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OR

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THE TODAS: THEIR ORIGIN AND AFFINITIES IV.

(Continued from page 150 of Volume VIII.)

The abodes or dwelling places of the Todas constitute another particular feature of attraction. Unlike other people, they are not a race of town or even village dwellers; and they are averse to the idea of congregating together in large numbers at any one place. Their hamlets which do not generally comprise of more than five buildings or huts are few and far between and are scattered all over the plateau. The distance between one Toda village and another sometimes exceeds ten miles and almost as a rule is never less than five miles apart. Consequently it becomes a difficult affair to the visitor to go round all the Toda hamlets in the Nilgiris, unless he is prepared to traverse long distances at a stretch. But still, in the interests of science, numerous visitors may be seen trudging far over the vacant hills to the west of Ootacamund and reach remote regions like the Mookoorty Peak and Pykara, where the only sounds that break the monotony of the bleak wilderness are the roar of the water-falls and the welcoming words of the Toda maidens. In such remote and lonely places the Toda delights to fix his habitation; and it would appear that a passion for loneliness characterised by life in small communities of never more than twenty five or thirty members in a place, has grown to be a distinguishing trait in the Toda race. Otherwise it would be impossible

with a population of less than a thousand, to account for the existence of hundreds of villages or *Mandas*, nearly 40 per cent of which are generally uninhabited. These latter are occupied in rotation, and when pasture for their cattle fails in any one locality, the Todas move, with all their belongings and family to a more fertile region where they have in anticipation, already built themselves huts for living. Thus, it will be seen, that in order to facilitate their periodical migrations they have provided themselves with duplicate and at times even with triplicate *mands* in different localities which they occupy in different parts of the year.

It is interesting to trace the origin and meaning of the word *mand* by which the *petite* villages or hamlets of the Todas are known. It is, no doubt, a relic of the ancient names applied by the Todas themselves to their settlements from the time of their occupation of the hills. For, it would not be quite scientific and reasonable to suppose that their language, though uncultivated, would have been so far deficient as to contain no word by which to designate their homes and led them to borrow a term from an alien vocabulary. So the word *mand* should be taken to be only of Toda origin; and a large number of writers have regarded it as such. But, of late, it has become the fashion with a few to substitute it by perhaps the more intelligible, but certainly the less euphonious and inaccurate term of "Marts." We have no authority to accept the latter term as correct, especially as it does not satisfy a philological examination. Besides the writer has questioned quite a large number of Todas as to the correctness of the expression and in all cases without exception the word *mand* was the invariable answer while to many "marts" appeared strange and intelligible. European writers generally exhibit great inability to catch and reproduce exactly the pronounciation of oriental names; and when we know the tendency of the indolent Toda is more to throw the accent on the beginning of the word almost swallowing the final syllables, we can easily understand how his peculiar, low and rapid expression has played tricks with the helpless foreigner and led him to put down as "mart" what is actually "mand." An examination of the original and root meaning of the term will make it amply clear. In the Dravidian languages the word *mand* can be traced back to the primary root *mun* of verbal significance. In Tamil the root *mun* (மூன்) means generally *to gather, to collect, etc.* By the addition of different suffixes to this root a large number of words have been formed in which the original sense of the root has been preserved and developed. As a few instances of nouns thus derived from this root may be mentioned the words *mannar* (மூன்னார்), *manathu* (மூன்து), *manpathai* (மூன்பதை) *manru* (மூன்று), *mandai* (மூன்தை), etc. The root

stand *śas* a verb by itself and the other verbs developed out of it are *manru* (மணரு) *mandu* (மண்டு) etc. It will thus be seen that in all these derivatives the original meaning of the root recurs sometimes restricted and sometimes amplified in significance and application, but never lost altogether. Examined in this light, the Toda word *mand* signifying their village, appears to be nothing more than a corrupted form of the Tamil word *manru* (மணரு) or *mandai* (மணை). The former term means a collection of peoples or society and is even now in use throughout the Tamil country, its meaning being specialised and applied to the village assembly while the latter, as is well known, denotes a collection or herd of cattle. Old Tamil literature abounds with numerous illustration of the comparatively more common use of the first word in ancient times, but as it is considered to be out of place here we refrain from quoting any. Thus, the Toda word *mand* must be held to stand for one or both of these terms; and when we know that a Toda village or hamlet comprises not only of huts for people to dwell in but also invariably of an enclosure or cattle-pen for the accommodation of their buffaloes, and when we consider the importance and sacredness attached by the Toda to his cattle, we have no hesitation in laying down the corrected form of expression as *mand* and not as "Mart." It is the preeminence attached to his pastoral life that has led the matter-of-fact Toda to christen his picturesque home by the happy term, *mand*,—a term which is so full of meaning and significance and which serves as a not unworthy index to fathom the deeper characteristic of the race. As a curious and striking similarity we may point out here how the early Aryans also in their pastoral stage of development were careful enough to designate their patriarchal households by the no less pregnant expression of *gothras* (Sans. lit=cattle pens) which term has wonderfully survived the ages and stands today as a potent factor in distinguishing the various branches of the Aryan race.

If the denomination of their village is happy, the situation of these villages and the sites on which they are built should be considered happier still. Before one knows their secrets of site selection it will be difficult to guess rightly whether one can expect a Toda Mand in any locality. The writer has had singular experience of frequenting a particular side of Ootacamund for over six months without ever in the least suspecting the existence of a mand in the neighbourhood, until one day, by chance, he stumbled upon it. His surprise was the greater when he found that it stood on a most welcome spot. For the Todas always build their hamlets in beautiful places and romantic regions. The severity of the monsoon has taught them to prefer the leeward slopes of the hills to the windward

and this natural protection from wind and weather affords an excellent condition for the growth of luxuriant vegetation which generally forms a romantic back-ground to set off the simple dwellings of this simple folk. A well-laid-out lawn in front, covered with the soft greensward, with enough of opening to admit the glowing, friendly rays of the glorious sunshine, serves the purpose of natural drawing-room for the happy inmates to sit and bask and sing together. Close by, a happy valley covered with rich pasture affords food for their herds while a babbling brook of crystal water that runs not very far from the locality completes the picture. A little removed from the group of dwellings, on a raised ground and in the midst of dense foliage scrupulously clean and neat in its surroundings, stands in its isolated splendour and religious veneration the temple of the hamlet—which is as well the dairy and the residence of the priest—the *mands* are thus situated, with rare exceptions, in well-selected picturesque spots where woodland, streamlet and lawn combine to render the scene romantic and attractive. To add to the beauty, the Sun with his golden rays gilds the whole landscape; and over all the air, a solemn stillness reigns. The *shola* that surrounds the *mand* is sometimes so thick as to completely hide it from public view; and the Toda himself, for fear of the witchcraft of the Kurumbas, would prefer to dwell in comparative seclusion. Though it generally becomes therefore, somewhat difficult to discover a Toda *mand*, yet in most cases the natural beauty of a locality and the condition of surrounding hills would serve as not very erring guides to hit upon it with tolerable certainty.

The interesting question whether the Toda is, in this selection of locality, guided by any innate sense of the picturesque and beautiful in nature has been raised by several writers and, so far as we know, mostly answered in the negative. It has been said by some that whatever his appreciation of the beauties of nature, he has never been, as yet known to express his feelings of appreciation or point them out in any manner whatsoever. One writer disqualifies him, on phrenological grounds, for any kind of intelligent discerning of the beautiful. So his fondness for the attractive and lovely in nature has been ascribed to a chapter of accidents. But it is quite apparent that instinct or something in the Toda drives him often to some selected spots which the civilised and cultivated amongst us would term as beautiful, picturesque and romantic. True he cannot give expression to these feelings. But the same innate something, born along with him, also makes him abhor and detest what is objectionable, ugly and ill to look at. The same quality is found to exist also among "civilised" races who have raised themselves far above the level of the savage. The difference between the two

would seem to be only in the ability or inability to give expression to thoughts and feelings that lovely scenes suggest in the human mind. The difficulty is therefore one of speech, or language; and when we know that the relation of a savage to a civilised being in the matter of language is exactly like that of a child to an adult, what difficulty is there in ascribing to the simple Toda the same feelings and instincts common to humanity which strike similar chords and produce similar notes at the variegated appearances of Nature? Again if we analyse the promptings in the Toda mind that draw him irresistibly towards the sublime and the beautiful we will at the bottom, perceive, that considerations of usefulness have been a prominent factor in leading him to gather round his abode, the crystal stream, the green valley, the bright sun in nature, dense foliage and making him dwell in a sweet smelling arboreal freshness. It is *utility* therefore that awakens his instinct of love for the beautiful and not mere idle fancy or blind chance. We know even among civilised nations utility forms even to day the basis for aesthetics, and there are still schools of art with a large following which favour the utilitarian theory of beauty. Taking these into consideration, it will be only just to give the Toda what he deserves, and we need not grudge to find in him the same feelings and emotion of sensibility, though in a somewhat ruder and lesser degree, which beauties in nature evoke in all mankind.

M. JIVARATNAM.

(*To be continued*)

The Problem of life is rightly to adjust the prose to the poetry; the sordid to the spiritual; the common and selfish to the high and beneficent, forgetting not that these last are incomparably the most precious.

George R. Peck.

Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation, then our national life will be as meaningless and empty as a house where only the foundation has been laid.

Theodore Roosevelt.

THE MONETARY SYSTEM OF SOUTH INDIA.

BY Messrs. T. M. RANGACHARI AND T. DESIKACHARI.

To trace the growth and development of the Monetary System in South India we have to go back to the days of the Pandyas and the Cholas. Their coinage was mainly in copper and silver. Flat thin rectangular pieces in silver have been found both in Tinnevely and Madura, bearing the impression of Buddhistic devices "punched" on them with a seal or seals. The appearance on their reverse of a symbol which forms the characteristic feature of the rectangular copper coins of Madura and Tinnevely points to the obvious inference that the coinage in both the metals is attributable to the same power, though the punchmarked silver coins must be assigned to an earlier age than that of the die-struck copper coins.

Similar coins in silver have been found in all parts of India. "They have been discovered among the ashes of the men who constructed the primitive tombs known as kulis (or kistaevens) of the south and unearthed from the ruins of buried cities in excavating the head waters of the Ganges Canal. In all parts, from the Sundarbans of the Ganges to the frontiers of Afghanistan they turn up from time to time." And more recently they have been reported to be among the finds of the excavations in the ruined city of Anuradhapura in Ceylon,

From their occurrence over such a wide area and in such great number one might suppose that there was some uniform standard or unit of currency adopted everywhere in India. In the imperfect state of our knowledge of the ancient Indian Monetary System no definite statement can be made about what exactly led to this apparent uniformity in the size and the devices of these coins. We can do no more than indicate the nature of the speculation on the subject leaving further research to throw more light on so obscure a topic.

The suggestion has often been put forward that the silver coins were the *purna* (ancient-eldling) which formed the silver representative of the primitive seminal exponent of value named the *kalanju* approximately equal to 45 or 50 grains. There is no doubt a certain relation between the weights and measures and the money of a country and the suggestion "that the monetary system of S. India is of indigenous origin based on rude seminal and testaceous exponents of value, which have been exchanged for definite metallic counters." has much to recommend it, but having regard to the varying weights of these silver pieces, it cannot be asserted beyond a doubt, that they represented the silver *kalanju*.

Another theory proceeds on the hypothesis that the Dravidians borrowed the Phœneecian unit of the Drachma weighing 57 grains, which tallies with the weight of the punchmarked specimens obtained in northern India. For many centuries before the Christian era it is certain that Dravidian merchants had developed such a degree of maritime and commercial enterprise as to tempt them to undertake voyages across the seas to distant countries, and it is believed by some scholars that it was they, who, becoming acquainted with an alphabetic writing derived from the Pre-Semitic-Accadians north of the Euphrates valley, brought the script to India, being thus the first to introduce the art of writing into India. Such an adventurous people were not slow to introduce into their country, a metrical standard with which they became acquainted in their foreign transactions. "As the Phœneecians had penetrated everywhere establishing with their accustomed enterprise their factories on almost every coast they soon discovered the metallic wealth of the land and began to work for the first time the veins of silver which had lain for ages unsuspected in the mountains." The silver plates from Tarshish were imported into India by the Phœneecians to buy Indian gold and in such transactions they must have adopted their own unit of the Drachma. It were not strange then that copying the example, the Tamils cut the silver sheets into small pieces, weighing approximately as much as the Phœneecian unit and had the same passed as measures of value easily resolvable into a given quantity of gold. In course of time the silver pieces would come to be stamped with some authoritative mark or marks and with the change of the ruling power or the reception of a prince into the donations of another sovereign or through other causes, various seals would be imprinted on the same piece, in some instances one seal being superimposed over the other. This origin of the punchmarked silver coins at once explains the uniformity in size and the occurrence over such a wide area as from the Himalayas to Cape Comorin of the silver coins in question. They are supposed to have been the *Karshas* current at the time of Buddha, and the period of their currency synchronises with the palmy days of the Phœneecian trade, six or seven centuries before the Christian era.

In a communication to the Royal Asiatic Society by Captain T. B. Jervis of the Engineer Corps in 1835 that talented Engineer essays to establish a relation between the *Massa* or *Masha* which is the basis of the *tola* and *seer* with the weight of a pound as deduced from a primitive universal standard, viz. a pendulum vibrating seconds, one half of which roughly is the primitive cubit. "This pendulum cubed, and multiplied " into the weight of a cubic inch of distilled water each, C. inch weighing 252.984 grains Troy.

Divided into 48 or 28 parts furnishes an explanation of all the weights of whatever kind whether money or gross weight throughout the world in all ages." By a manipulation of the figures which it is needless here to reproduce, it is demonstrated that ancient *Hun* or *Pon*, and a tenth of it the *fanam* were both multiples or sub-multiples of the *Massa* of 15 and odd grains each *Hun* being also half of the *Drachma* of 109 grains.

Neither the weights of the punch marked silver coins, nor those of the silver pieces of the period of the Chola ascendancy furnish any clue as to the correctness of any of these theories. The coins of Raja Raja weigh 90 grains: those of Uttama Chola 85 grains and those of Kulothunga 70 grains.

We possess in the South Indian Inscriptions a fairly accurate record of the weights and measures current in the period after the 9th century a. d. during which the Cholas suddenly rose into prominence and were for a time supreme in Southern India.

An inscription from Mammalapuram (the seven pagodas) of the illustrious Ko Raja raja Raja Kesari Varman, relating to a contract for the new division of their lands by the citizens of the town provides as follows:—

‘Among those who are without land and are over the age of sixteen—from those who are engaged in trade half a *Karanju* of gold (*pon*), from those who work for hire one eighth of a *pon* and for each turn as ploughmen (? three-eighths of a (*pon*) shall be taken at the end of the year. From those who do not submit to this contract further twenty five *Karanjus* of gold shall be taken besides a fine. In an inscription of the Virupaksheswara Temple at Vembatu near Velur in the North Arcot District the value of property is calculated throughout in *Kula pramanas* or *Kulas* of gold (*pon*) and in *panas* and it is recorded that 242 *Kula pramanas* of gold and $411\frac{1}{6}$ *panas* are equal to 36 *Kovais* of gold and $5\frac{1}{8}$ *panas*.

In the Kanchipuram inscriptions of Madirai Konda Ko-Parakesarivarman, we find the penalty for a person not carrying out a charitable obligation was the payment of “one *manjadi* of gold daily to the king who is then ruling” or “one eighth of a *pon* daily paid in Court” one “*Kunri* of gold daily in Court.” In another inscription of the 3rd year of Ko Raja kesarivarman from the same place it is recorded that the villagers of Manalur pledged themselves to furnish oil for a lamp from the interest of a sum of money received from the Royal Treasury said to be “eighteen *Karanjus* ten *Manjadis* and one *Kunri* of gold.”

In the Raja Raja inscriptions of Tanjore the weight of the jewels presented to the Temple is expressed in *Karanju manjapi* and *Kunri* according to standard weights made of stone and pre-

served in the shrine of the god Adavattan, also called Dakshina Meru Vitankar. Silver seems to have been also weighed in Kalanjus and Manjadi and rated just in the same way as gold and the precious stones and pearls. Copper seems to have been weighed *palas*, a copper water pot (*kuta*) being recorded as weighing three thousand eighty three *palas*.

From other inscriptions we find that the gold *kasu* was half a madurantaka *madai*, that on *akkam* was $1/12$ of a *kasu*.

The purchasing power of a *Kasu* is found to be 2 *kalams* of paddy. or 3 sheep or 1200 plantains or $7/20$ Kalanju of gold.

Besides the *maddai*, the *Kasu*, the *Kavai* and the *akkam* reference is found to another term, signifying token or a weight, if not a coin, as in the instance of a payment of so many *Kanam* a day into court as a fine.

Whether there was any definite ratio between the value of gold and silver, or whether the value of gold fluctuated with that of any other commodity and was determined in silver are matters upon which it would be rash to hazard even a conjecture.

The only Pandyan gold coin known to us is a tiny piece ascribable to "Sundara Pandya" but it is impossible to locate the age of the monarch who issued the coin. The period of Chola ascendancy has examples of the coins of Raja Raja Chola in gold, and gold coins of more than one denomination in the Chola Chalukyan period.

Side by side with coins or tokens is the precious metals, the Panlyans possessed a currency in copper, which comprised die struck coins unlike the punchmarked silver adverted to already. They resolve themselves into two varieties, rectangular coins which bear Buddhist devices and a later variety of coins which are round and bear Vishnuvite or Sivite emblems.

The former or the Buddhist coins occur at least in five denominations, the smallest weighing 30 grains while the heaviest coins weigh 144 grains, the intermediate weights are 40,60 and 86 grains.

Writing about the economic conditions in Buddhist India Professor Rhys Davids makes the following observations which are instructive in the investigation of this copper coinage. "The older system of traffic by Marter had entirely passed away never to return. The later system of a currency of standard and token coins issued and regulated by Government authority had not yet arisen. Transactions were carried on, values estimated, and bargains struck in terms of the *Kahopana*, a square copper coin weighing about 146 grs, and guaranteed as to weight and fineness by punchmarks

by private individuals. Whether these punchmarks are tokens of merchants or of guilds or simply of the bullion dealer is not certain". These observations are of interest, relating as they do to the coin occurring in N. India and based on the examination of the Buddhist records unconnected with the Tamils who by the geographical position of their country had for over twenty centuries maintained their political independence in the southernmost portion of the Peninsula. It is remarkable that as in the silvea punchmarked coins, the size, weight, and devices resemble very much those of the coins occurring in portions of India remote from the Tamil Kingdom and having nothing in common except perhaps the religion of Buddha.

With the change in the shape of the old variety and the introduction of the symbols of a different faith the practice of issuing "Kahapanas" of 144 grains was discontinued. The Monetary System seems to have been remodelled, and henceforth no silver coins were probably issued and coins in copper of various denominations judging by the weights of specimens now available were put in circulation. The average weights of the various sizes are 58, 30, 14 and 7.1/2 grains.

The change from the square coinage of the Buddhist period to the later round coinage with Vishnavite and Sivite emblems and the adoption of an apparently different standard of weight must have been brought about by causes that cannot solely be looked for in the revival of the Puranic faith in India. In the early centuries of the Christian era, there was a large influx of foreign merchants and a considerable quantity of Roman aureus and dinarus must have been imported by them into India for purpose of merchandise. Small copper coins were also locally minted by a colony or colonies of foreigners and it is not improbable that the change in the shape and weight of the coins of the Tamil Kings had some sort of connection with their intercourse with Rome.

Of the copper coins of the period of the Chola ascendancy the most numerous are the copper katus of Raja Raja which occur in three varieties, the largest of them weighing 90 grains. The coins of the Chola Chalukyan period present yet a further change in the weights of the largest specimens which on an average weigh 74 grs.

It will be evident from an examination of the weights of the various copper coins found in S. India that the task of arriving at a uniform standard for them is by no means a safe or easy one. Various factors are calculated to introduce confusion in any speculation bearing on the matter, not the least of which are the discrepancies in the weights of the coins of the several denominations,

viewed from the standpoint of any of the various theories put forward to explain and fix the primitive unit of currency. The mention of a *Kasu*, a *panam* or a *Pon* in Tamil literature and inscriptions is of little import as connoting the idea of any definite value as the use of words of similar significance viz, the *purana* and *swarana* and *hyranya* in ancient Sanskrit and Pali literature, with reference to the coins and tokens in the precious metals.

SAIVA SIDDHANTA MOVEMENT.

We gladly publish the following extract from a letter received from a valued contributor.

“ I am entirely at one with you in desiring that the Siddhanta Shastras should all be translated into English, and further desire that an exposition of the Siddhanta and much of the Siddhanta literature should be given to the English-knowing people not one beyond the seas but in India and Ceylon also. So that it may make headway in minds already prepared for it by the Kevala Advaita Vedanta.

You will be glad to know that I am engaged in writing a paper entitled some thoughts on Thayumanavar trying to bring out the Siddhanta as he taught and when the paper is completed, Thayumanavar will be portrayed as the latest exponent of Siddhanta, preaching the quintessence of Vedanta. I am delivering it as lectures before the Vivekananta Society in a series.

The erroneous impression that is in the minds of many that the Siddhantists are ritualists alone, favouring caste barriers etc must be removed without delay and the nobility and the universality of the Siddhanta should be proclaimed, and with this object I am writing another paper entitled Religion and Society, endeavouring at the same time to show to our begottd Siddhantists that certain laws and customs must change with time while the object is not lost sight of. Take, for instance, the custom that Shastras should be read by those only who received *Diksha*. It is indeed a good principle that has been enforced from ancient times when every child when he attained the discretionary age received his *Diksha* but now the *Diksha* a boy receives at that age is, A, B, C, and in the majority of cases people do not receive their *Diksha*. The educated lot imbued with Western ideas begin, with the missionaries, their attack on the Puranas as if they were our Shastras proper and to such if you only tell that they cannot learn Shastras without *Diksha*, they lose that opportunity of being converted to our Faith.

If, on the contrary, you put into their hands the Sivagnanabotham and teach them, just as you would any book on science or Logic, they will see the unassailable position of the Siddhanta and feel their mistake. If at this stage it is said to them that all book-knowledge is useless and for proper *Satana* the daily *dyana* which is embodied in the *Sandyavandana* is essential and that it should be received at the hands of a recognised Guru who traces his spiritual lineage from the Lord Himself, the great Preceptor and through that channel of lineage flows his grace to mankind. He sees all that and runs in search of a Guru. Don't you think that such a conversion is possible and we should aim at it by giving up some of our conservative ideas. There are several momentous questions affecting our Religion and race that engage my thoughts often, but alas my circumstances are against me. Look again what our conservatism has brought on us. Where are the 28 Agamas now? How many are still extant, who knows? The priestcraft is such a formidable enemy of Religion that it preserves the Karma-kanda and allows the Gnanakanta to rot in the minds of priests and in the *ola* books. Cannot endeavour be made to bring them to light. Will no light enter into the matams.

You will be glad to know the work we are doing in the Vivekananta Society. There is growing a library on Religious and Philosophic literature. We have weekly classes on Sivagnanabotham and if you will only picture to yourself a Hall with four tables arranged lengthwise in a row in the middle, around which not less than 15 souls are seated every Thursday evening with their notebooks and pencil in hand, looking earnestly towards the Chairman, whom you might have heard of, Mr. R. C. Kailasa Pillai Mudaliar, for instructions on Sivagnanabotham. Don't you think that this is the sort of teaching suited to the present age and can you mention to me a place anywhere in India (nowhere else in Ceylon I know) where such systematic study is conducted. This is only a part of our work. My earnest desire is that all the Agamas should be collected and deposited in this Library, to be edited and published as facilities present themselves. It is indeed a huge task and still it must be done if our religion is to be taught to our people.

I am afraid I have made this letter too long. I was interested in the Siddhanta Conference you had at Chidambaram last year. What practical good came out of it I long to know. I was expecting full report of the Proceedings in the Siddhanta Deepika but was disappointed.

A MATALAYA FOR ST. THAYUMANAVAR.

It will gladden the hearts of all our readers to know that a Matalaya is to be built at once in the sacred city of Trichinopoly for our beloved Saint. Who has not heard his name and the lovely and majestic strains of his song and hearing them, has not risen purer and loftier in mind? He has endeared himself to one and all by his simple life and high aspirations. And it is a sign of the spiritual awakening of the people that they are trying to show proper honour to the great ones of our ancients, so that the object of the memorial must commend itself to all our people, and it must be gratifying also to them that the memorial is associated with the name of our learned leader, Mr. J. M. Nallasami Pillai. We entreat one and all to associate himself in body and in spirit with this memorial by contributing their mite. All communications should be addressed to the Honorary Secretary Mr. T. P. Ramalingam Pillai Kunjita Padam Book Depot, Teppakulam. We publish below a brief report of the proceedings connected with the laying-in-foundation ceremony.

It may be said with truth that no other writings are so well known and so widely read by all classes of people in the Tamil Country than the Sacred Hymns of saint Thayumanavar. And except a small shrine near Ramnad no other shrines exist to commemorate his name. Trichinopoly is well known to be his birth place, as also the place where he attained his Gnanam and it occurred to a few that no time should be lost to perpetuate his memory in his own birth place. A piece of ground has been acquired in the inner square of the Rock Fort Temple adjoining the splendid Hall of the Saiva Sidhantha Sabha which is nearing completion and Mr. J. M. Nallasami Pillai, District Munsiff of Cuddalore performed the ceremony of laying-in-foundation this day (Sep 15) at 12 A.M amidst a large concourse of people. After the singing of the sacred Devara hymns and the performance of Puja the foundation stone was laid. In declaring it well and truly laid, Mr. Nallasami Pillai said that it was the merit of St. Thayumanavar that he was the first to make known boldly the universal and eclectic character of the Saiva Sidhantha Religion and Philosophy and preached the gospel of the Vedantha Sidhantha Samarasa and Sanmargha and so appealed to all classes and creeds that today his writings are read by all and loved by all. His was a noble life; amidst the temptation of pomp and power, he preserved his saintly life; and for the last 400 years or so, he has exercised greater influence on the Tamil people than any other great poet. It is fitting therefore that the people of Trichinopoly should be the first to

commemorate his name. He praised the earnest efforts of a band of young men who have undertaken the task ably seconded by M. R. Ry. Ramasami Chettiar, the talented Trustee of Thiruvanaikaval and the soul of every good movement in Trichinopoly. Mr. Nallasami Pillai concluded with an earnest appeal to those present to help to complete the building as soon as possible. At the close of the proceedings a group photo was also taken.

The following address was read on the occasion as well as the memorial verse.

சிவமயம்.

திருச்சிற்றம்பலம்.

ஓங்கொளியாயருண் ஞானமூர்த்தியாகி உலகமெல்லாம் அளித்தருளும் உமையம்மை காண மணிமன்றுள் ஆனந்தத்தாண்டவம் புரியும் ஸ்ரீ குஞ்சிதபா
தப் பெருமானின் திவ்ப பிரசாதம் பூண்டு சிறப்பும் செல்வமும்

• வாய்த் தகனம் பொருத்திய

ஸ்ரீமாந் டிஸ்டிக்ட் முன்சீப் ஜே. எம். நல்லசாமி
பிள்ளையவர்கள் பி. ஏ. பி. எல்.

திவ்ப சமூகத்திற்கு

திரிசிரபுரம் ஸ்ரீதாயுமான சுவாமிகள் பக்தஜன சபையார் தெரிவித்துக்
கொள்ளும் விஞ்ஞாபனம் அன்பார்த்த ஐய,

நின்மல நிஷ்டானுபூதிச் செல்வராகிய ஸ்ரீதாயுமான சுவாமிகளைப் புத்திராராக அடைவதற்கு அவர்களது தந்தையார் வரப்பிரசாதம் பெற்றதும் அவ்வரப்பிரசாதத்தினால் சுவாமிகள் ஜெனனமானதும் பிறகு மௌன குரு சுவாமிகளிடத்தில் உபதேசம் பெற்றுக்கொண்டதும் லௌகீக பாவனையாக இல்லற ஞானியாய் வாசஞ்செய்ததும், சகல மதஸ்தராலும் அங்கீகரிக்கப்பட்ட “அங்கிங்குதைபடி என்ற பாசரம் முதலாயுள்ள அதி அற்புதச்சின்மய மதுரமான செந்தமிழ்ப்பாடல்களில் சின்மயானந்தகுரு, மௌனகுரு, எடுத்ததேகம் என்பனவைகளால் துதிபெற்றதும் இத்திரிசிரபுரமாதலாலும், தமிழ் நூற் பயிற்சி செய்வாரும், செய்து கைவந்தோரும் இச்சுவாமிகள் திருநாமம் கேட்கும்போதே சற்குரு விசுவாசம் பாராட்டி மகிழ்தலாலும், இந்தக் க்ஷேத்ரத்தில் ஒரு திருமடாலயம் அமைத்து அவர்களது திரு உருவம் அதில் ஸ்தாபித்து பூஜித்து வருஷந்தோறும் குருபூஜை முதலியன செய்யவேண்டியது இன்றியமையாச் சிறப்புடைத்து என்பதைப்பல நண்பர்களும் வற்புறுத்தியவாறு ஸ்ரீ திருமடந்

தைப் பிரகாசப்படுத்துவதற்கு வேண்டுவனவெல்லாம் செய்ய, பராபவ வருஷத்தில் ஷே சுவாமிகளின் திருநகூர்ரதினமான தை-மீ 24-ம் தேதி புதன் கிழமை வீசாக நகூர்ரம் கூடிய சுபதினமாகிய 6-2-07-ல் இச்சபை ஸ்தாபிக்கப்பெற்றது.

நினைத்த வண்ணமே, சுவாமி எழுந்தருளி வரும்படியான உள் வீதியில் இந்த இடம் கிடைத்தது. அதை வாங்குவதற்கு அன்பர்களிடம் திரவியம் சேகரம்செய்து வாங்குவோம் என்றால் அதற்குள் கைமாறிப் போய்விடும்போல் இருந்ததினால் நாட்டுக்கோட்டை நகரத்தாரிடம் வட்டிக்கு வாங்கி பிலவங்க வருஷத்தில் ஸ்ரீ சுந்தரமூர்த்தி சுவாமிகள் திருநகூர்ரதினமான ஆடி-மீ சுவாதி நகூர்ரம் கூடிய சுபதினமாகிய 19-7-07ல் ஷே நிலத்தை ரூ 175-க்கு சாசனம் வாங்கப்பெற்றது. இத்திரிசிரபுரியின் மீதுயர்ந்து சிவபரஞ்சுடராய் விளங்கும் ஸ்ரீமாதுகருதேசுரனீத் தேசத்தார்கள் அவருடைய திருவருள் பெற்று வைதிக சைவசித்தாந்த சமரச்சிவஞானச் செல்வராய் விளங்கிய தாயுமான முனியாய் நினைந்து அன்றாடம் வையும் ஆங்கே உளதென்று மயங்குகின்ற அம்மயக்கத்தை நீக்கவும் ஷே சுவாமிகள் பரிபூரணமான சாலிவாகன சகாப்தம் 1584-க்கு சுபகிருது வருஷம் முதல் நாளதுவரை இத்தலத்தில் அவர் யெயரால் ஒரு மடம் இல்லாதகுறையை நிவர்த்திக்கவும் ஷே நிலத்தில் ஓர் மடாலயம் அமைக்க இவ்வருஷம் ஆவணி மாசத்தில் ஸ்ரீ நடராஜப்பெருமானின் அபிஷேகதினமான சுக்லகூர் சதுர்த்தசியாகிய 22-8-07ல் மனை முகூர்த்தம் செய்யப்பெற்றது.

நிலத்தில் கட்டிடம் அமையப்பெற அஸ்திவாரம் ஸ்தாபிக்க சாதகமாகிய பல பெரிய சமயங்களுடும் தன்னுளடக்கிச் சாத்தியமாகிய தானொன்றே ஒன்றினுமடங்காததாகிய சுத்தாத்வைத சைவசித்தாந்தம் பிரகாசிக்கவேண்டிய ஏதுக்களாகிய சாத்திரப்பயிற்சி ஊட்டுவித்தல் சாத்திரங்களைத் தற்கால லெளகீகத்திற்கு தக்கபடி பிரசுரித்தல் முதலாகிய சத்கருமங்களில் தலையிட்டிருக்கிற தங்களுக்கு அடியேங்கள் கொண்டகருத்தைத் தெரிவித்தால் சந்தானசாரிய சிகாமணியாகிய நமதுயர் நிலையாம் மெய்கண்டசிவம் உறுதியான காரியங்களை உபதேசத்தலினும் செய்துகாட்டுவது உளத்தில் பதிந்து ஊக்கத்தையுறுவிக்கும் என்பதைத் திருவுளங்கொண்டு சிவஞானபோத பத்திய சூத்ரமாகிய இறுதிச் சூத்ரத்தில் திருவாய் மலர்ந்தருளியதைக்கடைப்பிடித்து தாங்கள் ஸ்ரீமாணிக்க வாசக சுவாமிகள் பொருட்டு எங்கும் நிறைந்த காருண்யமூர்த்தி குதிரைச்சேவகனாகி வெளிவந்த தினமான ஆவணி-மீ மூலநகூர்ரமாகிய இச்சுபதினத்தில்

அஸ்திவாரக்கல் ஸ்தாபிக்கும் முகூர்த்தத்தை இனிது செய்வீர்களென்று ஸ்ரீ
சுகந்தகுந்தளாம்பாள் சமேத ஸ்ரீ மாதரு பூதேஸ்வரரைச் சித்திக்கின்றோம்.

இங்ஙனம்,

சா. ரா. சித. இராமசாமிசெட்டிபார்,
கௌரவ அக்ராசனூதிபதி

ஷை தாயுமான சுவாமிகள் பக்த
ஜனசபையார்கள் உத்திரவின்படி,
தி. பெ. இராமலிங்கம்.
காரியதரிசி.

உ

சிவமயம்.

திருச்சிற்றம்பலம்.

ஸ்ரீ மாந் சா. ராம. சித. இராமசாமிசெட்டியநாவர்கள் முன்னிலையில்
ஸ்ரீமாந் டிஸ்திரிக்ட் முன்சிப் ஜே. எம். நல்லசாமி பிள்ளை, பி. ஏ. பி. எல்.
அவர்களால் ஸ்ரீதாயுமான சுவாமிகள் திருமடலாயக் கட்டிட அஸ்திவாரம்
ஸ்தாபிக்கப்பெற்றபொழுது ஷை சபையார்களிலொருவராகிய ம-ா-ா-ஸ்ரீ
தி. கு சோமசுந்தர உபாத்தியாயர் அவர்கள் கூறிய
அறுசீர்க்கழி நெடிலடி ஆசிரியவிருத்தம்.



நப்பூத்த மணிமெளலிப் பெருமான்ற னடியவர்பா னீங்கா தோங்குஞ்
நீர்பூத்த சிவஞான போதமெனுந் தனிநூலைத் தெளிவி னுயந்தே
சீர்பூத்த தவச்சோம சுந்தரநா யகக்குருவை நாளூரி போற்றிப்
பார்பூத்த வாங்கிலத்தின் மொழிபெயர்த்த விறல் மிகுத்த பண்பி னேனே.

இன்னபெருந் தகைவாய்ந்த நல்லசா மிப்பெயரா ரிணையில் சீர்காண்
மன்னனிகழ் பிலவங்க வச்சுரத்தா வணிமதியின் மதியஞ் சூடு
முன்னவனெவ் வுபிர்தொறுநா முறுகின்றோ மெனத்தெரித்த மூல நாளி
லொன்னலரைத் தெறுங்கரத்தா லத்திவா ரச்சிலையை யூன்றி னேனே.

எவ்விடத்தி லியாதுகா ரணம்பற்றி யிதுபுரிந்தா னென்றிற் பாரி
லெவ்விடத்து மெனக்குகரி ரிலையெனச்சொல் வளநிறைவா விறுமாந்தோங்குஞ்
கவ்வியிகு சிரபுரத்திற் சைவமறு கினிலெமது தாயு மான
திவ்வியநின் மலரிட்டா பரணர்திரு மடநாளஞ் செழிக்க மன்னே.

இங்ஙனம்,

ஸ்ரீ தாயுமானசுவாமிகள் பக்தஜன சபையார்.