



“Some of the extant works of ancient Tamil literature such as Tholkappiam, Paripadal, Purananooru and others date from 3500 B.C. to the first century A.D. and bear witness to the high level of civilization which the Tamils reached in Pre-Aryan times. Certainly, there could have been at that remote period none but one Dravidian language spoken not only all over India but even beyond its frontiers, and that language could have been no other than Tamil which still lives among twenty million people in all its literary glory and usefulness. Except Tamil no other Dravidian language possesses such vast, antique, varied, original, valuable literature, the literatures of the other few cultivated Dravidian tongues such as Kanarese, Telugu and Malayalam being not more than seven or eight hundred years old at most and even these consist of works either translated from Sanscrit or written in imitation of some Sanscrit works. It is an admitted fact that, that language alone which possesses grammar and literature that forms the only criterion to estimate the height of civilization to which the people who owned them had attained.

- Maraimalaiyadigal



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Maraimalaiyam

Speeches & Writings of Maraimalaiyadigal

32

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(A commemorative publication of centenary
celebrations of Pure Tamil Movements)

[1916 - 2016]

Maraimalaiyam

* Ocean of Wisdom

* Ancient & Modern Tamil Poets

* Letters of Maraimalai Adigal (1930-1950)



TAMILMANN

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Marimalaiyadigal

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PREFACE

Maraimalai Adigal who sowed the seed for the Pure Tamil movement was a multi-faced personality. He was a Professor, Scholar, Researcher, Linguist, Orator, Literary critic, Author, Journalist, Nature cure expert, Leader of movements, Printer, Publisher, Psycho analyst, Reformer, Philosopher and Saint. It is rare to find a scholar in the whole of nineteenth and twentieth centuries who could be equated with him.

As a scholar par excellence in Tamil, English and Sanskrit, he was the inspiring source for Devaneyya Pavanar (1902 - 1981) who spent all his life to establish that Tamil was the primary classical language of the world which could exist independently without the support of any other language.

He worked with a single - minded devotion to establish the supremacy of the Tamil language. He put in his best efforts to propagate to the world that Tamil as a classical language deserved the place which the linguists of the world had offered to other classical languages such as Greek, Latin, Hebrew etc. He left no branch of knowledge untouched, be it, literature or linguistics, human physiology or psychology, philosophy or Ethics. With his mastery over Tamil, English and Sanskrit he could establish success in any field he ventured to tread upon.

As an avid researcher, his findings paved the way for future researchers. The breadth, depth and length of his research could be evidenced from his masterpiece, 'Manicka Vasakar Varalarum Kalamum'. (The History and Times of St. Manicavasakar) It stands a testimony to his methodology and establishing the facts with irrefutable evidences.

To put it in a nutshell, he was a reformer and a reformist movement by himself. He was all against casteism and he condemned it as a perpetual evil perpetrated by the Aryans. He put forward very strong ideas against casteism in his Tamil work 'Sadhi

Vetrumaiyum Poli Saivarum' & 'Seerthirutha Kurippukal'. To a great extent, the views of Maraimalai Adigal formed the basis for the Justice parties and the Dravidian parties to work for the renaissance of Tamil language and the upliftment of Tamil race. He pioneered the movements such as Pure Tamil Movement, Anti-Hindi Agitation, Saivite Samaj, etc. Among them the Pure Tamil movement has had the distinction of having a triumphant history of a century (1916-2016).

He could well be termed a personal medical counsellor to anybody who has studied his Tamil work, 'Makkal Noorandu Uyir Vazhkai' (மக்கள் நூறாண்டு உயிர் வாழ்க்கை). As a dutiful mentor, he would give out the tips on wellness and specific methods of treatment for various diseases only after due testing on himself and members of his family like Roentgen, the inventor of x-ray. He made it a norm to preach the principles of life only after he practised them in his own life.

Tamizhmozhi Kavalari Thiru G. Elavazhagan, the founder of Tamilmann Pathippagam has devoted his life for the cause of Tamil. Starting with the publication of complete works of Devaneyya Pavanar marking his centenary celebrations in the year 2002 till the current project of bringing out the entire works of Maraimalai Adigal, embarking on marathan projects has become his way of life. To mention a few, the complete writings of Thiru.Vi.Ka, Na.Ci. Kandaiya, Saminatha Sarma, Avvai Duraisami, Navalari Venkatasami Nattar, Vidhwan Gopalaiyar, Sami Chidhambaranar, Pavendar Bharathidasan have been published by him as classic prints for the benefit of the Tamil community at home and abroad.

A word of apology: In spite of all our strenuous efforts, some essays in "The Ocean of wisdom" (Issue no. 4 of July, 1935 Vol. I) had to be left incomplete since the old volumes were subjected to the ravages of nature and time. And we are unable to retrieve the volumes of 'Oriental Mystic Myna' (bi monthly -1908) Sure, if found at a later date, they will be incorporated in the editions to come.

It is our earnest desire that the treasures of Maraimalai Adigal bequeathed upon the Tamil readers, teachers, scholars and students be utilised in full measure in order to reach the horizons of wisdom.

A. Mathivanan
Editor

THE OCEAN OF WISDOM

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THE OCEAN OF WISDOM

With my best compliments and respects I have sent to you the first no. of my English magazine: *The Ocean of Wisdom*, for your kind perusal. Please receive it and if you deem it in any way worthy of being encouraged, please write to me your valuable opinion of it and oblige.

Now a word about me and about my work. I am proud to say that I come of a great and ancient race called the Tamilian, whose civilisation, according to Brugsch, formed the basis of the Egyptian and according to Dr. Caldwell, Z. Ragozin and others existed prior to the Babylonian, the Chaldean and the Aryan civilisation. Many rare literary and religious Tamil poems and prose commentaries produced from 3500 B.C. up to the present bear testimony to the high antiquity of the Tamils and their superior culture.

But, at the same time, I cannot but feel humbled by the thought of my people's present degenerated, miserable and uncultured condition brought on by the domination of the brahmans who, thought they belong to the higher stratum of the very same Tamil Community, had early separated themselves from it and adopted the Aryan language, rites and ceremonies with a view to elevate themselves in the estimation of their innocent and most useful fellow countrymen. This pronounced seclusion of theirs may not be considered harmful, if it had been preferred for the sake of attaining to a higher cultivation of mind and moral sentiments and for extending the benefits of that culture, even if it be indirectly, to the people. For one may do good to others, even though he does not mingle with them physically. But such has not been the case with the brahmin seclusion whatever it

may have meant at the start. And of the inward and outward purity to which the brahmins lay an exclusive claim, only those who have an intimate knowledge of their life can know full well how far that can be justified.

However that might be, their temper of mind is disposed not towards bringing any enlightenment and amelioration to the people who stand outside the pale of their brahmin caste but towards barring them out completely and turning their services solely to their own account. To gain their object they have so artfully established the supremacy of their priestly function in all the rites and ceremonies of every Tamil home that no Tamilian, however enlightened, will dare to perform them without the brahmin priest. When performing their priestly function they recite Sanscrit verses the meaning of which is known neither to the priests nor to the laity. They have so powerfully worked upon the imagination of the people that, for any undertaking small or great, no one ventures to begin it without at first consulting the priest for the auspicious moment. Thus kept always in a dreadful state of mind the people have become devoid of all moral courage and faith in the providential care of an almighty Lord and Heavenly Father. Their present faith consists in seeking, as ordained by the priests, to propitiate with animal sacrifices the numerous maleficent spirits which have no actual existence but in their fancy.

But thanks to the disinterested services of the Christian missionaries and the beneficent activities of the British government which have tended as much to better the condition of the down-trodden classes as to bring light and a brotherly feeling amongst the educated people. Owing to the persistent efforts of the two the stronghold the brahmanic influence has had on the minds of the people is loosening to an appreciable extent, although it has not quitted it completely. While it is loosening in some quarters, it is tightening in others. The reason for this is obvious. The Tamils are now mainly illiterate, and even the few who are educated are not educated in their own mother tongue. It is true that in English schools and colleges a little bit of Tamil is taught; but the standard is not sufficiently high. The brahmin

Tamil Pandits, nay even the few non-brahmin Pandits who are nurtured in brahmin traditions, myths and legends, never deviate from the beaten track of teaching, nor do they allow the students to acquire a critical and historical knowledge of their language and literature. While such is the case with the educated few, how much worse must it be with the illiterate masses!

Now, my work within the college in which I had the honour to serve for 13 years and without it among the people for more than 40 years, had been to instil into the minds of both students and people a deep interest in the acquisition of a critical, historical and scholarly knowledge of their own mother tongue, and the system of thought which it embodies.

The Tamil language possesses a unique interest and value not only for the Tamils but for all the enlightened people all over the world, in being the only ancient language that is still spoken and written among more than thirty millions of people in southern India alone, leaving out Ceylon, Burma, Malay States, East and South Africa where their numbers are great. While Tamil is thus still alive, the other ancient and cultivated languages such as the Egyptian, the Chaldean, the Hebrew, the Aryan, the Greek, the Latin and others have all gone out of existence.

The Tamil poetry, lyric and epic, produced in the centuries preceding the Christian era and immediately after it, portrays nature and human life as they really are, and is in that respect comparable to the lyric poetry of Shelley and Wordsworth and the epic of Milton; while its didactic pieces like those of St. Thiruvalluvar of the first century A.D., and its sacred hymns as those of St. Manickavachakar of the third century, have few equals in any language ancient or modern.

The Tamil philosophy called the Saiva Siddhanta is peculiar to the Tamils and bears comparison with the philosophy of Leibnitz and the modern pragmatic philosophy of Professor William James.

The religion of the ancient and mediaeval Tamils had been

strictly monotheistic, as is manifest from the old Tamil classics and from the sacred hymns of the four Saiva Saints: Manickavachakar, Appar, Sambandhar and Sundarar, who existed from the third century A.D., to the eighth and from the fourteen philosophical works produced by St. Meikandan of the twelfth century A.D., and by his followers.

But all the great glory of the 'Tamils' past has, within the last three or four centuries, been eclipsed thoroughly by the influence not of the Aryans whose numbers in this vast Indian continent had, from the first, been very small, but of the crafty Tamils themselves who embraced the Aryan cult and adopted their language and later Puranic myths to serve their own end. A parallel course pursued by the modern day brahmins who are making English as their own, strikingly exemplifies what their forefathers did in the centuries preceding our own.

Now, I had to rend the veil the pseudo-Aryan influence thus put on the brilliant past of the Tamils, in the teeth of strong and bitter opposition and under great financial strain, before I applied myself diligently to the task of resuscitation the study of pure Tamil and bringing into light the valuable system of thought the Saiva Siddhanta, that lay imbedded in its literature. The first I did by making a comparative study of the literary history of both Tamil and Sanscrit literatures in the light of modern critical and historical researches and by disclosing the results of that study to the public through my lectures and writings. And the second I achieve by writing all my works in pure Tamil scrupulously eschewing all Sanscrit words and phrases and by giving mainly a popular and fuller exposition of the fundamental principles of the Saiva Siddhanta. During the past 37 years, besides delivering lectures in Ceylon and in every nook and corner of Southern India I have produced forty works in pure Tamil and published them all myself except one or two.

Most of these works, except two novels and a drama, deal with social and religious reforms, give connected accounts of classical and mediaeval Tamil literatures, estimate the literary merits of

certain old Tamil poems, expound the religious and philosophical principles of the Saiva Siddhanta and other Indian systems of thought, show the nature and constituents of the human mind and the way to lead a better and longer life in the light afforded by that psychological knowledge, and lastly instruct in the science and practice of the true yoga for knowing the true God and attaining salvation.

The arduous work thus carried on by me continuously for the last 37 years and more, it gives me great pleasure to say, has brought enlightenment to thousands of homes not only in the Tamil land but also wherever the Tamils have gone and settled.

Now I venture to publish my life-long studies of Tamil language, literature, philosophy, religion and their history in English, for I entertain a strong belief that the English knowing world will be greatly benefited and many unsolved problems in life solved, when it comes to know of them. Misled by brahmins and the brahmanic literature, most of the oriental scholars have neglected the study of Tamil, while a few who took a passing notice of it have greatly misrepresented the facts.

Pray excuse me for taking away your precious time with this long letter. I request you to help me by all possible means to conduct my magazine successfully.

I thank you for your patience and close this letter with my best wishes and respects.

Yours sincerely,

Vedachalam.

1. OUR AIMS AND OBJECTS

At the present time the thoughts of the educated people in southern India are occupied more with satisfying their immediate needs than with anything else. The requirements of intellect and their gratification are little heeded to and if at all they are heeded, they are heeded by a very small section of them and even then they occupy a place merely subordinate. Of course, as long as man lives on this earth it is but quite natural that he should devote his thought, attention, time and energy primarily to the satisfaction of his physical wants. Still, this must not lead him to think that he was born and bred simply to eat, live and die like the beings lower in the scale of life.

As a higher being endowed with reason, man ever aims at selecting and grouping things that lie not only within his daily experience but also much beyond it. The more the range of his reason widens, the more does he bring the less known and the unknown into the domain of more known and well known. But in many people reason is not so active as it is in some. While in common people only their physical wants kindle this faculty, in an exceptional few an insatiable thirst after knowledge stirs it continually even when they undergo great physical discomforts. But the original cause that thus actuate it commonly between the two classes of people, must be sought neither in the physical wants nor even in the intellectual thirst but in a vital something which, while lying beneath their mind, exhibits a higher and greater purpose for its action than that which appears on the surface of things. Only such human beings as feel and heed this awakening impulse, only such as, awakened by it, use their

self-effort and strive hard to get more and more light from the world of experience, do increase and expand the powers of their intellect and extend its benefits to all we come in contact with them. For the law of human progress makes it impossible for any man to raise himself intellectually, socially, morally, and religiously without at the same time raising his fellow beings to a somewhat high level in these respects.

Mere material progress may, for a time, stifle the voice of higher impulses, but mere material progress, unaccompanied by a progress in higher spheres of life, will surely bring its own ruin, so that the higher impulses freed from its hindrance come up sooner or later and reclaim their rule over the lost soul. We have heard and read how some persons who were rolling in riches and were for long indulging themselves in a round of sensual pleasures that money can bring, became suddenly dissatisfied, nay, even disgusted, with them and were either transformed into holy souls or were driven into an extreme despair which extinguished their life. So the truth must be clear to any thinking mind that material progress alone cannot constitute the real progress, unless it goes hand in hand with the intellectual, moral, and religious progress also.

Further, if man or any living thing takes no trouble to advance both physically and intellectually, their faculties fitted for infinite expansion gradually lose their power and in a short time shrink into nothing. Even among plants the parasites that feed upon others that are sturdy, lose their vital organs and become either inert or dead. In the scale of life man has ascended to his present high station solely by dint of his hard self-exertion. Prof. Sorley has pointedly observed; "If a man has no wants, he will make no efforts, and if he make no efforts his condition can never be bettered."¹

As the life to-day is in the midst of a series of lives passed and to be passed in the bygone and forthcoming days, so does the present existence of man form an important link in the long chain of existences passed and to be passed through in the past and in the future. If the present life be not put to a proper use, if the powers of mind be not vigorously exercised so as to gather fresh cultural strength, the

danger of losing not only all the inherited benefit of past lives but also a rich future that is in store, is imminent. It is not even thinkable that a man of no exertions will retain his high human level here and hereafter, since the force of dead matter is ever working upon him to drag him down and send him back to the lower animal stages of life. Recently have come to our knowledge real cases in which certain human beings, after dying prematurely, came to be re-born in animal bodies. A boy in northern India who died of snake-bite, was re-born as a female child; and this child remembered all her three past lives; and what she related of them were verified by capable men. Amongst the ancient people some great men seem to have had a vivid reminiscence of a certain number of past lives they had passed through. For instance, Empedocles, an early Greek philosopher, who existed in the fifth century before Christ, is reported to have said "that he was born many times as boy and as girl, as fish and as bird, and that he deserved his ill fate because of sins against others."²

That one single soul passes through many births and deaths was held as a strong belief by a few all over the world from time immemorial, but now it is established as a proved fact by the new psychologists who inquired into the matter. In his excellent treatise on Pre-Existence, Prof. Lutoslawski quotes many verified cases proving the memory of past births retained by certain men, women and children. The following is a short and striking one:-

"Madame Laure Raynaud, living in Paris in the beginning of the present century, remembered from her childhood that she had had another life in a sunny country in a house which she was able to describe and that she died there young. In 1913, aged fortyfive, she travelled for the first time in Italy and recognized the country around Genoa as her old home. When she described to a friend the house she remembered, he told her where such a house could be found, and she knew the way by herself, found the house, and remembered a fact which could be verified. She said that she had been buried not in the cemetery, as was usual, but in a particular church which she mentioned. It was easy to verify that in that house there had been

living, more than a century ago, a young lady who died on October 21, 1809, and had been buried in the church which Madame Raynaud indicated.”³

Pythagoras the father of Greek philosophy was a saintly person and by strict ascetic practices he seems to have attained to a clear mental vision of many a past life he led. Walter Pater an eminent critic and deep thinker referring to this vision of Pythagoras says: “He had been, in the secondary sense, various persons in the course of ages; a courtesan once, for some ancient sin in him; and then a hero, Euphorbus, son of Panthus; could remember very distinctly so recent a matter as the Trojan war, and had recognised in a moment his own old armour, hanging on the wall, above one of his old dead bodies, in the temple of Athene at Argos; showing out all along only by hints and flashes the abysses of divine knowledge within him, sometimes by miracle.”⁴

Now it must be apparrant to any one who will bestow his serious thought on the vital problems of his present life how important a result this has come to be of the many arduous lives led in the past, and how still more important this stands, according as he makes a good or bad use of it, to direct him either to a better or worse condition of life in the future. But who of all the people of the ancient world understood the full significance of the present life and its retrospective and prospective relation to the past and the future? So far as our knowledge of the world’s ancient literatures is concerned, we venture to say that none except the Tamils had discovered the fact of the Soul’s transmigration and the law of Karma, that none except the Tamils had shaped and still shape their lives in the light of that mysterious knowledge so wonderfully acquired. In all their daily occupations, in all that they think and speak, the thought of their past karmas never for an instant absents itself from their mind, but shows itself ever and anon as much to comfort them in their times of sore trial, as to yield them a sense of their fitness in prosperous days.

What is now vaguely called Hinduism is nothing but the religion of the Tamils which is either Saivism or Vaishnavism, and which

is the only religion that has, for more than five thousand years, prevailed all over India from Cape Comerin to Nepal. And in the Hindu mind “the doctrine of transmigration is” in the words of R.C.Dutt, “as firmly ingrained as the doctrine of resurrection is in the Christian mind.”²⁵ That a few gifted souls in other countries than India had also had a clear mental vision of some of their past lives led either in animal bodies or human, that they had therefore expressed their strong belief in the doctrine of re-birth in unmistakable terms, is no doubt true. Still that mysterious experience of the few was not shared by all the people in the midst of whom they lived, probably because the people did not care to extend their view beyond what interested them in their immediate present. Or as is natural they feared perhaps lest a belief in their past and future lives should interfere with their enjoyment of the present worldly pleasures; and so they might have studiously avoided the very thought of it from their mind. In whatever way the conspicuous absence of this belief in the creeds of other people in other countries may be explained, the fact cannot be denied that no other people cling to it so tenaciously from the remote past as the Tamils or the Hindus do. This one singular fact alone must suffice for all reflective minds to perceive how far-reaching in its activities has the intelligence of the Tamil people generally been, how penetrating has their grasp been of the hidden purpose of the present life which has been made a vital part of the whole existence.

While this significant discovery of soul’s transmigration truly and justly belongs to the ancient Tamils as is manifest from the many references to it in the oldest of the extant Tamil works the Tholkappiam (See Part 2,58; Part 3,93) the age of which goes back to 3000 B.C., it has become the fashion nowadays among the writers on Hinduism to claim it exclusively to the Aryans and trace its origin to one or two hymns in the Rig Veda. All that is true and excellent in Hinduism must, in the opinion of such orthodox scholars as Mr.A.C. Das, be attributed to the Aryans. Aryans alone but not to the Tamils even though the culture and civilisation of the latter preceded the former’s and were high in a pre-eminent degree. In spite of his great

eagerness to trace the doctrine of re-birth to verses 32 and 38 of the 164th hymn of the Rig Veda, which, in the most modern and accurate English version of Griffith, the veteran Sanscrit professor and principal of the Benares Sanscrit College, do not bear the interpretation to that effect, Mr. Abinas Chandra Das is compelled to set down the fact as follows:-

“Thus we have in the Satapatha Brahmana the beginnings of the doctrine of retribution and transmigration. That doctrine (as well as the doctrine of hell) is not only to be found in the earliest Sutras but appears fully developed in the later Brahmana period, that is to say, in the oldest Upanishads, the Chandogya, the Brihadaranyaka and especially the Katha Upanishad.”⁶

This statement Mr. Das has had to make simply out of his inability to find out any very clear reference to the doctrine in any Aryan work older than the Upanishads. And Mr.A.B.Keith, who is, in no way, second to Mr.Das, in his eagerness to attribute everything great in Hindu thought only to the Aryan and not to the Tamilian, has plainly contradicted what Mr. Das has said in his endeavour to trace the doctrine of transmigration to the Rig Veda itself, Mr. Keith says: “The references to transmigration which have been seen in the Rig Veda are all of the most improbable character; it is to ignore the nature of poetry to press the wish that there may be long life for man among the gods into the view that it contemplates re-birth; the attempt to find references to it in two of the verses of the riddle hymn of Dirghatamas is bold, but not very plausible; the allusion, in which Vasishta is made to refer to his previous births is quite impossible, and the same criticism can be applied in every other case.”⁷

While Mr.A.B. Keith shows the attempt to find references to it in the Rig Veda to be quite fruitless, while Mr.Das, after striving hard to trace it to a Rig Vedic hymn where it has no actual existence, reluctantly admits that it appears only in the oldest Upanishads in its fully developed form, both are alike silent on the question whether it might not have come to the post-Vedic literature from a non-Aryan source. Perhaps they do not want its discovery to be attributed to a

non-Aryan people as the Tamils. Yet note what a great Sanscrit scholar Dr.A.A. Macdonell says on this important question:

“Some elements, however, especially those which do not appear in the earliest period, such as the adoration of serpents, phallus-worship, and the belief in transmigration, the Indo-Aryans may have borrowed from the aborigines of India with whom they came in contact; for India is the land of snakes; phallus-worshippers are spoken of as unbelievers; while the transmigration belief cannot be traced in any of the Vedic Samhitas, and is not known in the other Indo-European religions.”⁸

Although Dr. Macdonell, like the two above-mentioned Sanscrit scholars, does not seem to possess any very intimate acquaintance with the history and literature of the ancient Tamils or to entertain any very high regard for them, yet does he make no scruples to disclose the non-Aryan stuffs that had entered into the constitution of the later Sanscrit literature and were absorbed into it as if they had been the products of the Aryan soil.

From the above it must be evident to all impartial readers that the discovery of Soul’s transmigration cannot be attributed to any people except the Tamils as a whole. Still, how much this fact has been misrepresented by many an oriental scholar! How much the claim and greatness of the ancient Tamils have been overlooked and even underrated! Of the many more misrepresentations that have often been and are often being made by oriental scholars in the historical study of the pre-Aryan language, of its literature, religion and philosophy, what is shown here of rebirth is one.

Now, it is with the object of correcting such untrue statements, and of bringing home to the minds of all truthseekers, the real and authentic accounts of the language and thought of the Tamils, that we are come forward to publish this periodical. How much the world has already lost by neglecting to acquire an accurate knowledge of Tamil literature, how much it will in future gain by a correct and intimate knowledge of the two, can be measured only when what is treasured in them become widely known and wisely used. It is our

strong belief that, when the thoughts, the ideas, and the sentiments of the ancient Tamils reach the cultured minds of the present age, they will not only open for them new vistas of life but will also furnish them the key to the solution of many vital problems that remain still unsolved in the region of history, science, philosophy and religion.

Footnotes

1. The Ethics of Naturalism, 2nd ed.p.250.
2. Prof. Lutoslawski's Pre-Existence, p.19.
3. Pre-Existence, p.59.
4. Plato and Platonism, p.54.
5. Civilisation in Ancient India, Vol.11, p.193.
6. Rig Vedic Culture, p.424.
7. The Religion and Philosophy of the Veda and Upanishads, pp.570,571.
8. Lectures on Comparative Religion, p.61.

2. THE ART OF RAISING THE DEAD

From the remote past the art of raising the dead has been practised occasionally all over the Tamil country not only by saints and sages and religious priests but also by poets. They practised it as much for the sake of benefiting the good and useful people who had died prematurely, as for increasing the powers of their own mind and enabling it to receive the infinite power of God and realize its presence within itself.

But in a sceptic age like the present this may sound a strange and incredible thing to deal with. Yes, strange and incredible only to those who cannot bear to think any thing beyond eating, sleeping, and enjoying carnally. But to those ever-thirsting and never-resting intellects who could I dive deep into the deepest oceanic beds, who could fly high into the highest heavens, who could explore the whole extent of this earth to the very outskirts of polar regions, who could catch hold of steam and electricity and turn them to manifold uses, who could penetrate into the inmost recesses of the human mind and bring into light rare and mysterious facts that had for centuries been treated as myths,-to such the subject of this essay cannot but appear to open up wonderful possibilities that are in store for human well-being and human progress.

God created man in his image not for making him mortal but for making him immortal like himself. If he become mortal sooner or later, the very purpose of creation will be thwarted. Nevertheless, the purpose of an Almighty power cannot be so thwarted, but it must be fulfilled anyhow. The all-merciful and gracious power cannot rest

quiet until it has rendered all living beings happy like itself; for it cannot suffer miserable and unhappy beings to exist in living and conscious contact with itself. Just as fire transmits its heat and light to substances that lie near to it, just as sugar communicates its sweetness to a glassful of water which it touches, just as magnet induces its attractive power in a piece of iron, just as a noble and virtuous person inspires all who come under his influence with the good qualities he possesses, so also the supreme power that dwells in the heart of every being suffuses it with its light and makes it luminous like itself.

A close and careful observation of creation discloses the fact that the supreme being communicates its light to all living beings solely through the medium of matter; in other words, God achieves his object of rendering the finite selves happy by giving each a material body consisting of sensing, thinking and acting organs and a world comprising within itself various substances that appeal to those organs and call forth the intellectual and aesthetic faculties of the individual selves into active play. Except from the intimate union of the body and soul, the latter is not seen to get any light from any other source, nor does it know of its own nature itself as distinct from the nature of its body. To put the thing in the scientific language, friction between mind and matter is as necessary as between two pieces of matter, namely flint and steel, for the production of understanding in the one and fire in the other. Those who speak lightly or contemptuously of matter and material products, will do well to pause and think a little dispassionately whether they can so underrate them, if they had no brain, no tongue, no eyes, no hands all which are mere material structures moulded so finely and wonderfully not by any known finite self but by a power whose ways of work, while they are palpable, still pass beyond the comprehension of all. Let such flippant people read Addison's sublime essay on, "Wonders of Creation" and ponder over the great thoughts that it brings before our mind.

Now, the body thus graciously given to each soul cannot of itself perish suddenly and leave its inhabitant in the lurch, before it has served the purpose of enlightening its understanding. The causes lead-

ing to its untimely destruction arise either from one's own wilful and idle ignorance and thoughtlessness, or from indulging oneself in the satisfaction of unrestrained desires. To live long and healthy, the body must be kept active in the right direction and to a permissible extent; and all its organs must be rightly exercised to let in only so much pleasure as they can conveniently receive and transmit. Anything taken that goes beyond its capacity to receive and assimilate, or anything done that overstrains its nerves brings on its breakdown quite unexpectedly. A morsel of food disagreeing with one's stomach or taken in at a time when it could not easily be digested, has been known to cause the instantaneous death of many persons. Organ action done beyond the limit in which the bodily organs can bear the strain, has also been known to cause the death of many. Besides these two causes, there are many others due to ignorance or thoughtlessness, such as exposures to extreme cold and extreme heat, and to dangers coming from wild animals, venomous creatures and undesirable persons. All these and similar others bring about a premature end of one's life. If those who died of these causes had taken a little precaution by controlling their passions and appetites, by avoiding perilous places, persons and adventures, and by leading a plain, simple and righteous life, they might have escaped premature death and lived long.

Nevertheless, it is a lamentable fact that many shut their eyes to the visible dangers that lie in wait to pounce upon their life at a fitting moment. Yet, some great saints, sages and priests, full with the mercy and grace of God, perceive the evil causes that thus interfere with the creative purpose of God, raise their voice against them time after time, and set the people on guard. Still these admonitions and warnings conveyed thus not only through living voices, but also through voices long silent but expressed permanently in their writings, are neglected, and many die prematurely losing the inestimable scope afforded by a long healthy life for a free and unfettered development of mental powers.

Such early deaths excite pity and pain in the hearts of saintly persons, whenever they happen to come across the scene and they,

then, endeavour to resuscitate the dead man if the cause of his death were not of a kind that would baffle their efforts. Except when the bodily organs are crushed out of shape or eaten away by disease-producing germs, they do not think the premature deaths as given up cases. Especially cases of drowning, of heart-disease, of indigestion, of snake-bite and so on, are amenable to their powers of suggestion and manipulation and the dead man revives as if he awoke from sleep and continues to live thereafter. Cases of this character are studied carefully by the new psychologists and brought under the category of "Suspended Animation" or "Catalepsy." In the words of the able psychic thinker Dr.T.J.Hudson "It is purely a sleep of the objective senses, a suspension of the vital functions, a rest of all the vital organs. It can be induced in perfectly healthy persons by the hypnotic processes on the one hand, or, on the other, it may supervene after a long period of illness or nervous exhaustion." "Suspended animation is nearly always followed by the recovery of the patient from illness. The cataleptic condition marks the crisis in many diseases, especially those of the nerves. If the patient is properly managed during that crisis, his convalescence is assured"¹ This careful investigator of psychic facts was invited to the funeral of a young lady who died fourteen days ago and had seen with his own eyes the young lady reviving from her apparently dead condition. He describes it thus:

"The first case is that of a young lady, near Indianapolis, who came to life after fourteen days of suspended animation. Six doctors had applied the usual tests, and pronounced her dead. Her little brother clung to her, against the opinion of the doctors and the will of the parents, and frantically declared that she was not dead. In the excitement the bandage which held her jaw in place was accidentally pushed aside. The jaw fell, and the brother fancied that he saw his sister's tongue moving slowly. 'What do you want, sister?' cried the little fellow. 'Water' was the faint answer from the supposed corpse. Water was administered, the patient revived, and is yet living."

Two other cases cited by him being equally important for a clear understanding of this fact, we shall quote them here from his famous work 'The Law of Psychic Phenomena.'²

"A lady who is now at the head of one of the largest orphan asylums of a western city has been twice pronounced dead by attending physicians, twice prepared for the grave, and twice resuscitated by her friends. On the last occasion extraordinary precautions were taken, in view of her former experience. All the tests known to her physicians were applied, and all doubts were set at rest. She was a second time professionally declared to be dead, and the physicians left the house. In preparing the body for burial it was accidentally pricked by a pin. Soon afterwards it was discovered that a small drop of blood marked the spot where the pin entered. This once more roused the hope of the family, and vigorous treatment soon restored her to consciousness. She is living to-day, a vigorous, useful woman. It is proper to note here that upon being restored, the lady declared that she had never for a moment lost consciousness, that she knew all that went on around her, perfectly comprehended the significance of all the tests which were applied, but felt the utmost indifference as to the result, and was neither surprised nor alarmed when it was decided that she was dead.

"A few years ago, a gentleman of Harrisburg, Pa., apparently died after a long period of suffering from inflammatory rheumatism, complicated with heart trouble. Preparations were made for the funeral; but his wife refused to allow the body to be packed in ice, fearing the possibility of a premature burial, and announced her determination to keep it for at least a week. The next day her hopes were realized by finding her husband with his eyes wide open, and one of his arms out of the position in which it had been placed, She called loudly for him to arise, and with assistance he did so, and was placed in a chair. Physicians were summoned, but before their arrival he was so far recovered that their aid was unnecessary, and he soon recovered from his illness. He states that during the time of suspended animation he was perfectly cognizant of all that occurred around him,

heard the lamentations of the stricken family and the preparations for burial, but was unable to move a muscle or utter a sound.”

Dr. Hudson is a careful and painstaking investigator of psychic phenomena in America and the three cases quoted above, from his work, were, as he says, personally investigated by him and ascertained as actual cases of suspended animation and revival from apparent death. Here in southern India are not wanting cases of this sort, but the custom of burning the dead immediately within a day after the cessation of breath and heart-beat, had, during the last few centuries, become so strongly established among the people that it not only destroys many precious lives every year but it also renders it impossible for us to discriminate between the actual and apparent deaths. Cases of the dead who came to life on the funeral pyre, when fire was set to it, are many as reported by the man who burns the corpses. But, alas! those who thus came to life being not allowed to live according to the superstitious belief of the people, were immediately knocked down by the massive wooden club held in the merciless hand of the grave-digger and burnt to ashes.

While the burial ceremony in the west according to the Christian religion gives ample scope for restoration of life from apparent deaths, the new and foreign custom of burning the dead as soon as the vital functions seem to have stopped, makes that now absolutely impossible in the Tamil country.

In olden times the Tamils buried their dead in large earthen Jars called the burial urns, in the construction of which holes were made for breathing and casting excretory matter in case the dead should revive. With the dead body they deposited also small vessels full of cooked rice and other eatables to which they were accustomed when alive. From this it should be obvious that the ancient Tamils were not in the habit of burying the dead as soon as they died, but left the body in large earthen jars and let them down in uncovered pits allowing some time to elapse before they could cover them completely. For so carefully preserving the dead body, they must have frequently seen many apparently dead coming to life again and live.

More the number of the young who died prematurely and less the number of the old who died maturely must have presented to their careful observation the phenomena of frequent revivals from death and made them think the young as well as the old were under the probability of reviving again. Therefore it was that they dared not burn their dead but buried all-young and old alike, in large earthen urns. They believed that under unforeseen circumstances all might come to life or might be restored to life again. Even at the present day when they have generally adopted the Aryan custom of burning the dead, they do not burn the ascetics but make an exception in their case under the impression that those who had practised yoga or mind and breath control could not die but must retain life even when they seem to have died like others. So they invariably now bury all those who have taken to ascetic life, in small underground rooms constructed for the purpose. That this custom of burying their dead in large earthen urns belonged only to the ancient Tamils and not to the Aryans, has been shown by eminent historians who inquired into the matter carefully and impartially. Dr. Vincent A. Smith the reputed historian of India says: "Many prehistoric cemeteries exist in the Tinnevelley District along the course of the Tamraparni river, the most ancient seat of the pearl and chank or conch-shell fishery. The largest covers an area of 114 acres, a fact which implies the former existence of a dense population. The bodies were interred in great earthenware jars. The peculiarities of the Tinnevelley interments suggest many problems as yet unsolved.

"Burial preceded cremation or burning of the dead in most countries, and India appears to conform to that general rule. The Hindu preference for cremation, which has been established for many centuries, seems to be a result of Indo-Aryan brahmanical influence."³

Mr. Panchanan Mitra of the Calcutta University gives in his interesting work: "Prehistoric India" fuller details of the urn burial that was prevalent in South India, especially in the Tinnevelley district, long before the dawn of the historic period. He writes: "Mr. A. Rea, formerly Superintendent of the Archaeological Survey of India, South-

ern circle, has brought out the existence of extensive burial grounds at Adichanallur in the Tinnevelley district in Madras. The site at Adichanallur which covers an area of 114 acres is the most extensive yet discovered in South India and stands on the right bank of the Tambaraparni river. It was first brought to notice in 1876 by Dr. Jagor of Berlin. The funeral urns are deposited either singly or more rarely in pairs, in pits excavated in the solid rock or in the gravelly soil. In most cases only a selection of bones appears to have been interred. The burial urns and other articles of pottery which constitute the majority of the objects found at Adichanallur, do not appear to differ in any important respect from similar finds made in various other South Indian localities. Some of the smaller vessels, it may be remarked, closely resemble objects of prehistoric pottery found in Egypt and many exhibit a characteristic red and blackpolished surface which was the result of friction and not of a true fused glaze. Smaller articles consist for the most part of ordinary domestic utensils, together with stands of various kinds on which the vessels requiring support were placed. Comparatively little applied decoration is found and that practically confined to the large urns of a pyriform shape. The domestic utensils were found both in the interior of the urns and outside them and as many contained rice husks they were perhaps originally receptacles for grain intended to serve as food for spirits of the dead. The most interesting of the Tinnevelley finds are, however, the objects in metal, as they exist in great variety, a considerable amount of skill had been exercised in their manufacture, and many are of hitherto unknown design.”⁴

By the way, we wish to call the attention of our readers to the notable fact that has come to light in this interesting passage—the fact concerning the close and remarkable resemblance found to exist between the pottery of the ancient Tamil country and the prehistoric pottery of Egypt. We have been for long maintaining the view that the original immigrants into Egypt belonged to the Tamilian race and here is a strong proof to the point.

The above extract affords also a clue as to the way in which

the ancient Tamils viewed the dead. They did not believe that those who died, died once for all, but supposed that, under favourable conditions, they might come to life again. And hence it was that, when they laid the body of a dead person in an urn, they placed rice and grains also along with it as has been related in the above quotation, thinking that, in case they should revive, those things might serve to allay their hunger and give them sufficient strength to stir out. We cannot believe that such foodstuffs had been placed there simply for the use of the departed spirits of the dead, because so civilized and intelligent a people as the Tamils could not have imagined, that the spirits which abandoned this earthly abode would return to it to partake of an earthly dish.

Here, it must be borne in mind that the spirits which had left this earthly body are not of the same nature with the spirits which have not left it but still remain in it, although their life-functions seem to have stopped completely. While the former class does not return to the body they left, the latter does make their appearance in it and resume their bodily functions as soon as hindrance to life is removed by some unknown cause. Just here lies the distinction between actual death and apparent death. In the deepest trance produced either by disease or by powerful hypnotic suggestions, apparent death supervenes and the physicians are mostly deceived by appearances that they are unable to distinguish between this and actual death. Such a profound trance condition is called "catalepsy" by the new psychologists, but the medical people not caring to go deeply into the matter simply call it a disease. Catalepsy may or may not have resulted from some disease, still it is not a disease in itself, but is "tired nature's sweet restorer, balmy sleep." We have already shown how certain actual cases of catalepsy had occurred on account of some bad disease that affected the vital parts for some time and how from that state, after the disease-producing microbes had been starved to death for want of food which the patient could not take then, the suspended functions of life revived once more.

Now we will consider the cases of catalepsy produced by

hypnotic suggestions. Hypnotic suggestions are of two kinds. The kind of suggestions given by one to his own self belongs to one class, while that given by another belongs to another class. The efficacy of suggestions depends more on the strength of the will-power and concentration of mind brought to bear upon them than on anything else. The more one indulges himself in a good or bad thought, the more is he liable to express it in his features, functions, and external actions. By constantly dwelling on one idea to the exclusion of others, most of us allow that idea to take so strong a hold of our mind, that, after a time, it becomes almost impossible for us to get rid of it. Most of the troubles we undergo are created in this way, they being mainly imaginary.

By his very nature man is prone to think more of evil than of good. Unless he reason with himself strongly, unless he subdue the power of his imagination and bring it under the control of his intellect, he is apt at any moment to be carried away by the powerful current of imagination. Every imagined thought, every imagined idea is a suggestion at first, and increases in its strength as it repeats itself and becomes a habit. “A tendency to act” says Prof. William James “only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain ‘grows’ to their use.”⁵ Since by such frequent indulgence imagined thoughts and ideas become the tenor of one’s life, every one who wishes to make his or her existence endurable, must lose no time in understanding the power of self-suggestion and in cultivating only that kind of suggestions which would build up a virtuous and happy life.

One’s own suggestions may arise either consciously or unconsciously, either alone or backed up by will-power and concentration of mind. In any case no suggestion must be allowed to enter into the mind, before its nature and value have been carefully tested. For an evil thought warily or unwarily received into the mind implants itself there and, under favourable conditions, quickly springs up and occupies the whole area so that it becomes afterwards very difficult for a

good thought even to slip in and stay there. But early in life when the mind is in a plastic condition it is not hard for great, good and noble thoughts to get in and take possession of it, mould and work it up into a structure of enduring spiritual strength.

This pliable nature of the human mind and the power which suggestions exercise over it, seem to have been assiduously studied by the Indian yogis as far back as 4000 B.C. This knowledge led them to make a profitable use of suggestions not only for increasing the powers of their own mind but also for exalting and strengthening the minds of others. To achieve this end certain formulas called "Mandirams" were also devised by them and these are nothing but effective compressions of thought conveyed in a few lively words, and intended to be repeated regularly at fixed intervals with concentrated will and attention. These suggestive formulas played and still play an important role in the yogic exercises and the results achieved by them are simply marvellous. The miracles wrought by the Indian yogis are mostly explainable by the law of suggestion, and, so far as our knowledge goes, we venture to say there is nothing in them that militates against the modern mental science.

In addition to the use to which the Indian yogis put the law of suggestion, they also control their breath to an extent that seems astonishing to our poor intellects. By holding in the breath completely the yogis sometimes allow themselves to be buried alive for days and months together without any inconvenience and come to life again when after the promised period they are taken out of the pit. By means of such breath-control and self-suggestion, they enter at times into this state of self-absorption in which they appear to be completely dead to the world and remain in it as long as they desire. Instances of such self-absorbed conditions of the yogis have occurred from time immemorial and even now occur all over India, but we will quote here only a remarkable instance the veracity of which is vouched for by cool and clear-headed witnesses. The following is taken from that treasure-house of supreme scientific knowledge ; Madame Blavatsky's *Isis Unveiled*, which no earnest student of re-

ligion, philosophy, science and ancient history ought to ignore, Madame Blavatsky writes:-

“According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforovitch, and many other modern witnesses, fakirs and now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. Sir Claude Wade was present at the court of Rundjit Singh, when the fakir mentioned by the Honorable Captain Osborne, was buried alive for six weeks, in a cell three feet below the floor of the room (Osborne: “Camp and Court of Rundjit Singh;” Braid: “On France”). To prevent the chance of deception a guard comprising two companies of soldiers had been detailed, and four sentries ‘were furnished and relieved every two hours, night and day, to guard the building from intrusion...On opening it’ says Sir Claude, ‘we saw a figure enclosed in a bag of white linen fastened by a string over the head...the servant then began pouring warm water over the figure...the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, *a heat about the region of the brain*, which no other part of the body exhibited.’

“Regretting that the limits of our space forbid the quotation of the details of this interesting story, we will only add, that the process of resuscitation included bathing with hot water, friction, the removal of wax and cotton pledgets from the nostrils and ears, the rubbing of the eye-lids with ghee or clarified butter, and, what will appear most curious to many, the application of a hot wheaten cake, about an inch thick ‘to the top of the head.’ After the cake had been applied for the third time, the body was violently convulsed, the nostrils became inflated, respiration ensued, and the limbs assumed a natural fulness; but the pulsation was still faintly perceptible. ‘The tongue was then anointed with ghee; the eyeballs became dilated and recovered their

natural color, and the fakir recognized those present and spoke.' It should be noticed that not only had the nostrils and ears been plugged, but the tongue had been thrust back so as to close the gullet, thus effectually stopping the orifices against the admission of atmospheric air."⁶

This has been approvingly quoted again by that strict scientific psychologist Dr.T.J. Hudson as follows:

“one of the most clearly attested instances of the kind alluded to is the experiment of the Fakir of Lahore, who, at the instance of Runjeet Singh, suffered himself to be buried alive in an air-tight vault for a period of six weeks. This case was thoroughly authenticated by Sir Claude Wade, the then British Resident at the court of Loodhiana. The fakir's nostrils and ears were first filled with wax; he was then placed in a linen bag, then deposited in a wooden box which was securely locked, and the box was deposited in a brick vault which was carefully plastered up with mortar and sealed with the Rajah's seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was opened in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.”

Professor A.A. Macdonell, author of 'A History of Sanscrit Literature' also approves the authenticity of this miraculous burial of the yogi and says;

“Such practices, in conjunction with the suppression of breath, were capable of producing a condition of trance. There is at least the one well-authenticated case of yogi named Haridas who in the thirties wandered about in Rijputana and Lahore, allowing himself to be buried for money when in the cataleptic condition. The burial of the Master of Ballantrae by the Indian Secundra Dass in Stevenson's novel was doubtless suggested by an account of this ascetic.”⁷

In the same way as the yogis and fakirs throw themselves thus at will into the cataleptic state in which all life-functions completely stop and which even the ablest physicians are not able to distinguish

from actual death, they, by the exercise of their will-power or by uttering certain formulas, send others also into similar states of profound catalepsy, and recall them to life after some time by uttering certain other formulas. This miraculous power of the yogis and other great men of the past is clearly referred to in the Tholkappiam a very ancient Tamil work on grammar and rhetoric, the composition of which could not have taken place later than 3500 B.C.⁸ In the section on prosody of this great work the aphorism 179 clearly lays down the rule :

“Those formulas are called mandiram which were kept in secret but which were uttered in a commanding tone by persons owning words full of potency.”

And the old commentator to this aphorism in illustrating its meaning states:

“Nakkirar extemporized one verse blessing one man to live, and another verse cursing another man to die, for the sake of the poets who were refused admission into the academic hall in the south, the doors of which were kept closed.”

This commentary and the aphorism which it illustrates thus clearly point to the fact that the ancient poets and saints had been in full possession of this marvellous power and used in whenever occasion necessarily required it. The saintly poet Nakkirar above referred to existed in the first century A.D. And in the sixth century A.D., St. Appar raised a young boy who died of snake-bite; and in the seventh century A.D., St. Thirujnanasambandar also revived a young man who too died of the same cause. The sacred hymns improvised by the two saints on the two occasions still exist in the collection of the Devara hymns which belong to the two.

These are only a few genuine cases recorded in the ancient Tamil works of high literary, religious and historical value. But there are innumerable other cases of revival which have actually occurred and even now occur all over India through the interposition of adepts trained in spiritual science but all such cases unfortunately go unre-

corded, since nobody in this country cares to record them and leave them for the instruction of the posterity. Leaving, then, aside the unrecorded cases which many all over the country have a personal knowledge of, we may safely rely upon the few actual cases recorded, for proving the existence of this art among the psychics of the Tamil country from the remotest historic period up to the present. We have, therefore, seen nothing strange in what Mr. Oldham said: "Sanskrit writings ascribe to the Dravidian Asuras 'Luxury, the use of magic, superior architectural skill, and ability to restore the dead to life.'"

In a subsequent paper we will show how this art and the yoga system belonged exclusively to the ancient Tamils and how from them the knowledge of both radiated to other peoples in other countries all over this globe.

Footnotes

1. The Law of Psychic Phenomena, pp.314,315.
2. Pp.310,311.
3. The Oxford History of India, p.3.
4. "Prehistoric India" by Mr. Panchanan Mitra, M.A., 1927 ed., p p.358-360.
5. Talks to Teachers on Psychology, p.70.
6. Isis Unveiled, vol 1,pp.477,478.
7. A History of Sanscrit Literature,p.399.
8. For my arguments to fix the date of the composition of this ancient Tamil work in 3500 B.C., see my large work on "The Age of Manickavachakar" in Tamil.

3. THANKSGIVING

Before entering on the performance of my duty to reply to my brahmin critics, I must express my heart-felt thanks to the chairman and the members of the Tamil Board of studies of the University of Madras, both for prescribing my “Arivuraikkothu” and “Sakuntala” as Tamil texts for the students preparing for the Intermediate-in-Arts and B.A. examinations and for confirming the former as text-book even after my brahmin critics raised a hue and cry against it and demanded instant removal of it from the list of text-books. My obligation to the Board is really very great, since my life-long interest in the welfare of the Tamil people and my persistent endeavour to reform their present condition have been greatly aided by the Board by prescribing one of my important books for a careful study and thinking of the Tamil students.

Now, it may be, nay it is, one of the important objects of a university to lead up its students to acquire a genuine scholarship in the language and literature taken up for their study; still it can be only one of the objects but not *the* object of a university. Language is simply the instrument of thought and literature the embodiment of the thoughts, ideas and sentiments of people. How the language of a people formed itself in their midst, how it was and still is used by them constitutes, no doubt, as important a study as that of its literature which reflects their mind as in a mirror. But the teaching and examining work of a university does not end with that, with the mere creation of scholarship in a language and literature with which the wordly affairs of the students are closely bound up. Over and above that, it has a greater and more important function of opening their

eyes to perceive the exact situation in which they themselves are placed as well as the true relation in which they stand to the people of their own community and to the people at large. The most important aid which education of a very useful kind is expected to render to students, is to enable them to detect the evils, the evil tendencies, the defects, and imperfections not only of their own mind but of the minds of the people also amongst whom they are destined to live. Whether a man is good or bad can be known to a degree only when his inclinations of mind come to express themselves in his deeds as he comes into close contact with others. A man and his society, so long as they live together, act and react endlessly upon each other either for good or for evil. Culture of his mind alone cannot carry a man successfully forward unless the light of his culture show the way of well-being to others and help them also to follow him. He may, with the light of his knowledge, strive hard to attain only his own welfare caring little for that of others, but the cold and dreary blast blowing from the uncultured quarters of the Philistines will quickly put it out. It must, therefore, “be our aim in learning” in the words of John Stuart Mill, “not merely to know something of all the great subjects of human interest.” And in the same vein Cardinal Newman also speaks of the aim of a university education; he tells us: “It is, however, in addition, of great secular utility, as constituting the best and highest formation of the intellect for social and political life.”

But that this aim of a university to prepare her students for the great struggle in life and instruct them in all subjects of human interest, especially those relating to the social, moral and political conditions of present life so that their future might be made brighter and better enjoyable, had not been attained by the Madras university particularly in the department of Tamil studies, so long as the brahmin element predominated in it, is a fact well known to all who are in any way connected with this university. Notwithstanding this fact, a limited number of non-brahmins who imbibed English education, have slowly risen to eminence overcoming the difficulties created by the brahmins and seeing plainly the miserable condition into which the

people and the study of their language had been thrown, have fortunately begun the salutary work of re-organizing and re-modelling the several departments of the government that had been before in the hands of self-interested persons. As a result of this, the Board of Tamil studies has recently had the benefit of being re-constituted on proper lines and an accomplished Tamil gentlemen elected as its chairman. But for the reconstituted Board even one or two of my Tamil works would not have had the chance of being put into the hands of the university students.

Within the past forty years I have brought out nearly forty works in Tamil and a few in English that deal with the history, the philosophy, the religion, the aesthetics, etc., of the Tamil people at an immense labour and an enormous cost of more than a lac of rupees, but they could not reach the circle of university students, since to the brahmin officials as well as to some non-brahmins who either curry favour with the brahmins or fear them cowardly and selfishly, my views of caste and religious reforms, my persistent advocacy of pure Tamil composition to a thorough exclusion of Sanscrit words which in recent times have been wantonly introduced into all kinds of Tamil composition at an average rate of 50 percent, and my comparative estimate of the Aryan and the Tamilian civilisation have all been and still are as unpalatable as bitter pills. Generally the brahmins cannot brook the very idea of reforming the people and bringing enlightenment to them. For reform and enlightenment means the death of brahmin imposture. And therefore it is that anything coming from the pen of a learned non-brahmin which is calculated to reform the people and set them free from the bondage of such deception is imagined by them to touch their interests and is on that account looked upon by them with extreme aversion. Of this intolerant attitude of the brahmins who form the enthusiastic converts to the Aryan ceremonial cult and the energetic upholders of the Aryan prestige, towards all broad-minded activities of un-Aryan people, none have spoken so truly and impartially as zenaide Ragozin the able historian of *Vedic India*. He says:

“At a later period the followers of Vasishtha and his descendants represent the narrowly orthodox Brahminic school, with its petty punctiliousness in the matter of forms, rites, observances, its intolerance of everything un-Aryan, its rigid separatism. This school it was which stood guard through all these ages, and up to our day, the champion-and possibly the institutor, of caste; who advanced and upheld all exaggerated claims of the Brahman priesthood, to divinity, to the rule of the world, and ownership of all it holds, to supernatural compelling powers over nature and the gods themselves through sacrifice and ascetic practices, and the like.”¹

How true every word and letter of this statement is will be plain to all who have a personal and intimate knowledge of the brahmin community which lives in complete seclusion in the midst of millions of Tamil people and maintains its existence there by sucking their lifeblood through various channels opened by means of religion. It is no wonder then that after so long and unyielding an opposition of theirs my Arivuraikkothu came to be prescribed as a text-book to the students of the Madras University, should excite the resentment and bitter feelings of the brahmins.

But in fact my Arivuraikkothu contains nothing that could do harm either to a brahmin or to a non-brahmin, nor was it written with any intention to please the British government and displease its subjects as has been alleged by a brahmin critic. On the other hand, it is, as its title indicates, a mere collection of instructive essays written long ago at different times and on different occasions with the object of reforming the social, moral, and religious conditions of the Tamil people. Some of the essays were circulated in thousands in pamphlet-form, and others were published in periodicals. At the request of friends who saw people reforming themselves in the wholesome atmosphere created by the great, unfettered, progressive and humanising ideas which they disseminated, they were brought together and published in a book-form in the year 1921. The people being mostly illiterate it took full ten years for the thousand copies of the first edition to sell, and the second edition with an addition of

some more essays was brought out in the year 1931. And now that it is prescribed as a text-book, a third edition has been called for, and it is published with but a few verbal changes, the matter remaining the same as in the second edition.

Though the book is, as a whole, disliked by the brahmins for its being written in a pure and limpid Tamil style free from Sanscrit and other foreign words, the part which aroused their ill-feelings so much is the essay “The Tamils and the Westerners” in which the stagnant and in many cases the degenerating condition of the former is compared with the rapidly advancing and regenerating life of the latter. If it contain anything that misrepresents the actual state of affairs and prejudices the public mind against the brahmins, then the critic should have in all fairness quoted the passages that contain such thing and proved its mischief and unreasonableness. But that he has not done so, that he has simply made such sweeping and untrue statements as might tend to create a bad impression of my work on the minds of both the brahmin and the non-brahmin is evidence sufficient to disclose the biased state of his mind. Following the lead of the first critic, other brahmin critics and brahmin papers also did the same not caring to inquire into the matter deeply and see whether what I wrote in that essay is not true, whether my object in writing it has not been to ameliorate the condition of the people. They cried one and all for instant removal of this book from the list of texts. But fortunately for the people, the unjust, the most selfish, and the very narrow-minded agitation of the brahmins had not only opened the eyes of the cultured sections of the people all over the country to see clearly how obstinate the brahmins are in barring all reforms but impelled them also strongly to protest against their outcries and vindicate my cause.

Special mention must be made of the first defensive article that appeared in the “Oolian” an influential Tamil weekly in its no. for July, 26, 1935.

And on July, 27, 1935, Mr. T. A. V. Nathan B. A., B. L., the editor of the Tamil bi-weekly “Viduthalai,” and the English daily “Justice”-the only organs which espouse the cause of the vast non-brahmin

public, and which are, therefore, widely read by it, wrote editorials in the two papers protesting strongly against the wild accusations brought against me and my book. He also published in the two papers almost all the defensive articles and the resolutions of many protest meetings which were held in several important places in southern India and in Bombay and has thereby laid the non-brahmin public under deep obligation to him.

And on August, 14, 1935, in the widely circulated Tamil weekly "Kudi Arasu," there appeared a vigorous article written by that distinguished social worker and founder of "The Self-Respect Movement" Mr. E. V. Ramasami Naicker giving pointed and pertinent answers to almost all the charges brought against my essay. It is highly commendable in Mr. Naicker that he repudiated the false and misleading news circulated by a brahmin critic that I abandoned the Saiva faith and joined the atheistic Self-Respect Movement originated by Mr. Naicker. Nothing can be farther from truth than this false and mischievous report fabricated to prejudice the people against me. I remain as before a staunch theist and Saivite, perhaps now a particle more. Nevertheless, I am not a believer in the coarse, indecent, impure and abominable Puranic myths created by fanatics with a view to catch the fancy of the masses and split them up into irreconcilable sects, but am strongly so only in the essential principles of the philosophy and religion of the Saiva Siddhanta. Further I have been advocating for more than thirty five years both in writing and speaking the same social and religious reforms as those that are being advocated by Mr. Naicker for nearly ten years. That my advocacy of such reforms ante-dates the birth of the Self-Respect Movement some of my writings on the subject, I trust, will bear clear witness to. Great as is my agreement with the reform-views of Mr. Naicker, greater is my disagreement with his views in point of religion, especially the Saiva religion. It is really magnanimous on the part of Mr. Naicker to have stated this fact with candour at the very beginning of his article in which he defended my position so boldly and so very intelligently.

Numerous other articles from the pen of many a learned non-brahmin gentleman and a few from such broadminded brahmins as Pandit Thimmappier of the Salem College and Mr.S. Kalyanasundara Iyer of Chidambaram who form noble exceptions to the brahmin community, also appeared in “Viduthalai” and “Kudi Arasu” from July 31, 1935 to September 11, 1935. But it would be tedious to mention them all here, notwithstanding my desire to state the notable points in each and acknowledge my indebtedness to them severally.

Of the many protest meetings held in Madras I must make special mention of two grand and crowded meetings convened by the commendable exertions of Mr. C.D. Nayakam, retired Deputy registrar of Co-operative Society, and held in August 17 and 24, 1935 in the Pachayappa’s College hall, one with Mr. T.A.V. Nathan, B.A.,B.L., in the chair and the other with Mr. Rangaramanujam, Bar-at-Law in the chair. And of the meetings held in the moffussil districts, the one convened by Rao Sahib T.V. Umamahesvaram Pillai, B.A.,B.L., the great Tamil patriot and the president-founder of the Karanthai Tamil Sangam in Tanjore and the other held in Tinnevelly under the presidency of Mr.K. Subramania Pillai, M.A.,M.L., Tagore Professor of Law and the famous author of many original Tamil prose works, require special mention. To the conveners, presidents, speakers, and others who took an active part in these and other meetings held in Triplicane, Purasavakkam, Perambur, Sivajnanam Park, Chidambaram, Tenkasi, Namakkal, Bombay and other places. I tender my sincere and heart-felt thanks. There are many others who served in this cause merely for the sake of public good but who, for private reasons, do not like their names should be mentioned in this; to one and all of them my deep debt of gratitude I express.

Finally, why I have been keeping quiet so long while the brahmin critics were assailing me and my book and agitating for its removal from the list of university texts, and while a multitude of learned non-brahmins were taking up the gauntlet and answering them in my behalf, requires a little explanation. My book “Arivuraikkothu” has passed through three editions and is in the hands of the reading pub-

lic for the past 14 years. The president and members of the Board of Studies who selected it as a text must have deemed it useful and instructive to the students. I, therefore, wished to see in what light the criticisms of the brahmins would be viewed by the reading public and the Board and to what conclusion they would come after weighing them impartially in their mind. Moreover I thought it immodest to fight for my own views as if they were the only true ones but left them to be judged by the well-wishers of mankind and see what impression it would make on their minds without my interference in the matter. Now that the vast non-brahmin public and the Board have found my views to be true, sound and salutary, I venture to open my mouth and say what I have to say in answer to the charges laid by the brahmins at my door.

My replies to the criticisms will appear in the next issue.

Vedachalam.

Footnotes

1. Vedic India, p.320.

4. THOLKAPPIAM AND MARRIAGE

The calumniatory remarks made by Pandit M. Raghava Iyengar in his Tamil treatise called the “Tholkappiapporul Adhikara Araichi” or “The Critical study of the Tholkappiapporul Adhikaram,’ on the institutions of marriage and marriage rites among the Tamils have occasioned a hot controversy between the non-brahmin Tamil scholars and Mr. Iyengar and his brahmin community. It was by Mr. Somasundara Bharati, M.A.,B.L., the head professor of Tamil in the Annamalai University that the strictures passed by the Pandit on the very fundamental elements of the life and character of the ancient Tamil people were first brought to the notice of the learned Tamils and were ably examined and criticised by him in a series of articles contributed to the papers. And other able non-brahmin pandits have thereafter entered the arena of this contest and maintained their position most boldly and honourably. Great credit is, therefore, due to Mr. Bharati and others for meeting the insult on open field and dealing with it in an appropriate manner. As I was also called upon by my friends to take part in the controversy and help to bring it to an issue just and legitimate in the light of facts afforded by a historical study of the two literatures Sanscrit and Tamil. I betook myself to inquire into this important subject as carefully, impartially, and deeply as I can and offer the methods and results of my inquiry for the consideration of all seekers after truth. Now let me proceed to the treatment of the subject.

For acquiring a clear, correct and consistent view of the forms of marriage that prevailed among the civilized sections of the two ancient races; the Tamilians and the Aryans, from the very earliest historical times, we have as authentic records the *Tholkappiam* the oldest extant grammar and poetics in Tamil, and the Rig Veda the oldest collection of hymns in antique Sanscrit addressed to the deified heroes of the Aryan people. How the union of the opposite sexes took place at first among the two, how it grew and what led to its permanence so long as the lives of the couple lasted, what the meaning was that was attached to it when it became known as marriage, whether the institution of marriage and marriage-rites sprang into existence among the two independently, or they were introduced into the one by the influence of the other, or were copied or borrowed by the one from the other—these and other points relating to them we can get a clear comprehension of, by carefully comparing the accounts given of them in these two ancient literary records.

In the first place we shall take the *Tholkappiam* in Tamil. As regards the high antiquity of this monumental work of Tamil genius, except a few Aryan fanatics who do not like the very idea of ascribing to any Tamil work an age higher or equal to that of any Sanscrit work, almost all including the author of the treatise under discussion, are agreed upon that it is as old, if not older, in Tamil as the Vedas in Sanscrit. That, in point of time, it cannot be brought down but must be placed much anterior to the time of the Sanscrit grammarian Panini, has been sufficiently proved in my Tamil works; “The Ancient Tamilians and Aryans” and “The Age of St. Manickavachakar.” For a detailed treatment of the exact age in which the composition of this work must have taken place, the reader is referred to these two books.

The *Tholkappiam* consists of three parts; the first part treats of orthography, the second of etymology, and the third the themes of poetry and rhetoric, metre and idiom. The first two parts exhibit a vast, minute and thorough study of the whole range of the Tamil language which was in use at and before the time of the talented author;

while the third gives at first a full analytical account of love and marriage affairs and secondly an account of matters relating to warfare, study, contemplation and praise of God. In the view of our ancient author, nay in the view of almost all learned men of the past who preceded and succeeded him, pre-eminently love and war, and subordinately other subjects nearly or distantly related to the two, formed the theme of all poetical compositions. In fact, there is not a single thought or act of man in general which cannot be brought under the seven categories of the inner and outer world (or Aham and Puram) as classified and described by our author. A careful student who takes a far and clear-sighted view of human nature will, I believe, find in the Tholkappiam principles and laws of human mind and its activities so profoundly studied and so logically arranged and treated that though their application seems to be confined only to the poetical compositions in Tamil, yet it extends to all such compositions that exist in all languages. In a word, it must be understood that the third part of the Tholkappiam is devoted mainly to a critical and systematic study of human nature and its activities in general and of the Tamil people's inner and outer lives in particular.

THOLKAPPIAR

Before entering into a discussion of the subject of love and marriage union as treated of in the third part of this ancient Tamil work, a brief account of its author, especially whether he was an Aryan or a Tamilian, would seem to be necessary at the outset, since the brahmins claim him as an Aryan while the non-brahmins take him to be a pure Tamilian. The brahmins say that he was one of the twelve disciples of the Aryan sage Agastya and bore the Sanscrit name 'Trunadhoomagni' and produced in support of their statement the prefatory verse affixed to a later Tamil poetics called "Purapporul venba malai;" as well as the commentary of Nachinarkkiniar on the introductory piece to the Tholkappiam, for in both of which indeed it is clearly stated that he was one of the twelve disciples of Agastya and in the latter that he was known by the name of "Trunadhoomagni."

On the other hand, a few learned non-brahmin Tamils who inquired into the matter in the light of recent historical criticism hold that the Puranic account of Agastya and his immigration into the Tamil country with a horde of his Aryan kinsfolk for the purpose of civilizing the Tamils, their language and religion is a pure myth fabricated by the brahmins to bring the already civilized Tamils under their influence and render them serviceable to gaining their own ends. When one sees how tenaciously the galaxy of Tamil Pandits both brahmin and even non-brahmin cling to this Puranic account without questioning its veracity, the unusual strength with which the myths of the Puranas hold the mind of the people whether literate or illiterate can be easily imagined. It would be a melancholy sight to behold a non-brahmin Tamil listening with a meek and humble heart to the incidents of this story whenever a brahmin seizes an opportunity to relate them for establishing the supremacy and the civilizing power of the Aryan race with which he has completely identified himself.

Pandit Raghava Iyengar who, like his brahmin kindred, is ever vigilant either in seeking for an opportunity or in creating one, for displaying the intellectual fear performed by his Aryan ancestors in this country, has not failed, at this instance, in the very beginning of his treatise on Tholkappiam, to relate this Puranic story about Agastya and make our ancient and illustrious grammarian St. Tholkappiar one of the twelve disciples of Agastya. This statement of his at the outset he devised, I believe, as a prelude to another statement which he was shortly to make as regards the matrimonial felicity conferred, according to him, by his Aryan sages on the ancient Tamils strongly biased by his unquestioned belief in the above story the Pandit has not cared to go deeper into the matter. Whether the tale about Agastya has any historical foundation, whether any Aryan who bore that name ever came to the south, whether any ancient Tamil work records such a gracious advent of this Aryan sage into the south, whether there is in it any remotest hint as to the beneficial light of learning and civilisation which is said to have been brought by him and his people to this land of the Tamils, whether Tholkappiar has, anywhere in his own work or in the works of other old Tamil poets,

been alluded to as the disciple of Agastiya, whether he is ever mentioned in any old Tamil work as being known by the Sanscrit name “Trunadhoomagni”-these and other vital questions bearing most intimately on the subject Mr. Iyengar has shown an inclination to take even the slightest notice of. But Mr. Iyengar is really a very good Tamil scholar of the ancient Tamil classics and I take it, therefore, that it was with a set purpose that he passed over these highly important points in his study of the Tholkappiam. What that set purpose of his might be, will become apparent in the sequel.

THE ARYAN SAGE AGASTIYA

Now let us proceed to investigate these points one by one in the order in which we have set them down above. It is in the Rig Veda that we for the first time meet with the origin and name of an Aryan sage Agastiya. In his commentary on the 11th verse in the hymn 33 of the 7th book of the Rig Veda, Sayana quotes a passage from Brihad devata which Dr. John Muir translates thus:-

“When these two Adityas (Mitra and Varuna) beheld the Apsaras Urvasi at a sacrifice their seed fell from them into the sacrificial jar Vasativara. At that very moment the two energetic and austere rishis Agastiya and Vasishta were produced there. The seed fell on many places, into the jar, into water, and on ground. The muni Vasistha, most excellent of rishis was produced on the ground; while Agastiya was born in the jar, a fish of great lustre. The austere Agastiya sprang thence of the size of a samya (i.e. the pin of a yoke). Since he was measured by a certain standard (mana) he is called (manya). Or, the rishi, having sprung from a jar (kumbha), is also measured by a jar, as the word kumbha is also designated as the name of a measure.”

Divested of the strange, indecent and monstrous elements that have entered into its composition, the above story declares the plain and simple fact that Agastiya and Vasishta were the sons of a courtesan successively produced on her by her paramours Mitra and Varuna, and that Agastiya the elder was shorter than Vasishta the younger in

stature. He is said to have composed 26 hymns in the first book of the Rig Veda from the hymn 166 to the hymn 191 in praise of the deities; Maruts, Indra, Asvins, Heaven and Earth, Visvedevas, Food, Apris, Agni, Brihaspathi, Water, Grass and Sun. At one time, he seems to have been infected with the poison of some venomous creature or plant, or some substance and composed the hymn 191 to counteract the effects of that poison. So much only is known of the Aryan sage Agastya from the Rig Veda and other productions of the Vedic age.

As regards Agastya's migration to the south and the colonisation of the Aryans who accompanied him here, we could glean nothing from the literature of the Vedic period which, according to the sane and sober-minded oriental scholars like R.C. Dutt, extends from 2000 B.C. to 1400 B.C. The strangeness that attaches to the event of his birth and the identification made between him and the star Canopus which shines brilliantly in the sky in the extreme south of India and which is worshipped there even unto this day near Cape Comorin has led the celebrated Dravidian scholar Dr. Caldwell to observe justly as follows:

“It is very doubtful whether Agastya (if there ever were such a person) was really the leader of the Brahman immigration; more probably he is to be considered as its mythological embodiment.”¹ And Principal Griffith the famous translator of the four Vedas, and the Ramayana of Valmiki also corroborates the above view,

“He (Agastya) is,” he says” one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom Cosmogonical and astronomical notions are generally figured. Thus it is related of Agastya that the Vindhya mountains prostrated themselves before him; and yet the same Agastya is believed to be the regent of the star Canopus.”²

From these careful observations of the two distinguished scholars eminent in the Tamilian and Aryan culture, it may rightly be concluded that Agastya is not at all a historical personage but he is only a created type of one of the families of the Aryan priests who bore

that name in correspondence with the seven stars seen in the Great Polar Bear. Touching on this curious point Prof. A.A. Macdonell says,

“A numerically definite group of ancestral priests, rarely mentioned in the Rig Veda, are the seven Rishis or seers. In the Brahmanas they came to be regarded as the seven stars in the constellation of the Great Bear, and are said to have been bears in the beginning. This curious identification was doubtless brought about partly by the sameness of the number in the two cases, and partly by the similarity of sound between rishi, ‘seer,’ and riksha, which in the Rig Veda means both ‘star’ and ‘bear.’”³

Even if we take the Agastiya of the Rig Veda to be a real historical individual, there is not the slightest hint in the whole range of the Vedic literature as to his crossing the Vindhya mountains and settling down in the south of the Tamil country. It is, therefore, quite clear that, at the time of the Rig Veda and other Vedic works which were composed till 1400 B.C., no Aryan called by the name of Agastiya came to the south and settled here permanently.

Now, descend we down from 1400 B.C., to 200 B.C., that is to a time later by one thousand and two hundred years, to meet with another person who was called Agastiya and who figures in the post Vedic period as a worker of miracles. It is in the Mahabharata that such a person makes his appearance first of all. But this great epic underwent three revisions in each of which considerable alterations and additions had been made at different intervals of time not by one hand but by many. The third recension, according to our able historian of Epic India Mr. C. V. Vaidya, “assumed its present form between three to one hundred B.C.”⁴ In this rich store-house of the brahmanic legends, the story of Agastiya takes a new turn, but even then it does not mention that he migrated to the south with the express object of reforming the Tamils, their language and religion. All that it tells us about him is this.

“Agastiya saw his ancestors suspended by their heels in a pit, and was told by them that they could be rescued only by his beget-

ting a son. Thereupon he formed a girl out of the most graceful parts of different animals and passed her secretly into the palace of the king of Vidarbha. There the child grew up as a daughter of the king, and was demanded in marriage by Agastiya. Much against his will the king was constrained to consent, and she became the wife of the sage. She was named Lopamudra, because the animals had been subjected to loss (*lopa*) by her engrossing their distinctive beauties, as the eyes of the deer, etc. She was also called Kausitaki and Varaprada. The same poem also tells a story exhibiting his superhuman power, by which he turned King Nahusha into a serpent and afterwards restored him to his proper form.”⁵

From what has been stated thus in the Mahabharata one can clearly understand that the Agastiya of the Rig Veda is not the same as the Agastiya of the great epic but must have been a person who lived long anterior to the other; in other words, a thousand years at least must have elapsed before another of that name came into existence—whether that existence be real or imaginary. And it is this second Agastiya that is said in this epic to have crossed the Vindhya mountains and gone to the southern county. The verses relating to this incident are in the English translation of Mr. Manmatha Nath Dutt as follows:-

“Then the assembled celestials all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agastiya; and they told him all.

The celestials said ‘The King of mountains Vindhya, giving way to anger, is obstructing the path of the sun and the moon, and the course of the stars.

O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it. Lomasha said, ‘Having heard the words of the celestials, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindhya.

‘O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose. (Italics ours)

O king of mountains, wait till I return; you can then increase your bulk as much as you like.’

O chastiser of foes, having made this agreement with Vindhya, (he went away), and up to the present day the son of Varuna (Agastiya) has not returned from the southern county.” (Vana Parva, vv 8-14).

Here too it must be noted that the epic says no more than that Agastiya crossed the Vindhya mountains and went into the southern country for some specific purpose. But what that country was in the south and what his purpose was for going there could not in the least be gathered from the epic the Mahabharata. These momentous points are left in the dark, simply because the redactor who interpolated this mythical account of Agastiya in the third recension of the epic was quite ignorant of the geographical details of the south, or because the small colony of the Aryans who went in search of food and shelter in the warm fertile regions of the south could have had no other motive for their peregrinations than that of settling there peacefully and comfortably.

But as we proceed to investigate the point as stated in the Ramayana of Valmiki, the object for which the Aryans migrated to the south gains much in clearness. For, there, it is distinctly stated that it was the Aryan family which bore the name of Agastiya that first went into the south and established settlements in various quarters that were wholesome, pleasant and fertile. What the legend implied, therefore, could be nothing more than this first Aryan colonisation, is quite obvious from mention made in the Ramayana of four Agastiyas and four hermitages that belonged to them in four different places one widely distant from the other. For instance, one such hermitage is said to have been in the vicinity of the river Vedasruti which flows through the Kosala Country (Valmiki Ramayana, 2,49). This family which passed by the name of Agastiya does not seem to have crossed the Vindhya mountains, but remained permanently in the north. But another which crossed the Vindhya is mentioned to have settled on the bank of the river Godavari (Ibid, 3,13). Again a third Agastiya is

alluded to as living in the Pothia mount in the extreme south (Ibid, 4,49). And a fourth is said to have taken his abode in the Kunjara hill which is situated in the island of Ceylon (Ibid, 4,41).

In the Agastiya Jataka of the Buddhist Jataka tales another Agastiya is referred to as having gone to the island of Kara, aspiring to solitude. “That island is situated in the southern Ocean.”⁶

Do not such explicit references to five Agastiyas and their hermitages in several places widely distant from each other, clearly point to the colonization of Aryan families which took place all over India and Ceylon at or a little before the time of the composition of the two epics and the Jataka tales? We need hardly say that a single man who was called Agastiya could not have had five different habitations in five different and distant localities in the north and the south living in one and all at the same time. Especially at a time when such facilities for travel and communication as exist at the present day could not be thought of, it would be absurd to take all the five Agastiyas as one and the same person. When one thinks of the absurdity of taking all these separate individuals as a single person, he cannot but admit the fact that in the Vedic and epic periods the term Agastiya had been used not as the proper name of a particular person but as the class-name of a group of individuals who possessed common interests and who therefore lived together in specific places to safeguard such interests of theirs. The following quotation taken from the scholarly work of a learned Indian gentleman will render this fact quite clear to our readers:-

“The early Aryans were divided into numerous clans and tribes. The early name of a clan is gotra which etymologically means ‘a place for the protection of cows.’ My conjecture is that those families that possessed a common place for the protection of cows. i.e. a common cow-stall, belonged to the same gotra. We must remember that in the nomadic and even a later stage of Aryan civilisation, cattle formed the principal property of the people. **** So a group of families entered into an agreement or mutual understanding with one

another to erect a common enclosure or stall for their cattle and guard it against wolves and robbers at night. There was a leader among them, who took the initiative in the matter, and issued directions to all. This man was called the *gotra-pati* or lord of the *gotra* or cattle-enclosure, and all the families that shared the same enclosure and acted under the direction of their common leader belonged to the same *gotra*.”⁷

The fact that such clans and tribes existed under the guidance of their patriarchs almost among all primitive peoples will get additional support from the evidence furnished by the following extract taken from the very learned, able and brilliant critical and exegetical commentary of Dr. John Skinner on Genesis:-

“The names in the Table are throughout eponymous: that is to say, each nation is represented by an imaginary personage bearing its name, who is called into existence for the purpose of expressing its unity, but is at the same time conceived as its real progenitor. From this it was an easy step to translate the supposed affinities of the various peoples into the family relations of father, son, brother, etc., between the eponymous ancestors; while the origin of the existing ethnic groups was held to be accounted for by the expansion and partition of the family. This vivid and concrete mode of representation, though it was prevalent in antiquity, was inevitably suggested by one of the commonest idioms of Semitic speech, according to which the individual members of a tribe or people were spoken of as ‘sons’ or ‘daughters’ of the collective entity to which they belonged. It may be added that (as in the case of the Arabian tribal genealogies) the usage could only have sprung up in an age when the patriarchal type of the family and the rule of male descent were firmly established.”⁸

Hence the five Agastiya noticed above could not have been five separate individuals who bore that name commonly but they represent the several petty Aryan communities who migrated to the south and settled themselves in various spots each under the guidance of an elderly man. At any rate, it is plain that, of the numerous Aryan tribes that were headed and led by different patriarchs, only those

who were united under the name of Agastiya were the pioneers of the Aryan colonisation in the south. That is why the later Puranic legends associate the first Aryan advent to the south with the name of Agastiya.

Now, from the time of the Rig Veda although we hear the name of Agastiya borne by many an individual at different and distant intervals of time, we have no evidence whatever to believe that the Agastiya of the Rig Veda ever came to the south and gave the light of learning and civilisation to the Tamils.

Again, with reference to the Agastiya of the Mahabharata, we know only so much as his crossing the Vindhya mountains and going to the south but not anything more.

As regards the Agastiya of the Ramayana and the Jataka tales, we certainly know a little more and that is that there were several Aryan sages who were called by that name and who had hermitages both in the north and the south, and assisted Rama in his formidable combat with Ravana the great king of Lanka. Beyond this information we get absolutely nothing about his learning Tamil, his composing an elaborate grammar in Tamil and teaching it to his disciples about his exercising his influence in civilising the Tamil people in any other way,

From these facts afforded by the ancient Sanscrit works themselves, it would be evident that the story which connects Agastiya with the ancient Tamil literature and assigns to him the first and foremost part in the composition of a great grammatical work in it could not have arisen even at the time of the Ramayana of Valmiki.

Now, what could be the age of this Ramayana? After making a searching analysis of the evidences both internal and external, Mr.C.V.Vaidya affirms this: "It appears, therefore, clear that the present edition of the Ramayana is subsequent to the present edition of the Mahabharata and its date must be somewhere about the first century B.C."⁹ Then it is beyond doubt that the tale which ascribes the production of the first Tamil grammar to the Aryan sage Agastiya

could not have been brought into being even at the time of the Ramayana of Valmiki, that is, in the first century B.C.

AGASTIYA AND TAMIL LITERATURE

It that be the case, when was the tale given birth to? who gave birth to it? and what could be the object of giving birth to it? are the questions to which every sincere student of the ancient Tamil literature could not but seek true and pertinent answers.

Now, let us turn to the ancient Tamil works to see whether there is in them any explicit or implicit mention of the story of Agastiya which not only credits him with the composition of the first great grammatical treatise in Tamil but also posits him as the venerable teacher of St. Tholkappiar the reputed author of the Tholkappiam which still exists in all its completeness even after three thousand years and which is regarded by one and all as the glory of Tamil literature. If Tholkappiar had really been the first disciple of Agastiya, if he had sat at his feet and learnt the first grammatical work Agastiya is supposed to have produced, it is Tholkappiar himself that should have referred to his master in his book in full recognition of his profound indebtedness to him. Even if he failed to do so-the total absence of any reference to Agastiya or his work in the whole range of the Tholkappiam does not seem to argue any such failure on his part. Panambaranar the fellow-student of Tholkappiar who prefixed an introductory verse to the Tholkappiam could not, as a matter of course, have failed to note the significant fact of his being the first and foremost disciple of Agastiya. This introductory piece of Panambaranar rendered into English runs as follows:-

“Venkata mount on the north, Kumari on the south.

Within these bounds the Tamil prose and poetic usage.

As sanctioned by great teachers,

He learnt and searched into letters, words and matters,

As much as old works of pure Tamil land,

And then ranged this treatise faultless,
 And in the court of the Pandia who won many a land
 To the Master of Athangod who ever avers what is true
 and just
 He explained the matter scatheless and classified,
 The letters and others in orderly sequence;
 He with his knowledge full of Aindra,
 He of ascetic practices famed in many ways,
 Set his name Tholkappian shining everlastingly
 In the world bound by expanse of water.”

That this piece was recognised as forming the introductory part of the Tholkappiam as early as the first century A.D., is evident from reference made to it in the great commentary written on “Iraiyana Ahapporul” by Nakkirar the pre-eminent poet of the age.¹⁰ Further, in all the full and systematic commentaries written in succession on the Tholkappiam itself by Ilambooranar in the sixth century A.D., by Perasiriar in the tenth, and by Nachinarkkiniar in the twelfth, this is spoken of unquestionably as the preliminary piece of Panambaranar composed and prefixed by him to the Tholkappiam.

This introductory verse states at first that at the time of its composition the Tamil language was spoken in the part of southern India that was bounded on the north by the Venkata or the modern Thiruppathi hills and on the south the Kumari. It is not clear from the verse itself whether by Kumari the modern cape Comorin, or as interpreted by the commentators Ilambooranar and others, the ancient river Kumari which is now submerged, was meant. But another thing is clear from the omission of western and eastern boundaries that at the time only Tamil was spoken all through the country that lies between the eastern and western coasts. Malayalam not coming into existence then.

Next it says that Tamil attained to a marked refinement in the hands of great thinkers and teachers who stamped its usage in pure and polished prose and poetic compositions.

Then it affirms how Tholkappiar made a deep study not only of the elements of the Tamil language but also of other ancient works then existing and of matters that, by their worth and fitness, ought to form the theme of compositions in Tamil, and how by that scientific study he qualified himself to compose a faultless and comprehensive grammar and poetics called by his name the Tholkappiam. From this it would be obvious that at the time of Tholkappiar there was a vast, varied and highly refined Tamil literature which consisted of works produced in the preceding ages. A glance at the Tholkappiam itself will suffice to convince any one of the existence of such a vast literature which must have been older than the Tholkappiam and from which the rules and principles of this great scientific work on language and literature must have been deduced.

The next item of information which it gives indicates that at the court of a Pandia king who was noted for the valour of winning many a land and who was, on that account, called *Nilandaru thiruvir pandian*, Tholkappiar submitted his valuable treatise to the unsparing criticism of a great linguist and teacher called *Athangottasan* and when this erudite and just critic questioned every now and then the correctness of the arrangement and treatment of the subject-matter as well as the accuracy of the rules and principles laid down in it, he explained them all in an adequate manner and maintained his position so coolly, consistently and reasonably that the formidable critic was led at last to approve the book and permit its circulation.

The Poem has noted further the most important fact-important as serving to fix the date of Tholkappiar, that he acquired a full knowledge of the Sanscrit grammar Aindra also. Our author seems to have had at that early age an instinct for a comparative knowledge of linguistic science and had, therefore, added to his deep and wide study of the Tamil language, an equally profound knowledge of Sanscrit and its first grammar. In the *Taittiriya Samhita* (vi, 4,7,3) of the

Krishna Yajur Veda, it is stated that the first grammarian of the Sanscrit language was Indra. As has been already pointed out, the Vedic period, according to Dutt, extended from 2000 B.C. to 1400 B.C. It is, therefore, clear that the Aindra grammar must have been in existence between the times of the two Vedas. If this date may be admitted for the Aindra grammar, then our Saint Tholkappiar who studied it must have been either a contemporary of the grammarian Indra, or must have lived some time after him. If, on the other hand, Tholkappiar lived either at the time of the later Sanscrit grammarian Panini or subsequent to it, he should have preferred, as is almost the case with all who came after Panini, the grammar of Panini to the more ancient and antiquated Vedic grammar the Aindra. Further, if Tholkappiar had been proficient in the Paninian grammar alone, that fact could not have been overlooked by his fellow-student Panambaranar but must have been noted in this prefatory piece. On the contrary, he only notes that Tholkappiar possessed a profound knowledge of Aindra.

Finding this striking fact a stumbling block to their endeavour to drag down Tholkappiar to a time later than Panini, or even later than the time of Katantra of the first century A.D. or even still later than the time of Jainendra of the fifth century A.D., Mr. T.R. Seshayengar, Mr. V.V. Ramanan and other brahmins of their ilk had tried their best of interpret the term Aindra in different fanciful ways of their own not supported by a particle of solid evidence. I have exploded their fanciful theories and shown the shallowness and untenability of their arguments in my work "The Life and Times of St. Manickavachakar."¹¹

It may, however, be asked why should Tholkappiar be placed in 1700 B.C. and why should he not be assigned to a time much below that? But the facts go against assigning such a low time-limit to his existence. For it is noted by Dr. A.A. Macdonell that sixty four grammarians came after Indra in succession up to the time of Panini.¹² Therefore Tholkappiar who is nowhere said to have studied any Sanscrit grammar other than the Aindra, could not have lived at, or

subsequent to, the time of any one of the sixty four grammarians who came after Indra in succession. If he had been conversant also with other treatises, that fact could not have escaped the notice of his classmate Panambaranar. And it is, therefore, not unreasonable to suppose that Tholkappiar must have lived in an age which preceded the times of all the sixty four grammarians and Panini and which was, on that account, must have been either contemporaneous with, or a little subsequent to, the time of Indra which goes back to 2000 B.C.

According to Dr. S.K. Belvalkar, Panini lived on or before 700 B.C.¹³ Allowing one thousand years for all the sixty four grammarians who went before the time of Panini, it is not extravagant to place Tholkappiar at about 1700 B.C. at the least.

And the last, but not the least, important information which the prefatory piece gives us, relates to the personal history of Tholkappiar. This great soul who was engaged in measuring the whole extent of both the Tamil and Aryan languages, and in noting the laws which govern the formation the growth and the decay of the two tongues, did not stop with the study of mere language but went deeper into an inquiry of the relations into which the human beings are brought either in an unfriendly or in a friendly spirit, classified them under the terms war and love, analysed them into actions which in manifesting themselves signify the elements of the two and treated them all most minutely and exhaustively. The most notable point in the life of Tholkappiar comes into view when this short prefatory poem has fortunately taken care to mention the fact that, while he was thus engaged in studying the nature of words and the relationship in which those who spoke them stood, he never, for an instant, lost sight of the purpose of creation but was ever intent on it detaching his thought from the world by ascetic practices and resting it on the noblest, the happiest, and the most benevolent infinite intelligence and spiritual power that dwells within and without Nature and finite selves.

With this the introductory verse of the Tholkappiam closes and we have in it not even the slightest or the faintest hint as regards the Aryan sage Agastiya or his supposed grammar in Tamil as has

been already pointed out. Further, in the whole range of Tamil literature that was produced from the time of Tholkappiar, i.e. from 1700 B.C., to the beginning of the Christian era-although all the entire works which it comprised were irretrievably lost yet enough in the form of fragmentary poems remains to testify to their existence, we do not come across a single reference to Agastiya.

Now, as we come down to the early centuries of the Christian era, we seem to hear of a reference to Agastiya made rather in an indirect way in a classical Tamil poem which is typical of the transition period which has just begun to prevail in the Tamil country. The collection of poems called Paripadal contains only such long and highly literary lyrics as were composed in musical metres to be sung to the lyre in praise of the Tamilian gods and the river *Vaikai*. The lyrics which form this collection belong to the centuries that preceded the Christian era, with the exception of one in which the reference to Agastiya occurs, and the author of which existed in the first century of the Christian era. Agastiya is supposed to have made the mount Pothia his permanent abode, and the poem eleven in Paripadal, according to the commentator, therefore refers to him as the sage of Pothia. Again this sage of Pothia is strangely enough not Agastiya himself but is Canopus” a bright star in the southern constellation *Argo Navis*.” Mind, the poem itself does not call the star by the name of Agastiya but it calls it simply the sage of Pothia. It is only the commentator Parimelalakar who existed in the eleventh century A.D. that calls it by the name of Agastiya. How he is justified in bringing in the name of Agastiya to bear upon the interpretation of the phrase “Pothiyil Munivan” in the text is not clear, since we do not come across any such phrase used in any such meaning either in the Tamil literature of the first century A.D., or in that which preceded it. More than a thousand years have intervened between the time of the composition of this Paripadal poem and the time of its commentator Parimelalakar and however much the latter might have received support for his interpretation from the Sanscrit Puranic stories that cropped up during this long interval, it is quite certain that no classical

work of the Augustan period of Tamil literature lends any support to this identification of the sage of Pothia mount with Agastiya. For the very word Agastiya never occurs even once in the literature of this age.

Even granting the identification justifiable in accordance with the Agastiya legend related in the Ramayana of Valmiki, we get no information whatever from the Tamil works themselves of the period with respect to the activities of Agastiya in the south as told in the later Sanscrit Puranas. If there had been here a real person who bore the name of Agastiya, if he had really taken a prominent part in reforming the Tamil language and enlightening the Tamil people, if he had in fact composed the first grammar of the Tamil language and instructed it to Tholkappiar and others, that memorable fact could not have been so uniformly left unnoticed by all the Tamil authors who existed before and at the beginning of the Christian era. It is, therefore, quite clear that even at the beginning of the Christian era the mythical account of Agastiya did not make its appearance in Tamil literature; nor did the learned Tamils know anything about it at that time.

But as we come down towards the latter half of the second century A.D., we meet with a distinct mention of the name of Agastiya in the great Tamil epic; the Manimekhalai (1st canto). It is stated there that the river Kaviri took its rise from the water-pot of Agastiya by its being turned upside down. Even at this time when the story which assigns a very fanciful and extravagantly romantic origin to the river Kaviri was invented, note Agastiya appears neither as the author nor as the teacher of the first systematic grammar in Tamil. So far it is obvious that the invention of this story could not have taken place even at the end of the second century A.D.

Now, St. Manickavachakar who sang the sacred hymns of the Thiruvachakam and the love-poem the Thiruchchitram balakkovaiyar lived in the first half of the third century A.D.,¹⁴ and he too has nowhere in these two great and sacred works alluded either to Agastiya or to his alleged grammar in Tamil.

But as we pass on to the fifth century A.D. we come across a rare and singular but clear referene to Agastiya and his disciples among whom St. Tholkappiar is counted as the first and the most illustrious. The place where this reference occurs is in the prefatory verse affixed to the collection called the Purapporul venbamalai, a compilation of Tamil songs recounting for the most part the various forms of military activities evinced by the contending parties in the ancient Tamil land. The learned scholar who made this interesting collection of old Tamil songs could not have lived before the fifth century A.D., since he invokes at the beginning the aid of Ganesa the elephant headed god and Sarasvati the goddess of learning who were quite unknown to the Tamil literature preceding the fourth century A.D., but who in later times came to occupy an important place in the worship paid by the Hindus. It must, however, be observed that, though the reference to Agastiya and his so-called disciples and to a Tamil work called the Panniru padalam which is supposed to have been the joint product of his twelve disciples, does occur in the prefatory verse, yet we meet with no such reference any where within the body of the treatise the Purapporulvenbamalai itself. It is, therefore, open to doubt whether the prefatory piece in which the reference occurs, could have been the genuine composition of a contemporary of the author, or at most, the compiler of the collection. That the prefatory poem of a treatise itself is an invariable rule with all the learned people of the Tamil language. Containing as it does the eulogy on the author, it cannot be composed by the author but must be composed only by his preceptor, or by his fellow-student, or by his student or by the commentator of his work. Who composed the preface to the work under discussion, is not noted anywhere or by any body either in the printed copy or in the palm leaf manuscripts. We cannot be far wrong in ascribing the prefatory verse to the commentator of this collection who must have existed at a time later than the ninth century A.D. For the mythical account of Agastiya seems to have been invented only after the story of the Ramayana came to be recited in the Tamil country by the brahmins who brought it from the north and enlarged it by

incorporating in it certain folk-tales of the south in order to make it intensely attractive to the imagination of the people.

From the sixth century A.D. down to the ninth, there lived three of the four great Saiva saints, as the St. Sambandha, St. Appar and St. Sundarar visiting all the sacred Siva temples in the southland preaching to the people the principles of Saiva religion, but it is memorable that not even once is the legend of Agastiya referred to in any of their voluminous hymns. When St. Sambandha of the early seventh century visited the Siva temple at Ahattiyampalli near Point Calimere and composed a hymn in praise of Siva, he had a fitting opportunity to refer to Agastiya and his legend in the hymn, if there actually had existed an Aryan sage of that name in that place and if, as the place name would seem to suggest, he actually founded a temple there in his name. But from that hymn all allusion to Agastiya and the circumstances of his coming are completely absent. Does it not look strange and unaccountable that such an important allusion should be omitted in his hymn, especially by such a brahmin saint as Thirujnanasambandha who, whenever an opportunity presented itself, never failed to avail of it and glorify the Vedic rites and Vedic sacrifices as well as the brahmin priests who performed them? Is it not manifest from this that, even at the time of St. Sambandha, i.e in the seventh century A.D. the legend of Agastiya was not invented in all its fullness?

I have shown in my work on “The Life & Times of St. Manickavachakar” clear proofs for fixing the date of Ilambooranar the first commentator on the Tholkappiam in the sixth or seventh century A.D. He too in his comments on the prefatory verse to that work simply mentions Agastiya as one of the ancient authors but nothing more.

It is, therefore, clear that about the sixth century A.D. it was the Aryan settlers, most probably, the Tamil priests themselves who embraced the Aryan cult for the purpose of raising themselves high in the estimation of the people, that started the idea of an Aryan sage taking a prominent part in the cultivation of the Tamil language. The

idea thus germinated took nearly four or five centuries to attain to its full development as is manifest from Nachchinarkiniyar's commentary on the Tholkappiam, for in the midst of learned Tamils its rapid growth received a strong check.

Nachchinarkiniyar notes some strange incidents pertaining to the relationship of Agastiya and Tholkappiar, for which we get no any warrantable proof either in Sanscrit literature or in Tamil. The incidents narrated by him are as follows: While Agastiya was coming to the south he went at first to the river Ganges and took from her the river Kaviri; next he repaired to the sage Jamadagni and received from him his son Trunadomagni otherwise called Tholkappiar in Tamil; he went then to the sage Pulastiya and married his daughter Lopamudra but left her there with her father; he went thereafter to Dvaraka and brought from there eighteen kings, one hundred and eighteen millions of Velir, and Aruvalar all descended from the line of Vishnu; and at last he settled himself in the mount Pothia clearing the land of forests, rendering it fit for cultivation and habitation and by his musical skill keeping off the Rakshasas and Ravana from intruding into the new country. After a while Agastiya called his disciple Tholkappiar and bade him bring his wife Lopamudra. But Tholkappiar

Footnotes

1. Dravidian Comparative Grammar, p.114.
2. Foot note to the Rig Vedic hymn 166 of the first book,
3. A History of Sanscrit Literature, p.109.
4. The Mahabharata a Criticism, p.21.
5. Prof.J. Dowson's 'A Classical Dictionary', p.5.
6. Prof.Speyer's English translation of Jatakamala, pp.46,47.
7. 'Rig Vedic Culture' by Dr. Abinas Chandra Das, pp.109,110.
8. A Critical and Exegetical Commentary on Genesis by Dr. John Skinner, p.189.
9. The Riddle of the Ramayana, p.24.

10. See his Paira urai.
11. Vide pages 554 to 564.
12. Sanscrit Literature, p.430.
13. Systems of Sanscrit Grammar, p.18.
14. For an exhaustive treatment of his age see my large work “The Life & Times of St. Manickavachakar” in Tamil.

5. WHO THE ORIGINATORS OF YOGA?

“The Sutras of the yoga-philosophy are ascribed to Patanjali, who is also called Phanin or Sesha, the divine serpent. He may have been the author or the representative of the yoga-philosophy without being necessarily the author of the Sutras.” Prof. Max Muller, in his Six Systems of Indian Philosophy, p.410.

From the above quotation taken from the last great work of an accomplished exponent of the Sanscrit language, religion and philosophy, we get a clue as to who, of the two ancient peoples the Aryan and the Tamilian, could have been the originators of the system of philosophy called the yoga. To this point we shall come a little later on.

The first systematic treatise that gives a clear exposition of the principles and practice of yoga is the Sutras of Patanjali in Sanscrit. And in Tamil there is the Thirumandiram of Thirumoolar which is considerably larger and fuller than the above. The Patanjali’s work contains only 194 short aphorisms in all, whereas Thirumoolar’s Thirumandiram consists of 3000 verses, each verse having four lines of four feet each. Further, all that pertains to the higher aspects and practices of yoga and its mysteries is not so exhaustively treated in any other work either in Sanscrit or Tamil as in the Thirumandiram of St. Thirumoolar. But here we are concerned more with the work of Patanjali than with the other.

That the principles and practices of yoga had been in existence long before the time of Patanjali and his treatise is testified to by explicit mention made of them in such ancient upanishads as Katha, Svetasvatara, Maitrayaniya, Chandogya and a few others. Prof Deussen observes: “In post-Vedic times the practice of yoga was developed into a formal system with its own text-book (the Sutras of Patanjali). The rise of this system, as its first beginnings in Kath.3 and 6, Svet.2 and Maitr, 6 show, belongs to the time when the original idealism of the Upanishad teaching began already to harden into the realistic philosophy of the Sankhya. On this foundation, which was far from being adapted to its original conception, the later yoga system was raised”¹ So it is obvious that the ideas of yoga and its practice were in vogue much anterior to the time of Patanjali and that Patanjali only brought their essential points together, arranging them coherently and giving them a definite and distinct shape. Into the vexed question as regards the date of Patanjali I do not wish to enter, since the great Sanscrit scholar Prof. Max Muller himself leaves it in doubt, although he suggests the second century B.C. as his probable date;² while an eminent American scholar Mr. W.J.Flagg, who made a comparative study of the different systems of yoga that belonged to the Hindus, the Chinese, the Egyptians, the Accadians, the Mohammadans, and the Hebrews in his excellent manual on yoga, brings Patanjali’s work down to the seventh century A.D.³ Whatever be the date which further research may assign to the composition of the yoga Sutras of Patanjali, there can be no doubt that it was Patanjali who founded the yoga philosophy and, in the words of Dr.A.A. Macdonell, “elaborated the doctrine, describing at length the means of attaining concentration and carrying it to the highest pitch.”⁴

At the very beginning of his translation and eloquent exposition of the yoga Sutras, Swami Vivekananda rightly renders “Atha yoganusasanam” into “Now concentration is explained.” And Mr. Ramaprasad, who has also translated into English the yoga Sutras of Patanjali with the commentaries of Vyasa and Vachaspati Misra, in the same way renders the term yoga into “concentration” or “contemplation.”⁵

Now, concentration of what, on what? To the first, the answer may be given as the concentration of one's own mind or attention on something. In our daily experience, it is a matter well known that, without one pointedness of the mind, without an undivided attention, nothing can be known, nothing can be done, nay the very growth of intellect will be dwarfed, and even more the formation of memory power will be checked. The man who acquires the rich stores of knowledge, who achieves most in this brief span of life, is only he who has learnt to exercise his mind in the great art of concentration. While one child takes a number of hours, or days or weeks or even months to get his lesson by heart, another picks it up in a minute at a rapid glance. Whether a man aims at obtaining happiness in this world or in that which is to come, he cannot obtain it unless he concentrate his thought on the means of obtaining it and does it with a singleness of mind. Even those who care for nothing but the enjoyment of earthly pleasures, have to bestow a certain amount of attention on it at the time of their enjoyment. Otherwise, it loses its efficacy, attraction, and pleasure. When one is engaged in enjoying the finest delicacies at table, he enjoys them most to the degree he checks the straying of his mind and settles it on the act of enjoying them. Similarly every successful or unsuccessful operation of the mind results either from an intensity of concentration or the lack of it.

Now, the ancient sages of India, especially those who lived in the south, having their daily bodily wants easily supplied by luscious fruits, roots, nuts, leaves and grains which plenteously grow there, were naturally led to reflect on the fleeting character of the earthly pleasures and the futility of devoting one's valuable time and energy wholly to an eager pursuit of such a mirage. Consequently they applied themselves strenuously to seek for an object which is permanently enjoyable, which is beyond birth, death and disease, which is untainted by sin and crime, which purges of the impurities of those who cling to it tenaciously and discovered at last, after long and laborious search, its existence within their own selves and in the core of all substances that lie outside their mind and body. And on thinking

deeply as to the means of getting into an intimate touch with such a being whose existence can only be felt but whose person is beyond the reach of human vision, they sought further for an object in which or through which not only can it be felt but it can also be seen. After searching one by one all substances that fall under the four categories as fire, air, earth and water, they discovered at last fire as constituting the fitting vehicle for manifesting the supreme being called God by mankind rather vaguely. For a rational explanation of how a supreme spiritual principle can be manifested in fire or light which is palpably physical, the reader is referred to my treatise on “The Conception of God as Rudra.”

Now, even after the grand discovery had been made, the sages could not rest content, since light, though it forms a fitting vehicle for manifesting God, in itself remains void of consciousness, feeling, will and intelligence. Their longing for a being who can understand their wants and desires, who can sympathise with them in their sufferings, who can help them to come out of those suffering and can set them in a state of eternal happiness, took possession of their mind so completely that they could not but imagine in the light the presence of a being who in some respects bore resemblance to the person of a human being. Actuated by love and mercy for the suffering humanity, the incomprehensible being, they thought, manifested himself in light, so that he might become readily comprehensible by the finite mind of man. Not only to his finite mind but to his finite perception also did he seem to appear in the form of man. While speculating thus on the nature and character of the form which God was thought to have assumed for the sake of man, the sages were extremely careful to distinguish the divine constitution from the constitution of man. God’s thought form expressing itself in light was all light through and through and spiritual; but human form was all flesh and blood and grossly material; the former was beyond birth, death, and disease, whereas the latter was subject to all the three. He who was called God in his infinite and incomprehensible aspect was by the sages called Siva in his apparently finite and comprehensible aspect. Still his person was

conceived to be quite different from the physical bodily form of man. It is a conspicuous feature of the Saiva religion that even unto this day it cannot bring itself to any compromise with any religion which ascribes births and deaths and disease to that which it takes to be its god.

The sages were far from being wrong in conceiving god as a person, simply because he is a spiritual being like man. All spiritual beings possess thought, will and feeling, and thought implies the presence of mental images formed inwardly in correspondence with outer material images and impressed indelibly upon memory. He alone is a thoughtful man who possesses abundant memory images and forgets them not; whereas he is thoughtless who possesses no such images and forgets even the few he negligently had. It is clear, therefore, that personality consists in the richness of thought-forms which it stores, whether that personality be either divine or human. Still a great many who cannot understand what personality really means, take it to be an attribute of an embodied spirit like man. That that was not what the great thinkers meant by the term personality, may be pointed out by what Dr. James Ward has said of it in his famous Gifford lectures on "Pluralism and Theism." He says: "As to God from the point of view of man, then, we can only regard him as Spirit, as possessing intelligence and will, and so as personal."⁶ And Dr. J.R. Illingworth has explained it still more clearly as follows: "Looked at analytically, then, the fundamental characteristic of personality is self-consciousness, the quality in a subject of becoming an object to itself, or in Locke's language, 'considering itself as itself' and saying, 'I am I.' But as in the very act of becoming thus self-conscious I discover in myself desires, and a will, the quality of self-consciousness immediately involves that of self-determination, the power of making my desires an object of my will, and saying 'I will do what I desire.'"⁷

Simply because the self-consciousness of man and along with it his personality, evolve themselves, only after his being clothed in a corporal form, we are not justified in attributing corporeality to the personality of God also. Being perfect in all his intrinsic qualities,

God needs no corporal form for manifesting his personality. But such is not the case with man and other individual souls. For these lie, from time out of mind, buried in darkness that for evolving their self-consciousness they stand in absolute need of corporal forms created so finely by God for the purpose. How necessary is the physical body for evolving and developing consciousness in man and other living beings, may not strike any one so long as he remains indifferent or inattentive to the fact; and in this state of heedlessness, he may even go to the length of decrying it as a fetter and burden and express a wish to be freed from it as early as possible, as some pious people have done. But no sooner has a part or the whole of his body been affected with a bad disease, than he feels deeply the necessity and usefulness of a healthy body. Without a sound body there can be no sound mind. This law applies only to the finite souls inasmuch as they are plunged in darkness and require the aid of an organised matter to get out of it and see the light of consciousness.

But God is eternally conscious and stands therefore ever so independent of the aid of matter that his personality could not be said to have manifested itself through his contact with matter. It is true that we cannot conceive of our personality except with the aid of our physical body and under the limitation it imposes on us; but from that it does not follow, as has been pointed out by Prof. William Knight, “that personality cannot exist, or be consciously realised, except under the condition of a limiting *non-ego*.” He pertinently asks: “Is it not conceivable that the sense of a limiting *non-ego* would vanish, in the case of a being that was transcendent, and a life that was all pervasive?”⁸

Though God thus remains untouched by matter, he, as a being full of thought and intelligence, creates in his mind an infinite variety of thought-forms and impresses them on the uncreated matter and brings all these seen multitudinous bodies into existence for the use of finite souls. From the most simple to the most complex organic structures all must have been created in strict correspondence to the thought-forms which must have existed in God’s mind as their prototypes.

So, no material form which serves as an indispensable means of evoking the consciousness of a soul that dwells within it, can be looked upon as mean and contemptible, however much it may look unseemly and however much the soul within it may seem sappy. Every body and every soul carry within them not only the mark of divine purpose but also the divine mind itself, if deeply looked into. Still, the figure of man constitutes the climax of creation so far as our present knowledge goes and he must, therefore, represent the exact image of God's supreme thought-image as has been told in the first chapter of Genesis. It, therefore, seems highly reasonable that for concentrating his mind on God, the yogi sets up not only before his eyes but also before his mind an image that looks like human.

The above considerations have brought us down to the point which suggests the right kind of answer to the second question 'concentration on what?' raised at the beginning of this essay; and the answer is this plainly; the concentration of one's mind on the person of God the almighty. Patanjali the author of the yoga sutras clearly tells us that Samadhi or complete concentration or meditation can result only from "Devotion to Isvara" (Isvara pranidhanat. 1,23); and in the second chapter, he again lays stress on this point by saying "Perfect contemplation can be attained only by devoting oneself wholly to Isvara" (Samadhi siddhirisvara pranidhanat, 11,45). Here the fact must be noted that Patanjali mentions no deity of the Vedic pantheon as the object of one's intense concentration. On the contrary he calls that which is worthy of such concentration, Isvara, by which term he means the supreme principle of intelligence itself "that has never been touched by sufferings, actions, rewards, or consequent dispositions."⁹ What he calls Isvara thus, he further carefully distinguishes from individual souls by one more special quality peculiar to it but not to others, namely, the quality of omniscience which has its seat only in Isvara (Ch.1,25). It is evident from this that not only had Patanjali been a strict monotheist but his ideas of God and finite souls, and of souls' emancipation through an exclusive devotion to God had also been quite unique in ancient Sanscrit literature, these being totally foreign

to the worship of the Vedic deities, and the rites and observances that are found so prominently in the Vedas and the Brahmanas.



Of the eight members of Yoga enumerated and explained by Patanjali, the first and foremost is Yama, that is, “discipline, refraining from doing injury, truthfulness, etc.” Under the term ahimsa or doing no injury to any living creature is brought into prominence the non-killing of animals and human beings. The Samkhya system also lays stress on the ahimsa conduct as is clear from the second aphorism of the Samkhya Kariak which denounces the Vedic sacrifices in the strongest terms as follows: “The means or practices taught in the Veda, are similar to the visible ones; for they are attended with impurity, waste, and excess.” From this it would be obvious that Samkhya and Yoga, the two most influential systems of thought in ancient India, taught nothing as more important than the practice of doing no injury to any living creature and held that the formation of which habit alone, if strictly adhered to, would bring to its possessor final redemption; but they rejected with scorn and disgust the sacrificial cult of the Vedas and abhorred the very idea of shedding the blood of a living being human or animal. Here, do we not see a marked contrast in character and conduct between the people who clung tenaciously to the sacrificial cult of the Vedas and others who followed the principles and practices of the Samkhya and Yoga systems? While in the one we note the most savage and inhuman side of the human mind, in the other we recognize the most kindly and benevolent aspect as its antithesis. It, therefore, seems highly improbable that the two people who clung to two directly and distinctly opposed systems of thought and conduct could be, at that remote period, the descendants of one and the same stock. For, in ancient times, the disposition, character and conduct of one race differed so widely from the other that in subsequent times even when necessity impelled them to mingle together they could not efface them completely but retained them to a remarkable degree. In accordance with the trait in his racial char-

acter, Patanjali lays emphasis on “Devotion to Isvara” (Isvara pranidhanat) as constituting the chief and only means of attaining perfection in practising Yoga. Touching on this point Prof. Max Muller rightly observes:

“Devotion to Him is said to consist in contemplation and to end in direct perception. *Steadfastness with regard to Isvara is represented as the principal factor in abstract meditation and in liberation*, because it leads to greater nearness to the final goal, steadiness with regard to the human self being secondary only. This devotion to Isvara is also declared to put an end to all the impediments, such as illness, etc.”¹⁰ (Italics ours)

Now, why should Patanjali attach so much importance to the term “Isvara,” in preference to all others by which the multitudinous deities of the Vedic pantheon were called? Why should he use it as the only word fit for denoting the almighty God of the universe? The answer is simple. Patanjali evidently came not of the race which offered its worship to the various deities who were but human heroes deified and whose birth, death and parentage are plainly told in the Vedic literature itself. The wise men of the race to which Patanjali belonged, recognized the existence of but one single God and made him alone the object of their intense devotion. Unlike the Satapatha Brahmana (XI, 1,2,12) which clearly states that “the gods were originally mortal.” Patanjali holds that “Isvara is a distinct person untouched by the vehicles of affliction, action and fruition” (1,24), which are consequent upon births and deaths. Further, Patanjali teaches that the individual soul alone is subject to births, deaths, disease, nescience, and so on that it can attain self-consciousness and release from perpetual misery only by repeating the sacred syllable ‘Om’ and by comprehending its full meaning. In his opinion this syllable alone connotes all the attributes of God among which omniscience forms the essential one by which God is distinguished from finite souls. For according to him all the finite souls are limited in knowledge and are, therefore, imperfect.

What is thus conceived of as God by Patanjali, I need hardly say, could be taken not as one among, but quite different from, the deities adored by the Aryas of the Vedic times. Even Indra, the chief deity of the Rig Veda chief because of the 1017 hymns contained in it 250 are addressed to him, does not seem to have merited the attention of Patanjali. For Indra too is said to have been born and to have killed his mother and father as soon as he was born, and strangely enough, he is also said to have eaten dogs' entrails pressed by hunger¹¹. More or less all the other Vedic deities except Rudra, share the same fate as Indra. It is no wonder, then, that Patanjali who was nurtured in the highest, the truest and the noblest conception of an immoral, omniscient and omnipotent God of the universe, in the midst of the wise men of his race, could not bring himself to believe in the mortal gods, or rather the deified heroes, of the Aryas, nor could he adopt the terminology of their priests.

Then, belonging as he did, to a race in all respects quite different from the Aryas, and constrained since he was to express his precious ideas on soul-culture in Sanscrit, merely for the sake of leading the Aryan priests on from fruitless observance of a mass of rituals and hero-worship to a real cleansing of their mind and heart by meditating on one true God. Patanjali produced his great work in the Aryan language, instead of in his own mother tongue Tamil. Though the language used by Patanjali is, in its fundamentals, mainly Aryan, most of the words, of which it is composed, cannot at all be traced to the ancient Aryan speech in which the Vedic literature is produced. Almost all the technical terms used by him to expound the principles and practices of yoga are of his own making. Such creation of a new terminology for the special purpose of expounding an ancient system of thought and practice in an alien tongue, of itself, lays open to our view the original source from which it took its rise. A parallel instance to this may be shown from the use made of the technical terms in modern scientific works in English, which terms being mainly coined with the aid of the old Latin and Greek words. Still no man of sane mind will dare to ascribe the production of such scientific works in English to the Latin and Greek authors of bygone ages, simply be-

cause these works are interspersed with Latin and Greek words and phrases. In the same way the words and phrases which were newly employed in the Samkhya and Yoga systems and in the Upanishads to meet the new exigencies of time, but which are not to be found in the ancient Vedic literature, indicate their new coinage made by the hands of a different people assuredly non-Aryan.

Of many such words newly coined, or newly used, in the Yoga Sutras of Patanjali, the term 'Isvara' constitutes the most important one, since it serves to disclose the hidden source from which the yoga system itself arose, and from which alone the ultimate object of man's all intellectual pursuits was learnt. In the whole range of the Rig Veda which is perhaps the oldest extant book in the Aryan tongue, although parts of it belong to different strata of time, we do not meet with the term 'Isvara' as the name of the Supreme Being.

But the epithet 'Isana' occurs in the Rig Veda in a hymn (ii, 33,9) addressed to Rudra, as one of his names; and so also the term 'Siva', which has in later ages come to be used as the proper name of the Supreme Being, is found in another hymn (X-92, 9) of the Rig Veda as a designation of Rudra. Now, instead of using the word, 'Isana', why Patanjali transformed it into 'Isvara' or rather chose this already transformed word, and used it frequently in his treatise, presents itself as a vital and interesting question, an answer to which may bring to light many points that lie obscure, or rather unrecognized, in the ancient history of the two peoples; the Aryan and the Tamilian. We shall, therefore, attempt to see what could be given as a proper answer to this question.

Why should Rudra be celebrated only in three or four hymns in the Rig Veda, while Indra is prayed to in 250 hymns? An answer to this question will determine the right kind of answer to be given to the question raised above. Now, Indra is invoked in the greatest number of hymns, because he is the chief deity whom the ancient Aryans worshipped to obtain all that they desired to get, because all these hymns were composed mostly by the Aryans themselves. Whereas

Rudra is praised only in the fewest number of hymns, simply because he is the god of the non-Aryans, because these hymns were composed only by a few of the non-Aryans when they took part in the compilation of the Rig Vedic hymns.

The ritualistic cult of the Aryas is represented by their priest Vasishtha, whilst the monotheistic Rudra cult of the early Tamilians the Bharatas is represented by the sage Visvamitra. Those who conceived Rudra as the God of fire were originally not the Aryas but were the Bharatas only; hence in several hymns addressed to Agni, Agni himself is called “Bharata,” for instance, refer to the hymn 7 in the book two of the Rig Veda; and in the hymn 36 of the same book, Rudra too is called ‘Bharata’ for the same reason. It is remarkable that in the hymn 16 of the sixth book, Agni is said to belong exclusively to the Bharatas. And equally remarkable is it that the worshippers of the Sivalinga or the emblem of flame are quite erroneously and contemptuously spoken of by the Aryas in two passage of the Rig Veda (VII, 21,5 and X,99,3), as the phallic worshippers. It should be borne in mind that down to this day the worshippers of this symbol are the Tamilians and that the image itself is called by them from remote ages the symbol of Lord Siva. The limits of this essay forbid my going into further details of this subject, for which the reader is referred to my treatise ‘The Conception of God as Rudra.’ The evidences so far exhibited would render the conclusion inevitable, that the adherents of the Rudra cult could be none other than the highly civilized Bharatas of the Tamilian race. That the Bharatas were in the ancient past a highly civilized section of the Tamil people, that they at one time ruled the whole of India from the Himalayas to Cape Camorin, is evidenced by the name ‘Bharata Varsha’ which India bore from the very early times. And the temples of Sivalinga at which they paid their worship can be seen even to this day in great numbers all over this country from the Mount Kailasa to Ramesvaram. If such evidences have any value, which I think they do certainly have, they must constitute the indisputable proofs to establish the great and momentous historical fact that what is called Rudra, Siva, and Isana at long intervals in the Rig Veda could be no other than the Supreme

Being itself whose worship was introduced into it by a section of the Tamilians called the Bharatas, who alone seem to have been the founders of that monotheistic worship in ancient India.

From the nature and contents of the Rig Vedic hymns themselves, it is clear that they fall under two distinct but unequal divisions, of which the larger one bears the impress of the character and conduct of the Aryan people while the smaller shows the imprint of the non-Aryan mind. After the commingling of the two races the Tamilian cult led by Visvamisra and his disciples stood more active than the Aryan cult headed by Vasishtha, in bringing their respective hymns together and classifying them into the ten books of the Rig Veda. In this manner the composition and classification of the Rig Vedic hymns seem to have taken place in this land of the Bharatas and hence it is an error to take the Rig Veda as a work belonging exclusively to the Aryan priests. When the Kings of the Bharatas who ruled the whole of northern India at that time and their priests headed by Visvamisra found it necessary to reform the Aryan nomads that came in large numbers and settled in this country, they thought it expedient to learn the Aryan tongue, composed in it hymns of their own and incorporated them with those brought by the Aryan people. In this way they made up the Rig Veda as the common prayer book to be used by the two people. In order to educate the foreigners, what was with them in a fluidic condition had to be brought thus into a stable, and solid state; and in order to divert their attention from hero-worship and bloody sacrifices to the worship of the one great God of the universe with no rites whatever, the hymns glorifying Rudra had to be gently introduced without creating any impression of strangeness in their mind. In spite of such courteous, conciliatory, reforming and kind-hearted deeds of the Tamils, the Aryan priests not only persisted in the worship of their heroes and in the observance of inhuman rites, but even spoke contemptuously of the Tamilian form of worship, called the Tamils Dasyus and Sudras, and hated them beyond measure. To set in a clear light the embittered feelings of the Aryas against the Tamils, we transcribe below a few passages taken from the first book of the Rig Veda:

“Thou slewest with thy bolt the wealthy Dasyu, alone
yet going with thy helpers, Indra!

Far them the floor of heaven, in all directions, the
riteless turned and fled, Indra! with averted faces.”

“The Dasyu thou hast burned from heaven, and wel
comed the prayer of him who pours juice and
lauds thee.

“Indra broke through Ilibisa’s strong castles, and
Sushna with his horn he cut to pieces, (33,4,7,12)

“Thou, hero-hearted, hast broken down Pipru’s forts
and helped Rijisvan when the Dasyus were struck
dead.

E’en mightly Arbuda thou troddest under foot; thou
from of old wast born to strike the Dasyus dead.

“*Discern thou well Aryas and Dasyus; punishing the
lawless give them up to him whose grass is
strewn.*” (52,5,6,8)

Even from these vengeful prayers themselves addressed by the Aryas to their favourite deity Indra, the reader cannot but notice clear reference to the wealth and might of the Tamil Princes, the existence of strong castles and forts which they built and in which they dwelt, as well as the great difference the Aryas made between themselves and the Tamils. In face of this strong evidence which sets in clear light the pronounced racial difference that existed between the Aryas and the Tamils, some oriental scholars have attempted to include the Dasyus, the Bharatas, and other Tamil tribes within the Aryan fold itself, but there is not even a shadow of evidence for this bold attempt. We should have been very glad, as our ancestors had actually been, to wipe away this vain, mischievous, and unprofitable racial difference and bring all under the name of the Saivas or Bharatas, consistently with the ancient usage which called the whole of India ‘Bharata Varsha’, but it is the brahmins, whoever they be, Aryans or

Tamilians, that consider themselves to be pure Aryans and look upon all others as Sudras or slaves, Milechas or untouchables, and accentuate this difference in their words and deeds. Referring to this state of racial difference between the two people that existed in ...

Footnotes

1. The Philosophy of the Upanishads. p.384.
2. "Six Systems of Indian Philosophy." p.411.
3. "Yoga or Transformation." p.178.
4. "A History of Sanscrit Literature." p.397.
5. "The Yoga Sutras of Patanjali" published by the Panini Office. Allahabad.
6. "Pluralism and Theism." pp.442,443.
7. "Personality Human and Divine." pp.22,23.
8. "Aspect of Theism." p.163.
9. Prof. Max Muller's English rendering of the Patanjali yoga Sutra 24 in Ch.11 in his 'Six Systems of Indian Philosophy.' p.419.
10. The Six Systems of Indian Philosophy, p.439.
11. Vedic India by Z.A. Rogozin, p.204.

6. IS HINDI A COMMON TONGUE?

“Man starts with language as God’s perfect gift, which he only impairs and forfeits by sloth and sin”

- *Arch Bishop Trench in his ‘Study of Words.’*

At present some Indian reformers endeavour their utmost to make Hindi the common tongue for the whole of India. Their special reason for doing it so is, they declare, that, being spoken by a major portion of the Indian population Hindi alone would seem to hold out the brilliant prospect of bringing all the diverse people of India together and unifying them for any undertaking of their common welfare.

No doubt, if the reason they assign to their procedure be really sound, the study of Hindi may, in truth, produce the wholesome effect they predict. But unfortunately what they assert is not true but is deceptive. For, in fact, the language assiduously studied and used by cultured people all over India is not Hindi but is English. The uncultured, rather the illiterate, masses whose number nearly amounts to 310 millions out of a total population of 315 millions, according to the Census of 1911, speak 220 languages all over India, Burma and some parts of Assam. If the last two countries be excluded, there are altogether 79 languages that are being spoken in the Indian Empire alone. Of these 79, the Dravidian languages are only 14; and of these, 11 are spoken in Southern India and Ceylon, 2 in the hills of Chota Nagpur and the Santal Parganas, and 1 in Baluchistan. Again of these 14 Dravidian languages, Tamil, Telugu, Malayalam and

Kanarese are the only ones that are cultivated and have literatures of their own. Others; Kudagu, Tulu, Toda, Kota, Kurukh, Malto, Gond, Kandh, Kolami and Brahui are uncultivated and unwritten and have, therefore, no literature of any kind. All the other 65 languages are spoken by the people in Northern India, of which only a very few are written and have been begun to possess a certain amount of literature produced within the last three or four centuries and consisting mainly of works translated from the epics and the Puranas in Sanscrit.

Of the 65 North Indian languages Hindi is one, which is again split up into so many petty dialects as may be seen from the following quotation taken from Dr.F.E.Keay's excellent book on 'The History of Hindi Literature.'

"It is most important to understand clearly what we mean by Hindi, as the word is often used ambiguously. It is often, for instance, applied in a loose sense to the vernacular speech of the whole of North India between the Punjab and Sindh on the West, and Bengal on the East. But the philological researches of scholars, such as Sir George Grierson, have shown that there are really four chief languages in this area, namely Rajasthani, Western Hindi, Eastern Hindi, and Bihari, each having a different parentage. Bihari really belongs to a group of languages of which Bengali is another member. Western Hindi is closely connected in origin with Punjabi. The word Hindi is also often used to denote modern literary High Hindi in contradistinction to Urdu; but both High Hindi and Urdu were, as will be shown below, developed from a dialect of Western Hindi."

This passage must suffice to open the eyes of those who blindly tell us as if Hindi had been the only language that is spoken by almost all the people of Northern India. Even the four chief languages specified above are not four indivisible units, but are mere complex bodies, each body being a composite of many dialects one differing from the other very widely. For instance, the term Rajasthani does not indicate a single homogeneous speech, but it signifies a group of tongues called Mewati, Marwari, Jaipuri, and Malvi which are dimly

and distantly related to each other. Similarly Western Hindi consists of four principal dialects such as Bangaru, Braj, Bhasha, Kanauji, and another nameless one which was spoken in the vicinity of Delhi and Meerut at the time of the Mohammedan invasion, and which was, after the settlement of the conquerors in Delhi, taken up by them as their camp language with a large infusion of Persian and Arabic words into it and was called by them 'Urdu', the literal meaning of the word Urdu being 'camp', And the modern 'High Hindi' was created at the beginning of the 18th century A.D. by a certain brahmin scholar named Lallu Ji Lal out of Urdu by eliminating from it the Persian and Arabic words and introducing into it a large number of Sanscrit words. Before the time of Lallu Ji Lal many dialects of Hindi had been spoken in North India, but all of them being rough and uncultivated, Urdu alone was taken up as the refined speech and used among the polite and civilized communities. The first work in High Hindi was "Prem Sagar which is a version of the tenth chapter of the Bhagavata Purana" and it "was begun by Lallu ji Lal in 1804 and completed in 1810". From this it would be obvious that High Hindi had no literature before 1804 and that it was a mere spoken dialect among the people who were illiterate and unrefined.

And in the term Eastern Hindi are included the three dialects Avadhi, Bagheli, and Chhattisgarhi, of which the chief literary dialect is Avadhi spoken in Ayodhya or Oudh. A large collection of poems ascribed to Kabirdas are written in the Avadhi dialect. Kabir is said to have lived between 1440 A.D. and 1518 A.D. and to have been the pioneer of Hindi literature. And the Ramayana of Tulsidas who dies in 1624 A.D. is also written in this dialect. It must be noted that while the High Hindi created by Lallu Ji Lal is not used for poetical compositions but is used only for prose writings, the Avadhi or Braj Bhasha dialect is used much for poetry.

And lastly under the fourth subdivision of Hindi called Bihari are brought the three dialects named Maithili, Bhojpuri, and Magahi and of these "Maithili is the chief literary dialect, and practically all

the works which have come down to us are in this dialect. It is spoken in the region which formed the old kingdom of Mithila, that is, in Behar north of the Ganges” And literary works came to be written in this dialect from the time of Vidyapathi Thakur who wrote two plays in it, in the middle of the fifteenth century A.D. Whether it is this Maithili dialect or the above mentioned Avadhi or High Hindi that is brought forward by our political reformers to be made the common language in Southern India, it is not quite clear.

From what has been shown above if the fourteen midland dialects which on account of the remotest affinity one bears to the other are commonly called ‘Hindi.’ whilst in fact each and every one of them, being spoken only by a limited number of people is, confined to a particular part and is not understood by another people speaking another in another part of Northern India, it must be obvious that one, who acquires a knowledge of one dialect, cannot, through that, hold intercourse with other who speak other widely differing dialects in other parts of Northern India.

While this is the case with the multitudinous groups of people in North India who severally speak not only fourteen dialects of Hindi but also sixty-four other languages connected and disconnected with each other, not caring to make any one of them the common speech of all, why should the people of the south alone who live thousands of miles away from the northerners holding no any very intimate intercourse with them except the slender one held by a few among them for purposes of commerce and political movements, be coerced to learn either Avadhi or Maithili spoken only by a limited number of people in the north? Will the knowledge of either of these or any other of the so called Hindi, enable a Dravidian to establish commercial, social or political connections between himself and the northern people? I doubt very much whether the advocates of Hindi paid their serious attention to these widely differing linguistic matters in North India. If any Indian people stand in greater need of a common language than others, it is the people of the north who are torn into numerous distinct groups and communities, owing to the great diver-

sity of their speech and not those in the south who speak only a few Dravidian tongues, say four or five, which are closely related to each other and are, on that account, mostly understood by all of them. Instead of endeavouring to bring unity among those who stand in great need of it, why should the reformers be so anxious as to strain after it with so much zeal in the south? In fact, the cause lies deeper; and we shall proceed to inquire a little into it in the interest of truth.

Generally speaking, the people of the north are not so civilised as the people of the south, especially as the people of the Tamil country; nor is the illiteracy of the masses so great in the south as it is in the north. This fact has been pointed out by Mr. E.A. Gait in his learned article on 'The Population of India' in the Imperial Gazetteer of India, Vol.1. He says; "There are more persons able to read and write among those who speak Dravidian and Mongolian languages than among those whose vernaculars belong to the Aryan family." (p.484).

A comparative study of the origin and growth of languages and of their literatures as well as of the duration of their existence, ought to disclose the varying degrees of civilisation which the people who belonged to them had attained. For languages and their literatures are indelibly stamped with the nature and character of the people who created them. Now, of all the languages that existed and still exist, only a few received cultivation and were enriched with literature. For instance, the Egyptian, or the Sumerian, the Babylonian or Chaldean, the Assyrian, the Persian, the Aryan, the Chinese, the Mexican and the Peruvian languages had been the early cultivated ones, but unfortunately they all died out long long ago. Even the Hebrew, the Greek and the Latin tongues which possess rich and valuable literatures had ceased to exist many centuries ago. Here in India although Sanscrit had never been a spoken language, its original speech the Aryan and its Prakrit forms including Pali, Magadhi and Sauraseni had all become extinct long before the tenth century of the Christian era.

But the only ancient language that still exists in its full vitality with its own rich and varied literature produced from 3500 B.C. down to this day, is Tamil. And the people who speak pure Tamil are at present more than twenty one millions (Vide Caldwell's Comparative Grammar of the Dravidian Languages 3rd ed:p.7) and their home is Southern India. Outside the limits of India they are seen settled in large numbers in Ceylon, Burma, Malay States, South and East Africa, Mauritius, Sey Chelles, and elsewhere. From the very earliest times the Tamils have been enterprising traders carrying on by land and sea commercial business to the extreme corners of this earth and spreading the elements of civilisation wherever they had their business transactions. The trading people were called in Tamil 'Vanikar.' and this term was corrupted into 'Panis' in the Rig Vedic language, and into 'Phoenicians' in the ancient western tongues. That they had been already in possession of the whole of Northern India from the Punjab to Bengal at the time when the Aryan nomads entered India through the north western routes, is admitted by unbiased historians of recent times. For instance, Prof. Rapson says:

“At the same time, there can be little doubt that Dravidian languages were actually flourishing in the western region of Northern India at the period when languages of the Indo-European type were introduced by the Aryan invasions from the north-west. Dravidian characteristics have been traced alike in Vedic and Classical Sanscrit, in the Prakrits or early popular dialects, and in the modern vernaculars derived from them. The linguistic strata would thus appear to be arranged in the order-Austric, Dravidian, Indo-European. There is good ground, then, for supposing that, before the coming of the Indo-Aryans, speakers of the Dravidian languages predominated both in Northern and in Southern India *** No theory of their origin can be maintained which does not account for the existence of Brahui, the large island of Dravidian speech in the mountainous region of distant Baluchistan which lie near the western routes into India”¹

To a recognition of this vital fact Prof. Rapson and others of his type were led mainly by the evidence furnished by linguistic stud-

ies and literary records. Now, in confirmation of what they have declared about the existence of the Dravidian civilisation in India in the pre-Aryan times, new archaeological evidence has forthcome from the recent excavations of the ruined cities of the ancient Tamils at Harappa and Mohenjo-daro in Punjab. Sir John Marshall, the Director-General of Archaeological Survey in India, in noting the remarkable discovery made in the above-mentioned excavations says:-

“Among the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalco-lithic age or perhaps even further still and that it thus takes its place as the most ancient living faith in the world.” And in another place of his valuable book on “Mohenjo-daro and the Indus Civilisation” he again observes: “The Indus civilisation was Pre-Aryan and the Indus language or languages must have been Pre-Aryan also. Possibly, one or other of them (if, as seems likely, there was more than one) was Dravidic. This, for three reasons, seems a most likely conjecture-first, because Dravidic speaking people were the precursors of the Aryans over most of Northern India and were the only people likely to have been in possession of a culture as advanced as the Indus culture; secondly, because on the other side of the Krithar Range and at no great distance from the Indus valley, the Brahuis of Baluchistan have preserved among themselves an island of Dravidic speech which may well be a relic of pre-Aryan times, when Dravidic was perhaps the common language of these parts; thirdly, because the Dravidic languages being agglutinative it is not unreasonable to look for a possible connection between them and the agglutinative language of Sumer in the Indus valley which, as we know, had many other close ties with Sumer.”

For these two important quotations I am indebted to the excellent little manual “Dravidian & Aryan” written and recently published by Mr. P. Chidambaram Pillai B.A., B.L., advocate and a learned Tamilian in the state of Travancore. For further information on the pre-Aryan antiquity of the Tamils, the reader is referred to this

important treatise which puts in a nut-shell the results of modern historical, linguistic, and ethnological research work.

For my present purpose what has been shown above would, I believe, be sufficient to establish the great historical fact that the ancient Tamilians were far advanced in civilisation before the Aryan nomads entered India, that is, seven thousand years ago, when the Egyptian, the Babylonian and the Chaldean civilisations were coeval with it. But this peaceful civilized state of life which the early Tamilians of the Punjab had enjoyed for a long time was to undergo change and disaster owing to the irruption of nomadic hordes who came in succession from the Central Asian steppes in search of food and shelter. As in 4000 B.C. the civilisation of the Punjab Tamilians had been at its zenith, the entrance of the first group of the Aryan nomads must have taken place at a time much later than that, say in 2000 B.C., as has been suggested by Dr. Vincent A. Smith (see his Oxford History of India, 2nd edition, p.8)

Seeing the miserable condition of the new-comers, the ancient Tamilians of the Punjab, like the later day Tamilians of Southern India, received them kindly, gave them food and shelter, and even held them in high respect just as they do in the case of the present day brahmins who are the enthusiastic converts to Aryan ritualism. Touching this point of the Tamilian attitude towards the Aryans Dr. Caldwell rightly observed eighty two years ago: "Looking at the question from a purely Dravidian point of view, I am convinced that the Dravidians never had any relations with the primitive Aryans but those of peaceable and friendly character." (Caldwells's Comparative Grammar of the Dravidian Languages, 1856, p.70). That the Tamilians are by nature very hospitable to strangers as well as to their own countrymen, is a fact well known to those who have had an intimate acquaintance with them and their literature. Welcoming a guest, whoever he may be, and entertaining him to the best of his capacity, is considered a great virtue by each and every Tamilian. In this respect he yields even more readily to the wishes of strangers and meets more heartily their demands than he acts towards his own people. It

was this humanity of heart that rendered it easier for the Aryans to enter the Tamil land without any trouble and settle peacefully. But some of the historians of ancient India by keeping themselves in wanton ignorance of old classical Tamil literature and of the nature, manners and customs of Tamil people, and by restricting their knowledge strictly to Sanscrit literature and to brahmin caste, committed grave blunders whenever they came to speak of the relations in which the Aryans and the Tamils stood to each other. They made it a rule to speak of the Aryans as conquerors and of the non-Aryans as the conquered slaves. A greater mistake cannot be imagined! They have formed this opinion chiefly on the authority of the Rig Vedic hymns. They have not cared to look into the literature of the Tamils and see whether there is any evidence in it to support such opinion. If it is justifiable to pass judgement on a very vital matter which is gravely disputed between two parties, basing it only on the statement of one party and wholly neglecting what the other party has to say, then the view, uniformly expressed by most of the historians of ancient India with regard to the Aryan conquest, may also be taken as justifiable. But before the judgement seat such partial and unjust views cannot, nay must not, come up. A close examination of the non-Aryan records reverses the judgement in the other way. Ragozin, one of the few historians of Ancient India, who, by no means disposed to speak very highly of the Dravidian people, had still the tact to detect the error committed by other historians in this respect and declare the fact in the following passage:

“The Ramayana is full of their evil prowesses; indeed the Rakshasas clearly stand out as the main obstacle encountered by Rama in his campaign against Ceylon, which embodies in heroic and epic guise the Aryan invasion of the south although it was in reality neither so rapid, nor quite so successful as the national poem would lead us to think. It was not so much an invasion as an advance, and we can easily imagine that it must have been an achievement of no small difficulty for a body of men necessarily very inferior in numbers, *in the face of a compact population, brave, stubborn, and*

strongly organised. Such the Dravidians are now, when they number over twenty-eight millions south of the Vindhya, and there is not the slightest reason to doubt that such, in the main, they were at the early time of their long patriotic struggle.” (Vedic India, p.298). A few pages down he reiterates the fact still more strongly; “It will be a surprise to many that the Aryan population of the Indian continent should be so out of all proportion small when compared to the descendants and representatives of those races which the Aryan immigrants found in possession. The same difference must have existed on a still greater scale in those earliest times-and would alone suffice to stamp as irrational the theory of Aryan supremacy having been established by sheer conquest and force.” (Ibid, p.314). Indeed the number of the Aryan people who entered India could not have been so large at that remote age, as is imagined by some misguided persons. Their number must have been small than as it is at present. The predominant type in the whole of the Indian population is Dravidian. G.A. Grierson, basing his study of the Indian population on the seven types carefully classified by H.H.Risley, says: “The Dravidians probably constitute the oldest of the seven types. *** Taking them as we find them now, it may safely be said that their present geographical distribution, the marked uniformity of physical characters among the more primitive members of the group, their animistic religion, their distinctive languages, their stone monuments, and their retention of a primitive system of totemism justify us in regarding them as the earliest inhabitants of India of whom we have any knowledge.” (The Imperial Gazetteer of India, vol.I, pp.298,299). If any solid and indisputable evidence be wanting in the above two passages quoted from the works of two famous historians of Ancient India, it is supplied by the remarkable discovery made by Sir John Marshall at Harappa and Mohenjo-daro. This discovery led him to state in unmistakable terms the great fact as follows:

“Never for a moment was it imagined that five thousand years ago, before the Aryans were heard of, the Punjab and Sindh, if no other parts of India as well, were enjoying an advanced and singu-

larly uniform civilisation of their own, closely akin to, but in some respects even superior to, that of contemporary Mesopotamia and Egypt, yet this is what the discoveries at Harappa and Mohenjodaro have now placed beyond question. They exhibit the Indus peoples of the third and fourth millenia B.C. in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found”*.

Is not then achieving conquest over such highly civilized Dravidians of the Punjab who were “compact, brave, stubborn and strongly organized”, no easy thing for a handful of uncivilized Aryan nomads who were roving from place to place in search of food and habitation. So the Aryan conquest is a mere chimera.

Now, the Rig Vedic Aryans themselves clearly depict the wealth and strength of the Punjab Dravidians whom they called the Dasyu. A few verses quoted below from a Rig Vedic hymn will bear out the fact.

“The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee,

Adorned with their array of gold and jewels, they o’er the earth a covering veil extended”

“Indra broke through Ilibisa’s strong castles, and Sushna with his horn he cut to pieces.”

“Fierce on his enemies fell Indra’s weapon; with his sharp bull he rent their forts in pieces.” (i,33)

From the mouth of the Aryan foes themselves, we learn thus the opulence and organized strength of the Dravidians of yore. In the above verses, the Aryas do not say that they gained victory over the Dasyu; but they simply boast that their god, or rather their deified hero Indra, gained it over them, which is merely an affair imagined for their consolation in their unsuccessful struggle with the powerful Dravidians.² The expression “They over the earth a covering veil extended” signifies the very large number of the Dravidian people

who, in the sight of the thin numbered Aryas appeared as if they had covered the whole earth with their own people. Over such a large and compact body of the Tamils who lived in 'strong castles' 'adorned with gold and jewels', it is absurd to think that the very meagre number of the Aryas with slender means achieved conquest honestly on open battle-fields. I should rather think that, if at all they obtained any victory over the Dravidians, it was not by any fair means, but must have been as it is even now, by some stratagem, by flattery, by submission and so on, to the influence of which the wealthy people in all countries are easily accessible.

Leaving so far the question of the Aryan conquest of the Dravidian India as a mere chimera created by the imagination of some orientalist who came under the influence of the brahmins, we may turn to the question: Do the Aryas now exist as a distinct people among the diverse races of India? To answer this question has become extremely difficult, since the Ethnologists have not succeeded in indicating any pure and unmixed Aryan type among the people of modern India. The following words of Prof. Rhys Davids are worth bearing in mind as showing the real racial fusion in Ancient India before the time of Buddha:

"It is generally admitted that there are no pure Aryans left in India. Had the actual custom been as strict as the brahmin theory, this would not be so. Just as in England we find Iberians, Kelts, Anglos, Saxons, Danes, and Normans now fused, in spite of theoretical restrictions on intermarriage, into one nation, so in Northern India the ancient distinctions Aryan, Kolarian, and Dravidian, cannot, at the time of Buddhism, any longer be recognised. Long before the priestly theory of caste had been brought into any sort of working order, a fusion, sufficient at least to obliterate completely the old landmarks, was an accomplished fact." (Buddhist India. p.59) Though the Rajputs, Khattris and Jats who at present occupy the Punjab, Rajputana and Kashmir and whose number amounts only to eighteen millions, are considered as representing the Aryan type to a certain extent, even this type has undergone so many modifications

owing to the influence of Sikhism that in the age of the Rig Veda the type could not have counted in it more than a hundred thousand at most. Such an absence of a distinct Aryan people in the present population of India cannot be explained except on the supposition that in the distant past the number of the Aryan immigrants must have been comparatively so small that it merged and melted away in the vast and extensive population which then consisted of the Dravidians in a large scale and the Kolarians in a small. According to the careful Ethnological study of Riskey, the predominant type in the Indian population being Dravidian, we may safely assume that the Aryan type has in later ages completely vanished leaving some of its pretensions to be upheld obstinately by a class of people who have newly sprung up from the mixture of the Dravidians, The Kolarians, the Aryans, the Persians, the Scythians, the Mongolians, and others, and who have since then taken upon themselves the priestly functions finding which advantageous to such the people's money and at the same time to maintain their high regard and respect towards themselves. That the brahmins are neither the pure Aryans nor the pure Dravidians nor any other, is amply proved by the existence of numerous clans and families into which they are divided and of which one clan holds the other in contempt and eschews interdining and intermarriage with the other. If all the brahmins had been the real descendants of the olden day Aryans, the existence of so many differences amongst them and such entertaining of bitterest feelings one towards the other cannot be accounted for.

Further, while the South Indian brahmins are almost vegetarians at present, although these too seem to have been flesh-eaters in former ages as is manifest from the references made in the ancient Tamil classics (See Purananooru, 14), most of the North Indian brahmins are thorough flesh-eaters even unto this day. The code of Manu too (V, 16-18, 22-24, 27-32) explicitly allows flesheating to the brahmins. The vegetarian mode of living became possible only to those people who lived in countries near the equator where fruits, nuts, cereals and other such food stuffs were produced in abundance with a minimum of manual labour and its cost. India, especially South-

ern India, owing to the genial climate and rich soil, which it possesses on account of its nearness to the equator, yields plant and tree products quite plentifully. It is, therefore, in Southern India amongst the civilized Tamils who are Velalar or the cultivators, that we find the beginnings of a thorough vegetarian mode of living which strictly avoids all kinds of animal flesh, fish, and even eggs. This strict vegetarian life of the Velalar is referred to in ancient classical Tamil literature, for instance, refer to the Idyll named Pattinappalai (196-205) which was composed at the beginning of the Christian era. Even to-day the descendants of the ancient Velalar are strict vegetarians keeping themselves scrupulously clean not only in diet but in every other respect also. At the time when the Velalar were pure Vegetarians, the brahmins were unscrupulous flesh-eaters both in the south and in the north, as is evident from clear references to it in the old classical literature both in Tamil and in Sanscrit. From this, is it not obvious that the brahmins learnt the value and merit of the Vegetarian diet from the Velalar of old and came to adopt it as their own? Seeing the high regard paid by the people to the Velalar for the latter's humanitarian line of conduct, is it any wonder that the brahmins who were ever vigilant in replenishing their stores with people's resources, readily embraced the vegetarian cult in later ages? In this respect the south Indian brahmin is more crafty than his Bengal brethren who are still non-vegetarians. For, in the south the brahmin has to deal with a large number of people who are vegetarians from time immemorial and who look upon with loathing all those non-vegetarians that assume the sacred functions of a priest. That is why the performane of the Vedic animal sacrifice has been completely abandoned by the brahmins in the south. When, on one or two occasions, Sankaracharya the head of the brahmins daringly performed an animal sacrifice with a view to revive the old Aryan sacrificial cult, I need hardly say how high ran the feeling of the people against it and how dangerous it looked for the brahmins to do it over again against so much national opposition! But as we proceed from the south to the north the number of the vegetarian people becomes thinner and thinner until at last almost all are meat-eaters whether brahmins or non-brahmins. So

you see in the north the brahmins are under no necessity to give up meat-eating, since the people with whom they have to deal there are all non-vegetarians and are not under the influence of any vegetarian ideas as are the southern people who live strongly influenced by the humanitarian principles of the large number of Velalas. These facts, I think, will be enough to disclose the nature, origin, and growth of the brahmin caste in post-Vedic times. As shown above, the brahmins are neither the Aryans, nor the Dravidians, nor any other, but are the progeny that came to birth in the admixture of multitudinous races and partook of the character custom and manners of the people whose ways of living seemed advantageous to them for adoption.

Why then did the brahmins adopt the Aryan language and the Aryan cult of ritualism, instead of adopting the Tamil language and the Tamilian faith of monotheism? Simply because the Tamils, especially the higher classes who are called the Velalas, cared, as is clear from their ancient literature, more for the chastity of their women and the purity of their offspring, than for anything else, and could not, in consequence, bring themselves to regard the new-sprung people who, in post-Vedic times, called themselves the brahmins, as of belonging to their own stock, but kept them aloof from their habitations just as they kept the pariahs or the labouring class of their own line farther away from their dwelling places and treated them as untouchables. Next in importance to the purity of birth, came the purity of food under the consideration of the civilized Tamils or the Velalas who are strict vegetarians even unto this day. Since the brahmins of old, like their present day Bengal brethren, freely ate fish, and even horse and cow flesh and indulged themselves in intoxicating drinks such as were made from the Soma plant and granis, they were looked upon by the vegetarian sections of the Tamils as untouchables, just as pariahs of their own line are looked upon by them even now. *Seri* (சேரி) is a Tamil word particularly applied to designate the hamlets in which the untouchables live; as for instance, *paraicheri* (பறைச்சேரி) is a place where the pariahs live; *panacheri* (பாணச்சேரி) a place where lives the class of pariahs whose profession is music, dance, and dramatic representations; and *parppanacheri* (பார்ப்பனச்சேரி) a place where

the brahmins of olden times lived. There is an old proverb in Tamil which puts this fact in a clear light by saying that the pariahs had been the original inhabitants of this country, whereas their neighbours the brahmins were only the late settlers and that the brahmins became high in caste while the pariahs became low as there was no one at the time to espouse their cause.³ Another fact which shows the mixed birth of the brahmin caste may be perceived in the seclusion in which one section keeps itself rigidly away from other sections and sub-sections—and these are many and countless, and in the contempt with which one looks upon the other and calls it a Sudra caste. Although this feeling of contempt and separateness is slowly giving way to the feeling of unity in view of the strength and many other benefits which it will confer on the whole when all the units join together and stand fast under the name of the brahmin, yet the original distinction persists and shows no sign of its disappearance in the near future. So strongly is ingrained the feeling of class and caste hatred in the mind of every one who calls himself a brahmin, that it can be traced to no other cause than the feeling of hatred which the Aryans, the Dravidians, the Kolarians and others entertained towards each other in ancient times and which had been inherited by their descendants who came to bear the common name the brahmin severally.

Now, let us see how the brahmins who in olden times held so low a position in the opinion of the civilized Tamils, came to occupy in later ages such an exalted situation in the social scale, especially in Southern India. Generally the brahmins had an excellent understanding and being mostly fair-skinned also had a respectable appearance, both of which led them to look down upon the high class Tamils and hate them to the degree they treated the brahmins as outcasts. Being craftily intelligent, they began to devise means to exalt themselves above all classes of the Tamils and bring them down to their feet. And the means were no far to seek. The first thing they did was to abstain from flesh-eating. The second was to treat in their turn all the Tamils high and low as strictly untouchable. And the third was to adopt as their own a foreign language as the Aryan which was unintelligible to the Tamils and which therefore served their purpose pretty

well to mystify the people by making them believe that verses composed in it, when uttered as Mantras, have special potency to render the rites and ceremonies productive of beneficial results.

And as the slaughter of animals even for religious purposes was deemed horrible by the vegetarian Tamils, the brahmins gradually gave up animal sacrifices too completely. And as still more horrible was the hero-worship of the Aryans attended with bloody sacrifices, looked upon by the high class Tamils who adored only the one almighty God of the universe calling him Siva, the brahmins slowly shrank from professing the Aryan faith of hero-worship also. Even when they later on changed the worship of the Aryan Indra into that of Rama and Krishna, they cherished it rather secretly for a long time, while openly worshipping Siva simply to please the Tamils and win their regard. Still, when circumstances favoured they were not so indiscreet as to lie quiet, but were vigilant enough not only to invent fictitious stories to raise Rama and Krishna to the highest place of an almighty God and drag down Siva to the lowest level of a mad human being, but even to insert them in the very works as the Mahabharata which extol Siva as the greatest and the only almighty Lord of the whole world. All this they did very secretly in Sanscrit from a knowledge of which the Tamils were effectively precluded in post-Vedic times. Thus we see even in their changed habits, the brahmins are neither the Aryans nor the Tamils. If they wished to identify themselves completely with the Aryans, they should have adhered closely to the worship of Indra, Varuna, Mitra and a host of other Aryan deities, they should have continued to perform animal and even human sacrifices, they should have no scruples to eat all kinds of animal flesh and drink intoxicating liquors as the Aryans did, but fortunately they have not taken to any of these bad habits so far as the details of their life are known to us in later times.

And in another important respect the later day brahmins have drifted farther and farther away from the Aryan ways of life and this consists in having instituted and multiplied the marital, funeral, and post-funeral ceremonies and ancestor-worship and in having made

them a prominent observance not only among themselves but also among all the people who call themselves the Saivas or the Vaishnavas. This too has greatly interfered with the monotheistic worship of the Tamils and has made them more ritualistic like the brahmins than they were at any former time. These facts clearly show that though the brahmins take a pride in calling themselves Aryans, they are practically non-Aryans and it is much better to be a non-Aryan who observes humanitarian principles than to be an inhuman Aryan.

But to dominate an innocent people and make them serve their selfish ends, the new-comers must keep themselves at a respectful distance from the people, must loom large in their view, and then must work their way into their imagination. The masses are always credulous and when they are illiterate, when the number of enlightened men among them is so small that the benefit of their discriminative understanding cannot reach them, it is easy for a crafty foreigner who has some outward qualifications for enlisting their sympathy to work upon their credulous imagination and accomplish their object. Fear of death and disease is common to all mankind and when this takes possession of the uncultured minds who have nothing else to think upon than what concerns their immediate physical needs, anything that comes in their way which promises to avert both the evils is by them readily welcomed. Finding in this human weakness a feasible means of bringing the people under their yoke, the brahmins began in time to practise the art of foretelling events and to lay down rites and ceremonies which, they assured, had the power to ward off premature death and sickness. In this way the influence of the brahmins had acquired a power so strong and irresistible as to penetrate to the very vital part of the Tamilian life and subdue it to the will and caprice of the priests. Now, no rite, no ceremony pertaining to so many occasions from the birth to the death of Tamilian, and even after death, can be performed without a brahmin priest, and even a cultured Tamil who plainly sees the futility of these rituals, finds it nevertheless extremely hard to give them up and extricate himself from the brahminic influence.

But this was not the case with the Tamils in the earlier ages when the brahmin caste did not exist, or was just coming into existence. The facts discovered by a comparative study of languages, religions and literatures, and of archaeological finds, go to prove that in primitive times civilisation originated at first with the Tamils and afterwards overspread in all directions all over the earth. A few of these facts have already been stated, the space of this little article not permitting an extensive treatment.

Still, one more palpable fact might be adduced here as proof of the highly civilized state which the Tamils attained in the very distant past. Nothing can better show the different levels of civilisation which the several nations reached in ancient times than the kind of belief they entertained in the existence of one or more superhuman beings and the character and conduct such beings were imagined by them to assume for the sake of their welfare.

A critical study not only of the ancient Tamil classics that were produced from 3500 B.C. up to the first century of the Christian era but also of the other eminent Tamils works that came to be written from the second century up to the present clearly establishes the most significant fact that the Tamils had been the strict monotheists who believed in the existence of only one great God Siva whom they considered to be beyond birth and death, to be the Lord of all creation and destruction. Now, what strikes us as the characteristic feature of India from Cape Comorin to the Himalayas is its possession of innumerable temples all dedicated to Lord Siva, except a few here and there that were built mostly in later times for the worship of minor deities. Most of the ancient temples have perished on account of the perishable nature of the materials used in their construction. Rao Saheb H. Krishna Sastri, B.A., has stated this fact clearly in his important work on "South-Indian Images of Gods and Goddesses" (published by the authority of the Government of Madras) as follows: "Temples must have existed in this part of the country from time immemorial. But the earliest inscriptional evidence of the existence of temples takes us back only to the age of the Pallava kings,

which is supposed to be between the fourth and the ninth centuries of the Christian era. The more ancient temples were probably made of wood another such perishable material, as we find in parts of Malabar. Perhaps the Pallavas were among the very first in Southern India to build temples of durable material.” (pp.1-2). And in another place of the same book he writes of Siva and Siva temples thus: “Siva, is the third member of the Hindu Triad and in Southern India is more widely worshipped than Vishnu. Hundreds of Siva temples of historic fame and found in Southern India, round which are centred traditions of Saiva saints whose period may be assigned roughly to the seventh century A.D.” (p.72.). In these temples Siva is worshipped in the form of a conical stone fixed in a circular stone pedestal. For an explanation of this combination of a line and a circle as the fittest symbol of God for worship, the reader is referred to the writer’s treatise on ‘The Conception of God as Rudra.’ Generally this mystic form of Sivalinga is taken by many a European scholar to represent the phallic symbol, although this mistaken notion has been strongly condemned by Prof. H.H. Wilson in the introduction to his English translation of the Vishnu Purana. “The *linga*” he says, “is twofold, external and internal. The ignorant who need a visible sign, worship Siva through a ‘mark’ or ‘type’ which is the proper meaning of the word *linga*-of wood or stone; but the wise look upon this outward emblem as nothing and contemplate in their minds the invisible inscrutable type which is Siva himself. Whatever may have been the origin of this form of worship in India, the notions upon which it was founded according to the impure fancies of European writers are not to be traced even in the Saiva Puranas.”

Now, this emblem of Siva and the temples in the inmost sanctuary of which it is set up and worshipped, may be found at present built almost of hard granite stones and scattered all through the length and breadth of India, in much greater number in the southern than in the northern part. It is true that, so far as the archeological evidence goes, nothing of these shrines older than the fourth century A.D. has been discovered up to this time. But evidence furnished by old Tamil

literature takes us back to 3500 B.C., since the existence of temples dedicated to Siva is clearly mentioned in the classical Tamil poems produced from 3500 B.C. to the third century A.D. St. Manickavachakar, the first of the founders of Saiva religion mentions in his works the “Thiruvachakam” and “Thiruchitrambalakkovaiyar” fifty-four Siva temples which he visited during his life-time at the beginning of the third century A.D. And the great Tamil epic the Silappadhikaram which was composed towards the close of the second century A.D., gives a vivid account of a good many temples in which the images of several deities were set up and worshipped, but of which only the temple of Siva stands at the head of the list. It must also be noted that the author of this epic, St. Ilangoadikal, though a Jain ascetic, besides giving the first place to the temple of Siva in his account, even calls Siva the great birthless god (Canto, 5, line 169). Several other poems which were composed from 1500 B.C., to the beginning of the Christian era refer to the temples of Siva, and a stray antediluvian poem composed before 3500 B.C. and fortunately preserved in the collection entitled “Purnanuru” makes a clear reference to the then existent temple of Siva the triple-eyed God.

Now, let us inquire a little into what these facts signify as regards the state of culture which the Tamils attained in so very early times. The construction of a building as a permanent place of worship whether in a small scale as in the case of Siva shrines which consist only to two chambers one inner and the other outer, or in a large scale as in the case of magnificent and elaborately wrought up Siva temples that exist in Madura, Chidambaram, Tiruvannamalai, Tiruvarur and other noted places, such a construction cannot but bear unequivocal evidence as to the height which the intellect that planned them was able to reach step by step from the small beginnings of its religious activity. Of course, ages must have elapsed before such architectural skill developed from such small beginnings and expressed itself in such stupendous temple-architecture as is found in the famous places noted above. In order to execute the construction of Siva temples in so grand a scale in so many places, the Tamils

must have reached a settled, and peaceful, rich and luxurious state of life long, long, before the Aryan nomads entered India. Evidently the Aryans had no temples, as no reference to them is met with in the whole range of the Rig Veda; indeed their wandering mode of life in search of food and shelter, left them little scope for attaining to such a civilized condition of

for a long time was to undergo change and disaster owing to the irruption of nomadic hordes who came in succession from the Central Asian steppes in search of food and shelter. As in 4000 B.C. the civilisation of the Punjab Tamilians had been at its zenith, the entrance of the first group of the Aryan nomads must have taken place at a time much later than that, say in 2000 B.C., as has been suggested by Dr. Vincent A. Smith (see his Oxford History of India, 2nd edition, p.8)

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some of the historians of ancient India by keeping themselves in wanton ignorance of old classical Tamil literature and of the nature, manners and customs of Tamil people, and by restricting their knowledge strictly to Sanscrit literature and to brahmin caste, committed grave blunders whenever they came to speak of the relations in which the Aryans and the Tamils stood to each other. They made it a rule to speak of the Aryans as conquerors and of the non-Aryans as the conquered slaves. A greater mistake cannot be imagined! They have formed this opinion chiefly on the authority of the Rig Vedic hymns. They have not cared to look into the literature of the Tamils and see whether there is any evidence in it to support such opinion. If it is justifiable to pass judgement on a very vital matter which is gravely disputed between two parties, basing it only on the statement of one party and wholly neglecting what the other party has to say, then the view, uniformly expressed by most of the historians of ancient India with regard to the Aryan conquest, may also be taken as justifiable. But before the judgement seat such partial and unjust views cannot, nay must not, come up. A close examination of the non-Aryan records reverses the judgement in the other way. Ragozin, one of the few historians of Ancient India, who, by no means disposed to speak very highly of the Dravidian people, had still the tact to detect the error committed by other historians in this respect and declare the fact in the following passage:

“The Ramayana is full of their evil prowesses; indeed the Rakshasas clearly stand out as the main obstacle encountered by Rama in his campaign against Ceylon, which embodies in heroic and epic guise the Aryan invasion of the south although it was in reality neither so rapid, or quite so successful as the nation poem would lead us to think. It was not so much an invasion as an advance, and we can easily imagine that it must have been an achievement of no small difficulty for a body of men necessarily very inferior in numbers, in the face of a compact population, brave, stubborn, and strongly organised. Such the Dravidians are now, when they number over twenty-eight millions south of the Vindhya, and there is not the

slightest reason to doubt that such, in the main, they were at the early time of their long patriotic struggle.” (Vedic India, p.298), A few pages down he reiterates the fact still more strongly: “It will be surprise to many that the Aryan population of the Indian continent should be so out of all proportion small when compared to the descendants and representatives of those races which the Aryan immigrants found in possession. The same difference must have existed on a still greater scale in those earliest times-and would alone suffice *to stamp as irrational the theory of Aryan supremacy having been established by sheer conquest and force.*” (Ibid, p.314). Indeed the number of the Aryan people who entered India could not have been so large at that remote age, as is imagined by some misguided persons. Their number must have been small than as it is at present. The predominant type in the whole of the Indian population is Dravidian, G.A. Grierson, basing his study of the Indian population on the seven types carefully classified by H.H. Risley, says: “The Dravidians probably constitute the oldest of the seven types. * * * Taking them as we find them now, it may safely be said that their present geographical distribution, the marked uniformity of physical characters among the more primitive members of the group, their animistic religion, their distinctive languages, their stone monuments, and their retention of a primitive system of totemism justify us in regarding them as the earliest inhabitants of India of whom we have any knowledge.” (The Imperial Gazetteer of India, vol. I, pp.298,299). If any solid and indisputable evidence be wanting in the above two passages quoted from the works of two famous historians of Ancient India, it is supplied by the remarkable discovery made by Sir John Marshall at Harappa and Mohenjo-daro. This discovery led him to state in unmistakable terms the great fact as follows:

“Never for a moment was it imagined that five thousand years ago, before the Aryans were heard of, the Punjab and Sindh, if no other parts of India as well, were enjoying an advanced and singularly uniform civilization of their own, closely akin to, but in some respects even superior to, that of contemporary Mesopotamia and Egypt, yet this is what the discoveries at Harappa and Mohenjo-

daros have now placed beyond question. They exhibit the Indus peoples of the third and fourth milenia B.C. in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found.”¹

Is not then achieving conquest over such highly civilized Dravidians of the Punjab who were “compact, brave, stubborn and strongly organized”. no easy thing for a handful of uncivilized Aryan nomads who were roving from place to place in search of food and habitation. So the Aryan conquest is a mere chimera.

Now, the Rig Vedic Aryans themselves clearly depict the wealth and strength of the Punjab Dravidians whom they called the Dasyu. A few verses quoted below from a Rig Vedic hymn will beat out the fact.

“The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours, the juice and lauds thee,

Adorned with their array of golden jewels, they o’er the earth a covering veil extended”

“Indra broke through Ilibisa’s strong castles, and Sushna with his horn he cut to pieces.”

“Fierce on his enemies fell Indra’s weapon; with his sharp bull he rent their forts in pieces.” (i,33)

From the mouth of the Aryan foes themselves, we learn thus the opulence and organized strength of the Dravidians of yore. In the above verses, the Aryas do not say that they gained victory over the Dasyu; but they simply boast that their god, or rather their deified hero Indra, gained it over them, which is merely an affair imagined for their consolation in their unsuccessful struggle with the powerful Dravidians. The expression “They over the earth a covering veil extended” signifies the very large number of the Dravidian people who, in the sight of the thin numbered Aryas appeared as if they had covered the whole earth with their own people. Over such a large and compact body of the Tamils who lived in ‘strong castles’ ‘adorned

with gold and jewels', it is absurd to think that the very meagre number of the Aryas with slender means achieved conquest honestly on open battle-fields. I should rather think that, if at all they obtained any victory over the Dravidians, it was not by any fair means, but must have been as it is even now, by some stratagem, by flattery, by submission and so on, to the influence of which the wealthy people in all countries are easily accessible.

Leaving so far the question of the Aryan conquest of the Dravidian India as a mere chimera created by the imagination of some orientalist who came under the influence of the brahmins, we may turn to the question: Do the Aryas now exist as a distinct people among the diverse races of India? To answer this question has become extremely difficult, since the Ethnologists have not succeeded in indicating any pure and unmixed Aryan type among the people of modern India. The following words of Prof. Rhys Davids are worth bearing in mind as showing the real racial fusion in Ancient India before the time of Buddha:

"It is generally admitted that there are no pure Aryans left in India. Had the actual custom been as strict as the brahmin theory, this would not be so. Just as in England we find Iberians, Kelts, Angles, Saxons, Danes, and Normans now fused, in spite of theoretical restrictions on intermarriage, into one nation, so in Northern India the ancient distinctions. Aryan, Kolarian, and Dravidian, cannot, at the time of Buddhism, any longer be recognised. Long before the priestly theory of caste had been brought into any sort of working order, a fusion, sufficient at least to obliterate completely the old landmarks, was an accomplished fact." (Buddhist India. p.59) Though the Rajputs, Khatris and Jats who at present occupy the Punjab, Rajputana and Kashmir and whose number amounts only to eighteen millions, are considered as representing the Aryan type to a certain extent, even this type has undergone so many modifications owing to the influence of Sikhism that in the age of the Rig Veda the type could not have counted in it more than a hundred thousand at most. Such an absence of a distinct Aryan people in the present popu-

lation of India cannot be explained except on the supposition that in the distant past the number of the Aryan immigrants must have been comparatively so small that it merged and melted away in the vast and extensive population which then consisted of the Dravidians in a large scale and the Kolarians in a small. According to the careful Ethnological study of Riskey, the predominant type in the Indian population being Dravidian, we may safely assume that the Aryan type has in later ages completely vanished leaving some of its pretensions to be upheld obstinately by a class of people who have newly sprung up from the mixture of the Dravidians, The Kolarians, the Aryans, the Persians, the Scythians, the Mongolians, and others, and who have since then taken upon themselves the priestly functions finding which advantageous to such the people's money and at the same time to maintain their high regard and respect towards themselves. That the brahmins are neither the pure Aryans nor the pure Dravidians nor any other, is amply proved by the existence of numerous clans and families into which they are divided and of which one clan holds the other in contempt and eschews interdining and intermarriage with the other. If all the brahmins had been the real descendants of the olden day Aryans, the existence of so many differences amongst them and such entertaining of bitterest feelings one towards the other cannot be accounted for.

Further, while the South Indian brahmins are almost vegetarians at present, although these too seem to have been flesh-eaters in former ages as is manifest from the references made in the ancient Tamil classics (See Purananooru, 14), most of the North Indian brahmins are thorough flesh-eaters even unto this day. The code of Manu too (V, 16-18, 22-24, 27-32) explicitly allows flesh-eating to the brahmins. The vegetarian mode of living became possible only to those people who lived in countries near the equator where fruits, nuts, cereals and other such food stuffs were produced in abundance with a minimum of manual labour and its cost. India, especially Southern India, owing to the genial climate and rich soil, which it possesses on account of its nearness to the equator, yields plant and tree prod-

ucts quite plentifully. It is, therefore, in Southern India amongst the civilized Tamils who are Velalar or the cultivators, that we find the beginnings of a thorough vegetarian mode of living which strictly avoids all kinds of animal flesh, fish, and even eggs. This strict vegetarian life of the Velalar is referred to in ancient classical Tamil literature, for instance, refer to the Idyll named Pattinappalai (196-205) which was composed at the beginning of the Christian era. Even to-day the descendants of the ancient Velalar are strict vegetarians keeping themselves scrupulously clean not only in diet but in every other respect also. At the time when the Velalar were pure Vegetarians, the brahmins were unscrupulous flesh-eaters both in the south and in the north, as is evident from clear references to it in the old classical literature both in Tamil and in Sanscrit. From this, is it not obvious that the brahmins learnt the value and merit of the Vegetarian diet from the Velalar of old and came to adopt it as their own? Seeing the high regard paid by the people to the Velalar for the latter's humanitarian line of conduct, is it any wonder that the brahmins who were ever vigilant in replenishing their stores with people's resources, readily embraced the vegetarian cult in later ages? In this respect the south Indian brahmin is more crafty than his Bengal brethren who are still non-vegetarians. For, in the south the brahmin has to deal with a large number of people who are vegetarians from time immemorial and who look upon with loathing all those non-vegetarians that assume the sacred functions of a priest. That is why the performance of the Vedic animal sacrifice has been completely abandoned by the brahmins in the south. When, on one or two occasions, Sankaracharya the head of the brahmins daringly performed an animal sacrifice with a view to revive the old Aryan sacrificial cult, I need hardly say how high ran the feeling of the people against it and how dangerous it looked for the brahmins to do it over gain against so much national opposition! But as we proceed from the south to the north the number of the vegetarian people becomes thinner and thinner until at last almost all are meat-eaters whether brahmins or non-brahmins. So you see in the north the brahmins are under no necessity to give up meat-eating, since the people with whom they have to deal there are

all non-vegetarians and are not under the influence of any vegetarian ideas as are the southern people who live strongly influenced by the humanitarian principles of the large number of Velalas. These facts, I think, will be enough to disclose the nature, origin, and growth of the brahmin caste in post-Vedic times.

Footnotes

1. See his article on 'Ancient India' in 'The Cambridge History of India', p.42.
2. *Quoted in Mr. P. Chidambaram Pillai's* "Dravidian & Aryan". p.22.
3. "பார்ப்பானுக்கு மூத்தான் பறையன்
கேட்பாரில்லாமற் கீழ்ச்சாதியானான்"
4. *Quoted in Mr. P. Chidambaram Pillai's* "Dravidian & Aryan". p.22.

**ANCIENT AND MODERN
TAMIL POETS**

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PREFACE

The first conference of the Madras Presidency Tamilian Association was held in Tirunelveli on the 10th and the 11th June, 1934, and I had to preside over the deliberations of its scholars' meeting held on the second day. Appropriate to the occasion I wished to read a paper in Tamil dealing with the relative merits of the ancient and the modern Tamil poets, but a fortnight's time that was then available for me for the preparation of the theme from the date on which the invitation of the secretary came, rendered it quite impossible for me to write anything more than the mere preliminary portion of the Tamil treatise, of which the following is a somewhat abridged translation. Hence at the meeting I read only the written fragment for an hour and afterwards gave an oral delivery of some important points, I thought, pertinent to the subject.

Subsequently the importance of the subject for the modern Tamil scholars impressed me so much that I could not leave it in the incipient stage in which it stood at that time. Therefore in the midst of my arduous labours in the region of religion, philosophy and literary history, I set apart a portion of my working time to write out the whole subject and complete it. And it took me two years and three months to finish the whole and get it printed in my Press and bring it out in book-form. At first, it had to be published part by part in my Tamil magazine, (Jnanasagaram) Arivukkadal from August 24th, 1934, and afterwards was made into a book in crown size and published also separately.

Now, in order to acquaint the English-knowing people with the value of Tamil literature, I commenced the publication of an English magazine named *The Ocean of Wisdom*, in January, 1935, when

the thought occurred to me that it might prove useful to its readers to publish in it an English translation of my above mentioned Tamil work *The Ancient and Modern Tamil Poets*. While I was thinking whether I should do the translation work myself or entrust it to a scholar who is conversant with both Tamil and English. Mr. T. Sivaramasethu Pillai, M.A., M.L., a worthy and learned friend, kindly wrote to me saying that he was intending to do a piece of literary work for me, if I should require it from his hands. And I gladly accepted the offer and immediately forwarded to him a copy of the Tamil original and requested him to translate it into English. The first twentyfour pages of the following work are from his pen. After having done so far, he tried his utmost to pursue the work to its very end, but the pressure of his official work increased at this point to such an extent that it rendered it quite impossible for him to do it any more.

Thereupon I appealed to some other friends to undertake the work but they all expressed their inability to do it. As a last resort I applied to my revered and esteemed friend Mudaliar C. Rasanayakam, J.P. of Colombo, he being the only person, whom I knew, capable of doing this arduous task in a satisfactory manner. For Mr. Rasanayakam is the distinguished author of "The History of Ancient Jaffna" both in English and Tamil and is a trained hand in the art of literary composition. To my great delight he readily responded to my appeal but wanted time since he was then seriously ill. By the grace of the Almighty he recovered his health after a long time and undertook the task and did it between long intervals of rest which was necessitated by the delicate state of his health and completed it at last beyond all praise.

I have to say a few words as regards the way in which the English rendering was executed. The first translator intimated to me the difficulty he faced in making a literal translation of everything that is said in the original and also indicated that the only way open to him to escape from it was to summarise the points as closely as possible. And I left it to him to do just as he liked and this for the following reason. The genius of the English language and the genius of the Tamil

differ so widely one from the other as red from blue. The spirit of the one cannot enter into the spirit of the other without causing, as in the case of a person obsessed by a ghost, a repulsive look in its expression. How strange and uncouth, and even how grotesque in certain places does the literal English translation of the Tiruvachakam the great sacred lyric in Tamil, look, even when it is done by so eminent an English and Tamil scholar as Dr. G.U.Pope.

Further, I am by nature a person of strong poetic temperament, in as much as it is much easier for me to produce poetry than prose. It is only the dire needs of the time and the dearth of good prose in Tamil that have impelled me to write prose instead of poetry. Even when writing on subjects that require only plain, direct, and unadorned statements, my style become now and then tinged with poetic sentiments and a vivid rhetorical colouring, though this rather unawares. As this kind of prose style looked beautiful in my eyes and was also much liked and admired even by people of ordinary intelligence, I did not wish to change it by checking the natural flow, but allowed it to take its course in that vein, except where the matter would make such writing seem strange and ridiculous.

Moreover, the nature and character of the poetic ideas and sentiments expressed in Tamil prose or verse, vary so much from those in English, that such ideas are not easily reproducible in the later; nay, in some respects it is not at all possible to give adequate expression to them in English. No doubt the English verse translation of Homer's Iliad and Odyssey done by the poet Alexander Pope is a masterpiece, but it can no more be called of Homer's than of Pope's. Such being the case with almost all translations original works-especially works of a poetic stamp, it is no wonder that my original work in Tamil should seem literally untranslatable into English. If I should execute the translation myself, I dare not say that it would be as faithful to the original as the copy of a picture or photograph would be. On the other hand I have every reason to believe that my English work would be as original as my Tamil but in a different tone.

Finally, I express my deep indebtedness to Mr. T. Sivaramasethu Pillai the translator of the preliminary portion, and my heart-felt gratitude to Mudaliar Mr. C. Rasanayakam the translator of the remaining large portion who, in his venerable old age, undertook the task unflinchingly and carried it through quite successfully. And at the same time I crave their pardon for my taking undue liberty with their rendering and making in it considerable alterations simply to bring it into line with my mode of thought and expression.

I need hardly say the matter of the following treatise is in its setting and treatment quite new and was brought forth as the result of elaborate research-work and study.

Pallavaram,

9th Jan. 1939.

VEDACHALAM

ANCIENT AND MODERN TAMIL POETS

The Tamils' Antique Past

It is essential, in the interests of the education and culture of the Tamils, to get a clear idea of the relative conditions of Tamil poets, ancient and modern. Conditions have vastly differed and it is the clear duty not only of Tamil scholars but of all interested in Tamil to appreciate the distinctive characteristics of ancient and modern poets.

Indeed, to be solely guided by instincts and attend only to the immediate and animal wants is largely the nature of the brute creation that is not gifted with Reason. It is the special privilege of Man to reason and think over the past in relation to the present, and wisely plan a future, consistent with tradition and tested experience. It is this faculty to reason and to plan out things that enables a captain to steer his ship safely to harbour through perilous seas. Lack of foresight and inadequate appreciation of the various forces that govern life will surely lead men to be mere ramblers with no definite object in this great world.

The great difference noticeable in the state of civilisation and progress attained by the various peoples in this world may be generally attributed to the extent to which each group has shown the capacity to utilise the past for the benefit of the present, and to improve the present by a judicious extension of the experience acquired by the present. This is a fact which history testifies by distinguishing the rulers from the ruled of the present day. Those who have benefitted

by the examples offered by the past, and improved upon the present, broadening and ascending as it were from precedent to precedent are easily the rulers of those that have either ignored the past or been too insolent to realise its import correctly.

But there is this difficulty to face for any race of men that seeks adequately to assess and appreciate its past. In the nature of things, men competent to undertake such a research could only be a few. Even among these few, it is not always all that could utilise to the best advantage the best they were able to receive from their heritage. Again, some among these may realise after a diligent inquiry that nothing noteworthy could be obtained from their heritage, as others in the same field may be handicapped by a lack of suitable aids to unravel their probably indifferent past. Of these four groups, the first, who found a worthy past and made the best use of it are the English. And a handful of Tamils, scattered here and there, have also delved into their splendid past and made some use of them. The third are the Aryans who, having discovered that their ancients had revelled mostly in blood sacrifices and blind nature worship, have become convinced that an adoption of such a course will lead them only to doubtful prosperity, earthly or spiritual. To the last class belong the miscellaneous Telugus, Canarees and Malayalees, who do not have any ancient literature of their own meriting research but who possess only the translation of the epics in Sanscrit. The glory of owning such matchless works as 'Thirukkural', 'Silappathikaram', 'Thiruvachakam' etc. belongs only to the Tamils. Therefore, the safe, precious, and inspiring examples, to be followed for building up a solid and substantial future are available only to the English and the Tamils. As a people making a profitable use of their great heritages and occupying the foremost place in modern civilisation, the English stand unique. It is therefore needless to speak about them here. On the other hand, the Tamils in spite of their equally splendid heritage remain almost illiterate and grope in the dark. The object of this paper therefore is to shed the light of knowledge on their way, and enable them to proceed safely in it towards a bright and happy future.

That the Tamils were highly civilised in the past is not only deducible from their ancient literature but is demonstrated also by the researches of Oriental Scholars. Dr. Caldwell writes:² “The primitive Dravidians do not appear to have been by any means a barbarous and degraded people. Whatever may have been the condition of the forest tribes, it cannot be doubted that the Dravidians, properly so called, had acquired at least the elements of civilisation, prior to the arrival amongst them of the Brahmans.” After noting how, as pointed out by Caldwell, Tamil words like ‘Thogai’ ‘Akil’ etc. have found their way into the Hebrew Bible, Max Muller observed:³ “If this etymology be right, it would be an important confirmation of the antiquity of the Tamulic languages spoken in India before the advent of the Aryan tribes.” Again, Prof. Rapson the renowned Sanskrit Scholar, while narrating the spread of the Aryans over the Tamil land notes:⁴ “This extension is everywhere marked by the spread of Sanscrit and its dialects. It received a check in Southern India, where the older Dravidian civilization and languages remain predominant even to the present day.” “In any case, Dravidian civilization was predominant in India before the coming of the Aryans. Many of the Dravidian peoples now speak Aryan or other languages not originally their own” “and there can be no doubt that they have very greatly influenced Aryan civilization and Aryan religion in the north.” Mr. Slater, sometimes Professor of Economics in the Madras University, brings further testimony to the highly civilised economic condition of the ancient Tamil Society, and proceeds to prove this through evidence afforded by the Rig Veda itself:⁵ “That the Aryans themselves were then essentially nomadic pastoralists, though possibly not altogether unacquainted with agriculture, is undisputed; the Dravidians were probably in a much more advanced stage of civilisation. It is only necessary to reproduce some of Mr. Oldham’s quotations from the Rig Veda, that being the most ancient, and therefore the source on which we can best rely as indicating conditions at the actual time of the invasion rather than later. We have:

“Indra shattered, for Divodasa, the hundred castles of Sambara”

“Indra, wielder of the thunderbolt, warring on behalf of Purukutsa, thou didst overthrow the seven cities; thou didst cut off, for, Sudas, the wealth of Anhas”

“Benevolent to man, thou hast broken the cities of Pipru; and protected Rijisvan in his battles with the Dasyus”

“Thou didst boldly sweep away the wealth of Sushna; thou didst shatter his castles”

Castles, cities and wealth-these are sufficiently significant. “In addition” says Mr. Oldham, “Sanskrit writings ascribe to the Dravidian Asuras luxury, the use of magic, superior architectural skill, and ability to restore the dead of Life.”

So much for the testimony of Western Scholars who have made a comparative study of Tamilian and Aryan civilisation. Some Indian Scholars, while rightly acknowledging the high state of Tamilian civilisation have naively argued that it is a bye-product of the Aryan. Mr. Abin as Chandra Das in his Rig Vedic India says:⁶ “The Sumerians, therefore, must have been the product of the intermixture of the Aryan and Dravidian races. It may be argued that all this is mere supposition on which no historical hypothesis or fabric can be based or constructed. It is a supposition, no doubt; but it is a supposition which becomes a probability when we take into our consideration the following incontestable facts, viz. (i) that the resemblances between the severed heads of the statues discovered at Telloh or Tell-loh in Chaldea and the facial type of the Dravidians of Southern India are remarkable; (ii) that the language of the Sumerians was agglutinative like the Dravidian languages; (iii) that the Sumerians, i.e., the Chaldees were agriculturists and builders of canals like the ancient Cholas; (iv) that they were mariners and traders like the latter who, in their turn, must have learnt the art of navigation and the principles of commerce from the Panis, and emulated them in everything, even in their spirit of adventure; (v) that of all countries in Western and Southern Asia, a commercial intercourse was admittedly kept up between the coasts

of Southern India and those of the Persian Gulf in ancient time and (vi) that there having been no other civilized country anywhere in the southern portion of Asia or East Africa, no highly civilized people excepting the Indians would found a colony on the shores of the Persian Gulf. We shall see later on how close and intimate was the intercourse between India and Mesopotamia in the ancient days, and how not only the material civilisation but also the religion of the Babylonians and the Assyrians bear unmistakable evidences of the influence of Vedic and Dravidian civilisation and religion.” The researches of this able scholar have led him to the irresistible recognition of the fact that there existed in ancient times a highly civilised society of the Dravidian people. But the attempt made to derive it from an imaginary civilisation admittedly an illdeveloped and a later product, will not deceive any one. It is this preconceived attempt, again, to prove a pet theory from available facts, that has led this learned savant to write as follows, when confronted with stubborn facts brought to light by H.R.Hall and Z.A.Ragozin as regards the far spread civilisation of the Tamils. 7“As our readers have seen, it was Aryan Civilisation that put its indelible stamp on Dravidian culture, and uplifted the Dravidian races, notably the Cholas, and the Pandyas, who took their reformed civilisation to Babylonia and Egypt respectively, as we shall see later on.”

It is really impossible to take such a scholar seriously. Content not merely with presenting facts fairly and squarely he starts research with per theories, and searches for evidence to support them. Thus Mr. A.B. Das, anxious to propagate the idea that the Aryans were the torch bearers of civilisation to the Tamils, finds facts to the contrary but would still persist in holding on to a straw, in the hope that mere assertion will gain credence with the undiscerning multitude. He scans through the whole Rig Veda, notes with glee two words “Panis” and “Mana” and jumps to the conclusion that, these being Sanskrit words, they indicate a highly developed trading class and trade, and the Aryans were the pioneers and leaders of the flourishing maritime trade of the Tamil land.

This comes out of sheer ignorance of the Tamil language, and a pardonable partiality towards the Aryan civilisation. The 'Panis' do not form part of any sect among the Aryans. On the other hand, they are said to be the bitterest enemies of the Angirasas. The Rig Veda teems with allusions to the perpetual enmity that existed between these people and the Aryan Angirasas and with the latter innumerable prayers and sacrifices offered for the purpose of exterminating their hated rivals.⁸ There is again a significant allusion how Indra pierced the Panis with his sharp arrows (Rig Veda, Part VI, 33,2.). Therefore, that Panis could not have formed part of any sect of the Aryans will be clear to any impartial student of ancient Aryan Vedic Literature.

To what class then do these people belong? Some notable facts are given of the Panis in the researches of Mr. A.B.Das and other European scholars whom he has quoted. That the Panis were prosperous traders who carried on their commerce through land and sea to the Western world, that such of them as went and settled in different centres in the west were called the Phoenicians, that they were also called by the Aryans 'The sons of Kusa-dvipa or the Indo-oceanic continent since they had been the original inhabitants of that continent, and that the severed heads of statues which were discovered at Telloh have cleanshaven crown thus revealing a remarkable resemblance to the heads of the renowned mercantile community of the Tamil Nadu at the present day - **the Nattukkottai Chettyars** - all these clearly establish the fact that the Panis mentioned in the Rig Veda could have been no other than the ancient enterprising Tamil people who, as testified by the dates inscribed at the bottom of the Telloh statues, had carried on a brisk maritime trade with the people of the west between 4000 B.C. and 3000 B.C.

It seems a reasonable inference that these Panis or Panigars could be none other than the Tamils and were probably the ancestors of the modern Nattukkottai Nagarathars. It is a significant piece of evidence that the Rig Veda refers to them by a pure Tamil term as "Panigar."

But it might be asked whether the term 'Panigar' is a pure Tamil word. That it is so can be easily shown. The first syllable of this term is "Pan" which means in Tamil primarily "to do; to work," and subsequently to do a business or carry on trade. And so deriving their name from their trade profession, they came to be called 'Panigars.' According to the law of interchange obtaining among certain consonants, similar to Grimm's law, the first letter P in 'Panigar' changes into V in 'Vanigar'. Such modification of 'P' into 'V' is common in Tamil; as for example. 'Paguppu' changes into 'Vaguppu'; 'Panri' into 'Vanri'. It is his ignorance of the Tamil language and the simple facts mentioned above that has led astray Mr. A.B.Das to arrive at wrong conclusions with regard to the antiquity and greatness of Ancient Dravidian Civilisation.

We must notice at this stage another serious mistake which Mr. A.B. Das has made on account of his ignorance of Tamil. The word "Mana", a term indicating weights and measures, occurs only once in the Rig Veda (hymn 67,8th Mandala) and this leads Mr.Das, to take it as a Sanskrit term. Professor Max Muller found it strange that this word should occur only once in the Rig Veda and nowhere else either there or in other Sanskrit works, while it is of frequent occurrence in the Latin, Greek and Phoenician languages; and yet he hesitated to say that this one word could have been borrowed from Babylon.* Ragozin, on the contrary, is definite that it should have been current in Chaldea and Babylonia, and that from Babylonia it should have entered into Greece and elsewhere. he further notes that Babylonia itself had extensive trade with the Tamil Country, that 'teak' wood which grows only in the Western coast of the Tamil country was found "in the ruins of Mugheir, ancient *Ur* of the Chaldees, built by Ur-Ea (or Ur Baga'sh) the first king of united Babylonia, who ruled not less than 3000 years B.C." and that there are ample evidence to show that the Babylonians⁹ borrowed a number of seafaring words and trade terms from the Tamils and used them in their language (Vedic India, pages 305-306). It must be granted as Max Muller observed that it is not likely that the Aryans borrowed the one word 'Mana' from the Babylonians. For, there was no commercial

intercourse between these two peoples. Still a few Aryans could have come over to the South and lived as honoured guests of the Panigars, when they ought to have learnt the term from them and used it in their language. This seems to be the reasonable inference drawn from the researches of Zenaide A. Ragozin the distinguished historian of ancient India.

But, then, one may ask, if 'Mana' be a Tamil word, should it not have been used in Tamil literature? Certainly this word with some slight changes into 'Manu' and 'Manangu' have been long in use among the Tamils. This term used in 'weights and measures' to indicate 8 visses remains in current use. Whether 'Mana' in ancient times denoted eight visses or a little less, it is not possible to say; but that it is a pure Tamil word, and that it had been borrowed from the Tamils alike by the Aryans and the Western traders of ancient times are facts demonstrable by indisputable evidence. If this truth had been comprehended by Mr. Das he would not have committed the blunder of tracing ancient commercial activity and civilisation to the Aryans. But let that be. As the result of our above inquiry the facts to be borne in mind are as follows:- The ancient Tamils had been an enterprising and highly civilised nation; they carried on a flourishing trade with the people in almost all parts of the world, and, in a sense, they were the pioneers of a highly developed civilisation which they introduced into many lands and among many peoples. It is to impress this fact on our mind that the late lamented Professor Sundaram Pillai sang: "Oh! Tamil! If the whole world had been yours before the birth of the Aryan tongue which contains the four Vedas, is it too much to say that ye are the first-born and eternal speech?"

Footnotes

1. Rendered into English by Mr. T. Sivaramasethu Pillai M.A., B.L.
2. A Comparative Grammar of the Dravidian Languages, 3rd ed., p. 113.
3. The Science of Language, Vol I, p.190.

4. Ancient India, pp 9,29.
5. The Dravidian Element in Indian Culture, 1924, pp.53, 54.
6. RigVedic India, 1927, p. 215.
7. Ibid, pp.217,218.
8. See the Rig Veda, I, 83, 4; II, 24,6: VI, 51,14.
9. India what can it Teach us? 1899, pp.125, 126.

POETS AND SCHOLARS

The Real Founders of Civilisation

Now, it is time we try to get at an idea of the factors that have contributed to the building up of such a civilisation. In prehistoric times, most of the peoples were nomads, with few animal wants, moving from place to place, tending sheep and oxen, and chiefly concerned with finding food for themselves and for their beasts. Gradually some groups discovering the fertility of the Tamil land proceeded there, tilled the land and established themselves round about in a sort of fixed life. It is the dawn of this cultivation period that opened the vista of cultural possibilities, and indeed, as though to commemorate this, Poet Tiruvalluvar immortalised the profession of the tillers of the soil in the following poetic lines: "Round the plough the world centres unawares". "Cultivators are the pillars of the world". "The tillers will find under their shelter all those who have the world under their rule".

This cultivation in its turn led to trade, and trade to constant interchange of thoughts and increasing prosperity. Prosperity in its turn brought leisure for a fine cultivation and development of all the arts. Temples and schools flooded the land and poets, scholars and philosophers found patrons in plenty.

A large increase in the number of such scholars and poets and the conditions of the times that facilitated their prosperity by imparting to them ever newer and newer impulses, formed the important causes for the vigorous growth of the Tamilian civilisation. A curious and inquiring spirit of the young people using an incomparably flexible tongue-Tamil-led to a marvellous development of knowledge.

A growing civilisation might conceivably be ill-directed by the gifted seers of the times if they do not prudently use their God given talents. A good thinker analyses the world and its phenomena and all the wonders of creation and gives a true and unbiassed account of all that is knowable to man. He fears not to tell what is true even though it may seem unpleasant to some while he encourages healthy growth and metes out praise where it is due.

It is the peculiar good fortune of the Tamils that those halcyon days produced among them thinkers and writers of the right type, differing in this respect from their brethren of such contemporary Western Civilised Nations as the Egyptian, the Babylonian, the Chaldean, the Aryan, etc. It is because of this vital difference that the Tamil civilisation endures against odds while others remain merely as archaeological curiosities. The language used by the Tamils continues alive and grows while the rest are all respectable dead languages. To those who deeply consider all these facts it must be obvious that this enduring characteristic of the Tamil Civilisation is not a little attributable to its birth from the loins of Ancient Tamil poets and scholars who bravely, wisely and unflinchingly help up the standard of Tamil culture.

This is true of the past; but what of the present? Signs of decay are clearly discernible. What are they? Briefly, modern Tamil scholars are not true to themselves and their language. For lack of proper education, unclouded judgment and courage they are powerless to guide their people. It is important to investigate at this stage the difference in the essential make-up of Ancient and Modern leaders of light and learning.

HOW THE ANCIENTS FOSTERED TAMIL

Writers of over 1800 years ago were careful to practise the art of writing in pure, wellchosen, simple, and virile Tamil words. They would not weaken its strength and get themselves demoralised by indiscriminately admitting into its fold any extraneous word. It is this sound practice that enables us who are living nearly two thousand years after, to read and enjoy some of the brilliant classics that were written two thousand years ago, e.g. Tiruvalluvar's immortal 'Kural'. Take at random any of its couplets and to the moderately educated- nay even to the uneducated, it is clear, incisive and inspiring. Disregard of this wholesome principle of keeping the language pure and intact has disabled the kindred peoples, as the Telugus, the Canarese, the Malayalees, etc., to understand and be benefitted by the study of such great Tamil classics as the Tholkappiam, Thiruvachakam, Kural, etc. A language loses its vitality if it is needlessly and thoughtlessly corrupted. So also a class of people becomes disintegrated and weak by harmful admixture. That the one strong well-knit group of Tamils has, by corruption of their language, become the disjointed and decaying groups of Malayalees, Telugus, etc. is a sufficient testimony to this truth. According to the census of 1911 those speaking the Dravidian language numbered about sixty millions. If these had only fostered their Tamil tongue without disintegrating it by reckless mixture of Sanskrit words, they would not have been so deplorably divided into separate groups each unable to understand the other as if they had been aliens. The great and deserving merit of the Tamilians is that, for more than fifty centuries, they have

used their language with so great a care and vigilance and kept it so pure and undefiled, that we who are their descendants are enabled to speak now almost the same language they spoke then and derive the same enjoyment they had of their productions as if they had been the productions of our own age. For such legacies, is it possible for any of us to make an adequate return in an appropriate manner?

It is an admitted fact that, apart from the great classical age that preceded the 2nd century A.D., even in the mediaeval and comparatively modern period, scholars and poets kept the purity of Tamil intact and even where the influx of new ideas called for adaptations they, instead of borrowing, mostly coined, words and phrases suited to the rhythm and genius of the Tamil language. Readers of mediaeval classics Silappadhikaram, Manimekalai, Tiruvachakam, etc., cannot notice more than from 3 to 7% of Sanskrit words in them, while even later works like Nalavenba, Moodurai etc., reveal not more than 7 to 8% foreign words. It is striking that this zeal for nursing the inherent genius of our mother tongue keeps even the religious and philosophical treatises of the times that should of necessity treat of ideas prevalent in Sanskrit literature, well within 10% of exotic words.

POETS AND THE THREE IDEALS OF LIFE:

Happiness, Wealth and Virtue

Now we pass on from the subject dealing with poet's fostering care of their mother tongue and the development it underwent under their care to that dealing with the view they took of the three rules of conduct or ideals of life: Happiness, Wealth, and Virtue. To a keen inquirer and observer of the animate and the inanimate, it will be obvious that the inanimate remains not only in intimate union with the animate but it also serves the animate to grow and develop both physically and intellectually. This intimate relation between the two seems to have been brought about for the purpose of removing the gloom that envelops the mind of animate beings, and kindling their intellectual activities and of setting them in joy and everlasting blessedness. When we make a careful study of the nature of human mind from the time of its manifestation in the new-born child to its maturity in the ripe old age, we see in it different degrees of growth and different degrees of aesthetic sensibilities both higher and lower. At any rate all souls are imperfect in their original state. And it is the main object of creation, incarnation and reincarnation to make them attain perfection morally, intellectually and aesthetically. These views of matter and mind form the essence of ancient Tamil Philosophy. Witness the dictum of Saint Tholkappiar in sutram 29 of Poruliyal and sutram 1 of Kalaviyal:

“Not only to man but to all living beings happiness

constitutes the object of attainment”

“Of happiness, wealth and virtue

happiness is the result of pure love

having fivefold functions”

The first natural manifestation of a man’s determination to live his life as his Maker had intended him to be is noticed in the concept and conduct of the family. That the family formed a highly developed institution among the Ancient Tamils is almost an axiomatic truth. A full and natural development of all human instincts can take place only in a harmonious union of the man and the woman. That the Tamils realised this and had experienced that a perfectly conceived relationship between man and wife would bring the inexpressible joy resulting therefrom is indicated in the innumerable references and descriptions given of it in the ancient Tamil poetry. A few examples should suffice. Paripadal glorifies only that as true Love which man and woman feel spontaneously towards each other and which penetrates the very vitals of their heart and soul. A love that should bind man and wife together is of that type in which one reaches perfection in the other and together they make one harmonious whole. To the man she is the woman and to the woman he is the man. And this is beautifully illustrated in his inimitable style by Manikkavachakar in Tirukkovaiyar. Accosted and inquired by a matron whether they came across a young man and a woman on their way, the man who came with his wife over the way replies at first that he saw a man of unsurpassed beauty and courage, and then calls on his wife by his side to complete the reply as to the other companion. In translation, the beauty of the poetic concept is blurred and the inference has to be made by means of words instead of being left to the instinctive imagination. The idea is this: the man only sees his wife: no matter what woman passes before him she simply does not exist for him. And the same is the case for his beloved also. Suggestiveness is a characteristic of Tamil poetry and barring perhaps Kural that tells everything in a direct and straightforward way, most of the ideas in it are conveyed

through inference. When this is remembered what a high state of domestic life and marital conduct Manikkavachakar portrays will be easily understood (Tirukkovaiyar Verse: 244).

That this union has become so inseparable as to make it impossible either for the man or for the wife to survive the other's death is evidenced by the story of Ollaiyur Thantha Budap Pandian and his consort. On the death of the former in battlefield the latter determined to end her life through fire. It should be noticed here that this was done not in accordance with the inhuman custom of 'Sati' prevalent among the Aryans, but in consequence of the unbearableness of the situation. The counsellors of the king and the royal relatives of the queen advise, as a matter of fact, against such self-immolation as offence against God, but the queen in a lyric of unsurpassable beauty and pathos convinces all that life has ceased for her on the death of her Lord and that it is but fair that her corpse should be consigned to fire. This lyric read in original will not only carry conviction even to the sceptic modern but firmly establish the existence of a highly developed state of monogamic civilisation among the ancient Tamils.

A high ideal of monogamy and a lofty conception of the relationship between man and wife are not all. It is not enough for you to live happily alone with your wife and family. Diffusing as much comfort as possible amongst others, helping the needy, relieving the distressed and all such modern altruistic sentiments appear to have their origin in those days. Purananuru, a Tamil anthology of great historic value, records how a poor poet exhorts his wife to share with the needy the gifts which he has brought from his patron Kumanan. The poverty of this poet's family is depicted in unforgettable lines of lyric charm. The scene of their only child, famished and ill-grown owing to undernourishment, creeping along to the empty kitchen and raising a wail that draws tears from the eyes of his dejected mother, is only surpassed by the simple dignity with which the poet adjures his wife to share the bounty he had been able to secure from his patron with those related and unrelated that may stand in need of succour. It is this spirit of charity which does not, like the modernist expressive phrase, 'begin at home', that should indicate to the individualist world

the secret of 'community' happiness—a secret that evades the grasp of modern thinkers, and statesmen alike.

It is not a surprising thing to the Tamils, who are instinctively large-hearted to see a model of their culture sharing his gifts with the needy. What is noteworthy is the rare courage and dignity exhibited by these men of learning even in the act of seeking succour or favour. Two incidents in the life of the poet adverted to in the preceding paragraph are worth mention: on one occasion there was delay in honouring him and he in pungent words told the king point-blank that gifts delayed or grudgingly lose their charm and that he should not be treated as a beggar seeking alms. On another occasion the chief Veliman deputed his miserly brother to do the courtesies of the palace. What he offered was scanty. And the poet drawing up with dignity informed the miser that the world was not bankrupt of munificent princes and that beggars like him could even choose to be magnanimous. So saying the poet departed showing him the elephant given to him by Kumanan as gift. That learning and culture should be respected and that such respect can be maintained only by those that are the repositories of such learning are well exemplified by this prince of the ancient Tamil poets.

There are still some more anecdotes in this poet's life that merit mention. They indicate a different aspect of his character worthy of emulation: Certain self-assertion in accepting gifts; and genuine sorrow at the death of a great patron of learning. King Athiaman Nedumananji was once too busy either to give audience to the poet or hear his poems but sent suitable gifts to him. To converse and enjoy the sweetness and charms of Tamil poems and then accept patronage from one who has the taste to appreciate them is the only proper thing to do but to accept some money as a hireling is an act which ancient Tamil poets scorned to do. The gifts were accordingly rejected with scant courtesy.

But it is not to be gathered from all these incidents that this poet was an embodiment of pride and rudeness often characteristic of half-learned persons. The pathetic lament in Purananuru over the death

of Veliman is a standing monument not merely of lyric grief in literature but also of the natural large-heartedness and sense of gratitude felt by this poet towards his patron. The poet mourns over the irreparable loss sustained by him and his dependants, and concludes in lines of unsurpassably descriptive and tragic tone that life is at an end for him and the only course left is to cease to live.

Now, it is a fact to be borne in mind that in the Tamil country learning was not pursued to earn profits. Modern commercial interests or Government appointments were things alien to the Tamils and though kings patronised and appointed to posts of trust and responsibility men of deep learning, wisdom, and experience, none dreamt of pursuing education to make a living out of it. Education for education's sake was the unblurred ideal of the day.

And education for all irrespective of sex, caste, or creed. Indeed to any casual reader of Purananuru, the number of women poets and savants drawn from every strata of society must be very striking. And more remarkable the respect shown to the learned as such. Purananuru 183 records a verse by a Pandya ruler who states in it that precedence and respect should follow one's learning and culture but not birth, caste, or wealth, or age. This is not a single instance. On a different occasion, (Purananuru verse, 71) another young ruler mentions how he conducted his administration through the advice of the learned, the wise and the experienced, and how all savants had equal and respectful treatment in his territory.

Now, such treatment indicates clearly the high position accorded by kings to poets and is calculated to develop great and lasting friendship between kings and poets. It is easy to illustrate this. There is the story of Pisiranthaiyar and Kopperum Chola gleaned from Purananuru poems from 214 to 222. The king having become disgusted with the disloyalty and treachery of his sons, determined to go on a pilgrimage and end his life, and as soon as this was heard his friend and poet Pisiranthaiyar hastened to join him and it is reported that both embraced death unseparated. A similar attachment to the same king by the poet Poththiar is also recorded in Purananuru, poem 222.

More than this self-immolation, there is another incident in Kopperum Chola's life that illustrates alike the great influence of the Tamil poets over their kings and how by their wise counsels they guided the affairs of State in those days. Indicated in the preceding paragraph the sons of this king rebelled against their father and led a hostile army. At first the king was roused to fury and prepared himself to rout the rebels. The result would have been a great misery to all and whoever won the battle, the Tamil Country would have had to bear the stain either of a parricidal or other war producing no benefit to either side. Realising this, the brave poet and counsellor Aeriannar interceded and argued with the irate king the pros and cons of the fight, checked his fury, and made him abandon the project.

Such incidents illustrating beyond doubt the beneficial influence of these men of light and wisdom are many. A few more of a different kind should be instructive. A great and courageous poet, Kovur Kilar by name, noted with shame and anger the cowardliness with which Cholan Nedungilli remained shut up within his palace when his city was besieged by his kindred neighbour Cholan Nalangilli. He exhorted him that it is not kingliness to look to one's own safety and comfort, when his subjects surrounded by the enemy's army are starving and that either he should fight as a warrior or sue for honourable peace if he meant to prevent loss of life and property. On another occasion he interceded successfully in an internecine fight and averted aimless war. Again the same poet had occasion to be present just at the time when Cholan Killivalavan was preparing to sacrifice to his mad elephant the captured young princes of his enemy Malayaman. He interceded, reminded him that he is descendant of a king who was prepared to lay down his life to save a hunted dove, chided his act as cowardly and inhuman, and finally dissuaded him from the cruel act. It was his courage and dignity, impartiality and strong moral fervour that exercised such enormous influence over these kings.

There are several other anecdotes to prove that the Tamil poets and men of learning had been the chief advisers to the then ruling chiefs and mighty monarchs. But what are shown above will suffice.

Many more occurrences of a wonderful and touching character are recorded in the Purananuru collection, in which kings and potentates treated the poets as if they were their masters and themselves as if their servants. We shall mention here one such incident in illustration of this great fact. Among the ancient Tamil kings their war-drum was considered very sacred and a room was set apart for its safe keeping. Within the room the drum was usually placed on a finely made bedstead the cushion of which, it is said, resembled the foam of the sesamum oil. Now, ¹Mosikiranar, the illustrious poet at the Court of Peruncheral Irumporai, the Chera king and the hero of Thakadur, while moving about the palace surveying its beauties and sights, entered the room of the drum. The bedstead was vacant, as the drum had been removed for the performance of the bathing ceremony. He lay on the inviting bed and soon fell asleep. At that time the king happened to pass by. Although he was, for the moment, taken aback at the sight, he took in the situation quickly. Without resenting the poet's intrusion, he picked up a fan lying near and went on fanning the sleeper gently, with the object of prolonging the poet's slumber. Sometime after, the poet awoke, glanced around and shuddered to see his king standing at his feet and fanning him, but quickly recovering his equanimity burst forth into song praising the wonderful love of the king for Mother Tamil which manifested itself through her servant, the poet. The substance of the poem is as follows:- "Wherefore hast thou refrained from rending in twain with thy gleaming sword thy humble servant who has grievously wronged thee by sleeping on that soft inviting bedstead which thou hast consecrated and held sacred? Was it due to thine overflowing love for Tamil and for the votaries at her shrine? Wherefore shouldst thou condescend to stand close and fan me with the gentle and fragrant breeze produced by the chouri? Was it because thou hast realized that the sweet joys of the world to come can be enjoyed only by those who, by doing extraor-

dinary deeds in this world, have attained high honour? Thine action is, certainly, a sure testimony of the great lesson thou hast learnt". This verse from the Purananuru reveals how well versed in Tamil had the Chera king been and with what great respect did he treat the learned. It elegantly teaches also that the king's benevolent action was sure to result in the production of greater bliss in the world to come.

There are many more references in the Purananuru to kings' kindly conduct and virtues. With so much esteem did they reverence all those who were deep-cultured in the Tamil language, that even when poets overstepped the limits of prudence, they forbore from resenting or doing them any injury. And the poets in return sang the praises of their kings, of their kindly deeds and virtues. We shall give here one incident as an illustration of the fact. The Chola king Nalankilli had a brother named Mavalattan. This prince happened one day to be engaged in a game of dice with the Court poet called Thamappalkannan. In the course of game the poet played foul, and the prince on noticing it became angry and threw down the dice. The poet who was unaware that he himself was to blame, became furious at the prince's act, started to rate him in unbecoming language. The storm passed over when Mavalattan greeted the invective with bowed head and silent tongue. The poet at once realized his own mistake and admired the virtue of his royal antagonist who had a double reason, viz:- when the poet had played foul and when he had used unbecoming language, for giving vent to his anger, but had restrained himself. For a prince of noble blood and limitless wealth to have preserved equanimity of mind at the improper conduct of one who made it all the more unparadonable by adding abuse, speaks for itself. Such a mind, unlike a baser one which immediately would have given vent to its passions at such impudence, must have received early training and culture in knowledge and love to keep them within bounds and to be tranquil at all times, whatever the provocation. So the poet had to state in brief, "Not only didst thou forbear my wrong, but also didst thou bend thy head as if thou wert the wrong-doer and not I" and "kingly virtue it is for one of noble birth and royal blood to

bear with others' wrongs". The ancient Tamil kings never took to heart the wrongs done to them by the cultured folk even as they minded not the wrongs done by the unlettered, but they meted out justice to all after fully weighing the pros and cons in each case.

The Tamil kings of old revered Tamil poets and promoted their welfare, since they considered their lives more precious than their own. The following incident is culled from Puram 91. In the Court of Adiyaman Neduman Anji, a king noted for his generosity was a galaxy of poets. The most noteworthy of this galaxy was an aged poetess named Auvvaiyar. Neduman Anji happened to obtain possession of a dark Nelli fruit (*phyllanthus reticulatus*) which had the remarkable quality of prolonging the life of any who ate it. A king who is free from the pangs of poverty and illness and who lives a life of ease and luxury would selfishly endeavour to prolong his own life if he could only obtain a recipe for life preservation, rather than make a present of it to an indigent subject. But mark the praiseworthy and unselfish act of the king Neduman Anji who suppressed his own longing for longevity, for the sake of prolonging the life of the accomplished poetess Auvvai! He caused the aged poetess to be summoned to his presence and made her a present of the fruit. Human nature being normally selfish, this act of the king revealed his inmost nature at its best, his magnanimity, love and compassion. In such words as these, therefore, the poetess sang:

"King Anji, thou thoughtest not the rejuvenating effect, which the nelli fruit obtained by you as a rare possession, causes, but thou gavest it to me so that I might escape impending death! Abide thou, therefore, for ever like Siva who drank poison thereby changing only the colour of his throat into blue while he himself remained unaffected all along!"

The poem has a moral to teach, viz:-that whosoever desires to prolong his own life in selfish preference to that of another of recognised standing and ability, would die premature, whereas he of noble aim who at certain risk and loss to himself is serviceable to others, will prolong his own life quite unaware of the fact.

Tamil literature made rapid strides and developed the civilization of the Tamil land because of the fact that the kings of early times were well versed in Tamil literature and also held in Tamil poets in high esteem. The poet Mosikiranar thus comments on the status of a poet (Puram 186)

“Paddy is not life nor water;
The world is because of its king,
Yet is the duty of the king to know
I, his poet, am his life-even I”

These are words uttered boldly and without fear as they conveyed sentiments acceptable to all and sundry. Thus the glories of ancient Tamil culture may well compare with the status of Western literature of the present day.

We have so far discussed the duties of the ancient Tamil kings; now we shall proceed to say a few words on the duties of the subjects. The husband man is the mainstay of a kingdom, where agriculture is the chief industry. On his prosperity depends the king's prosperity. The first and foremost trait of the Tamil Velala was his liberality and hospitality. A contrast should here be drawn between the hospitable Tamil Velala and the Arya Brahmin who would offer only his remnants to his guests, after partaking of his food with his family and relations. Consciousness of class superiority must not be allowed to interfere with the social relations of interdining and hospitality. Sympathy and love for one's neighbour should be the keynote of character, and this was found in the Velalas of old.

The Aryan influx has brought a change for the worse in the present day tendencies of the Velalas. The Brahmins dub the Velalas 'Sudra' and the Velalas in turn dub others below their caste 'Sudra'. This exclusiveness has grown to such an extent that even remnants of the meal, consecrated to the dead are not given away to the poor starving ones but are buried in pits. This is all the result of self-assumed class superiority fostered by reading Aryan literature which

raises the Brahmin at the expense of others. Does not our poet Thiruvalluvar emphasise in his Kural that it is obnoxious to dine alone, while the guest sits hungrily outside the door? It is but proper that a guest, whatever his rank or condition, should be fed at first.

The ancient Tamils did not look down upon their brethern who were engaged in lowly occupations or occupations other than their own. They all lived in groups, in peace and amity. Their philosophy of life was that a handful of food was all that was necessary, whatever one's station in life. The Tamil poets aided them with advice and counsel to take a view of life in this way. The poet Nakkirar, in Puram 189 says:- "Birth, Death, Sorrow, Sickness, Pain and Joy-all these exist in the course of nature. The food consumed by a man in a day is only a measureful, whether he be a king who wields his sway over the wide world, or a hill tribesman who protects his small millet land night and day from the ravages of the denizens of the forest; the elephant and the boar. Either person covers his body with a two piece garment. Wherefore it should be the aim of the wealthy to be liberal. It is patent that the possession of wealth is transitory, the gratification of senses disappointing".

Aryan works do not expound such profound ethical truths. They only divide mankind into watertight compartments of caste and give full scope only to the brahmin and little or none to others.

Hence their Smiritis have not become popular among the different nations and religions of the world, whereas the Tamil works like Kural, Naladiyar, etc. have not only been accepted by others, but also highly esteemed for their universal ethical precepts acceptable to all nations and religions.

As stated above, the people of the ancient Tamil land realizing that, by birth, they were all equal, never scrupled to live in union and harmony. If they were ever found to forget or over-look this ethical principle their poets boldly and fearlessly hastened to correct them by inculcating the great truth so that their life and that of their rulers were become again full of love and virtue.

One illustration will suffice. The Chola king Kopperun Cholan renounced his kingdom and proceeded to the forest to die of starvation. His friend and poet Pisiranthaiyar on hearing of it went there for the purpose of giving up his life along with the king. The nobles around the king noticing his youthful appearance in spite of his age enquired of him how he retained his youth and did not even turn grey; to which the poet replied in a beautiful Tamil verse meaning “A loving wife have I and a host of loving children. My servants understand my wishes and give effect to them. The king swerves not from the path of virtue and protects (me). In my country live really great men of learning and virtue”.

What great comfort it is for a man returning wearied with his daily routine of work to be greeted with a charming smile of welcome bid by his wife! All his cares and all his worries vanish and there is nothing but joy in him. But how different is the fate of a man who is received by his wife with sour face and harsh words? He will become prematurely old and his life would but endure for a short while. Hence soft words, noble deeds and a loving heart contribute to longevity. It was therefore said by poetess Auvvaiyar ‘A house in which lives a wife who uses harsh language is the den of a tiger’, and Thiruvalluvar,

“If household excellence be wanting in the wife

Howe’er with splendour lived, all worthless is the life”

“Domestic life with those who don’t agree

Is dwelling in a shed with snake for company”

(Dr. G.U. Pope’s translation)

Thus the ancient Tamils gave pride of place to love, compassion and liberality but a subordinate place to considerations of caste and religion. Hence marriages were contracted for love and love only, resulting in happiness of the family life. This conjugal life would tend to long life and it was this aspect that was emphasised by the

poet as his foremost argument. This aspect is elaborated in my book 'How to live Hundred Years?'

The poet gives his second place of honour to his domestics. That he enjoyed the blessing of an intelligent body of servants is apparent from the statement of this price of poets, that the same thoughts which passed through his mind would occur also to those whose lot it was to serve him. There is nothing that can cause more annoyance or trouble to a man than that he should possess a lot of servants who are too dull to foresee the will and inclination of their master, and who, on foreseeing them, cannot or will not act accordingly. The story is told of a king who, one day, turning to his courtier with a smile asked him what ought to be done to the feet of a fellow who kicked him (the king) at his chest, 'Sire' replied he promptly, 'the only punishment for a fellow who dared to insult you so, is to cut off his legs.' Still smiling, the king turned to another courtier and repeated the question. The other answered "Your Majesty, the tender feet of the little imp that kicked you at your breast should be bedecked with golden jewels and tinkling anklets". For, who but the king's beloved infant son could have climbed on to his breast and kicked him with impunity? Is not the acuteness of mind displayed by the latter courtier who was able to read his master's mind, while his companion was not, worthy of praise?

Again, an householder, on receiving a visit from an honoured guest, bade his cook prepare dinner for them. But look at the acumen and industry of the lady of the house, who, on noting the sign of hunger on her guest's countenance, and bearing in mind her husband's wishes, has already prepared and spread a simple but appetising meal, while the chief, oblivious of the needs of the occasion proceeded leisurely to prepare a sumptuous feast employing all his skill in the act. Thus one may see how despicable it is when a person, although aware of what is required of him by another, persists in acting in a manner quite contrary to his wishes and how desirable one can make himself by acting according to the wishes of another understandingly. It would not be out of place to cite an instance of

the stupidity of a servant who acted against the expectations of his master. A gentleman of high position, finding it necessary to leave home earlier than usual, ordered his newly employed cook to have his meal ready at an appointed hour. When the time arrived he found that the servant had not prepared the curries but was only boiling the rice, although he was given 3 hours' notice. As he could not afford to waste any more time, he ordered the man to serve whatever was ready. The latter served only the parboiled rice and informed his master that the curries would be ready shortly. Exasperated at the man's stupidity, he asked him whether he had purchased anything to be mixed with the rice. The man answered 'ghee and curd' and produced a cup. To show his economical skill the man instead of using two cups, one for holding curd and another ghee, had already used one and the same cup the base of which too was shaped like a small cup, for holding the two. First he poured the ghee into the under cup and in his eagerness to be thrifty overturned it without observing its fall, and poured the curd into the upper cup. When asked to pour the ghee first, he turned down the cup for the ghee and so let fall even the curd that was in the upper cup. The gentleman though very much annoyed, could not help laughing outright at this exhibition of utter stupidity. But it did not stop there; for, the servant, imagining that his master's laughter was in appreciation of his culinary skill and intelligence, thought it to be the most appropriate occasion to request for an increase of pay.

The story illustrates the fact that the possession of servants of this stupid type proves a nuisance and worry to the master and such incidents only help to retard long life. On the other hand, the ministrations of loyal intelligent servants, by the happiness and peace of mind they afford to their master, help him to longevity of life. Thus the poet shows his insight into the affairs of life in emphasising the fact that happiness and even tenor of life in one's household help him to lead a long life. These are internal causes.

There are also external causes, two of which are emphasised by the poet Pisiranthaiyar. He says that one of the reasons why he

never felt the advance of old age was due to the freedom from worry that he enjoyed as a result of the rule of a just and sympathetic monarch. Nothing but misery, poverty, sickness, and early death would have been rampant in the land, if the king had oppressed his people with undue taxation, faltered in his administration of justice or had been addicted to wine, women and gambling, oblivious of the needs of his people. All our ethical classics emphasise this, e.g:-

“Better take to the forests where tigers roam
than continue to be ruled by an unjust king”

“To starve a people well nigh to death with unbearable taxation is like cutting the udder of a cow to obtain more milk”

“The king who extends not the time-limit for tax-payment, who is unwilling to hear his subject’s grievances, who gets enraged when any one approaches to give counsel, is neither a king nor a highway robber”.

“Let him know that he will perish, if he swerves from the middlepath of justice and rectitude.”

But the king who ruled at the time of the poet Pisiranthaiyar never blundered in his government, never took to evil ways, and had always the welfare of his people at heart. Little wonder, then, that the poet who was fortunate enough to be his subject, never knew what care was and never experienced sorrow nor suffered from ill-health; as a result, advancing years wrought no change in his appearance and he remained quite young even in his old age.

The poet goes yet a step further; another reason for his youthful mien, he says, is the existence in his country of men of good and noble character, who were not only well-read and cultured, but were respectful to men of eminence, and who eschewed evil and tranquilized the ardour of five senses. By dwelling and moving among such

men, by listening to their deep, bold and guileless discourses and by following their naturally exemplary conduct, any one is bound to be unconsciously influenced into growing above their desires and becoming better in knowledge and nobler in nature. Further, by setting his mind on the sweet diction and the rich substance of their elegant discourses one tends to become purified, both in mind and body. So may one be ever youthful, unaware of the progress of time and indifferent to the enjoyment of sensual pleasures. To emphasize this truth, Thiruvalluvar has said: “No greater help can exist than that of good companions and no greater misery can befall than the company of wicked ones”. “Good society will be beneficial to the wise, even if they be naturally good” and “As the nature of water changes with the nature of the soil through which it springs or flows, so also the nature of men with that of their associates.” In Naladiyar too a poet has sung as follows: “Let us see whether even the abode of the gods is sweeter, than the joyous company of wise men, well-read, peace-loving and full of character”. What deep insight this gifted poet Pisiranthaiyar exhibits in a poem written 2000 years ago in presenting to our view these two inward and two outward causes that lead to a long, happy and ever-youthful life.

In addition to this poem of Pisiranthaiyar, there are others composed not only by other gifted poets, but even by kings and queens who were endowed with the divine gift, and by women who were well versed in all the three branches of Tamil learning, and who all lived in the same age, which depict for us in the clearest terms possible, the lives of the ancient Tamilians led purely by love that had sprung between man and man, and man and woman and united them all indissolubly. We see too how the offspring of their love union, in their turn, lived also such lives, as were the very abodes of love, grace and virtue; how the rulers also of those days, themselves learned, brought up their subjects likewise, so that both kings and subjects lived righteously doing no harm to any. When everyone prospered thus both in culture and in character, it was but natural that even those who by sheer want were compelled to seek the service of

others, also prospered. It is also seen how large was the number of great people, deeply learned in all the arts and sciences and virtuous in the highest degree, who were assembled in principal towns and in villages surrounding them.

Footnotes

1. From here the English rendering is done by Mudaliar Mr. C. Rasanayagam J.P. of Colombo and by a friend of his under his supervision - Editor.

PURE, BROAD AND UNDEFILED CHARACTER OF POETS' MIND

Now, the ancient Tamil Poets and the people who led such a morally excellent life under their guidance, worshipped only one God whom they called the 'Triple-eyed.' And this worship of one God bred in them a true brotherly feeling which rendered them to live happily together without making any distinction among themselves. They conceived this God not as a distant and incomprehensible something but as the nearest, the most intimate and intelligible being ever occupied out of infinite grace in creating this whole universe and making it the dwelling place for all lives and even assuming it as his own form, and its three lights; the Sun, the Moon, and the Fire as his three eyes-all for the sake of illumining both the physical and mental vision of all living beings. This idea of an all-filling and at the same time a perfectly distinct personal God has found its earliest expression in a Tamil lyric addressed by an ancient poet Karikilar to the Pandian King Mudukidumipperuvaludi counselling him to pay his worship only to that God in the following two lines:

“Bend thy parasol for going round the shrine of the Triple-eyed God, the Lord of sages”
(Puram,6)

It must be particularly noted here that this exalted notion of a single Triple-eyed God who, in the Rig-Veda and other later works in Sanscrit, and in the Thiruvachakam and Devara hymns in Tamil, was called Rudra and Siva, was quite foreign to the ancient Aryan faith which consisted only in the worship of deified heroes. Indra,

Varuna, Agni, Matariswan, Brahma, Vishnu, and others, who formed the chief deities of the Aryan cult, were mere human beings subject to births and deaths, and hence another Tamil poet Maruthan Ilanaganar of the classical period alludes in his poem to the legend which recounts how all those Aryan deities sought at one time the help of Siva to gain victory over the Asuras who gave them immense trouble and who stood invincible in the battles long waged between them, and how Lord Siva finally gave them victory by destroying them with their fortresses. The portion of the verse which relates it runs as follows:

“It was Lord Siva with poison-stained throat who gave victory to the mighty gods, by stringing the huge mount with a monstrous snake for cord and shooting from it a single arrow on three fortresses” (Puram, 55).

The same legend is mentioned also by another Tamil poet of the classical age in the Kalithogai, 2. From these it must be obvious how the ancient Tamil poets and sages finding it abhorrent to worship, as the Aryans did, the human beings who died like others but who were foolishly deified, stood steadfast in their high monotheistic belief and strove to instil the right kind of belief into the Aryan mind by creating legends of the above type to set in a clear light the difference between the immortal greatness of the Almighty God of the universe and the feeble, frail, poor, sickly, defenceless, and mortal nature of human souls.

And when the people of the north came into the south and settled among the Tamils, the deities they worshipped also slowly crept into the Siva temples and began to have a share in the divine service performed there by the Tamil priests. Still those Aryan gods held only subordinate places in them, the paramount position and rank being assigned to Lord Siva alone in the central shrine and the service too is being performed in them first to Him alone even unto this day. That this first and foremost place had been given to Lord

Siva alone in the Tamil temples from the very earliest times is evident from the mention made of him in all the ancient classical poems, whenever occasion arose to enumerate the number of gods worshipped according to the degree of reverence in which they were held.

For a typical instance, you may refer to the poem 56, in the Purananoru collection, in which the poet Nakkirar mentions at first the Supreme Lord Siva, secondly, the God Baladeva, thirdly Vishnu and lastly Muruga or the modern Subramanya, in the order in which they were at that distant time revered and prayed to.

These, I think, must suffice to disclose the vital fact that, from very ancient times, that is for more than 5500 years, the Tamil poets, saints and sages and in their wake the civilized section of the Tamil people, had been the adherents of strict monotheistic belief, and that, at all events, they paid their worship only to the almighty God of the universe whom they called Rudra in his fearful destructive act and Siva in his gracious creative and preservative functions.

Such strict devotion to one true God bespeaks high reasoning powers of mind which the civilized Tamils came to acquire at that remote age after receiving long intellectual culture antecedent to such achievement. Moreover their conception of God not merely as a transcendent being, but as in near, intimate, and loving Heavenly Father, whose love and care for all living beings created by him, it was, as they held, unbounded, had widened their mental outlook so as to bring all human beings, under one intimate relationship and regard them as the children of that one great father and therefore their own kith and kin. It was this belief in one God, this belief in the oneness of mankind that impelled an ancient Tamil poet Kavian Poongundranar to burst into the following song:

“All places are ours, all are our kith and kin,
Good and evil come, not caused by others;

Pain and relief are brought likewise, not by others;
Dying is not new; nor living gave us joy;

Misery we hated not. As in the flood,

Caused by clouds that poured in torrents
On a mountain top with lightning flash,
A raft goes in the direction of the stream,
So the swarm of lives move onward
In the way of destiny. This we have discerned
From the teachings of sages strong in wisdom.
So we admire not the great; nor scoff at the churl.”

(Puram. 19)

Human nature is the same everywhere and the ill to which the human and animal flesh is a heir, and also the same everywhere. While the inward nature of human life is thus the same, the outward nature and individual peculiarities of each and every man or of each and every class to which he belongs, differ in infinite degrees. Still all these differences are mostly brought about on the surface, by diversity of country, climate, colour, food, clothing, language, customs, habits and so on, although it cannot be doubted that these affect the mental condition of the people also to a considerable extent. In spite of all these differences, man has a power of intellect and will, which, if rightly exercised, will enable him to override them and make his cause common with that of all others of his kind. He can perceive that these external causes are perishable and are therefore powerless to touch the intrinsic and imperishable nature of intelligent beings. It is by recognising this unity in the diversity of mankind, that this ancient Tamil poet exclaimed: ‘All places are ours, all are our kith and kin.

As pointed out earlier, the Aryan intellectualists formulated a classification of mankind on an imaginary basis of Caste, deriving the four Castes from different parts of Brahma’s body, viz., the Brahmin from Brahma’s head, the king or Kshatriya from his shoulders, the merchant or Vaisya from his thighs and the Sudra from his feet. Pride of place was given to the Brahmin in the enjoyment of the pleasures

of this world and the next, but the Aryan attempt to dominate others, especially the Tamils, by this classification, failed. In the history of ancient civilization, we find the Hebrews attempting likewise to isolate the tribe of Israel as the elect of God, while Muhammedanism too treated people of an alien faith as infidels not being the children of God. The Buddhistic conception of the equality of all men falls flat in view of their disbelief in the Godhead; for there cannot be any co-ownership or co-relationship when the belief in a common father is lacking. Possession and the effort for possession would but redound to the credit of each individual, with no interaction between individuals, or with no collective attempt to drive advantages from mutual aid. The conception of mankind by the Jains too suffers from the same disadvantage as that of the Buddhistic conception.

But the Tamilian conception of mankind is totally different. The Tamil bards and intellectualists of the time of Kaniyan Poongundranar and those preceding his age considered that all men, whatever their rank or station in life, were alike and were the children of one true eternal God, the Triple-eyed Sivan. Even the animal kingdom was included in the conception. That this fact coupled with the fundamental right of all and sundry persons to acquire the advantages of learning, & c was emphasised by them is evident from the following couplets of Thiruvalluvar who followed in the footsteps of the Masters:-

(972) “All human beings are alike, by reason of birth, but unlike by reason of occupation”

(973) “Though seated aloft, they cannot be considered great, who by non-accomplishment of difficult and delicate tasks are small; whereas those are really great (owing to their ability) who would not become small because they are seated in a lower position.”

(410) “As men are unlike the beasts, so are the learned unlike the unlearned”.

(393) “The learned will be spoken of as possessing eyes, while the illiterate as having only two sores in their sockets”.

(2) “What benefit do they derive from learning who worship not the good feet of Him who possesses pure wisdom”.

(259) “Not to kill an animal and eat the flesh thereof is better than the performance of a thousand sacrifices”.

(356) “They who in this birth have learnt to know the true Being enter the road which returns not to this world”.

(346) “He who destroys the pride which says ‘I’ and ‘Mine’ will enter the world which is difficult even for the Gods to obtain”.

Since all men are on a common platform by reason of their birth, they are raised or lowered according to the position they acquire in the sphere of intellectual and moral ideas and actions. It is only knowledge and wisdom that can raise a man above other men and if after acquiring them he does not make use of them to search for God and worship him, his knowledge is vain. And he alone who conquers self and pride finds the feet of God.

Although all men are considered the children of God, yet they become good or bad according as they do what is right or wrong. When the faculty of thinking is not properly exercised, when the organs of sense and movement are not duly employed, they become either aberrant, abnormal and erratic or they become atrophied and dead. This law of modern Biological science was discovered and stated 2000 years ago by the poet Kaniyan Poongundranar. And Thiruvalluvar also who belongs to the same age says: “A man’s deed is the touchstone of his greatness and littleness”. Kural 505. And so pain of mind and body is caused by man’s own thoughts and deeds and rarely by others. If he could keep his mind calm under all circumstances, little would he be affected by joy or grief, distress or disease. The poet Kaniyan Poongundranar further says: Dying is not new; nor living gave us joy”. Here too it is plain that one’s thought it is that plays its part in bringing into his or her mind either grief or joy. The death of a relative or friend pains us more than the death of a stranger simply owing to the tie of relationship or attachment. A little thinking will reveal the fact that death is universal and its occurrence

therefore it is vain to bemoan. Similarly happiness and good fortune should not affect a man, as such happiness and fortune may disappear under altered circumstances. Nor should a man worry himself or feel grieved at his poverty if he realises that poverty also is in the nature of things in this world and is his portion. The sum of actions in past births affects the conditions in the present existence and accounts for man's greatness or littleness. Hence there need be no praise for the Great nor scorn for the Lowest. Occasions may sometimes arise to render praise to the Great, but under no circumstances should the Low be scorned.

LATER POETS

Owing to slackness of careful preservation a very large number of ancient Tamil works perished. Some of the extant poems and portions of those that survived have been collected into the eight Anthologies:- Ahananuru, Purananuru, Natrinai, Kurunthogai, Aingurunuru, Paditrrupattu, Kalithogai and Paripadal. The grammatical work Tholkappiam is the only ancient work that has been preserved throughout intact.

The Kural of Valluvar is the last piece of the pure Tamil works that followed the ancient traditions, and hence with the period of Valluvar the era of ancient Tamil poets comes to an end.

The chief work of the period later than that of the Kural is Ilango Adigal's Silappadhikaram which in many respects follows the ancient traditions. Still the work contains many Sanscrit terms and Jain and Buddhist doctrines. Another work of the same period closely following Silappadhikaram is Sathanar's Manimekalai which too contains in addition to Buddhist stories a large number of Sanscrit words and derivatives. On account of this defect these works, in spite of their beautiful Tamil diction and noble theme, were not included in the earlier category. Next in succession come the two works of Manikkavachakar - Thiruvachakam and Tiruchitrambala Kovaiyar, works full of sweet thoughts, deep sentiments and intense Divine love.

The other well-known poets of this period were Nakkirar II, Karaikkalammaiyar, Kapilar II, Paronar II, Kalladanar II, Thirunavukkarasar, Thirujnana sambandhar, Sundarar, Seraman Perumal, and the Alwars Poygai and Pey. Their works are replete

with religious fervour and divine love. Some of the works of this intermediate period are:- Perungathai, Purapporul Venba - Malai, Naladiyar, Palamoli, Kalladam, Chulamani, Chinthamani, Periya Puranam, otherwise known as Tiruthondar Puranam, Jnanamritam, Sivajnanabodham, Sivajnana siddhiyar &c. All these are beautiful poetic compositions of which the first, the sixth, and the seventh are epics, the second a poetics, the third and the fourth are didactics, the fifth a love lyric, the eighth a hagiography, and the last four treat of religious and philosophical questions.

During this period extending to circa 1400 A.D. when the above works appeared, the intermixture of Sanscrit words, and phrases and even ideas became more and more pronounced and Tamil poets went so far as to coin and introduce many Sanscrit derivatives, persumably with the idea of teaching the Aryan poets, since these words and phrases are found neither in the four Vedas nor in the Brahmanas. A few examples will illustrate this fact.

INVENTIONS BY TAMIL SCHOLARS

There is no trace in the Aryan Vedas of the five names coined to designate the five faces of Siva, viz, Isana (ஈசானம்), Tadpurusha (தத்புருஷம்), Aghora (அகோரம்), Vama (வாமம்) and Sadyojata (சத்யோஜாதம்). Not are found the famous names of Siva such as Ambikapati (அம்பிகாபதி), Umapati (உமாபதி), Isana (ஈசானன்), Mahadeva (மகாதேவன்) in the most ancient Aryan Veda-the Rig Veda. They are to be found only in the Yajur Veda, a work of much later period.

The reason for the presence of the word Rudra, a synonym for Siva, the Tamil God, in the Rig Veda is due to Vyasa, a Bharata caste Tamil, who, while collecting the hymns sung by the Aryans in praise of their Gods, included his own compositions on Rudra for the benefit of his Aryan readers. The word 'Siva' stands for the "Supreme Being that is beyond Maya". That is why other ancient nations like the Hebrews have called their Omnipotent God Jehovah, the Greeks have called him Zeus and the Romans Jupiter-all these names though derived from the old Tamil word Siva, have undergone transformation in the process of its transmission from one language to another. The God Rudra is a higher being subordinate only to Siva and under his sway. He is immanent in Maya the original principle of matter and creates from it all the worlds. As prayers offered to him ultimately reach Siva, Tamil poets are accustomed to look upon both Gods as one and the same. This fact is confirmed by Sivajnana Munivar who, in his commentary on Sivajnana Siddhiyar illustrates this by a quotation from the Sanscrit work Vayu Samhita.

The Aryans deified and worshipped with sacrifices their dead heroes like Indra, Varuna and Mitra, being unable to comprehend the true God who sets in motion the cosmic forces while he himself is dwelling in their midst and is also beyond them as the primary cause of all. Wherefore it was that the Tamil poets introduced into the Vedas only such conceptions as could be understood by the Aryans. The inscriptions that came to light in the city of Boghaz-koi in Cappadocia (Asia Minor) where the Aryans inhabited at some distant past, prove that their Gods were only Indra, Varuna, Mitra and Nasatya, whereas no mention is made in them of Rudra. The only conclusion that can be drawn, therefore, is that the Aryans, after they entered India came in contact with the Tamils and borrowed the worship of Rudra from them. When that contact became closer and closer, the Aryans were made to understand that Siva and Rudra were one, as is manifest from the introduction of the word Siva into a verse composed in honour of Rudra in the Rig Veda, (Mandala 10, hymn 92, verse 9).

During the age of the Rig Veda, the Aryans had come into contact and conflict with the Tamils. But by the time the Yajur Veda was composed, the inter-relationship between the two had become so close that 'Sri Rudram' composed in honour of Siva came to be promptly included in it. Phrases 'Namahsivayacha Sivadarayacha' and 'Sarva-lingayanamah, Sivayanamah and Siva-lingayanamah' appear in Sri Rudram and Taittiriya Aranyakam respectively. That Vyasa composed the portion called 'Satarudriya' as an independent Upanishad and then included it in the Sukla Yajur Veda is the opinion of the Buddhist author Yasomitra and it concurs with our own conclusion above expressed (vide Prof: A Weber's The History of Indian Literature p.111, foot note).

It was after the Aryans had learnt at the feet of the highly cultured Tamil scholars, the nature of God, of finite souls, of the triple bondage and of the ways and means of getting rid of this tie and attaining unity with the Eternal, that the names of these entities and attributes and their explanations appeared in the Yajur Veda, and in the later Aryan works, and in the still later Upanishads. Words and

phrases were coined and added from time to time in the philosophies like Sankhya, Yoga, Nyaya, Vaiseshika and Vedanta and in the Epics and the Puranas. A critical and comparative study of the Tamil and the Aryan works will disclose the foregoing facts quite clearly.

In addition to the synonyms of Siva referred to above (Isana, Mahadeva &c), the energies of the Godhead, (Sivatattvas) which are five in number, viz, Suddhavidya (சுத்தவித்தை), Isvram (ஈசுவரம்), Sadakyam (சாதாக்கியம்), Sakti (சக்தி), and Sivam (சிவம்); the Gods who are in possession of the former three energies, viz., Vidyesar (வித்தையீசர்), Mahesar (மகேசுவரர்), and Sadasivar (சதாசிவரர்); and the special names given to other Gods who are classified under the terms Vijnanakalar (விஞ்ஞானகலர்), and Pralayakalar (பிரளையாகலர்), are nowhere mentioned in the four Vedas. Nor are the equivalents of the seven tattvas, viz, kalam, niyati, kala, vidya, raga, purusha, and maya (காலம், நியதி, கலை, வித்தை, அராகம், புருஷன், மாயை) or the names of the Gods who hold them in sway, viz, Anandar, Srikanthar &c, traceable in the Vedas and the Brahmanas.

After paying their worship to Siva in his fire symbol, the Tamils smear ashes on their forehead in remembrance of what is to be left when the whole world is burnt down by fire. This custom was not prevalent among the Aryas and hence the Sanscrit word ‘vibhuti’ representing the ashes is not traceable either in the four vedas or in the Brahmanas. Nor is any trace to be found in any of those works of the use of Rudraksha (உருத்திராக்ஷம்) beads worn on the neck as the symbol of Rudra’s eyes, for over 1300 years by the Tamils.

There has been among Tamil scholars another custom in existence for more than 1300 years-the custom of using the symbolic term Aum (ஓம்) at the beginning of a work or at the initiation of a ceremony, and the custom of worshipping the God Vinayakar as representing this symbol. Neither the term Pranava nor Vinayakar nor the name of his younger brother Murukan or its Sanscrit equivalents, viz, Subrahmanya, Karttikeya or Skanda, are to be found in any of the four Vedas. When the mystic significance of the letters

“ஓம்” (Om) has to be introduced in the written Aryan mantras, the Tamil letter “ஓ” (O) has always been used there. Since the Tamil words for sound e.g., othai, osai, oli (ஓதை, ஓசை, ஓலி) contain the letter O (ஓ), while the equivalent Sanscrit words for sound sabda, dhvani, (ஸப்தம், த்வநி) contain no such latter ஓ, it is abundantly clear that the latter X representing the sound Aum is purely a Tamil letter. This matter has been extensively explained in my books on ‘The Truth of Pranava’ and ‘The Commentary on Thiruvachakam’ (பிரணவசொருபம், திருவாசக விரிவுரை).

And words, phrases, and technical terms used with reference to the construction of temples, to the temple rites, to the mantras to be recited therein and to the philosophical inquiry of the three entities found in the Sivagamas like Paushkara, Mrigendra &c are not met with in the ancient Aryan Vedas, Brahmanas, Aranyakas, Kalpa Sutras, Dharma Sutras &c. It has, therefore, to be rightly concluded that they were all created by the highly cultured Tamil people of Southern India.

But the treatment of the three entities: God, soul and matter found in the Upanishads is due to the fact that, in process of time; the Upanishads themselves came to be composed variously in various times to suit the current tendencies and religious tenets of the day. And 108 Upanishads are said to have preceded the Muktikopanishad (முத்திகோபநிடதம்). Professor Weber in his History of Indian Literature (p.155, footnote) refers to his having traced 235 Upanishads. Behari Lal Sastri in his Thesaurus of Knowledge (vol: 1, p.150) states that an “Allah Upanishad” was composed during the time of Akbar, the Muhammedan ruler.

However, the following 6 Upanishads in prose are the oldest, viz, Brihadaranyaka (பிருகதாரண்யகம்), Chhandogya (சாந்தோக்கியம்), Taittiriya (தைத்திரீயம்), Aitareya (ஐதரேயம்), Kaushitaki (கௌசீயம்), and Kena (கேனம்). Five more in verse followed later, viz, Katha (கடம்), Isa (ஈசம்), Cvetacvatara (சுவேதாசுவதரம்), Mundaka (முண்டகம்), and Maha Narayana (மகா நாராயணம்).

Three in the later Sanscritic prose are Pracna (பரசினம்), Maitrayana (மெத்திராயணம்) and Mandukya (மடாண்டுக்யம்). The other Upanishads were written very long after these 14 Upanishads (vide Dr. Deussen's "The Philosophy of the Upanishads, pp.23-26). That the Tamil Saiva, Vaishnava and Mayavada religious leaders composed many of these will become apparent on careful critical study.

The fact that the oldest Upanishads extant were composed by the Tamil kings is evident from the following incident mentioned in the Brihadaranyaka Upanishad (chap:2, Brahmana 1), where a king illumines the understanding of a brahmin Gargya, son of the sage Balaki, erudite in Vedic learning. He approached the Kshatriya king Ajatasatru of Benares and tried to explain to him the mysteries of life, classifying it into 12 divisions. But the king was able to pick holes in and criticise every explanation of the brahmin until the latter was completely silenced. Then Gargya volunteered to become the disciple of the king who was found to be superior in his penetrative vision. The king said that it would not be in accord with custom for a brahmin to be a disciple of Kshatriya, but nevertheless, he imparted the spiritual instruction to the brahmin.

Not only was the particular brahmin cited above but also almost all the ancient brahmins were completely ignorant of high philosophic knowledge. This can be seen in the Chhandogya Upanishad, historically as ancient as the Brihadaranyaka. A young brahmin named Svetaketu Aruneya, son of the sage Gautama, visited the Panchala king Pravahana Jaivali. The king enquired of the youth whether he had studied philosophy under his father, and on the youth's answering affirmatively, he asked five questions on life after death, re-birth and the Spirit world; The youth was unable to reply, and departing with grief, took his father to task for not teaching him answers to such enquiries. Gautama, who did not know the replies himself, approached the king who explained the questions to him, remarking at the same time that it was the kshatriyas only who were in possession of such philosophic knowledge to the exclusion of all others including brahmins.

Now, who were these Kshatriya kings? The Tamils or the Aryas? Let us see. If the brahmins who considered themselves teachers of all the rest of the Aryan people had actually been the repositories of all learning including philosophy, they would not have condescended to learn under a member of an Aryan section which they considered to be lower than their own, unless the latter belonged to an alien group. The kings who were well versed in philosophy could not, therefore, have been the Aryan Kings, but the Tamils, because the well cultured Kshatriya caste did not have any relationship with the ancient Aryan group, but stood as a group apart and inter-related to the highly civilized ancient Tamils. Tending their cattle and leading them to wherever pasture was available the Aryas were a wandering race with no settled abode, and having no ideas of kingship and civilized life (vide 'Rig vedic Culture by Abinas Chandra Das', pp.67,68). They went in search of pasture from the central regions of Asia towards the Mediterranean and Western Europe and towards the Punjab. In that distant past they devoted themselves to Nature-worship and their Gods were therefore Day and Night, Dawn, Prithivi, Mitra, Varuna, Atri, Maruts, Dyas &c. They were not aware of metals like silver, gold, copper, iron &c. They were dressed in barks of trees and skins of beasts. Their arithmetical notation extended only as far as 100. They freely intermixed with the Turanian and Mongolian tribes with whom they came in contact. They knew not the art of Agriculture, and so they lived nearer to the Tamils who were agriculturists and stole their cattle and beasts of burden whenever opportunity offered.

These Aryans when they came into India, settled first in the Punjab, then spread through the Gangetic plain, the Vindhya and Godavari regions, and in course of time as far as Cape Comorin. There they came into friendly relations with the Tamil kings, Chiefs and the people in general and were helped by them to live a life of ease. Later they obtained from men of Tamil learning expostions of their grammar and literature and realised that the deities like Varuna, Mitra, Indra &c., whom they revered were merely deified heroes and could not therefore be Gods proper. They learnt that there was

one Being apart who was free from birth and death, and who set the sun and stars in motion, caused the worlds to appear and lodged on them living beings. To the careful research student, it will be evident that the Aryans did not penetrate India as conquerors but as suppliants of the more highly civilized ancient Tamils, although some historians, showing no substantial reasons, have argued and stated otherwise.

The following quotations from the Rig Veda (Mandala 1, padigam 42) amply illustrate that the ancient Aryans were nomads who were wandering in search of pasture for their cattle, while the ancient Tamil were living a settled life in well fortified towns and cities in wealth and luxury:-

“Shorten our ways, O Pushan, move aside obstruction
in the path:

Go close before us, cloud-born God.

Drive, Pushan, from our road the wolf, the wicked
inauspicious wolf.

Who lies in wait to injure us.

Who lurks about the path we take, the robber with a
guileful heat:

Far from the road chase him away.

* * *

Make riches easy to be won.

* * *

Lead us to meadows rich in grass: send on our way no
early heat:

* * *

Be gracious to us, fill us full, give, feed us and
invigorate:” (R.T.H. Griffith’s translation)

“Thou slewest with thy bolt the wealthy Dasyu, alone,
yet going with thy helpers. Indra!

Far from the floor of heaven, in all directions, the
ancient riteless ones fled to destruction.

* * *

Adorned with their array of gold and jewels, they O'er
the Earth a covering veil extended.

* * *

They who pervaded Earth's extremest limit subdued
not with their charms the Wealth-bestower:

* * *

Indra broke through Ilibisa's strong castles, and Sushna
with his horn he cut to pieces:

* * *

Savitra's mild steer, O Maghavan thou holpest in combat
for the land, mid Tugra's houses”.

(Griffith's translation)

The Dasyus referred to were the ancient Tamils who were all averse to the animal sacrifices and rites of the Aryans. They lived in large numbers all over India and there were among them adepts in occult arts and sciences. They adorned their person with ornaments of gold and gems. One of their Chief's Ilibisa had many a fortified palace and generally the ruling chiefs dwelt in strongly built fortresses all throughout the land. The Tamils lived in clusters in regular houses, and the Aryans eagerly desired to acquire lands to live among them.

It is, therefore, absurd to assert that the Aryans defeated the highly civilised Tamils in battle. If they had, they would have definitely said it so on various occasions, but they give that credit only to their God Indra. This is similar to a defeated man invoking his God to “annihilate his enemy” and calling forth imprecations on his enemy's head. So the Aryans too invoked Indra to “annihilate the enemy” and

changed the verbal from in due course to “thou didst annihilate the enemy”. That this is due more to spite and jealousy is illustrated by the hymn 104, in the Rig Veda, Mandala 1.

“May the Gods quell the fury of the Dasa, and may they lead our folk to happy fortune.

He who hath only wish as his possession casts on himself, casts foam amid the waters.

Both wives of Kuyava in milk have bathed them: may they be drowned with in the depth of Sipa”.

(Griffith’s translation)

This verse clearly shows how envious the Aryans were of the prosperity of the household of Kuyavan and how eagerly they wished to see them drowned in the river! Instances of this nature are numerous but limits of space forbid my quoting them. The reader is referred to my work: ‘Ancient Tamils and Aryans’ where I have dwelt at length on the subject. Thus the Aryan invocations to their deities only disclose how poor they were, and with what covetous and longing eyes they looked upon the native inhabitants of the soil-the Tamils. On the other hand, the Tamils were highly hospitable to the Aryans and taught them their arts and sciences. From these facts it must be manifest that the kings or kshatryas, who enlightened the Aryans on spiritual themes, could not be any other than the Tamils. A reference to Manu (10,43,44) shows that the Aryans and especially the brahmins steeped in Aryan traditions, at first rated high the Chola kings and other Tamil notables as kshatryas, but latterly called them Dasyus and Sudras, because the Tamils ceased to be munificent hosts and treated them with indifference in course of time, after they had found out the traitorous character of the brahmins.

The Chhandogya Upanishad (5,1-124) shows that the Aryan priest Uddalaka Aruni (உத்தாலக ஆருணி,) being unable to give instruction about the Vaisvanara Atman to five brahmins who approached him for the purpose, had to go to a Tamil king, Asvapathi

Kaikeya (அசுவபதி கைகேயன்) and receive from him the true instruction. The sage Narada is also mentioned in the same Upanishad to have obtained instructions from one Sanatkumara (சநற்குமாரர்) who is none other than the Tamil Muruga Piran (முருகபிரான்).

To summarise, the ancient Tamil poets were responsible for the composition in Sanskrit of some of the Ancient Vedic hymns referring to the idea of a supreme godhead under the name of Rudra and Siva; also for coining words, phrases and conceptions regarding the attachment of evil to the soul, its enlightenment &c; and for many Upanishads expounding the Saiva Siddhanta doctrine and the various other systems of philosophy and religion.

The poets of the Mediaeval period (from the period of Silappadhikaram and Manimekhalai to 1300 years after) followed in the wake of ancient traditions, but used Sanskrit words somewhat freely with the idea of teaching the Buddhists, the Jains, the Mayavadis, the Vaishnavas &c. who were adopting then the Aryan speech and manners, in a language easily understandable by them. This period closes with the time of Umapathi Sivanar, whose work Sankalpa Nirakaranam (சங்கற்ப நிராகரணம்) was composed about 623 years ago.

MODERN TAMIL POETS

The Modern period of Tamil literature began about 600 years ago. The poets of this age did nothing to expand the Tamil culture, but in fact made way for the degenerative process to set in by creating an artificial form of metrical compositions and indiscriminate coinage of new words and phrases, giving little heed to meaning of words which ought to convey artistic expression of thought. Works such as Andathi (அந்தாதி) Kalambakam (கலம்பகம்) Kovai (கோவை) Ula (உலா) Pillaithamil (பிள்ளைத்தமிழ்) Parani (பரணி) Vidukavi (விடுகவி) Cheettukkavi (சீட்டுக்கவி) &c., are composed in this vein, making it difficult to grasp the meaning as the same word or phrase carries several meanings. They did a great wrong to Tamil by sacrificing the traditionary beauty of diction and thought. Instead of giving expression to their thoughts in choice words, they revelled in *parononmasia* and in mere quibbles.

The object of studying a literary work is to delve deep into the author's hidden thought clothed in dignified expressions and to go into raptures at the revelation of the idea. To enlist attention, the thought should be couched in a plain, natural and harmonious style, the words following one another like pearls strung in a necklace. But where words are used inappropriately, twisted out of shape and joined to one another according to exigencies of metre, and meanings arbitrarily assigned in consequence, then woe to felicity of expression and thought! We would make ourselves clear by citing an example from Thuraimangalam Sivaprakasa Muniver's Palamalai Andathi' usually taught nowadays to students of Tamil literature.

“ஓழியாக் கவலை யொழிவ தென்றோ சொல்லுழல்புலத்தி8ன்
வழியாக் கவலை யிடைப்படு மானின் மயங்கிநின்று
பழியாக் கவலை மனமே பரந்து பரவிலைவேல்
விழியாக் கவலை மகளிறை தாழ் பழுவெற்பினையே”

Each life of the verse quoted begins with the same identity of expression excepting the initial letter. But the artificiality is apparent when the meaning has to be assigned to these words. The first foot of the first line is composed of two words *ஓழியாத்+கவலை*, while the first foot of the second line is composed of four words *வழி+யாக்கு+அ+வலை*, the first foot of the third line three words *பழி+ஆக்க+வ(ல்)லை*, and the first foot of the fourth line three words *விழி+ஆக்க+அலை* with various meanings assigned to these words, that one is astounded at the result. What labour must have been spent by the poet himself to compose these verses and what labour is required to get at his meaning! The substance of the verse is as follows:-

Say when shall cease the ceaseless longing of the soul; like unto the deer entrapped into the hunter’s net, with troubled mind not knowing what to do, my heart! Instead of dragging me to sin, thou dost not unswervingly worship the ancient Mount where resides Siva, the spouse of the Sea-Lord’s maiden with the lance-like eyes, the bestower of wealth.

Though the verse is in honour of Siva and intended to turn one’s heart towards him yet with what result! The reader’s heart is not touched; it remains stone cold. The labour spent to discover the meaning of the obscure expressions contained in the verse prevents the love and tenderness required to encompass divine grace from springing up in the heart. But turn your attention to St. Manikkavachakar’s Thiruvachakam and see how his verses touch and move the strings of the very soul and rock it to its foundations. For instance take at random a verse like,

“அழுகேன் நிற்பால் அன்பாம் மனமாய் அழல்சேர்ந்த
மெழுகே அன்னார் மின்னார் பொன்னார் கழல்கண்டு
தொழுதே யுன்னைத் தொடர்ந்தா ரோடுந் தொடராதே
பழுதே பிறந்தேன் என்கொண் டுன்னைப் பணிகேனே”

The meaning becomes plain as it is sung and the expressions unconsciously carry a feeling of tenderness and devotion to the heart.

Again the poets of the ancient school were realistic and true to nature in the portrayal and description of scenes. This will be evident from the following verse culled from Puram 86, where a few choice words reveal a world of imagery,

“சிற்றில் நற்றுண் பற்றி நின்மகன்
யாண்டுள னோவென வினவுதி; என்மகன்
யாண்டுள னாயினும் அறியேன்; ஓரும்
புலிசேர்ந்து போகிய கல்அளை போல
ஈன்ற வயிறோ இதுவே;
தோன்றுவன் மாதோ போர்க்களத் தானே”

“Standing against the pillar of my hut, thou wishest to know where my son has gone. I do not know where he is. But behold! the womb that bore him is now empty like unto the cave deserted by a tiger which inhabited it. Lo! he can be seen in the battlefield”. This is a reply from one woman to another who enquired as to the whereabouts of the former’s son. How beautifully has the poetess depicted in this little poem of six short lines the nature of the house, the natural manner in which the visitor usually stands clasping a pillar, the prowess of her son who has taken part in a war and her own pride in giving birth to such a son!

A further illustration of spontaneous expression—a drop from a pot full of sweet honey—may be taken from Manikkavachakar’s Thirukkovaïyar (verse 133), a work of the Mediaeval school of Tamil poetry. Here a deeper meaning pervades the play of external expression. The poet is describing in a fine allegorical vein the ancient civilised mode of arranging marriage after the lapse of a sufficiently long period of clandestine love-intrigue. A prince falls in love at first sight with a neighbouring princess of the hunter tribe, while out on a hunting. They clandestinely meet frequently being aided by the good graces of a handmaid of the princess. The prince is anxious to continue the amour without hastening the marriage. This the handmaid

attempts to prevent by suggestion through a naive play of words: “Her mother has come to know the secret of your love by observing her daughter’s changed expression and has forbidden her to go to the forest for play”.

Other poets of the Mediavel school of poetry have, in a similar manner, been realistic in theme or detail. But with the advent of Aryan ideas and legendary tales, reality gave place to fiction and legendary themes became the general run. Still the Tamilian mind accustomed to take keen delight in the realistic school of poetry, disliked the fictitious narratives newly introduced. This accounts for the neglect into which such works as Chulamani, Kundalakesi, Valaiyapathy, Jivaka Chintamani, Mahabharata, Ramayana &c had fallen and even some of them have ceased to exist. But the work Thiruthondar Puranam or Peria Puranam is held in great veneration, since the author Sekkizhar keeps himself close to facts strictly, and his artistic treatment is true to nature. The works Silappadhikaram and Manimekhalai may also be classed with Peria Puranam as exceptions.

That the poets of the Modern school gave no heed to truth and wove their themes out of their own morbid imagination may be seen by contrasting the following description of Kambar as regards the havoc done by an arrow, with a similar description by Van Paronar of old classical age. Kambar says that the arrow aimed by Rama pierced the chest of Thadakai and in its flight and speed passed through a mountain, a tree and finally even the very earth! An arrow as mighty as that! Hyperbole can reach no further!! The very audacity of the expression shames. Truth itself!! On the other hand, Van Paronar’s arrow aimed at an elephant pierces it and in its flight passes through the open mouth of a tiger, and then a spotted deer and a wild boar and finally an iguana lying in the hole of an ant-hill by the boar’s side. The latter may be a hyperbole, but it is at least true to nature. The arrow is said to have pierced through the bodies of living creatures and not of dead material nature as mountain, Earth &c. Kambar goes a step still further in extravagant hyperbole in his second description of the havoc done by Rama’s arrow: “it passes through

seven wide-girthed trees, then through the seven nether worlds and finally returns to the sender having no more worlds to pierce!”

Great disservice has been done thus to Tamil literature by the Modern school of poets by following Aryan models and importing Aryan Puranic legends and folk-tales into the Tamil land through translations.

We would conclude this lecture with an exhortation and entreaty to all lovers of Tamil literature to follow in the wake of ancient Tamil tradition of adhering to truth and to produce works that will be of lasting and supreme benefit to all Tamils in general.

**LETTERS OF
MARAIMALAI ADIGAL
1930 - 1950**

My dear Sir,

Trust yourself and all your people are in sound health.

The bearer Pandit S.S. Anandam Pillai is an intimate friend of mine and an eminent Tamil physician. He goes to Ceylon to take part in the proceedings of a Siddha Vaidya Conference at the request of his friends. Please arrange for his comfortable stay in a suitable house in Jaffna. He is in entire sympathy with my views about our Race, Religion and Language. You will find him an agreeable friend.

Praying for the health of you all,

Yours very sincerely,

Sd/- Vedachalam.

SWAMI VEDACHALAM,
Master of the Sacred order
of Love,
Editor of Janasagaram.

T.M. Press
Printing, Book-selling
& Publishing House,
2 Pallavaram.

To
Thiruvalar
K. Subramania Pillai Avl. M.A., M.L.,
Madras.

My dear Pillai Avl,

I trust this will find you in sound health. I come to know from the Dravidian of 4th Aug. that Mr. Dandapani Pillai has arranged with his Vakil to issue a notice to me for the legal action he is going to take against me for the speech I recently delivered. Taking advantage of the unsympathetic attitude of our Saivaites towards their religion, he and his friends are trying to give me trouble in many ways. In this plight I rely solely upon the grace of our Lord and on your help. I consider you as my pillar of support. As I am not keeping health, I shall be much obliged and feel grateful to you if you will kindly come over here at your earliest conveyance to render me the needful help.

Yours sincerely,

Sd/- Vedachalam.

Pallavaram,
10th January, 1930.

My beloved daughter Neela,

Your husband's letter was received yesterday.

I simply smiled at your childish wailings and anger. You are becoming selfish and care more for your welfare. You too do not understand my troubles and difficulties. I am working for the last 35 years continuously without any public support, nor do I get any individual help. All expect help from me and no one could I find to help me. All my children have become quite useless to me. Even Natarajan has to be sent to Chamber & Co., since he became a vagabond. I am now doing all work singly with a new pressman whom I have to teach even the printing work. You can't see in the whole range of our country a scholar like me who has worked so steadily under so many difficulties and has brought out so many solid and substantial literary and religious treatises on modern lines. Since I am getting old, I couldn't do so much brain-work as before. If I exert beyond limit I get headache and giddiness.

You must not be so uncharitable as to think that I am indifferent to your manuscript of St. Kannappar. For one month and a half I am hard pressed by building work. Quite unexpectedly I was forced to commence the extension of our house. This time the rainy season has been long and it has not still ended here. The dampness and the trouble caused by white-ants and want of space to keep the growing printed matter, necessitated the extension. Nearly five thousand rupees are now going out of my hands and I do not know what my future will be. If I had sufficient money I could have engaged hands to help me. Under such circumstance you must not blame me and get angry with me for not doing work quickly.

You must wait and not be impatient of the delay. My own writings nearly a dozen are incomplete and are lying idle for the last eight years. If you wish to do solid and flawless work, you must abide by the time. Great authors who do real service to their language and religion, never hurry up the publication of their writings. They wait patiently for years together before they bring them out. Money is not our goal but only good work. If we do our duty rightly our Lord will bless us with prosperity; He won't leave us in poverty. My life is an example. I have neither public help, nor government subsidy, nor any individual help. Still my Lord has not forsaken me. He has not placed me in poverty. And I have full confidence in his mercy and future help. So too you must depend upon Him and think of doing your work quite satisfactorily. Without my corrections you must never publish your writings. You should not send them to any Pandit for getting them corrected. I shall try my utmost to correct your manuscript in a week and send it to you. As a recompense you must send me your priceless child Mangai as a price. I wish to have her with me and I dream of her. We pray for your safe delivery and the health of you all. Manicam and Sundaramoorthi are settled in Madras and they care a job for us.

Your loving father,

Sd/- Vedachalam.

Pallavaram,
23rd May, 1930.

My dearest sister,

When we reached home day before yesterday evening we were very surprised to see your sweet letter. When I read that letter I felt very sad because you misunderstand me. In the beginning of April, we had our exams and after the exams. We had house-competitions. You already know that I am the secretary of my house so I had no time to write to you. When I came home I had to prepare my lecture. Only to-day at this time I am free. Please excuse me my dear sister. Don't think that only by writing often that our love increases. I can't forget you, even when I sleep. You are always before my eyes with our sweet Mangai on your lap.

I am very glad to say that I am promoted to sixth form. Akka, I did not do well in optional mathematics and I have failed in it; but that did not affect my promotion. I am going to drop away optional mathematics. Our school re-opens on the 25th of June. When are you going to come here? Thirunappa told me about the clever deeds of Mangai and her speech. We are longing to see her. Our father might have told you about our pilgrimage, so I need not tell you. I missed you very much. Why didn't you come to Salem? It was a very fine time. How is Gnanam? Please don't worry about her. Convey my best wishes to appa and Jnanam and sweet kisses to our sweet little queen Mangai. I am well. I close this letter with my love to you.

Your loving Sister,
Sd/- Thirupurasundari.

Pallavaram,
14th May, 1931.

To
Thiru
V. Thiruvarangam Pillai Avl.,
Perumal North Car Street,
Palamcottah,
Tinnevelley.

Dear Mr. Thiruvarangam Pillai,

You have not replied to my letter of the 8th inst. Sundarmoorthi and Jnanam, I hear from the former, reached there safe. Kindly try your best to get AMBALAVANAM AND SUNDARAN, kindly give him Rs.5/- for trainage, in my account and send him back. When do you intend to go to Kuttralam for season? Are you going to take with you Neela and the children. Still I have to pay to my Vakil Rs.200/- . If you can kindly manage to send me Rs. 100 from the proceeds of the sale of my books, it shall be a timely help. Trust you received the Janasagaram, nos 5,6 & 7, containing the Report of our Religion Convention. The Report is also being bound separately to be sent to the donors, the delegates and subscribers. If you kindly send me soon the full addresses of all from whom you collected donations I shall send the copies of it directly. Otherwise the postage will be doubled. How is it you have not even written to me of the arrival there of Sundaram and Jnanam? Are our beloved Neela, Maiyal, Mangai and others keeping sound health? Kindly reply. We pray for the health of you all.

Yours lovingly,

Sd/- Maraimalaiadikal.

SWAMI VEDACHALAM
Master of the Sacred Order of Love
Editor of Jnanasagaram.

Pallavaram,
14th May, 1931.

I know Mr. V. Ponnambalam (alias Kanagasabhai) for the past four years, as a devoted student of Tamil and a young man of very good character. He has just passed the Vidwan Course Examination and may be employed as a Tamil Pandit in any High School. His intelligent and critical grasp of the subject treated in Tamil Classics, and grammar, his sweet manners, mild disposition and winning grace of speech make him a would be type of model teachers in Tamil. Because of his excellent character and religious nature he was admitted to the discipleship of my Sacred Order of Love. I wish him success in the teacher's profession for which he is quite fit.

(Sd) S. Vedachalam,
formerly Lecturer in Tamil
in the Madras Christian College
Pallavaram,
14th Dec, 1931.

To
Thiru
V. Thiruvarangam Pillai Avl.,
Perumal North Car Street,
Palamcottah,
Tinnevelley.

Dear Mr. Thiruvarangam Pillai,

In the lecture prints noted in my letter of the 10th inst. the illustration of the student who concentrated his thought on buffalo is given by Mr. Harry Gaze in his work "Eternal Youth" and not by Prof. William James in his "Psychology". And so kindly correct the mistake occasioned by slip of memory.

We pray for the health of you all.

Yours affectionately,

Sd/- Maraimalaiadigal.

Pallavaram,

15th March, 1932.

To
Thirumakal
Thiruvaranga Neelambigai Ammaiyar Avl.,
Perumal North Car Street,
Palamcottah,
Tinnevelley.

My beloved daughter Neela,

Your kind letter and your husband's were duly received by me. By the grace of our Lord I am improving in health, but if I read write anything continuously for an hour I get headache and pain all over my eyes. As my friends tell me, this is due to unassisted and continuous brain work done for the past more than 35 years. Many of my friends advise me take complete rest for an year at least. I can remain without writing but I can't remain without reading. Anyhow I must give rest to my brain. Now I don't do any hard writing work. That is why I didn't write you long letters often. Our beloved Munnagari is just attending her S.S.L.C. examination and your mother doesn't like to send her there, since she too requires rest after the hard school-work. We pray night and day for your easy and safe delivery you must n't take bath on the third day after delivery. Your mother advises you to take bath only on the 11th day, as is usual with us in these parts. Your suffering from asthma last time was due to your having taken bath on the 3rd day. Be careful. Glad you have finished Joan of Arc. I shall go thro' it after a month or two. Glad Mangai and Mayil are getting on well. We pray for the health of you all.

Yours loving father,

Sd/- Maraimalaiadikal.

Pallavaram,
23.4. 1932.

To
Mr. V. Thiruvarangam Pillai,
Perumal North Car St.,
Palamcottah,
Tinnevelley.

Dear Mr. Thiruvarangam Pillai,

Your card of the 20th inst. and the manuscript of Nightingale and Joan of Arc were duly received. Again I was seriously ill and to get cure of it I fasted for six days, without taking food. Step by step I am regaining health. We were delighted to hear the safe delivery of Kunjil. May our Lord bless Neela and her three children and you! Dr.U. Rama Rao in Madras has a very good medicine for whooping cough of children. Kindly arrange to get it soon and give it to our sweet Mangai. The health of Thiripura was not satisfactory and so we couldn't send her there. Even if we send her there, she can't be of use to you but will be another burden to you all. Kindly therefore, arrange to get a female help from there. As for correcting the manuscript soon not only is my health a hindrance but the difficulties under which I work are also obstacle. My printing man Arasappan suddenly left off my office 2 months ago. I have to train up two young boys in printing work and work with them. I thought of stopping Jnanasagaram but the subscribers send the subscription in advance. And so I write for it when-ever I get half an hour leisure. Sakuntalam, Mummanikkovai, and Long Life are almost complete and only a few more forms have to be printed to complete them. I have spent for them nearly Rs.1000/- Kindly, therefore, wait for 2 months. We pray for the health of you all.

Yours truly,

Sd/- Maraimalaiadikal.

SWAMI VEDACHALAM
Master of the Sacred Order
of Love
Editor of Jnanasagaram.

T.M. Press
Printing, Book-selling &
Publishing House,
Pallavaram 10.2.1933.

To
Mr. A. Kanagaroyar,
Parthasarathi St.,
Velala Tenampet,
Madras.

My beloved Kanagaroyar,

I hereby appoint you from the 1st of January, 1933, as the
Manager of my T.M. Press that is kept at the premises of 358, Pycroft
Road, Royapettah, Madras.

It is my earnest wish that you will keep safe all the printing
materials which are noted in the list prepared by you and which are
now entrusted to your carefully and profitably so that I may carry on
my work for our language and religion steadily and easily. I wish you
all success.

Yours ever lovingly,

Sd/- Maraimalaiadikal.

Pallavaram,
2nd August, 1933.

My beloved Kanagaroyar,

Kindly see Mr. Padmanabha Mudaliar either in his office or at home, give the letter to him and get from him the Rs.50/- and the papers (one rental agreement, one copy of the registered notice sent by the Vakil Mr. Raghava Iyer, and one registered letter unopened). These you will get from him in a day or two. As soon as you get them kindly go over here with them and with the things noted below.

One pair of rubber shoes

Good ghee 2 viss and 10 palams (I have sent Rs.5 and a vessel to Manickan. Kindly get the two from him. This vessel will hold only 1 viss and 15 palams) Purified iyt« gŠR for Re.1/-

Kindly don't accept any excuse from Mr. Padmanabha, but get the papers and money any-how.

My mind is in a troubled state and my health and great work suffer. I have no one to help me except God and yourself. Kindly pray to God for success in my affair and try. Since you have a sincere heart and a benevolent mind, I am sure your prayer will be answered.

Yours lovingly,
Sd/- Maraimalaiadikal.

Om

Pallavaram,
19th April, 1933.

My beloved Kanagaroyar,

I am not keeping health from yesterday. My 3 boys came here day before yesterday with Mr. Thiruvarangam and made great hubub and spoke very badly of me in his presence. Even when they go so much against me, I will do them only good. I have fixed the date for Thirunavu's marriage. If everything goes well it may take place on the 28th of this month.

After my Press is removed here you will do me good help by working with me here. As for my boy Sundaramoorthi's livelihood, I think of getting a second hand machine thoroughly rebuilt direct from England. And I can also give him types he requires for his works. Anyhow it will take 6 months to open another press. Until then he may do canvassing business. You can also supervise the new press, whenever you have no urgent work to do here.

My present press was established for the purpose of doing great work for our language and religion. And it must not be used for doing outdoor work, simply for earning a living. And if it be used for any other work, not only the result will be a great loss, but also a divine punishment will come to all who use it otherwise. Therefore, you will kindly help me to bring it back here as early as possible. As I told you in person I shall apply on the 21st to the Collector for its removal.

Kindly send proof for Sakuntala. Ask the binder to bring all the bound copies of டஃகுகள் and other 2 books. Let him not make further delay.

Kindly send to M/s. Macmillan, the catalogue of Modern Medicine Pub. Co. and the letter, and get the books and send them.

Also send the letter to M/s. Longmans with Rs.2-10-3 ps. and get Hudson's History of French Literature. Better before paying money, if you go and see the book whether it is written in English. If it be written in French do not take it.

Only when a great man suffers from the mischief of others, can you know who his best and faithful friend is. When everything goes alright, every one will be a friend. But when anything goes bad, then the true friend will be tried and known. Man and other things in this world are not permanent. But the good faith of a true man will not change under any circumstances. Even though my boys abandon me and speak badly of me, I have full faith in you and pray God will bless us with life-long friendship.

My wife wishes to present Rs.10/- to my daughter who is going back to the Nilgris. Kindly give her Rs.10/- in my book-sale account.

Yours lovingly,

Sd/- Maraimalaiadikal

Om

Pallavaram,
25th April, 1933.

To
Mr. V. Thiruvarangam Pillai,
Secretary,
The S.I.S.S. Works P. Society, Ltd.,
Tinnevelley Town.

Dear Mr. Thiruvarangam Pillai,

On the 22nd and 23rd inst. Mr. Kanagaroyar and myself went thro the accounts of Natarajan and Jnanam. We had been able to prepare only six years' accounts upto the time. When Natarajan left the school after completing his Middle School studies (3rd Form) Still 4 years accounts remain to be prepared. From the accounts prepared for 6 years, I come to know that from the money left by their father there will little remain for them to receive, since the expenses have exceeded their father's money. However as desired by you I have paid Rs.100 for Jnanam's marriage. We shall prepare the remaining 4 years accounts in a fortnight and send you a copy of the whole. The cost of their living was calculated at low rates. Trust this will find Neela, children and all in sound health.

Yours truly,
Sd/- Vedachalam.

Om

Pallavaram,
22nd May, 1933.

To
Mr. V. Thiruvarangam Pillai,
Secretary,
The S.I.S.S. Works P. Society, Ltd.,
Tinnevelley Town.

Dear Mr. Thiruvarangam Pillai,

Your letter of the 19th inst. to hand. Florence Nightingale and Joan of Arc are dry to read. While correcting them I tried to make them interesting but could not since they were not my own. To handle English subjects in Tamil one requires a peculiar genius. Even highly learned men cannot do it. Neela is inexperienced in this line of difficult work and it is of no use in troubling her. If she has now added anything to make them interesting, kindly send the additions soon. Just now I have sent to post the 7th and 8th nos. of Jnanasagaram 16th vol. I have now a little leisure. If I sit again to write matter for Jnanasagaram, it will take time to go thro' Neela's additions. As regards Natarajan's and Jnanam's accounts, I have made very liberal calculations at very low rates. Recently my wife gave to Jnanam her jhÈçruL and a costly silk cloth. By shifting my Press to Madras and back to Pallavaram, I was put to much vain expense. And I am also worried by my last boy to open a job printing press in madras for his living. I am bound to do this help for him. If I spend the little I have, I fear my great work will come to a stop. Further Natarajan has not

been useful to me in any way after all the trouble I took to bring him up. I have to work alone still & this under great financial stress. God is great.

Yours truly,

Sd/- Vedachalam.

Om.

Pallavaram,
2nd June, 1934.

My dear boy Sundi,

Your kind letter was duly received by me. You did well to leave Uthamapalayam and go to your sister. Do as much help as you can to your respected sister Neela.

I eagerly wish to take Neela, her husband and children to Papanasam and Thirukkuttralam and stay there 7 days and 3 in each. In this terribly hot season it is most necessary that brain-workers like me and Neela should take complete rest in cool and refreshing places like those noted above.

In these days of hard life-struggles unless we work hard and make our noble work a success, I fear we shall have to undergo great financial strain and our great literary and religious work also will suffer in consequence. May our gracious Lord avert evil and bless us all with prosperity and success in life!

Kindly take the advice of our beloved Mr. Thiruvarangam Pillai and try your best to canvass subscribers to our two magazines and sell our books.

You see how much I am taxed and how great is the loss of my time and energy in having to work alone and unaided for our own and public welfare. Do take interest in our mission and work, your utmost to carry its work to a successful result.

The gold neck ornament for your mother has been made and she wears it now. She is now in the 5th heaven and she aspires to

ascend to the 6th and 7th heavens, by getting two more jewels done quick. We are all getting on well by the grace of our Lord and we wish you all sound health.

Yours truly,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
1 p.m. 29.10.1934.

My beloved daughter Neela,

Your kind letter and money order for rupees one hundred and fifty were duly received by me. I asked you to send me two hundred and eighty rupees for correcting your two essays on the two Saiva Nayanmars, your article on 'Auvvaiyar' and your Sanscrit and Tamil Dictionary, but you have sent me only Rs.150/- as a part payment. Perhaps you could not manage to send the whole amount at a time. For repairing and setting right my Printing Press I had to pay more than a hundred rupees. Still the work is not completed. The mechanic promised to go over here to-day and complete the work, but he has not come as yet. Here we are having rain day and night. The delay may be owing to this. I have to clear sundry small debts here and in Madras. If you kindly arrange with your beloved husband to send me the remaining Rs.130/-, I shall sit with peace of mind at least for a month and half and do calmly your work and mine. Don't think that I am worrying you. My difficulties are such here.

I shall take up your two essays on our two Nayanmars to-day and shall go thro' them carefully. After correcting them minutely I shall return the manuscript to you. I will try to send it to you as early as I can.

I have not received any letter from your beloved sister Munnagar for more than two weeks. Her new-born male child, I was told, was not healthy. I sent her N.N.Sen's medicines with my instructions but I don't know what use she made of them. I received a hurt in my right thumb and so I did not write any thing for a week.

That was why I could not write to her. Now I am feeling better; still I feel pain when writing this letter. I shall be quite alright in a day or two.

I was not keeping quiet these three weeks, but was with the workmen, watching the repairing work, suggesting improvements, and in the intervals doing corresponding works and others. I could not even read properly all these wretched days. May our Lord remove these troubles and run my useful work smoothly! I pray to our Lord for your safe and easy delivery and the health of you all.

Yours loving father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
23rd February, 1935.

My dear boy Manickam,

Hand over the packet of books sent herewith per your mother to Mr. Kanagaroyar.

Kanakkar Aiyya is suffering from very bad skin disease. He requests me to get him admitted into the General Hospital as an in-patient. For humanity's sake we have to do him this help. Come over here to-morrow night with your mother, so that you may take him early morning on Monday. If it is necessary you may see Dr. Santhanakrishna Pillai and request him to do all possible help to Kanakkar Aiyya.

Now as regards our affair, I wish to tell you that if you are sincere to get the great worth of our language and religion recognised by the whole world and thro' that means to earn not only good name but also a large amount of money, you must now avail of the opportunity I have opened out for you by bringing out an English magazine. English being the language spoken all over the world, you have extensive field to work for gaining your object. What lies in my power I do, and you must do what all you can do. In Madras alone we can get not less than 500 subscribers. Try your best.

I pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
13th March, 1935.

To
B. Natarajan Esq.
6, Coral Merchant St.,
G.T. Madras.

Dear Natarajan,

You know I do all my literary, printing, publishing and corresponding work all alone without help. Further for the last two days I am ill of fever and fast. If you want the addresses of book-sellers, come and take them down from my address books, I am unable to do it myself. Pray for your health and success.

Yours affectionately,
Sd/- Maraimalaiadikal.

SWAMI VEDACHALAM
Master of the Sacred Order
of Love
Editor of Jnanasagaram.

T.M. Press
Printing, Book-selling Publishing
House,
Pallavaram 25th May, 1935

My dear Mr. Kannusami Pillai,

The 2nd no of 'The Ocean of Wisdom' is to come out in a week. I wish to publish in it the report of the proceedings of our recently held 'Thiruvalluvar Day Celebration Meeting' Will you kindly send the report in English in a day or two and oblige?

Mr. Sattayappa Chettiar has not as yet sent his subscription for 'The Ocean of Wisdom'. Kindly ask him to send it soon.

Wishing you sound health.

I am

Yours sincerely,
Sd/- Maraimalaiadikal.

Pallavaram,
5th August, 1935.

My dear Mr. Subbiah Pillai,

Your kind letter to hand. Am glad you take interest in defending my position against the brahmin critics. I am much obliged to my old friend Thiru Purnalingam Pillai avl., for preparing a reply to the critics. Kindly convey my love and best wishes to him. I hope you will send to me a copy of his reply soon.

I want the nos.of the Hindu in which reference is made to the corruption of Indian judges. I shall return them after I make use of them for the crushing reply I prepare in English. Believe you would have seen The விடுதலை and justice in which replies on our side appear.

Wish you sound health.

Yours sincerely,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
15th August, 1935.

Mr. V. Manickavachakam Pillai,
Teacher,
Sowrashtra nagar,
Kodambakkam,
S.I.R.

My dear boy,

I wish to know where your wife is with her new-born babe. I invoke the blessings of our Lord Ambalavana and Mother Umma on your wife and child and on all of you. Though I was very eager to see the mother and child I could not go over there owing to indisposition and pressure of printing work was also receiving visitors. To-day we heard that Kanakkar Iyya and his family had gone from Kunnavakkam to some other village to attend the marriage of his niece Jaya. So ask our dear Sundaramoorthi not to go there now. They may not return to Kunnavakkam for a month. He may go there only in òu£lhá.

Thiripura's two children and ourselves are doing well here by the grace of our Lord.

Yours affectionately,
Sd/- Maraimalaiadikal.

SWAMI VEDACHALAM
Master of the Sacred Order
of Love
Editor of Jnanasagaram.

T.M. Press
Printing, Book-selling
& Publishing House,

Pallavaram 10.2.1933.

To
Thiru V.M. Shamsuddin Avl.,
Colombo.

Dear Sir,

Your 1. of the 26th and your previous letters were duly received by me. Regret very much that owing to pressure of work I couldn't reply you earlier.

On reading your Tamil rendering I was disappointed to find it written not in pure Tamil. On the very first verse of the 1st edition rendering there are such Sanscrit words as 'மத்தி' 'நட்சத்திரம்' 'நாபுரம்' and in that of the 2nd ed 'தாரம்,' 'சூரியன்,' 'ஆகாயம்,' 'உதித்தது,' 'பிரகாசித்தது,' 'நட்சத்திரம்,' 'கிரகணம்', Similarly there are so many Sanscrit words in all the verses of your two versions.

Sorry I am unable to write a preface to this work of yours, since it is against my principle to encourage a work written in mixed Tamil.

Further I must say candidly that the translation is not done elegantly nor is it free from grammatical mistakes.

If you had send the manuscript to me I would have done what I could do to make it pure and correct Tamil.

Now that it is printed. I can do nothing for you; for which I request you to excuse me. Pray don't misunderstand me.

For your comparative study I give below my Tamil version of the 1st verse of the 2nd ed. even though it has been just made rather hastily.

“எழுக் கதிரவன் இரவெனுங்களத் திருத்
தெண்ணில் விண்மீனை இரிந்திடச் சிதறி
இரவையும் அவற்றுடன் வானினின் றோட்டி
அரசன் மனையின் கொடுமுடி மேலும்
விரிகதிர் வெங்கணை விடுத்தன என்றே”

Wishing you sound health,

I am,

Yours sincerely,

Sd/- Vedachalam.

“Awake! for Morning in the Bowl of Night
Has flung the stone that puts the stars to Flight
And Lo! the Hunter of the East has caught
The Sultans Turret in a Noose of Light.”

English Translation by Edward Fitzgerald.

Om.

Pallavaram,
3rd June, 1936.

My dear boy,

The Commissioner of the Saidapet Municipality has sent me a registered notice requiring me to remove the cesspool at once since it is on the Municipal land. I have sent the notice herewith; return it.

If you had ascertained the exact limit within which the cesspool should be constructed, we would not have been put to this trouble and expense again.

Now I have written a reply to the commissioner and sent it herewith to you. Take that letter to him at once and get a reply from him. Also ask him to send the Health Officer and point out the spot in which it should be constructed and then get it done by your mason.

Go to Mr. Kanagaroyar, get the Macmillan books from him and send them thro' your mother.

Pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

T.M. Press
Printing, Book-selling & Publishing House,

Pallavaram 17.7.1936.

My dear boy Manickam,

Your reply card of the 16th. The house built by your Iyer friend, you say, is worth only Rs.2,500/-. But you say he asks a loan of Rs.3000/- on it. It is strange.

For a house that is worth Rs.3000/- a loan of only Rs.1000/- is usually given or at most Rs.1500/- Since the house you mention is worth only Rs.2500/-, I can give on it only Rs.1000/- at 12 percent interest for not less than one year mortgage. If your friend is willing to mortgage it to me for an year for one thousand rupees at 12 percent interest, let him get an encumbrance certificate for 12 years. Then we will arrange. Otherwise drop the matter. Always look to this. For a house to be mortgaged we can give a loan one third or one half of its value at 12 percent interest for not less than an year.

Trust you all keep health. Always adopt my ways of living.

Give the inclosed letter to Mr.Ramalinga Mudaliar, B.A., at once personally and get a receipt or a reply from him.

We are well by His Grace and we pray for the health of you all.

Yours lovingly,

Sd/- Maraimalaiadikal.

P.S. Kindly see Mr. Kanagaroyar and if he give you the things I required bring them. Tell him the mechanic has not come as yet and our press-work is at a standstill.

T.M. Press
Printing, Book-selling & Publishing
House,
Pallavaram 25th July, 1936.

To
Mr. V. Subbiah Pillai,
Manager,
The S.I.S.S.W.P. Society,
6, Coral Merchant St.,
G.T., Madras.

Dear Mr. Subbiah Pillai,

Glad to tell you that the third and improved edition of the Somasundarak-kanchi Akkam is ready for publication. But I don't like to publish it without at least a short account of the life of my great master Sri La Sri Somasundara Nayakar avl. I want his exact birth date and other details of his life as much as you can obtain from authentic sources. Kindly try your best and send them within a week or two with a photo block of his and oblige. Kindly reply when you can send them. Kindly send a copy of your latest catalogue.

Yours,

Sd/- Vedachalam.

Om.

Pallavaram,
18th Septem. 1936.

To
Mr. V. Manickavachakam,
Teacher,
Sowrashtra Nagar,
Kodambakkam, (S.I.R.)

My dear boy Manickam,

Trust this will find you all in sound health. To-morrow being our Lord Pillaiyar worship, you three, your wife and Jnanam must come over here to join us in the worship. We have also sent word to our dear Kunchitapatham to come with his wife. Go and personally invite Mr. Kanagaroyar and his family.

I wrote to our tenant Mr. Balakrishna Pillai asking him to write whether he has paid tax and also whether he received money for cocount tree lease but he has not replied. Go to him at Saidapet and get the information. If he had paid the tax get the receipt from him; don't delay. The rest in person. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

T.M. Press
Printing, Book-selling & Publishing
House,
Pallavaram 20.11.1936.

My dear Mr. Manickam Pillai,

Trust this will find you in sound health. Believe you have not forgotten me as your old Tamil teacher. I am doing my literary and religious work in my own usual and humble way. I believe you have not lost interest in your mother tongue Tamil in the midst of your official activities. Whatever we do in this world for the sake of our physical life will not give us as much consolation as the little we do for the cause of our language and religion. I have herewith sent you a list of my writings as well as a copy of the 20th annual report of my order. Please go thro' them and write me your opinion. The bearer is my son Manickavachakam and I send him to you personally to invite you to pay a visit to my hermitage.

Yours affectionately,

Sd/- Vedachalam.

Om.

Pallavaram,
30th Novem.1936.

My dear boy Manickam,

Trust this will find you all in sound health. How is it that you have not informed me anything, after you have taken a letter from me to my student? Come at once in cycle. Your mother has prepared some sweet to be given to you. The rest in person.

Your affectionate father,
Sd/- Maraimalaiadikal.

T.M. Press
Printing, Book-selling & Publishing House,
Pallavaram 22nd January, 1937.

My dear Mr.V. Nagalingam,

Your kind letter of the 20th was just received. We are glad to learn that you reached home safe.

As instructed by you the three books are sent to-day by V.P.P. for Rs.11-9 as. to Mr. K. Ramanathan. Kindly ask him to take delivery of it without delay and oblige.

I shall try to publish in Tamil the methods of conducting the funeral and marriage rites; kindly induce some rich man to contribute at least a Rs.500/- towards its printing cost.

You are aware how much I have spent and how little I get, for carrying on my great and noble Tamil work for the past 35 years and more. I care not the trouble I underwent and still undergo for the great cause, except for the future work that is to be continued on a solid financial basis. If this is not secured, the coming generation may not reap the inestimable benefits of my work which few can do so successfully as I in the teeth of strong opposition and deeprooted prejudice and selfish interests. Only a struggling few like you can understand and appreciate the value of my work and on these few depend the future of that work. Kindly therefore do you utmost to get sufficient financial help for me for the great cause. What you do for this will be written in golden letters in the history of our Order. You may earn a lot and spend a lot but that will not gain for you as much spiritual fame as this.

At the earnest request of many lovers of Tamil and Saiva Siddhanta my boys and myself are arranging to celebrate the 26th anniversary of our Order in the coming summer holidays. My boys will go to Burma, Malay States, Jaffna and other places to collect money for the purpose. I shall write you more about this in a few days.

Your mother here conveys her blessings to you and to your family. And I too pray for the health of you all.

Yours sincerely,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
12th March, 1937.

My dear boy Manickam,

Mr. Satchithanandam Pillai came here this morning and I showed him all the printed papers about our Order's celebration. He told me that there might be some official objection to collecting money in our names. So see him at once and know the rule definitely. If, as he informed, there be any official objection, do not publish the notice printed here with your names at the end. And I shall get it reprinted with my own name. And in the receipts also my name will be enough; your names might be struck off. If there be no objection in the rule, then you may publish them. For anything you better see Mr. Pillai and ascertain what the rule lays down.

Let me know the result soon. We pray for the health of you all.

Your loving father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,

26th June, 1937.

To

V. Manickavasagan Esq.,
L.H.M.S.,

Sowrashtra Nagar,
Kodambakkam,
Saidapet P.O.,

My dear boy Manickam,

Trust this will find you all in sound health. See Mr. Ramalinga Mudaliar on Monday the 28th morning in his office positively and request him to reduce the tax for our house no.26, Chetti St. Saidapet and let me know the result. Your brother Thiruna does not seem to have received my letter at Avinasi. He is at Tiruppoor now and he has asked me to write to Coimbatore. I write him again to-day.

Yours affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
29th June, 1937.

To
V. Manickavachakam Pillai,
Teacher,
Sowrashtra Nagar,
Kodambakkam (S.I.R.),

My dear
health of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
24th July, 1937.

My dear boy Manickam,

Your brother Thiruna sent me Rs.75/- to-day. Sir
R.K.Shanmugam Chettiar, Diwan of Cochin, desired to have 4 books

of mine for cash price. See him with the books on the 29th morning at 11^o clock and get the money. He may even go to Pallavaram to see me. If he wish to go over here, accompany him. If you have anything to write, send it thro' your mother.

Your loving father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
17th August, 1937.

My dear boy Manickam,

Your p.c. of the 11th was duly received by me. As I was little unwell for a week I could not reply you earlier. The Press-work also was stopped for a few days. Now by the grace of our Lord I am alright and have begun to do my religious and literary work as usual. We cannot avail of the present holidays as they are not enough for our pilgrimage. We required a week at least. So when you next get holidays for a week we shall then go on the proposed pilgrimage. I have not heard anything from your brother. Thiruna. After he sent me Rs.50/- from Karanthattangudi did he write you? Where does he stay now? Ask him to return soon to join his duty. I cannot still make up my mind to write to lecturers. Unless I get sufficient money for expenses I may not arrange for the convention. However let us see and what our Lord does in the matter.

How is Jnanam now? I wish to know the state of her health, her children, of your wife and your children. Now all of us are getting on well by the grace of our Lord; and we pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
9th Decem., 1937.

My beloved Kanagaroyar,

Received eleven books of Meals and Entrance tickets from No.1 to No.277 and Entrance tickets from No.1 to No.465 books nineteen.

Herewith I have returned thro' our Chidambaram Six-meals and Entrance books from No.1 to No.150 with your and my signatures; and also two Entrance ticket books from No.1 to No.50 with your and my signatures and four other Entrance ticket books from No.151 to 250 with my signature alone. The 10th book is wrongly numbered but I have corrected it. These four books contain only my signature; kindly, therefore, put your signature in these books. Kindly instruct the Post Master to retain in his office all the money orders till the 17th inst. On the 18th when the Postman brings sufficient number of money orders be insufficient to meet the expenses, then you may return them to the senders. We have to do this to save the trouble of receiving the amount and then returning it paying the money order commission from our pocket. I am also going to do the same.

At least we must get the sale of not less than 100 meals ticket and 200 entrance tickets to meet the expenses. Before returning the amounts we must ascertain the amount received from the Post master and we must meet together to decide about returning the amount if it be insufficient. I hope our Lord will send.

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
24th January, 1938.

Mr. V. Manickavachakam,
C/o Vidvan Murai Thirunavukkarasu,
Tamil Pandit,
Corporation High School,
Nungambakkam,
Madras.

My dear boy Manickam,

Yours of the 20th. We are arranging to come over there on the 29th. Arrange with the priest of the Siva temple there for our stay on the 29th & 30th. During our stay our Natarajan will have to go over here in the evenings to take bed and look after the house and return in the mornings to Kodambakkam. Don't spend much for our meals and accomodation. I wish to have only simple homely meals. Don't buy English vegetables. Our beloved Tamarai can prepare for us bonda. You may get a skilful photographer to take our family photo. Invite your sister and her husband and our beloved Kanagaroyar and his wife. We intend to start from here at 8 a.m. on the 29th. May our Lord Ambalavana bless us all!

Yours lovingly,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
Swami Vedachalam,
Now camp at Tirupathi East,
Devasthanam Choultry,
Poonthotta: 9th April, '38.

My dear boy Manickam,

Trust our Press boy Kalathi who was sent back with a letter to you gave it to you in due time. We started from Kalathi Yesterday evening and arrived here safe. We are comfortably put up in the choultry noted above. After taking rest this day and the next, we intend to go up the mountain on the 11th and stay there not less than 3 days and worship our Lord. We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Swami Vedachalam,
C/o Mr. N. Narayanaswamy Chetti
for Supt. of Choultries,
Pushpathotem, T.T. Devasthanam, Choultry,
TIRUPATHI,

Dt. 9.4.1938.

To
Mr. V. Manickavachakam,
Poounilaikkalakam,
Chavadi St,
Pallavaram,
Near Madras.

My dear boy Manickam,

To-night we go up to the Mountain temple. There we intend to stay 2 or 3 days. The Rs.70 we brought is almost spent. I have, therefore, written to our beloved Kanagaroyar to send me at once by M.O. Rs.15. Kindly see he sends me at once the amount. If he be absent from town, you better arrange to send Rs.15/- by M.O. without delay. Most probably we may return to Pallavaram on the 15th.

We pray for the health of you all.

Your loving father,

Sd/- Vedachalam.

In the M.O. address write my name as Vedachalam.

Om.

Pallavaram,
16th May, 1938.

To
Mr. V. Sundaramoorthi,
C/o Mr. V. Manickavachakam,
Teacher,
Sowrashtranagar,
Kodambakkam, S.I.R.,

My dear boy Manickam,

The other day when you were here I simply expressed the great difficulties I undergo to carry on the great work I am doing for the cause of our language and religion for the past 40 years. You are all aware that I do so much work unaided. I earned nearby two lacs and have spent them for the great work and for our household expenses. Now I am in a fix to make both ends meet. It is my prayer that when I die I must leave no debt but must leave a substantial amount for the use of my work and of you all. I don't know what the will of God is. What was in my heart I expressed but you took it offensively and went away without meals. That grieves me much.

Your sister Thirupura will invite you to Vadaverkudi, go and see the girl. If you like her, by the grace of God I shall arrange for your marriage on this month and spend from my pocket. We must have honorable connections. I wish to see your life settled respectably. I pray for you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
11th June, 1938.

My dear boy Manickam,

Your letter of the 10th just to hand. Glad to learn that the Anti-Hindi movement is gaining strength every day and our thoughtless and unsympathetic Tamil people are being taught a good lesson daily. Our Tamil people care not to learn their own tongue nor do they care for their own learned man. You know how the chetty requested me to write a booklet on Hindi vs. Tamil and how after I finished the work after toiling for 2 months he declined to remunerate me and even give me the printing expenses of the book and how at last a swcondrel mendicant printed 15000 of it without my permission and hindered the sale of my book completely and thus put me to loss. If a man like me who has worked for 40 years with considerable sacrifice, is not cared for, do you think that our Tamil people will ever come forward to help others like me and uplift their community?

If the Hindi learning affect their welfare, and if they feel it sincerely, let them fight it hard. I have done my duty by opening the eyes of all by my book and by my two presidential speeches. I don't like to take any more part in the agitation, since I wish to pass my days calmly in study and in some more literary work.

I would also advise you not to join in the agitation. The present boiling of feelings may cool down in a few days and the people will become as usual feelingless. But I don't know what the will of my Heavenly Father is. Let us wait for the result. Dont put faith in our leaders. Warn your brother Thiruna.

We pray for the health and prosperity of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
26th August, 1938.

To
Mr. V. Manickavachakam,
Teacher,
Sowrashtranagar,
Kodambakkam,
S.I.R.,

My dear boy Manickam,

Your mother returned and told me that your female child has low temperature and Malaiamma has high fever. If you give Laxil pills and hot ash fomentation to both, the two will be alright soon. I am grieved at our family affairs. We are passing thro' critical times, but our Lord Ambalavanar will soon relieve us all from these troubles. Pray to him night and day. Your brother Thiruna has comforts by His Grace; this gives me consolation. It gave me pain to learn that our dear Jnanam grieved very much at the separation of her husband. It is all the will of Providence and we weak human beings must abandon ourselves to his grace. Convey my consolations to Jnanam your wife. In a few days God will bless us with happy life. I have invited your sister and her husband and Mr. Kanagaroyar and his wife for Pillaiyar worship.

Why don't you all come over here and stay for a fortnight? Change of air and place will do immense good; try. I am alright now and all at home by His Grace. We pray for the health of you.

Your loving father,
Sd /- Maraimalaiadikal.

Om.

Pallavaram,
5th May, 1939.

To
V. Manickavachakam,
L.H.M.S.,
Sowrashtranagar,
Kodambakkam,

My dear boy Manickam,

Your kind p.c. of the 3rd inst. The friends at Vellore have not written to me again about your wife and Jnanam. From this I understand they are well there. If anything goes wrong they will write me. Yes, I have agreed to preside at a religious Conference which is to be held at Mailam in the next month of Vykasi. But the organiser has not as yet sent me the stipulated money nor has he written anything till now. If I get money and letter from him, I shall let you know. If you like, you may accompany me to Mailam. I should like to see you here soon. What about the Infant Tamil Reader with my preface? Did you receive the Preface with my corrections? Trust your mother sister & brothers are all in sound health. I pray for the health of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
27th July, 1939.

To
Mr. V. Manickavachakam,
Teacher,
Sowrashtranagar,
Kodambakkam,
S.I.R.,

My dear boy Manickam,

Your p.c. of the 26th. I am overjoyed to learn that your beloved wife gave birth to a female child on the 25th morning and that the mother and child are safe. I invoke the blessings of our Lord Ambalavana on the mother and child I am glad that our beloved Sundi's marriage will be soon arranged. Come with the girl's father on any Monday, Wednesday, Friday or Saturday I pray to Lord that his marriage may be soon performed.

I pray for the health and happiness of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Pallavaram,
18-9-1939.

To
Thirumakal
Mangayarakkarasi,
Daughter of
Mr. Thiruvarangam Pillai,
Perumal North Car St.,
Palamcottah,
Tinnevelly.

Dear Little Madam,

As per your kind p.c. of the 14th inst. the 1st 10 nos. of the 18th vol. of Arivukkadal, and the 1st 3 nos. of the 2nd vol. of the Ocean of wisdom are forwarded to you by V.P.P. for Rs.7-11 as. Kindly ask the Librarian of Sivajnana Munivar Library to take delivery of the V.P.P. I pray for the health and prosperity of yourself your brother and sisters and your parents.

Yours affectionately,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
27th July, 1939.

To
Mr. V. Manickavachakam,
Teacher,
Sowrashtranagar,
Kodambakkam, S.I.R.,
My dear boy Manickam,

Received your p.c. of the 14th and invoked the blessings of our Lord Ambalavanar and Ammai on your new born female child and her mother. Trust your boy and other female child are doing well. Heard our beloved Jnanam is again carrying. Kindly take care of her and her boy. Thiruna is a reckless fellow. When a rare soul is entrusted to our care, by Providence, it is our sacred duty to do all that lies in our power to bring it up carefully. Don't give castor oil to any of our children in this dewy season. Give only Laxil Pill. Don't go to physicians nor give English medicines for these do not agree vegetarian stomachs. Adopt my nature cure methods. Always use enema for cleaning the lower bowels of both young and old. For the sake of perishable money, don't lose faith in God and in his ways of dealing with us. I was a poor fellow when I came to Madras on Rs.25, but God took pity on me, since I never forget his grace in all that I think, speak and do. Kindly convey my best wishes to your mother and all. I pray for the health and prosperous long life of you all.

Mr. A. Kanagaroyar paid me the Rs.2-10 as, which you gave him for books.

Sd/- Maraimalaiadikal.

Om.

Pallavaram,

29th Jan, 1943.

To
Mr. V. Manickavachakam,
Teacher,
Sowrashtranagar,
Kodambakkam,
S.I.R.,

My dear boy Manickam,

Your p.c. of the 28th. which it gave me delight at your recovery, it grieved me to learn the seriousness of our dear Natarajan's case. While he was here under our treatment his health was improving. So long as there is life we may hope for his recovery. Kindly send him here at once. We will with the grace of our Lord Ambalavanar keep him here and treat him as best as we can. Advise him not to entertain ungrateful thoughts and not to tell the people here that because his father left a large amount of money in my hands that I keep him and treat. Even calculating the amount at very low rates, I spent more than three thousand rupees for bringing up and his sister for seven years. I did this out of love and mercy for the two orphans. You know what poor amount his father left in my hands and how much troubles I underwent to bring up the two and educate Natarajan with my slender income in those days in addition to the trouble caused by having had to maintain a large family and educate all of you. If Natarajan cherish grateful feelings

and a good heart, God will bless him. Even now out of pity I spent for him more than Rs.50/- and I am still prepared to do him all I can. We pray for the health of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
9.3.1943.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani St.,
Chetpet,
Kilpauk, Post Office,
Madras.

My dear boy Manickam,

Your kind p.c. of the 8th. You did well to shift to chetpet. Glad to learn our dear Natarajan is improving in health. May our Lord grant him speedy recovery and permanent health! I have instructed our dear Mr.A. Kanagaroyar to see him as often as he can and also meet his reasonable requirements. Very glad to learn your good wife was discharged from the Hospital and she with her bobbe is doing well. May you all live happily by the grace of our Lord!

I hear your mother complains as if I had not wanted her to come over here to see me. It was you that prevented her from going over here after you had learnt that she loses her temper whenever she goes over here. Many a time I send word to her thro' Mr. Kanagaroyar to come and see me but she declined. Glad she is well. Don't send her anywhere without a help. I learn her gait is unsteady.

I pray for the health and prosperity of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
30.8.1943.

To
Mr.V. Manickavachakam,
Teacher,
Corporation School,
S. Gramani St.,
Chetpet, S.I.R.,Near Madras.

My dear boy Manickam,

Trust this will find you all in sound health. Your brother Sundaramoorthi brought Kerozene. Now we have fire-wood. If you can arrange with Sundi to send a cart I shall send it. See that no Police man in the way prevent it from being carried from here to your place. As regards the date of your children's ear-boring ceremony, you can have it after the menstrual period of Ponnal which is approaching is over. I shall let you know when we can have it here. Your mother and boy nambi and all others are doing well here by the grace of our Lord. We pray for the health long life and prosperity of you all. Our kisses to your children. Kindly see the Municipal Commissioner of Saidapet and request him to grant me the vacancy remission for 7 months, for my house No.26, Chetti Street, had been lying vacant from 1st of April to 1st Nov., 1943 and also to reduce the tax from Rs.12-2-6 to the former amount Rs.9/-

Your loving father,
Sd/- Maraimalaiadikal.

P.S. There is still a big bag of your things. Kindly remove it also soon.

Om.

Pallavaram,
6th Sept. 1943.

To
Mr.V. Manickavachakam,
Teacher,
Corporation School,
Chetpet, S.I.R.,
Near Madras.

My dear boy Manickam,

Trust this will find you all in sound health. We wish to know the present state of health of our beloved Nambi. Your sister's boy. He had fever when he was taken to his mother. Ponnal has taken bath. Friday the 10th being auspicious you may have the ear-boring ceremony of your girls on that date. Kindly bring all the children of our household also. I gave Rs.10/- to Sundi for rice. Bring the rice and kerosene and cart for fire-wood. Let me know in advance how many are expected to attend. We pray for the health and prosperity of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
9th Sept. 1943.

My dear boy Manickam,

Your beloved wife and children came here just now and I am glad of it. I see yourself and your brother Sundi are unable to get leave to-morrow. I do not like to perform the ear-boring ceremony of your beloved girls in the absence of you both. Nor is it auspicious to have it done on Sunday. And so I suggest to you to be present here to-morrow early in the morning, so that we may have the ceremony duly performed within 9 a.m. and you may be at liberty to attend your school at 10 a.m. Am glad to learn that Sundi's wife and children have come home and are happy. Convey my blessings and invite Meenachi with children and all others for the ceremony.

Send an invitation in a regd. letter to Mr. Natesa Chettiar craving his pardon for bringing his daughter during his absence. Meenachi also join with you in craving his pardon.

I have also invited our beloved Mr. Kanagaroyar; you better also invite him with family.

The flour-food of your child is left at home. Bring it also. Rest in person. We pray to our Lord and Mother to grant us all a peaceful and happy life.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
22.10.1943.

To
Mr.V. Manickavachakam, - Teacher,
9, Subbaroyagramani St.,
Chetpet, Kilpauk, Post, Madras.

My dear boy Manickam,

Your p.c. of the 19th. Glad to learn of the welfare of yourself, your children and your wife. I trust our beloved Jnanam and her new born babe are getting on well by the grace of our Lord Ambalavanar. I am grieved to learn that your brother Sundaramoorthi is suffering from cold and sore-throat and that his wife is stubborn and disobedient. The best means of curing cold is to apply steam to the affected part and fasting and the cleaning of the bowels daily by enema. Let him not approach his wife until he is completely cured. He will do well to send back his wife to his father and allow her to return when she is well-disposed towards her husband. No use of forcing her against her will. Sundi must also be liberal in his household expenses and should make no room for discomfort and ill-feeling. Show this letter to him. I shall also speak to him this Sunday. Glad you went to the Saidapet Municipal office and did the needful. A year ago I applied for the reduction of tax but the then commissioner refused to do it. I shall apply again. Your mother was ill of tooth-ache, but she is alright now. She will go to you most probably on the 27th we pray for the health, long life & prosperity of you all.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
13.1.1944.

To
Mr.V. Manickavachakam Pillai,
Teacher,
9, Subbaroyagramani Street, Chetpet,
Kilpauk P.O, Madras.

My dear boy Manickam,

Your p.c. of the 11th was received here only to-day. Our dear Natarajan also has written to me about my contribution towards a part of his marriage expenses. Owing to pain in joints I could not reply to many letters. I have already instructed Mr. A. Kanagaroyar to pay to any of you Rs.50 (rupees fifty only) as my said contribution. The delay might have been due to inadequate sale of my books. The sale is not enough to meet the expenses. In addition to the expenses of maintaining myself and those who serve me I have to spend money in advance to print and bind my books. Besides the cost, I have also to give liberal discount to book-sellers. By spending money in advance I lose not only the principal but also the interest. Only those who are authors as well as printers and publishers like me can fully realize the troubles and difficulties. I undergo to carry on my mission. But God being my sole help I want nothing from any one. In some mysterious way my literary and religious work is being carried thro' all obstacles successfully.

To day I am writing again to Mr. A.K. asking him to pay my contribution of Rs.50/-.

I pray for the health, long life and prosperity of you all.
Convey my blessings to your wife and children.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
30.3.1944.

To
Mr. V. Manickavachakam Pillai,
Teacher,
Corporation School, Chetpet S.I.R.,
Near Madras.

My dear boy Manickam,

Your p.c. of the 28th. I am grieved to learn that your sister Neela is again subject to that serious illness. Let us all pray to our Lord Ambalavanar for her speedy recovery. Pleased to hear that your wife with two children have gone to Palamcottah to render her as much as help she can. I wish to have your other two children here until their mother returns. Ponnal says that she will look after your two children carefully. It was in the last year that a talk was at Salem about inviting me to preside at a conference there. After that nothing is made known to me.

Write to Neela that the decoction of கடுக்காய்த் தோல், தான்றிக்காய்த் தோல், நெல்லிக்காய்த் தோல் (Kadukkai skin, Thandrikkai skin, Nellikai skin) must be injected into the vagina and must also be taken into the stomach both morning and evening. She must not take milk, ghee or any fatty substances. Better she takes only புழுங்கலரிசிக் கஞ்சி with a little lemon juice and she must keep every thing quite clean and allow pure air to blow inside the house. She must not do any brain work nor speak much. She must eat கீரை வகைகள், Potato, வாழைப் பிஞ்சு, வாழைப்பூ, others of astringent taste. Sweet things and too much dhal must be avoided. Only when she is hungry must she eat moderately and sleep not less than 8 hours. She must clean the bowels every day by means of enema. We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
3rd Aug. 1944.

My dear boy Manickam,

Your kind p.c. of the 31st July was duly received by me.

Here your little brother Ambalavanan is suffering from pox fever which rose upto 104 degrees yesterday; but by the grace of our Lord Siva it has come down to 102 degrees to-day; now he has measles all over the body. Owing to this unfortunate occurrence I could not go over to Madras to get the gold thread for your wife. As soon as he gets alright by the grace of our Lord I shall go over there.

I have sent a jack fruit to Mr. V. Kunchithapatham, a third portion of which will be sent to you by him.

We pray for the health of yourself, your wife and children.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
11th Sept. 1944.

To
Mr. V. Manickavachakam Pillai,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Madras.

My dear boy Manickam,

Your kind p.c. of the 8th. Glad you have got K.Oil. Kindly send it to your sister Thiripura and ask her also to get for us 4 or 5 measures of

I shall send my servant Kanni to Nungambakkam on the 13th and bring them here. I shall also send thro' her some eatables for you; send some one to Thiripura's and get them.

The Secretary of Salem Sen Tamil Sangam has written to me saying that he has sent money for my expenses. The Sangam annual celebration is being arranged to take place on the 20th, 21st, and 22nd of October. If you have holidays then you may accompany me to Salem.

Received Paper control order. Did you receive the six copies of பொருந்தும் உணவும் பொருந்தா உணவும் from our Sundaramoorthi to be delivered to the Principal of The School of

Indian medicine, Kilpauk? Kindly deliver them and get Rs.7-4-3. I have to write my Presidential Speech as desired by the Secretary of Salem Sangam and so have no time now to go thro' neLey;thil com, but I shall go thro' it after I return.

Kindly send word to Mr. A. Kanagaroyar to send to Thirupura butter and other things I wanted on the 13th morning so that Kanni may bring them here. On send this card to him thro' some one.

We pray for your long healthy prosperous life with your wife and children.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
19.11.1944.

My dear boy Manickam,

Your wife and child arrived here safe this morning with our cook Lakshmi. I think it better that your wife stays here for a week and takes rest.

I have received Rs. 52/- for books from a friend Mr. Guhavairavanar, Paramesvara Pandit Training College, Tirunelveli, Jaffna, Ceylon; but I cannot send the books without getting a permit from the controller of Ceylon Exports and Imports. Therefore, kindly go to the controller in Customs Madras, show him the inclosed list of books and get a permit as early as possible and bring it to me.

Also get a gallon of kerosene oil and bring it safely, with I
viss nfl;b my;th

101 copies of சைவ சித்தாந்த ஞானபோதம் to be bound urgently. Mr. A. Kanagaroyar has not written to me. See his partner and arrange to send the binder here at once. Get also the addresses of binders Muniswamy and Chinnaswamy from Mr. Chengalvaroya Mudaliar the partner.

In the Ceylon affair Mr. Kothandapani Pillai, B.A., can help you I think.

The rest in person.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
23.11.1944.

To
Mr.V. Manickavachakam Pillai,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk,
Near Madras.

My dear boy Manickam,

Trust you received my letter and tin sent thro' your brother Sundaramoorthi last Sunday. I doubt whether or not he delivered them. So I write again what I wrote in it, I received Rs.52 from a friend in Jaffna books but I could not send them without getting a permit from the controller of Ceylon exports and imports. In my letter sent thro' Sundi I have inclosed a detailed price-list. Kindly get it and show it to the controller telling him that no other books than what are noted in the List are sold by me to the public and get a permit to be permanently used by me. Now சைவ சித்தாந்த ஞானபோதம் has to be bound urgently. To my letter Mr. A. Kanagaroyar has not replied. See his partner and ask him to send his binder to me. If he cannot do the binding work in his office, get from him the addresses of binders Munisami and Chinnaswami and arrange to send one of them here. K.oil also is urgently wanted, in the tin I sent get as much as to fill it. Buy from Desai Goundar & co., 2 Phials of Iodolep with Methyl Sali and 3 phials of Effersal Manufactured by Bengal Chemical & Pharmaceutical works, Desi Goundar Co is in Bunder St., near Pachayappa's Get also I viss கெட்டி அல்வா, ரூபாய்க்கு கோதுமை மாத்தானியம், ஆரிய

பவனம் சேமியா 2 pockets. Since writing the above I received your p.c. of the 22nd. By the grace of God your wife and children and all others at home are doing well. I have not yet gone thro' our account, we shall go thro' them this Saturday when you go over here. I shall go thro' நெடுநல்வாடை commentary as early as possible. Your baby sister here has enlarged navel, for applying to it, bring elastic plaster which is within the larger trunk.

We pray for your healthy long life,

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
10th Jan.1945.

To
Mr. V. Manickavachakam Pillai,
Teacher,
Vathiar Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. I am slowly improving in health by the grace of our Lord Siva. I invite you all here for Pongal. For presenting cloths to our servant Kanni and our cook and also to your wife I want you to take your sister Thiripura to Madras and get two female cloths each at Rs.5/- I shall pay you the cost. Kindly bring also the under-noted things. உருளைக்கிழங்கு 2வீசை, வெங்காயம் 1 வீசை, உளுத்தம் பருப்பு 2 படி, கோதுமை நொய் 1 படி, கருணைக்கிழங்கு 1 வீசை, வாழைக்காய் 12, பேயன் வாழைப்பழம் 24, பாக்கு 5 பலம், வெற்றிலை 100, வாழையிலை 25, பறங்கிக்காய் 1, கத்தரிக்காய் 1 வீசை, பூக்கோசு, கர்ப்பூரம், குங்குமம், பூ, மணமுள்ள புது வெண்ணெய் ¼ வீசை, நாட்டுச்சர்க்கரை 1 வீசை, விரைத் திராட்சை 10 பலம், பூராச்சர்க்கரை 1 வீசை, Koil. பாரதி பஞ்சாங்கம் 1.

We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
17th Jan.1945.

To
Mr.V. Manickavachakam Pillai,
Teacher,
Vathiar Subbaroyagramani Street,
Chetpet, S.I.R.,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you with your children, Jnanam and her children all in sound health. Here your kind wife was suffering from cold fever, but now by the grace of our Lord Ambalavanar she is getting better under our treatment. She has not yet taken bath nor meals. We intend to give her bath to-morrow. If she be alright she may go over there on the 19th. If you can get உளுத்தம் பருப்பு, துவரம் பருப்பு, K.oil, send them here through our Kanagaroyar.

We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
1st Febru.1945.

To
Mr.V. Manickavachakam Pillai,
Teacher,
Vathiar Subbaroyagramani Street,
Chetpet, S.I.R.,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 30th ultimo. Glad to learn that our learned friend will visit this hermitage with you on the 5th at 5 p.m. I have taken up his critical commentary for careful perusal but I do not know whether I shall be able to finish it within the 5th. In the present state of my health I could not strain attention to high literary matters, still I shall try my best. We stand in sore need of K.oil and I have asked our Kunchithapatham also to get it. Kindly bring as much as you can and also what Kunchitham has. Nothing is known about Mr. A. Kanagaroyar. Kindly also bring the under-noted things. 2½ viss. fresh butter, 1 viss poora sugar, three 1 lb. packet of Arya Vermicelli (don't get any there) 2 palam loose 2lbs. Barley Biscuit at Re. 1/- a 1b, உளுத்தம் பருப்பு k.oil. Cauliflower 6, Lemon 25, பேயன் வாழைப்பழம் 25 I am improving in health. I pray for the health of you all.

I shall feel much obliged if our Pillai avl. will bring full facts about the life and times of Mathuriveeran. Since the above was written I received a card from Mr. A. Kanagaroyar.

Your loving father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
15th Febru. 1945.

Dear Swamigal,

Many thanks for your kind letter of the 14th. I have already bought your valuable books; 'Menace of Hindu Imperialism' and 'Yoga for All' I am one of your humble admirers and recommend your books to my English knowing friends. I should like to see your first book in Tamil. In no other part of India is brahminism so deep-rooted as in South India. Bold and sincere Saints like you must set to work to root it up from the soil of India. What you say in your letter about this matter is quite true.

I am happy to learn that we have met once in Tinnevelley. I most earnestly invite you to this humble hermitage so that I may have the golden opportunity of having the benefit of personal intercourse with a great Soul.

I shall be glad to present you some of my books personally.

I am, your loving brother,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
17th Febru.1945.

My dear boy Manickam,

Your L. received and I have sent thro' Mr. V. Rangasamy one set of my books with cash Memo for Rs.55-2 as. If they ask for discount you may allow 12½% p.c. Our people will not buy our books if we raise the price to 30 p.c.

This afternoon I have dropped a card to you. We intend to go to you at about 1.30 p.m. on the 21dt. We will go to Paragon after 3-30 p.m.

We pray for the health of you all. Just now your mother and sister with her two little children came here.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
17th Febru. 1945.

Mr. V. Manickavachakam Pillai,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust you reached home safe with your wife and children. On the 21st we intend to go to you at about 3 p.m. with servant. After meals we shall go to Mount Road via Egmore at about 3-30 p.m. The rest in person. Send word to Thiripura to meet us on that day at 12, Arunachalachari St. Triplicane at about 4-30 p.m. with your mother if possible. We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
30th March, 1945.

To
Mr. V. Manickavachakam,
Teacher,
Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you, your wife and children sound in health. Your mother and sister with her 2 boys are here. I received the Rs.60/- you sent thro' our beloved Kanagaroyar. I have got made two benches and a box for your use. Kindly bring a cart and take them to your dwelling. I will pay the cartage. On the 7th April we have to go to Madras on business. If it be convenient you may meet us at about 11 a.m. in the shop of the Jewel merchant Mr. T. Govindarajulu Naidu, 28, China bazaar Road. If you can't get leave you need not take the trouble to meet us. I have yet to correct two more pages of your sister Neela's paper on Auvvaiyar. As this work has caused me enormous labour to correct and improve. Ask them to send a minimum amount of remuneration as Rs.300/-

The rest in person. We pray for the health, long life and prosperity of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
9th April, 1945.

To
Mr. V. Manickavachakam,
Teacher,
Corporation Elementary School,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust you are all in sound health. Did you give your sister Neela's manuscript of Auvvaiyar to Mr. V. Subbiah and get any remuneration?

Kindly come over here as early as can and arrange to take to your habitation the benches box and others.

If it is no trouble to you get 6 cauliflowers each from 8 as to 12 as. as per its size according to control price at the Moore Market. 1 Cabbage 10 palam green pea and 3 lbs tomato, மிளகு 10 பல்ம்.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
5th June ,1945.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 3rd just to hand. We are glad to learn that our dear Maraikkadan has been promoted to the IInd form. Get him books and dress in my expenses. Get money from our beloved Kanagaroyar for this and other expenses of mine. Your brother Thirunavu wanted his box and note-books to be sent to him thro' his friends from Siruvallur. But those friends and Jnanam came here on Sunday evening and went to Kundrathoor on Monday morning with coconuts, plaintain leaves, etc., received from Vadaverkudi. He also wants you to go to Kundrathoor with pillows, mats, etc. Your mother wants you to get the key of our Nungambakkam house and remove the brass vessels to the next door owner.

Kindly get a big bottle of Eno's Fruit Salt (Rs.3-12 as.) Bengal Chemical Laxil Pills two tubes each at 8 as, உளுத்தம் பருப்பு 2 படி, து.பருப்பு 2 படி கோதுமை நொய் 2, கோதுமை தானியம் 2 படி, 3. Kerala Rose Soap 3 (is as) and one mirror 1 foot in cut glass and bring them.

The students who attended my lectures at Gobi are trying to invite me to Perur. Mr. Nainar Muhammed has informed me that the annual celebration of his 'Tamil Ilakkia Mandram' is arranged to take place in the last week of July. We are all getting on well by the grace of our Lord Ambalavanar and Ammai and we pray for the health of you all and our dear Avudaiappan.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
28th June, 1945.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your wife promised me on the 24th that she would let me know the state of your health but she has not done so. This has put us in great anxiety of mind. Let us know at once how you improve in health. Ponnal is very anxious to see you. May our Lord Ambalavanar and Ammai bless you with robust health, long life and prosperity. Your brother Thirunavu has written to me from Walajabad of your illness and prays for your recovery. Don't do any work now. Complete rest will recoup your body and mind. Better that you come and stay here for a week at least. We intend to go over there early in the next month. My blessings to you, your wife and children.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
6th July, 1945.

My dear boy Manickam,

Your p.c. of the 4th inst. We are extremely glad to learn you are in sound health with your wife and children.

To-day I have received money by Telegraphic money order from Mr. Kunchithapatham pillai, Kodavasal, near Kumbakonam. I have to start from Egmore by morning train on the 9th and reach Kumbakonam accompanied by Ponnal and children.

Better if you can take leave for a week and accompany me either alone or with your wife. If it is not possible for you to take leave and accompany us, then send the inclosed letter to Mr. A. Kanagaroyar so that I may take him with us to Kodavasal.

Get a copy of S.I.R. new time-table and guide and also get a seat in the 2nd class reserved in the morning train on the 9th. Better either you or Mr. Kanagaroyar will go to me to-night or to-morrow morning. Rest in person. We pray for the healthy long life and prosperity of you with family.

Your mother is here now.

Your affectionate father,

Sd/- Maraimalaiadikal.

N.B. To-morrow we can't to over to Madras, as we have to make a long distance journey on the 9th.

Om.

Pallavaram,
25th August, 1945.

My dear boy Manickam,

Trust this will find you all in sound health. You might have taken 'Chayavanaprasa with the prescribed Kashayam and is improving in health. Continue the medicine until you get a radical cure and you may take as much as you want for expenses from the amount I gave to you.

To my letter of the 16th Mar. Kanagaroyar has not replied. I am very anxious to know the present state of his health. If it is no trouble to you kindly see him. Get from him my watch if it is repaired. Ask him to send the balance 51 copies of and also one gallon K.oil for which I have already send our tin. If he did not get, you better get it.

Now I feel alright. Kindly bring the things noted below, or send through some one.

I think of going to you after the 10th Sept. We pray for the health and prosperity of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

P.S. I have herewith sent the p.c. received from Mr. Pancharatnam from Rangoon.

Om.

Pallavaram,
29th August, 1945.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your kind p.c. of the 28th. Glad to learn that you are getting alright after taking 'Chayaanaprasa' continue taking it for some time more. Received bound books and L. from Mr. Kanagaroyar.

On Monday the 3rd proximo, mason Narayanasami has promised to come and begin the repairing work of our mansion. Therefore I shall not be able to go over to you on that day. However I shall go over there on any day in the course of the next week that will suit me. Your sister has written to me that your mother will go over here on the 1st proximo. Send thro' her the things you have bought for us. We pray for the health and prosperity of you all. Kindly try to bring the servant woman from Kuvam to live with us as our permanent help. Here the servant woman Kanni gives us immense trouble and threatens to leave us at any time she thinks.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
17th September, 1945.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust you are all in sound health. The repairing work is still going on here, on account of this could not go to you. In 2 or 3 days I may have to go to Madras to buy timber when I shall try to see you all. Received the news of the death of the father of Mr. A. Kanagaroyar. Suppose you and your mother attended the funeral. The 10th day ceremony comes on the 23rd. Kindly attend it with your mother. Ask Mr. Kanagaroyar whether I should attend the 10th day ceremony and let me know.

We pray for the health and happiness of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
18th October, 1945.

My dear boy Manickam,

It gives me pain to learn that you have cough still. Take Chayavanaprasa continuously with a little hot milk after every time you take it. You need not take any other thing even ginger water. Also give fomentation to breast and back and apply Iodolep with metheyl Salieylak” Also apply not enema every evening.

I would advise you to take leave for a month and stay here with us, so that you may treat yourself according to my Nature-cure methods under my guidance. I shall arrange for the expenses of your family as long as you remain with us here.

Don't approach your wife at least for one year.

My friends in Bangalore are arranging to invite me for lectures and as soon as the affair is settled I shall let you know.

If it is not trouble to you come over here this Saturday with the things noted below.

ரவா நெய்ய், உளுத்தம் பருப்பு as much as you can get. 100 blank envelopes.

We pray for the healthy long life and prosperity of you all.

Don't exert yourself in teaching work but extract work from your pupils.

Kindly try to get a situation to the bearer Mr. S. Vadivelu for he is suffering much from want.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
28th November, 1945.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. Did you get my green shawl which we left at Thiruvotriyur last Sunday? In this cold season I want it always. Kindly arrange to see Swami Balasundaram this Friday evening. Tell him that since I can deliver only one lecture in every fortnight, the Rs.100/- paid for it is quite inadequate to meet my life-expenses. Outside of Madras as those who invite me provide us with all the necessaries of life in addition to paying Rs.100/- for every lecture; this leaves the sum entire so that I may use it for my literary and religious work. But here in Madras, since we are provided with the of life, the Rs.100/- paid for every lecture goes for the expenses of life and nothing is left to be used for my religious work. Further in consideration of my delicate health I can but give one lecture in every fortnight, I can get no more that Rs.200/- if I am paid at the rate of Rs.100/- for a lecture. Let the Swami, therefore, speak in my behalf to your sister's. Kindly meet me there with your wife and children at about

5.p.m. or earlier 5 p.m. Leaving 2 children there we shall attend 'Meera' and then we will all return to Pallavaram. Get permit for sending books to Ceylon.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
November, 1945.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. The Light of Karthikai comes on the 19th I wish to have you all here on that day and even before that to offer joint worship to our Lord Ambalavanar and Ammai. Kindly, therefore, come over here tomorrow evening with your wife and children and also inform your mother and sister that they must all come over here with the whole family. Bring the under-noted things and if our beloved Mr. A. Kanagaroyar has bought any for us, bring them also if he cannot go over here on the 18th.

Fountain pen ink (inquire and get the best quality) rice for Rs. 10, wheat, black gram (உளுந்து) aska sugar 1 viss, brown sugar நாட்டுச்சர்க்கரை 1 viss honey 10 palam for us and 10 pallam for you) பெருங்காயம் 2 Palams . ரச மிளகு முந்திரி பருப்பு 5 Palams, Cauli-flowers 1 Cabbage, pea 5 palams.

We pray for the health of you all.

Your affectionate father,

Sd/-Maraimalaiadikal.

Om.

Pallavaram,
21st January, 1946.

To
Mr. V. Manickavachakam,
Teacher,
Corporation Boy's School,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you with children in sound health. We could not decide whether or not we should go to Madras on this Wednesday, since we have to be here to receive Swami Balasundaram in connection with my lecture on the coming Sunday. The Swami may come on any day in this week. So you better come over here on this Wednesday with the things noted below.

On the 17th I dropped a card to Mr. A. Kanagaroyar asking him to come over here at last week's end but he came not. Send word to him thro' his son Chandran that he need not buy the things I required then, that he would kindly send the bound copies of *மக்கள் நூற்றாண்டு* and also the money received from Valur - Salem.

Bar Soap 1, Barley Biscuit 1 lb., cauli flower, onions, potato etc. All are doing well here by the grace of God. We pray for your healthy long life and prosperity with children.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
8th Febru, 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. Swami Balasundaram came here yesterday afternoon and arranged for my lecture on the 10th. You better come on the 9th evening with the undernoted things. The Registrar of the Madras University has sent the money I required for my copy-right essay to be included in the Govt. Tamil Text. Get from T.&T. Dechane, Nainiappanaick St., Medicine for asthma from which Ponnal suffers.

அக்ரூட் காட்டை 1வீ, அங்கூர் திராட்சை 10 பலம், கிச்சடி அரிசி 1படி, புட்டரிசி 1 படி, காவித் தூள் 1வீ, (எனது துணிக்கு கேசரிப் பவுடர், கிச்சடிக்கு போடும் மணப்பண்டம் பொட்டணம் 1.

Barley Biscuit 1 lb, mixed peppermint 1/4 lb, பேயன் வாழைப்பழம் 36, மட்டிப் பால் ஊதுவத்தி 2 பலம்.

Last time you brought rotten potatoes and rotten cauliflowers and cabbage. If you can get good ones better.

We pray for the health and prosperity of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
4.4.1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

How is it that you have not informed me the present state of your wife's health? Is she still in the Hospital? Kindly come over here or reply thro' Mr. Sundarasan. If you come kindly bring the under-noted things. I pray for the health of your wife, your children and yourself.

Battery light, Rubber Ball Syringe, Boiled rice, கோதுமை நெய்ய் ரூ1, சம்பா கோதுமை தானியம் ரூ1, அங்கா 2 வீ, நாட்டுச் சர்க்கரை 1வீ, மிளகாய் ½ வீ, கொத்தமல்லி 1வீ, மிளகு 10.ப. பூண்டு ½வீ, Bar Soap1, வெந்தயம் 5ப, சீயக்காய் 2வீ, துவரம்பருப்பு 2 படி, உளுத்தம் பருப்பு 2 படி, முந்திரி பருப்பு 5 பலம், வெண்ணெய் 2½ வீ and Cauli flowers.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
25th April, 1946.

To
Mr.A. Kanagaroyar,
46, Parthasarathi St.,
Velala Tenampet,
Cathedral Post,
Madras.

My beloved Kanagaroyar,

Trust this will find you all in sound health. It is a long time since you came here. Better if you can come over here with the books and things noted below. If you cannot come, send them thro' Manickam and oblige. Also send this card to Manickam.

These books can be obtained from 'The Manager, 109, China Bazaar St., G.T. Madras.'

The things wanted: Eno's Fruit Salt big.

We pray for the health of you all,

Sd/- Maraimalaiadigal.

My dear boy Manickam,

Received your p.c. Glad. You have returned home safe. Trust your wife is improving in health and your children are doing well. Kindly see Mr. T.P.R. Pillai and ask him by phone whether he will have my lecture this Sunday. If possible come over here to inform me of it. Get also Naphthalene balls one lb. We pray for the health of you all. Your p.c. of the 24th inst. just now received.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
1.5.1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Did you see Mr. T.P.R. Pillai or the Swami? As the days are very hot, better not to have my Thiruvotriyur lecture till June, 15th. Still if Mr. Pillai should wish to have it this Sunday, let him arrange for it. However with the things undernoted come over here on this Saturday. We pray for the health of yourself, your wife and children. Your mother is now here with us with Nambi.

1. Little's Oriental Balm. Gramophone Needles, 1 box,
Sarasparilla Syrup', Orange juice 1 ரவா நெய்ய் 1படி,
பெருங்காயம் உ.ப.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
25th May, 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you, your wife and children in sound health. Mr. Arunavadivelu of Kanchi wrote to me to accept Rs. 100 and preside on the first day; but I have replied him that I would accept only Rs. 300/- Yesterday Swami Balasundaram came and told me that Mr. T.P.R. Pillai would go to Tanjore on the 29th to perform the anointing ceremony of the Pillaiyar Temple and the 4 Saiva Saints' Matam which he has built at Karanthattangudi and informed me of his request for my lecture on the 3rd June at Karanthai. I have agreed and the notice has also been drawn up. He added that I would have to start on the 29th with Mr. Pillai and Swami and that he would come again to me on the 27th. So you better be ready to go with me on the 29th. For further particulars you better go over here on Monday the 27th with the things noted below. The rest in person. bought at Thiruvengachetti does not boil. We have to return it. Get measures of that will cook well. Almond Syrup one and orange one. Madani Barley Biscuit 2 lbs.

We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadigal.

See you sister and inform her the contents of this card.

Om.

Pallavaram,
20th June, 1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

I hear thro' your sister that your wife is again in the Hospital. I am sorry you are put to trouble often. May our Lord Ambalavanar bless you all! We are eager to learn how your wife fares now. Your sister Thiripura was discharged from the Hospital on the 18th and she came here that very evening and is with us. Take great care of your children and see your wife every day in the Hospital. Don't give her any titbits taken from Madras Hotels. Mr. Kunchithapatham will come over here with things within the 22nd. If possible get and send them here thro' him. We pray for the health and prosperity of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
24th June, 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your two p.cs. were duly received. Since you are overworked on account of your wife being in Hospital. I got most of the required things thro your brother-in-law Mr.Kunchitham. And some more things will, I hope, be brought over here by Mr..... over here by Mr. A. Kanagaroyar to-morrow. And I will deliver the books wanted by him to-morrow. Owing to tooth-ache from which I have been suffering for a week I cannot go to you for some days. If I get alright, I shall go over there in the first week of July. Glad to learn your wife is improving in health and she will return home in a few days. The things I wanted you may get; get also a small bottle of corrg honey or any good honey & உளுத்தம் பருப்பு, ரவா, நெய்ய், a toy Bioscope for your little brother.

We pray for the healthy, prosperous long life of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
2nd July, 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

Dear boy Manickam,

Your p.c. of the 1st. Trust you received by p.c. dated 24.6.1946. Sorry to learn your boy Manikkadan was ill of spleen fever and you wife is still in the Hospital. May our Lord bless you all with permanent health! I thought of going over to you to-morrow but I have changed it after seeing your p.c. Glad you will go over here on Friday in your way to Thambaram to attend the marriage of Mr. Natesa Mudaliar's grand daughter. Bring with you your three children and leave them with us for a change. Your sister went home from here only yesterday accompanied by her son Murugan. I sent to you thro' them a Jack fruit and 7 mangoes I won't come to Madras on Saturdays, Sundays, Tuesdays and on some days. No one utilise the Rs.25/- you got from Mr. A. Kanagaroyar on any accounts. Kindly let me know as soon as your wife returns home. I am getting much better now. Your brothers Thirinavu came here day before yesterday and Sundaramoorthi came on the 25th.

Your baby sister is getting better. We pray the health and happiness of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
10th July, 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your cards of the 8th and 9th. Our humble thanks to our Lord Ambalavanar and Ammai for bringing home back your wife for the recovery of your son from fever. Take care of their health. Here, Kalavalli is alright by the grace our Lord. Better you give some more doses of Kulancha to your boy. Get a phial of it in my expense from the Bengal Chemical works. If I am alright I shall go over there on Monday. Kindly get the under-noted things and keep them; I shall take them when I go over there.

We pray for the health of you all.

Yours affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
28th July, 1946.

My dear boy Manickam,

Our dear Maraikkadan wanted to go home this very evening as he had to do home work. I send him with 2 coconuts 25 appalams.

Kindly get the current ac. book with the things you have already taken note of. Better is not required now. But boiled rice is needed. Bring I bought for credit 5 palams pay its price to Thiruvengadam Chetti. Buy 10 palams more

We pray for the health and happiness of you all.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
16.8. 1946.

To
Mr.A. Kanagaroyar,
46, Parthasarathi St.,
Vellala Tenampet,
Cathedral Post,
Madras.

My beloved Kanagaroyar,

Your kind letter of the 13th inst. Now that the strike of Ry. Employees has not taken place, I believe you have sent the bk. parcel to Mr. G.K. Konar. As soon as you get money for it, kindly bring it and the under-noted things early in the morning so that you may do me a little help in the writing work. Trust you have got pasted the torn pages of Kindly get a copy of “Little Oxford Dictionary” from the O.U. Press, also I Eno’s Fruit salt big, 1 Iodolep with mythyl Salicylate மணப்பொருள் கொண்டச் சீனி 8 பலம், அகரு 6 பலம், பச்சிலை 7 பலம், கிச்சலிக் கிழங்கு 7 பலம், சீனியூரற்பட்டை 7 பலம், சந்தனச் சிராய் 5 பலம் Kerala Rose Soap (10 as.) அங்கா 1 வீசை ரவா நொய் 1 அல்லது 2 படி.

Yours lovingly,

Sd/- Maraimalaiadigal.

Om.

Pallavaram,
13.9. 1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

As soon as you went home I got the ghee weighed. For four viss butter we must have after it is melted, three viss and 7½ palams ghee. We have here only two viss ghee exactly. Do you have one viss and 7½ palams ghee? Kindly get your ghee correctly weighed and let me know how much it weight. If it be less the shop-keeper must have cheated you.

See Mr. A. Kanagaroyar ask him to bring balance money and binder without delay. I want money for household expenses.

We pray for the health of you all. Send the battery light. Well repaired.

Your affectionate father,
Sd/- Maraimalaiadigal.

Om.

Pallavaram,
24th Sept. 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you with wife and children in sound health. We intend to send Kanniammal there on the 26th. Kindly send thro' her the under-noted things. I wish to know when your Sarasvathi holidays begin and when they end. Will go over here with family and your mother for the worship? Send word to Mr. A. Kanagaroyar to bring here the bound copies of 'Saiva Siddhanta Jnanabodham'

2 Visa aska, Gramaphone Needles to suit ours and bleached mull 6 yards or 12 yards.

We pray for the health of you all,

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
5th Novem. 1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. to hand. Glad to tell you your wife and child are thriving on by the grace our Lord. Kindly get the under-noted things and bring them. God bless you for attending Mannammal in the Hospital; the helpless woman depends up on us for her existence. God be merciful! Trust this finds you with children in sound health.

Get Quink's Fountain pen Ink, Aska sugar, Wheat, cauliflowers and 1 cabbage, 5 palams peas and potatoes.

The medicine you sent yesterday for your wife is not, she says the same she was taking the last so many days; she therefore, wants you to inquire at the M. Hospital Whether the medicine now given can be used by her. All are well here by the grace of God. See your mother and sister and all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
15th Novem. 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

By the grace of God. I am quite alright now, I think of going over to Madras on Monday. Kindly meet me either at the Chinese Dentist between 10 a.m. and 11 a.m. or at Akbar at 2. p.m. Bring rice wheat, Aska, your wife and baby are quite well by the grace of God. I have not yet received from Tuticorin definite reply about the amount. So I have written to-day to the Vice-President about it. We pray for the health and prosperity of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
19th Novem. 1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet,
Kilpauk Post,
Madras.

My dear boy Manickam,

By the grace of our Lord money from the Tuticorin S.S. Sabha has been received by me to-day. Your child is getting alright by His grace, still it is better to have cold pills; therefore get them from Dr. Dharmambal and bring her also here at once as we have to consult her on an important matter. Bring aska wheat and b. rice. We pray for the health and prosperity of yourself and your children.

1. Trichy Malaikottai Periasami Pillai, Saivasiddhantha Sabhai.
2. Kudavasal Kunchithapatham Pillai.
3. Karanthai Kaviarasar Venkatasalam Pillai.
4. E.M. Gopalakrishnan.
5. Arahchi Mozhi
6. Somasundram Pillai
7. Saiva

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
22nd Nov. 1946.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

I learn that your sister's husband and children are ill of cold and fever, I therefore intend to go over there to-morrow to see them all at about 2 p.m. (23-11-1946) Kindly meet me at your sister's.

We are all doing well here by the grace of God, and I pray for the welfare of yourself and your children. If possible bring the things and ¼ V. figs we wanted to your sisters.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
3rd Decem. 1946.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Trust you reached home safe with your wife and children yesterday. Take particular care of your wife, children and yourself in this cold rainy season. Yesterday we could not find our gate-keys although we searched for them every-where here. Our Ambalavanan says that our Maraikkadan had the two keys with him. Ask him about them and send them if you get. Ask your sister whether she would bring here. 2½ V. butter, walnut ½ V, apricot ½ V

Get money from her, buy and send these things thro' your sister, also the old chimney. Send Mr. Appathurai Pillai here soon.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
22nd Janu. 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Yesterday Kanni returned bringing the gladsome news that our beloved child Nangai is faring better and that you have sent a matron as substitute to attend the child in the Hospital. I hope the child will be completely cured in a few days and we pray for it. Kindly let us know the improvement of her health. Your little sister Kalavalli is almost healed of the tumour in her left foot. I too improve in health. In a week or ten days I hope every thing will be alright by the grace of our Lord Ammaiappar. I shall try to go over there at the beginning of the next month. If convenient send aska sugar thro' Mr. A. Kanagaroyar.

We pray for the healthy, happy, peaceful life of all our family.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
27th January' 47.

To
Mr.V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

We are very anxious to know whether our dear Nangai has returned home safe. Look to the health of the children carefully. I am improving in health and hope to go over there to see you all early in the next month. Your little sister is much better now by the grace of our Lord Siva. Send as much aska as you can get to our dear Mr. Kanagaroyar. We pray for the health and happiness of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
26th Febru. 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

I am grieved to learn the lamentable death of your infant. I do not know why such loss often happens. There must be something wrong in the manner of your living. Ponnal suggests that your wife might be here for some days and get peace of mind. If it be no trouble to you I shall go over there in a few days and take her to Pallavaram. Don't give way to grief in your mind but think of the mysterious ways of the Providence. Look to the welfare of the children; console your wife. We pray for the health and peace of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
6th March, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Trust you would have reached home safe last evening. Kindly arrange with your goldsmith to get the one ear-jewel made as early as possible. When you come over here this Saturday get down at Mambalam and purchase the under-noted things from Mr. Parthasarathi Chetti's Stores, near Bus stand. You remind him of me and get the things of good quality and right price துவரம் பருப்பு 1 படி, உளுத்தம் பருப்பு 1 படி, தேன் வீசை (ரூபாய் 1 அரை 8) Bar Soap 1, அங்காச்சர் கீரை 1 வீ, கோதுமை 2 படி, cauli flowers. We pray for the health of you all. Bring mosquito-net.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
29th March, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. was duly received. Your sister Thiripura came on the 23rd. I learn your mother is declining in health. I wished to go and see her but I had headache all these days. I took bath only to-day. Our dear child Kalavalli is alright and was given bath to-day. Trust yourself, your wife and children are doing well by the grace of our Lord Ammaiappar. I intend to go and see your mother on Monday the 31st. Kindly meet me at your sister's before 4 p.m. Did you write letters to the four friends about my Siva Jnana Bodham Lectures?

We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
8th April, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your kind p.c. of the 7th. Your mother having become very weak and infirm was brought down here on the 4th night by your sister and her husband. By the grace of God she is getting better now. Don't fail to write to Mr. Marappa Gownder and Mr. Vetrivel Mudaliar. Nothing is known from our Tuticorin friends. I am now free from head-ache. If all is alright come with your wife and children for the Tamil New Year's day. Sed Mr. Sadagopa Mudaliar of the P.H.S.S. Nidhi and ask him whether he will oblige me by getting a house either for sale or for mortgage on not less than 6 p.c. interest. Bring wheat photoes onions, brinjals, cauliflowers, and green peas and பேயன் வாழைப்பழம், குடக்கிச்சலிப் பழம் etc. எலுமிச்சை 25, also அம்பாள் சேமியா 1.வீ.

We pray for the health, long life and prosperity of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Om.

Pallavaram,
23rd April, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. Your mother is in the same state as she was when you were here. We have to go to Madras on Saturday on business. We may go to you in the morning and then to Madras. Better you arrange to take leave on the 26th and accompany us. Get aska sugar. May our Lord bless you all with sound health and prosperity!

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
16-5-1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your letter of the 13th inst. We are glad to learn that you will come over here on the 20th evening with your wife and children. Kindly bring with you wheat, sugar, black gram and dhal. Your mother is a little better now. The Saidapet Sabha has paid me my remuneration. I have also arranged with them for a lecture of your wife, they will pay her remuneration. The Mannarkudi affair is not yet settled; we may hope for a favourable reply until the 20th. The friend from Rasipuram came to-day and agreed to send me the amount demanded for my remuneration; and they are arranging to hold their conference in the middle of June. Your upper cloth was taken by washer-woman for washing. If you can get sweet fruit at moderate price bring them, with 1 lb. good peppermint and 1 lb Glucose biscuit. We pray for the health and prosperity of you all. Get also Eng. Vegetable if cheap.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
25th June, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 23rd. I don't like to send your wife Thamarai alone. So you better come over here and take her with you on this Saturday. Kindly bring aska and wheat. Bring also the new female cloths which we bought at Mayavaram for your wife. Mr. Kanagaroyar sent some of the things. To get others we have sent Kanni to Madras.

We pray for the health of you all. Your brother Thirunavu and his wife and children came here this morning.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
3.7. 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 1st We are glad to learn that with your wife and children you are doing well by the grace of God. Your mother is getting on well. Whenever you come over here bring raw grapes, pine-apple and others for your mother. Kindly see often Mr. Damodara Naidu and ask him for the payment of rupees two hundred and interest for 13 months he got on covered chain, and rupees thirty-five he got on radio valayal and its interest for 25 months without further delay. If he is unable to pay the dues, let him dispose of the two jewels and clear the debt. Also see Kuppammal and ask for the payment of her dues. As we are hard up for money we can't wait for their payment any longer. Most probably we may have to go to Madras on Saturday the 5th. Kindly arrange to meet us at about 2 p.m. at Malleesvaran temple near the jewel merchant Mr. Govindarajulu Naidu. Bring with you aska and wheat.

We pray for the health of you all. Show this letter to Mr. Damodara Naidu.

Your affectionate father,
Sd/- Maraimalaiadikal.

Om.

Pallavaram,
9th July, 1947.

To
Mr. A. Kanagaroyar,
Parthasarathi St.,
Velala Tenampet,
Cathedral Post,
Madras.

My beloved Kanagaroyar,

Trust you finished the printing of the wanting forms of Kumudavalli. Kindly arrange to get it bound and without delay. I am hard hit for expenses. Your mother wants fruits. Kindly bring the under-noted things or send them thro' the binder within this Saturday, don't delay.

Fresh butter 2½ வீ. இந்துப்பு 2 வீ, அங்கூர் திராட்சை 100, காவிக்கல் 1 வீ, பெருங்காயம் 4 ப, Horlick's Milk 1. Effersal 1, Pepper mint mixed, chocolate. பச்சை கறுப்புத் திராட்சை 1 சேர், வால்பேரி 24, பேயன்வாழை 24, அன்னாசிப் பழம் 2, சபோட்டா 12.

We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
11th July, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Yours of the 10th I have written to Mr. A. Kanagaroyar asking him to come over here with butter and other things to-morrow. See him and ascertain whether he would go over here to-morrow with the things. If he would you need not come here this week; if not get the things from him and also vegetables, fruits, wheat and sugar and come. We shall see whether Mr. Damodara Naidu and Kuppammal will pay any thing. Mr. Muthiah did not come as yet. Glad to learn that Sundaramoorthi is alright. Your mother and all at home are doing well by the grace of God. Ask Mr. Kanagaroyar to get for me a "Reading Glass" 3 inches diameter. We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
15th July, 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

As per your letter we expected Mr. Damodara Naidu yesterday but he did not come here. Kindly see him again and ask him to pay the dues without further delay. Also ask Kuppammal for the payment. Your brother Sundaramoorthi was here yesterday. We pray for the health of you all. Mr. Muthiah Pillai too did not come.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
11th Octob. 1947.

My dear boy Manickam,

Maraikkardan came this morning bringing M.S.M. guide and your letter. As requested by you I send 5 Rupees due to you. This money I borrowed from Kanni. As soon as I get money from Gudiyatham I shall send you more money.

Since your school re-opens on the 24th, you will have to take leave from the 25th, will that be possible. May the breath of your wife be maintained by the grace of our God. May the operation be beneficial. To-day we send meals through Maraikkadan to your wife. We have been well by the grace of God and we pray for the health of you all. After I get money from Guidyatham, I will have to go to Madras when I will write you.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
25th Novem., 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your mother is in the same condition your little sister Kalavalli is ill of fever. Kannamal is slowly regaining her health. We want money for expenses. With your brother see Mr. Damodara Naidu and tell him that if he fail to pay the money soon a suit will be filed in the court. When you come here for Karthikai, Kindly bring the under-noted things.

Fresh butter 2½ viss, aska, potato, Eng. vegetables, onion, 'Panjon' 2 tins of Bengal chemical, Little's Oriental Balm 1, Raymait 1, and cocoa cholate ½ 1b; Parker's Fountain Pen ink.

We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
27th November 1947.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 26th. As we are in urgent need of butter and other things, I shall send Kanni to Madras and get them. So you need not trouble yourself to come over here in a hurry. Since I owe now Rs.120/- to our Kanagaroyar, he may not be able to give you money now. Kindly let us know how Thamarai fares in the Hospital. Your little sister Kalavalli still has fever and we hope she will be alright in a day or two by the grace of our Lord Ambalavanar and Ammai. I intend to go to Madras in the first week of Dec. and I shall let you know the date soon. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
23rd December, 1947.

My dear Manickam,

We are glad to learn that your wife is getting on well. We thank God for it and pray for her complete recovery. Regret you are in want of money. Here I am also stand in need of money for expenses for the amount due to Mr. Kanagaroyar I have paid him Rs.200 (Rupees Two Hundred) I have to pay him still more. If you have received money for the books you took from here, you may take 10 rupees and send the balance to me. Mr. Kanagaroyar is in great need of money to meet the marriage expenses of his son.

I pray for the health of you all,

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
3rd January, 1948.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Your p.c. of the 2nd. Only after Kanni was assured by your servant woman that she would keep the children safe, she says she left the children with her and returned. Otherwise I would have sent Kanni and got the children back. Therefore don't take it ill. Your mother was very much annoyed at the noise and wrangles of the children and I therefore sent the children to you in order to give her relief in her last days.

The mosquito-net mended as early as possible and send it and under-noted thro' your son. Or if you get a big order for books. Your wife told me that the 'Thermal Flask' was purchased, then bring it also. Here too we struggle to get it.

We pray for your wife's speedy recovery and the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Get 'Eutheria' 'Effersal' (Bengal medicines) and dried figs 10 palams.

Pallavaram,
3rd Feb., 1948.

To
Mr. V. Manickavachakam,
Teacher,
9, Subbaroyagramani Street,
Chetpet, Kilpauk Post,
Madras.

My dear boy Manickam,

Trust this will find you with wife and children sound in health. I hear from to-morrow there will be holidays in this week. So I won't go to Madras to-morrow but I may go on Saturday the 7th. As Mr. Kanagaroyar is busy with his household affairs he can't go over here with the things and kerosene oil. We could not get K.oil here. Therefore get it as much as you can and also the K.oil which Kanagaroyar would get and send or bring these things soon. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
14th Dec, 1948.

My dear boy Manickam,

Glad to learn of the news that you will get a house in tenements of Corporation on payment of 3 months' rent. At present I have no money in hand. So I have sent 4 copies of துலிழர் ஡தல் which you may sell and meet your needs. We pray for the health of you all.

Kindly ask your brother Sundaramoorthi when I should go to Saidapet to get the Sale deed registered by the Seller and let met know.

Your affectionate father,
Sd/- Maraimalaiadikal.

(Camp) Karanthattankudi Tamil Sangam,
Tanjore,

25.2.1949.

To
Mr. V. Manickavachakam,
Teacher,
58, Ramanaicken Street,
Nungambakkam,
Madras.

My dear boy Manickam,

By the grace of God all of you, I trust are in sound health. We too with His Grace are doing well here. Santhalingswami Mutt Conference ended very successfully under my presidency. In our return journey we alighted at Palaniand worshipped our Lord Muruka. We came here yesterday and will have to stay here for 2 or 3 days more and then will return to Pallavaram. We understand baby Pachaiappan and his mother were unwell. Kindly go to Pallavaram and know the state of your mother's and others' health and drop me a card. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
21st March, 1949.

To
Mr. V. Manickavachakam,
Teacher,
58, Ramanaicken Street,
Nungambakkam,
Madras.

My dear boy Manickam,

Trust you have sold the books you took from here. From the amount you may take Rs.25/- for your own use. From the balance pay for the under-noted books which I want soon and come over here with the books and remainder money. I am now pressed for money for household expenses. See if you can sell some more books.

கழகப் பதிப்பு.

திருக்குறள் பரிமேலழகர் உரை பெரிய எழுத்தில் விளக்கக் குறிப்புகளுடன்.

திருக்குறள் வேறொரு பழைய உரை புதிதாக அச்சிட்டது.

நான்மணிக்கடிகை உரை, இனியவை நாற்பது, இன்னா நாற்பது, களவழி நாற்பது உரை, சிறுபஞ்சமூலம் உரை, கைந்நிலை உரை, நளவெண்பா உரை, நைடத் உரை.

We pray for the health of you all,

Your affectionate father,

Sd/- Maraimalaiadikal.

Get catalogue of books of Kalakam and Madras University Publications

Pallavaram,
15th April, 1949.

My dear boy Manickam,

Trust this will find you all sound in health. To-morrow I shall try to go over to Egmore Station at 9-30a.m. or 10.a.m. Wait there.

The brass vessels you brought were taken by our brazier only for Rs.4/- He demands Rs.45/- for all the brass vessels you want. I have no money in hand now. If you bring the balance money for the books you took for sale, I shall pay it as advance and get the vessels made soon. He must be paid at least half the price in advance. The Saidapet Kalakam writes me to say that they are unable to arrange for my lecture in this month. So I shall be hard hit even for necessary expenses. We shall see how our Lord will help us. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
19th April, 1949.

To
Mr. V. Manickavachakam,
Teacher,
58, Ramanaicken Street,
Nungambakkam,
Madras.

My dear boy Manickam,

Trust this will find you all in sound health. About 18 years since my cushion and pillows were made; now they are under repair and I require cotton for it. You told me that you have with you cotton not wanted by you. Will you now bring it with you? You can take with you as many mangoes as you want. Ponnal will accompany you all to the new house on the 23rd morning. Brass vessel merchant has gone to திருநீர்மலைத் திருவிழா. So it will take more than fortnight to get the vessels. If you want them urgently, arrange to get them in Madras and I will pay their value in instalments.

The rest in person. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
18th May, 1949.

To
Mr.V. Manickavachakam,
No.22. Room, Second Block,
Chellamuthu Corporation Lane,
Madras-12.

My dear boy Manickam,

Our baby Pachaiappan again got high fever. To get him properly treated we had to postpone our journey to Madras to some other day. I understand that your brother Sundaramoorthi was willing to get a good bicycle for you on instalment system but you did not agree to it; you wanted Rs.300/- ready cash not caring for the troubles of Sundaramoorthi. Wait a little and he will arrange soon for a cycle for you. We pray for the health of you all.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
29th July, 1949.

To
Mr. V. Manickavachakam,
Teacher,
No.22. Room, Second Block,
Chellamuthu Corporation Lane,
Madras-12.

My dear boy Manickam,

Trust this will find you all in sound health. We have to go to Thirumullaivayil, Thiruvallangadu, etc., on a pilgrimage. I thought of taking you with us, but thinking that this may interfere with your school work and private tuition, I have asked Mr.A. Kanagaroyar to go with us. If you can at least go with us as far as Thiruvallangadu and Thiruthakkolam, better you can return to your school either on Monday or Tuesday. If you can, Kindly meet us on the 30th 2.p.m. at flower Bazaar Siva Temple front hall. We will go together. If you can also send your wife to stay here and look after your mother and house until we return back here. Rest in person.

Your affectionate father,

Sd/- Maraimalaiadikal.

T.M. Press,

Pallavaram, 3rd August, '49.

Maraimalaiadigal,
Swami Vedachalam,
Master of the Sacred Order of Love,
Formerly Lecturer in Tamil,
Madras Christian College.

I know Mr. C.V. Rangaswami, Teacher, Corporation Elementary School, Madras, as a honest, sincere and trustworthy young man, devoted to the study of Tamil. Besides being a Tamil Student he is very obliging to all who seek his help. His mild and sweet manners endear him to all who come contact with him. I wish a happy and prosperous life.

Sd/- Maraimalaiadigal.

True Copy

Pallavaram,
5th Octob, 1949.

To
Mr. V. Manickavachakam,
Teacher,
No.22, Corporation Lines,
Chellapa Mudali Street,
Madras -12.

My dear boy Manickam,

Your L. of the 3rd. Kindly intimate to “The Kalakam” that owing to school work and tuition you cannot get books from me and carry them to them and that whenever they want books they must send their man here with cash and get them. They are so stingy as to put the expense even of a single pie to our account.

Unless I get printed all the out-of-print works of mine, I have no hope of living with an easy mind. Don't expect from me as before any money help but look to lead your life with what you get. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
29th Decem. 1949.

To
Mr. V. Manickavachakam,
Room No.22, Second Block,
Chellamuthu Corporation Line,
Madras - 12.

My dear boy Manickam,

Trust this find you with your wife and children sound in health.
I wish to take you with your wife and children to the Exhibition at
Tenampet to-morrow. Kindly meet me at Kanagaroyar's at
Tenampet at about 1 p.m. The rest in person,

By the grace of our Lord Ambalavanar all are well here at
home. We pray to Him for the welfare of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
25th March, 1950.

To
Mr. V. Manickavachakam,
Teacher,
Room No.22, Chellamuthu
Corporation Line,
Madras - 12.

My dear boy Manickam,

Your kind p.c. to hand. Thank God for the recovery of your beloved wife. May your wife and children live happily with you by the grace of God! Here too we had troubles & financial difficulties. Yesterday child Kalavalli was stung by a big scorpion and suffered much. The will of God is inexplicable. I am now invited by friends at Kumbakonam and Peralam for lectures on the 30th inst. and afterwards I thought of taking you with me; but I see you have examinations from the 28th. Look after your wife and children carefully. I may have to start from here on the 28th night. Kindly write before that. Your mother now takes food. The Rest in the next.

Your affectionate father,
Sd/- Maraimalaiadikal.

Dated. 2.4.1950.

Peralam, c/o Post Master, Mr. S.
Shunmukam Pillai,

To
Mr.V. Manickavachakam,
Teacher,
Room No.22, Second Block,
Chellamuthu Corporation Line,
Madras - 12.

My dear boy Manickam,

Trust this will find you with family in sound health. My lectures at Kumbakonam and here were attended by large and learned audience and were much appreciated. For the votive offering of child Pachaiappan's hair I have written to-day to Ponnal to send Kanni and Kanni with children on Monday night by Trivandrum Fast Passenger direct to this place. Kindly go to Pallavaram and arrange to send them. The rest in my next.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
15th April, 1950.

To
Mr. V. Manickavachakam,
Teacher,
Room No.22, Second Block,
Chellappa Mudali Street,
Madras - 12.

My dear boy Manickam,

Trust this will find you with your wife and children in sound health. We returned from our pilgrimage on the last Saturday. After our arrival I got high fever and lay unconscious for 2 days, after that I got better but still suffer from sores and swelling in my right leg. Come over here when you are left free. Bring different kinds of sweet fruits and I will pay for them. The rest in person. We pray for your health and the health of your wife and children.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
5th May, 1950.

To
Mr.V. Manickavachakam,
Teacher,
22, Corporation Line,
Chellappa Mudali Street,
Madras - 12.

My dear boy Manickam,

Your p.c. of the 4th, The Gurt in my right legs almost healed.
But my eye-sight is rather dim for reading and writing purposes.
To-morrow I have to go to Dr. Zacharia to consult him. If possible
kindly meet me there.

We pray for the health of yourself, your wife and children.

Your affectionate father,

Sd/- Maraimalaiadikal.

Pallavaram,
11th May, 1950.

To
Mr. V. Manickavachakam,
Teacher,
22, Corporation Line,
Chellappa Mudali Street,
Madras - 12.

My dear boy Manickam,

Trust this will find you all in sound health. We have reserved for you some mango fruits of our garden; kindly come over here to take them with you. We shall be glad to have your wife and children here for few days at least. Your sister's daughter Valli is with us now. We pray for the health of you all.

Your affectionate father,
Sd/- Maraimalaiadikal.

Pallavaram,
21st June, 1950.

To
Mr. V. Manickavachakam,
Teacher,
22, Corporation Line,
Chellappa Mudali Street,
Madras - 12.

My dear boy Manickam,

Thank God for your success in the “Secondary Grade Teachers” Training Examination” I hope He will lift you up from financial difficulties. I am hard up for necessary expenses and had to take a loan of Rs.150. Of this write to your brother Sundaramoorthi. I am writing to friends to arrange for my lectures and collect money. We pray for the health of you all. Here all are well by His Grace.

Your affectionate father,
Sd/- Maraimalaiadikal.

