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INTHUSATHANAM.

AVATARAS OR INCARNATIONS

By Swami Pranaveshananda

(Special to the "HINDU ORGAN")

(Continued from our last issue.)

AN Avatara although to all intents and purposes lives like an ordinary man and pursues the ordinary course of life, his mind at will soaring high in the region of the spirit brings us the tidings of an eternal life of that world. He does not live for himself, for there is nothing in this world that attracts his imagination. His only motive to live in the mortal frame is to help mankind transcend the miseries of life and reach the fountain of Eternal Bliss. In his life-time he shows the divine path to many and carries them across the ocean of Maya. He solves the problems of life easily and puts forth the truths in a very sweet and simple language, but withal forcible, as can be understood even by a man of average intelligence.

Like an Engineer

It is only an Avatara who can alter the doom of a nation. An ordinary saint however great he may be, cannot claim to do this. In the words of Sri Ramakrishna, "A Siddha Purusha is like an archeologist who removes the superincumbent earth and dust, and lays open an old well which had been covered up owing to ages of disuse. An Avatara or Incarnation is like a great engineer who sinks a new well even in a place where there was no water before. Whereas the former can give salvation to those men who have the waters of salvation near at hand, the Avatara saves him too whose heart is devoid of all love and dry as a desert."

An ordinary Jiva realises Truth after prolonged penance and saves himself with great effort, but an Avatara reaches the Truth without much striving and becomes the Saviour of innumerable souls. No doubt the Avatara also have to fight against the subtle forces of nature and conquer, but in their case the battle is not so very tough as it is in the case of ordinary saints.

Personal God

The majority of us cannot form any idea of the Impersonal God, the realisation of which is our goal. The principles of religion are there in the scriptures, even a child can read them, but they mean nothing if they are not practised in life. An avatara does this. He is the embodiment as it were of these principles and an earnest seeker after Truth coming in contact with him learns to practise them himself and moulds his life accordingly. The demonstration of principles is as important as the principles themselves. An avatara is therefore worshipped. Even the Buddhist and Mohamedans who do not believe in a personal God, also seek the help of the Great Men after whose names their religions are called. In the case of Buddhists there is not a Vihare where there is not installed the image of Buddha. The Buddhists have made a God of him, although they may not actually use the word "God" before him. It is to theratise the best amongst mankind He is the demonstrator of Eternal Principles or Eternal Moral Law—call what you will. The Hindus also call an avatara "Purushothama", i. e. "Best amongst men". There is really no difference between their

worship of Buddha and the worship of an Avatara by the Hindus. So also with Mohamedans. Instead of one person they worship innumerable saints. They keep the examples of these saints before them and practise the principles of their religion. So without these Incarnations, the religious principles would have sunk into oblivion. The thought of Incarnations puts into our mind the great ideal. These Avatara manifest in our souls and help us to become like them. Without the example of these Great Ones, the true meaning of purity, selfless love, mercy and kindness would have been a mystery to us. Had it not been for these incarnations it is doubtful whether the words like "Omniscience", "Omnipotent" etc. would have ever found a place in the lexicon. It is the Avatara in their transcendental states became "all knowing" "all-powerful" etc.

Secret of their Power

The secret of their power lies in the fact that they live the life most intensely. There is perfect harmony between their thoughts and words. Wherever they go they create a divine atmosphere about them and people surrounding them caught in the glamour of that Divine Light instinctively bow down to them. They seldom teach in words, except when the devotees approach them with reverence and prayer to clear their haunting doubts. They never speak in vain. Yes, to many they have to read aloud their potent thought and experiences because these people do not understand their inner life and intense thought. These irresistible words of wisdom are afterwards compiled by their intimate disciples and go by the name of "Gospels". Their life is infinitely superior to their expressions, for we should not lose sight of the fact that these words are meant for those who are in a lower range of mind to suit their spiritual needs. They not only give these instructions to their disciples but also see that they are carried out by them. The subtle forces of nature being perfectly under their control, they exhilarate and encourage these intimate disciples in their spiritual practices by appearing unto them in their visions in a spiritual form not only during their life-time but even after the dissolution of the body.

An Avatara And A Saint

An Avatara is armed with tremendous faith in himself and in his message to the world, for he directly perceives the Truth. He is born with a mission and with unparalleled determination he fulfils the purpose of his life, come whatever may, fashions the minds of his disciples just as he chooses, as a potter does his clay vessels, and sends them forth to broadcast his message to the world. The disciples become willing instruments in his hands. Such is the power an Incarnation wields and the disciples obey him implicitly and it is for their own good and the well-being of the world.

The scriptures clearly lay down that an Avatara alone can come down from the state of Samadhi to the ordinary plane of consciousness for the good of humanity. Ordinary soul when he attains to super-consciousness remains in that state only for a period of 21 days, after which time his body drops down like a leaf. His case can be compared to a salt doll, which trying to measure the depth of the ocean, melted itself no sooner it touched the water. But an Avatara remains a

(Continued on page 3)

Vali-West Wants Tree-Tax

TAVERN SYSTEM
CONDEMNED

"Ruinous System"

PUBLIC MEETING AT
VALI-WEST

A public meeting attended by hundreds of people from all parts of Valigamam West, Jaffna, was held at Tholpuram on the 23rd instant for requesting the authorities to introduce the Tree-tax System for today in that division, as it is to be done in the Valigamam North Division. Mr. J. V. Chelliah, Vice-Principal, Jaffna College, was voted to the chair, and Mr. M. Chellappah, Supervisor of Co-operative Credit Societies, was elected Secretary.

The Chairman began by saying that he was a tee-totaller, and always advocated total prohibition. He confessed that the experiment had failed, and blame should entirely be laid at the door of the authorities, who with all the expensive staff employed had been unable to cope with illicit traffic. Now the people of Jaffna were driven to choose between the two evils of Taverns and the Tree-tax. This question was discussed at a conference convened by the Government Agent sometime ago, and except for two dissentients the large number of leaders present were strongly in favour of the lesser of the two evils, viz., the tree-tax. He was sorry to note that after this desire was communicated to Government, Local Option Polls were held in three divisions, one of them being the premier division of Jaffna.

Demoralisation

He need not describe the demoralization resulting from the opening of the taverns there. Now the State Council had decided to introduce the tree-tax into Valigamam North as an experiment. He could not understand why the experiment should not be tried in the West division also. Indeed, when there was such a unanimity of opinion about the tree-tax, why should there be such hesitation about its introduction into all parts of the Peninsula. He wished to point out to Government that a fair experiment could not be carried on in the North Division leaving the adjacent West Division. It was impossible to gauge the results when the two divisions could not be cut off one from the other. They felt certain that if the experiment was made in both the divisions it would be a thorough success. The people were determined not to allow that ruinous system to be introduced again. Therefore, the Government had better make up its mind not to prolong any more the iniquitous system now in force. He concluded by pointing out that the powers that be should not hesitate to introduce the tree-tax for fear of a reduced revenue, as Government did not exist to demoralize the people, but to advance their welfare.

Include Vali-West

The first resolution was moved by Mr. S. Somasundaram, Chairman Village Committee Manipay, and seconded by Mr. V. Ponnampalam, Chairman Village Committee Chankarai. In view of the adoption of

(Continued on page 5.)

SOME SPECULATIONS ABOUT SOUND IN SANSKRIT LITERATURE

By A. B. Gajendragadkar, M. A.

(Professor of Sanskrit at the Elphinstone College,
Bombay University)

THE Hindus are said to be a nation of philosophers. Max Muller called them "the most highly gifted race of mankind". The peculiar climatic conditions of India and the absence of anything like a struggle for existence favoured the development of philosophical thought among the Hindus in ancient times. Endowed with highly imaginative minds and living in forests, far removed from the disturbances of worldly life, the ancient seers indulged in speculations about problems that have troubled mankind since the beginning of time. One striking peculiarity of ancient Hindu thought is that the problem to which the thinkers directed their minds received consideration from almost every possible point of view, with the result that there is such a bewildering variety of solutions to it offered by different people. In ancient India complete freedom of thought prevailed. There was no such thing as being bound by the shackles of authoritative texts then. Take for instance philosophy. Here we find speculations ranging from the gross materialism of Carvaka to the sublime idealism of Sankara. Almost every phase of philosophical thought in the West is represented in one form or another in Hindu philosophical works. Some have even wondered whether it is possible to advance philosophical inquiries further than where they have been left by Hindu seers and whether what are regarded as new theories are not just the old ones presented in a new garb with improvements in details.

These general characteristics of Hindu thought apply to theories of sound as well. And I propose to present in this article some of the Hindu speculations about sound.

Four Kinds of Speech.

Speculations about sound or speech date back to the oldest of the Hindu sacred books, viz., the *Rgveda* where in I. 164.45 it is declared:—

"Four are the forms assumed by speech. Brahmanas, who are controllers of mind, know them. Three, being deposited in a cave, do not manifest themselves. The fourth form of speech men speak."

Various are the interpretations offered for this stanza, but the one which is pertinent to our purpose refers to the theory of the origination of vocal sound. According to this theory when a person desires to speak he gives the first impulse to mind, which then strikes the bodily fire, which in its turn sets in motion the air in the body. This air starts from the Brahmagranthi (Brahma-knot) or Muladhara (base-support), which is a centre of mystic spiritual energy situated somewhere at the base of the spinal column, and travels upwards through the navel and the heart on to the mouth from which it ultimately emerges in an audible form. It will thus be seen that vocal sound, which manifests itself in the form of spoken words, is the air which, starting from the base of the spinal column, where lies the fountain-head of all energy when

body, travels upwards into the mouth, and coming in contact with various parts thereof such as the throat, (*Kantha*), the palate (*talv*), the dome of the palate (*murghan*), the teeth and the lips, gives rise to the different sounds that constitute the Sanskrit alphabet. These parts of the oral cavity, contact with which is responsible for the assumption by the air of different articulate sounds, are known as *Sthanani* or places. Eight such places are enumerated and these are made up by the addition of the heart, the roof of the tongue and the nose to the five mentioned above.

It has been said about that in the origination of articulate sounds the air starts from the base of the spinal column and travels up to the mouth. This journey represents the development of sound from its extremely subtle form to the gross. In this development there are four stages, which give to *Vak* or sound its four forms.

Thus at the Muladhara, which is the starting point of the development, the *Vak* is known as *Para* or the highest. *Para Vak* is really the most subtle, or transcendental form of sound. It is in fact *Sabda-Brahman* or *Brahman* in the form of sound. Though it is all-pervading, its special abode in the body is the Muladhara or *Mulaakra*. Nobody can have sensual perception of *Para Vak*, except, according to some authorities, the Yogins, who can have access to it in the state of deep concentration.

The second stage in the development is reached when the air goes up to the navel. Here it is known as *Pasyanti Vak*. It is not so subtle here as at the Muladhara and is within the mental perception of Yogins. According to certain authorities this stage represents will power.

The heart is the next stage, where *Vak* is known as *Madhyama*. This is the stage of intellect. When we close our ears, we seem to hear some kind of rumbling noise. That is a manifestation of *Madhyama Vak*.

When at last the air reaches the mouth and manifests itself in the form of the various sounds of the alphabet, it is known as *Vaikhari*. It is the *Vaikhari Vak* that we use in our everyday life. It represents the gross manifestation of *Sabda-Brahman* and as such is non-eternal as opposed to the three preceding forms which are eternal.

The *Rgvedic* stanza with which we commenced this section will now be clear. The four forms of speech are *Para*, *Pasyanti*, *Madhyama* and *Vaikhari*. The first three of these are subtle and unmanifest and are consequently spoken of as having been deposited in a cave. Only the fourth, *Vaikhari*, is available to men for use. That is why the *Veda* declares: "The fourth form of speech men speak."

Indian philosophical thought tends to culminate in the doctrine of the oneness of all existence. The most prominent example of this is of course the *Advaita* or monism of Sankara. Beginnings of this tendency can again be found in the *Rgveda* where one seer has declared, "The one existence the wise declare manifold." Not only is this tendency observed in pure philosophic thought, but also in other speculations. Thus in the case of sound as well we have seen that all

(Continued on Page 4.)

Notice.

Nallur Kandaswamy Temple Annual Festival: 28th July—22nd August, 1933.

Permission having been granted to move processions and conduct religious assemblies according to custom round the Nallur Kandaswamy Temple and along the adjoining sections of the Point Pedro and Old Store Roads during the period of the festival, Notice is hereby given to the Public that traffic will be diverted from the sections of the Point Pedro Road and Old Store Road adjoining the Temple along Weyman Road, Navanthur Road and Nallur Cross Road No. 1 during the time that such processions and religious assemblies are moving round the Temple.

R. J. Weerasinghe,
Supt. of Police, Northern Province.

Police Office,
Jaffna, 24th July 1933.
G. 17, 27 & 31.



Hindu Organ.

MONDAY, JULY 31, 1933.

CO-OPERATION FOR LIFE

:O:

WE WELCOME THE CONFERENCE OF Co-operative Workers which concluded its sessions at Pandaterippu last week, if only for the reason, that these conferences which are held in different centres in the Island under Government patronage might result in quickening the community spirit among the people. Co-operative Societies, and particularly those which function primarily for the purpose of securing credit facilities for their members are excellent organisations in an agricultural country like ours. It is perhaps, too soon to appraise the value of these institutions to the peasant cultivator who has not been able to cut himself free from the clutches of the village money-lender. It would seem that before he could be persuaded to join a Co-operative Credit Society and enjoy the benefits of membership, some way should be found to relieve the cultivator of the strangle-hold laid on his labour by the money-lender. We do not support that he should be helped to repudiate the debt he owes his creditor, but it should be possible to evolve a formula with regard to the manner of payment so as to ensure his release within an ascertainable period from the "tentacles" of the unlicensed village vampire. We suspect that the Co-operative Societies now working in most of our villages have been captured by the very classes from whose throttling grip it was intended to rescue the improvident cultivator. We do not think that credit societies have in any manner affected the nefarious trade of village Shylocks. We sympathise with the Registrar and his doughty lieutenants who are doing their best to create—or shall we say, find?—honest village workers to foster and lead to useful service the societies that might be called into existence.

Credit Societies represent one aspect of the great field of Co-operation which in Western countries has grown up to immense proportions and embraces every kind of activity. In Denmark Co-operation for production has received special attention. In Yorkshire, Co-operation for consumption has been evolved. In Ireland, Co-operation for marketing has been a success. In America, Co-operation for accumulating wealth has made tremendous headway. In our own country, the temples and tanks in ruins today remind us of the glorious days when the spirit of freedom breathed the message of Co-operation for life. The village temple built and maintained by the worshippers testify to the community life of

the ancestors of the present day Ceylonese; the village tanks tell the plain unvarnished tale of community agriculture. The temples have disappeared or are disappearing despite the efforts of the Archaeological Department. The worshippers to whose devotion and self-sacrifice they bore testimony have died of disease or destitution. The village tanks receive attention only as the result of Governmental compulsion. But, the spirit which swayed the hearts of the people in what may be justly called the Golden Age in Lanka is not dead. The memory of it still clings to the soul of the people. If only this memory could be quickened and the opportunity given for its expression, the nation will be born anew and quickly march along the path of prosperity and freedom. Once this spirit is re-discovered and made dynamic the people will find a new source of strength and joy. The individualistic outlook which the impact of the capitalistic civilisation of the West has generated has upset the basis of the life of the people. Perhaps, this was inevitable, and has compelled the people to find their own adjustment to the cultural forces with which they would seem to be in conflict today. There are many who would counsel us to return to the good old days when our wants were few and the means of satisfaction simple and close at hand. This would be impossible even if we wished it. This desire to go back represents reaction to the individualised, self-centred materialism which has invaded the towns and is slowly penetrating the villages as well. We cannot refuse to make use of the roads, railways, Colleges and the amenities of civilised life, but we might accept the conveniences and utilise them to broaden and render more firm and stable the basis of life itself by infusing the community spirit. The railway will then be used not to exploit or enslave one's neighbour but to advance his interests as well as one's own.

The true village worker should aim at reviving this spirit of mutual trust. If this spirit be quickened the village problem is solved and with it, of course, that of credit facilities.

We are gratified to note that Government recognises the importance of giving teachers in vernacular schools lessons in co-operation. Teachers, no doubt, will play an important part in shaping the future growth of the movement. "Give me your children and in ten years I will turn your traditions upside down" said a great educator. The teachers will influence the attitude of the rising generation towards co-operation.

Village work and, indeed, co-operative work cannot be done by young men fresh from school who may be willing to serve their country. A period of rigorous training and self-discipline is necessary for a worker to be able to understand the view-point of the villager. He must himself earn his living in the sweat of his brow by his hands and enter intimately into the sufferings and joys of the villager; otherwise, his work is bound to miscarry.

We trust that those who are honestly out to serve their country will realise the necessity for strict self-discipline and not beguile their countrymen with their rabid feuds and controversies over seats in Council or places in the Service. Real service requires strong men not blustering braggarts.

Is It Religious?

By S. Balasubramaniam

It is difficult for a thinking man born in a Saivite household or family to accept Saivism as it prevails and as it is practised, without treachery to his "rationalist and scientific conscience". Intellectual honesty is to a large extent strained out of prevalent Saivism—except Friday or Fasting Day Saivism—with its ritualism and exclusive temples. The normal religious process must take the individual out of his egotism for the service of his community, or common humanity. It must in course of time tend to subordinate both the individual and the community to which he belongs, by the accident of birth, to a divinity a divine order, a standard of righteousness more important than either. It must create in the individual an intense yearning to give or dedicate oneself to greater ends than that or those afforded by Friday or Festival fasting-day life or Holy day life.

Our Saivism as preached and practised nowadays has lost its force, its élan vital. It is no longer even roughly truthful or approximately correct upon issues of fact and gives no imperatives over large fields of conduct in which perplexity is prevalent. Most of the frame-work of religious explanation upon which the prevalent religious life or life of piety is sustained is too obsolete and irrelevant to admit of that thoroughness of belief which is necessary for the devotion of intelligent people. Our sacred cosmogony, our Itihasas or sacred histories, our puranas or legends lack verisimilitude. The history of the world unfolded by Astronomy and Science runs counter to our sacred histories. The sacred histories and religious symbols that served our forefathers and fathers encumber and divide us. Sacraments and rituals waste our emotions and energies and precious time. The essential fact or core of truth in religion is life not lip-service or external observances. What counts is conduct not creed. The desire for service, for an escape from the distressful pettiness and mortality of the individual life is the undying element in every religious system. The first doctrine of our creed must be not "I believe" but "I give myself, I dedicate myself, I consecrate myself." We cannot dedicate ourselves and then go away to live just as we have lived before our dedication. It is a poor travesty of religion that produces a change only for 25 days of fasting. Self-abasement merely to God or Gods, much self-mortification during the period of 25 days, are only stepping-stones not stopping-places. They have their own reward. But what is urgently required is not self-centred devotion or the fostering of the idea of moral perfection or inner perfectibility of the individual—perfection lasting only for 25 days but perfection for 25 days which might exert its influence and extend over the whole period of our life. We should attempt to perfect ourselves as soldiers sharpen or polish essential weapons. We must direct the whole life to the solution of the problem of existence. We must needs have our own subtle and deep inner activities, our meditations, our self-confrontations, our phases of stress and storm, search and appeal, our serene and prayerful moods.

Religion modern and disillusioned, must have for its outward task to set itself to the control and direction of spiritual, moral, intellectual, political, social, and economic life or admit itself a mere drug for easing discomfort. What we want to-day, is not so much salvation from so-called original sin or sins, as social betterment which will transform the mass of people who are ill-fed, ill-clothed, ill-housed into a free community of well-regulated families living in moderate comfort, with no fierce competition.

holy have degenerated and far from being a source of education are becoming 'hot-beds' of vice and corruption. It is high time that we begin bidding good-bye to nautch-dances and fireworks. Fields which do not yield crops on account of neglect breed in course of time noxious weeds where vipers will find a home. It is a really great achievement that the Nallur Kandaswamy Temple Festivals are free from such noxious associations. But the house of prayer or spiritual power-house has become a market-place. Many people who go to worship are lured away from single-pointed concentration on adoration by the booths and shops which cater to all tastes. Cannot really devout Saivites and true believers in temple-worship and darshanam take concerted action and prevent the temple surroundings and "premises" from being converted into a den of thieves, thieves' kitchen, and shops for the sale of toys and brass and aluminium ware? Cannot the devotees make Nallur a miniature Kathirkamam and create the atmosphere of devotion and real catholicity that obtains in that sacred *sthalam*?

PANDIT MALAVIYA'S NARROW ESCAPE

FALLS ON RY PLATFORM FROM MOVING TRAIN

Allahabad, July 28.

Pundit Madan Mohan Malaviya, when getting out of the Bombay Mail last night at Chheeki on his return from Bombay, narrowly escaped being killed as he is reported to have tripped and fallen, receiving some injuries.

(Later).—Enquiries show that the Pundit stepped out of the train at Chheeki, when he thought it had stopped, but had not actually stopped. The Pundit fell on the platform in the dark night, and was dragged along a few feet before he could get up. Fortunately, the train was going slowly at the time. So, he was not seriously hurt.

The Pundit will stay here for a day or so, before proceeding to Benares

Ramakrishna Mission (Ceylon Branch)

BOARD OF MANAGEMENT

At the fourth Annual General Meeting of the Ramakrishna Mission (Ceylon Branch) held at the Headquarters, Wellawatta, the following office-bearers and the members of the Board of Management for the period July 1933 to June 1935 were elected:—

Office-bearers. Srimat Swami Vipulanandaji, Secretary, Srimat Swami Sundaranandaji, Treasurer. Members.—Srimat Swami Jagadishwaranandaji, Messrs M. Mootatambay, A. Sellanattu, S. Somasundaram, C. Nagalingam, H. M. Rehmanjee, R. Sabanayagam, D. H. Marker, D. A. Cumaraswamy, S. Appadurai Aiyer, S. Vaitilingam, S. Ponnuswamy, S. Namasiyayam, K. Kanagasabay, S. Subramaniam, R. Murugupillai, V. Ranaswamy, and Drs. G. Wignarajah, E. V. Retnam, M. J. Appaswamy, V. K. Paramasayagan, S. Mottiah, S. Subramaniam, C. Sabhapathi, A. Caralasingam and C. Sivasithamparanam.

Jaffna District Annual Co-operative Conference

:O:

The Jaffna District Annual Co-operative Conference was held for three days commencing on July 27th, at the Pandaterippu American Mission School, under the auspices of the Pandaterippu Co-operative Union.

[A full account of the proceedings is crowded out.]

SINHALESE WITNESSES' FEAR

Afraid of Tamil Community?

VALLAI MURDER CASE

Sixth Day Of Trial

The trial was resumed on Thursday. Periya Thurairajah and Sinna Thurairajah who were noticed, appeared in Court and were ordered by the Judge to be present in Court every day during the trial.

Prakasam, Gnanamuttu's Assistant was cross-examined by Mr. S. D. Tampoe.

Have you seen these two men (Periya Thurairajah and Sinna Thurairajah)?—Yes. How long have you known them?—I knew Sinna Thurairajah after I came to the saloon on 10th June. I knew Periya Thurairajah before. They are men of means?—Yes. Sinna Thurairajah had been helpful to Gnanamuttu to carry on his saloon?—I don't know.

His Lordship: Did Periya Thurairajah and Sinna Thurairajah bring pressure on you?—Periya Thurairajah threatened me. After that you did earn by working in the saloon? Even if I work, the 1st accused used to take all the money. You are penniless?—In the month of June you got a lump of money?—No. Rs. 300 once and 200 once?—No. You remember the 22nd June when the girl was brought to the saloon?—Yes.

That day Sinna Thurairajah came to the saloon?—Yes. He used to come daily morning and evening. The Sinhalese girl was brought in the evening at 8 p.m.?—Yes. You were there when the girl was kept in the back room?—Yes. When you left both the Thurairajahs were there?—Yes. Next morning you returned as usual at 6 p.m.—Yes. That day you came earlier?—No. I came at the usual hour and knocked at the saloon door?—Yes. Gnanamuttu opened it? Yes. He asked you to sharpen the razors?—Yes.

You also do other works to Gnanamuttu?—Only the barber's part of the work. That morning he asked you to buy string-hoppers?—He told me, I did not go. He wanted the refreshments for the Sinhalese girl?—No, he asked me to bring string-hoppers on the morning the girl died, i.e. on the 24th morning. The whole of the 23rd, the girl was in the back room?—I did not see her, the doors were closed.

You remember Gnanamuttu telling you on the evening of the 23rd to go as it was getting late?—No he did not tell me.

You don't know what happened afterwards?—No. On the 24th morning, Gnanamuttu was inside the saloon, when I knocked he opened the saloon.

His Lordship: He must have slept there?—That is what I think.

That morning when you came he gave you money to take tea and asked you to bring string-hoppers?—He did not give money. Where does Gnanamuttu generally take his tea?—I don't know. Gnanamuttu went into the interior?—Yes. Is it before or after Sinna Thurairajah came?—It is after he came and went away. Gnanamuttu came shouting "Anna, the girl is dead in the well"?—Yes. You knew the girl was there on the 22nd night and 23rd?—Yes. You knew she was there on the 23rd night?—I can't definitely say. When you run short of water, don't you run up and get filtered water from the Apothecaries?—No. When you shave Sinna Thurairajah don't you get good water from Apothecaries?—No. That morning on the 24th when Gnanamuttu came running, shouting that the girl was in the well, did you not rush up? No. I did not go to see, I was afraid. I wanted to give information to the Police.

His Lordship: I cannot believe you. The first impulse is to go and see. Why did you not try to save her from the well? The 1st accused said she was dead. You thought you had

sufficient material to inform the Police? I believed it and went.

You are now denying that you had a peep into the well?—No. For this reason you spent a whole day at Periya Thuraijah's—Yes. You knew those two. Thuraijahs were with the girl that night?—No. You went to Periya Thuraijah's house the morning the girl died? Yes. Why did you think of Periya Thuraijah of all men in Jaffna? Gnanamuthu told me that he was a very dangerous man and asked me to go there. So the dangerous man kept you there. They wanted me to stay out and they all talked.

You were fasting under the mango tree, that is the fashion now. No, I was there.

When the conference was going on to remove the body among Elayavan, Murugesu, Gnanamuthu, Sinna Thuraijah, Periya Thuraijah, and Kanapathy, you were contemplating under the mango tree? Yes.

Why was Periya Thuraijah keeping you there? The 1st accused told him that I might give information to the Police. When you were allowed to go to tea, you did not avail of the opportunity to inform the Police? No. Did you see Sinna Thuraijah that morning there? Yes; they were in a room discussing. They were there for an hour. After that the party dispersed. Did you ask Periya Thuraijah where they going. No. You did not want to talk to Gnanamuthu. No. How long you stayed at Periya Thuraijahs. Till 5-30 p. m.

After that where did you go?—I went home. You never disclosed to anyone that Gnanamuthu told you that the girl was in the well?—No.

First time you disclosed it to whom?—I don't remember to whom. I told Inspector Fernando.

In your first statement you never said that the girl was in the well?—I remember to have told that. Not a word of Thuraijah also? No. What was Sinna Thuraijah doing on the 24th morning in the saloon?—He was speaking to Gnanamuthu in whispers. Barbers in Europe speak of politics but here barbers speak on social topics?—I did not know what they were speaking about. After that Sinnathuraijah called in. I don't know. Sinna Thuraijah left the place after a shave?—Yes. Did Elayavan come there?—No. I met him at the Police Court junction. Gnanamuthu spoke something in whispers and stopped at the junction.

Periathuraijah is a fine sportsman? I don't know. He said that he would shoot you. Sinna Thuraijah is trying to learn shooting? I don't know.

Indians Crinding Stone

On the 23rd when you were there, Elsie told you that she did not want to work there. He is an awful man having lot of Mistresses. No.

Did you see a gentleman called Soori Thuraiyah? No. Did you ask Gnanamuthu after the 24th what happened to the girl who was in the well? I did ask him. Somebody was after you yesterday and asked you not to tell about Thuraijah? No.

Ramsurup, an Indian trader, of Main Street, Jaffna was next examined. He said he was living close to the saloon of Gnanamuthu. He knew Gnanamuthu and used to go for shave to the saloon. He remembered June last year, but did not know that a girl was brought to the saloon. Katheran, the 2nd accused's brother, came and asked Rs. 150/- from witness. He had refused and that was why they had dragged him into this case. On the night of 24th June 1st accused, Murugesu and somebody went to witness's house and asked for a grinding stone. He gave it. Murugesu told him that they wanted it to grind gram. Witness expected that they would return it. If the stone was needed for drowning the girl, he would not have given it.

Cross examined by Mr. Tampoe Witness said that when the police officer inquired he had told him that he had not given a grinding stone. That was not the truth, but through fear he stated so. But later when the police insisted he had to tell then that he gave the grinding stone.

Counsel:—The Police officer told you that "if you don't say that you gave the grinding stone we would grind you at the police station. No. He did not say so. Witness then went to his Proctor who told him that if he had given the grinding stone, he should tell the police.

His Lordship remarked that all witnesses were lying and he was sorry to see that it cast such a bad reflection on Jaffna's fair name and that he had no mind to come to Jaffna any more. He expected the Indian at

least to help the court by speaking at least half the truth.

Suppiak Venugopal (23), musician of Vannarponne said he owned a car. He had heard of a talk about the body of a Sinhalese girl floating at Vallai. On Friday 24th Kanapathy and Elayavan came and asked for his car at 5 p. m. He told them he could not hire out the car and was going to the theatre. He never lent his car to Thuraijah. The car was used for their own purpose and they went out for dancing. He had a sister Parameswari an actress. She used to go at times for acting in Periya Thuraijah's theatre. Witness played harmonium, accompaniment to his sister when she was on the stage. His father was severely stabbed on the stage. Periya Thuraijah did not ask for the car.

The Message

Mera Mohideen Abdullah, tailor living at Moor Street. He said that before the girl was found at Vallai, one Friday, while he was having a shave at Kanapathy's saloon, Prakasam came and spoke to Kanapathy and told him (the accused) that Tamby wanted him. Witness knew it was Periya Thuraijah. Kanapathy was about to shave witness, but without finishing it, he went away. But witness called Kanapathy and asked him to finish the shave. Kanapathy came and finished the shave. Witness paid him and then he went away. Kanapathy was with Prakasam for about two or three minutes.

Kanagar Arumugam, motor car driver of Vannarponne said some days before the girl was found at Vallai, his car H. 508, was hired by Periya Thuraijah for bringing nautch girls and musicians for a musical party at his house. The party was over at 9 p. m. The witness took the musicians back home. Then Thuraijah dismissed his car.

M. K. Thomas Singho, electrician, no living at Kalutura said in June last year he was living in a portion of the building occupied by the 1st accused. His brother Albert Singho, was the chief man and has assistants, John and his brother Joseph. Kitchen was given to them first, but later they left the kitchen. They took the room on rent from the 1st accused. On the 22nd at about 8 or 8.30 p. m. they heard the noise of a halting car. They saw the lights switched off.

His Lordship: There is no light at the King's House but there is light at the barber's saloon.

Continuing witness said that as it was dark he did not see anybody in the saloon. But he saw Gnanamuthu carrying a box and entering the room. Then a woman entered. Kanapathy the barber, then went in. When Kanapathy came out witness asked who the girl was, he said that she was a dancing girl. Elayavan also was there. Witness and his people returned after dinner at 9 or 9.30 p. m. and made arrangements to sleep. They were prevented access to the back verandah. While sleeping they heard footsteps and talk in whispers. They did not know who they were. Next morning, as usual, they went to the well in the back portion for a wash. The assistant barber, who was seated at the entrance to the back verandah prevented him. John went and complained to Gnanamuthu who followed them to the well. Continuing he said that on the night when they were on bed, they heard footsteps and whispers. While sleeping they heard the cry of "Ammal". They woke for the cry. It was about 2 or 2.30 p. m. It was a woman's cry. A little while after, he heard Gnanamuthu calling out for John. Gnanamuthu told John to switch on the light. John put on the light. Gnanamuthu asked John to go out for tea. John did not want to go, and John asked what the noise was. Gnanamuthu said it was nothing. Next morning witness and his people did not go to the well. When they went to ask Gnanamuthu, he spoke to them in a rough voice and said that they should clear out of the room as they had not paid the arrears of rent and asked them to give the key. They gave the key. After tea witness was going on a bicycle along Main Street when Gnanamuthu called him from the saloon and gave back the key and asked him not to tell any that a woman was brought to the saloon and that Periya Thuraijah was a chandya and would murder him if they told it out and that he would not allow them to work in Jaffna. Gnanamuthu had brought another girl also when they first went to live in that room. After the body was found at Vallai, witness heard that it was the woman brought to the saloon. Gnanamuthu had brought to the saloon. Witness was frightened when the police questioned him,

Cross examined by Mr. Tampoe: Are you also subject to fainting fits? No.

You fainted in the Police Court? Yes. I was afraid, thirsty and fainted. First time you were alright, the next time you fainted? Yes.

After further cross-examination by Counsel. His Lordship asked: Can you say why you did not take action at once if your statements are true? When the barber asked you to clear out and that cry that night, did they not rouse your suspicion? I did not think of anything. I saw the girl only. Nothing suspicious occurred to me.

His Lordship: You are a disgrace to the Sinhalese Community. Although you four or five helthy people were in the adjoining room you took no steps whatever when a young Sinhalese girl was brought to the adjoining room. I know the Sinhalese community quite well. They will not keep quiet and that is why it is very extraordinary that what you say is not the truth. If it had happened among the Tamils, they would not have kept quiet. They would have taken action at once.

The next witness examined was Arachchi John one of the electricians. the none. No.

Have you got anything to do with Periya Thuraijah. No. Bulbs were given to Thomas by Periya Thuraijah. I did not go and get the bulbs.

That was the only occasion we came in contact with Periya Thuraijah.

SIXTH DAY OF TRIAL

John cross-examined today by Mr Tampoe said: I Remember night of 22nd. The next morning the assistant sat at the door and prevented us from going to well. Nevertheless the 1st accused allowed us. We walked up to the well and Andris was able to have a glimpse of the girl. I was called to have a look, I had no opportunity of doing it. I remember the 24th morning. The same sort of thing happened. Prakasam objected to our going. The door was found tied. That was the day they wanted the key from us, and asked as to quit. That was on the 24th morning.

Judge: Were you asked to quit on both the mornings? No.

A portion of the window was blocked by a wooden frame which the barber had used for the saloon.

Thomas was there throughout the incident. He did not observe it. A tall man was produced and I identified him. I saw him on the night of the 22nd June. I can't remember whether I saw him on the 23rd. (In the Lower Court witness stated that he saw the tall man on the 23rd.) If I had stated so what I stated in the Lower Court is true. At that time the unfortunate Soori was in the hands of the authorities. I have not seen Soori. I have seen Thambiach, the man for whom the girl Elsie was brought. I did not buy a new bicycle at this time.

Counsel: I am instructed that Sinna Thuraijah gave you money to buy one.

Witness: I can ride a bicycle, I have no bicycle.

I am certain I saw this tall man Murugesu there with Gnanamuthu, Elayavan and Kanapathy. When I heard that cry of "Ammal", I was disturbed. I did not fall asleep after that. I was thinking of what this cry meant? For aught I know others appeared to be asleep. I can't say whether they were awake. After it was lighted I did not speak to them, but felt they were awake. That is to say their bodies appeared to move. I was talking to the barber. I questioned Gnanamuthu, he told me that it was nothing. Next morning we did not discuss about it. After we got up from sleep all of us were there. We were prevented from going to the well.

You must either be accomplices in that murder or you don't know anything? No.

I suggest that you are trying to save the skin of the Thuraijahs? No. I had not seen them. We went to Master A's and told him that we are asked to give the key. We did not tell him that there is something fishy about it. Before we went Thomas had told his brother about the girl they brought.

Judge: Did you hold a Round Table Conference? No.

Judge: Even if it was a dream you would have mentioned it?

Judge: I am disappointed with you also.

Witness: I was shocked when I was shaved by Prakasam.

Counsel: Don't try to play with us I have lived the life of 3 like you.

Did you ask Prakasam, when he was shaving you, what the cry "ammai" was about? I did not.

Did you ask him why did you bolt that door? No. I did not ask.

"Judge: You were foolish, you could have made some money out of it."

Gnanamuthu was shaving somebody? I did not know who it was.

If I had stated in the Lower Court that Sinna Thuraijah was the man then it must be true.

Counsel: That is, "If all my falsehood is in print it is true."

Judge: All Jaffna Tamils have learnt that formula from you.

Judge: You were all asked to clear out. All of you trooped back into the Saloon for combing and to shave? 3 of us.

Does it mean that you came there after some agreement?

You seemed to have come in touch with Periya Thuraijah before the incident. I take it the "Ammal" was introduced into this case by Periya Thuraijah? No.

Mr. Tampoe: From glass bulbs to juicy pomegranates. In the P. C. witness stated that Periya Thuraijah came to the saloon and plucked a pomegranate, ate it himself and gave all

Counsel: The Jaffna pomegranate when it is once tasted can never be forgotten.

It was about 2 days before the incident. No about a month previous to the incident. You will be surprised to hear from Periya Thuraijah when he gives evidence that it was 3 days before the incident? No.

That was a forerunner of the event. You took an oath of allegiance over the sweet juice of the pomegranate that you will never say anything about that. On the other hand you are putting in the 2nd and 3rd accused in the saloon. That saloon belongs to Periya Thuraijah. Yes.

Judge: "In this case we have to get at the truth, almost as a dentist gets out the tooth".

Joseph your brother says he heard the cry of "Maggi Ammai"

If you have talked to him you could have adjusted that "maggi"

A large number of Sinhalese in Jaffna Jaffna is almost a Sinhalese country. Yes.

Counsel:—Bread sellers, carpenters "goldsmiths" etc., are all Sinhalese who are doing more efficient work than Tamils. 800 newspapers are distributed daily at the Railway station to Sinhalese people.

Judge: All the officers, Superintendent of Police, Police Magistrate, A. D. J. Police Inspectors, Constables are Sinhalese. Why were you afraid.

The witness was then cross-examined by Mr. Joseph and Sambandhan.

Joseph, motor-car driver brother of last witness, in the course of his evidence stated that on the 23rd morning, on his way to the well, he peeped into the kitchen and saw the girl seated on a chair, with her chin resting on her palm. Witness was questioned by the police more than a month after the incident. When his brother was brought from Chilaw, witness was near the Passala. His brother told him that he should speak out the truth and that he himself had told the truth. Thomas had told witness that Thuraijahs were murderers and that if he told anything, they would not allow them to live in Jaffna.

The witness in his evidence in the Police Court, has stated that he was always in fear.

Mr. Tampoe: What was the fear you speak about. We are strangers in Jaffna.

Judge: Why you are Ceylonese

Mr. Tampoe: He has not appreciated our international feelings at present.

Fear of Thuraijah. No.

Were you afraid of the Tamil community in general or some person in particular.

We are outsiders, not men of this place. Our parents are not here. Therefore we are afraid of the Tamil community.

You have a Pansala, School, and Sinhalese like the Superintendent of Police, the Magistrate, the Govern-

Avatars Or Incarnations

(Continued from page 1)

shadow of desire through a great effort of will, so that he may be of help to the earnest seekers of Truth.

With a heart overflowing with milk of divine love and kindness an Avatar sets himself to the formidable task of reconstructing the society. He works on the line of least resistance. No word of condemnation escapes his holy lips. His work may not achieve immediate results, for he knows that the society must be led upwards step by step. That is why it takes centuries of years to spread his gospel. He in his life-time moulds the character of a handful of disciples. They in their turn change the hearts of hundreds and thousands and thus the message reaches the remotest corner of the world by passage of time.

Periodical Necessity

Studying the lives of these Avatars, one cannot but be impressed with the idea that all of them were necessary at those particular periods of the spiritual history of mankind and each of them played a definite part. Sri Krishna, for example, sanctified all duties—from the duties of a Brahmin down to the duties of a Chandala—and that was a peculiar demand of his age and salvation was secured for those who worked in society with non attachment in their respective positions in life. Buddha's message was to root out desire and selfishness. For in his time a very hideous form of selfishness prevailed. He had to grapple with the materialism of the redoubtable Charvakas who advocated "Eat, drink and be merry. There is no God, soul, nor heaven. Religion is the concoction of wicked priests." Similarly the key-note of the message of Jesus Christ is "Renounce and realise and be ready for the Kingdom of Heaven is at hand." Mohammed was the prophet of equality, of the brotherhood of mankind and that was the outstanding necessity of his age. Synthetic harmony of all religions which Sri Ramakrishna preaches and lays stress on is the need of the age, for the warring nations of the world have to be united into one bond of love. Peace will reign on earth by the practice of reverence and regard for every religion and spiritual culture of the world. Thus each incarnation has a particular message to the world peculiarly his own and his whole life is a glowing demonstration of that message.

Vali-West Wants Tree Tax

(Continued from page 1)

the State Council of the recommendations of the Executive Committee of Home Affairs to introduce a system of tree-tax, for toddy, in Valigamam North, as contained in sessional paper No. 3 of 1933, this mass meeting of the residents of Valigamam West is of opinion that for the successful working of the scheme without affording chances for abuses and corruptions, it is imperative to include the Valigamam West Division also; the conditions are identical and the reasons urged are equally applicable to both the divisions which form one compact area.

Therefore this mass meeting requests His Excellency the Governor, the State Council and the Ministry of Home Affairs to take timely steps to bring both these divisions under the operation of the proposed scheme."

Opposition To Taverns

The second resolution was moved by Mr. S. Thillainathan, Vaddukoddai and seconded by Mr. S. Thambiach, Moolai.—"This mass meeting requests the Ministry of Home Affairs not to sanction the holding of local option polls on applications submitted according to the old rules for toddy in Valigamam West in view of the changes proposed in the Excise Policy and in view of the Council to experiment a scheme of Tree-tax in Valigamam North."

the third resolution was moved by Mr. M. Krishnar, Moolai and seconded by Mr. K. Chellappah, Tholpuram.—"This mass meeting is of opinion that the entrusting of Excise duties into the hands of Village Committees under the control of the Government Agent will effect considerable saving to the State."

The following gentlemen were proposed and seconded by Mr. S. Navaratnam of Tholpuram and Mr. S. Valauther respectively to form a Committee to carry out the resolutions of this meeting: The Chairman and the Secretary of the meeting along with the four Chairmen of the Village Committees and Mr. W. Black, J. P.,

—Cor.

Some Speculations About Sound in Sanskrit Literature.

(Continued from page 1)

different sounds are the developed manifestations of one eternal sound, called Sabda Brahman, which in the process of development is known as Para Vak at the initial stage. If, therefore, we want to realise the Sabda-Brahman we must go from the manifest, from the gross to the subtle. Vaikhari is the manifest form of sound. The three unmanifest subtle forms are from the spiritual point of view much more important. "Heard melodies," sang Keats in his *Ode on a Grecian Urn*, "are sweet, but those unheard are sweeter." Similarly, with reference to these four kinds of speech we may say that heard sounds are sweet, but those unheard are sweeter.

The Spota of the Grammarians

Sanskrit Grammarians have evolved a peculiar theory of their own as regards the conveyance of sense by sounds. This theory is analogous to the Vedantic theory of Brahman and its manifestations. How do we understand the sense from a word?—ask the grammarians. Take for example the word "kamala," which means a lotus. The syllables *ka*, *ma* and *la* possess no expressive power individually. Nor can they convey the sense conjointly, because conjunction is not possible between them, as the syllables are evanescent. As soon as I utter *ka*, it is lost in the thin air. It has no existence when I pronounce *ma* and *la*. Therefore all the syllables conjointly cannot express the sense. Under these circumstances the grammarians postulate the existence of one eternal indivisible word, called Spota, which is sense expressive and is revealed by the cognition of the last syllable of a word helped by the impressions created by the preceding syllables.

This Spota closely resembles the Brahman of the Vedantins. Like Brahman, the Spota is eternal and impartite. Brahman, though different from the world, is revealed by the various objects therein. Similarly, the Spota, though different from the various syllables, is yet manifested thereby. As Brahman is at the bottom of all worldly phenomena, so the Spota is at the basis of all sound phenomena.

Eternal And Non Eternal World

Long discussions are carried on regarding the question as to whether word is eternal or non-eternal. The Mimamsakas with their doctrine of the absolute authoritativeness of the Veda, maintain the eternity of word. Grammarians support them. Naiyayikas on the other hand hold that word is non-eternal. An interesting discussion on this point is found in Durga's Commentary on the Nirukta of Yaska.

Yaska divides words into four classes—noun, verb, preposition and particle. An objection is raised against this. How can you have any division of words at all? For words are impermanent. They enjoy existence only as long as they are in contact with the organ of speech of the speaker and the organ of hearing of the listener. And a division of entities, which vanish so quickly, cannot be made.

Against this it is pointed out that words have a double character. We must make a distinction between Sabdskrti or genuine form or conception of word and Sabdavyakti or the individual embodiment or manifestation of that conception. The former is eternal, the latter evanescent. When I pronounce the word "kamala", I am only giving audible manifestation to the conception of kamala, which is eternal. This sounds so similar to Plato's doctrine of the idea of a thing. The chair I see before me, though impermanent, is only an embodiment of the idea of a perfect chair, which is eternal. That is what Plato believes.

Propagation of Sound.

The Naiyayikas, who believe that sound is evanescent and lasts only for a few moments, have formulated two interesting theories regarding its propagation. The question is: How is sound, produced by, say, the beating of a drum at some distance, heard by us here? Sound is evanescent and it perishes as soon as it is produced. How then is it heard at a distance?

The first explanation of this is according to what is known as the Vicitaranga-nyaya or the maxim of the wave-ripple. In the case of water we find that when a wave is

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produced at a particular place, it gives rise to another wave near-by and this to a third, and so on, so that the wave that reaches the shore is not the wave first produced, but the last of the series started by that first wave. Similarly the sound, created by the stick on the drum, produces another sound, which in its turn gives rise to a third until the last of the series reaches our ear and is heard by us.

This theory was found defective. It was observed that waves, such as those in a sea, travel in one direction only. Sound on the other hand is

heard on all sides of the place where it is originally produced. To account for this phenomenon the Naiyayikas started another explanation known as the Kadamba-koraka-nyaya. According to Sanskrit poetical convention the Kadamba tree puts forth buds simultaneously on all sides at the thunder of clouds. Similarly sound, such as that of a drum, produces similar sounds in all the ten directions simultaneously and these travel on all sides according to the maxim of the

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