

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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Y. 42.

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If you desire entire satisfaction get all your requirements from

THE JAFFNA APOTHECARIES CO.
Merchants,

Y. 43.

The Hindu Organ.

JAFNA, MONDAY, MAY 18, 1925

TAMIL NATIONALISM.

Nationalism is a very good thing. Every nation should try to keep her ideals pure and her culture intact. We should be proud of our past achievements but they should not blind us to the fact that there are others in the world who have their own achievements to be proud of. Each nation has a message to give to the whole world and every race contributes something towards the progress of mankind.

As Swami Vivekananda said, India's mission is one of spirituality. The function of India in the world federation is that of the priest-hood. Now the culture of India does not belong to a particular race. Every race in India has contributed something towards the building up of it. To say that the Dravidians of India evolved a separate culture of their own or that the Aryans of India brought in a new civilization is to propound a theory not based on actual facts. Wherever the Aryans might have been and whatever might have been their religion, one thing is clear and that is, it is only in India that Hinduism as we profess it today was evolved and practised and we further make bold to say that Sanskrit was a language peculiar to India and was never spoken outside India. The Aryans might have originally lived in any other part of the globe or they might have even been heaven-born as some would make us believe. But there is not the slightest doubt that Hinduism and the Sanskrit language are both native to India. There appears to be very little connection between the words *Aryan* and *Sanskrit* and we would not be very far wrong if we assert that at one time Sanskrit was the *lingua franca* of India from the Himalayas down to Cape Comorin.

There is no use in ignoring the fact that almost all the sacred books of the Hindus had been written in Sanskrit. Originally even the Vedas were handed down orally. But when they came to be written, there is not the slightest doubt that they were written in Sanskrit. So is the case with the Agamas on which is based Saiva Siddhanta, the religion of the Tamils. Later on, Tamil translations seem to have been made from them. The essence of the Agamas, which are twenty-eight in number, was condensed into fourteen volumes in Tamil which now go under the name of Saiva Siddhanta Sastras. Some of the translators were non-brahmins and some were brahmins. Sivagana bodam which is placed first among the Siddhanta Sastras is said to have been translated by Meikanda Devar, a non-brahmin. The original is said to be the *Rourava Agama* in Sanskrit. In recent times there has been considerable discussion as to whether the Tamil work or the Sanskrit work was the original. Elsewhere we publish an article by a Tamil gentleman from the F. M. S., who makes a serious attempt to prove that the Tamil work was the original.

Whatever might have been the purpose for which the non-brahmin movement was started in India, it seems to have done one good. It has considerably removed the slavish mentality of the non-brahmins and made them more self-assertive. They would no longer sit at the feet of brahmins and learn the tenets of their religion. There are a large number of non-brahmin people who, like the writer referred to above, would like to introduce a new theory as regards the origin of our religion. It is nothing but a natural revolt against a form of tyranny for which the brahmins alone were responsible for centuries. The belief seems to have gained ground that the sacred books were written in Sanskrit with the definite purpose of depriving the masses of the benefit of reading them. The research of scholars has revealed the fact that in point of antiquity the Tamil language is as old as Sanskrit, if not older. The existence of a high class literature and arts and industries at a very remote period in the history of the race leads one to believe that they must have had some sort of religion also among them. Whether the faith which the Tamils professed in early times is the same as they profess now is actually the question at issue at the present moment. It should be noted however that Siva worship is not peculiar to the Tamils only but is prevalent throughout India. The predominant sect in India at the present day, as it was ever before, is the Saiva sect of Hinduism. It is now left to the Tamils to prove that

Siva worship and the philosophy known as Saiva Siddhanta were introduced by them alone.

In a subsequent issue we shall take up Sivagana bodam and try to find out how far it could help us to arrive at a solution.

NOTES & COMMENTS

We are not aware of the actual reasons that prompted the Hon. Mr. A. Canagaratnam to tender JAFNA U. D. C. his resignation so CHAIRMANSHIP unexpectedly. We hope that those reasons were strong and sufficient. There is not the slightest doubt that Mr. Canagaratnam has so far discharged the duties attached to his office to the satisfaction of all concerned and to the best of his ability. The people of Mannar and Panakari will be very glad to hear that their Representative in Council is now free to devote his whole time for the furthering of their welfare. There is a good deal of rural reconstruction work to be carried out in these parts. We are sure that Mr. Canagaratnam will now be ready to place his services entirely at the disposal of the people who sent him into Council. As for the Jaffna U. D. C. we doubt not that among those who have been all along associated with Mr. Canagaratnam, there will be found someone who will have not only the time and energy but also the requisite character and sufficient means to carry on the office now vacated by Mr. Canagaratnam. The work, thanks to Mr. Canagaratnam's unfailing energy and devotion to duty, has now been more or less systematised and an experienced member, provided he commands the confidence of not only his fellow members but also of the citizens of Jaffna, should be able to do the work pretty satisfactorily. Anyhow someone must be found and that person should necessarily be a member who has a lot of leisure at his disposal.

The Ceylon "Daily News," in an editorial which appeared in its issue of the 13th instant, calls the Wannai Colonisation Scheme "a NATIONAL national venture". Indeed VENTURE. we make bold to say that this is the first attempt on the part of the people to increase the food supply of the Island on a large scale. Though the initiative comes from the Tamils of the North, yet it will not be the Tamils alone that will be benefitted. That is why we would not, like the "Daily News," have the general public regard this as a communal affair. It is undoubtedly a national venture and it certainly "deserves the support of all communities."

We thought that the situation at Trincomalee was well under control. We were assured of it by people CHOLERA from Batticaloa who passed AT through Trincomalee. But TRINCO. after seeing the pathetic letter of a correspondent in the Colombo morning papers, we find we have to revise our opinion. There would certainly be great distress among those whose houses have been burnt. When the infected people were packed to the Infectious Diseases Hospital and their houses burnt, some ignorant people might have thought that they would never return alive. Somehow or other a good many of them did return alive and are now found to be homeless and destitute. We therefore heartily support the appeal made for funds to relieve the distressed. Trincomalee has a great claim on the Jaffna public and we are sure that our people will show their ready sympathy by sending something immediately. Contributions may be sent to the Hon. Mr. M. Subramaniam, the Member for Trincomalee who has already evinced great personal interest in the matter.

The accumulation of Surplus Balances has given room to some queer speculations. Among these EXTRAVAGANCE speculations there is OF none so queer as the COUNCILLORS. one relating to payment of motor mileage, to Councillors. The Unofficial Members who are the people's Representatives now propose to meet a greater portion of their personal expenses in connection with Council work from the public purse. Sometime ago we paid for a train which took them to play a game of cricket. We are now wondering what they will demand next! If some of them are so really hard up, we shall be very glad to raise a public subscription to meet their expenses. But we earnestly request them to touch as little of the public money as they possibly and honourably could.

LOCAL & GENERAL

THE WEATHER:—The South west Monsoon has set in and for the last three or four days there has been very hard blowing. Some rain fell during last week and the days are cloudy.

ON THE SICK LIST:—Mr. F. M. Navaratnam of the P. W. D. is suffering from a severe attack of Bronchitis and has been removed to Jaffna for native treatment.

JAFNA RAILWAY STATION:—On the demolition of the old Railway Station Bungalow at Jaffna it was decided to erect a new one similar to the accommodation of the old one. Representations have been made to the Department that the accommodation to be provided for in the new bungalow would be not adequate enough. Hence it is proposed to add two more rooms to the structure, the cost of which will be nearly Rs 2800.

CHANGES IN THE JAFNA POLICE OFFICE:—Mr. S. W. Oomaraswamy Chief Clerk of the above office has been transferred to the Police Office (W. P.) Colombo, and Mr. E. Kathiravelu, Second Clerk of the Jaffna Office succeeds him. Mr. T. Ramanayagam Chief Clerk of the (W. P.) Colombo Police Office succeeds Mr. E. Kathiravelu, as Second Clerk of the Jaffna Office.

SHIPMENTS OF GRAIN FOR JAFNA:—A large shipment of Paddy and Rice amounting to nearly 12,500 bags per the S. S. "Garada" has been landed yesterday and another larger shipment per the S. S. Warala amounting to nearly 17,500 bags is expected today.

PERSONAL:—Mr. S. P. Rajasingham Asst. Book-keeper of Messrs. Gordon Fraser & Co. Colombo has left for India on the 9th inst. with Mrs. & Miss Rajasingham on a pilgrimage. They will travel as far as Chittabaram and will return to their destination in a fortnight.

COLONISATION OF THE WANNI:—A conference of some leading men interested in the Colonisation of the Wannai will be held at "Mahendra," the residence of the Hon. Mr. W. Duraiswamy today at 5 p. m. The object as far as we understand, is to discuss the details with regard to the collection of public subscriptions.

MALARIA ADVISORY BOARD:—The first meeting of the Malaria Advisory Board that was recently appointed by the Government will be held in the course of this month. A meeting could not be held earlier as the Secretary, Dr. L. Nicholls, was gathering the necessary particulars and statistics for the guidance of the Committee.

MATRIMONIAL:—The Marriage of Mr. K. Sothinegaratnam of the Audit Office to Miss. Akilandanayaki Ammal, second daughter of the Hon. Sir Ambalavanar Kanagasabai, Esq., will take place at the bride's residence at Victoria Road, Jaffna tonight at 11 p. m. The wedding will be a quiet one.

MALAY ROYALTY TO EUROPE:—H. H. the Besar of Negri Sembilan, accompanied by Liksumana Tanku, Abdul Rahman Tanku, and Raja Aman was on board the P. and O. "Macedonia" which touched at Colombo on Thursday, proceeding from Singapore to Marseilles.

THE IRANAMADU TANK COMMITTEE:—We understand that the Iraramadu Tank Committee will have its first sitting on Wednesday next.

SUB-POST OFFICE AT MADAWACHCHI:—The Receiving Office at Madawachchi has been raised to the status of a Sub-Post Office.

THE MANNAR CAUSEWAY:—Rumour has it that with the arrival of the newly-appointed District Engineer, Mr. Fernando, the construction of the bridge over the causeway will be started. In the meantime a census of carts that pass between the main land and the island is being taken.

TRINCOMALEE LOCAL BOARD:—A meeting of the Local Board, Trincomalee, will be held at the Trincomalee Kachehri today. Mr. W. L. Murphy will preside. One of the items on the agenda is the question of housing the contacts returning from Camp.

NEW HOSPITAL AT TRINCOMALEE:—Mr. R. Murugupillai, Government Surveyor has received instructions to survey the new hospital site at Oars Hill, at the extremity of the inner Harbour, and the building when completed will command a good view facing the Harbour. The extent intended to be acquired for the purpose is about 12 acres. This extent is not only for the Hospital Wards but also for quarters for apothecaries, matrons and nurses.

CIVIL SERVICE EXAMINATION:—The next Civil Service Examination will be held in London this year, the written work commencing on August 1. The number of candidates to be selected will not be less than eleven viz: Nine for service in Malaya and two for service in Ceylon, provided so many candidates should be found to be duly qualified.

ACCUMULATED SURPLUSES:—It has been brought to the notice of Government that the stamp duty paid by certain arrack retailers in their transactions with the Excise Department and the Government has been in excess of the actual amount due. The retailers have made application for the money and the Government is faced with the question of paying it.

Notice to Correspondents.

SAM. MANICKAM:—Thanks very much for your information.

HEALING BY POST CARDS:—The Panaceanists, members of one of the most curious and mysterious societies are flocking to London for the broadcasting of the revelation at South Kensington Town Hall next Thursday. The panacea is a postcard. Already, it is claimed, it has cured people of—Asthma, blood-poisoning, bronchitis, epilepsy, rheumatism, tuberculosis, nerves, depression, cancer, deafness, indigestion, blindness, hip disease, neuritis, bad temper, falling hair, financial difficulties, and other ill humours of humanity. There is no money making bashed in. A person need only buy a stamp to post a letter to us, explaining his or her complaint, and a postcard will be sent back explaining what must be done. "All the letters are read every morning by members, and in the afternoon each is read before the Oracle, who, holding the New Testament, says what is to be done in each case. "It is often near midnight before all the postcards are ready for the post, as every one has to be done individually. The postcards have to be placed in the water, which is either drunk or used as a lotion."

OBITUARY:—Death occurred on Tuesday the 5th May 1925 of Cheliatankam widow of Mr. K. Ampalavanapillai, former Naval and Military Contractor and Temp's Manager of Muttuomaraswamy Temple and a niece of the late Mr. Sittampalam Sammugampillai Arrack Renter, Trincomalee. She died after a brief illness at her residence in Green Road, Trincomalee at the age of 48. She leaves behind a host of relations to bemoan her loss. She is a very pious lady and during her life time has visited several sacred places of pilgrimage in South India and Ceylon. At her death bed she has donated landed properties to Sivan temple. The cremation was performed with the observance of all Hindu rites and the funeral was well attended.

—Cor.

Indian & Foreign News.

CALCUTTA UNIVERSITY KAMALA LECTURER:—The right Hon'ble V. S. Srinivasa Sastri has been appointed as Kamala lecturer for 1925, the subject of the lecture being the rights and duties of Indian citizens. The lecture was founded by the late Sir Ashutosh Mukherji in memory of his daughter, Kamala.

HINDENBURG'S ACCESSION:—It is noteworthy that among the messages from foreign Governments congratulating Von Hindenburg on his accession to the Presidency, there were none from the Allies. But Britain is now sending the customary felicitations following the receipt of official notification. Diplomatic correspondents state that Hindenburg's recent declarations have impressed London most favourably, where it is felt that his agreement with the Luther Cabinet regarding foreign policy is unquestionably sincere.

MAHATMA'S PANACEA AND ANGLO INDIANS.—Dr. H. W. B. Moreno had an interview with Mr. Gandhi on the position Anglo-Indians should occupy in the New India which the Mahatma looked forward to. Mr. Gandhi said that in any scheme which could be out lined for the welfare of India, the Anglo-Indian community, as a powerful minority, must find a rightful place. He thought that Anglo Indians as natives of India had a great mission to perform, only they had first to educate themselves to be in a position of that kind. Mr. Gandhi said he looked upon the Anglo-Indian as his brother. Dr. Moreno pointed out the intense poverty of the Anglo-Indians and asked the Mahatma how the distress could be remedied. Mr. Gandhi replied:—Spin and wear Khaddar.

THE MAHARAJAH OF SCINDIA.—The Maharajah of Scindia has undergone an operation for an abscess, and is convalescing in Paris. The Maharani of Gwalior, Prince George and Princess Mary of Scindia sailed for London on Monday last.

AMBUR LAND MORTGAGE BANK.—A deputation waited on the Hon. Khan Bahadur Mahomed Osman Sahib Bahadur, the Home Member, at his residence, the "Sunbeam," Ootacamund, on the 14th instant at 5 p. m. The Home Member was requested to open the Land Mortgage Bank at Ambur.

LATE MR. MONTAGU.—Bombay signified her appreciation of the invaluable services rendered to India by the late Mr. Montagu, by the erection of a life-like statue to his memory, which was unveiled on the 14th inst. by the Right Hon'ble V. S. Srinivasa Sastri. A representative and cosmopolitan gathering was present on the occasion.

THE BOLSHIEVIK MENACE.—In a speech at the Queen's Hall, Mr. Joynton Hicks alluded to the Bolshievik menace and said:—"India is one of the first objectives of the Bolshievik campaign in the East. In its main endeavour of world revolution, the English Imperialist is aimed at. The Bolshievik object is to create a Communist Party here and with the assistance of the Communist Party side, stir up trouble throughout our Eastern Empire and in the Labour Policy of Britain."

POISON GAS IN WARFARE.—It is announced that President Coolidge favours an international agreement for limitation of the use of poisonous gas in warfare.

IS IT AN ORIENTAL TAMIL WORK OR A TRANSLATION FROM SANSKRIT?

(From T. M. S. Maniam, Kuala Lipis)

There exists among the educated men a question regarding the origin of the work called "Sivagana Botham" (சிவகணபத்தம்) whether it is fully of Tamilian origin or a translation from Sanskrit sources. Some records so far to hand reveal that the Tamil Sivagana Botham was a translation from பரமசிவமாதேவரவரால் by Meikanda Devar.

But some great learners who had the keen interest and patience to learn anything with an analytical mind, after comparative dissection learning of this great work existing in both the languages say that the work is fully of Tamilian thought and origin. Hence that which exists in Sanskrit must have been a translation from Tamil, and that the presentation showing that it was an original Sanskrit work should have been the work of some who did it with the sole idea of raising the prestige of Sanskrit and thus reduce the greatness of the Tamil language. Of these two great languages, philologists certify that Tamil stands unrivalled to any other language, and historians record it as of an earlier existence than Sanskrit. Without dilating further I wish to reveal here first the opinions of Mr. T. Ponnambalam Pillai, M.A.S.S., retired Excise Commissioner of Travancore, a cultured scholar who had been spending his time and finding enjoyment in learning the history of the Tamil language in his later life. Many would have read his article on "Swedenborg and Siva Sthantha", in the columns of "The Hindu Organ" a few months ago.

He goes on saying "From the historical retrospect I have given above of the origin and development of the Dravidian religion, you will observe that I have not referred to the great St. Meikanda Devar or to his monumental work, the Sivagana Botham, which is at present regarded as the Vedhas of the Siva Sthantha. The omission is as ought to have been. For it has been shown that the system is as old as the Dravidian nation itself and its civilisation, and it could not have therefore arisen on the tenets inculcated in the great work. The Saint as pointed out by my friend Mr. Nallasamy Pillai flourished about the fourteenth century A.D. and that date appears to be probable as the earlier Saints have not referred to him. There what is the position of Meikanda Devar? What is the reason of the great veneration in which he is held? The doctrine inculcated in the Sivagana Botham were scattered over here and there unknown to the multitude. Meikanda Devar collected and arranged them in a scientific form or to use a legal phraseology, codified them at a time when his fellow religionists were sunk in ignorance and were being plagued by a large number of internal schisms not to speak of the extraneous influences brought to bear on tenets by Agnosticism, Jainism and Buddhism. He was the Vedha-Vyasa of the Dravidians and as such he is venerated."

Is SIVA GNANA BOTHAM A TRANSLATION?

At this stage it is but natural for somebody who is familiar with the current literature on the Siva Sthantha, to ask me whether Sivagana Botham is a translation from Papavimochana Padalam (பாவவிமோசன பதலம்) of the Sanskrit Ravana Agamam (ரவண அகம்) or of an ex-

Continued up.

THE PRINCE IN AFRICA.—A deep toned and thunderous "Bayeto" of Zulus and a royal salute greeted the Prince on his arrival at Uitenhage after which a native choir chanted salutations of welcome. His Royal Highness in a message to the great native assemblage warned them against tendencies to distrust those in authority, which met with murmurs of assent.

The Prince of Wales had a rousing reception at Grahamstown. He started on a visit of shaking hands with five hundred and twenty five ex service officers. The Prince later visited the Rhodes University and motored round the town and addressed two gathering of coloured people.

LIFE INSURANCE.—The Rt. Hon. V. S. Sriyavara Sastri states as follows with regard to Life Assurance. "Life Assurance has now so many different forms that no person can complain that it does not exactly suit his case. A valid excuse is no longer conceivable for neglecting this primary duty to one's dependents. One hears now and then a well-to-do man say that he need not provide for his wife or children after him. A childless man thinks that he has none to provide for and occasionally adds that a widow in India can easily have too much. To all such people, I would put the question: (1) Have you no poor relations, no faithful servants to think of? (2) Are there no hospitals, no poor houses, no schools, asylums?"

REY WAR.—On May 14, the French columns under Generals Colombes and Freydenburg supported by many aeroplanes and artillery dislodged the British after stubborn resistance from their fortified positions in the Biban range. Retreating northwards the British sustained severe losses and there was a general withdrawal. By noon the French had recovered several points making use of bayonets.

SIR SURENDRA NATH ASSUMES EDITORSHIP.—Sir Surendra Nath Banerjee has become the editor of the Amalgamated newspapers, the "Bangalore," the "New Empire" and the "Vernacular Star."

ALLEGED CONTENT OF COURT.—The Additional District Magistrate, Lahore, pronounced judgment in a contempt of court case in which Barlar Kishan Singh, Managing Director of the "Standard Bank of India, Ltd." (now in liquidation) and the principal accused in the Standard Bank Embezzlement Case. The accused, it will be remembered, constantly interrupted the proceedings of the Court by reciting hymns in a loud voice and refusing to obey the orders, either of the Special Magistrate or the prosecution counsel, with the result that the case had to be adjourned and he was put on trial before the Additional Magistrate for contempt of court and obstructing the Special Magistrate in the discharge of his public duty. The Magistrate found the accused guilty and sentenced him to two months rigorous imprisonment. The original case of fraud and embezzlement against the accused will now proceed again before the Special Magistrate's Court.

THE MAILS.

(G. P. O. Colombo)

DESPATCH.

London Mails per a steamer via Bombay will close on Tuesday, May 19th, per the O. L. "Orama" on Wednesday, May 20th and per the R. L. "Tabanan" on Thursday, May, 21st.

Straits and China Mails per the N. Y. K. "Haruma Maru" will close on Tuesday, April, 19th.

ARRIVAL.

London Mails per the O. L. "Orvieto" are expected on Saturday, May, 23rd.

Straits and China Mails per the N. Y. K. "Tamba Maru" were due yesterday (Sunday).

Continued.

tract from it, I am in a position to give the enquirer a decided no and proceed with the following to establish the proposition.

The expression "Sivagana Botham" may be divided into three words viz. Siva Gnana Botham. The first word means, all pervading, in Tamil and the opposite of anything insipiduous. அம்மெல்லம் in Sanskrit. The next word is Gnana which in Sanskrit means knowledge. The last word Botham means that which teaches, and it is also a word of Sanskrit origin. The whole expression then means that which teaches the knowledge of the all pervading Being or that which teaches the knowledge of God the good. Whatever may be the origin of these words, there is no denying that the Tamil work of which I am speaking viz. Siva Gnana Botham of Meikanda Devar came into existence long after the appearance of that venerable genius, the great Sankar Chariar and long after he left his mark on public mind in Southern India, by revolutionising religious thought. I may even add that the work was given to the world long after the influence of Sanskrit thought and language was fully established in this part of India. For Meikanda Devar, its author, as has already been pointed out lived about the 14th century of the present era. It was a time, when Buddhism and Jainism which had an enormous Sanskrit literature at their back, were flourishing side by side with Hinduism. This was the time of the movement set on foot by the great Vaishnava Reformer, Ramanuja Chariar. It was also I believe about this time that the great Reformer Mathava Chariar began his preaching. All their literature was in Sanskrit. Further again it was a time when the ruling Dravidian Princes had inherited a good deal of foreign blood by intermarrying with the Chalkukiyas and the Pallavas and became partial towards Sanskrit. They gave it all possible encouragement in their power instead of tying with one another in promoting the study of Tamil and its literature as their ancestors did. It is not therefore to be wondered as if a writer of the period in writing Tamil had introduced a good deal of Sanskrit elements both in thought and language into his works, but it would be a matter for real congratulation if not wonder, if he had kept himself clear of at least some of them. Such was the case with Meikanda Devar. He was a great and saintly man. He felt that his religion was being corrupted by extraneous influences and internal divisions by Parasamayam (புறச்சமயம்) and Agasamayam (அகச்சமயம்) and that it was his mission to remove the cancer that was eating into its vitals. The result was the Sivagana Botham. The ideas contained in it are purely Dravidian though some of the important terms used are of Sanskrit origin, and this was due to reasons which I have already assigned.

COMPOSITION OF THE TAMIL AND SANSKRIT VERSIONS.

I shall now take up the two works and deal with them and compare them. Though there is considerable difference between the two, in many respects in substance, they are nearly identical. The number of stanzas or verses in both is twelve. But the Tamil version has on the whole 41 lines whereas the Sanskrit version has only 24 lines. The object steadily kept in view in the latter, is that each stanza should not exceed two lines and its subject matter should be compressed within that limit even at some sacrifice. In the case of the Tamil version, each stanza is complete in itself, without sacrificing brevity while being expressive where impressiveness is called for. The summary of the Dravidian religion which I have given in para 10, of this paper is the purport of the Sivagana Botham and it is not therefore necessary here for me to reproduce it. I may, however, mention that Tamil version uses the following terms in speaking of God viz. அருள்சிலகந்த, பதி and இறை while the Sanskrit version uses Hara, Samba, and Siva. Terms used for soul by the Tamil Botham are ஆன்மா, உணம் and உயிர் and those used by the Sanskrit are Jagat Punsam (புஞ்சாம்) Anbu (அன்பு) and Atma. Both the Tamil and Sanskrit versions used the words மலம் and மலர்மாயை for that troublesome object that intervenes between God and Soul; and over and above these, the term Pasam பசம் is also used in Tamil.

To ascertain whether a work is original or translation we have first to examine its preface or introduction if any. The first stanza we come across in the Tamil Sivagana Botham is a short invocation to Polla Pillayar (பொல்லையர்) perhaps the family Diety of Meikanda Devar and it runs as follows:—

தலைமறைவின் மலை
யில்லாநடுவிய
பொல்லையர்மலை
நல்லார்புனைவர்.

And it is thus translated. The good will adorn themselves with the two feet of Pollar, begot out of grace by the doubtless He, who sat under the banian tree called கள்ளகல் or who held the mountain how. This appears to be the plain meaning of the stanza and there is nothing to show that the God who sat under the mountain Banian tree removed the doubts of Nandi or those of anybody else as the commentators in-

Continued up.

PROVINCIAL ROAD COMMITTEE.

Proceedings of a meeting held at the Provincial Road Committee's Office, Jaffna, on 11th May 1925 at 2.30 p.m.

Present.—The Government Agent, N. P. Chaiman, The Hon'ble Mr. A. Ganagaratnam, Messrs. J. Chennib, W. Muller, Mulla Welipillai, S. S. Pannaniam and G. Madur. M. S. Kannalingam.

1. Read and confirmed minutes of a meeting held on 22nd December 1924.

2. To approve minutes of a meeting of D. R. C., Jaffna, held on 10th November 1924, and 4th May 1925.

Approved minutes of meeting of November 10th and resolved that the minutes of that of May 4th be circulated with the papers regarding the estimated items.

3. Read and approved minutes of a meeting of D. R. C., Mullativu, held on 21st January 1925.

4. Read and approved minutes of a meeting of D. R. C., Mannar, held on 19th January 1925.

5. Considered estimated receipts and expenditure for 1925. Approved. As regards an additional vote of Rs. 800- for equipment for Mullativu District Resthouse proposed by the Provincial Engineer it was resolved that the Chairman do call for detailed estimates of requirements for consideration.

6. To vote Rs. 4150. 18 for the purchase of equipments for the Pearl Fishery Resthouse at Marichchukaddy.

Approved, on the understanding that the Chairman would address Government on the propriety of this Resthouse being treated as a Government and not as a P. R. C. institution and of the equipment being now taken over by Government.

7. Considered papers re rates for keeping conveyances in Resthouse premises.

The tariff proposed was approved subject to the sanction of Government. Laid on the table.

Papers re appointment of Office Assistant as Chairman, D. R. C., in terms of Section 23 of Ordinance No. 10 of 1861. Approved.

Continued.

cluding Mr. Nallasamy Pillai would have it. The stanza being an invocation to the Deity it is possible to include the object or origin of the work while supplicating Him to further his attempt. But an outcry has been made one way or the other. The next authority to which we have to refer the following stanzas viz.

“தம்மையுணர்ந்து தம்மையுடைய தன்னை
வா, ரெம்மையுடைய தன்மையிசைநார்—தம்
மை, புனராராணராராருட்குரியத்து தம்மிற்,
புனராராம கேளாம்புறம்.”

This is a real introduction to the Tamil work by the saintly author himself and its translation runs as follows:—As I am the slave of those who having understood themselves understood God they will not revile me. Those who had not understood themselves do not understand Him. I do not therefore associate with them, and do not care for their abuse.

This stanza too, does not show that the work was a translation, but the spirit pervading it goes to prove that it was of such novel kind as to revolutionise thoughts. We have already seen that at the time the author started the work, a number of religious movements outside the pale of Saivism were being set on foot and it was being disturbed by a large number of schisms within. It is no wonder therefore that the Saint anticipated opposition from at least certain quarters. If his work was a translation Meikanda Devar would not have felt his responsibility and would not have apprehended any counter move. Again as a Saintly man if he was going to make a translation he would have said so, and invoked the blessings of Nandi and others who were responsible for the original. These facts go to show that the work is an original one.

OTHER FACTS.

Let us see further. There is an Agaval (அகவல்) beginning with the words (மலர்மலை உலகினமாயிருந்தபடியே etc) generally preferred to all editions of Sivagana Botham. It is generally supposed to have been from the pen Arulanandi Sivachariar (அருளாண்டி சிவாசாரியர்) but the authorship is uncertain.

In the Agaval please mark the following words viz மலர்மலர்க்கிருவி கண்களின்த உயர்விலுரை போதமுரைத்தோன் which when translated comes to this. He who has published to the world the Sivagana Botham which was given by Nandi to the crowd of Saints to remove doubts. The commentators and that Lord Siva instructed Nandi who in his turn communicated the information to the sages. In the same strain as the Agaval the following stanza is to be found in the Sivagana Sthihar Parapaksham (சிவகுரூர சித்தியார்பரபட்சம்) viz:—

போதயிருத்தோர் தொகுத்த பேதமைக்கே [ல
பொருந்குறையின்கண்களின்த கதிப்பாற்செல்
வேதகேறி யெழுமலர்க்கட் கதிபுழுந்து
விழைவனருணந்தி தன்க்கியபகந்தி
கோதிலுந், சனற்குமாரத்துக்குக் கூறத்
குலவந்தினவயி யெழுமலர்க்கண்கொண்
திக்கல வேம்களின்த [லானுடைத்
தோர்க்குரைப்பன் சிவகுரூரனின்தியன்நே.

The substance of this stanza is as follows:—In the days of yore the knowledge imparted by our Lord to blessed Nandi was communicated to the spotless and Gracious Sanat Kumarar (சனற்குமாரர்) and it spread throughout the world. In that way our preceptor can get it and vouchsafed to us the book of wisdom (Sivagana Botham) that we may be freed from evil.

We will take for granted that this information was communicated to the sages including Janakathis through Nandi, but I am sure you will remember that there was a time when the four Rishis who go by the collective name of Janakathy (சனகாதி) had serious doubts about the creature of this Universe and all matters connected with the subject and that then Lord Siva assumed the form of Dakshinamurthy (தெட்சனகுரூரர்) sat under the moguntain Banian tree and removed their doubts by means of his silence (மௌனம்). It is to this incident Saint Thayumanavar (தாயுமானவர்) refers as follows in the chapter in Thonmugam (தென்முகம்):—

அந்தணர்நாலவர் சாண அரும்குருவாவிவந்த,
எந்தையெழுமலர் தானெனநியமிப்பினர்.

Continued up.

AUCTION SALE

Notice is hereby given that, in terms of the order of the District Court of Jaffna dated the 14th May, 1925 in case No. 5426 Testamentary D. C. Jaffna, I shall sell by public auction on Saturday the 6th June, 1925 at 4.30 p.m. at the spot the following property belonging to the late Aservatham Hoole Nayagam of Nallur.

A piece of land situated at Navatkuli called "Navatkuli Coconut Estate" in extent 45 Acres 3 Roods and 13 Perches as per plan prepared by Mr. S. Channaparam, Licensed Surveyor and bounded on the East by Railway line and the property of Sinnatungam widow of Appukkuday and others, on the North by Road, and on the South and West by lagoon. Of this a divided half share on the Western side including the stone-built house and kitchen.

District Court, K. Sivapragasam, Jaffna, 15-5-1925. Commissioner.

P. S. If a good bid is forthcoming the Whole Estate will be sold.

K. S.

Mis. 648

Continued.

Of course you know by the words அந்தணர் நாலவர் the four Brahmins the saint meant the Janakathy. This Puranic account is relied upon by all Hindus who are not Vishnavites, but it is not the case with the version given in the Agaval and the stanza I have quoted from the Parapaksham which is recognised only by a small minority. It does not matter however which is the authorised version. In case the one referred to by saint Thayumanavar, has the priority of time, the incident in the Agaval and Parapaksham stanza could not have taken place. For then the omnipotence of God would be questioned. If the doubts of the sages had once been cleared by Him for the benefit of the world at large, they could not have occurred again. Granting that they were not, it would be unseemly for a lesser important personage like Nandi to be the instrument of removing them again. Perhaps it may be said that the doubts which were removed once were different from those that were cleared afterwards. If Lord God steps in to do a thing it must be perfect and no loophole would be left. But there can be no doubt that the subject to which saint Thayumanavar refers in the lives I have quoted above and the one treated by the அகவல் in the Sivagana Botham are identically the same. It may however be contended that the Puranic incident held to be authoritative by the majority, should have taken place first in the order of time and as it did not remove the doubts of the Janakathy they appealed to Lord Siva and He instructed them. In the first place the Puranic accounts do not deal with the surrounding circumstances as well as the reasons of the appearance of Siva in the guise of Dakshinamurthy as it contained. In the next place the instruction imparted by Nandi was to all the sages who were termed as the (சனம்) Kanam which means crowd or herd. On counting them I found that there were over thirty and that some of the prominent names such as Agasthiar, Pulasthiar, Vasisthar, Visvamishtar and others were in record. In case the Janakathy who were the most junior of the rest were not in a position to comprehend the lessons given by Nandi their business was either to go back to him or to the senior sages who even wielded supernatural powers. Thirdly the Janakathy who were so very intelligent as to understand the teachings of Lord Siva without his uttering a single syllable would certainly have mastered the oral instructions imparted by Divine Nandi. For these reasons either both the accounts are fables or one of them. In the latter case we must accept the one agreed upon by a large majority of Hindus. For my part my honest conviction is that the story of the Agaval and the stanza of Parapaksham, was invented to belittle the grand efforts of a great Dravidian.

The stanza from the Sivagana Siddhar Parapaksham quoted above demands further notice. It says that the knowledge imparted by Nandi to Sanat Kumarar spread throughout the world. Meikanda Devar picked it up in the streets and embodied it in his Sivagana Botham. I do not know whether this statement in any way adds credit to a sage who is said to have had a mission (கட பண்புதர்) and when he humbled himself in the way he has done in the stanza, one is compelled to infer that the truths inculcated in the Sivagana Botham did not, exist in all the Shastras including the Agama that came to his knowledge and that they dawned upon him only after the perusal of the great work. This appears to be a natural inference after reading carefully both the stanzas and comparing them. Again in case he wrote the Supaksham first perhaps he thought that he should give the great Dravidian preceptor the credit due to him and gave it accordingly. In following it up with the Parapaksham he must have thought he had given too much credit to a low born Sadra and that in to perform. But the author eats his own words by contradicting himself in another place in a stanza in the Supaksham. It is as follows:—

என்னையிப்பவத்திற் சேராவகையெடுத்தென்
தித்தத்தெ, தன்னைவைத்தருளினிலே தானினே
தனமேற் குடிகே, மின்னமர் பெராநிற் கு
வினன்னமேலெயாழ்மெய கண்டாருள், சென
னியிற் கொண்டு வைத்து நிந்தித்ததெரிக்க
யினரும்.

Its translation runs as follows:—

I have begun to treat of the virtues of the Siva religion having placed over my head the work of Meikanda of Vonnainallur over whose groves the clouds always rest. He having saved me from being engulfed by the Sea of births and deaths and having fixed himself in my heart graciously crowned me with his feet. This I submit is quite opposed in spirit to the stanza I have quoted from Parapaksham. For its author, Arulanandi Sivachariar was learned in all the sacred literature available at the time (சகல

Continued on page 4.

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SIVA GNANA BOTHAM.

Continued from page 3.

order to pull him down from the high pedestal on which he was raised it was necessary to surround the subject with a halo of Sanctity by assigning to the so called original work a supernatural origin and by proclaiming to the world how he collected crumbs and crusts from here and there to obtain the object of his ambition. In case the Parapaksham had the priority of date the reasons assigned above hold good. In that case when he followed it up with the Supaksham he must have repented for the ingratitude he was guilty of as a disciple, and tried to make amends by humbling himself before the sanctified personality of the author. But from the trend of thought that runs through these verses I am inclined to think that Sivagnana Siddhiar Parapaksham was the first work to be composed and the Supaksham followed it.

THE CLAIMS OF THE AGAMAS.

In starting the discussion on the origin of the Sivagnana Botham I stated that it was maintained, that it is only a translation of the Papavimochana padalam (பாப விமோசன பதலம்) of the Sanskrit Rowra Agama. But the verses which I have quoted above and commented upon the arguments I have dealt with have not in any way assisted in arriving at the conclusion or to say the least that the Agamas are the recorded facts of such teachings, and the particular instructions imparted by the Lord Siva to the world through Nandi have been embodied in Rowra Agama as the Papavimochana padalam. Though the origin of this particular Agama has not been expressly stated, the several trends of the controversy leads one to think so. I should demur to such statement and add that it is very uncomplimentary that a subject of great solemnity should be dealt with in this manner. For it is generally supposed that, there is no difference between the Vedas and the Agamas and that both were revealed by God. If one is held so very sacred as not to be allowed to reach defiled ears the other also should be held in equal veneration. But to permit it, to go about begging after scraps of truth and knowledge does not raise it in the estimation of the votaries of that religion whose foundation it is. Thus I am not prepared to say that the supposed preachings of Lord Siva through Nandi were recorded as a part of the Agamas.

THE HERITABLE CONCLUSIONS ONE ARRIVES AT.

It will be seen from the above, that Melkanda Devar, godly as he was, did not think it necessary to express his obligations to anybody for he was indebted to nobody. From the perusal of the literature in the subject and the account of his life which has come down to us he is considered to have been an incarnation and that his work was due to inspiration from above. If there is any truth in this statement, there was no necessity for him to walk about the streets in search of information and knowledge. Again if he was embodied in flesh in order to translate 24 lines of Sanskrit, I should think very little of that God who brought him into being. In the next place if Melkanda Devar went about picking up information in the manner stated in the Agaval and the verse from the Parapaksham where is the Agama for translation? I lay great stress in the fact of the absence of any mention of the Agamas in the Poems referred to above. So far we have been able only to examine the introduction to the Sivagnana Botham and the following are the conclusions arrived at doing so.

- (1) That its author Melkanda Devar was not indebted to any body in preparing his work.
- (2) That the account that he borrowed the necessary information for his work from the teachings of Nandi to the sages has not been established.
- (3) The doctrines contained in the Tamil Sivagnana Botham were found to be of a moral kind and quite different from the known Aryan preachings at the time of its publication.
- (4) That no mention is made anywhere that the teachings of Nandi were recorded in the Agamas.
- (5) That no reference is made anywhere that the Melkanda Devar translated the Sivagnana Botham from the Sanskrit Agamas.

I regret that the discussion in the introduction to the Sivagnana Botham has run to this length and that I have not yet begun the comparison of the Tamil and Sanskrit Sivagnana Botham and it is generally found published along with the Tamil Sivagnana Botham. The first Sutam in the latter goes as follows:—

அவனவனவன் அல்லமைய மூலினைமயிற்
சேருந்திய திதியே

யொருவனவனவன் அனாதாமந்த மாதொவன்
மனார் புலவர்.

Continued on,

WILLIAM MATHER MEMORIAL FUND.

A meeting of those who have contributed to the above Fund will be held at the Office of The Jaffna Commercial Corporation Ltd., on Saturday the 23rd May, 1925, at 3 p. m. to consider further developments of the Memorial.

EDWARD MATHER.

Hony. Treasurer.

Mis 645

Continued.

I am aware that most of you have mastered the subject but there may be a few who may not be acquainted and for their benefit I take the liberty of explaining the verse that they may follow me throughout this discussion. அயன் அயன் அது என்னும் அயன் = The objects or souls (in this universe) are of three classes viz. Masculine, Feminine and Neuter. மூவின அயன் = மூன்று மூவின அயன் = as they have three functions to perform i. e. to say as they undergo three changes.

தோற்றிய திதியே ஒருகதி = In the manner they were created they develop and decay.

மனதது உனதாய் = They will only originate in impurity or Malami. e. Souls will have rebirths only when any Malami is left without being wiped out by good deeds.

அந்தம் ஆதி என்னமனார் புலவர் = The great say that which causes the end also causes the origin. In other words, he who causes death also causes birth. This sentence may also be translated thus following the interpretation put upon it by Pandipermalal. That which remains intact without any kind of change when everything else in this universe disappears is said to be the first cause or Creator.

The Sutam thus enunciates four propositions viz:—

1. That the souls in the universe are of three kinds.
2. That they are subject to birth, existence and death.
3. That rebirth is possible only when the soul is in contact with impurity or Malami.
4. That he who causes death also causes birth or he who stands unshaken when everything else around him crumbles away is the Creator. Referring to the last proposition I beg to be allowed to say according to the Doctrine of Hindu Trinity, there is a Division of labour, in the management of affairs of the Universe, one deity presiding over the functions connected with creation, another over the office of protection, and a third over that of destruction.

In the light of the interpretation put upon the proposition by Sivagnanaswamy there is no such destination. He who causes birth. When these two offices are combined in one and the same individual the office of the protector must necessarily merge into the combined institution. Consequently the effect of the proposition is that there is only one God. When interpretation put upon the proposition by Pandipermalal is adopted the truth of the doctrine becomes stronger still, for when everything else in the Universe is liable to decay, that which stands fast and unaffected is the Supreme Being alone. Thus Melkanda Devar teaches that there is but one God, Kadavul. (கடவுள்) without a second and he did not think it necessary to prove the existence of that one Supreme Being.

Now let us see what the Sanskrit verse or Sloga corresponding to the Tamil Sutam says.

I shall translate it in the same way the Tamil Sutam was rendered.

வந்திய, பும், நபுமனக, அதி அவன் = wing to the fact that he, she and it have a state of beginning.

காயதந்திராத் = and as they appear in gross form.

உகத = To the Universe which is the sum total of the souls.

அ = அவன் = He.

உகத = This Universe.

மூருத்தரக்குறதி = Causes it decay and rebirth.

அனமாத் = Therefore.

மூருத்திராபு = Hara is the creator.

Then the whole verse means:—As he, she, and it have a state of beginning as they appear in gross form, the universe (which is the sum total of he, she, and it or the souls) has a creator. He causes their death and birth. That creator is therefore Hara. In this verse there are three propositions viz:—

- (1) That there is a creator.
- (2) That he causes death and birth.
- (3) That he bears the name of Hara.

The first proposition is proved by two circumstances viz:—

- (a) That the souls have a beginning.
- (b) That they appear in gross form.

In comparing the two sets of propositions which I have formulated, it will be seen that both the verses differ materially. The only proposition that may be said to be common to both is No. 2 in the Tamil and Sanskrit versions. But the one in the Tamil Sutam is fuller than the one in the Sanskrit Sloga. The latter speaks only of birth and death, and whereas the former speaks of existence in addition. Perhaps No. 1 proposition under the Tamil Sutam may be considered to be redundant as the classification of he, she and it actually exist as a fact. But what about No. 3 proposition in the same Sutam? It is a very important one in as much as it gives the reason of rebirth viz—Contact with Mala. It may be said that the fourth proposition of the Tamil Sutam and the first of the Sanskrit are in agreement. The Tamil proposition wants to assert that there is but one God in a country where numerous ones are said to preside over the destinies of man. In the first proposition of the Sanskrit Sloga, the existence of God Himself is stated. (To be continued.)

JUST A PLAIN THING!

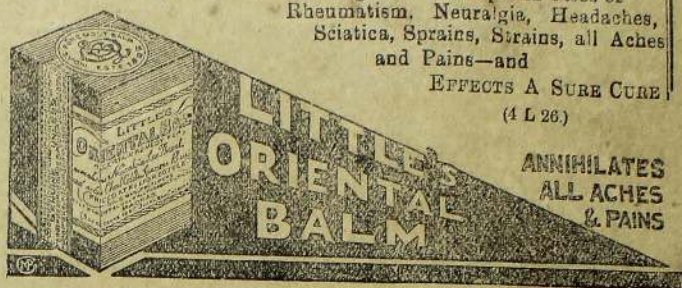
NO ADDITION

NO SUBTRACTION

In a Pain Balm you don't expect a perfume
A good smell is often got at the expense of efficacy.

LITTLE'S ORIENTAL BALM

has been prepared with an eye to efficacy, pure and simple
nothin being added merely to obtain an attractive
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balm full of the healing properties of its
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straight to the spot in cases of
Rheumatism, Neuralgia, Headaches,
Sciatica, Sprains, Strains, all Aches
and Pains—and
EFFECTS A SURE CURE
(4 L 26)



Y. 40 D.

NOTICE.

A plot of tobacco land measuring 32
lms. V. C. (more or less) in extent called
Karambantharai, situated in the village
of Uduvil and having the Jaffna—Kan-
kesanturai road as its eastern boundary,
the property of the undersigned, is offered
for sale. Offers will be received up to
the 30th June 1925. For further particu-
lars apply to

C. Nallatamby,
Indian Govt. Pensioner.

Uduvil, Chunnakam P. O.

2nd May, 1925.

Mis. 641.

Proposal to Change a Ship's Name.

I M. K. P. R. Mutiah Chettiyar of
Devakotai hereby give notice that in
consequence of transfer of ownership I
have applied to the Board of Trade, under
Section 47 of the Merchant Shipping Act,
1894, in respect of the Ship "Star of
Calcutta" of Jaffna, Official number
151226 of gross tonnage 316 28 tons,
register tonnage 276 29 tons, heretofore
owned by M. K. P. R. Mutiah Chettiyar
of Devakotai for permission to change
her name to "Sivakamy Lexny" and to
have her registered in the new name at
the Port of Jaffna as owned by M. K. P. R.
Mutiah Chettiyar.

Any objections to the proposed change
of name must be sent to the Registrar of
Shipping at Jaffna within seven days
from the appearance of this advertisement.

Dated at Jaffna this day of May 1925.

M. K. P. R. Kasthury Naiyadu for
M. K. P. R. Mutiah Chettiyar.

Mis. 646

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5760.

In the Matter of the Estate of the late
Saravanamuttu Chelliah of Manippay

Deceased.

Negamattu widow of Saravanamuttu Chelliah
of Manippay

Petitioner.

Vs.

1. Saravanamuttu Sinnappu of Navaly
2. Arumugam Thuralamy of Do.

Respondents.

This matter of the Petition of the abovenamed
Petitioner praying for Letters of Administration
to the estate of the abovenamed deceased coming
on for disposal before G. W. Woodhouse Esquire,
District Judge, Jaffna on March 16, 1925, in the
presence of Mr. S. V. Chinniah, Proctor, on the part
of the Petitioner and the affidavit of the Petitioner
dated February 21, 1925, having been read, it is
declared that the Petitioner as the lawful
widow of the said intestate and is entitled to have
Letters of Administration to the estate of the said
intestate issued to her unless the Respondents or
any other person shall, on or before April 30, 1925,
show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

March 24, 1925.

The returnable date extended to May 21, 1925.

O. 862.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5755.

In the Matter of the Estate of the late
Parupattipillai widow of Murugar of

Varany Karambakkurichy

Deceased.

Kandappakurukal Kyalakkurukal of
Karavetty West

Petitioners.

Vs.

1. Sammanthakurukal Subramaniakurukal of Karavetty South
2. Kanapattipillai Murgessapillai of Karavetty West

Minor Respondent.

The 2nd Respondent is a minor appearing by his guardian ad litem the 1st Respondent

Respondent.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna on March 26, 1925, in the presence of Mr. K. Mutiukumar Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 24, 1925, having been read.

It is ordered (a) that the 1st Respondent be appointed guardian ad litem over the Minor the 2nd Respondent and (b) that Letters of Administration to the Estate of the late Parupattipillai widow of Murugar be issued to the Petitioner as a relation of the deceased unless the Respondent or any other person shall on or before April 30, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

April 2, 1925.

The Order Nisi is extended to May 21, 1925.

O. 861.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5763.

In the Matter of the Estate of the late
Ambalawannar Subramaniam of Analattivu

Deceased.

Velauther Aiyampillai of Analattivu

Petitioner.

Vs.

1. Subramaniam Ambalawannar and
2. wife Nagamuthu of Do.

Respondents.

This matter of the Petition of the abovenamed
Petitioner praying for Letters of Administration
to the estate of the abovenamed deceased coming
on for disposal before G. W. Woodhouse Esquire,
District Judge, Jaffna on March 17, 1925, in the
presence of Messrs. Sivapiragasam and Kathiresan,
Proctors, on the part of the Petitioner and the
affidavit of the Petitioner dated March 10, 1925,
having been read, it is declared that the Petitioner
as the subsequent transferee of the deceased's
property is entitled to have Letters of Administration
to the estate of the said intestate issued to him unless the Respondents or
any other persons shall, on or before April 28,
1925, show sufficient cause to the satisfaction
of this Court to the contrary.

G. W. Woodhouse,

District Judge.

March 28, 1925.

Order Nisi extended for May 19, 1925.

A. Kanagasabai,

Acting District Judge.

O. 863.

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