

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus
PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

Estd. Sept. 11, 1889.

TO ADVERTISERS.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

VOL. XLV—No. 2

(Registered as a Newspaper.)

JAFFNA, THURSDAY, APRIL 6, 1933.

Phone 56.

PRICE 5 CTS.

The Brahma Sutras

SANKARA'S COMMENTARY.

CHAPTER 1, SECTION 1.

(BY "VASHISTAN".)

Sub division 5, 5th Sutra

As perception is ascribed to the cause of the universe, Moolaprakriti, which is unintelligent cannot be the cause.

Commentary: பூவப்பட்சம் (the position to be rejected). The cause of the universe is not Brahm, but prakriti, because the universe is unintelligent and liable to change. If the effect is unintelligent and liable to change, the cause also should possess these qualities. We call those wise men in whom Sathuvaguna is highly developed. Similarly we may call Moolaprakriti omniscient because it possesses Sathuvaguna. If the form of Brahm be gnanam, it cannot be omniscient, therefore, it cannot be the cause of the universe.

சத்தாந்தம். (The conclusion to be accepted). As the cause named Sat (சத்தம்) is said to have perceived everything, its perception cannot be ascribed to prakriti. If you ascribe omniscience to prakriti, you should also ascribe to it the opposite of omniscience because of its other qualities, i.e., rajas and tamas. We say that the Sun whose form is brilliance shines. Similarly we may say that Brahm whose form is gnanam is omniscient. Therefore what is called Sat as the cause of the universe is Brahm.

6th Sutra

If it be said that the perception ascribed to the cause of the universe should not be construed literally, the unintelligent prakriti cannot be the cause, because the latter is called soul (ஆன்மா).

Com: (பூவப்பட்சம்). The sayings such as "Fire and other elements perceived" should not be taken literally. Similarly the perception ascribed to Sat, the cause of the universe, is not literally true.

சத்தாந்தம். As the cause of the universe is called soul, it is not right to say that its perception is not literally true. If the cause of the universe is soul, it must be intelligent. Therefore the unintelligent prakriti is not the cause.

7th Sutra

As it is said that the man possessing the gnanam enabling him to identify his self with that Brahm obtains deliverance, Moolaprakriti is not the cause.

Com: Sometimes one calls an object his soul if it is very useful to him. For instance a King calls a servant his soul if he finds him very serviceable. Similarly the Vedic sayings call Moolaprakriti soul, because it confers on the individual soul the two fold benefit, i.e., pleasure and deliverance (பேரவநம் & மோட்சம்). Therefore we shall not be justified in saying that the cause of the universe is intelligent because it is called soul. In other words the unintelligent prakriti is the cause of the universe.

சத்தாந்தம். The saying following it, i.e., "Though art that — (சத்தவாயமி)", teaches that thou art the being called soul, that he who thinks so will obtain deliverance. Therefore the cause of the universe is not Moolaprakriti, but Brahm.

8th. Sutra.

As Moolaprakriti is not prohibited as an object of contemplation, it is not the cause of the universe.

Com: If what was called soul were Moolaprakriti, the disciple, Swethakethu (சுவேதகேது) should have been prohibited from identifying his self with it. He was not prohibited from doing this. Therefore Moolaprakriti is not the cause of the universe. சித்தாந்தம்.

9th Sutra.

The proposition that from the knowledge of the cause all other things can be known could not be true if Moolaprakriti were the cause. Therefore Moolaprakriti is not the cause.

Com: The saying, "If what is known all other things can be known," teaches that that is the cause of the universe. This means that if the cause is known all other things can be known, because they are its effects. Moolaprakriti is not the cause of the universe because it is not the cause of the individual soul. சித்தாந்தம்.

10th Sutra.

As it is said that when the individual soul sleeps, it is merged into the cause of the universe, Moolaprakriti is not the cause.

Com: If what is called soul were Moolaprakriti, the individual soul could not be merged into it because it is unintelligent. Therefore Moolaprakriti is not the cause.

11th Sutra.

Whatever may be the drift (teaching) of the other Upanishads, that is agreeable to this also. Therefore Moolaprakriti is not the cause.

Com: In all the other Upanishads an intelligent Being is the cause. Therefore in this Upanishad also it is the cause. In other words Moolaprakriti is not the cause. சித்தாந்தம்.

12th Sutra.

As in this Upanishad also the meaning of the word Sat is Soul, Moolaprakriti is not the cause.

Com: In the Swethaswara (சுவேதாஸ்வர) and other Upanishads, Brahm is said to be the cause. Therefore we should say that in this Upanishad also it is the cause. சித்தாந்தம்.

Sub-division 6: 13th Sutra.

The word Brahm in the saying beginning with 'anandamaya' mentions Brahm as the principal theme, because the word, Brahma is used in the following sayings.

Com: The Para Brahm mentioned above has two aspects, i.e., சகுணம் (possessing qualities) and நிர்குணம் (not possessing qualities). What aspect is recommended for worship or contemplation, that aspect is சகுணம். On the other hand if what aspect is known, deliverance will be attained, that aspect is நிர்குணம். சித்தாந்தம்.

The investigation is continued whether the object of the gnanam, the direct cause of salvation, is சகுணம் or நிர்குணம்.

பூவப்பட்சம். As the meaning of பஞ்சம் in the saying "பொய்ச்சம்மபிநிஷ்டம்", is fall, Brahm is here spoken of as a part (member) of another theme. "பொய்ச்சம்மபிநிஷ்டம்" means Brahm is the support.

சத்தாந்தம். In the sayings, "Brahm of the universe do not belong to is asat, Brahm is Sat," the word

FEWER HOSPITALS & DISPENSARIES.

RETRENCHMENT PROPOSALS.

One hospital, two central dispensaries, and nine visiting stations, in the Northern Province will be closed in the next financial year as a measure of retrenchment.

At a meeting of the Executive Committee of Health held last week it was decided in connection with the draft Budget estimates to close the following institutions as a retrenchment measure:—

The branch dispensary at Randeniya (Uva) and the visiting stations at Kalmunai (N.P.), Pallavarankulam (N.P.), Moondumirippu (N.P.), Palampiddy (N.P.), Iluppaikadavai (N.P.), Kokkuthurai (N.P.), Pallamoddi (N.P.), Mariyadittakulam (N.P.), Theenamaravady (N.P.), Pannare (N.W.P.), Palavi Saltern (N.W.P.), Panamora (Sab.), Tunkame (Sab.), and Horuwila (N.C.P.).

It was agreed to close the following central dispensaries and open branch dispensaries instead:—Deduzala (Sab.), Ambepussa (W.P.), Potupitiya (Sab.), Kokuvil (N.P.), and Karaveddi (N.P.).

It was agreed to close the following hospitals and open central dispensaries instead:—Lindula, Kilinochehi and Maha Oya.

The Committee considered the question of making Mandapam Camp self-supporting. Mr. I. X. Pereira was present on invitation and gave the Committee his views. It was resolved to ascertain whether any profit made by running the catering departmentally would be credited to revenues of Government before coming to any decision on the point.

Brahm denotes the principal theme and is recommended for repetition. If on the other hand Brahm were a part of another theme, in other words, if the knowledge of it were not the direct cause of salvation, its repetition would serve no useful purpose whatsoever. Therefore Brahm is spoken of as the principal theme.

14th Sutra.

If it be said that as it is spoken of as a member, i.e., a tail, it is not spoken of as a principal theme, it is not so; it is so spoken of to convey the meaning பஞ்சபிராயம் (like a bird and its tail).

Com: பூவப்பட்சம். As Brahm is spoken of as a tail, it is not here spoken of as the principal theme.

சத்தாந்தம். The word பஞ்சம் here means பஞ்சபிராயம், Brahm is likened to a bird and its members. As the meaning of the word பஞ்சம் is unimportant, it may be neglected.

15th Sutra.

As Brahm is said to be the cause of anandamaya, it cannot be a part or member of another theme.

Com: It is said that Brahm has created anandamaya and all other objects in the universe. Therefore it cannot be a part of anandamaya which has been created by it (சித்தாந்தம்).

16th Sutra.

The Brahm mentioned in the Mauthiravarnam is mentioned here also.

Com: The sayings, "He who knows Brahm obtains the highest, Brahm is truth, knowledge and endless," teach that Brahm, the knowledge of which is the direct cause of salvation is mentioned in the saying beginning with பஞ்சபிராயம். The Brahm in the last saying is therefore, நிர்குணம் and is spoken of not as a part of another but as the principal theme. சித்தாந்தம்.

17th Sutra.

The Brahm mentioned in the Mauthiravarnam is mentioned here also. (Continued on page 4.)

STUDENTS AND POLITICS.

"POLITICS AS ESSENTIAL AS RELIGION." A REPLY TO OFFICIAL HOMILY.

"What the students have done in recent times is too well-known. Students in other parts of the world have worked wonders, and the regeneration of Italy and Germany in the West and China and Japan in the East has been due not a little to the youth movement in those countries," says the *Amrita Bazar Patrika* commenting on a speech delivered by the Governor of Bengal, Chancellor of the Calcutta University, advising students not to take part in current politics.

"By joining the political movements in those countries," the *Patrika* continues "their students have done much better work than they could have by simply confining themselves within the four corners of their college buildings.

"And why should not students in this country join practical politics? His Excellency himself has said that the present system of education is unfitting the students for employment in after life. Does it, therefore, stand to reason that the students should be asked to keep themselves aloof from the larger interests of the country for the sake of an education of admittedly dubious value? We do not ask the students to give up their studies; we think active participation in politics does not necessarily mean that their studies will be interfered with, at least the grown up College student can very safely participate and we think should participate in the political affairs of the day. We are sorry we cannot endorse His Excellency's view on this point. We cannot forget what Mahatma Gandhi has said in his advice to the students. "The students," he says, "cannot be away from politics. Politics is as essential to them as religion."

Ceylonese Job-Hunters In Madras.

A WARNING: B. A.'S AND M. A.'S AS PEONS.

A warning to those who start out from Ceylon in the expectation that employment can be found in Madras is given by Mr. C. Jinarajadasa of the Theosophical Society, Madras, in a letter to the press in Ceylon.

He says—"Large numbers are coming to Madras from Ceylon hoping to find jobs. When stranded they appeal to me. There are thousands unemployed in Madras City, and if there are any jobs going, naturally employers give them to the local men in preference to strangers. A few months ago, the University advertised for a head peon; there were over 200 applications, the majority of the University graduates, and some M. A.'s. Could you kindly publish this letter as a warning to those who start out from Ceylon in the expectation that employment can be found in Madras?"

URUMPARAI HINDU ENG. SCHOOL.

PRIZE-GIVING FUNCTION.

The Prize-giving function at Urumparai Hindu English School took place on the 30th inst. at 6 p.m. Mr. W. Duraiswamy in the chair. Those accommodated on the platform along with the Chairman were Mr. E. Watson, Divisional Inspector Schools, Dr. A. Kandiah, Mr. Mrs. Nadesapillai, and the Headmaster. The programme consisted of five items of which scenes from the "P. Office" (Tagore) and scenes from "Ramayana" were highly appreciated by the audience. The Headmaster Report revealed the rapid progress of the school in all directions and stressed the following points:

Co-education.

"This is perhaps the only Junior secondary school in the Island which carries on co-education up to E. S. L. C. class without any disastrous result. Co-education, though not an unmixed evil or blessing, gave the sexes dignified opportunities to meet and learn to understand each other and become familiar with the mannerisms of one another. Co-education leads more often to wholesome understanding and respect for the opposite sex than to a lower standard between them.

Mrs. Nadesapillai distributed prizes which were over 100 in number. It is refreshing to note that prizes were awarded for the following activities—Social Service, Inter-house sports, music, spinning and art.

Teachers More Than Politicians.

Mr. Watson, the Divisional Inspector of Schools, appreciated the religious background for the various activities of the school and said that the future of the country lay not in the hands of politicians, nor in the hands of inventive geniuses but in the hands of teachers—teachers capable of moulding character. He appreciated the work of the child study committee in the school and emphasised the importance to a teacher of careful study of the habits, conduct and attitude of his pupils. He congratulated the school on the good work that has been done in it and commended the co-operation between the home and the school.

Simple Living.

Dr. Kandiah exhorted the audience to revert to simple ways of living. The food-value of kurakkan and other food-stuffs should be realized. Costly living does not mean healthy living. The physical deterioration of the present generation is chiefly due to the unwholesome change of diet. He also congratulated the school on the excellent standard of English reached.

Mr. Nadesapillai spoke in Tamil and congratulated the school on the achievements of its people on the achievements of the school. He happily commended the rapid progress of the school during the waxing moon which was at its shedding lustre on the occasion of the meeting.

Chairman's Remarks.

The Chairman expressed his appreciation on the tie of friendship which holds the home and the school together. He compared the craving of the people for the school to the craving of "Amal" for the "King's letter" and thanked the vast gathering for their unstinted support the people were always willing to give the school.

The two scenes acted by the pupils in the school reached a very high standard. The beautiful blend of music and acting, the ability of the actors to enter into the spirit of the passages and the perfect era which the whole thing was executed won the applause of the gathering. The function came to a close at 10.30 p.m.

Notice To Subscribers.

Pandit V. T. SAMBANDHAN, Editor of the "Inthusathanam" will visit Anuradhapura, Trincomalee, Matale, Kandy, Gampola and other stations during Easter holidays to recover arrears of subscriptions and to enroll new subscribers for our Papers. We have no doubt that our supporters will extend their co-operation to ensure success to V. T. SAMBANDHAN'S mission.
Manager.



Hindu Organ.

THURSDAY, APRIL 6, 1933.

THE COMING CHANGE.

BEFORE ANY SUBSTANTIAL ADVANCE could be made towards the reconstruction of our social and economic life necessitated by the unparalleled financial depression which has gripped the country, it is necessary to bring about a change of heart among the people. The depression has given such a rude shock to the even tenor of the national life that hope seems to be at an end and initiative paralysed. In dismay, people grope in the dark for a way out. Every trade and occupation seems to feel its security assailed and no one can really claim to be out of the wood. The worst is yet to come. Those who can bend political power to soften the economic stress might for a time enjoy respite from the rigors of the situation. They may succeed in staving off the difficulties for some length of time, and only for a time. But it is impossible to escape altogether the blinding effect of the blizzard. Recovery is only possible, if the people, instead of giving way to despondency take courage in both hands and address themselves to the task of solving the problem. The solution cannot be made for them by others. Those who look on with folded arms in the hope that some one, some day, will show the way out of the situation are bound to meet with disappointment. There is no other hope for the country than to go back to the land.

No scheme, however ambitious and perfect in detail, can succeed in effecting a real return to the land unless steps are taken to give unhampered expression to the mystic call which draws the soul of the people to the village—the real home of the nation. Though the growth and dominance of the urban mind is the chief evil of modern times, it is heartening to see that the change has begun. For the first time in the history of the Island big schemes of colonisation have been launched at great expense by Government which in the past have catered chiefly to the needs of British planters and traders. English educated youngmen are now alive to the importance and dignity of cultivating the soil. The people have awakened to a great truth, roughly indicated in the old maxim of Avvai: "Prosperity follows the plough." If the economic future of the country is to be built on firm foundations instead of the shifting sands of foreign capital and production of raw material for the foreign manufacturer, it is necessary that the bias for agriculture should be created in the young mind and every assistance given to encourage food production. If the need to mobilise the energies latent in the country for the task of increasing food products is brought home to the parents and their children are reminded of the difficulties in the way of securing soft jobs in Government Service, the indifference of youngmen to agriculture could be overcome and a filip given to

The Village Committees in Jaffna which have won the admiration of some distinguished visitors could do much in this direction. It is a matter for gratification that these institutions realise their own potentialities for good and are willing to utilise their opportunities to serve the people in a real and lasting manner. It should be possible for a Village Committee to restore the atmosphere of co-operation and the feeling of fellowship without which the operations of agriculture are bound to suffer. Every Village Committee should be a centre to disseminate correct information with regard to the demand, marketing facilities, price etc. for village produce. By these and other services of a like nature a Village Committee could easily become a useful friend and guide to the villager. It is only fair to say that our Village Committees are manned by members who are alive to their responsibilities and who are imbued with a keen sense of public spirit. We trust that Village Committees will see in the present situation in the country, a golden opportunity for service to bring back the splendour of Lanka.

We welcome the reappearance on the active front after a period of suspended animation, of *The Ceylon Patriot* which has always stood for lofty ideals and maintained a tradition in dignified journalism. We have no doubt that our contemporary will give a filip to the Reform movement, to stifle which efforts are being made in many interested quarters. The support and co-operation which it solicits for the great task it has set before itself, we feel sure, it will have in abundance. For, the country had never before been more directly brought face to face with the realities of national life as today. Everywhere around us we find the same throbbing towards self-expression and Ceylon cannot afford to stand aside and look on. It is a happy augury for the future of this country that our contemporary should make its appearance at a time when the progressive elements among the different communities in the Island are joining hands to secure political freedom.

The wisecracks of the European Association who have constituted themselves as a brake on the national movement for political freedom in Ceylon do seem to indulge in long exploded political shibboleths which no longer deceive any one. They say, for instance, in their memorandum to Sir Samuel Wilson that good Government is a substitute for Self-Government. It is not likely that this dictum of theirs would find favour even among the most reactionary sections of the people. May we remind our political mentors of the European Association that one of the distinguished British Premiers, Sir Henry Campbell Bannerman said on a memorable occasion that "good Government is no substitute for self-Government." Perhaps it will be retorted that that great Briton had in mind only the South Africans who offered tough resistance to British exploitation and not to the Ceylonese with whom meek submission

Proofs of the Soul In Tamil Saiva Siddhanta.

(BY MISS. V. PARANJOTI, M. A.)

The Siva-jnana-bodham of Melkanda Devar is the chief among the philosophical works of the Tamil Siddhanta school of philosophy. A study of this work reveals to us the fact the Siddhantin is convinced of the existence of God, of the soul and of whatever else goes to make up a spiritualistic view of the universe. The Siddhantin is led to this position of a happy conviction in the eternal realities which sanctify human life as much by revelation as by reason. There is no dogmatic assertion of the realities which we in all meekness are expected to recognise as true. By the full exercise of our reason, we are led step by step to the facts of the system. And there is an implicit challenge to us to examine the system by the exercise of reason before accepting it. Since the thirteenth century when these arguments were formulated in Tamil, there has been much development in philosophical thought. And we at this date, may now examine these arguments for the existence of the soul in the light of metaphysics to see what has to be rejected as unable to stand the light of criticism, and what can be accepted as valid.

by the third argument which says that each sense organ has its own particular function only, so that the eye, for example, cannot perceive sound sensations, just as the ear cannot sense the appearance of any object. But there is some one who experiences all the five different sensations, a feat impossible for any or all of the sense organs. This is the soul, which, for gaining knowledge of the world, has the sense organs as the avenues of sense-knowledge. The sense-organs, merely function, but are not capable of thinking 'we function, thus.' They have the objective consciousness, but not the subjective consciousness. That which has the subjective consciousness is the soul. The sense-organs cannot be the soul because they are deficient in two respects. Not one of them can rise to performing any function but its own, nor is any of them capable of self-consciousness. But there is in us a factor which has neither of the deficiencies, while on the other hand it is able to perceive all the five different sensations and is also characterised by self-consciousness. This is the soul.

Soul—Not Body or Sense Organs.

The above arguments have proved that the soul is not the body and not the sense-organs. The fourth argument attempts to prove that the soul is not the subtle body or body of the dream condition. The argument states that in sleep, when the senses lose their action, the soul enters another body, the subtle body, and has dreams, and when waking comes back to the gross body. The soul is therefore different from the subtle body. The subtle body and the soul cannot both remember the dream experiences in the same way. The dream body, is of one nature only—dreamy—and what it sees in dreams is quite vivid to it. If it be this body that remembers the dreams, it should remember them not as dim recollections but as actual vivid experiences, just as in the dream condition. In our actual experience we find that on waking there is a factor which remembers these dream experiences and says 'I dreamt thus and thus.' This factor not only remembers the dream experiences, but is of twofold nature capable of perceiving things in the waking state and in the dream state. When it says, 'I dreamt so' it differentiates these experiences from waking experiences, for the former compared with the latter are now very faint. Thus to sum up what has been explained, the subtle body should be able to have vivid recollections of dream experiences, but in our actual experience we find that there is a factor able to contrast the dream experiences with waking experiences, and the former compared with the latter are dim. The subtle body theorist maintains that the subtle body is the soul. Against this the Saiva Siddhantin maintains that the recollection of dream experiences belongs not to the subtle body, but to another factor, which is the soul. The subtle body therefore cannot be the soul.

Dream Experiences.

This argument is open to criticism in some respects. The assumptions of the argument are first that there is subtle body functioning only in sleep, and secondly that if in the waking state it remembered the dream experiences, it would have a very vivid recollection of them. The first assumption that the subtle body is different from the gross body cannot be accepted for the two bodies are not radically distinct; there is only one body which in the waking state has all its organs functioning and in sleep has fewer Tattvas at work; there is then one body which is co-present with the soul. If so how can it be so easily proved that it is the one rather than the other which recollects these dream experiences? With regard to the second assumption that if in the waking state the recollection of dream experiences belonged to the subtle body it would have vivid memories, we have to reply that this does not follow; for, what can otherwise be vivid may be distorted by the grosser body in the waking condition.

Seven Arguments.

It is the third Sutra of the Siva-jnanabodham that gives seven arguments for the existence of the soul. The first of these arguments states that there is in us something which says, "I am not the body; I am not any of the sense-organs." There is something remaining after every part of the body is eliminated as not being itself, and that which thus intelligently differentiates itself from the body and its organs is the soul. This argument establishes that "an intelligent soul exists, as its intelligence is exercised when it says, "This is not the soul; this is not the soul."

This first argument refutes the Sunyavadi who says the soul is non-existent. If the Sunyavadi persists in saying that even the intelligence which refuses to be identified with any part of the body is non-existent, then his statement is equivalent to his asserting that his mother is childless.

We cannot here fail to be reminded of the similar way in which Descartes proceeds to establish the existence of the soul. He, too, adopting the method of elimination, realises that even after ruling out his body and sense organs, there must be something which constitutes his self. The very fact of doubt implies the existence of a doubter.

Sole And Body.

The second argument refutes one sect of the Lokayatas who say that the soul is no other than the body. The body cannot be the soul. As the phrase, 'my body', is used in a separate possessive sense, there is a soul different from the body. As a man clearly realises that his city and his wife are not himself but different from him, so with careful consideration one can see that the soul is other than the body. The soul is that which, with a possessive sense, speaks of the body as its body.

The body certainly cannot be regarded as the soul, for as was made clear in the last argument, there is in us some residue even after elimination of every part of the body and it is this factor which stands over against the body, and with a possessive sense speaks to the body as belonging to it. The soul is this residual factor which exercises the ownership. The body then cannot be the soul. "I am not this collection of members which is called the human body," says Descartes and Bradley gives expression to the same fact, saying, "Few of us would venture to maintain that the self is the body."

The Sense Organs.

Another of the sects of the Lokayata says that since it is admitted by all that the five sense-organs perceive the five different sensations, these organs constitute the soul. This is refuted

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Order Nisi.
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8108.
In the matter of the intestate estate of the late Ledchumipillai wife of Murgesu Mappana pillai of Karaveddy West Jaffna Deceased Murgesu Mappanapillai of Karaveddy West Jaffna. Petitioner.
Vs.
Kanthar Sinnabamby of Karaveddy West Jaffna. Respondent.
This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 16th day of May, 1932 in the presence of Mr. K. Aiyadurai Proctor and the affidavit of the Petitioner dated the 14th day of April, 1932 having been read: It is ordered that Letters of Administration to the Estate of the Deceased be issued to the Petitioner as lawful husband of the said deceased, unless the above-named respondent appear before this court on the 25th day of July 1933 and shew sufficient cause to the satisfaction of this court to the contrary.
Sgd. D. H. Balfour, District Judge.
1932.
12th April, 1933.

The Brahma Sutras.

(Continued from page 1)

anandamaya (the individual soul). Therefore he is not the cause.

Com: The individual soul here spoken of as anandamaya (ஆந்தமயம்) is not the agent of the operations such as the creation of the universe. Therefore anandamaya is not Brahm.

18th Sutra.

Brahm is spoken of as different from anandamaya. Therefore the meaning of the word anandamaya is not Brahm.

Com: In the saying, "This anandamaya, reaching Brahm having the form of ருசி (taste), obtains bliss.", Brahm is spoken of as different from anandamaya. Therefore Brahm is anandamaya.

19th Sutra.

Brahm has been denoted above by the word anandham (bliss). From this we cannot infer that here also it means Brahm.

Com: The word ஊனம் or ஆந்தம் means what is worthy of desire. Brahm is named anandham in the Priguvally. From this it is not right to conclude that the word anandamaya mentioned here also means Brahm. The root meaning of the word anandamaya is a modification of anandham. Brahm is immutable, and not a modification. Therefore the meaning of the word anandamaya is not Brahm.

20th Sutra.

The Shastras teach that this anandamaya who has joined the Brahm mentioned in the saying beginning with புகழ்பெறும் is one with it. Therefore anandamaya is not Brahm.

Com: One cannot obtain salvation directly he knows Saguna Brahm (சகலபிரகாரம்), but can do so by knowing Nirguna Brahm (நிர்க்குணப் பிரகாரம்). Therefore in the saying beginning with புகழ்பெறும் Brahm is mentioned as the chief theme or object and not as a part of any other theme.

The substance of the above sixteen Sutras is as follows. The Upanishads teach that Brahm is the cause of the universe. Therefore the followers of Sankya School are mistaken in thinking that they teach that moala-prakriti is the cause. It should be borne in mind that all the orthodox Schools of Hindu philosophy including the Sankya accept the authority of the Upanishads. They differ, one from the other, as regards their interpretation.

Brahm has two aspects, ie, சகலபிரகாரம் and நிர்க்குணம். Saguna Brahm should be worshipped, but Nirguna Brahm should be known, because the knowledge of it is the direct path to salvation.

21st Sutra.

As the attributes of Paramanma (பரமனம்) are ascribed to the Purusha in the middle of the Sun (சூரியன்), the latter is Paramanma.

பரமனம். In the above subdivision it was shown that connection with a body being ascribed to anandamaya, he is not Brahm, but an individual soul. As connection with a body is ascribed to the Purusha in the middle of the sun in the saying; "The golden Purusha is seen in the middle of the sun", he too is an individual soul.

Com: He cannot be an individual soul as he is said to be free from all evil qualities and in possession of all good qualities. The following are the evil qualities—1 sinfulness, 2 old age, 3 death, 4 sickness, 5 hunger 6 thirst. Good qualities are omniscience, omnipotence and etc. Freedom from the above evil qualities and the above good qualities do not belong to an individual soul. We should say that Saguna Brahm is mentioned here for the sake of worship or contemplation (உபாசனை). Saguna Brahm, Eeswara and Paramanma all mean the same thing.

22nd Sutra.

As the Purusha in the middle of the sun is said to be different from the individual soul, Paramanma is different from the individual soul.

Com: As he is said to be different from the deity presiding over the sun, He must be Paramanma—பரமனம்.

Subdiv. 8: 23rd Sutra.

As the attributes of Paramanma are ascribed to akasa (ether) he who is called ether is Paramanma.

Com: According to a saying, ether (ஆகாசம்) is the cause of the universe. As it is said that it is the cause of all the elements, it must be Paramanma, because ether, the first of the five elements, cannot be its own cause.

Subdiv. 9: 24 Sutra.

Owing to this reason Paramanma is called பிரணன் (life breath)

Com: As this பிரணன் is called the breath of breaths (பிரணனாக்ரும பிரணன்) it cannot be the chief breath (முக்கியபிரணன்) in the body. Further, only the senses appear to come out of பிரணன் and to merge into it; but this is not the case with the elements. We see no reason to hold that it is the cause of the whole universe. Therefore what is here called பிரணன் is Pramanma—பரமனம்.

The substance of the Sutras 21st—24th is as follows:—(a) The Purusha in the middle of the sun is Paramanma (b) In some sayings Paramanma is called ether and in some others, பிரணன்.

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IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8190

In the matter of the intestate estate of the late Kanmanny wife of Sathasivam Sivakolunthu late of Kampar in the State of Perak in F. M. S.

Deceased.

Arunasalam Sathasivam of Urup East, Jaffna as Attorney of Sathasivam Sivakolunthu of do—presently of Kampar in the State of Perak in F. M. S.

Petitioner.

Vs

1. Retneswari d/o Sivakolunthu
2. Gunendiram s/o Sivakolunthu
3. Thacendiram s/o Sivakolunthu
4. Puvaneswari d/o Sivakolunthu all of do. Minors appearing by their Guardian-ad-litem
5. Tbaiymuthu widow of Sithamparapillai of do

Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before D. H. Balfour Esquire, District Judge, on the 6th day of February 1933 in the presence of Mr. K. Aiyadurai, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered and declared that Letters of Administration to the estate of the abovenamed deceased be granted to the abovenamed Petitioner unless the respondents shall on or before the 12th day of April 1933 appear before this Court and state objections to the contrary.

Sgd D. H. Balfour

7th February 1933 District Judge
O. 447, 6 & 10

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