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## Mystics and Saints of S. India - II

### Arulnandy Sivachariyar.

(BY VIASA.)

THE Tamil language is very rich in religious and philosophical works treating of both வேதாத்மம் and சித்தாத்மம். ThayumanaSwamy says as follows:

"வேதமுடனுமபுரானமிதிகாசமுதல் வேறுமுனைகுகொன்னம் மிககாவதலிதமாத்மாத்மாதேயமீரிவாயெதே குறையும் ஓதரிபலிதமேததலிதமாத்மாதேயமீரிவாயெதே குறையும் உளமனுபவம்சனமுதற்குமொவ்வுடிதபயவாதிசன்மதம்"

The Vedas, Agamas, Puranas, Itihisas (histories) and all other works treat exhaustively of non-dualism (அத்வீதம்) and dualism (தவீதம்). Dualism which can hardly be described is the gnanam (ஞானம்) which produces non-dualistic gnanam. This statement is in harmony with Suruthi (சூத்திர) reasoning (புத்தி) and experience (அனுபவம்). Both dualists and non-dualists are agreed on this point. Though the above works treat of all the conceivable subjects under the sun, their burden is to unfold step by step both dualism and non-dualism as clearly and exhaustively as possible. It is an intellectual treat of the highest order to see from these works how this is done.

"This falsehood is not found even in Kandapuram. (இந்தபொய்சுத்தப்புரானத்திதுமில்லை)" says the man in the street who is unable to appreciate the lofty aim of the book. Its principal aim is to expound dualism and non-dualism; but to describe the birth and exploits of the God Supramania is its secondary aim. That this is true will be admitted by everyone who studies it carefully and without prejudice. The writer of this article has great pleasure in acknowledging that he has studied among other chapters சுத்திசுதுபபிதபடலம் and ஞானமச்சிபிதபடலம் over and over again with great pleasure and profit.

Those who are acquainted with vedanta (வேதாத்மம்) are, I think, aware of the fact that of all the works on the subject in Tamil சுசுவல்யகாவரம் is by far the best.

"படர்ந்தவேதாத்மமும் ஞானபாத்கடம் மொண்டிமுன் ஞானம் குடவகலிசைதததுவைதந்தாருரவர் ஞெல்லாக்காய்ச்சிசிக் கடைத்தெறித்தலிதேதலித்தக் கைவலியகாவரம் தந்ததை அடைந்தவர்கியமணமீயன் திவ்வாரோசியலோ"

All the great teachers who lived in the past, drawing from the broad sea of milk have filled their pots which are their works. Having boiled and churned the milk thus kept, I have taken and given this butter of சுசுவல்யம். Will those who have partaken of it be wandering, enjoying the dust of sensual pleasures, their hunger being appeased? This is not the place to enlarge on the merits of சுசுவல்யகாவரம். Suffice it to say here that the author's claim is perfectly just as சுசுவல்யகாவரம் is the best work on வேதாத்மம் so is சிவஞானசித்தியார், the best work on சைவசித்தாத்மம். "பாசினன்னுலெல்லாம் பார்த்ததியச் சித்தியிலே யோர்விருத்தப்பாதிபோதும்". Half a stanza in சித்தியார் will be quite sufficient to understand all the works in the world. As stated in the works in this saying, there is exaggeration as is this saying, there is much truth in it, as சித்தியார் is undoubtedly a book whose merits cannot be over-estimated. It contains in a large measure all the ten beauties to be expected in good literature. It book about which we read in கன்னடம். It book about which we read in கன்னடம். It book about which we read in கன்னடம்.

The author is அருணாந்திவாசாரியர் who is called சுலாகமபண்டிதர் on account of his profound scholarship in Tamil and Sanskrit.

He seems to have known everything that could be known in his time. He is a Brahman who lived in South India about 650 years ago. Of all the disciples of மெய்கண்டேசுவர், founder of the Tamil school of சைவசித்தாத்மம், he is undoubtedly the greatest and the most distinguished. A student of சைவசித்தாத்மம் should make a life study of சித்தியார், which consists of two parts சுபட்சம் and பரபட்சம் (one's own side and the other side). In the former the author endeavours to the best of his extraordinary ability to show that Saivism is the best of all religions, while in the latter he tries to refute all the other religious which existed in India in his time. Opinion may be divided as regards the merits of his பரபட்சம், because there are many who agree with ThayumanaSwamy in not admitting the wisdom of finding fault with other religions and systems of thought, but there can be no two opinions as to the fact that his சுபட்சம் is beyond all praise. It deals with the loftiest themes that can occupy the mind of every thoughtful man, such as God, soul and pasam (பாசம்), their attributes, the soul's goal and the way by which to reach it. The author treats of them in a most beautiful and attractive manner. His beautiful stanzas are the best fitted vehicle for his sublime sentiments, ideas, and thoughts. He has admirably succeeded in combining two things which as a rule are difficult of combination, and they are gnanam and devotion of God. In this respect he is superior to the author of சுசுவல்யகாவரம், which as a book on gnanam has no rival in Vedanta literature in Tamil, but which has very little value as a book on devotion to God. சிவஞானசித்தியார் can be safely recommended as the most suitable medium for the cultivation of both gnanam and devotion to God. He who studies it carefully will find it difficult to resist his inclination to love God with all his heart. How beautifully does the author show that God whom he calls Parama Siva (பரமசிவன்) is all grace (அருண்) that He is not Brahma, nor Vishnu, nor Rudra nor Maheswara, nor Sathasiva, nor Hlaya Siva (திலகசிவன்) that he transcends the universe and that all His actions have the benefit of souls for their object?

"உருவஞன் ருணவகோடு முணர்கருநுருவித் தேறுதல் கருமமுமுமுன்கன்றன் கசரஞ்சி கால்கள் தருமுரு பாக்கிமெல்லக் தானுட னக்கொன்றித்தி யருநுரு வுயிருக்கென்றே யாக்கினனகிந்தன்னிதே.

ஞ்ந்தாய்ச்சார ஞானக்கிரமிய பெய்கெரு முன்னுகி னிந்நிடு சத்தியிச்சை யுயிருக்கரு ஞேசாரும் கன்றொலை ஞான சத்தியா லிவஞ்சை னன்றமுட கிரியைதன்ரு லாக்ருவ அகிலமெல்லாம்.

உருமேனி தரிதநக் கொண்ட தென்றடி முறுவித்த வருமேனி யதவுல் கண்டோ மருஞுவாசாரியே நிகமேனிப்ப யம் பெந்தேடு தேயிய மூழ்குநாகத் தெருமேனி அழிகவந்த கருணையின் வடிவுகொணே.

அருஞது சத்தியாகு மான்நன்சக் சஞ்சையின்றித் தெருக் கிவயிலில் பந்தக் கிவயின்றிச் சத்தியிலில் மருளின யருஞாஸ் காட்டி மன்னுயிர்க் கனிபவக் கண்டிடு கிருளின மொளியாலோட்டு மிதவி யப்போ லிசன்."

His body is arul (grace); His internal organs which are the attributes and actions of His body producing consciousness and souls

## Run-with-the-Hare-and-Hunt with-the-Hound-Policy

### An Appeal

IMPERIAL PREFERENCE AND LOCAL INDUSTRIES.

To the lasting misfortune of the country some of our loudest talkers are the slowest to put their professions into practice. They know that they must talk eloquently about encouraging local industries in order to be in good odour with the people. But they are equally aware that unless they humour the Governor and his Whitehall dictators on the question of Imperial Preference which they know will kill many of our local industries, they stand yet another chance of feeling the touch of the Secretary of States' boots. Thus while reciting the prologue of an economic emancipation for Ceylon, they willingly become a party to dealing the most shattering blow at our languishing industries. No wonder the Donoughmore Constitution is considered a breeding ground for all sorts of ephemeral creatures who in their grim fight for survival develop an abnormal appetite for intrigue.

A few weeks ago a patriot of Jaffna shed tears over the political isolation of the Peninsula. Now we are invited to witness a similar spectacle of a crowd of men breaking their hearts over the economic isolation of the Island. They evidently expect their howl to reach the ears of their overlords. These men do not care two straws what set-back the country suffers by committing it to a fratricidal policy of Preference so long as they can draw their monthly allowance. They are a team of little men playing a dirty game of hazard and having no vision greater than the safety of their seats in the Council, and no ambition greater than an immediate triumph in their narrow political world.

But among the few men in Ceylon whose opinion on economic questions can be taken as authoritative and dispassionate, Mr. Balasingham ranks perhaps as the greatest. Hence what he says about the Imperial Preference deserves the highest respect. But his clarion call to duty is drowned in the cat-calls and trumpeting of the betrayers, as the soft note of a Veena is lost in the discordant screeching of a Jazz Band. The gang that aids and abets this pretence at popular Government has developed a swollen head besides a long tongue and a thick skin. From their dizzy heights things look insignificant

Continued up

are arul; His members such as his hands and feet are arul. His auxiliary members (உபாக்கம்) such as worlds and objects of enjoyments are arul. His arul body has been assumed by Him not for His own benefit, but for that of souls. Though we may think of Him as having a visible body, yet in truth He transcends thought.

His Sakti (power), which is one and is called பராசக்தி (transcendent Sakti) assumes three forms according to the three different ways in which it acts. His இச்சாசக்தி (desiring Sakti) is His arul to souls, and removing malam it delivers them from bondage. By His ஞானசக்தி (knowing Sakti) He knows all the means whereby this is to be accomplished, and by His கிரியாசக்தி (willing Sakti) He creates from all eternity all the worlds.

When we say that He has assumed the visible body, it necessarily follows that He has also the invisible and the body both visible and invisible. These three kinds of bodies are His arul bodies which He has assumed with a view to delivering us from the body we take in the mother's womb.

To Sivam (சிவம்) His arul is His Sakti. Without Sakti there can be no Sivam, neither without Sivam can there be Sakti, the relation between them being like that between a substance and its attributes.

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## SERPENT-KAVADI TO TIRUCHENDUR

### HOW A DEVOTEE CAME BY THE COBRA

Tinneveli, May 23.

Last Thursday the Visagam festival of the celebrated Tiruchendur temple was celebrated fittingly. From there comes the report from an eye-witness, of the termination of a successful Serpent Kavadi that was taken by a devotee from Madura among the hundreds of other Kavadis that arrived at the famous sea-shrine for the festival. It appears that he decided this year to take a Macha (fish) Kavadi, but a call that came to him in his dream and which he believed to be divine urged him to take a 'Serpent' Kavadi. The man became dejected as he could not know wherefrom he could take a live cobra. Again in his dream he was beckoned by a voice to proceed to the village of Perungulam, where he was told that a cobra would be waiting for him in a banyan tree. The devotee with his wife thereupon started with a Kavadi with full faith in the voice that came to him in his dream and arrived at Perungulam on the evening of Wednesday. Somehow the news of his arrival and his strange dreams had spread and a crowd had gathered round the banyan tree. The man waited there for hours praying to God for the cobra. At about 9 p.m. a beautiful live green (?) cobra slowly came out of the tree and stopped near the Kavadi. The devotee went to the tank to purify himself and the cobra went into a hole in the tree. After bath, he came near keeping the Kavadi chembu open in the expectation that the cobra would go into it but the serpent would not move. He then took the cobra by his hand and put it into the vessel to the amazement of the crowd. He then covered it with a cloth and wended his way to Tiruchendur accompanied by a large crowd. At the temple he uncovered the vessel and the cobra came out and trailed into the tower of the temple and disappeared.

Continued.

and small. They little know that poverty is creeping over Ceylon, that more people are starving today than ten months ago, that the export trade is dwindling down to nothing in comparison to the needs of life, that the imports are on the increase, that the margin of wealth left to buy expensive cars, grand pianos, silk dresses and all other toys of rich life is fast disappearing. They are intellectually too lazy to do a little bit of stock-taking and thinking.

Now, can we be merely satisfied with the amusement we derive from the performances of these stupid clowns? Is it not possible to mobilise all noble political impulses of Ceylon towards compelling this Old Gang to release its iron hold over the people? What Ceylon needs today urgently is an iconoclasm. Old leaders, or rather misleaders, should be scraped off the field and new leaders possessed of a wider vision and a better thesis of life should be installed in their place. Till then there can be no real economic or political progress for Ceylon, as these people in their drunken giddiness will not hesitate to mortgage this beautiful Island to the Imperial Landlords.

I appeal to the Youth of Ceylon to arrest this downward progress. This can be done by following the dual policy of constructive effort towards reviving our cottage industries and increasing the acreage of land under a paddy cultivation on the one hand, and a ruthless exposure whenever necessary of the shady political morals of the Old Gang on the other. The "Buy Ceylon" campaign initiated by Mr. Balasingham gives us a lead in the former direction, and if pursued faithfully and collectively, will open the door for a new era of economic and political life.

Matala, K. S.



## The Hindu Organ.

YALPANAM, MONDAY, MAY 30, 1932.

### TOO MANY BARNACLES.

FEW PEOPLE ENTERTAIN GREAT hopes regarding the practical outcome of the labours of the Retrenchment Commission. Experience in the past has taught the people to associate Committees of Inquiry with purposes other than a genuine desire on the part of Government for knowledge or guidance. Whenever the Government was resolved to postpone facing a problem squarely or defer action where people clamoured for it, they invariably resorted to the expedient of launching out a committee. There are other purposes, too, for which the device has answered well. The people are familiar with Shelving, White-washing and Justification Committees. In view of the great solicitude which His Excellency the Governor evinces for the pay, prestige and prospects of the Public Service and his speech at Kandy some months back in which His Excellency fortified his statement with figures, that the limit of possible retrenchment in staff had been reached, it would be too much to expect people to enthuse over the possible achievement of the Commission. When Government was faced with a deficit last year it was open to them either to explore avenues of retrenchment or impose additional taxation to make up the deficit. The latter course was adopted on the ground of convenience and the present Commission was appointed to allay public opinion.

The recent circular by the Chief Secretary imposing an additional half-hour to the normal day's working hours for public servants points how the wind blows. The people of this country will want more convincing proof of a genuine desire on the part of Government to effect savings than may be inferred from the choice of men of integrity and undoubted capacity to execute the terms of reference.

It goes without saying that if a Committee were appointed to tackle a question affecting Big Business, Salaries, or the "ruthless concern" of imperialism, the recommendations will be accepted and adopted with the least delay. Take for instance the Renton-Fernando Salaries Scheme, Passage Allowances, Commuted Pensions. No one knows the way the Reports of the Industries Commission and the various Committees on Agriculture have gone. Let us hope that these reports are in the scrap-heap of the Chief Secretary's Office and will be remembered and resurrected by some valiant Minister.

That these are far too many Barnacles no one outside the Government will deny. The only authority capable of wielding the axe is His Excellency the Governor. Will the Governor do the unpopular thing? Has he the strength of an Anderson to brush aside the protests of his advisers and issue orders to carry out the recommendations of the Commission? We doubt very much, unless perhaps, his hands are forced by the Secretary of State.

Retrenchment certainly is more desirable than cuts in salaries or pensions which are avowedly temporary. The inordinate increase in staffs and salary has been going on unchecked for years and the present is the best opportunity to face the problem shirked by successive Governors. Many a Governor has funked the disagreeable task of ridding the country of Tite Barnacles at the Circumlocution Office.

One remembers that Mr. Tite Barnacle died on the steps of his office defending his position with his drawn salary in hand. It is difficult to dislodge him. Government Servants and pensioners nurse such a loyalty to the Service that at best they are interested witnesses. The attitude of the Departmental head which tolerates and even encourages additions to the staff is easily imagined. Who decides how many clerks, typists, peons, waste-paper baskets and office-cats are necessary? It is very often the Chief Clerk. The Head anxious to effect retrenchment summons his C. C. and says "Don't you think you could manage with a smaller staff?" The C. C. or O. A. or Deputy is not going to derogate from the importance of his section by making such a damning admission as that; he is more likely to protest that he is understaffed as it is. It is no good to try to get behind the word of the C. C. and the Head is satisfied that no retrenchment could be effected without loss of efficiency. It is this position of the C. C. which the Commission should endeavour to test for themselves. It is desirable that the Commissioners should go down to the various Departments and see what the chief and his colleagues are really doing and how many men, working like the people in a mercantile office on mail day, could do it if it has to be done at all.

There are other directions in which much saving could be effected. The present division of the Island into nine Provinces, each with a Government Agent and an A. G. A. for each of the Districts therein, had its advantages in the early days when communication was difficult and travelling was irksome. Moreover, the necessity to open up the back-ward districts commended the division to the older generation. With the multiplication of the means of communication and the modern facilities for speedy travel the division may be altered without loss of efficiency. The Government Agent has been relieved of much of his important duties by the introduction of self-governing institutions and with the growth of District Councils in the rural areas; he will have no more exacting duties than to tend his flock of head-men. We suggest that the country be divided into three Districts and placed in charge of District Officers, with a few assistants to carry out the duties now falling on the G. A. There can be no objection to the division suggested on the score of size, since the two Collectors of Ganjam and Vizagam under the Governor of Madras, administer an area almost equal in size to that of Ceylon.

## COUNCIL-BOYCOTT IN JAFFNA.

### SINHALESE OPINION

MR. A. P. de ZOYSA, Proctor, Galle, writes:

I have come to understand from very reliable sources that those who are against the boycott movement of Jaffna are trying to impress on the minds of the people of Jaffna that they have lost the confidence and the good-will of the Sinhalese by boycotting the State Council. At the very start I might say that there is no truth in it and that it is a piece of mischief fabricated to gain the self-seeking ends of the anti-boycott campaign. The fact that not a single political association not even the National Congress the doughty champions of the Passfield Constitution—has passed any resolution to the effect that the Jaffna Tamils have wronged the country in boycotting the State Council, is ample proof to support what I have stated here. I know to a certainty that over ninety five percent of the Sinhalese people uphold that Jaffna was right in boycotting the State Council and that they admire the unitedness and the boldness of the youths of Jaffna.

At the next elections Jaffna will see that most of the other constituencies follow suit and boycott the State Council, if its constitution is not changed to suit the needs of the country.

In conclusion, I as a Sinhalese would request my Tamil brethren to persist in this boycott movement until we are offered a constitution worthy of acceptance. Sinhalese of the low-country are sure to join, you in this good cause of yours in the near future.

# Retrenchment in Government Agencies.

BY C. N. DEVARAJAN.

WITH reference to the question raised by Col. T. G. Jayawardene at the sitting of the Retrenchment Commission in Colombo on the 9th instant whether "Assistant Government Agents could not be made Government Agents and let Government Agents be dispensed with altogether," and Mr. Brayne's answer, "If you do that, you will need to have Supervising Agents to carry out the work of two or three Provinces," it will be profitable to pay some attention to the Indian system of District administration.

### The Indian System.

Taking some major Provinces of India under Governors and comparing with Ceylon, we find their sizes and populations stand as follows:

Districts.	Area in sq. miles.	Population.
Bengal	28 77,000	47,000,000
Bombay	26 124,000	19,000,000
Madras	21 142,000	42,000,000
Burma	41 234,000	13,000,000
United Province	43 106,000	46,000,000
Punjab	29 100,000	21,000,000
Ceylon	9 25,000	5,000,000

It must be noted that a District in India corresponds to a Province in Ceylon; and it will be seen that a Governor in India has as many as 24 to 48 such Districts under him, each in charge of a Collector who corresponds to our Government Agent here. The two Districts, Ganjam and Vizagapatam, in charge of two Collectors, under the Madras Governor, are together equal to Ceylon in size and population if not bigger, (area: 25,594 sq. miles and population over 5 millions).

### The Commissioner.

Except in Madras, in all other Provinces there are Commissioners of Divisions (corresponding to the Supervising Agents suggested by Mr. Brayne) who exercise general control over groups of collectors. Each Commissioner in India has to supervise the work of 5 or 6 Collectors and has under him on an average of 20,000 square miles and a population of 4 or 5 millions. There are five Commissioners of Divisions in Bengal, four in Bombay, eight in Burma, five in the Punjab and ten in the United Provinces.

### The Collector.

The Collector has to supervise the in-gathering of the Land Tax and other revenue and is the head of all the departments connected with it, while as District Magistrate he is responsible for the administration of criminal district in the district. Each Collector in charge of a District has under him one or more civilians as assistants. A Collectorate contains on an average, for example, in Bombay from eight to ten taluks each consisting of one two hundred villages,

i. e., 800 to 2000 villages under a Collector. The village officers are the Patel who is the head of the village for revenue and police purposes; the Talati or Kulkarni; clerk and accountant; the messenger and the watchman. Over each Taluq or group of villages is the Mawrtaldar who is also a sub-ordinate Magistrate.

### The Madras System.

The Madras administration differs in some respects from that of the other major Provinces. There is no intermediate local authority between the Collector of the District and the authorities at headquarters, Commissioners of Divisions being unknown in Madras.

### What Ceylon can Adopt.

It may not be quite feasible or even desirable to make a sudden change by adopting the Madras system as suggested by Col. Jayawardene, but it should be quite a practicable proposition to adopt the Bombay or Bengal system of having supervising agents as suggested by Mr. Brayne, during the transitional stage. In course of time, with the growth of Urban District and Provincial Councils it should be possible to dispense with the supervising agents and at a later stage even the District agents.

In the event of the Bombay system being adopted, three supervising agents should be sufficient for the whole Island with headquarters at Colombo, Kandy and Anuradhapura and the Island may be divided as follows:

Provinces.	Area in Sq. Miles.	Population
I. Western and Southern	3,578	2,216,000
II. Central North-Western, Uva & Sabragamuwa	10,466	2,382,000
III. North, North-Central and Eastern	11,265	708,700

The Revenue District under Assistant Government Agents (corresponding to Collectors in India) may also be divided thus:

- I. 1. Colombo, 2. Kalutara, 3. Galle 4. Matara and Hambantota.
- II. 1. Kandy and Nuwara Eliya, 2. Matale, 3. Kurunegalla, 4. Pattalam and Chilaw, 5. Badulla, 6. Ratnapura and Kegalla.
- III. 1. Jaffna, 2. Mannar and Mullaitivu, 3. Anuradhapura, 4. Trincomalie, 5. Batticaloa.

Thus three Government Agents (or supervising agents as we may call them) and fifteen Assistant Government Agents (or Government as they might be called) should be able to carry on the general administration of the whole Island.

The above is only a tentative scheme and might be better revised by those with an insight into administrative problems. In the meantime, public criticism would be useful.

## What's in a Name?

# The Origin of "Yalp-panam"

(BY REV. FR. S. GNANA PRAKASAR O. M. I.)

THERE has been much controversy on the origin of the present name of our Town which is also that of the whole Peninsula. The older generation of pundits favour the view expressed in the *Yalpana Vaipava Malai* (a work of doubtful historical value in Tamil) that the name is due to the mythical Yalpadi who colonised Jaffna before the era of our kings. Critical students however, think that Yalp-panam is not the old name of the Town but rather a Sinhalese translation of it. The facts of the case are chiefly the following:

1. No mention of the name Yalp-panam is found in the early Tamil works we possess, such as *Sekarasa sekara malai*, *Pararasa-sekaram* etc. These early works mention Sinkai-nakar as the chief town of the northern kingdom. Later, however, Nallur appears as the metropolis. The story of Yalpady is also unknown. It is only in Portuguese times that Tamil writings begin to speak of Yalp-panam and Yalpady. There is no doubt that all the so-called Jaffna histories now extant were written after the advent of the Portuguese to our

shores. The *Vaiya* and the *Kayilaya malai* are known from internal evidence to be works of the Portuguese period, while the *Vaipava-malai* of course, belongs to the Dutch period of our history. On the other hand, the story of the blind lutist who received the sandy heaps of our Peninsula as a gift from a king of Kandy, is now known to have been fabricated from the real visit of a historical blind lutist—Antaka Kaviviraragava Mudaliyar of Chenkalpaddu in South India. This personage visited the court of Pararasa-sekaran, probably the eighth of the name (1591—1615) and did receive munificent gifts from the king as a reward for his poetic and musical attainments. This was the nucleus round which the romantic story of the colonisation of Jaffna was woven by men devoid of critical acumen. Jaffna was a fully inhabited country long before ever Wijayo set foot in Ceylon. Tamils had probably occupied it before the Sinhalese language was evolved in the Island by the assimilation of a mass of Aryan words into an archaic form of

Continued on page 3

**Retrenchment Commission in Jaffna.**

SITTING AT THE KACHCHERI.

The Retrenchment Commission commenced its sitting here today at 9 a.m. at the Jaffna Kachcheri. The three members of the Commission, Mr. R. L. Perera K. C. (Chairman), Mr. E. R. Thambimuthu and Col. T. G. Jayawardane are present. The Government Agent, Mr. E. T. Dyson, is expected to lead with his evidence today.

**Free Tuition Scholarships.**

GOVERNMENT TRAINING SCHOOL, JAFFNA.

A number of Free Tuition Scholarships tenable for two years from September 1, 1932, at the Government Training School, Jaffna, will be awarded.

The conditions governing scholarships and other particulars may be obtained from the Superintendent of the Training School. Applications should be sent before June 15, the last date.

**State Council Favours Imperial Preference.**

Though the trend of the debate on the 24th instant on the Financial Secretary's motion favouring preference to British imports into Ceylon, was generally against the motion, the Financial Secretary succeeded in getting his motion passed the next day, by a majority of 24 votes to 20.

**MADRAS PAPER'S SURPRISE.**

Commenting on the adoption of preference resolution, the "Madras Hindu" says:

The state of things in Ceylon is analogous to that in India and yet strangely enough the State Council has adopted the financial Secretary's motion accepting the principle of granting preference to the imports of Ceylon from Great Britain. The majority, however, was very small, 24 against 20, and it is said that the result was unexpected regard being had to the trend of the debate. Great Britain has promised 10 per cent preference to Indian and Ceylon products but in regard to plumbago or cocoanut or rubber, this preference, it is pointed out by competent critics, cannot possibly help Ceylon against the competing countries which would surely retaliate. Tea is mainly a British industry. Further, as Mr. K. Balasingham points out in "The Ceylon Daily News," if in addition to the 243 million lbs. of tea which the United Kingdom now obtained from Ceylon, the latter is able to capture a portion of the trade of Java and China, owing to the proposed preference, "is the gain resulting to Ceylon so great as to justify our disturbing the existing fiscal system and courting all the attendant risks?" There is need for India and Ceylon to watch carefully the doings at Ottawa and if the results of that Conference should be prejudicial to their interests, to refuse to be a party to any one-sided arrangement.

Continued from page 2

Tamil and, in my opinion, it is the original inhabitants of our Peninsula who, gradually becoming Sinhalese, i. e. beginning to use the mixture of Dravidian and Aryan which is now known as Sinhalese, gave to our villages, lands and gardens the Sinhalese names they still bear.

II. The name Yapa-pattuna appears for the first time in the Sinhalese *Kovil Sandesa* at a time when Jaffna was temporarily under the rule of the Sinhalese. Here we might mention the conjecture made by Mudaliyar A. M. Gunasekera on the probable origin of this Sinhalese name. Yappa in Sinhalese is equivalent to Nal-la in Tamil and Pattuna, of course my equate with Ur. So that Yapa-pattuna would stand for Nallur. It is quite possible that the conquerors of Jaffna renamed their acquisition by using a Sinhalese equivalent of the seat of royalty in the North. And it is also possible that those in the South continued to use this name ever afterwards when referring to the Tamil kingdom. This would explain how the Portuguese began to call our Town Gifanapatao, a name which has been subsequently corrupted into Jaffna. But how to explain the provenance of Gifana from Yapa when we have equated Pattuna and Patao? The Na or rather Ana at the end of Gifana is also a Sinhalese ending meaning place, village etc. as in Marudana. Ramukkana etc. in the South, and Sandana, Imbulana, Tampana etc. in our own country. So that Yapa-ana would have become the Gifana of the Portuguese.

Since this is so, one loses one's enthusiasm for going back to the name Yalpanam instead of continuing to call our town by the handy name of Jaffna. If any one wants to rename Jaffna, I for one, would recommend thereverting of the old historic name Sankainakar, as they in the South have revived the old name Gampaha for Heneratgoda.

**ARULNANDY SIVACHARIYAR.**

(Continued from page 1.)

Destroying ignorance by His arul, like the sun which dispels darkness by its light, gives salvation to souls.

Amongst other things, what the author says about souls is worth knowing. At the beginning of creation, souls were totally unconscious in consequence of their union with anava-malam (தூய்மாமலம்). Besides தூய்மம் there are two other malams, i. e. கம்மம் (the spring of action) and மாயம் (the material cause of the universe. With a view to their removal God has added two other malams, i. e., மாயேயம் (the products of Maya) and திரோதாணசக்தி (hiding Sakti). These five malams are the cause of the births and deaths of the living beings in the three worlds. They are produced in four different ways, some from eggs, some from sweat, some from roots, and some from bombs; and they belong to seven kinds of birth and 84 lakhs of species (ஸேவணி) To be born in மாயேயம், avoiding all the other kinds of யேனி is as difficult as to swim across the sea with the hand. Good actions are the cause of higher births, but evil actions of lower births. Blessed is the man who is born a true devotee of God. The soul is entirely dependent on God in its state of bondage as well as of Mukti (முத்தி) and without His help it can do nothing either good or evil. All this is expressed very beautifully in the following Stanzas.

"மலமாய கம்மமாயே  
யத்திரோதாவி மலனிச்  
சலமாரும் பிறப்பிற் றக்கி  
யிகதகர சிழ்மேலும்  
நிலையாத டொன்றி வட்டம்  
கறல் கொள்மிடத்தின்கண்  
ஆலமரூ மிறைவகுணியா  
லுவிற் றடக்கும்பே.  
ஆண்டசூர் சுவைதசுக்குற் றிச்சூர்  
சுராயுத்தொ  
டெண்டரூ காடென்பத்தாரங்கு  
புண்பித்தா  
யுண்டு பல்யோனி யெல்லாமொழிந்து  
மாணுடத்துதித்தல்  
கண்டிழற் கட்டிக்  
கையா லீதினன் காரியக்கான்.  
கார் பவிழையர் தன்னினும் மறை  
பயிலா காட்டில்  
விவரதலைநின்று தோன்றக்  
மிக்க யுண்பிப்பர் காருதும்  
தகையினிற் றொழுவிட்டுத்  
தக்கூசெப் சாரியினில் வந்து  
பரசமயக்கட் செல்லாம்  
பாக்கியம் பென்றொழுதே.  
வாழ்வென கமைய்கிட்டு  
வறையையூர் சிறுமதப்பித்  
தாழ்வெனத் தன்மையோடு  
சைவமரூர் சமயநூர்  
முற்பெற விரிதரால்  
வுபர் சிவ னானத்தாலே  
யோநிள மழியுண  
போற்றவாரூன் பெற்றுதே."

Souls being united to five kinds of malam and subject to changing births, will in a minute wander on earth, in the nether world, and in the world above like an incessantly changing fire-brand circle and kite according to God's will. Living beings are produced in four ways, some from eggs, some from sweat, some from roots and branches, and some from wombs. They belong to 84 lakhs of species. Avoiding all the other species, to be born a human being is as difficult as to swim across the sea with the hand. To be born in India avoiding uncivilised lands where the authority of the Vedas is not accepted is the result of highly meritorious deeds done in the previous births. To be born into one of the higher castes qualified for the performance of penance (சலம்) escaping from the lower ones and to embrace no other religion than Saivism is indeed a rare blessing, which cannot be obtained except by such meritorious deeds as most difficult to be done.

To be blessed with the destiny which causes one to be born humble and free from the pair of wealth and the misery of poverty and to embrace Saivism is the happiest lot which could rarely be expected. Those who worship Siva, who wears the crescent on his head, are indeed the persons who have obtained His Grace in abundance.

Therefore what a wise man ought to do is to worship God with true devotion and serve Him with the mind, speech and body so that he may obtain as speedily as possible இறுகியோர்ப்பு and மலபரிபாகம் without which சிவநூதாம், direct means of salvation, cannot be obtained. இறுகியோர்ப்பு means the maintenance of the same mental attitude towards both good and evil deeds. He who maintains this attitude will treat both good and bad men alike. By மலபரிபாகம் is meant the ripening of malam so that it may drop from the soul loosening its grip of it.

Those who do not accept சைவநித்தார்தம் (there are many such) cannot be expected to agree with the author in all his views; but even they cannot deny that he has accomplished his task wonderfully well. He has given us the clearest and the fullest exposition of the சைவநித்தார்தம் philosophy in a most beautiful style, for which all the lovers of the Tamil language, religion, and philosophy should be grateful to him.

**MAHATMA GANDHI TO BE RELEASED IN JUNE?**

PREDICTION BY AN ASTROLOGER

"Mahatma Gandhi will be released within six or seven days of June 26, and he will again attend another Round Table Conference in London." This is the prediction of Pundit Shanker Shastri Hosriti the well-known astrologer, made to a "Chronicle" representative.

It will be recalled that the Punditji had foretold last year of the arrest of the Mahatma in his "Panchang" (almanac) and it had come true. The period which had such a malefic influence on the Mahatma will terminate on June 26, and therefore he is sure that Gandhiji would be released about that time.

The Pandit said, according to his calculations, there were bound to be serious differences within the Conservative Party, or in the Cabinet ranks, because of the disturbing position in India, and a new party is likely to be formed soon. It is this party which will work for the release of the Mahatma and for an early settlement of the Indian question.

After his release, as last year, he will again go to the Round Table Conference in November or December next. Last time also there were many adverse circumstances against his going to London, but the hitch was removed at the last moment, and he did attend the Round Table Conference. This time also history will repeat itself, though at the present time everything looks so impossible.

Asked whether Congress will agree to such a step, the astrologer said that Gandhiji will go to England in spite of the decision of the Congress, because he would desire to settle the question in an amicable manner.

Mr. Hosriti confided to our representative that he had got the correct horoscope of Mahatma Gandhi. When Gandhiji returned from South Africa and went to Poona with the late Mr. G. K. Gokhale there was a public reception in his honour at the Servants of India Society's Home.

Tea parties and other ceremonial functions in honour of Gandhiji were arranged because of this great services to the cause of India. But he showed great disinclination to take part in them, and Mr. Gokhale was surprised at his ascetic attitude and a little disappointed even.

He then asked the Pandit, who was staying at the Servants of India Society's quarters at the time to cast Gandhi's horoscope out of curiosity. With that view Mr. Gokhale personally asked Gandhiji his exact time and date of birth and from that a new horoscope was prepared. Most of the events read from that horoscope have come true, and he had no doubt about its reliability.

**Auction Sale.**

UNDER MORTGAGE DECREE

in Case No. 1365 D. C. Jaffna

Arumugam Subramaniam of Vaddukoddi

Vs: Velauthar Mootatamby Velauthapillai of Vannarponnai

By virtue of the Commission issued to me in the above case for the recovery of the amount stated therein poundage and costs, I shall sell by public auction on Saturday 18th June 1932, commencing at 9 a. m. at the spot, the following properties to wit:-

1. A piece of and situated at Vannarponnai East called Vannan Thoddam in extent 17 lms V. C. & 7 1/2 kls, with stone-built house well and cultivated and spontaneous plantations and other appurtenances and bounded on the East by the properties of the heirs of the Suppiah Ponnampalam Kandiah and others, North by the heirs of the late Kasipillai Kulasegarampillai, West by Crown land and rail road and on the South by road.
2. A piece of land situated at Do. called Punnkimindappukulam Karai in extent 33 7/8 lms. V.C. and P. C. cultivated and spontaneous plants and other appurtenances & bounded on the East by road, North by the property belonging to the temple called Vannai Vaitheswaran Kovil and also by the property of Ponnachy wife of Ponnampalam, West by the property of S. Velupillai and others, on the South by S. Ponampalam Kandiah.
3. A piece of land situated at Do called Pandiyan Valavu and Oddai in extent 6 1/2 lms V. C. with sheds, cultivated and spontaneous plants and bounded on the East by road, North by the property of Manikkam, wife of Selliah, West by the properties of Manikkam wife of Selliah and others, South by the properties of Sinnappu Sinnatambu and others.
4. A piece of land situated at Vannarponnai West called Palluvuli Thoddam in extent 5 1/2 lms. V. C. and bounded on the East by the property of K. Suppiah, North by the property donated to the Murgamoorthy temple and the property of M. Velupillai, West by the property of Annammattu wife of Kuzunathy and South by road.
5. A piece of land situated at Chiviathoru called Chemmanial Vayal and other parcels

**NEWS AND NOTES.**

The A. G. A., Mullajivu, calls for applications for the post of Chief Headman, Maritime pattus.

Mr. T. J. Joseph, Probationary Accountant, Railway, has been appointed Assistant Accountant from November 1931.

Mr. R. R. Crossette Thambiah has been appointed to act as District Judge and Police Magistrate, Avisawella from May 1932.

On Friday the State Council passed by a majority of 24 votes to 19 the Financial Secretary's motion to prevent the export of rubbishy tea from Ceylon.

Mr. R. J. Wilkinson has been appointed to be, in addition to his own duties as Assistant Government Agent, Jaffna District, for a further period of one month from July 1, 1932.

Sir Rignald Stubbs, who was Colonial Secretary of Ceylon from 1913 to 1919, and now Captain-General and Governor of Jamaica has been appointed Governor and Commander-in-Chief of Cyprus.

His Excellency the Governor proposes to carry out a tour, covering five Provinces, next month. The tour extends through the Central Province, North Central Province, Eastern Province, Province of Uva and the Southern Province. It is to begin on the June 11th and end July 4th.

The Executive Committee of the Liberal League meets this evening to make arrangements for the holding of the All-Ceylon Conference that is being convened and to decide what steps should be taken to secure the early realisation of Dominion Status for Ceylon.

"The Ceylon Constitution is not working satisfactorily, and the mis-givings of those who criticised the scheme when it was introduced were only too well founded", said Mr. George Lansbury, leader of the Opposition and a member of the last Labour Government, in an interview to the special correspondent of a leading Indian Congress newspaper.

The second lady State Councillor, Mrs. Naysam Saravanamuthu, was elected on Saturday last by the Colombo North electorate in place of her husband Dr. R. Saravanamuthu who won at the General Election, but was unseated by an election petition filed by Dr. H. M. Peries. Mrs. Saravanamuthu was elected by a very large majority. She secured 18,114 votes. The other candidates, Mr. M. L. M. Reyah 4433, Dr. H. M. Peries 3333 and Mr. W. A. Felsingher 116. Mrs. Saravanamuthu thus has a complete majority of 5,232 over the other three candidates. Mr. Felsingher loses his Rs. 1000 deposit.

**NOTICE.**

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Kalatty, Jaffna.

Y 81 80/5 - 80/5/38.

in extent 7 1/2 lms P. C. and bounded on the East by the property of the defendant and the property of S. A. Brodia, North by the properties of Muttachechy wife of Kanagasabai and others, West by tank and South by the property of Manikam wife of Ramaalingam.

J. A. SETHUPATHY,  
Commissioner.

"Sethupathy Vasa"  
Jaffna.

Mis. 508. 80th

**WANTED.**

A Cashier for the Jaffna Co-operative Stores. Salary Rs 50/- per mensem, security cash Rs 2000/- or Rs 4000/- approved property. 6% interest will be paid for cash security. Applications should reach the Secretary before 10th June 1932.

V. M. VEYAGASUM,

Hony. Secretary, J. C. S.,

Jaffna, 22/5/32.

MIS. 505 26 & 29

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7717.

In the matter of the estate of the late Sivakamipillai alias Pakkiam wife of Velappan Manikkam of Puloly West.

Deceased.

Murugappan Sabapathippillai of Puloly West

Vs. Petitioner.

1. Ponnaththay widow of Murugappan of Puloly West

2. Velappan Manikkam of Batticaloa Kachechi

Respondents.

This matter of the Petition of the above-named Petitioner praying for letters of Administration to the estate of the above-named deceased Sivakamipillai alias Pakkiam wife of Velappan Manikkam coming on for disposal before D. H. Balfour Esquire, District Judge, on the 2nd day of October 1930 in the presence of Mr. S. M. Aboobucker Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated the 27th day of September 1930 having been read; It is declared that the Petitioner is the uncle of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the respondent or any other person shall, on or before the 17th day of November 1930, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
15th October 1930. District Judge.

Time extended till 30-5-32.

O. 360. 26 & 30.

**Our Announcement to the Public.**

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**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8092

In the matter of the estate of the late Ponnammah wife of Kandiah Visuvalingam of Chivathera

Deceased.

Kandiah Visuvalingam of Chivathera

Vs. Petitioner.

1. Visuvalingam Navaratnarajah &  
2. Puvanesvari Ammah daughter of Visuvalingam

3. Vettivelu Thambu all of Chivathera

Respondents

This matter of the Petition of the above-named Petitioner praying that the above-named 3rd Respondent be appointed Guardian ad litem over the minors the above-named 1st and 2nd Respondents and that Letters of Administration to the estate of the above-named deceased be granted to the Petitioner coming on for disposal before D. H. Balfour, Esq., District Judge of Jaffna on the 27th day of April 1932 in the presence of Mr. R. Subramaniam, Proctor, on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the above-named 3rd Respondent be appointed Guardian ad litem over the minors the above-named 1st and 2nd Respondents and that Letters of Administration to the estate of the above-named deceased be granted to the Petitioner as the lawful husband of the said deceased, unless the above-named Respondents shall appear before this Court on the 6th day of June 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

May 11, 1932  
O 361 80 & 2

Sgd. D. H. Balfour,  
District Judge.

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OF

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**MANAGING DIRECTOR.**

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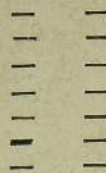
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**NOTICE.**

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Manager.

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