

THE  
LIGHT OF TRUTH  
OR THE  
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TIRUMANTIRAM OF ST. TIRUMŪLAR.

*(Continued from page 294 of No. 7 Vol. XI.)*

Illiteracy.

கல்லா தவருங் கருத்தறி காட்சியை  
வல்லா ரெனிலருட் கண்ணன் மதித்துளோர்  
கல்லாதா ருண்மைபற் றுகிரீடர் கற்றேருங்  
கல்லாதார் பேரீன்பங் காணுகி லாரே.

If the untaught are able to grasp the vision of Inner sense,  
They are those who see with the Eye of Grace.  
They alone grasp the Truth—Their great Bliss  
The learned cannot embrace.

NOTE.

This reproduces the thought of the Kenopanishat.

“He by whom It (Brahman) is not thought, by him  
It is thought; he by whom it is thought, knows It not.  
It is not understood by those who understand It;  
It is understood by those who do not understand It.”

(ii. 3.)

That is God cannot be known by man's சுட்டறிவு or objective know-  
ledge (Pāśa and Paśujñāna) but by the eye of Grace or Patijñāna. (1)

வல்லார் களென்றும் வழியொன்றி வாழ்கின்ற  
ரல்லா தவர்க ளறிவுபல வென்பா  
ரெல்லா விடத்து முளனெங்க டம்மிறை  
கல்லா தவர்கள் கலப்பறி யாரே.

The mighty live ever united to one path ;  
The weak ones say, " Wisdom is various " ;  
Our supreme Lord is ever present in all ;  
His union with all, the ignorant know not. (2)

நில்லா நிலையை நிலைபாக நெஞ்சத்து  
நில்லாக் குரம்பை நிலையென் றுணர்வீர்கா  
ளெல்லா வுயிர்க்கு மிறைவனே யாயினுங்  
கல்லா தார் நெஞ்சத்துக் காண வொண்ணாதே.

O Ye that think in your heart of hearts  
The mortal body is all permanent !  
The Lord though present in all the souls  
Will not appear to thee without any light. (3)

கில்லேன் வினைத்துய ராக்கு மயலானேன்  
கல்லே னரனெறி யறியாத் தகைமையின்  
வல்லேன் வழங்கும் பொருளே மனத்தினுட்  
கல்லேன் கழியநின் ருடவல் லேனே.

Deluded am I by acts producing sorrow,  
Learned am I not in the paths of the Lord.  
Learned in the ways of the world, I don't gain *inner vision*,  
The inner vision with which I could transcend the world.

நில்லாது சீவனிலை யன்றென வெண்ணி  
வல்லா ரறத்துந் தவத்துளு மாயினார்  
கல்லா மனிதர் கயவ ருலகினிற்  
பொல்லா வினைத்துயர் போகஞ்செய் வாரே.

Perceiving that the soul's condition is evanescent  
The mighty engage in Tapas and work;  
The worst of the earth are the ignorant  
Destined to reap the sorrow of bad work. (5)

விண்ணினி னுள்ளே விளைந்த விளங்கனி  
கண்ணினி னுள்ளே கலந்தங் கிருந்தது  
மண்ணினி னுள்ளே மதித்து மதித்துநின்  
மெண்ணி யெழுதி யுளைத்து விட்டாரே.

The immortal fruit born of Heaven,  
Fully lighted the inside of my eye.  
Those who pondered on earth, earth alone,  
Wasted indeed is their labour in vain

(6)

கணக்கறிந் தார்க்கன்றிக் காணவொண் னோது  
கணக்கறிந் தார்க்கன்றிக் கைகூடாக் காட்சி  
கணக்கறிந் துண்மையைக் கண்டண் டநிற்குங்  
கணக்கறிந் தார்கல்வி கற்றறிந் தாரே.

None but the wise in numbers can see That,  
None but the wise can catch the Vision fair,  
They that can count how these vast worlds are placed  
They will alone count as learned men rare.

(7)

கல்லாத மூடரைக் காணவு மாகாது  
கல்லாத மூடர்சொற் கேட்கக் கடனன்று  
கல்லாத மூடர்க்குக் கல்லாதார் நல்லாராங்  
கல்லாத மூடர் கருத்தறி யாரே.

The Ancient Lord, The Light Supreme of Gods,  
The Great Deva approached by enlightened souls,  
They can know Him they think by learning words,  
They know not well how inner light guides all.

(8)

கற்றுஞ் சிவஞான மில்லாக் கலதிகள்  
கற்றமும் வீடார் துரிசரூர் மூடர்கண்  
மற்றும் பலதிசை காணார் மதியிலோர்  
கற்றன் பினிற்போர் கணக்கறிந் தார்களே.

The learned fools, without true Śivajñāna  
Free not themselves from clogs of kith and sin,  
The all-present everywhere they cannot see.  
In numbers wise are they who live in love.

## NOTE.

The wise in numbers (எண் or கணக்கு) are the knowers of the Śāṅkhya ; the science of the Tattvas and beyond. As our sage himself says, the thirty-six tattvas form a ladder, and one has to ascend up knowing each step and rejecting it, saying ' Not this, not this '. There is the mystic science in numbers which form formulas in yoga also. (9)

ஆதிப் பிரானம ரர்க்கும் பாஞ்சுடர்  
சோதி யடியார்த் துடரும் பெருந்தெய்வ  
மோதி யுணரவல் லோமென்ப ருண்ணின்ற  
சோதி நடத்துந் துடர்வறி யாரே.

Good it is not, to see the untaught fools,  
Good it is not, to hear the untaught fools,  
Sweet are the ignorant to untaught fools.  
The truth of things know not the untaught fools. (10)

## Impartiality.

நடுவுநின் ரூர்க்கன் ற் ஞானமு மில்லை.  
நடுவுநின் ரூர்க்கு நரகமு மில்லை  
நடுவுநின் ரூர்நல் லதேவரு மாவர்  
நடுவுநின் ரூர்வழி நகனுநின் றேனே.

None but the just attain jñāna,  
None but the just defeat the Hell,  
None but the just become the Gods,  
The Path of the just do I pursue.

## NOTE.

நடுவுநிலமை is the same as இருயினையொப்பு or Samatula or becoming balanced in good or evil. It is not indifference. Just as the central point of the balance should not incline to this scale or that scale but should remain perfectly straight, so should not a man be influenced by pleasure and pain, kāma and krodha in doing his duty. Then he does not perform karma, does not merit hell, does attain jñāna and the supreme abode of the God of Gods. (1)

நடுவுநின் றுனல் லகார்முதில் வண்ண

நடுவுநின் றுனல் லநான்மறை யோதி

நடுவுநின் றுர்சிலர் ஞானிக ளாவோர்

நடுவுநின் றுர்நல் லநம்பனு டாமே.

The cloud-hued God, he did hold straight,

The good Brahman he did hold straight,

Some Jñānis true they did hold straight,

Our Father true He did hold straight.

(2)

நடுவுநின் றுர்சிலர் ஞானிக ளாவர்

நடுவுநின் றுர்சிலர் தேவரு மாவர்

நடுவுநின் றுர்சிலர் நம்பனு மாவர்

நடுவுநின் றுரோடு நானுநின் றேனே.

The just become some jñānis true,

The just become some Devas sure,

The Just become our father Lord,

Even I with the just do stand.

(3)

தோன்றிய வெல்லாந் துடைப்பன வன்றிவ

ரேன்றுநின் றுரென் றுமீச னிணையடி

மூன்றுநின் றுர்முதல் வன்றிரு நாமத்தை

நான்துநின் றுர்நடு வர்கிநின் றுரே.

The Just praise God who destroys all created things,

The Just unite themselves to Iśa's feet,

The Just utter the name of God,

Who is the first cause of all.

(4)

(To be continued).

J. M. N.

## MAÑI-MĒKHALAI.

(Continued from page 395 of No. 9, Vol. XI.)

## CHAPTER XI.

## THE CUP RECEIVED.

After this Mañi-Mēkhalai took a quiet walk to enjoy the sight of the sand-hills, the flower-gardens, and the cool pleasant lakelets of the island; and while she was doing so a female form appeared and said to her "Who art thou who hast come here alone as one escaped from shipwreck?"

To this Mañi-Mēkhalai replied "Hear thou who hast asked who I am; in my former birth I bore the name of Lakshmi, I was the wife of the young son of the king. His name was Irāgulan; in my present birth I am the daughter of Mātavi, a dancing girl; I now bear the name of Mañi-Mēkhalai, the tutelary goddess. Mañi-Mēkhala brought me to this islet from the Uvavanam which is in the environs of Kāviri-Pūṁ-Paṭṭinam. And so at this shrine which I have beheld I have received the knowledge of my former embodiment. This is the gain I have here acquired. But, oh, thou who art like a flowery creeper who art thou?" To this Tivatilakai (but this was her name) replied "In former birth I came to this island that I might behold the imprints of the feet of Buddha, the divine, which are to be seen on the mountain of Sāmanta Kūḍam which soars high above this island. From the time I came here by the command of Indra I am in charge of this holy shrine. My name is Tivatilakai. By the grace of Buddha, the divine, any one who walks in his righteous WAY when they behold this shrine through the excellence of that vision, forthwith obtain the knowledge of all their previous embodiments; this is certain; but few in this world are such, to these alone the path of virtue belongs.

Thou art greatly distinguished by having received this mystic conscious knowledge. Hard by, here is a sacred lakelet which is called Gomugi where rare lotus flowers abound; in that lake an indestructible cup called Amutasurabi is found. Once in the year on the very day when Buddha, the divine, became incarnate upon earth that cup emerges from the water and becomes visible. This day is the time of the full moon. This is the very moment for its appearance. I think that even now that cup will come into thy hands. Whatever food is put into that cup never diminishes but as you take it out the cup is ever filled. Thou shalt hear the story of it in thy own town from Aṛavaṇavaḍiga!." Desirous to obtain this cup Mani-Mekhalai adored the altar and with her went forth to the Gomugi lake, and having made the circuit of it stood there. Forthwith from out the lake the cup came forth and in a moment was in Maṇi-Mekhalai's hands. With unutterable gladness she lifted up her voice and sang :

"I bow before thy feet oh hero Māran's conqueror !

I bow before thy feet victor of the fierce hate of evil ways !

I bow before thy feet great one who dost work grace to others !

I bow before thy feet thou ancient one who hast rejected paradise !

I bow before thy feet thou who dost transcend all thought !

I bow before thy feet thou whose eye gladdens each other eye !

I bow before thy feet thou whose ear is deaf to every evil word !

I bow before thy feet thou whose tongue is glorious with the word of truth !

I bow before thy feet thou whose tread destroys the sorrow of those in hell !

I bow before thy feet who dost remove the sorrows of the Uragar !

I can do naught but worship in speechless reverence before thee !"

Thus did she worship Buddha, the divine. Then Tivatilakai took up the song of the woes of poverty and hunger, and of the greatness of those who relieve them.

"It destroys nobility of birth !

It murders excellence !

It makes naught the great raft of learning that man lays hold of !

It destroys the ornaments of shame and the beauty of greatness !  
 It puts outside man and his homely spouse !  
 Those that are driven away the sinner called hunger's woe !  
 How can I attain to the measure of their glorious fame !”

“Once on a time Kausiga the sage, because rain fell not, was afflicted with hunger. To satisfy the craving he wandered far and wide but found no food and so wasted away till the carcase of a dog fell into his hands. This he began to eat but first a portion of the flesh he offered in sacrifice to the gods, and Indra forthwith sent rain, and the crops flourished once more and all living beings were glad. This thou knowest

“Who give to the needy, tell forth the praise of virtue,  
 Who alleviate the hunger-pains of needy men they  
 Give to those who dwell in the world above delight  
 And to those who live in this world of clay.  
 To living creatures who give food give life.”

Therefore relieving hunger and giving life shall be the virtues to which thou shalt dedicate thyself.” Thus she spake. Maṇi-Mēkalai replied “In my former birth when my husband Irāgulan died from the bite of a snake, I could not endure but threw myself into the fire; when I was burning I remembered that I had given food to the Sage Sātusakkaran. Through the merit of entertaining that thought when I was dying this cup has now come into my hands. So I deem. And now as a mother feels compassion when she sees the faded face of her hungry infant and gives it milk from her breast; so I beholding the faces of the poor who wander hither and thither regardless of scorching sun and pelting rain will have compassion on them, will from this cup more and more pour forth the food of life.” Tivatilakai hearing her thus speak rejoiced and said “forthwith take this cup and set out for thy home.” Maṇi-Mēkhalai accordingly worshipped at her feet, went round the shrine in adoration and then pronouncing the magic words that carried her through the air, she arose and going through the aerial path she presented herself before Sutamati and Mātavi, and astonished them by telling them the mystery of their



former embodiments and told them that they must go to Aṛavaṇa-Aḍigal to learn the ascetic way which is the reward of human embodiment. She also showed them Āputran's magic-cup and made them pay homage to it. They then together sought the dwelling of the Sage.

## CHAPTER XII.

### THE VISIT TO ARAVAṆA-ADIGAL,

Maṇi-Mēkhalai found her way to the old Sage.

“Grey and old in body, with unfaltering tongue

• The aged Sage's home she gained.”

Three times she bowed before him and then told him how she had gone to the Uvavanam, how she had seen Utaya-Kumaran and spoken with him, how afterwards the tutelary goddess Maṇi-Mēkhalai had carried her off to the Maṇi-Pallavam, how in that island she had seen the shrine of Buddha and had learnt the history of her former embodiment. She moreover said “Iraḡulan who in former embodiment was your husband has now been born as Utaya-Kumaran. Your elder sister Tārai and Virai have now been born as Mātavi and Sutamati. From Aṛavaṇa-Aḍigal thou shalt learn all their histories.”

So said Maṇi-Mēkhalai, the goddess, to me and taught me three magic spells. Then Tivatilakai took me to the Gomukhi lake where I obtained the magic cup called Amutasurabi and told me to learn from you the history of Āputran. So I have accordingly sought your feet. The sage heard all this with joy and said “Once on a time I went to the Lotus-Foot-Hill, and returning in a thicket on the way I saw king Tuchchayan. I asked him of his health and he troubled in mind replied in broken words, that Virai intoxicated had perished before the wild elephant, and that Tārai hearing this had climbed and

thrown herself down from the palace roof". I said to him "This is the fruit of the old deeds, grieve thou not, and now ye have reappeared as Mātavi and Sutamati, the dancing women". Then to Maṇi-Mēkhalai he said "In this world the Buddhist virtues have decayed and sins have multiplied; but little by little virtue may again flourish, and so thinking I continue to teach that virtuous way. The men of this world know not that virtue, therefore at the request of the gods who dwell in this Chakravālam in the one thousand, six hundred and sixteenth year the god who inhabits the Tushita-world will be incarnate in this world. After that the minds will turn to virtue's grace."

"When the sun of Buddha shall appear  
 The sun and moon shall appear free from evil;  
 The unstaying constellations will move on as befits;  
 The rain will unfailing fall and the vast earth yield her increase.  
 Embodied souls shall then no sorrow see,  
 The cool sea shall yield many blessings,  
 The milch cows shall fill the pails with milk,  
 The birds shall flock in plenty round the abodes of men,  
 Strife between beasts and men  
 Demons from the abyss that bring dismay shall depart,  
 No maimed or blind or dumb or deaf  
 Shall living beings produce.  
 Those that hear the gracious virtue of Him born that day  
 Shall escape this evil birth and so  
 The illustrious Lord who sits at the feet of the Bodi-tree  
 Shall I worship at His feet and faults shall be no more.  
 In every birth I fail not to sing his praise."

This being so, Maṇi-Mēkhalai, in this city some duties await thee when thou hast performed them, and not before, my words of virtue can lay hold of thy mind. These two in their former birth on the Lotus-Foot-Hill did worship, and for the merit so acquired in the aftertime with thee shall they worship at the sacred feet of Buddha and freed from all Karma shall obtain

Nirvāṇa. Thou hast obtained the sacred cup—the Amutasurabi.  
Go and satisfy the hunger of all living beings.

“Hear thou the virtuous word agreed on by all  
Both men on earth and gods above  
Heal the disease of hunger so have they taught  
Consummated lore of all ascetic piety.”

“Thus will I do”, said Maṇi-Mekhalai.

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### CHAPTER XIII.

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#### ĀPUTRAN'S HISTORY.

. After this Aṅgavaṇa-Aḍigaḷ said to Maṇi-Mekhalai “I will now tell you the whole history of Āputran. In Vāraṇāsi (Benares) there was a Brahmin, a teacher of the Vēdas whose name was Apaṅjigan whose wife Sali had fallen into sin to expiate which she went on a pilgrimage to the Southern river Kanyā-Kumari to bathe in the sacred stream. She was pregnant, and on the way she brought forth an infant which without compassion she left in a field and went on her way. The child left without sustenance cried loudly and a cow hearing the infant's cry came to its relief licking it with its tongue, and supplying it with milk for seven days, it thus performed its charitable work. At that time in the town of Vayanaṅkōḍu there was a Brahmin whose name was Būti, and he with his wife happening to pass that way and hearing the infant's wail drew near to it, and shedding many tears over its sufferings the Brahmin cried out ‘This is no cow's son, he is my own son’, and taking him up went home to his house with joy. There he brought him up and in due time taught him all the learning necessary to those of his clan. One day the boy entering by chance the house of a Brahmin in the town saw there a cow in the court of sacrifice adorned with the garland twined round its horns and complaining as it anticipated its fate. The child wept over it and

exclaimed 'This night I will go unknown to them and release the cow.' So at nightfall he came from the jungle where he had been hiding and leading the cow forth went back to the forest. Next day the Brahmins missed the cow and assembling together went in search of it, and finding the cow and the little boy who had stolen it away, and seizing them cried out 'You wretch why didst thou in the night steal this cow', and beating him with a stick, they began to torture him. Forthwith the cow rushed at the Brahmin, and goring him with its horns made its escape into the wilderness. Āputran said to them "Don't be distressed, only listen to my words. What fault hath this cow committed that you should torture it ?

"What fault find ye with this cow  
 It grazes in the uncultivated fields  
 It gives milk to the children in the wide land  
 From the day of its birth it gives sweet milk  
 With charitable heart it dispenses grace to all."

They replied "Art thou ignorant of the Vēdic law? Dost thou despise the mystic sacrifice? Fittingly thou bearest the name of "Son of the cow". To this he rejoined,

"A cow's son was Asalan ;  
 The son of an antelope was Siruṅgi ;  
 A tiger's son was Viriṅji ; A jackal's son was Kēśakambaḷan  
 Whom the blameless praise, he whom the host of Rishis praise  
 And declare his lofty glory. Can then the clan  
 Decay that springs from the cow's sacred son?"

Hearing this one of the Brahmins said "I know this boy's whole history which till now I have seen no reason to divulge. One day a Brahmin woman called Sāli having bathed in the sacred waters of Kanyākumari was in deep distress. I said to her whence comest thou and wherefore hither hast thou come ? She replied 'I am the wife of a teacher of the Vēdas in the city of Vāraṇāsī. To atone for my sin I left my husband and have come here to bathe in the Kanyākumari. Ten miles on the other

side of Koṛkai in a shepherd's village I bore an infant and without compassion I left it in the garden there. Can there be any salvation for a sinner like me?' And so she wept bitterly. This is the son that mother bore. He is impure; touch him not but drive away." To this Āputran answered "have you not heard Tilottamai's sons who became great Sages? You heap abuse forsooth on Sāli's name" (Sāli was one of the names of the famed Aruṅṅati). Būti who had brought the boy up now disowned him and cast him out as impure. All around he bore the name of the thief who stole the cow, and so they put stones instead of rice into his cup. Having thus no recourse he fled to the great Southern city of Madura, and in the Hall of learning belonging to the temple of Chiṅṅā-Dēvi (Sarasvati) he dwelt in an ancient Court and carrying in his hand an alms-bowl from house to house he ever went and collected food, and then

"The blind, the deaf, the lame"

Those who had none to care for them

Those tortured by disease,—come all to me",

So he cried and fed all.

Then on the fragments that remained he fed, slept with the alms-bowl under his head, and so he spent his nights and days.

#### CHAPTER XIV.

##### THE STORY OF THE CUP.

The Sage went on to say "I will now tell you of what befell Āputran. One night while he was sleeping, there came to him some travellers, who arousing him cried out "We are dying of hunger". Now as his alms-bowl was empty he could afford them no help. In that emergency Chiṅṅā-Dēvi\* appeared

\* Prof. P. Lakshminarasu B.A., F.M.U., of the Pāchayappa's College, Madras, identifies Chiṅṅā Dēvi with Prajñā-Pāramita. An image of

to him, and giving into his hand a cup which he said "though the whole country were destitute of food this cup shall never be empty; the more you give the more shall it yield". Immediately he sprang up, his heart thrilled with gladness and he sang.

"Oh Thou the inextinguishable Lamp

Of the Shrine of Chintā-Dēvi filled with lore!

Oh Queen of the heavenly Ones! Supreme' midst earthly Ones!

Thou wilt remove the pain that all others endure."

"Thus he praised and worshipped her, and giving the travellers the food they required, from that day forth he satisfied the wants of all who came to him. Beasts and birds lovingly surrounded him and never quitted the spot. But now one day Indra knowing by the trembling of his white couch\*, the rare virtue of the youth, and desiring to give him some further boon assumed the form of an aged Brahmin,

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Prajñā-Paramita was recently discovered in the island of Java and it is now in the Rijks. Museum at Leiden. This image illustrates *Sānta Rasa* i. e., dispassion or peace. Dr. A. K. Kumārasāmi D. Sc., says about this image in his *Essays in National Idealism*:—

This figure of personified "Transcendent Wisdom" is the *Sakti* of the Tantrik Buddha, Adibuddha, who here in Mahāyana Buddhism occupies the place of Śiva. She is Nature, the concentration of every intellectual and physical power of matter, represented in a state of complete abstraction and personified as Wisdom. By her union with the acting spirit (Adibuddha) are produced the Bodhisattvas and all the phenomenal universe".

This figure is said to be the most beautiful figure in the whole world. The Tamilians regard Chintā Dēvi as the same as Sarasvati. She is also known as Kalāniyamam. There was a temple for her at Ten-Madurai.—*Ed. L. T.*

\* We understand it is a belief among the Buddhists that Indra knows about the events that happen on earth which are indicated by the involuntary flutter of the white couch or பாண்டுசும்பளம்.—*Ed. L. T.*

and said "I am Iṅdra, I have come to bestow a boon on thee ; what wilt thou have? Thou shalt receive the fruit of thy boundless charity." Āputran laughed till his sides were sore and replied "Oh mighty Divinity, Lord of those who dwell in the land of the Gods where none do works of charity, none are that cherish others, where none perform acts of penance, where none live shaking off earthly bonds! Sufficient for me is the cup from which I draw supplies for every need and remedies for every ill. There is nothing else for me to desire". When he thus made light of Iṅdra's gracious offer the god was angry and said "I will deprive thee of thy retinue of needy suppliants; and send everywhere abundant rains". So, abundance filled the world. Āputran was thus forsaken by his clients. He then left the Court in which wayfarers were wont to congregate and went forth into the surrounding towns and hamlets crying "Are there any that need be fed?" But want was nowhere and so they passed him by with contempt, and he became desolate as one who had lost his wealth, being left alone. He then saw some persons who landed from a ship on the island and who told him that in the land of Sāvagam there was a famine from which vast multitudes had died.

"Hearing this he said "I will hasten to their relief" and forthwith embarked in the ship. That ship came near to Maṇi-Pallavam where it remained a day. There he went on shore ; but the captain unaware of this sailed away without him. Thus left alone on an island with the cup which feeds multitudes he reflected as he adored the cup and said to it "One day in every year thou shalt appear, and threw it into the Gomukhi sacred lake, and himself fasting lay down to die. Then I who had gone to that island beheld him and asked him what grief had overtaken him. He told me the whole history and dying left his body in Maṇi-Pallavam, while himself was reincarnated in the body of the cow of the king of Sāvagam whither he had gone to save the lives of the famine stricken people".

## CHAPTER XV.

## THE ASKING ALMS WITH THE CUP.

The Sage went on to say "Hear the rest of the story, oh Maṇi-Mēkhalai. The cow which before had for seven days given milk to the infant Āputran as the reward of that virtue in the Sāvagam land on the white mountain under the protection of Sage called Maṇmugan who was performing penance there, possessed of golden horns and hoofs, even before it brought forth gave milk and supplied the wants of all the living creatures. The sage seeing that and having mystic knowledge of present, past, and future, proclaimed 'From this cow, from a golden egg a wonderful personage shall appear, who shall save the lives of all'. So Āputran who had died in Maṇi-Pallavam in his charitable work now remembering what in his infancy that cow had done for him now appeared according to the Sage's utterance as its offspring. The time of his appearance was the full moon of Vaisāgam. Many good omens then appeared. Accordingly the Sages in the Chakra-vāla-Kōṭṭam said "These are the omens which appear when Buddha should be incarnated, what is the cause of this?" So in wonder they went to the Deity in the pillar to ask her to solve the mystery. She told them "A wonderful personage who died in Maṇi-Pallavam has now been born in the Sāvaga-land in order to save the lives of men. That is the cause of these favourable omens. Learn the history from Aṛavaṇam". So she sent them to me, and my tongue was weary with the telling. The king of that city whose name was Bhūmi-Chaṇḍran was in great affliction because he had no son and bowing down before the Sage Maṇmugan he asked of him the infant born of the cow, and taking it brought it up as his own. That child having now obtained the kingly dignity is living there. Let this be so. Though there is no fall in the flow of the waters of the Kāviri, though the land is fertile, still the famine is prevailing here; I am unable to know its cause. So, it



is not fitting that this magic Cup capable of such benefits should remain idle.

“The food which the white waters give  
The heavenly ones  
Enjoy, and what remains they give to men.”

Maṇi-Mekhalai having heard this forthwith praised and adored him, and arraying herself in the garb of a mendicant took up the cup and went forth into the street. When she did so the king of the city of Ujjayini whose name was Prachōtanan having deceived Utayaṇan had imprisoned him, and when he released him his minister Yaugaṅta-rāyaṇan having assumed another form, and having reached the street at the same time beholding him with sorrow and beholding Maṇi-Mekhalai in the form of a beggar exclaimed “How wonderful this is that she who dwells in the soul of Utaya-Kumaran should here in the public street be begging?” And in sorrow they all came round. Then Maṇi-Mekhalai said “It is befitting to receive alms first of all from virtuous matrons.” To this Kāyaṣaṅḍigai said this is the house of Ātirai renowned as the chaste matron whose virtue brings the rain; enter here.

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## CHAPTER XVI.

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### THE HISTORY OF SĀTUVAN AND ĀTIRAI.

Kāyaṣaṅḍigai went on to say to Maṇi-Mekhalai “Listen to the interesting story of Ātirai’s virtues. Her husband’s name is Sātuvan, who got intangled by the wiles of a courtesan so that he spent all his property in riotous living, and resolved to take a voyage to some other land to recruit his fortunes; but on the way a violent gale submerged the ship. Sātuvan however laid hold of a broken spar and was borne to the shore where dwelt a naked race of savages; the rest of the passengers escaped and returned to Kāvīrip-Pūm-Paṭṭinam where they

brought the report that Sātuvan was drowned. When she heard the sad tidings she was overwhelmed with sorrow and resolved to put an end to her life. So in the burning ground she caused a pit to be dug, firewood to be heaped up and fire kindled. 'Then through adverse fate my husband is dead and whither he has gone I will follow him.' So saying she entered the fire. But the fire refused to burn her, and she exclaimed 'the fire will not burn a sinner as I am; whither can I return?' But a voice from the sky was heard to say 'Ātirai! thy husband is not dead, he is now on the Nāgar Mountain, he will not long remain there; but return in the ship of a merchant whose name is Chaṇdradattan. Put away thy grief!' Hearing this voice Ātirai was comforted, returned to her home, and in gratitude for the hope of her husband's speedy return gave herself up to the unceasing performance of meritorious works of charity.

"Meanwhile Sātuvan having reached the Nāgar Mountains lay down to rest under the shadow of a tree and being weary fell asleep. The savages who inhabited the mountain seeing him lie there said 'Here is a hearty meal for us' and aroused him from his slumber. But he had learnt their language so as to speak intelligibly to them, so they ceased to trouble him but said we have a priest of our tribe; come with us to him. So he went with them; terrible was the scene he beheld!

"Pots in which Toddy was boiled, the stench of carrion food, bones whitening in the sun,

And in the midst like a bear with his mate, he saw the priest and his spouse."

When he saw the priest he began to talk to him and soon became intimate. And so he called to his men and said 'This man is hungry and weary, give him toddy and flesh to his heart's content, and my younger daughter for his spouse.' Sātuvan hearing this and distressed at his folly cried out 'I need none of these.' The priest in anger replied 'What other

things are there to give delight to men than women and food? If there be ought else ask for it.' Śāṭuvan replied

'Lust and drunkenness and murder  
Are sternly forbidden by righteous men!  
Those who are born must die; the dead again must be born;  
Like sleeping and waking from sleep are death and life;  
Who do deeds of fitting virtue obtain the blessed one;  
Who do deeds of vice descend to hell;  
Those who know these truths abandon all.'

He then proceeded to give fitting answers to the priest's questions, told him of re-embodiment, of virtue and sin, and of the joys and sorrows that flow from these; and fully instructed him in all the details of a holy virtuous life. When he took his leave they gave him sandal-wood, Agil, and other things which he received, and embarking in the ship of the merchant Chandra-dattan he came back to this city and offering many gifts he now lives happily with his wife. Therefore by the hand of Ātirai shall the first alms be put into your cup." So Maṇi-Mekhalai entered the dwelling and stood there silently like a picture. And then

Worshipping, reverently pacing round, with words  
That banish grief, she filled the magic Cup with luscious food;  
And then 'Through all the world banish hunger and disease',  
so said Ātirai and gave the sacred food.

*(To be continued).*

G. U. P.

## Tayumanavar—His Life, Teachings and Mission.

(Continued from page 404 of No. 9 Vol. XI.)

Now as regards the Universe of Māyā, the Svāmi's conception was, undoubtedly, that it proceeds from the cause 'Māyā' which exists as an entity; he was a follower of Sat-kāryavāda which postulates the reality of the cause, as against the Idealism of Māyāvāda or Vivartavāda. But it may be held that such expressions as, அம்மாயையில்லாமையேயாம், முற்றுமில்லாமாயை, உண்டுபோவின்றும் உலகம், மின்மயமானசகம், அகிலமாயை, காண்முயற்கொம்பெயென்கோ, காணலம்புனலேயென்கோ, வரன் முகமுளரியென்கோ, tend to show his inclination to the idealistic conception of the world. Here again it is more a misunderstanding of the true import of the words used than the ambiguity. However real the Cause may be, if the effect is subject to change, it is unreal and compared to the Never-changing Existence of God, in whom Māyā and the souls are lost as are the stars in the full rays of the Sun; the Māyā of the Universe is unreal, *is not*, not that it actually ceases to exist but it ceases to *show itself*.

Those Jñānis who are the privileged ones to see the Śivasvarūpa through the Grace of Śiva everywhere and in everything, again and again declare that the world is nothing, is nought before their gaze, and in their conception. The Svāmi himself seems to have anticipated such misunderstanding of his views and has emphatically said in what sense முற்றுமில்லாமாயை etc., are to be understood.

வருவான் வந்தேனெனல் போல்மன்றியழியுஞ்சகத்தை  
தெரிவாகவில்லையென்ற தீரம்பராபரமே.

It is therefore, the insignificance and the invisibility that is referred to as 'nought' by the great dues, insignificance when

compared to the Vast Expanse of Sat and the invisibility, when seen with the illumined eye of Divine Grace.

The way of Salvation in which the Svami believed, is strikingly efficacious and simple, மூர்த்திகலம்கீர்த்தம் முறையாய்த் தொடங்கினார்க்கு, வார்த்தைசொல்லச் சற்குருவும் வாய்க்கும்பராபரமே

The worship of the Manifestations of the Lord, and the pilgrimage to temples and holy waters are a preparation to receive the Holy word, from the Master. The Svāmi's Combat is with the mind; his frequent reference is to the 'turbulent and mischievous mind (பொல்லாதமாமர்க்கடமனம்) which would not give him a moment's peace to rest in the Lord, கொள்ளித்தேள் கொட்டிக்கூறுகின்ற பேய்க்குரங்காய்க் கள்ளமனம்துள்ளுவதென்கண்டே. As a result of the poison of Āñava the soul seeks to assert itself 'I', 'I', and there lies the cause of all this manifold manifestations; add to this the traitorous mind which ever carries the soul away from the true path, and the senses that are entangled in the objects of pleasure; no hope for the soul to be free from these and to know itself or the Lord. Therefore, all measures are to be directed towards the tutoring of the mind in order that it may prize what is advantages to higher life. Be above the ties of the world, says the Svāmi, purify the mind by austerities and penances, kindness and Love, renounce all as evanescent till the mind takes delight in things Spiritual. To stop the Modifications of the mind is the next step and this is achieved by being the witness of things மனமாயைக்குடிக்கெடவேண்டிற் பணியறணிற்றல் and ceasing to assert ones individuality as distinct from the rest, then ceases the dual relation of subject and object, முன்னி உலச்சுட்டு ஒழிதல் rest from speech and action is thus gained (மோனம்) which is the prelude to the incoming ocean of Jñāna. By whatever path one may go, the last step is Jñāna, and Jñāna alone (ஞானமலதுகதிக்கடமோ) where the soul stands serene as consciousness undefiled by the touch of Mayā. (அசையாதிருந்துகொள் அறிவாகிரெஞ்சே). There flows the Grace of God, absorbing the illumined soul into its very Being. (அடியிணைக்கீழே யடக்கிக்கொண்டாண்டி). The goal is thus reached. என்னைத்தா

னாக்கிக்கொண்டசமர்த்தைப்பார்தோழி. To describe this state of Perfect Bliss is to misrepresent it. சொல்லாலே சொல்லப்படுமோ, சொல்லுநதன்மை துரும்பு பற்றிக்கடல்கடக்கும் துணிபேயன்றோ. It is beyond speech and individuality, beyond time and space, not limited by day or night, endless limitless Expanse of Bliss. முற்றும் ஆனந்தநிறைவு யான்தானென்னத்தோன்றாது எல்லாம்விழுங்குஞ்சொருபம்.

கூடுதலுடன்பிரித லற்றுநிர்ந்தொந்தமாய்

சூவிதலுடன் விரிதலற்றுக்

குணமற்றுவரவினாடு போக்கற்றுநிலையான

குதியற்று மலமுமற்று

நாடுதலுமற்றுமேல் கீழ்நடுப்பக்கமென

நண்ணுதலு மற்றுவிந்து

நாடுமுமற்றவகைப் பூதபேதமுமற்று

ஞாதுருவின் ஞானமற்று

வாடுதலுமற்றுமே லொன்றற்றிரண்டற்று

வாக்கற்று மனமுமற்று

மன்னுபரிபூரணச் சுகவாரிதன்னிலே

வாய்மடுத் துண்டவசமாய்த்

தேடுதலுமற்றவிட நிலை. That is his goal.

### III. HIS MISSION.

It is needless to emphasize that this great Personage had a Special mission to fulfil by his advent in the most modern times and the question would be to correctly delineate the mission and its scope from what can be gathered from his life and utterances. By his life, he taught an object lesson to men of the world that it is possible in all walks of life, to be in the world and to be out of it; whether as a student or householder, as a father or husband, as a master or servant, one can, in the midst of duties incidental to the particular station of life, fix his attention on the true object of life (ஞானம்) வந்தவரவைமறந்து, மிக்க மாதர் டொன்பூமி மயக்கத்திலாமும், இந்தமயக்கையறுக்க.

He taught also that all stages of life, Brahmachāri to Sanyāsi, can be successfully passed in these days of materialised activities, if one is fortified with the purely religious qualities

of the heart. He emphasised and exemplified that it is not learning but living that brings Peace and Bliss and that to be above the desires of the flesh is to plant one's feet firmly on the Spiritual ladder. He had proofs that the man who would go forward into the realm of the Spirit must renounce all of the flesh, by firmly rejecting the overtures of a queen of beauty and glands, for he knew that he who would see God must not interpose between himself and God, the putrid flesh of Māyā. They see God, who do not fall a victim to the side glances of tempting women. What a great gulf between ourselves, who with lustful eyes, gaze at a passing dame, and the great one who, with watchful eyes, escapes from the snares of the woman's glance. This was his great strength in life, and he, by example showed the world the secret of one's greatness.

But these are, it may be said, features to be found in the lines of all true Jñānis. His special feature was the bridging of the yawning gulf between practical religion and abstruse philosophy. He gave Life to philosophy in order that it may appeal to the heart and be inviting to the thirsty soul. Dry Philosophy blossomed forth, at his hands into the cool shade of the Grace of God and the life-giving *nectar* of Bliss, to ease the weary pilgrim of Life. In short he was the popular commentator of the Higher Truth of Existence as postulated in the noble Śaiva Religion. His Mission was to redeem Śaiva Religion from the crude Siddhāntists who would drag it into dualism and the erring Vedāntists who would push it into monism to cut the golden mean of Vedānta Siddhānta—the Truth. His mission was to hold up the path of jñāna as the portal to Bliss Everlasting and to point out the greatness and the glory of the Śaiva Religion which recognises the workings of the Grace of God, at all times and climes, in all religions and creeds.

வேறுபடும் சமயமெல்லாம் புகுந்துபார்க்கின்  
விளங்குபரம்பொருளேநின் விளையாட்டல்லால்

மறுபடிங்கருத்திலில் முடிவின்மேன

வாரிதியினதித்திரன்டோல் வயங்கிற்தம்மடா.

His Mission was the rousing of the Spirit of Tolerance, so that Love which is the Being of God Himself may be felt and tasted even in this life amidst the diversity of minds and hearts. And finally to receive all with open arms into his household to enable them to taste of the Ambrosia of Śiva Bogam without restriction. He called to the world to lose no time in the lower stages of thought but to come straight away into the path of the Śaiva Religion and partake of the over-flowing Bliss of Śivasāyujya; indirectly commanding his followers to go forth and preach the noble Religion to all those who have ears to hear காகமுறவு கலந்துண்ணக்கண்டார் சேரவாரும் செகத்திரே.

To pay a fitting tribute to this great Saint, Poet and Philosopher, my words are feeble. To love him and honour him, and to spread the Light he lit, is the duty of those who meet at this spot Sacred to his memory. He lives here and elsewhere to inspire and instruct those who would continue his mission. Frail mortals know not his power, but those with the divine spark shining within, will feel the working of His Spirit, unified in the Great Being; Glory to the land of his birth; Glory to the land of his Samati; Glory to his Religion, the Vedānta Siddhānta Śaivism.

OM-TAT-SAT.

R. S. S.



## "CORRUPTION IN POLITICS".

### LARGE AND ENTHUSIASTIC GATHERING.

On the invitation of the Kotahena Association, Mr. P. Rāmanāthan, K.C., C.M.G., Patron of that body, delivered a brilliant lecture at the public Hall on Saturday the 11th February on "Corruption in Politics." before a large and interested gathering. The chair was taken by Mr. Advocate Francis de Zoysa. The whole hall and gallery and the corridors were crowded, and there was hardly standing room when the lecturer rose to speak a few minutes after 4 p. m. We publish below that portion of his lecture which is of general interest and which is really the science of politics from the view-point of Indian Philosophy.

### THE CHAIRMAN'S SPEECH.

Gentlemen,—I rise not to introduce Mr. Rāmanāthan to you, for that would be presumptuous on my part, and entirely superfluous on behalf of the Kotahena Association to introduce its Patron, but to thank him most sincerely for consenting to deliver this lecture this evening. No assurance is needed that the lecture will be both interesting and instructive. It has been objected to by those who make it their business to object to everything that Mr. Rāmanāthan does, that he is lecturing on abstract subjects instead of discussing what they are pleased to call practical politics. These men, gentlemen, do not know or pretend not to know that Mr. Rāmanāthan is not delivering these lectures to convince the people of Ceylon that he knows how to lecture, and that he understands or can discuss politics or that his political views are sound, but that he is lecturing simply with the object of educating Ceylonese in Politics. Although Mr. Rāmanāthan does not take up our time by lengthy discussions of such things as *ad valorem* duty and the salaries of

Government officials, he will deliver to us such lectures as will be remembered long after election controversies and animosities are dead and buried. Mr. Rāmanāthan's lectures will be remembered, read and re-read for ages to come. As far as his politics go, all Ceylon consider him the greatest politician of the day, the Ceylonese have the fullest confidence in Mr. Rāmanāthan, and in nothing that he has done he has forfeited one jot of their confidence and regard, and the esteem that the people of this country have for him is evidenced by the fact that, as soon as he relinquished Government Service, the people have been eager and persistent in seeking his advice, guidance and patronage in every public movement, proposing him to be President of this association, and Patron of that association, inviting him to preside at this and that public meeting and asking him to take a part in this and that public movement, as well as by the glowing testimony paid to Mr. Rāmanāthan by the acknowledged leaders of Ceylonese Society from Mr. Dornhorst downwards, including Mr. James Peiris who from the opposite camp exclaimed only the other day that if this country was really in peril that we should all vote for Mr. Rāmanāthan and Mr. Corea who also from the opposite camp paid a most glowing tribute to Mr. Rāmanāthan's worth. And lastly by the manner in which the unanimous voice of Ceylon practically dragged Mr. Rāmanāthan out of his retirement to come to the Reformed Legislative Council as their first representative. Gentlemen, the persistent firm and steadfast manner in which the people of this country of all races, creeds and castes are supporting Mr. Rāmanāthan's candidature in spite of personal discomfort and personal sacrifice, in the case of many people, in the face of the wrath and vengeance of powerful men, and disregarding the torrents of abuse showered by the gutter press of Ceylon. I say the manner in which the Ceylonese are standing by Mr. Rāmanāthan in spite of all this is eloquent testimony at once of Mr. Rāmanāthan's worth and of the eminent fitness of the Ceylonese to be entrusted with the Franchise. True it is, Gentlemen, that Mr. Rāmanāthan has been made the victim

of a campaign of abuse. But that is because certain people who have been endeavouring for the last several years to secure a seat in the Legislative Council, and who like the babe in the Pears Soap advertisement will never be happy until they have it, and who, when the Reform of the Legislative Council came, thought that their ambition should be crowned by having not one seat but two, see that Mr. Rāmanathan is likely to upset their apple cart. The people of this country stand by him and support him in every way, and consider him the greatest politician of the day, without any lectures from him to prove that fact. This lecture is, as I said, intended for the benefit of the public, and on behalf of the Kotahena Association I will now invite Mr. Rāmanāthan to deliver his lecture.

#### THE LECTURE.

Mr. Rāmanāthan, rising said: I do not know how I am to thank my learned friend, the Chairman of this meeting, for all the kind things which he has said about me. It is very encouraging to meet with kindness in times when there is so much corruption abroad. Unkindness is the mark—and a distinguishing mark—of corruption, and when I meet with kindness I say to myself, "There is Love fighting its battle against Hate otherwise called corruption."

The subject which the Kotahena Association has invited me to speak about is "Corruption in Politics". It is of great practical importance to know all about it. Corruption disfigures and distorts not only the whole arena of political thought but also every other phase of social life. The subject of Corruption in Politics will be better understood if it is taken and considered as a part of the more comprehensive subject of the Operation of Corruption in Life, which is of absorbing interest to everyone who feels that the *Summum bonum* of life is to be good, who feels that the end for which we have been ushered into our respective spheres of existence is to escape from badness or evil, and attain goodness.

THIS GREAT SUBJECT DOES NOT INTEREST SAVAGES, nor men and women who, though living in the midst of civilizing influences, feel no shame at being continually victimised by corruption.

In the case of those who are habitually dominated by some form or other of the unclean, obscuring and distorting power which commonly passes by the name of evil or wickedness, there is no desire to be good; nor is their mind fit for the enquiry why one should be good, and what are the methods for attaining goodness.

To be good is exceedingly difficult, and yet every fond mother believes that her children are very good. The fallacy of this belief is the subject of a proverb in Tamil, which runs as follows "Even to a monkey its own baby is a golden baby". It is a most remarkable phenomenon in human nature that, so long as the mind is obscured by the unclean thing called corruption, it will always believe itself to be right and good. Disinterested observers, like nurses in charge of other people's children, when questioned are wont to say of most children, "when they are good, they are very, very good, but when they are bad, they are horrid." May not a similar judgment be passed on grown up persons? In the state called friendliness, are not most persons good and sweet? and in the state where their natural likes and dislikes are crossed, that is, in hostility, are they not horrid?

DO THEY SEEM TO KNOW IN THIS WRETCHED STATE WHAT THEY ARE DOING?

When every disinterested person sees their actions and the thoughts which lie behind the actions, to be plainly horrid, do the persons in captivity to their hostile feelings know that they are horrid? Don't they in the horrid state loudly assert that they are quite right and do not they abuse and even assault their opponents and glory in their shameful action? And do not they in cooler moments say: "I have behaved like an ass" or "what an idiot I have been." These who are gifted with

equanimity compare the mind to a sheet of water, capable of reflecting all kinds of images or ideas, and they say that, if the mind is calm or placid, the reflections on the mind are seen clearly and correctly as they really are; but that, if the mind is allowed to be disturbed by the natural likes and dislikes of the body, or by currents of passion or emotion, it will be like a sheet of water agitated by winds and the reflections on the disturbed waters, whether of the sun or moon or of any other object close by, will be necessarily distorted, and will assume unnatural shapes, blurred, elongated and shortened. And they further explain that the on-looking spirit, commonly called consciousness is misled and confounded by these fantastic reflections on the mind. It is obvious that, in this state of confusion, the mind cannot think rightly, the faculty of speech cannot speak truly or fairly and the hands and feet cannot act restrainedly. A man of equanimity, who guards himself against the likes and dislikes of the body and emotions of all kinds, is said to be

• righteous,

BECAUSE HIS FACULTIES OF THOUGHT, SPEECH AND ACTION  
PERFORM THEIR DUTIES ALWAYS RIGHTLY.

Isn't it worth our while to take stock of our constitution and lay our finger, so to speak, upon the root or cause of all the trouble which man gets into in a trice, unknown to himself? Those who are wise, I mean the Sages of the East and West, have agreed from the remotest times to call this trouble-causing thing *corruption* because it spoils the spirit and the mind, even as rust spoils metal, and putridity spoils flesh or meat. Tear the skin of the body a little and neglect the wound, and you will find stinking matter pouring forth. Put away burnished steel or copper somewhere for a few days and you will find rust and verdigris ruining its beauty. Even so, the spirit and the mind in most cases are in captivity to an unclean and horrid power, which, if unwatched and uncontrolled, would mar all the loveliness of the spirit and the usefulness of the mind. The spirit is a thing of joy and love, quite harmonious in itself, ready to

forget and forgive: it is serious, reverent and patient. But the subtle power called corruption is a thing of hate, a thing of discord and differentiation, never stable, ever unsteady and shifty and therefore making the spirit impatient, restless, dissatisfied and unreliable, and making the mind to misunderstand and misinterpret. Corruption thus pollutes and obscures the spirit and the mind, and distorts the natural views of things. When it slyly enters the mind while the mind is considering a subject, it makes the mind think wrongly, and even filthily and criminally, by correlating unnecessary thoughts.

Its nature is to steep the faculties of thought, speech, and action in hate, in unspirituality (or non-recognition of God and soul), in worldliness and in rank materialism; to obstruct the recollection of the commandments of God and the dictates of law, and

TO DESECRATE ALTOGETHER THE WHOLE CONSTITUTION OF MAN.

It is impossible for the senses to perceive the subtle and wicked power called corruption, but the spirit, if watchful and introspective can know how its effects, and it rises and captivates the thought-making mind. So long as there is no inclination to make thought on the part of the mind, corruption has no power to captivate it. You have seen mothers say to their children who have grievances against their little brothers and sisters, "Never mind, never mind, attend to some other thing." Now, so long as the mind does not mind anything, corruption has no power to captivate it. The Bible and other religious books of the world enjoin the habit of "peace-making," which is the habit of pacifying the tumultuous thoughts of the mind, or allowing its thoughts to run down to a calm. When a person has been insulted or injured in any way, it will not do for the mind of that person to brood over its troubles, because the diabolical power called corruption will then rise slyly and captivate the mind while thinking of its troubles. If the man is wise enough to make his thoughts run down to a calm, and say to himself "never mind: that wicked man has had his cruel

enjoyment throw this insult and injury, let him have it; but let not my mind run on this matter; let me rather go to my God for relief in the quiet of my chamber," corruption will have no power over him. So you see, if the spirit is watchful, it can know how corruption rises and captivates the thought-making mind by the medium of likes and dislikes, and prevents the mind from doing what Truth and Duty demand.

In the Home, we see it manifesting itself in the minds of children as waywardness, insubordination and selfishness. In the School, it urges students to be unruly, boisterous, negligent of their books, shifty and trickish; in the Professions it makes men greedy of money and the praises of foolish men do many a dark deed, and lead a life of duplicity, having one thing in the heart and quite another in the lips, striving hard to secure sometimes a lawful end by unlawful means, and sometimes a wholly unlawful thing by covert means or clever deception.

#### IN THE LEGAL PROFESSION,

it urges the mind and the faculty of speech to the habit of scandal-making out of harmless incident to the terror of honest suitors and witnesses and makes the misguided soul believe that it is very clever and superior to other lawyers.

I assure you, gentlemen, that there is many a fine spirit in the legal profession as certified by judge after judge from the Bench of the Supreme Court. Such lawyers do not care to make scandal out of trifles, or to earn a cheap reputation as a "great lawyer" in the country. These men are the gems of the legal profession in Ceylon. They despise the prostitution of their talents in a place so sacred as a Court of Justice, they will never be tyrannical in their cross-examination. They will not put to a witness a question which they will be ashamed to put to their brother or sister, father or mother if they were in the witness-box. They would treat honest suitors and witnesses as tenderly as possible, because they feel that they themselves are ministers privileged to be engaged in the administration of

justice under the supervision of the Judges of the land. But unfortunately there is also another type of lawyers to be found occasionally in Ceylon, who, disregarding the noble traditions of the Bar as we have them from ancient Rome, and from high-bred Englishmen—misuse their talents from morning till evening and fancy that they are grand lawyers—that they are leaders of the profession. Yes, leaders in scandal-making—leaders in tyrannical cross-examination; leaders in the art of making black white; leaders in everything except the successful maintenance of the traditions of the Bar which they had been carefully taught during their studentship in the Inns of Court. Gentlemen,

CORRUPTION IS A FELL POWER,

rampant at Home, rampant at School, rampant in all Professions, and even in the Medical Profession. You know that many students who are sent by their good parents into the Medical College are spoilt within three months of their entry into the College: fine boys, who under proper direction should be shining lights to the rest of the community. Their tricks begin with the flinging of pieces of a corpse at some fellow-student. But I would not trouble you with their vagaries or with the way in which corruption works in the hearts of medical men.

Corruption makes men swollen-headed, cheeky and proud, having an inordinate opinion of their wealth or learning or official power or family. In every phase of life we see this horrid thing making the heart hard, the neck stiff, the lip curling with contempt, the face averted, the eyes fierce, and the mind impatient and restless. It creates splits in families and among friends, and persists in mischief, wreck and ruin.

In politics it urges men to secret action for secret reason, to undermine its opponents by disgraceful tactics, to make plausible declarations, to practise duplicity, intrigue, misrepresentation calumny, intimidation, mystification and perplexity. No law can touch intrigue, secret action, duplicity, mystification



and the like. It therefore confines itself to three classes of corrupt practices, namely, the purchase of votes, the intimidation of voters, and the undue influence of voters. The makers of such laws in different countries confess that even these few kinds of corruption cannot be put down if not backed by healthy public sentiment and by the searching activity of non-partizan vigilance committees.

SO UNIVERSAL IS THE OPERATION OF CORRUPTION IN EVERY  
DEPARTMENT OF LIFE!

All sound observers of human nature agree that it is exceedingly difficult to shake off the captivity of corruption. The authors of the great religions of the world assure us that, after the spirit had fallen into corruption, it knew not how to extricate or raise itself from it, and that, in consequence of its helplessness, it was placed under the stewardship of the mind, ushered into the world we are living in, and placed in charge of teachers and other care-takers from the day of the fleshly embodiment of the spirit and mind to the last day. Among such guardians must be mentioned the great power known as the law and the upholders of the law. Surrounded though man is by corrective influences of different kinds, he is liable to be victimized by corruption if he is not on the look out for his horrid enemy. It is only the few who are watchful of the workings of their mind by daily self-examination and self-introspection, and it is they only who can escape from the effects of corruption.

Self-examination and self-introspection will go a great way in purifying the mind, but it is very important to avoid bad associates and to cultivate the friendship of clean minded friends. It must be the standing rule in a good family not to allow the children to come into contact with persons who are habitually corrupt. The vast majority of mankind are not watchful, and do not bar the hatchways of thought against the thief called Corruption.

The Sages of the East and West have been ever merciful to the fallen, owing to the extreme difficulty of avoiding the subtle influences of corruption. You all know the doctrine

“BLESSED ARE THE MERCIFUL FOR THEY SHALL OBTAIN MERCY.”

If we are merciful to those who have fallen in their endeavour to resist corruption, mercy will be shown to us by God. We must not pursue them with bitter hatred and make their lives miserable. On the contrary, we should help them with advice and try to uplift them from the influence of corruption and establish them in the path of goodness. When a fallen spirit, afterwards celebrated in history as Mary Magdalen or the Repentant, was brought before Jesus by some Pharisees demanding judgment at his hands. He said to the clamorous accusers ‘Whichever of you is free from sin let him cast the first stone at her.’ As they felt in their hearts that they were corrupt themselves, and daily given to sinning, none dared to raise a stone against her, and each man went his way.

The human nature of 2000 years ago is not different to what it is now. We have still Pharisees and Philistines among us in every country, but knowing them to be thoroughly misguided men, we should pity them when we have to consider their corrupt sayings and doings, for the purpose of keeping ourselves clean, and our friends untouched by their illusions and delusions.

It is impossible to expose all the acts of corruption which have been perpetrated in our midst during the past few months. But before dealing with any of them, I desire to say a few words regarding the fear of some of our own party that the caste system which prevails in Ceylon and in India, and which is a hot-bed for corruption, is a considerable danger to the Franchise and may be in the way of working it satisfactorily.

It cannot be denied that racial and caste distinctions operate vigorously in the minds of the people of Ceylon, but it is equally true that, notwithstanding such *social* distinctions, the electorate is quite alive to its duty of protecting their common

*political* interests. The social and political interests of the Ceylonese are different from each other, and admit of being easily demarcated.

#### THE SOCIAL INTERESTS OF THE PEOPLE

relate to the preservation of their religion and language, of their methods of living and dressing, and of their matrimonial customs. But as the British Government does not interfere with the religion, language and matrimonial usages of any people under its sway, the better informed of its subjects here, especially those who have been given the suffrage, know as a fact, that their social interests, as above mentioned, are separable from their political interest; that their political interests relate to the general good government of the country, and the voicing of their wishes in regard to taxation, public works, trade regulation and other matters of general legislation; and that, for the preservation of these political interests, it is their duty to return to Council any man who, rising above race, caste and creed has experience and ability enough to safe-guard them. Our electorate does not consist of uneducated men. They can distinguish between their social and political interests, and I am sure that they appreciate deeply the many blessings which the Franchise has already brought to them. The suffrage granted to the Senior and Junior Cambridge Local men, and to the graduates and under-graduates of Universities brings them on a level with the wealthy and influential men of the country, who treat them with marked courtesy. The children and friends of these wealthy and influential men also greet the new voters cordially. In this manner, a broader love than was possible before has dawned in the hearts of the members of the electorate. Self love has given place to neighbourly love and exclusive interests to common interests. Another great virtue which has sprouted among us, since the grant of the suffrage is the liveliness which reigns now, instead of the lethargy and apathy which characterised our educated classes till some months ago. Everyone is now taking a deep interest in matters relating to the good Government of the country, and I expect that at the end of five years from now the honour now done to education will return a goodly crop of Junior and Senior

Cambridge Local men and undergraduates and graduates of Universities, and thus swell largely the number of those who have a direct interest in the good Government of the country. For these reasons, our electorate will not agree with those who say that race and caste prejudices will prove insuperable obstacles to the cause of Political Freedom.

#### RACIAL AND CASTE DISTINCTIONS HAVE NOT RUINED

#### THE FRANCHISE IN INDIA

Not in England did the strong antipathy between the Saxons and Normans stand in the way of their acting in concert politically against the bad Government of the country. Why not? Because social interests are, according to the British constitution, separable from political interests. I feel sure that I am expressing what is in your hearts that you will not allow racial and caste distinctions to intervene in matters political, that is to say, in matters which the Legislative Council of Ceylon usually deals with, and I am certain you and I and every one who has the good of Ceylon at heart ought to be grateful to our gracious King and the Secretary of State for granting to us the suffrage we have now.

It is not generally known that the institutions of worldly life, called matrimony, home, school, profession, society, politics, drama, sports and amusements, are ordainments of God for the purpose of purifying the soul. If people generally understand that politics is an instrument of self-culture they would not say that the very guarded measure of popular Government granted to us would be calamitous to Ceylon. Where is the man who would boldly assert that the homes, schools and professions of this country should be done away with, because many members of these institutions do not behave well or properly! It is by gradual education, self-control, and force of public opinion that homes, schools and professions have come to be purifying instruments of self-culture. Similarly the popular Government granted to us should be accepted in all thankfulness, especially as its virtues have already uplifted the voters in the way I have mentioned.

\* \* \* \* \*

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## ŚAIVA SIDDHĀṆTA MAHĀ SAMĀJAM.

*The Vice-President at Secunderabad.*

Mr. J. M. Nallasvāmi Pillai paid a visit to Secunderabad during the easter recess at the kind invitation of Mr. C. Ekāmbaram Muḍaliyār and his devoted wife Śrīmatī Āṇḍāḷammāl. Mr. Doraisvāmi Muḍaliyār, Secretary of the local Siddhānta Saṅgam and other members and friends received him at the Railway Station and after garlanding him took him to the residence arranged for him. It was arranged that the Vice-President should deliver two addresses in English at the Albert Reading Room. On the evening of 14th (April) he delivered an address on the 'Essentials of a True Religion'. He defined Truth and Untruth as defined by the Divine Auvaīyār and Tiruvalluvar and evolved therefrom what the real truths of Religion were and what constituted therefore a true Religion. The address lasted for nearly an hour and a half and was listened to with great interest by the audience among whom were the elite of the station, Hindus, Mahommedans and Parsees. Mr. G. Kṛiṣṇa Iyaṅgar, Solicitor presided on the occasion and stated that he agreed with the lecturer in everything he said and that he found nothing sectarian in it. On the 15th evening the subject chosen was, 'Śaiva Siddhānta'. He dealt with the antiquity of Śaivaism, which was, in fact, the old Hinduism dating from the time of the Rīg Vēda, its eclectic and universal character and the special and distinguishing features of Śaiva Siddhānta, its doctrine of the soul and advaita. Śrīmat Bālasubramāṇya Svāmi, a Brahman Sannyāsīn presided on the occasion and as it was late, he contented himself by quoting a text from the Vēda and Upanishads in support of the main positions of the lecturer and agreed with him in the view that advaita did not mean Ekam or Abhinna or Abhēda but only Ananya. At the close of the meeting, the Vice-President explained the object of the Mahā Samājam and appealed to them for help and co-operation. In connection with the Vice-President's visit, Śrīmatī Āṇḍāḷammāl gave an *uḡpannyāsam* on the Sacred History of Perumīlālai Kurumbaṇāyanār at the house

of M. R. Ry. Anṅāsvāmī Mudaliyār Avargaḷ. There was a very large gathering of ladies as well on the occasion, and the lady's eloquence and erudition was frequently applauded. The Vice-President was also invited to the Bhajana Hall of the Siddhānta Saṅgam on the night of 17th April and after the Bhajana, the Vice-President briefly explained the greatness of Dēvāra Hymns and how they were entitled to be called the Tamil Vēda. The Vice-President was invited to tea-parties and dinners by the leading gentry of the station and he availed himself of the opportunity by enlisting their sympathy and support in the cause of the Samājam. He visited Bolaram where a conversazione was arranged and he spent a pleasant hour or two in discussing various subjects. At the kind invitation of the Secretary, he visited the Hindu Girls' School in which provision has also been made for two classes for Mahommedan girls. He examined all the classes and found the management entirely satisfactory. A very good teacher has been engaged to teach Music including Dēvāra Hymns &c. English is being taught from the second standard and the Vice-President recorded as his opinion that it would be well if it was postponed, at least, to the 5th standard as the children would get a good grounding in the vernaculars to begin with, and the progress in English would be much more rapid in the higher standards. He visited also the Students' Hostel where a number of boys of the chief men of the place are being boarded and lodged. The Vice-President made a lot of new friends and discovered very many old friends long lost sight of, during his visit, and he feels his great indebtedness to Messrs. V. M. Sāraṅgapāṇi Mudaliyār, Pāṇḍuraṅga Mudaliyār, Hanumaṅta Row Mudaliyār, Aḷagappa Mudaliyār, Doraisvāmī Mudaliyār, Koḷaṇḍaivelu Mudaliyār, Vedāchala Mudaliyār, Siṅgāraṅgelu Mudaliyār, Ponnuraṅga Mudaliyār, Dēvarāja Mudaliyār, and to his hosts Mr. Ekāmbara Mudaliyār and Śrīmatī Aṅḍāḷammāl for all their kindness. The importance of the visit cannot be over-estimated in the cause of our Sacred Religion.

## NAMMĀLYĀR'S TIRUVIRUTTAM.

(Continued from page 298 of No. 7 Vol. XI.)

The Names, Order, etc., of the Twenty-four Psalms in our  
Dravida Hymnal of Four Thousand Verses.

No.	NAME OF PSALM.	PSALMIST'S NAME.	NUMBER OF VERSES IN EACH PSALM.	TOTAL.
IN OUR "FIRST THOUSAND."				
1	Tiru-p pallāṇḍu	... Periy-Āzhvār	12	
2	Periy-azhvār-Tiru-mozhi	... Do.	461	
3	Tiru-p-pāvai	... Aṇḍā—daughter of Periy-Āzhvār	30	
4	Nāyčchi-y-ār-Tiru-mozhi	... Do.	143	
5	Perum-aḷ-Tiru-mozhi	... Kula-śekhara-p-Perum-aḷ	105	
6	Tiru-chchāṇḍa-viruttam	... Tiru-mazhiśai-p-Pirān	120	
7	Tiru-mālai	... Toṇḍar-aḍi-p-poḍi-y-Āzhvār	45	
8	Tiru-p-palli-ezhucchi	... Do.	10	
9	Amalan-āthi-Pirān	... Tiru-p-pān'-Āzhvār	10	
10	Kaṇṇi-nun-širu-t-tambu	... Mathura-kavi-y-Āzhvār	11	947
IN OUR "SECOND THOUSAND."				
11	Periy-a Tiru-mozhi	... Tiru-maṅgai-y-Āzhvār	1084	
12	Tiru-k-kur'uṇ-dāṇḍakam	... Do.	20	
13	Tiru-neḍ'uṇ-dāṇḍakam	... Do.	30	1134
IN OUR "THIRD THOUSAND."				
14	Muthal Tiru-v-aṇḍāthi	... Poykai-y-Āzhvār	100	
15	Iraṇḍ'-ān-Tiru-v-aṇḍāthi	... Pūtha-th-Āzhvār	100	
16	Muṇṇ'-ān-Tiru-v-aṇḍāthi	... Pey-Āzhvār	100	
17	Nān-mukan Tiru-v-aṇḍāthi	... Tiru-mazhiśai-p-Pirān	96	
18	Tiru-viruttam	... Nammāzhvār	100	
19	Tiru-v-ašiniyam	... Do.	7	
20	Periy-a Tiru-v-aṇḍāthi	... Do.	87	
21	Tiru-v-ezhu-Kuṇṇ'-iru-kkai	... Tiru-maṅgai-y-Āzhvār	1	
22	Šiṇi-y-a Tiru maḍal	... Do.	77½	
23	Periy-a Tiru maḍal	... Do.	148½	817
IN OUR "FOURTH THOUSAND."				
24	Tiru-vāy-mozhi	... Nammāzhvār	1102	1102
Grand Total of Verses			4000	

## GENERAL CHRONOLOGICAL NOTE.

Showing the *relative* times of these Psalmists so far as such times can be gathered from (1) the Psalms themselves and (2) their Commentaries.

- I. Bards One to Four\* did *long* precede Bard Five, who them Apostrophizes, say'ing—"O Bards of Sacred Speech!" (= "Šeñjoḡ-Kavi-kā!"—Psalm 24, Decad 97, v. 1. Allusion to "the First Bards" is made also in Psalm 24, Decade 69, v. 6.)
- II. The Praise of Bard Five is the sole theme of Psalm Ten (= Imitated since in the Centum 8n Rāmānuja,† sung by the latter's Pupil's-Pupil—Amuthan-ār).
- III. The name of Bard Eight's Āṇḍāl's patronymic e'er. (See Psalm 3, v. 30, and the closing verse of each of the 14 Decads of Psalm 4.)
- IV. Bard Twelve too doth his predecessors eulogize. (See Psalm 11, Decad 18, v. 2.)
- V. In this Saint-Line, doth all our Sage-Line culminate. And this Saint-Line, in God alone, doth culminate. (1) The *God*-led Saint, (2) the *Saint*-led Sage, (3) the *Sage*-led Gent., *These* are the Agents Three—for our salvation sent. Behold! Love makes (1) the Saint; Wisdom (2) the Sage; Ken ripened into Love saves ev'ry age.

\* For these numbers see pp. 38, 39, 40.

† "Iramānuša Nūṛṇḍāthi."



## COMPARATIVE TABLE.

Show'ng—how Tir'-viruttam, our Seer's Hymn Number One, Ripened into Tir'-vāy-mozhi, his Fourth and Last,

(—Whose thousand verses chief, are correspondent with the Standard Bhārat Hymn\* which shows God's Thousand names.)—Vide (1) Bhaṭṭārya's Commentary on v. 13 of the said Bhārat Hymn; (2) Vedāntā-chārya's Dramiḍopanishat-Tātparya-Ratnāvalī, v. 9; &c.)

Of which *that* verse is the farther development.

Likewise, each of these hundred verses' dev'lopment,

Each of Tir'-vāy-mozhi's one-hundred Decads is.

Its Fifty-first Decad, Verse Thirty-two expands,

And, as a specimen is here translated too.

*In the Hundred Verses of the  
Tiru-viruttam.*

*In the Hundred Decads of the  
Tiru-vāy-mozhi.*

### FIRST WORDS.

- 1 Poi-n-nin-ṭ-a
- 2 Šezhu-nir
- 3 Kuzharr-ko-val'ar
- 4 Tani-ṇeñj'am
- 5 Pani-pp'iyalv'āk'a
- 6 Taḍāv'i-y-a v-amb'um
- 7 Nālam panippa
- 8 Kāṇ-ginrr'an-a-kaḷ-um
- 9 Tiṇ-pū-ñ-juḍar-nuthi
- 10 Māy'-on-vaḍa'-Thiru
- 11 Ari-y-an-a yām iṇṇru
- 12 Pēr-kinrra-thu
- 13 Tani-vaḷar-šeñ-gol
- 14 Īr-v-aṇ-a vel-um
- 15 Kayal o num-a kaṇḷaḷ

### FIRST WORDS.

- 23 Ozhiv'-il-kālam
- 33 Kōvai-vāy-āḷ
- 63 Vēḷ-ḷ-ai-cchuri-šaṅgu
- 8 Oḍum būḷ-ḷ ēr'-i
- 68 Māy'-ā! Vāma-nan ē!
- 57 Uṇ-ṇ'-uñ-jorru
- 85 In-n'-uyir-cchēval
- 41 Kai-y-ār śakkaram
- 42 Polika! polika!
- 80 Nēḍu-mārr-k'aḍimai
- 56 Māl-u-k-ku vaiyam
- 43 Mās'-arru-śōthi
- 89 Malli-kai-kamazh thenrral
- 55 Tuvaḷ-il mā maṇi māḍam
- 95 Kaṇṇan-kazhal-iṇai

\* *i.e.*, Vishṇu-sahasra-nāma in the Mahābhārata.

*In the Hundred Verses of the  
Tiru-viruttam.*

*In the Hundred Decads of the  
Tiru-vāy-mozhi.*

## FIRST WORDS.

## FIRST WORDS.

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 16 Pala-pala v-ūzhi-kaḷ āi y-iḍ'-um | 27 Payil-uñ-juḍar-oḷi             |
| 17 Iruḷ viri-ṅ-d-āḷ anna            | 18 Aṇaiv'-ath'-arav'-aṇai         |
| 18 Kaḍal-koṇḍ'-ezhu-ṅ-d-athu        | 99 Sūzh viśumb'-aṇi mukil         |
| 19 Kārikai-y-ār-nirrai              | 32 Palan āy-ezh ulaku             |
| 20 Śin-mozhi-nōy-o                  | 36 Tirppārai yām ini              |
| 21 Śūṭṭu'-nan-mālai-kaḷ             | 35 Virriru-n-d'-ēzh ulaku         |
| 22 Komb'-ār-thazhai                 | 53 Nalkurav'-um-jelv'-um          |
| 23 Punam o? puna-tt'-ayal-ē         | 46 Kaḍal-nālañ-jeithen-um         |
| 24 Iyalv'-ā-y-in-a                  | 79 Karu māṇikka'-malai            |
| 25 Eñ-gol-vaḷai muthal ā            | 75 Māya-k-kūtta ! Vāma-n'-ā !     |
| 26 Nā'nilam vāy-k-koṇḍu             | 90 Māl-ai naṅ-ṅ-i                 |
| 27 Śēmañ-jeṅḡon                     | 76 Elli-y-uñ-gāl-ai-y-um          |
| 28 Taṅ-ṅ-an-duzhāi                  | 62 Kaṅgul-um pakal-um             |
| 29 I-nn-anna-tūthu                  | 58 Pon-n-ulak'-āḷir o?            |
| 30 Annañ-jel-v-ir-um                | 14 Añ-jirrai-y-a maḍa' nārāy !    |
| 31 Iśai-min-gaḷ-tūthu               | 87 Eñ-ganal akañ-gazhi            |
| 32 Mekañ-gaḷ- o ! v-urāi y-ir       | 51 Vaikal-pū-m-gazhi-vāy          |
| 33 Aruḷ-ār-Thirū                    | 38 Err'-āḷ'-um Irrai-y-ōn-um      |
| 34 " Śithai-k-kinrr-a th'āzhi       | 52 Min-n-iḍai maḍa-v-ār-kaḷ       |
| 35 Pāl-vāy-p-pirrai-p-piḷḷai        | 11 Vāy-un-dirai y-ūkaḷ-um         |
| 36 Tuzha-neḍuñ-jūzh-irū             | 14 Āḍi y-āḍi                      |
| 37 Koḍuñ-gār-chilai-y-ar            | 34 Maṅ-ṅ-ai y-iru-n-du thuzhāv'-i |
| 38 Kaḍam ā-y-in-a-kaḷ               | 29 Son-n-āl vi-rōtham             |
| 39 Nila'-ttāḍa'-varai               | 67 Ezhai-y-ar-āvi                 |
| 40 Kōla'-ppakarr-kaḷirru            | 49 Mān-ey-nōkku                   |
| 41 Enrr'-um-bun-vāḍai               | 59 Nirāy nilan āy                 |
| 42 Vaṅ-kārr'-arr-ai y-a             | 10 Poru mā niḷ-paḍai              |
| 43 Kaṅ-ṅ-uñ-jeṅ-dāmarai             | 1 Uyarv'-arra v-uyar nalam        |
| 44 Nirr-am-uyar-kōlam-um            | 3 Patt'-uḍai y-aḍi-y-avar         |
| 45 Peruñ-gēzhāl-ār                  | 13 Ūn-il vāzh uyir-ē !            |
| 46 " Maḍa'neñjam " enrr'-um         | 96 Aruḷ-perru-v-ār aḍi-y-ār       |

*In the Hundred Verses of the  
Tiru-viruttam.*

*In the Hundred Decads of the  
Tiru-vāy-mozhi.*

## FIRST WORDS.

## FIRST WORDS.

- 47 Tiri-kinrr'-a-thu vaḍa'mārutham  
48 Mel-l-iyal-ākkai  
49 Paṇḍ'-um pala-pala  
50 Oṇ-ṇuṭhan māmai  
51 Malai-koṇḍu-matt'-ā  
52 Azhai-k-kuṅ-garuṅ-gaḍal  
53 "Vār-ā-y-in-a  
54 Viṣuṅ-jurak'-āl  
55 Vaṇḍu-kaḷ o! vam-min  
56 Viyal-iḍam uṇ-ḍ-a Pirān-ār  
57 Pula'-k-kuṇḍalam  
58 Kazharralam oṇrr'-ē  
59 Aḷ-a-pp'-aruṅ-danmai-y-a  
60 Mulai y-ō muzhu-murr' um  
61 Vāśakaṅ-jei-v-a-thu  
62 Īrrai y-ō v-ira-k-k-in-um  
63 Vaṇṇaiṅ-jivan-d'-uḷa  
64 Irukk'-ār mozhi  
65 Kārru-p-piṇai malar  
66 Uṇ-ṇ-āthu-urraṅ'-ā-thu  
67 Kāvi-y-u' ṇilam-um  
68 Malar-n-d'-ē y-ozhi-n-d'-ila  
69 Kār-err'-iruḷ  
70 Vaḷai vāy-ttiru  
71 Ūzh'-kaḷ-āy  
72 Śūzh-kinrr-a kaṅgul  
73 Vāl veṇ-ṇilavu  
74 Taḷar-n-d'-u'-murri-n-d'-um  
75 Ulā'-kinrr'-a keṇḍai  
76 Iḍam-bōy  
77 Tiṅgaḷ am-biḷḷai

- 72 Naṅ-gaḷ vari-vaḷai  
69 Enrrai-k-kum en-ṇ-ai  
44 Ūr-ellān-duṅgi  
20 Kiḷar-oḷi y-iḷamai  
39 Nāṇ-ṇ-āth'-ār murrual-i-ppa  
15 An-dāma'-tt'-anbu  
16 Vai-kuṇḍā! Mani-vapp'-an-ē!  
17 Kēsa-v'-an-rram-ar  
94 Śārv'-ē tava'-nerri  
78 Kaṅ-gal śiva'-ṇ-d'-u  
28 Muḍi-y-ān-ē!  
12 Tiṇ-ṇaṇ vidu  
22 Mun-nir ṇālam  
88 Arru-k-kum viṇai-ā-y-in-a  
50 Pirra-n-da v-ār'-um  
71 Tēvi-m-ār ā-v-ār  
9 Ivai-y-um avai-y-um uyai-y-um  
66 Pāmaru'-mā v-ulak'-um  
47 Nōrr'-a ṇōṇbu  
48 Ār-ā v-amuth'-ē!  
60 Ulakam uṇḍa-Peru-vāy-ā!  
81 Koṇḍa peṇḍir  
65 Kārpār Irāma-Pirān-ai  
7 Pirravi-ttuyar arra  
45 Eṇṇan-ē y-ō?  
37 Śilam ill-ā-cchir'-i-y-an  
93 Vey maru-tōḷ-iṇai  
26 Sey-y-a-thāmarai-kkaṅ-ṇ-an  
30 Śanmam-pala-pala sei-thu  
83 Or āyiram āy  
91 Tāḷa-thāmarai

*In the Hundred Verses of the  
Tiru-viruttam.*

FIRST WORDS.

- 78 Nali-y-u'-Narakan-ai  
79 Vetha'-an-ai Veṇ-buri  
80 Śir aras'-āṇ-ḍu  
81 Urru-kinrr'-a kanmañ-gaḷ  
82 Eri-koḷ śeñ-nāyirru  
83 Viḷari-k-kural anrril  
84 Taiya'-nal-l-ār-kaḷ  
85 Mañikkañ-goṇḍu  
86 Aḷai-k-kala'-tt'-oṅgu  
87 Pulamb'-uñ-gana-kural  
88 Tiru-māl-uru  
89 Ti-vinai-k-k'-aru ṇaṇḷu  
90 Talai-pp'-eith'-i-yān  
91 Śurumḅ'-uri veṇ-ney  
92 Peṇalam il-l-ā  
93 Kālai-vey-y-ōrr-ku  
94 Mai-ppaḍ'-i mēni-y um  
95 Yāthān-um or  
96 Vaṇaṅg'-un-turrai-kaḷ  
97 Ezhu-v-athu' mind'-ē  
98 Tuñj-ā-Muṇi-v-ar-um  
99 Īṇa-cchol-l-ā-y-in-um  
100 Nal-l-ār navil

*In the Hundred Decads of the  
Tiru-vāy-mozhi.*

FIRST WORDS.

- 70 Inbam paya-kk'-a  
25 Moim-mā-m-bū-m bozhil  
21 Muḍi-cchothi y-āy  
2 Viḍu-min murr'-a-v-um  
86 Urukum āl! neñj-am  
61 Uṇ-ṇilāv'-iya v-ai-v'-ar  
84 Mai-y-ār-karuñ-gaṇṇ-i  
19 E-m-mā viṭṭu-ttirram  
5 Vaḷav'-ezh ulaku  
82 Paṇḍ'-ai nāl-āl-ē  
24 Pukazh-u' nal-l-oru-v-an  
73 Aṅg'-um iṅg'-um  
54 Kuravaḷ y-āy-cchi-y-ar-ōḍu  
74 Vār-kaḍa' v-aruvi  
64 Āzhi y-ezha-cchaṅg'-um  
31 Oru nāyakam āy  
77 Iru-th'-um viya-n-d'-en-n-ai  
98 Tiru-māl-irun-jōlai-malāi  
40 Onrr-un-dēv'-um  
6 Pari-v-a-th'-il Īśa' n-ai  
92 Keḍ'-um iḍar āy a  
97 Śeñ-jorr-kavi-kāḷ  
100 Muni-y-e! Nān-muk'-an

## MY SYSTEM OF TRANSLITERATION.

### I. From the Tamil (i.e., "Pravāḷa" in the Sam-skṛit compound Maṇi-Pravāḷa").

That, for several of the vowels and consonants of the Tamizh alphahet, usage has established more than one pronunciation is recorded in the Standard Tamil Grammar entitled the Nan-nūl. (See Aphorism 147.) In order, therefore, to represent all the sounds, I have adopted the following system of transliteration :—

Tamil letter	Its English representative	Pronounced as	Serial No of the sounds represented	Remarks
அ	a	a in monarch	1	
ஆ	ā	a in all	2	
இ	i	i in inn	3	
ஈ	ī	i in clique	4	
உ	u	u in put	5	
ஊ	ū	u in prune	6	
இ, உ	i, u	The vowel sound } in the 2nd sylla- } ble of <i>able</i> }	7	
ஈ	ī	Do. lengthened	8	
ஏ	e	e in end	9	
ஔ	ē	e in obey	10	
ஏ	e	The "Sam-ṛita" } of Sam-skṛit }	11	Vide the last letter of the last Aphorism of Pāṇini's Grammar known as the "Asṭādhyāyī".
ஔ	ē	Do. lengthened	12	

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
ஐ	ai	ai in <i>aisle</i>	13	
ஓ	o	o in <i>obey</i>	14	
ஔ	ō	o in <i>oh!</i>	15	
ஔ	au	ou in <i>stout</i>	16	
ஃ	k <sup>1</sup>	h in the Sam-skṛit expression— "Kah Karoti" and called 'Jihvā-mūliya'?	17	As k <sup>2</sup> but rarely occurs, k <sup>2</sup> will be ordinarily printed merely as k, and will be distinguished as k <sup>3</sup> only when it follows k <sup>1</sup> as in the word "ak <sup>1</sup> k <sup>2</sup> al" (அஃகல்).
஄	k <sup>2</sup>	Do.		
அ	k	k in <i>kin</i>	18	
ஆ	g	g in <i>sing</i>	19	m <sup>1</sup> is the 1st of the six Tamil nasals. When it is followed by a guttural consonant, the top-number of this letter is omitted, as it is itself ever a guttural in such a case.
இ	ñ	n in <i>sing</i>	20	
ஈ	s	s in the Sam-skṛit word "Śiva"	21	"Śiva" is spelt by some as "civa".
ஊ	ch	ch in <i>church</i>	22	
஋	j	g in <i>tinge</i>	23	
஡	ñ	n in <i>tinge</i>	24	m <sup>2</sup> is the 2nd of the six Tamil nasals. When it is followed by a palatal consonant, the top-number of this letter is omitted as it is itself ever a palatal in such a case.

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
ஃ	t	t in <i>fall</i>	25	
஌	d	d in <i>and</i>	26	
஍	n	n in <i>and</i>	27	<i>n</i> is the 3rd of the six Tamil nasals. When it is followed by a cerebral (i.e., lingual) consonant, the top number of this letter too is omitted, as it is itself ever a cerebral in such a case.
ஆ	t	t in water as pronounced by the Scotch	28	
இ	th	th in <i>thank</i>	29	
ஈ	d	th in <i>then</i>	30	
உ	n	n in <i>name</i>	31	<i>n</i> is the 4th of the six Tamil nasals. It is ever a dental.
ஊ	p	p in <i>pen</i>	32	
஋	h	h in the Sam-skṛit expression— "Kah-Pachati"?	33	This letter is, in Sam-skṛit, called "Upa-dhmāṇīya" or the "blowing sound".
஌	b	b in <i>bend</i>	34	
஍	m	m in <i>men</i>	35	<i>m</i> is the 5th of the six Tamil nasals. It is ever a labial.
ஆ	y	y in <i>yet</i>	36	For the complete enumeration of the five groups, which comprise 5 letters each, and which are names respectively, (1) gutturals, (2) palatals, (3) cerebrals, (4) dentals, and (5) labials, see Part II of this System of Transliteration.

Tamil letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
ரி	r	r in right	37	
லி	l	l in light	38	
வி	v	v in vie	39	
ழி	zh	or ழ s in pleasure	40	
ழி	l	l in the opening Rig-Vedic sentence — "Agnim ile", and in the English word "flow".	41	
ரி	rr	or ர் rr in worry	42	
முரி	rr	rr in the Tamil word "murrum"	43	
னி	n	n in ton (i.e., the singer's light pronunciation)	44	$n^2$ is the 6th and last of the Tamil nasals. It is ever a musical dental. $n^2$ and the 4 letters which precede it never commence a word, the former being too thin and fine and the latter too harsh for the purpose. $k^1, k^2, g, m, ch, t, d, n, th, d, ph, b, r,$ and ழ are also non-initials.

(To be continued.)

A. G.