containing the best elements of each. If such changes were to come about they could not be imposed on religions from the outside, but would have to start up within each religion itself. In any case, this could not come about in the near future. What was to be done in the meantime? What was to be the attitude of each faith—each influencing millions of supporters to each other and to the world situation as a whole? The plea of the W. C. F. was that each religion, rather than emphasising their differences as had happened in the past, should, while retaining their own creed and faith, join hands together and advance shoulder to shoulder in order to withstand the dangers which beset them all.

U. K. I. S

Boy Thief Passes For A Girl

Mr. S. W. Eliathamby of Keerimalai made a smart bit of criminal investigation work when he, suspecting a young girl who offered to him for sale a gold chain, took the suspect to the Kankesanthurai Police Station.

'Ponnamah' was the name given by the suspect to the Police. On a search made by the matron for further stolen articles the suspect happened to be a boy.

Further inquiries are being made by the Police.

Matrimonial

Kanagasabapathy—Jeevaratnam

The marriage of Mr. M. S. Kanagasabapathy of the P. W. D. Head Office, Colombo with Sr. mathy Jeevaratnam daughter of Mr. S. P. Rasiah of the tutorial staff of the Jaffna Hindu College was solemnized at the bride's residence at Vannarpoonai at 6.30 a. m. on Friday, June 1.

A large number of friends and relations attended the wedding.

We wish the new couple all happiness and prosperity.

Red China

MUKDEN MOCK TRIAL

EXECUTIONS IN PUBLIC

Scenes witnessed at a recent public trial in Mukden are described in a report published in the *Manchester Guardian* of May 26.

The report says: "The Chinese Communist radio describes with satisfaction a trial of counter-revolutionaries at Mukden which has outdone all previous efforts. Trials before 'monster rallies' are an everyday instrument of the Communist government, but the Mukden trial was marked out by some refinements.

Public Demands

"Thirty telephones were laid on at the stadium where it took place, and these rang continuously with messages spurring on the Judges. There were, in all, 1,6000 calls, one of them from the daughter of one of the accused, begging the court to shoot him. While the trial was proceeding, post men arrived to deliver 35,000 letters demanding 'justice'.

"The first item on the agenda was a 'pathetic song'. Next the Chief of Public Security prepared the way for ushering in 12 victims by describing their enormous crimes, committed on behalf of the Kuomintang. The tension was then heightened by a one-minute silence in memory of those who had suffered at their hands. The accused then entered. The radio eye-witness described the subsequent scene as follows:

"Twelve leading counter-revolutionaries were then brought to the stadium by the people, with their hands bound and bodies quivering. The stadium was filled with feverish excitement, people shouting: We ask the Government to shoot these notorious criminals. The prisoners bowed their heads and trembled as they walked past the people. When they approached the platform the masses shouted, Kneel down; and they knelt before the platform."

600,000 Watch Shooting

The report continues: "Detailed denunciations followed, though these were 'constantly drowned by the thunderous shouts

of the masses'. The trial ended when the Mayor of Mukden announced that the Government would respond to the wishes of the people.

"As the criminals passed out to the stadium, some people threw stones at them, others spat at them. Two hours later 600,00 people flocked to see them shot. As the prison vans passed, the people applauded thunderously and spat at the criminals. Many people beat gongs and danced on their way to the grounds, and they answered the echoes of the guns with applause."

The report concludes: "This is the system of government—described by its own radio—which is presided over by Mao Tse-tung, who some would still persuade us is really a benevolent despot."

House and Compound For Sale

House known as "Lily Villa" and compound at Kan kasanturai, centrally situated between the Hospital, Cement Factory, Railway Station etc. Land in extent about 35 lachams with two wells, mango and coconut trees.

Particulars from:

V. J. Arianayagam,
Tellippalai.

(M. 30, 5 & 8)

WANTED

Applications are invited from graduates who have offered English as a subject for their degree (Ceylon/London) for immediate appointment to Kokuvil Hindu College. Apply to S. H. Perinpanayagam, Principal, Kokuvil Hindu College.

Wanted Lady Principal with at least five years teaching and administrative experience for the affna Hindu Ladies' College from September, 1951. Knowledge of Home-Science essential. (Apply Manager, Jaffna Hindu College before 30th June.

M 21, 25, 29 & 5)

Wanted a teacher for the Jaffna Hindu College to teach Zoology in the University Entrance classes. Application close on 5-6-51. Apply Manager.

(M. 24, 25, 29, 1 & 5)

Letter to the Editor

Paying Teachers Through Kachcheries

Sir,

Free Education brought in its trail direct payment of salaries to teachers in Assisted Schools. Teachers in free Schools most particularly those of the Assisted English Schools heaved a sigh of relief. With one shot, the Kan ngara Scheme enabled all children to share equally the blessings of education and all teachers, free from the age long victimisation by School Managers and their accredited local agents, the heads of schools.

Freedom dawned in Ceylon on the wake of her independence through the emancipated School-masters and Mams. The teachers breathing for the first time the life-giving air of freedom took up slowly but steadily their rightful place in the civic life of the country. And they, the citizens of free Ceylon had their decisive say at the first General Elections on the eve of the Island becoming free and independent.

And now, behold just a year before the Second General Elections, the Ministry of Education is courting disaster to the present U. N. P. Government by its attempt to set back the hands of the clock of progress in the field of Education! The New Education Code has legalised through the euphemistic "Facilities and Services Fees" the hydra-headed monster of school levies of fees, charges, donations and what-not. (It is for the parents to take up this case and fight it out before it is too late) But what concerns the present writer is the attempt of the Education Department to drive back once again the teachers of assisted schools to the enclosures of School-managers and Principals by the proposed methods of payment through the Kachcheries, the Post Offices or the Principals. Payment through Teachers Guilds can be scored out as impractical and unattainable for believe it or not, teachers are such a conglomerate lot, very few Schools in the Island have well organised and registered Teachers' Guilds, not to speak of the failure of the teachers to form an All Ceylon Trade Union of Teachers.

Payment through the Kachcheries and Post Offices would compel as a life-saving measure schools in rural areas to employ armed guards to escort (or chaperon) school-cashiers to protect them from being way-laid and assaulted if not murdered by gangsters as befall in recent times to Estate Superintendents. Payment through Principals would make history of the other day repeat itself, with renewed vigour. Village School Principals would not be slow to reintroduce all the arts and ruses to make their position secure by earning the goodwill of their Managers through

(Continued on page 4)

Colombo

Tamil Union

Mr. S Somasundaram Elected President

At the 52nd Annual General Meeting of the Tamil Union Club & A. C. held in Colombo Mr. S Somasundaram, Proctor S. C. proposed from the chair a vote of condolence on the death of Mr. P. Saravanamuttu former President of the club.

Dr. V. Nadarajah and Mr. S. Rasanayagam spoke in support.

New Office Bearers

The following office-bearers were then elected.

Patron: Mr. A. Sellamuttu B. E.

President: Mr. S. Somasundaram O. B. E.

Vice-Presidents: Mr. W. R. Channugam; Dr. P. K. Channugam; Mr. S. J. V. Chelvanayagam, K. C. M. P., Dr. G. Cooke, Mr. R. Dorasamy, samy, Senator Sir Chittampalam Gardiner, Messrs. S. J. C. Kadirgamer, V. C. Manicam, Dr. V. Nadarajah, Hon. Mr. C. Nagalingam, Senator Dr. E. M. V. Naganathan, Mr. S. Pararajasingh m, Hon. Mr. G. G. Ponnambalam K. C., Messrs. I. Rasanayagam, S. C. Samuel, Lt. Col. S. Saravanamuthu, Messrs. W. M. Sellaiah, C. Sevapragasam, J. P., Drs. G. S. Sinnatambay, V. Sinnatambay, Sam Somasundaram, Messrs. K. Somasundaram, R. A. M. Thuraiappah, J. Tyagarajah, Sir Kanthiah Vaithianathan, Mr. A. A. Vnasinghe, Dr. G. Wignarajah, Messrs. K. C. Rasiab, Joseph Perumal and S. Somanathan.

Chairman of Committee: Dr. G. Wignarajah.

Hony. General Secretary: Mr. C. J. Gulasekharan.

Hony. Asst. General Secretary: Mr. M. Kanagasundaram.

Hony. Treasurer: Mr. R. S. Subramaniam.

General Committee of Management: Mr. C. Sevapragasam, J. P., Lt. Col. S. Saravanamuttu, Mr. W. M.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1293 T

In the matter of the intestate estate of the late Vaitialingam Nagalingam of Thalaiyaly, Vannarponnai

Deceased.

Sornalaxmi widow of Vaitialingam Nagalingam of Thalaiyaly, Vannarponnai

Petitioner

Vs.

Minors: (1 Nagalingam Yoganathan
2 Nagalingam Annalaxmi
3 Nagalingam Nityalaxmi
4 Nagalingam Ramanathan
and
5 Vallipuram Velappillai,
all of do

Respondents.

This matter coming on for disposal before William Gunam Spencer Esquire District Judge, Jaffna on the 28th day of March 1951 in the presence of Mr. K. V. Rasiab Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as his lawful widow and that the abovenamed 5th Respondent be appointed Guardian and litem over the minors (1 to 4th Respondents for the purpose of protecting their interests and of representing them in these Proceedings, unless the abovenamed Respondents or any other persons appear before this Court on the 12th day of June 1951 and state objections to the contrary

It is further ordered that the minors do appear in Court on the said date.

28th March 1951.

(Sgd: Wm G. SPENCER,
District Judge.
K. V. Rasiab,
Proctor for Petitioner
(O. 32 5 & 8)

Sellayah, Dr. V. Nadarajah, Messrs. V. C. Manicam, S. Sittampalam, A. L. Thambaiyah, M. P., M. S. S. Kandaiya, Dr. P. K. Channugam, Messrs. I. Rasanayagam, M. C. Raju, S. Rasanayagam O. B. E., Joseph Perumal, W. R. Channugam, S. Somanathan.

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S. KANAGASABAI
Shroff.

Paying Teachers Through Kachcheries

(Continued from page 3)

subtle exploitation of their assistants.

Under the existing circumstances, therefore, the Minister and Director of Education will, if they revert to the highly retrograde step of withdrawing direct payment to teachers through individual cheques create an unprecedented disaffection in the rank and file of the teachers' world. This disaffection will cause deep heart-burning among classes of teachers who would attribute all their ills to the U. N. P. Government that is fast losing its popularity. And the Leftist groups will grow in strength by hundreds of teachers joining one or other of the Leftist parties as several hundreds in the Public Services have secretly given their allegiance to the School of Communist thought of life.

The Government can save itself from an otherwise dire situation if the Minister of Education acts promptly and gives definite instructions to the Director of Education to continue the direct payment to teachers through individual cheques. The Cabinet must know that depriving the people of a right once given and enjoyed by them is the best way of inciting them to rebel against authority.

The Department of Education can certainly continue with ease the present system of direct payment either by

(i) increasing the staff of the Accountants branch in the Head Office by the addition of two or more Assistant Accountants and a few Clerks, or,

(ii) When decentralising the Administrative work to the Provincial Offices as the Director of Education proposes to do, by giving a Chief Accounts Clerk to each provincial office where the Education Officer may be entrusted with larger powers and greater responsibilities.

The retention of direct payment to teachers making it possible for a teacher to get his salary by individual cheque as at present or paid to his private account in the Bank as the Department is doing to Government School teachers, would go a great way in helping the present Government to retain the loyal following of several thousands of teachers and dependents.

Will the Senanayake Government take heed and refrain from wounding the susceptibilities of a most intelligent section of the electorate by the ruthless removal of a right bestowed upon the teachers by the Kannangara Scheme!

And teachers! Just wait and see for they also serve that stand and stare!

Yours etc,

T. MUTTUCUMARU,

"Choliampatai,"
Chapel Street,
Jaffna, 30th May, 1951.

The Genesis Of The Siva Gnana Bodham

(Continued from page 1)

Meaning பூணூல் காகம், முக்கோல் பாதபடியாகிய இவைகள் அந்தணர்குரியன.

Here the words அந்தணர் and பார்ப்பனர் have the same significance. In a previous article, the writer quoted திருவள்ளுவர்

அந்தண சொற்பொருளோர் மற்றெவ்வுயிர்க்குஞ்
செந்தணமை பூண்டொழுக்கால்

This couplet is one of the verses in the chapter dealing with நீத்தார்பெருமை, Greatness of ascetics, whose meaning is

The virtuous are truly called Andhanar, because in their conduct towards all creatures they are clothed in kindness.

Here Thiruvalluvar has unequivocally classified அந்தணர் as ascetics, but the writer boldly asserts that it shows the regard Thiruvalluvar had for the brahmins. Does the writer really want the readers to understand that all brahmins by birth are ascetics or lead ascetic life-if not will he kindly explain how he came to import the word brahmin for the words அந்தணர் or அறவோர். Thiruvalluvar used these terms to mean the same thing as the Sangam poets as shown above. It will be quite clear from the chapters on நீத்தார்பெருமை that Thiruvalluvar used the word அந்தணர் as meaning தமிழ்நாட்டுத் துறவிகள்.

கவ்வியறிவு ஒழுக்கங்களிற் சிறந்து கடவுட்பூசை முதலியன ஆற்றிப் புனித வாழ்க்கையுடையராய் இவ்வறத்தின் சின்னேறும் அந்தணர் எனப்பட்டனர். The following quotation from திவாகரம் will illustrate the point.

ஐயர் வேதியர் இருபிறப்பாளர்
மெய்யர் மிக்கவர் மறையோர் பூசார்
அந்தணர் தாலோர் அறதொழிலாளர்
செந்தி வளர்ப்போர் உயர்க்தோர் ஆய்க்தோர்
ஆதிவருணர் வேதபாசார்
விப்பிர் தொழுதலத்தோர் வேள்வியாளர்
முப்புரி தாலோர் முனிவரென்றிவை
தப்பில் பார்ப்பனர் தம்பெயராகும்.

The following couplet has been quoted by the writer as proof that திருவள்ளுவர் had clearly recognised பார்ப்பான் as brahmin by birth,

மறுப்பினு மோத்தல் கொணலாகும் பார்ப்பான்
பிறப் பொழுக்கம் குன்றக் கொடும்.

This couplet was composed at a time when the 3 Tamil Kingdoms were in a flourishing condition and brahmins from the North were pouring in numbers into the South claiming superior regard for themselves as they considered themselves as belonging to the highest caste and brahmin by birth. Thiruvalluvar found that their conduct did not accord with their claim and therefore warned them that if they fail in their propriety of conduct even their high birth will be destroyed.

The manner அந்தணர் should perform their duty is thus described in திருமுருகாற்றுப்படை, sung by நக்கீரர்.

நீருவோகம்

இருமூன்றெய்திய வியல்பினிச் வழாஅ
திருவாச்சுட்டிய பல்வேறு தொல்குடி
யறாண்கிடாட்டி யினமை கவ்வியான்
டாறினிகழிப்பிய வறனவில் கொண்கை
மூன்று வகைக்குறித்த முத்திச்செல்வத்
திருபிறப்பாளர் பொழுதறிந்து தவல்
வெரப்பதகொண்ட மூன்றுபுரி துணுதான்
புலராக் காழகம் புலரவுடை
யுச்சிக்கப்பிய கையினர் தற்புகழ்த்
தாறெழுத்தடக்கிய வருமறைக் கேள்வி
நாவியன்மருங்கி னவிலப் பாடி
வினாபுற நாமலரேந்திப் பெரிதுவந்
தோகத் துறைதனு முரியன்.

பொருள்: ஒதல் ஒதுவித்தல் வேட்டல் வேட்டித்தல் எதல் ஏற்றல் என்னும் ஆறுகிய என்மை பொருத்திய இலக்கணத்தில் வழுவாமல், தாயும் தந்தையுமாகிய இருவர் குலத்தையும் உலகத்தார் நன்றென்று மதித்த பல்வாய் வேறப்பட்ட பழைய குடியிற் பிறந்து 48 ஆண்டு கல் வினமையை வேதம் உரிய தெரியலே போகிய இருபிறப்பாளர், காந்தாரமும், முச்சுதாரமும் வில்வடிவுமாகிய மூன்று வகையைக் கரு தின ஆகவளியும், தக்கினாகினி காருகப்பதியும் என்னும் மூன்று தியா னுண்டாகிய செல்வத்தினையுமுடைய உபகயனத்துக்கு முன்பு ஒரு பிறப் புப் பின்பு ஒரு பிறப்புமாகிய இரு பிறப்பு முடைய அந்தணர் தாக்கல் வழிபடுங் காலமறிந்து தோத்திரங்களைக் கூற ஒன்பதாகிய தூதைத் தன்னிடத்தே கொண்ட பூணூலையும் குரணியையும் கொண்கையினையும் செல்வத்தினையுமுடையராய் கீராடுங்கால் தோய்க்கப்பட்ட கவிக்கம் உடம்பிலே கிடந்து புலர உடுத்து, தலைமேலே வைத்த கையினையுடைய ராய்த் தன்னைத் துதித்து ஆறெழுத்தினைத் தன்னிடத்தே அடக்கியிருக் கின்ற வேட்டற்றிய மறைய உச்சரிக்கப்படும் நமோமூராய. என்

An Account Of Ancient Amarnath

(Continued from page 1)

appeared other signs of the human hand. But these were by way of improvement. No artistic effort analogous to that of Ajanta is noticeable here. A few yards away through a mountain rift gurgles down a fountain, called Amar Ganga, the river of immortality. One who has the good fortune of drinking its pure, crystalline water, —so goes the saying,—is destined to become immortal. After the fatiguing climb of twenty-eight miles, I confess I felt a sort of rejuvenation when a mouthful of the limpid stream caused down my throat and laved the inside of my body. As it was extremely cold, I dared not risk immortality by an ablution in its sacred water. The real Amar Ganga, however, is below the steep on which the cave is situated. One has to cross its frozen bed before one ascends to the holy mountain. The fountain is supposed to be only an upsurge of the river through some subterranean channel, and possesses the same efficacy as the river.

daughters are believed to dwell. It is a strange thing that the Sanyasis who willingly gave up the comforts of home, wife and children, should have fancied such pictures of domestic happiness, conjugal devotion and filial love, in the midst of these scenes of desolation.

Yet to call this vast panorama of colours and elevations a desolation would be the grossest misnomer. To watch the white, gray and black of the landscape with the blue cupola above and the delicate play of light and shade of slanting violet rays over the vast slopes of the mighty pyramids is an experience that carries us beyond ourselves. Summer comes over these hills with other beauties too. Green patches of velvety grass cover the earth where the snow has receded and yellow flowers grow wild all over the valley. Flocks of goats and sheep come grazing from some unknown part of the world only to vanish beyond the distant horizon.

Scenic Surroundings

The temple is situated at the heart of a majestic amphitheatre, surrounded on all sides by lofty cliffs raising their silver heads to the blue sky above. One mountain to the east with three heads glisten ing like glass is supposed to be the famous Kailash, the Mt. Olympus of the Hindus, where Shiva and Parvati with their sons and

When you stand here, you feel as though you are standing on the threshold of your mighty neighbours, China, Tibet, U.S.S.R. and the Bactria of old,—ancient lands, with their varied messages and merchandise just beyond the hoary walls of your sacred land. The very idea is thrilling, and you are struck dumb by the presence of something ageless and inscrutable!

ஹும் மந்திரத்தை காப்பாடப்பெயரும் அனவிலே பயில் உச்சரித்து மண யிக்க நறிய பூவை எடுத்து பெரிது மகிழ்து வாசமென்னும் வாரிலே இருத்தனமுரியன்.

பதிற்றுப்பத்து - சீர்சால் வெள்ளி—24.

ஒதல் வேட்டலிவை பிறர்ச் செய்த
விதலேற்றலென்றது பரிந்தொழுது
மறம்புரி அந்தணர் வழிமொழிந்தொழுதி

கருத்து: மறை ஒதுதல், வேள்விவேட்டல் அவையினரையும் பிறரைச் செய்வித்தல், வழியார்க்கொன்றித்தல், தமக்கொருவர் கொடுத்ததை ஏற்றல் என்ற தொழிலாகும் செய்தொழுகும் அற தூத்பயனை விரும்பும் அந்தணர்களை வழிபட்டொழுதி.

For the present I shall stop here.

In a future article I shall deal with தொல்காப்பியர் the mountain where the 28 Agamas were revealed to the Sages, whether Sanscrit and Tamil were sister languages, whether their origin as described in காஞ்சிபுரணம், திருவிளையாடற் புராணம் is correct, etc.

Printed and Published by S. P. KANDIAH, F. I. 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, June 5, 1951.

EDITOR-IN-CHIEF: T. Muttusamipillai.