

THE
SIDDHANTA DEEPIKA

OR
THE LIGHT OF TRUTH

A MONTHLY JOURNAL
DEVOTED TO

RELIGION, PHILOSOPHY, LITERATURE
AND SCIENCE

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— OR —

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TRANSLATIONS.

SIVACĀNA SIDDHIYAR
OF
ARUL NANDI SIVA ĀCHĀRYA.

SUTRA VIII.

(Continued from page 280.)

Adhikarana II.

Difference of Gnana and Karma Margas.

23. Reading the Gnana Shastras, and teaching and explaining them to others, learning them from others, and pondering over their purport, these constitute Gnana worship or Yajna, and will lead one to the feet of the Lord. Pure Karma Yajna, Tapas Yajna, Japa Yajna, and Dyana Yajna are each one superior to the one below, and will only induce Bhoga. Hence Gnana worship alone pursued by all those who know the Moksha Marga.

Difference in the ends of those who enter Samadhi and those who do not.

24. Listening to words of wisdom, meditating on them, clearly perceiving the truth, and Samadhi are

the four forms of Gnana. Those who attain to Samadhi at once attain Moksha. Those who do not come up to this condition become Lords of the Heavenly worlds and enjoy great bliss, and by the grace of God, are reborn in good families and by the grace of the Gnanacharya attain to Samadhi, and the feet of the Lord.

Difference of Vedic and Agama Margas.

25. Those who perform deeds of charity, karma Yajnas, Pilgrimages to Holy-waters, observe Asrama duties, and perform Tapas, Santi Vratas, and Karma-Yoga will attain to the Higher worlds and will be reborn in no time. Those who perform Gnanayoga and Kriya and Chariya will attain to Para Makti, and at the end of time, if they do not yet deserve God's grace, they will be reborn and will attain to Siva by Gnana Marga. If they deserve God's grace, they will at once attain God's feet.

The merit of Gifts to Sivagnanis.

26. Even if very slight gifts are made to Sivagnanis, these will increase like the earth into mountains, and the donors will be prevented from falling into the ocean of births, and will enjoy supreme happiness in the higher worlds, and losing their sin,

they will get one more holy birth, and will even without going through Chariya, Kriya, and Yoga attain supreme knowledge and the Lotus Fleet of the Lord.

Supreme Moksha is alone attainable by Gnana.

27. The Vedas, Agamas and Puranas proclaim that by Gnana alone is attainable Moksha. and yet what can we say to those fools who assert otherwise. By Agana (Karma) is begotten Bhandam, (attachment). By true Gnana is attained freedom. As the darkness flies away before light so Agnana vanishes, and with it Bhandam, and freedom is attained. By Gnana, we do not mean the Gnana proclaimed by all kinds of low dogmatists but the Knowledge and Love of the One True God.

NOTES.

The language of this stanza is plain. The Highest bliss is alone attainable by the attainment of the Highest Gnana. The other Margas, Chariya, Kriya and Yoga are only steps leading up to Gnana. The first two Margas are usually called Bhakti Margas by other schools but the word Bhakti is so vague in its acceptation that it is not taken here to mean a particular Marga. The word is as loosely applied as the word Gnana, and what is real Bhakti and what is real Gnana has to be determined. But as a matter of fact, Bhakti or love of God in any sense is essential in all the four Margas we have indicated above. It is love that guides the Chariyavan, Kriyavan and Yogi and Gnani. Without this essential love, all their acts would only be bare hypocrisy. And Gnana or knowledge too, is implied in our bhavas in the lower margas. But this knowledge is more and more symbolic in the lower stages, and as we ascend in spiritual power and genuine love it will become more and more real. The greatest fallacy underlies in contrasting Bhakti and Gnana. There is no contrast at all but each one involves and implies the other. In social relations whether as master and servant, parents and children, friends, lovers and the loved, the relation will be unintelligible and sham, if mutual knowledge and love does not exist. And the more one knows the other, his or her goodness and love, the more he comes to love the other. Love is in fact the fruition of knowledge. And the Highest Gnana is when we do know and recognize how loving God is, how great His Love is, passing the love of master and parent and friend and lover* yet passing the love of one self,*

* St. Manickavachaka frequently adu. "God is sweeter than his own mother. And what is more, St. Appar says

"என்னை மெனச் சிவியா நிலை
என்னை மெனச் சிவியா ஒருவன் லுவன்,"

There is nobody who is more loving than myself
Yet there is one more loving than myself.

how

"Though man sits still and takes his ease
God is at work on man;
No means, no moment unemployed
To Bless him, if he can." (Young)

or as St. Tayumanavar puts it,

"தண்ணருள் தந்தெமைந் காக்கும் சாகுதீப்பேறே
யிமையனவு முபகார மல்லால் வேறென்
றியச்சா நிர்க்குணக் கடலா யிருந்தவொன்றே."

The fact is we can know only and truly when we can fully realize God's inmost nature, that God is Sivam, "God is Love."

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலர்
அன்பே சிவமாவதாரு மறிந்தினர்
அன்பே சிவமா யமர்ந்திருந்தாரே.

The ignorant think God and Love are different
None knows that God and Love are the same
When they know God and Love are the same
Then will they enter God as Love.

As it is, it is the proud boast of Saiva Siddhanta that it is a universal religion and philosophy at once, comprising all schools of philosophy and all kinds of Bhakti and Gnana Margas and yet differing from them all. "All and not all," "எல்லாமாய் அல்லவாமாய்" is at once a characteristic of the Divine Ideal of the Siddhantis as of their Religion.

"ஒன்றுநீயல்லையென்றியொன்றில்லை
யாருண்ணையறியகிற்பாரே."

The manifestation of the Guru.

28. சூரியகாந்தக் கல்லனிடத்தே செய்ய,
கடர்நோன் றியிடச் சோதிதோன் றுமாபோல்
ஆரியனு மாசான் வந்தருளாந் றேறும்,
அகநூல மான்மாவிற் றே ழுறுந்தோன் றத்
சூரியனுஞ்சிவம். தோன் றந் தானுந்தோன் றம்
தொல்லுகமெல்லாம் தன்னுள்ளே தேரகம்,
நோயினாய் பரியனுமா யுயிர்க்குயிரா யெந்தம்
கின்றகிலை யெல்லாமுந் திகழ்ந்து தோன்றும்.

Just as the crystal emits fire when brought before the sun, so when the Divine Guru, out of the fulness of His grace, appears before one, there will arise Sivagnana in him. Then will he see Sivam, and his own real self and the whole world in himself. Then will he perceive God as the smallest of the small and the greatest of the great, and the soul of all souls.

NOTE.

c.f. மாயப்பட்டல்கீறித் துயளுள நாட்டம்பெற்றேன்
பெற்றபின்மெய்கமைய,கின்பெருந்தன்மையும்கண்டேன்
காண்டனும், என்னையுந் கண்டேன் பிறரையும்கண்டேன்
அன்னிலைய வுணத்தும் கண்டேன்.

உன்னே விந்நீசர் காணுமாக்கர்
ம்கையுங்காணுத் தன்மையோசே.”

The result of the Guru's manifestation.

29. When they are sufficiently developed and receive the grace of God, (Sattinipada) and wisdom, they are graciously taught by the Guru; and by practice of such teaching, they will attain to the condition of Perfect Samadhi. Then will they become Jivanmuktas in this world. They will have neither likes nor dislikes. They will treat a potsherd and gold at the same value. They will so unite with God that they will never leave God and God will never leave them; and dwelling in Him, they will perceive only God in everything.

The Process of Union with God.

30. அநியாமம யறிவுகற்றி யறிவினுள்ளே யறிவுதனை யரு
கினுவறியாதே யறிந்து,
குறியாதே குறித்தந்தக் கரணங்களேடும் உடாதே
வாடாதே குழைந்திருப்பையாகிற்,
பிரியாதென ருனே பிரித்துதோன்றிப் பிரபஞ்சபேத
மெல்லாம் தானாய்த்தோன்றி,
உதரியாலே யிகையெல்லாமல்லவாகி நின்றென்றும்
தோன்றியென் நிராதாராயே.

Removing your ignorance born of understanding (with the bodily senses), and perceiving, without perception (by the lower manas), by the Grace of God, the Supreme Intelligence in his higher self, and seeing it without seeing, and without the conjunction of the *andakaranas* and *avastas*, if you melt yourself in God, then will the Supreme Siva, who is inseparable from everything, appear to you separately, and as one and different from all the world and as far transcending all.

NOTES.

* This is the famous stanza which both St. Tayumanavar and the author of *Siva-Bhogasaram* had made the subject of Supreme Praise.

“பார்விரித்த னுலெல்லாம் பாதிவிருத்தத்தால்
சாதித்தார் பொன்னடியைச் சாருகளென்னுளோ”

The whole world's knowledge, in half a stanza
He revealed, Oh when shall I reach his golden feet.

St. Tayumanavar.

பார்விரித்த னுலெல்லாம் பார்த்தறியச்செய்தியிலே
ஓர்விருத்தப்பாதி போதம்.

God's Niradara transcendancy is thus defined in *Tirukalitruppadiar* திருக்களிற்றுப்படியார்.

“ஆக்கப்பட்ட பொருளாய் யனைத்தினிலும்,
தாக்கெந்தானென் றேனும் தாக்காதே — நீக்கியுடன்
சிற்கும் பொருளுனே சிற்கும் பொருளுடைய
சிற்கை நிராதாரமாம்”

“Uncreate, immanent in everything and yet remaining separate from everything, and yet becoming one with that which becomes one with it, this is the Niradara.”

The nature of the union.

31. Good Karma will lift one into Higher births and worlds; Bad karma into lower ones. As such, sundering both, by the wisdom obtained by the virtue of worshipping the Sacred Being, and without entering into future birth in this world and lower and Higher worlds, the person, who becomes, a Jivanmukta in this world, does not care where the sun shines and feels no want, and leaving his body, enters the fulness of Supreme God, and becomes one with that fulness and all in all.

NOTE.

Gnanaprakasara deals fully in his commentary on the different views regarding the nature of the union in Moksha postulated by various schools.

The nature of Jivanmuktas.

32. They who attain to gñana-samadhi, have neither likes nor dislikes; they desire nothing; they care not for social etiquette, and Tapas and Asrama rules, and Dhyana. They have no impurity in their hearts. They care not for religious marks. They do not follow the lead of their bodily and mental senses. They have no bad qualities and no creed and no caste. They become like children and mad men and possessed persons, and they may delight in singing and dancing also.

The same.

33. They require not the aids of place, time and postures. They perform actions without any thought of the results; their minds do not move like a swing; They never leave the Feet of the Lord, in all their daily actions, in walking and sitting, in sleeping or waking in eating or starving, in purity or impurity, in wealth or poverty, in pain or pleasure, in enjoyment or separation, in like or dislike, though these actions may or may not be performed like any other person.

A particular Upasana to reach Samadhi.

34. If you have not yet reached this condition, then perceive the truth of everything being in God and God being in everything, and control your internal senses, and practise what your gnanaguru has graciously taught you and reach the God who is immanent in yourself. Reaching Him, your human faculties will all be converted into Divine faculties. Try to realize the transcendent Being even in your waking

condition. Then also your Sivanubhuti will become your Svanubhuti.

NOTE.

This is the famous Dahara Upasana set forth in most Upanishads. See p. 208. Vol. II. of this journal.

The greatness of the Jivanmuktas.

35. Those who can realize the Supreme Being even in their waking condition, they are the saints who have attained to Sarva Nivarti, or absolute renunciation. And how are we to describe their greatness? They even in this life have freed themselves from all bonds, and obtaining Sivam, have become God themselves. Even if they rule and enjoy as crowned kings they will have no attachment to this world. If one does not reach this Samadhi, even if they get rid of all external bonds, he will enter birth and his *maia* will not be destroyed.

Adhikarana 3.

Is there Anubhuti in Moksha.

36. If you say that nothing can be perceived when we lose our senses; no, nothing can be perceived by those who have not seen the true. The immature virgin cannot understand what love is. When two lovers unite in joyful embrace, their pleasure cannot be expressed in words. They alone can know. Those without the aid of God's grace cannot know themselves. If any such say they have perceived God with their ordinary senses, it is all a delusion. If they are possessed of God's Grace, they can perceive themselves and God without perception. If they don't, their births will not cease, and the *anava* cannot be sundered.

NOTES.

As nature avoids vacuum, so the soul cannot exist unless it be filled in by the world or God. So to get freed from the world, the only means is to get into eternal Bliss of God. If not so filled, the soul will again revert back and fall into the world. Such is the logical results which flow from the views of Buddhists and Mayavadis, and honest people like Mrs. Besant do not shrink from stating plainly such a consequence. To them, the concluding words of every Upanishad "There is no return, there is no return," are mere comforting words. There is no end to births, and "there is an ever-recurring necessity of Samsara." But the true Advaita-Siddhantis' position is different. He prefers to believe that the words of the Upanishad are true and not empty words. He strengthens his position both by logic and experience. St. Tiruvalluvar

not content with stating the position here taken by St. Arul Nanthi once, states it twice.

"பந்தகபத் தற்குள் பற்றினை யப்பற்கறப்
பந்தக பந்த கிடற்கு."

"சார்புணர்ந்து சார்புகடலொழுதுள் பற்றித்தகு
சார்தரா சார்தரு கோய்."

cj. The Vedic Tests

"By Meditating, the Muni goes to the source of all beings, the witness of all, beyond all darkness." (Kaivalya Upanishad).

"By churning with Jnana alone does the wise man burn up the bond (Pasa) (ibid).

"Knowing the Deva, the shining one, he is released from all bonds (pasas). Svet. Up. 1-8.

"Knowing Him, Isa, they become immortal." Ibid. iii. 7.

"When men should roll up the ether like a hide, then only, without first knowing Siva, there could be an end of pain. (Svet. vi. 20.

"The knower of Brahman reaches the Supreme." (Tait. Up. II. ii. 1.

"Knowing Siva, he passes into peace for ever." (Svet. Up. iv. 14.)

"A man who has left all grief behind, sees the Majesty the Lord the Passionless, by the Grace of the Creator." (Ibid. iii. 20.

For further treatment of the subject see the "Note on Nirvana" in Vol. I. pp. 177 to 180 of this Magazine.

Adhikarana 4.

37. Knowing the nature of the soul to be like the mirror reflecting various colours, and that it reflects in itself all the actions of the internal and external senses, and knowing that such reflections of the senses are no part of himself, and distinguishing his own real beautiful self by the Grace of God from the false colours of the senses, the seer of such truth will unite with the Lord and will never after leave Him, like the rushing waters of the river breaking its banks and reaching the ocean, become one with it and can never more return.

NOTES.

The author merely echoes the concluding words of the Upanishads when he says that there is no return for the freed soul; a subject discussed by Badarayana in his concluding sutras. Note the use which our Saint has made of the analogy of the Rivers and the Ocean and the absurd use of it made by Prof. Duessen. (Vide pp. 85 to 87. Vol. II.)

The rough and discoloured diamond or crystal or muddy and discoloured water stands for the soul; and the roughness

and discolouration and rust stand for the malas eternally attached to them. But it is possible to get freed from this dirt and discolouration. By polishing and rubbing and filtering (process of births and deaths) the rough diamond can be made smooth and clear, and the muddy water can be made crystalline. What is the result? The light that was not seen before is seen now and enjoyed and it is for this light alone that we prize the diamond, so much so that we call them "Brilliant." But is this light and brilliance its own? Where was it when it was covered by dust. Where is it when the brightest diamond is kept in darkness? The fact is, the light is not its own, it comes from another source, it enters it and permeates it and covers it so fully that the crystal is indistinguishable from it. When the diamond is covered by dirt &c the dirt &c prevented the light from entering it. When it was in darkness, no light was in union. So in bandha, our maya and mala prevent us from seeing the Light; the light will enter us more and more, the more and more we get freed from this dirt; till at last the Jivanmukta becomes all Light and all God. The fatal fallacy committed by Mayavadis is in taking the reflected Light as Jiva or Jivatma. It is not Jiva. The Jiva is the crystal or water. They say the reflection or light is God and this is quite correct ("உண்மை பளிங்கும் உட்படுத்திச் சாதிப்பான்"—Appar). The identifying of Jiva with God will be like identifying water or crystal with Light. But in Moksha, we still reach a process of identification as when we name a diamond, a brilliant. So indeed the advaita siddantis always declare that the freed Jiva is Siva. What occurs is, the individuality of the crystal or water or the river is lost and what is actually perceived is the Light or God. In Moksha, there is feeling and there is perception of God but there is no consciousness of such feeling or perception. When consciousness enters, there will be duality. When there is no consciousness, there is absolute evenness or advaitam. The following is pure language of science and is equally applicable to the case before us.

"When a river enters the sea, it soon loses its individuality, it becomes merged in the body of the ocean, where

it loses its current, and where therefore it has no power to keep in suspension the sediment which it had brought down from the higher lands." (The story of a piece of coal p. 49, Newnes) When the individuality, the feeling of 'I' and "mine" Ahankara or Anava is lost, the soul merges in God, and becomes indistinguishable, the Karmic force is lost, and it cannot revert back ("கைந்தபின் ஸிரிமயில்கை—Devaram) and become incapable of sinning, and cannot leave the Feet of the Lord. See further note to chap vi—"Light of Grace."

The nature of God's Omnipresence.

38. If God is every where, (and everything) then there is no necessity for our reaching Him. If He is not everywhere, then He is not God. His connection is like that of the soul in the body. The eye can see all other organs but they cannot see the eye; the soul can only understand the various tatvas in union with them. By the grace of the Lord alone will we attain to the Pathignana. Then will he be like the blind man who got his eye sight restored to him, and perceive God as the Light of Light.

To get freed from Vasana Mala

39. Just as when you drop a stone into a pond covered with moss, the waters get cleared for a while and covered again, the Mala, Maya and Karma will become detached from the man when he is attached to God; they become attached to him, again otherwise. Those who dwell on the Feet of the Lord with love and steadiness will never lose their Samadhi. To those who cannot always fix their minds to God, we will give another means whereby they can cut their bonds asunder.

End of the VIIIth Sutra.

(To be Continued).

J. M. N.

THE VEDA'NTA-SU'TRAS WITH S'RĪKANTHA-
BĪA'SHYA.

(Continued from page 192 Vol. IV.)

Though not showing itself out (as an *as'rama*, yet it is a means to salvation) as comprehending (the essential features of an *as'rama*). (III. iv. 49).

The Pās'upatās'rama, though not exhibiting itself as an independent ās'rama, is still an ās'rama by itself, known as Atyās'rama or the transcendental order, and constitutes an independent means of reaching the Paramas'iva, by virtue of celibacy and other attributes of an ascetic (which conduce to the attainment of Vidyā) being comprehended in it. The Pās'upata-vrata is of two kinds, life-long and temporary, as declared in the following passage :

“ Either lasting till the death of the body, or lasting for a period of twelve years.”

Of these two, that which lasts till the end of life and is called atyāsrama or transcendental order, leads to Moksha; whereas the other is a means of attaining some worldly enjoyment. Such is the distinction between the two. Thus the Sruti itself teaches that this vow (Vrata) has two aspects,—as a means to worldly enjoyment and as a means to Moksha—both securing Siva's grace. We should so interpret the texts as not to stultify the authority of this passage of the Sruti.

Adhikarana 16.

The result is obtained in this birth in the absence of obstacles, as we see in the sruti. (III. iv. 50.)

A doubt arises here as to whether the result of meditation accrues, to those who practise it as taught before, in this birth, or in a future birth.

(*Purvapaksha*):—Let us enquire. A man engages in the Upāsana hoping that liberation may come to him in this very birth, but not in a future birth. Who does ever desire delay with regard to the result? Therefore the result in the form of liberation must accrue to him in this birth, if it should ever accrue to him at all. If not in this birth, it will never accrue at all.

(*Siddhanta*):—As against the foregoing, we hold as follows: In the absence of an obstacle in the shape of a strong karma of a different kind, the result of the upāsana of the Supreme accrues in this birth. If there should be any obstacle, it will accrue in a future birth; just as the result in the shape of a worldly good does not necessarily accrue soon after the performance of

the good karma which serves as a means to it; and will accrue in a future birth if there should be an obstacle present. And we are told in the s'ruti that Vāmadeva and others reaped in a later birth the fruits of their investigation and study of Brahma vidyā carried on in their past births. Hence no necessity, that the result of liberation should accrue in this very birth.

Adhikarana 17.

Unlike (the sacrificial rites), there is no distinction in the result of liberation, because of the state of Īm being determined (as the result). (III. iv. 51).

It has been established that, as in the case of the results accruing from mere works, the result in the shape of liberation accrues in the absence of an obstacle in the form of a strong karma of a different kind. A doubt now arises as to whether, on the same principle, there exists or not a difference in liberation accruing as the result of the different upāsanas, as there is a difference in the case of the results of sacrificial rites.

(*Purvapaksha*):—It may appear that, like the results of mere sacrificial rites, liberation admits of distinctions. We are given to understand that different sacrificial rites produce different results: “Let him who desires Svarga perform the sacrifice of Jyotishtoma.” “Let him who desires Svārajya or lordship in Svarga perform the sacrifice of Vājapeya.” So too there must be a difference in the results of knowledge acquired through Upāsana.

(*Siddhanta*):—As against the foregoing we hold as follows: Unlike the results of mere sacrificial rites, the result of Upāsana-Jñāna admits of no differences, inasmuch as it has been determined that the state of Brahman is the result of Upāsana-Jñāna. Since the state of Brahman which the possessors of Vidyā attain is one and the same, there is no room for any kind of difference in the result here. It should not be urged that a difference in the degrees of Upāsana may give rise to a difference in the result; for, in the case of the acts of Upāsana no results have been mentioned other than liberation. Brahman being one and the same, liberation which is the state of Brahman must also be one and the same. Hence no difference in the liberation accruing from different Upāsanas.

FOURTH ADHYĀYA—FIRST PĀDA.

Adhikarana 1.

Frequent repetition (is meant) because of the instruction.
(IV. 1. 1)

In the third Adhyāya has been discussed in detail the nature of the worshipper (Upāsaka), of the object of worship (Upāsya), and of the several kinds of worship (Upāsana), as also the duties of the various orders of holy life (Āsramas). Here, again, in the fourth Adhyāya will be discussed the following topics: in the first pāda, the mode of worship (Upāsana); in the second pāda, the departure, from earthly life, of Jīva, the worshipper (upāsaka); in the third pāda, the Path of Light (Archir), etc. and in the fourth pāda, the state of the one who has attained to Brahman. Now the first Adhikarana (of the first pāda) deals with the doubt as to whether one has to do once alone or to frequently repeat the act of knowing prescribed, as the means to Moksha, in the following passages:

“The Knower of Brahman reaches the Supreme.”*

“Knowing Siva, one attains infinite peace.”†

(Purvapaksha):—It should be done only once, because, on the principle that “once done, the intention of the scripture is fulfilled,” the act intended by the scripture in the words ‘knowing (Jñāna)’ and ‘realising (Vedana)’ becomes accomplished when once done, as in the case of the Prayāja.

(Siddhanta):—As against the foregoing, we hold as follows. The act of knowing, prescribed as the means to Moksha in such passages as “the Knower of Brahman reaches the Supreme,” should be frequently revolved; for, we understand that the act of knowing (Vedana) which is spoken of as the means to Moksha is of the form of meditation (Upāsana), inasmuch as the two terms ‘Know (vid)’ and ‘meditate (Upās)’ are interchangeably used at the commencement (Upakrama) and the concluding portions (Upasamhāra) of the following passages:

Let a man meditate (upās) on mind as Brahman.
.....He who knows (Veda) this shines and
warms through his celebrity, fame and glory of
countenance.”‡

“He who knows (Veda) what he knows, he is thus
spoken of by me.”§

* Tai. Up. 2-1.

† Sve. Up. 4-14.

‡ Chhā. Up. 3-18-1.

§ Ibid. 4-14.

“Teach me, O Lord, the Deity which you worship
(upās).”*

And the word ‘meditation (upāsana)’ denotes a continuous flow of thought. As to the Prayāja, etc., it is but proper to do them only once because their effects are invisible. Inasmuch as the intuitive realisation (Sākshātkāra), the result of knowledge (Vedana), is visible, this act should be repeated till its result is attained, as in the case of threshing the paddy.

And because of the indicatory marks. (IV. 1. 2).

As pointing to this conclusion, the following passages (of the Smṛiti) may be cited:

“By knowledge of Isvara, the soul (Kshetrajña) attains, it is deemed, the highest purity.”

Be he guilty of the major sins, or be he guilty of the minor sins, let a man practise meditation (dhyāna) of Brahman, engaged therein for a quarter of the night.”

“Let a man practise Yoga (or Samādhi) directed to the Ātman.”

“Let a man realise the Supreme Being (Purusha) who is of golden hue, who can be reached in the dream-consciousness (svapnadhi).”

And so on. Hence the necessity of a frequent repetition of the knowledge of Brahman.

Adhikarana 2.

As the Self, verily, do they understand (Him) and teach also.
(IV. 1. 3).

In the preceding Adhikarana it has been made out that the meditation of Brahman should be repeated. Here follows the enquiry as to whether the Jīva or individual soul whose Ātman is Brahman should regard himself as one with I’svara, or as distinct from Him.

(Purvapaksha):—(It may at first sight appear that the proper course is for the Jīva to contemplate upon Brahman only as distinct from himself; for, firstly, in the passage “superior to the universe is Rudra, the Great Sage,”† and in the Vedānta-sūtra I. i. 22, it is declared that the Lord, the Para-Brahman, is an

* Ibid. 2-2.

† From the passages quoted above, it may be seen that the knowledge by which Brahman is reached is of the form of meditation (dhyāna) and Yoga (Samādhi), consisting in the frequent repetition of one and the same thought.

‡ Māhāna-Up. 10-19.

entity distinct from the Jīva, from the Pratyagātman, from the Paś'u or individual soul, and *secondly*, the Jīva can never become Brahman whose characteristic mark is Omniscience.

(*Siddhanta*):—No doubt, the Supreme Brahman called S'iva is superior to the Jīva; still, the worshipper should meditate Him thus: "I am Brahman." For, even the worshippers of old, regarded Brahman as their own Self (Ātman) thus: "Thou, verily, I am, O Lord, O God; I, verily, Thou art." Though an entity quite distinct from the worshipper, the Supreme Brahman serves those worshippers all the same, by giving them His own being.* And in the words "That Thou art," etc., they also give others, their pupils, to understand that Brahman is their own Self. Certainly, Mukti or liberation consists in attaining the state of S'iva, that state which is full of unlimited s'upreme bliss and free from all taint. This attainment of the state of S'iva is not possible except on the cessation of bondage (Paśutva) on the part of the Jīva, and the cessation of bondage cannot be brought about except by the meditation thereof (i. e., of the state of S'iva). Therefore, the worshipper, freed from servitude on the bondage being loosened by the continuous stream of the thought that "I am S'iva," becomes S'iva Himself. Indeed, the state of S'iva consists in being the repository of that unsurpassed Bliss which is free from all traces of evil taint. And the Supreme Brahman is of quite the same nature. By constant meditation thereof, the worshipper becomes of the same nature. Hence it is that all else is said to be unworthy of being meditated by the seeker of Moksha, in the passages like the following:

"The beneficent S'iva alone should be meditated upon (by the worshipper) abandoning all else."†

For, all scriptures teach that Mukti or liberation consists in the cessation of servitude (Paśubhāva), of the identification with the body of a brāhmana and the like,—and in the attainment of oneness with that Supreme Individuality (Parāmbhāva), with that S'iva who is the immediate witness of His own

inherent unsurpassed Bliss, and who is self-luminous, shining by his own light. Contemplation of oneness with Brahman leads the Upāsaka to Mukti; otherwise there will be no cessation of saṃsāra.

Adhikarana 3.

The Sutrakāra makes a distinction

(No meditation as Ātman in the symbol; not indeed is He (to be worshipped there.) (IV: i 4.)

In the passages like "let him meditate mind as Brahman," Chhā 3-18-1., we are taught to meditate Brahman in the mind and so on. Is Brahman to be meditated there as the Self (Ātman) or as something different from the Self?

(*Pūrvaapaksha*):—In such meditations of symbols as are enjoined in the passages "Let him meditate the mind as Brahman;" "Let him meditate the Sun as Brahman," we are given to understand that, in meditating upon the mind, etc., we have to exalt them by regarding them as Brahman. Accordingly, inasmuch as the symbol has been regarded by the devotee as Brahman, what harm is there in regarding it as the Self (Ātman)?

(*Siddhanta*):—As against the foregoing we hold as follows: The Self should not enter into the contemplation of symbols; for, in them it is not the Supreme Brahman that is meditated upon. On the other hand, it is the mind, etc., that are to be meditated upon as Brahman. Even supposing that in these cases the object of meditation is Brahman Himself conditioned by the mind, etc., it is not this conditioned Brahman that we should regard as the Self, inasmuch as the mind, etc., are not the essential attributes of Brahman and are therefore mere phenomena (Vikāras). It is the Brahman possessed of such attributes as unfailing will, etc., that we regard as the Self. Otherwise even the Self (Ātman) would be subject to phenomenal changes. Therefore, the devotees should not meditate upon the symbol as the Self, seeing that there the Parames'vara is not the direct object of worship.

A. MAHADEVA SASTRY, B.A.

(To be continued.)

* That is to say, by removing from them the state of bondage (paśutva).

† Atharvas'ikhā

A CHAPTER FROM THE KURAL.

Nobody who has the least insight into the pages of the sacred Kural will fail to endorse the remark of the veteran Tamil scholar Rev. Dr. G U Pope that this is a work unparalleled in any language. The merits of the work are so apparent that even at its very birth, it received the highest encomiums of the proudest scholars of the day, the Pundits of the far famed Madura College or Sangham. The tradition that the author was of low birth only heightens the value of the appreciations thus showered on him. One of the Collegians compares it to the Veda, and another says, unlike the Veda, Tiruvalluvar's words dont lose their merit by anybody repeating them. One speaks of it as containing everything worth knowing, and another that there is nothing which is not contained in this work. One says that the words are sweeter than the Heavenly Ambrosia, and unlike the latter, can be partaken of by everybody. And as the poet utters these words even our own mouth begins to water. Another says they are sweet food to the mind, sweet to the ear and sweet to the tongue, and the great panacea for the ills of Karma. One compares it to the sun who dispelling the deep darkness of ignorance makes the lotus of the heart bloom forth. Another compares it to the lamp dispelling our mental darkness, with the oil can of *Dharma*, and wick of *Artha*, and ghee of *Kama*, words of perfection, the flame, and the short metres the lamp-stand. Its brevity, not bordering on unintelligibility or ambiguity as do most of the sutras in Sanscrit, its perfection of expression and style, its deepness are all matters taken up for praise by these learned Collegians. And what is more, the poet Kalladar brings out in his verse its most prominent character, its universality. People wrangle about this or that being the truth, and they range themselves into various schools, but all are agreed about the truth of the words uttered by Tiruvalluvar. And since his time, all religionists, Buddhists and Jains, Saivas and Vaishnavas have all claimed him as their own. And we need not enquire wherefrom he derived his truths. It is enough to acknowledge that it is perfection of Truth, if one can say so, a Perfect Ethical and Religious Code, a perfection of art and thought. Indeed, a close study of the work will bring out its perfect scientific basis, and each part, and each chapter, and each verse is placed one after the other in a perfect chain of logical arrange-

ment and argument. And may we hope that some ardent student of the Kural will work out from it a perfect theory of ethics, both private and international.

One more remark, and this will introduce us to the chapter of the book we have taken up for translation and elucidation. It is usually remarked following the main divisions of the book into Dharma, Artha and Kama அறம், பொருள், இன்பம், that the author has left out the discussion of the last Purushartha or Moksha. சீடு, on the ground that religion is a matter which will give room for difference and dispute. But is it true that there are no universal truths of religion and did our author leave them unsaid? His own contemporaries did not understand him as doing so but have stated in their encomiums that he has explained all the four Purushartams and that he has shown the path to Moksha. And the Rev. Dr. Pope in his short paper on the Ethics of Kural holds that Tiruvalluvar bases his ethics on the grand truths of Thripadartha, Pathi, Pasu and Pasa. In fact his creed is not a godless creed like that of the Jains or Buddhists. In this respect, there is disparity between the Naladi and this work. Our author's God is the first Cause and Lord 'குடிகவன்,' He is 'Intelligent,' காலறிவன்; He resides in the heart of his creatures-'மலர்மிசையெடுஞன்,' He is Immaculate, untainted by likes and dislikes, கேண்டதல் கேண்டாமைமில்லான்,' He is the 'Lord of Lords' and 'king of kings' 'இறைவன்,' He is 'incomparable' 'தனக்குவமைவில்லாதான்.' He is the source of all Dharma and Beneficent. 'அறவாழி அறநணன்.' He has eight attributes. என்னுணத்தான் (i.e. self-dependent or self-possessed, the Pure, Self-Luminous, the All-Knowing, the Ever-Free, the Beneficent, the Infinitely Powerful, and Infinitely Blissful. Parimelalagar rejects all other interpretations of என்னுண்மை and the Eternal Truth மெய்யப்பொருள் and the Perfect and good Being, 'செய்பொருள்.* No amount of learning is of any good unless a man believes in the existence of God and worships His feet in all love and truth. And without such knowledge and such conduct, the mere attaining of ethical perfection is of no use ('ஐயுணர்வெய்தி" &c.) The true way to get rid of our bonds is to reach the feet of the Ever-Free. And these bonds are not mere myths but they are caused by our own ignorance, Avidya, Ahankara or Anava which is eternal, Anadi. And then, the chain

* Pandit Savariroyan derives 'Sivam' from 'செய' and our Saint uses செய்பொருள் very frequently.

of causation following karma into endless births and suffering is worked out, and the means or Sadana required to get freed from these bonds are fully shown, and of all the means, the greatest Sadana is to reach Him who is past all thought and speech and unless this is done, it is useless to hope to get our cares destroyed. And as all these principles are fully explained in the chapter 36 on 'மெய்யுணர்நல்' 'How to perceive truth,' we have translated the same below, adopting almost the language of Dr. G. U. Pope, together with the famous commentary of Parimelalagar, with some running notes, to show how far this is embodied in the Advaita-Siddhanta. Of course the language of the Kural is the language of the Saivite writers of the past 2000 years; and no wonder, the truths expounded by all of them should be the same.

How to Perceive Truth?

That is we know the truth when we know the nature of Birth and Freedom (Moksha) and the causes thereof, free from error and doubt. This the Sankhites call *Tatvagnana*. As this knowledge arises after desiring the desire of Him who has no desire, this chapter is placed in consequence after the chapter on 'தறவு,' 'Sannyasa.'

1. பொருளல்லவற்றைப் பொருளென் தனகு
மருளானு மானுப் பிறப்பு.

The delusion whereby men deem that the truth which is not,
That is the cause of hapless birth.

Parimelalagar's Commentary.

This delusion consists in believing such books and doctrines which hold that there is no rebirth, no fruits of both kinds of Karma, and that there is no God and such like, to be the true books and doctrines. This delusive belief is same as when one mistakes one thing for another, a block for a man, shell for silver. மருள், Delusion, மயக்கம், விபரீதம் உணர்வு. error, அவியக்க, Avidya or ignorance are all synonymous words. As it is only sorrow that is reaped in all the four kinds of birth as Devas, men, animal and astrals, this couplet explains that birth is sorrowful and Avidya or error is its cause.

By altering only a single letter in the first line an 'அ,' 'அ' into 'இ,' (பொருளல்ல into பொருளில்ல) the meaning of the whole passage will be altered, and we will have a new system of philosophy directly opposed to our author's. Instead of it being then the truth, it will become

the opposite of it. This is the same question which has arisen in interpreting the negative prefix in the word 'Advaita.' This 'a' or 'na' is interpreted in two ways either as meaning 'அல்ல' 'not' or 'இல்ல' 'no,' though the distinction in the English equivalents will not be very apparent. This is its 'அன்மைப்பொருள்' or 'இன்மைப்பொருள்.' Siddhantis, of course accept the former interpretation, and most followers of Sankara prefer the latter one. This latter view involves the negation of one of the two or may be both of the postulates in 'Advaita.' Over this question, a huge war has raged and volumes have been written by the late Sri-Ja-Sri Somasundara Nayagar and his followers on one side, and the late Ratna Chettiar and of his ilk on the other side. Anyhow, Saint Tiruvalluvar's meaning is clear. He does not mean to repudiate anything as unreal or non-existent. To him, delusion or error consists in mistaking one existent thing as the shell, for another existent thing as silver. To him, to know the truth, is to understand the true nature of each one thing. The question of reality or unreality does not come in. Only one must not mistake one thing for the other or doubt its nature. It will be sufficient requirement of the definition, if one understands the true nature of God and man and the world, and one need not believe any of these to be unreal. One of such truths is that birth is sorrowful. This can be proved to be true. But one's ignorance or delusion comes when he take this actual sorrow as happiness. You think that with this body, there is an end altogether when in fact there are future births. Believing that there is no future life and future birth, one does not believe that there can be a soul; and if there is one, he thinks the body itself is the soul and believing so, all his energies in this world are directed solely towards what would procure the greatest pleasure and gratification of his senses, and he does not care what means he adopts provided his passions are gratified. As it is, the whole foundation of morality will be undermined and one need have neither fear of men, nor God. All this is the result of want of knowledge of the true nature of his body and himself, and this ignorance is the cause of his birth. This ignorance is a fact and to believe that this ignorance is itself unreal will be error or false knowledge. It is only when a man knows that he is ignorant, that he will learn and try to remove his ignorance. But can this ignorance be removed? Yes. If so, how? This question is answered in the next couplet.

இருணீங்கி பின்பம் பயர்கு மருணீங்கி
மாசற காட்டு மவர்க்கு.

Darkness departs and rapture springs to men who see
The mystic vision pure from all delusion free.

Parimelalagar's Commentary.

இருள், darkness is hell. The mystic vision pure' is the supreme object of knowledge. By this couplet

is explained that by freedom is meant *Niratisaya-
nanda* and the *Nimitta Karana*, for this the Supreme
Being.

NOTES.

Darkness and ignorance, Light and knowledge have at all times and in all climes been used synonymously and no two things are so analogous in nature as these two pairs of words. When will darkness vanish? When the sun rises. When will the sun rise? After the night is past. When will ignorance cease? When the source of all lights arises in his heart? When will this be? When he has attained to a well balanced mind (இருவிடையுடைய). The Pasatchayam and Pathignanam are distinct facts, though the first is not possible without the second. This couplet answers all those who say if the ignorance was eternally attached to the soul, it cannot be removed, and even if it be removed what follows is only a blank and that no Divine Power is required to give one freedom. This couplet and verse 4 below which gives a most distinct reply to the Buddhist view will remove all doubts as to whether he is a Siddhanti or a Buddhist or a Jain. But some of these truths even when known to a Jnan. doubt often opposes him, environed by a host of dogmatists who each assert his own dogma is the only truth. In the next couplet it is stated that even this doubt is the cause of birth, and the means of getting rid of this doubt is also stated.

3. ஐயத்தினிக்குத் தெளிந்தார்க்கு வையகத்தின்
உணர்வியதுடைந்த.

When doubts disperse and clearness is gained,
Nearer is heaven than earth to sage's soul.

Parimelalagar's Commentary.

Doubt (ஐயம்) is knowing a thing variously. That is doubting if there is or is not (God and Karma and Rebirth and without definite belief in anything. This is the same as doubting a thing as water or a mirage, rope or a snake. As it is natural to every system to refute other doctrines and establish its own, the doubts arising from such a multitude of doctrines, those sages well practised in Yoga will remove, by their Svanubhuti or experience, and attain to real knowledge; and hence they are called ஐயத்தினிக்குத் தெளிந்தார். As they reach higher and higher Yogic experience, their attachment to the world will grow less and less, hence, the author's statement that "heaven is nearer" etc. By this couplet is explained that doubtful knowledge is a cause of birth.

NOTES.

Yoga is a means and not an end. Till Yoga merges into knowledge, no real knowledge is gained. Even the highest Yoga is no good unless the final goal is reached

from whence there is no return. The attainment of Yoga is really difficult, but this not all. One can subdue his passions and desires, and control his senses, but unless he has the "Vision pure," 'The only Truth,' then this attainment will be only for a first time, and the man will again be a prey to his senses. To meet this special Buddhist view that the attainment of mere extinction of all desires is Nirvana and that there is no such thing as Brahma-Nirvana, is the special object of the next couplet.

4. ஐயுணர்வெய்தியக் கண்ணும் பயமின்றே
மெய்யுணர் வில்லாதவர்க்கு.

Five-fold perception gained, what benefit accrue
To them whose spirit lacks perception of the true.

Commentary.

Five-fold perception is the Manas. By 'gained' is meant, the controlling of the manas and concentrating of it in *Darana*. As training of this alone is not sufficient, the author says there is no benefit, and he brings out by the 'உம்,' how difficult a feat even this attainment of *Darana* is. By these two couplets, the greatness of Pathignana is explained by pointing out that without this attainment, no Moksha is possible. (And the nature of this Pathignana is the subject of the next couplet).

5. எப்பொருள் எத்தன்மைத்தாவினு மப்பொருள்
மெய்ப்பொருள் காண்பதறிவு.

Whatever thing, of whatsoever kind it be,
'Tis wisdom's part in each the real thing to see.

Commentary.

That is, one must perceive the truth immanent in every thing, after getting rid of our ordinary notions of them. In the phrase "எனக்கேமான் காணக்கட
சேய்மாதாஞ்சொ லிரும்பென்றை," the words may mean ordinarily the name of king Seraman of a particular description, but they may mean more particularly the Tatvas from earth to Purusha. When examined and rendered into their final causes, what finally remains is none of this cause and effect, but the Highest Truth and His knowledge is the true knowledge. By this couplet, is explained the nature of this true knowledge.

NOTE.

This is one of the most oft-quoted couplets of Kural, and is put to more general use "உம்" what is intended here. One has not to go far to discover the Supreme Being and know Him. He is in everything; but one must lose light of the apparent to gain the real. God is in the earth but the earth is not God; God is in water but water is not God, and so through every Tatva, and lastly, God is in the soul, but the soul is not God. When one has so learned

to discriminate and distinguish, then only will he attain to *Pathignanam*. In the next three couplets, the Sadana required for attaining this *Pathignanam* is given. And the first requisite is hearing or learning.

6. கற்றினை மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றினை வாரா தெறி.

Who learn and here the knowledge of the true obtain,
Shall find the path that cometh not again.

Commentary.

By 'learn,' the author means learning from every body and at all times. By 'here,' the author brings out the greatness of human birth wherefrom alone one can attain Moksha.

"The path that cometh not again" is the path to Moksha. The means or Sadana for knowing The First cause, the cause of one's attaining Moksha are of three kinds & they are கேள்வி, Hearing or study, விமரிசம், Reflection, பாவனை *Bavana* or Realising. (In Sanscrit; *Sravana*, *Manana* and *Nidhidhyasana*). This couplet explains *Sravana*.

NOTES.

Though the commentator's idea of what is to be learnt is very large, yet the correction conveyed in the following stanza of *Naladyar* is important.

கல்விகரையின் கற்பவர்காள்சில
மெல்லநினைக்கிற் பிணிபல—தெள்ளிதின்
ஆராய்க்து அமைவுடைய கற்பவே நீரொழிய
பாதுண் குருகிற் தெரிந்த

"In this matchless verse," says Dr. Pope, "not a syllable could be spared; while almost every word is common and easy, yet is the very fittest, and is used in its exact meaning. It is somewhat archaic;—has a fascinating air of mystery;—pleasantly exercises and amply rewards the student's ingenuity;—seems dark at first, but once lit up, sparkles for ever.

"This கரை—shore suggests a metaphor: 'learning is a shoreless—infinite—ocean.'

"Then comes the simple antithesis, 'the learner's days are few.' In Tamil the use of the same root twice (in கல்வி and கற்பவர்) and again in the third line (கற்பவே) imports an added charm.

"Into these perfectly (to Tamil ears) harmonious lines is compressed a whole chapter:

The subject of study (கல்வி with a plural verb) are infinitely numerous; but the learner's days are few; and if it be calmly thought out, men are liable to many diseases. [பிணி natural infirmities or "bonds" that enfeeble and restrict]. Youthful enthusiasm may lead men to anticipate great and varied triumphs; calm reflection teaches

them their natural weakness. So, men should learn with discrimination (தெள்ளிது) examining closely (ஆராய்) things befitting (அமை suit. satisfy, gladden) them, with intelligence, (தெரிந்து) like that of the bird (the semi divine *Hamsa*) that drinks only the milk and leaves the water, when these mingled are presented to it?"

7. ஓர்த்துள்ளமுள்ள துணரிக் ஒருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு.

The mind that knows with certitude what is (First-Cause) and ponders well
Its thoughts on birth again to other life need not to dwell.

Commentary

This explains 'manana.

8. பிறப்பென்னும் பேதமைநீங்கச் சிறப்பென்னும்
செம்பொருள் காண்ப தறிவு.

When the folly of desiring birth departs, the soul can view

The exalted Home of The Good Being, this is wisdom true.

Commentary.

Birth and ignorance, and Exalted Home and Truth are really related as effect and cause, they are given inversely in this couplet. Of the five faults, as ignorance is the cause of even the other faults, the author has stated this as the cause of birth. As Moksha is higher than all other things, it is spoken of as the 'exalted.' The First Cause is spoken of as the 'Good Being,' inasmuch as He is eternal without birth and death, as all other things are too significant to taint him by their contacts, and as he remains the same without change or taint at all time, though immanent in all things. Hence also He is spoken of above as the 'True Being' (மெய்ப்பொருள்) and the Existent (உள்ளது). The "viewing" is the soul losing its Mala and constantly realising or practising, (பவித்தல் *Bavana*) so that it may become one with God (ஒற்றமை யுத்). This *Bavana* is also called *Samadhi* or *Sukla Dhyana*. As it is commonly held by all schools of people that the soul when it leaves the body becomes that which it fancied at the time (உதனால் உரத்தான் து பாவிக்கப்பட்டது அஃது அதுவாயத்தோன்றமுதலால்) (i.e., is born assuming that body to which it yearned at the time of death), and so, too, as it is necessary for people who aspire after Moksha to contemplate in the Transcendent Being so that their thoughts on birth may cease, there is no better means than this Sadana for practice beforehand always. Thus *Bavana* is explained in this couplet.

NOTE.

The commentator proves his thesis by taking the common form of belief held by all people. Every one believes that the form he sees, the object he is after, the idea which possesses him at the moment of one's death will give him a similar form at the future birth and stories are current about a rishi who was fondling a deer being born a deer etc. But these do not know on what principle this is based; and except in the Siddhanta works this principle is nowhere expounded. The principle involved regards the nature of the soul, which is stated briefly and tersely by St. Meikandan as 'அது அது ஆதல்' "that, that becomes" as 'சார்ந்தல் வண்ணமாநல்' "that becomes that to which it is attached" by St. Arul Nanthi, which is paraphrased again by St. Thayumanavar as

"யாதென்று பற்றின் அதன் இயல்பாய்நின்ற
பந்தமறும் பளிங்கினைய சித்தநீ."

'Like the dirt-removed crystal which becomes of the nature of that to which it is attached.' St. Tiruvalluvar himself has clearly expressed this principle in Kural verses "பற்றுக்கொழுந்து &c" of the last chapter, and second verse of this chapter and in the next verse (சார்புணர்ந்து &c) and verses 4, 5, 7 and 8 of the first chapter, wherein he shows that unless the soul leaves its clinging to one, it cannot cling to another from whence is deduced the principle (பற்றுக்கொழுந்து நிலலாமை) that the soul cannot have any independent existence or form unless it is clinging to one thing, (the world or body in Bandha) or the other (God in Moksha), and while so attached, it identifies itself so thoroughly that it is impossible to discover its separate personality. Hence it was that a Tyndal, an Huxley, a Bain with all their minute anatomical, biological and psychological analysis were not able to discover a mind in the body different from the body, though they could not feel that the result was not very satisfactory. The express language used by the commentator "அதனால் யாதென்று பாவிக்கப்பட்டது அஃது அவையய்தோன்றும்" "பிறப்பிற்கே துவாய் பாவனை யாதெற்றொருட்டு சேவலபொருளையே பாவித்தல் வேண்டும்" as will appear from the beautiful stanza we quote below from St. Arul Nanthi, will show to whom he is indebted for the explanation.

"கண்டவிகையல்லேனென்றதன் றுகாணக்
கழிபாமுநானல்லேனெனக்கருதக்கசிந்த
தொண்டிடுகொடுமுன் த்தவன்னுனிந் தகல்பாடு
சோகமென்பபாவிக் + த்தோன் றுவன்வேறின்றி
விண்டகலும்மலங்கொள்லாமகருடத்தியானத்தின்
விடமழியுமதபொலவிமலதையுமகடயும்
பண்டமநைகருமதுநானுனெனென்ற
பாங்ககச்சொல் றுவதிப்பாவத்தைக்காணே"

The word பாவனை (Bavana) is important. Bavana, Sadana, Dhyana, Yoga are all more or less synonymous

terms. It means practice by symbolic meditation or realization. You fancy fixedly you are one with that and you become that. And this is the principle which underlies all the *Maharakyas* 'Tatvamasi' &c For fuller treatment,

See Sivagnanabotham; and Siddanta Deepika. Vol. II, the article 'mind and Body.'

9. சார்புணர்ந்து சார்புகட கொழுதின் மத்தழித்துச்
சார்த்தர சார்த்தருடைய.

The true support who knows—rejects support he sought before

Sorrow that clings shall cease and cling to him no more.

Commentary.

ஒழுக்கம் 'conduct or practice' here means practice of Yoga. This Yoga is of 8 kinds: Yama, Niyama, Asana, Pranâyama Pratiyakara, Dharana, Dhyana, and Samadhi. Their explanations are too long to be given here. See them in the books on Yoya. 'The sorrows that cling to us' are the fruits of Karma which have yet to be experienced, which are the result of infinite Karma performed in births dating from eternity, and which give rise to fruits already eaten in past births and in the present birth. "Shall cease and cling no more," as they will vanish before Yoga and Gnana like darkness before Light. This Jaius call 'உலர்ப்பு.' As even Good Karma is the seed of birth, it is called a 'disease.' The author holds that births will cease when the supreme is perceived by the above-mentioned three means. When the births cease, what can all the ills do, as they cannot cling to these gnanis well practised in Yoga, and there being no support, they will die. This is the purport of the stanza.

NOTE.

The word 'சார்பு' in this verse and 'பற்று' in the previous chapter mean a support or hold. The soul has two such supports, one in Bandha and one in Moksha and without such supports it cannot stand. This may be compared to a piece of iron held between two magnetic poles one positive, and one negative, or better still to a fruit growing on a tree. The fruit is held up by the tree so long and so long only as it is raw and immature (undeveloped) but so soon as it is ripe it reaches the ground (Force of gravity) fruit as such ... be united to the tree or the ground. What happens is, as the fruit grows riper and riper, the sap of the tree does not rise up to the twig and the twig dies, and it falls off. So too as man rises higher, and his desire of the world decreases, and the bonds are sundered, he drops into the Feet of the Lord. பாசங்கழன் றுற்பசவுக்கிடப்பதியாம்." The author of திருக்களிற்றுப்

படியை explains 'சாந்தியை' as Dhyana, and 'சாந்தியை' as Samadhi, the highest Gnana Yoga practices. In the next verse this Pasatohaya is further explained.

10. காமம் வெகுளி மயக்கமிவை மூலந்
அமல்கெடக் கெடுகோம்

Commentary.

The eternal ignorance, *avidya*, the consequent *achaukara*, the feeling of 'I' and 'mine,' the hankering which desires this or that, the excellent desire of this or that object, and dislike or hate arising from unsatisfied desire, these five faults are enumerated by Sanskritists. The author enumerates only three, as 'Abankara' can be brought under 'Avidya' and 'hankering' can be comprised under 'Desire.' As these faults are burnt up before Gnana Yoga practices, like cotton before a wildfire, so the author speaks of the disappearance of the very names of these three faults. As those who do not commit these faults, will not commit good or bad Karma caused by them, the author states accordingly in this verse that they suffer no pain therefrom. As a result of the attainment of True Knowledge, the ills of past births and of future births are destroyed, and thus these two verses find a place in this chapter. We learn from this also, that what remains to those who have perceived the truth is the present body and ills attaching thereto.

NOTE.

And the next chapter discusses the means of even getting rid of this bare bodily infirmity and of guarding against what is called *Vasana Mala*.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, JUNE AND JULY 1901.

OURSELVES.

It must be a sincere source of pleasure to our readers that we have been able to complete the fourth year, and to begin a new year of usefulness and activity; especially when they remember against what great odds we have been struggling to carry on this magazine. Of course, it has been a labour of love with us and with the few devoted friends who have stood by us, to whom our best thanks are due. Still the difficulties of what our people call இடம், பொருள், வகை, "Place, Money and Men" could not be minimised. Besides, our people have not yet fully learnt to appreciate journals devoted to particular subjects of study, of which there are hundreds in Great Britain and other parts of Europe. And our cause of Tamil is almost a forlorn hope. As the distinguished veteran scholar said from his bitter experience "study of Tamil is the direct road to poverty." Time, was when the kings of the Chera, the Chola and the Pandya, vied with one another to do honor to their poets and thus honor themselves. Time was when even their tributary princes such as *Pari* and other *Tallals* had given their all for a mere poetic song. Time was when even private individuals were so drunk with the beauty of Tamil that they rose from the dead and honoured their devoted poets. Time was when even foreign potentates endowed *Matams* and other schools of learning in the Tamil land. Time was when every village school-master was a poet, and every 'school-boy' almost 'lisped in numbers.' But, alas, all this has changed now. The Government of the country is so apathetic that it would not grant even a small sum of money for the search of old Manuscripts although the late revered curator of the Government Oriental Manuscripts Library, Prof. M. Seshagiri Sastrial, almost begged of them to do so. The few lingering Rajahs who may be said to hold some independent sway are too anglicised to care for their own Vernaculars. Nearly all the Zemindars of

the Tamil country are paupers or much worse. About the *Matams*, one must have a pen dipped in gall and wormwood to write about them. It will nauseate one's tongue to speak about them, one's ears to hear about them. The editor of the Tamil monthly 'Arivu Vilakkam' அறிவு விளக்கம், in dealing with the subject of 'Mutts and the Matadipathics,' quaintly quotes the different meanings of "Matam," as *chultrum*, *ignorance*, or *habitation of Munis or sages*; and he defines what a Muni is, and contrasts the existing state of things, which are too well-known to every body to require any detailed description. These *Matams* are past mending, and public spirit is at too low an ebb to do aught in the matter; but no extraneous help is necessary to bring about their downfall. They are themselves hastening to it with eyes wide-open, and it will not be long before they break their necks on the rock of sin and stupidity.

When we started our concern, we had hoped against hope, in spite of sage advices and remonstrances. And we are glad to think now, standing on the threshold of the fifth year of our existence, that our labours have not been altogether in vain. We have roused some visible interest for the Tamil Literature and Philosophy among our own people and amongst the *literati* of other countries, and we can even plume ourselves without any charge of immodesty upon having extorted such praise and appreciation as the following from the Nestor of Oriental Learning who has recently passed to the Unseen. Says the late Prof. Max Muller in his monumental work, "The Six Systems of Philosophy."

"Nor should their labour be restricted to Sanskrit texts. In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also *original indigenous elements of great beauty and of great importance* for historical purposes. Unfortunately, few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that that there is nothing left to do in Sanskrit literature, would I believe find their labours amply rewarded in that field.

"But such journals as.....*The Light of Truth*..... have been doing most valuable service. What we want are *texts and translations*, and any information that can throw light on the chronology of Indian Philosophy."

But be it remembered also that not the slightest attempt was made to canvass his opinion, and we were not known to the Professor by not so much as even correspondence. The recognition thus secured is very valuable in consequence, and all the more so when we remember that persons like the Rev. G. M. Cobban and others had failed to extort it from such scholars, though they pressed the claims of Tamil Literature and Philosophy on their attention. The Professor rightly places high value on Translations and Texts, a notable feature of our Journal from the very beginning, unlike our contemporaries, we devote half our space for translations alone. *The one thousand and two hundred page* of translations which we have published in the last Four Volumes is clearly solid work which ought to speak a good deal for ourselves. If separately reprinted, they will make up as much as four volumes of "The Sacred Books of the east," and all these and as much more we have been offering at the nominal cost of Rs. 4 per volume. In spite of such work, it would be incredible if it was not painfully true, that among 15 millions of Tamil-speaking people an only Journal devoted to their special cause should languish for want of support. It does not certainly redound to their past greatness or to their present intelligence and patriotism. Increased support would mean greater ardour in the conductors to carry on their purely gratuitous work, greater activity on the part of the contributors to enrich the journal with their articles, and greater usefulness to the old Tamil philosophic classics which are being unearthed one after another. We launch out once more, though late, and we fervently hope we shall not be disappointed in winning the support of the public in future.

We are glad to state that we have made effective arrangements for the management of the magazine on more stable lines which will not fail to meet with the full satisfaction of our subscribers. We conclude finally with a fervent prayer addressed to the Source of All Truth, Light and Bliss, the Support of All, The Inspector of all deeds, the *Nishkala, Nirmala and Nirguna Sivam*, to bless us with light and strength. Amen!

PROF. JULIEN VINSON
AND
THE TAMIL LITERATURE.

Prof. Julien Vinson occupies an honoured place in the literary circles of France, and he is the Editor of the *Revue de Linguistique et de Philologie Comparée*, and also the Professor of Tamil and Hindustanee Languages at the Government school for Oriental Languages in Paris. Like his elder contemporary in Oxford, he was a resident in Southern India for some time, and had learned to appreciate first-hand the Tamil people and their language. We could easily see from his communications to us in Tamil, both in prose and verse, that he is altogether a master in the use of the Tamil language and also an acute and critical scholar. He has favoured us with his two volumes of the *Legends of Buddhists and Jainas from Tamil* and his manual of the Hindustani Language; and in the former, he summarises the stories from *Manimekai*, *Silappadikaram* and *Chintamani* and adds a valuable working lexicon. A fuller review of it from the pen of M. Paul Regnaud, Professor of Sanskrit in the university of Lyons appears in the *Revue Linguistique* in April last. Our Professor is at present engaged in writing a Bibliography of the Tamil Language in which he wishes to notice all the existing grammatical works. Tamil scholars are invited to send him any rare works they may possess on the subject and he will be glad to receive any other also books from Tamil authors and publishers to his address, 58, Rue de la University, Paris, France.

Legends, Buddhist and Jain, being traditions from Tamil by Prof. Julien Vinson—Paris Maisonnave. 1900, 2 Vol. pp. 504.

“From old India originates tales and fables; at least such collections as *Panchatantra*, *Hitopadesa*, *Kathasaritsagara* which have been preserved in Sanskrit literature and from which arose so many stories, now popular in western countries, and which appear as wholly original and genuine. From these come most of our classic apologues. But if they have come to us early through various ways which modern science has succeeded in discovering, they have of course spread themselves in India itself and are still living in many literatures which have arisen secondarily after the Sanskrit one. In the Tamil language, for example, one may read many curious Buddhist and Jain stories; of them Dr. Prof. J. Vinson gives us an interesting resumé in the valuable collection entitled “Poets and tale-tellers of all countries,” published (in French) by J. Maisonnave, publisher in Paris.

“M. Vinson's two little books contain concise analysis and partial translations from the three Tamil great epics *Chintamani*, *Silappadigaram* and *Manimegalai*; to these Mr. Vinson has affixed a short notice on the Buddhist religion and a Vocabulary of mythologic or Geographic Indian words.

“The romances, for they are truly romances, so summed up by Prof. J. Vinson cannot be explained to our readers without giving all particulars which make them interesting and valuable, one cannot deprive them of their local character and as the translation has already reduced and arranged them according to European taste and literary conveniences, it is better to read them in M. Vinson's book itself.

“From a scientific point of view, we must however observe that, if, as we think, the narrated tales have been created in India, it would be extremely interesting to determine what in them is derived from personal fancy and what from general tradition. Are they original legends or have they been worked after previous versions of older myths? For our part, we firmly believe that tradition has been the greatest factor in such legendary development, and, although the present tales are mostly Buddhistic, we think their origin must be searched in the Vedic hymns and in the *Brahmanas*. Here is the source of the whole Indian religious and literary activity.”

(From the French of Prof. Paul Regnaud, Sanskrit Prof. at the University of Lyons, in the *Revue de Linguistique* for April 1901, p. 188-190).

We hesitate however to subscribe to the learned Sanskrit Professor that every Indian fable and legend have their sources in the Vedas and the *Brahmanas*. Even such an ardent Sanskritist as the late Prof. Max-Müller was forced to admit that in the Tamil at least existed “original indigenous elements of great beauty and of great importance for historical purposes.” And a Veteran Tamil scholar like the Rev. Dr. G. U. Pope, is clearly of opinion that Tamil possesses rare and original elements in religion and ethics and literature. Whatever may be said about the rest, the originality of the stories in *Silappadikaram*, *Manimekalai* and *Chintamani* cannot be denied. They have a distinct local, and the writers were pure Tamilians and were almost contemporaneous with the date of the stories they are relating. The heroine of the first story is now worshipped only in the extreme south of the Peninsula and in Ceylon. And these works hold the highest rank in the classical literature of Southern India. For chasteness of expression, elevation of thought, and simple beauty of imagery and extreme pathos, these works are unrivalled. And Prof. Vinson has done a great service to the Tamil Language by bringing these treasures to the notice of the European savants.

THE SVETASVATARA UPANISHAD

II

Before we enter into the discussion of the philosophic import of this Upanishad, we have to note the great difficulty felt nearly by all European scholars who are brought up solely in the school of Sankara in interpreting this Upanishad, a difficulty which has equally been felt with regard to the Philosophy of the Gita. Different scholars have taken it as expounding variously *Sankhya* and *Yoga*, *Bhakti* and *Vedanta*, *Dualism* and *non-Dualism*; and Professor Max Muller agrees with Mr. Gough in taking it as fully expounding the Indian school of Vedanta or Idealism. Professors Garbe and Macdonnell characterise the philosophy as *eclectic*. Says the latter, (p. 405, History of Sanskrit Literature): "Of the *eclectic* movement combining *Sankhya*, *Yoga* and *Vedanta* doctrines, the oldest literary representative is the *Svetasvatara upanishad*. More famous is the *Bhagavad Gita*.

If ever there was such an eclectic school, have these scholars paused to enquire who their modern representatives are? Or is it that there are no such representatives to-day? The real fact is that this was the only true Philosophic creed of the majority of the people, and this philosophy has subsisted untarnished during the last 3000 years or more. During the Upanishad period, the schools whose distinct existence can be distinctly marked are the *Lokayata* or *Nastika*, *Kapila's Sankhya*, *Mimamsa* of *Jaimini*, *Nyaya* and *Vaisheshika* and *Yoga*. The first three were Atheistical and the latter Theistic. And of course all these were professed Hindus* and none would have deviated from the rituals and practices prescribed for the Hindu, though academically speaking, he would have held to this or that view of philosophy. And this inconsistency is what strikes a foreigner even now in the character of the modern Hindu. Mrs. Besant aptly describes this as "the Hindu's principle of rigidity of conduct and freedom of thought." All these schools were based on a certain number of *tattvas* or categories. The *Nastika* postulated four and only four *tattvas*, namely, earth, air, fire and water and would not even believe in *Akas* or ether. Kapila increased the number of categories he believed in, to 19 which he grouped under *Purusha* and *Pradhana*. The *Mimam-*

saka believed practically in nothing more, though he laid stress on the authority and eternity of the Vedas. The next three theistic schools believed in 24 or 25 *tattvas* which they grouped under *Purusha Pradhana* and *Ishvara* or God. As all these schools based their theoretical philosophy on a certain number of *tattvas*,* *Sankhya*, the theoretic Philosophy, came to be called *Sankhya* as distinguished from the practical Religion and code of Morality. And during the Upanishad period and even in the times of the Mahabharata the word had not lost its general significance. And it will be noticed when ascertaining what these various categories are, that, with the exception of the *Nastika*, all the other five schools believed in almost the same things, though the enumerations were various, except as regards the postulating of God. And even in this idea of God, there was practically very little difference between Kapila and Patanjali. To both of them, the freed *Purusha* was equal to *Ishvara*, only Kapila believed that no *Ishvara* was necessary for the origination and sustenance, &c, of the worlds; but that according to Patanjali there existed an eternally freed Being who created these worlds and resolved them again into their original components. And in the Upanishad period, the *Yoga* school was the dominant cult and these Upanishads including the *Svetasvatara* and *Kaivalya*, &c., were all books of the *yoga* school. And the theoretical or argumentative part of the philosophy or creed was called by the name of *Sankhya* and the practical part, *Yoga*. As this *yoga* postulated the highest end achieved by a study of the Vedas, which were set forth in these Upanishads, it was also coming slowly to be called *Vedanta*. That the word *Upanishad* was actually used as a synonym for *yoga*, we have an example in Chandog, (1-1-10). "The sacrifice which a man performs with knowledge, faith, and the *Upanishad* is more powerful." 'Knowledge' or *gnan* here meant the knowledge of the categories and their relation, which according to Kapila was alone sufficient to bring about man's freedom. This, the *Vedanta* held to be insufficient unless it was accompanied by earnestness and love and by the contemplation of a Supreme Being. This contemplation

* The Majority of every people and nation are virtually atheistic and materialistic, though professing a belief in God and conforming to the usages of society.

* Tirumalar, a Tamil Saiva of about the first century A. C. thus distinguishes the schools existing in his time. "The 26 *tattvas* or categories are common to all. 36 categories are special to the Saivas. 28 are the categories of the Vedanti, 24 categories belong to Vaishnavas. 26 categories are those of the Mayavadi." The particular thing to be noted here is the distinction drawn between Vedanti and Mayavadi.

brought the thinker nearer and nearer to the object of his thoughts, till all distinctions of object and subject were thoroughly merged (distinction of I and Mine) and the union or *one-ness* was reached and all *banda* or *pasa* vanished. This is the root-idea in both words 'Upanishad' and 'Yoga.' *Yoga* means union, union of two things held apart and brought together, when the bonds or fetters which separated fell off or perished. And Upanishad is also derived from *Upa* near, *ni* quite, *śad* to perish. Here also the *nearing of two things*, and the *perishing of something* is clearly meant. Of course, the two things brought together are the Soul and God, and the perishable thing is certainly the *Pasa*; and the Soul when bound by *Pasa* is called *Pasu* accordingly.

This was the condition of the Philosophic thought down to the days of the Mahabharat. and we hold this was anterior to the rise of Buddhism and continued for some centuries after Gautama Buddha and till the time of Badarayana. It was during this time that the philosophy of India spread into and permeated the thought of Europe, and Professor Garbe has lucidly proved in his short History of "The Philosophy of Ancient India," that the influence received by the Greeks down to the neo-Platonic school was almost Sankhyan in its character. It was during this time again, that the blending of the Aryan and Tamilian in art and civilization and Philosophy took place (and we could not here consider how much was common to both, and how much each gained from the other). We have an exactly parallel word in Tamil to the word 'Sankhya' and this word is *செய்* (*en*) which means both 'number' and 'to think,' and both *Auvayar* and *Tiruvalluvar* use the word to mean *logic* and *metaphysics*: the primary science, on which all thought was built, being mathematics or the science of number. A systematic and historical study of the Tamil works will make good our position; and even to-day the most dominant cult in the Tamil is the Sankhya and Yoga as represented in the Upanishads or Vedanta. This system must have been thoroughly established in the Tamil language and literature before the time of Christ and before Badarayana's composition of the *Sariraka Sutras*. So much so, when Badarayana's system came into vogue in Southern India, it was recognized as a distinct school. As Badarayana professed expressly to interpret the Upanishad or Vedanta texts, his school of Philosophy was stereotyped by the phrase 'Vedanta' and by

collecting all the texts in Tamil down even to the time of Tayumanavar (16th century) containing references to *Vedanta*, we could prove what the special view of Badarayana was. This will also show that the exposition of Badarayana contained in the earliest Bhashya or commentary we possess in Sanskrit, namely, that of Srikanta, which was later on adopted almost bodily by Ramanuja, the true view of Badarayana. This view we may sum up in Dr. Thibaut's own words:—"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sutras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Isvara in Sankara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not with Sankara proclaim the absolute identity of the individual and the highest self." (*loc.cit.* Introduction to the Vedanta Sutras).

And he proves also that this was consistent with the teachings of the Upanishads themselves.

What gave it its special mark, however, is the peculiar relation which Badarayana postulated between God and the world, the product of *Maya* or *Prakriti*. Though he held on to the distinction of the supreme and the Human Spirit, he stoutly fought against the old Sankhyan view (comprising nearly all the six schools we enumerated above) that Matter was an independent entity from spirit, though like Leibnitz he never denied its reality. He held God was both the efficient and material cause of the Universe. This doctrine received accordingly its name of *Parinama Vada* or *Nimittopadanakarana Vada* while the Theistic Sankhyan systems stoutly maintained that God was only the efficient cause, though He was immanent in *Ail Nature*. As there was nothing inherently vicious and destructive to all true religion and morality in this system of Badarayana, the Tamil Philosophers welcomed this view also and declared they did not see much difference in the two views and ends postulated by both the old and new school. And both Srikanta Saint Tirumular and expressly make this declaration.

But there was one other view which was gaining ground ever since the days of Gautama Buddha and which was connected with the peculiar theory of *Maya* or illusion. Buddha declared that all existence was

momentary, that there was no world, no mind, no soul and no God, and that what really existed were the *Skandhas*, and when this truth was perceived, all desire and birth and suffering would cease and then there would be cessation of all existence, *Nirvana*. And the Buddhists were accordingly called *Mayavadis*. But as the Buddhist theory destroyed the very core of the Indian national beliefs and as it also afforded no stable ground for a national existence based on morality and religion, this was pronounced heterodox, but the seeds sown by him were not in vain, and a Hindu school of *Mayavada* slowly raised its head on the dying embers of this old effete philosophy. And its greatest exponent was Sankara. This Hindu school of *Mayavada* was in existence for several centuries before Sankara, but this was later than the time of St. Manicka Vachaka and earlier than Tirumular though both of them were anterior to Sankara. Sankara's system is referred to as *Mayavada* in all the other Hindu prominent schools prevalent since the days of Sankara, and though South Indian followers of Sankara seem to entertain some prejudices against the word, owing to the abuse made of it by their opponents, followers of Sankara in the North even to-day call it the *Mayavada*. And in some of its extreme forms, it was also called "*Prachhanna Baud-dham*." The great learning and the towering intellect, accompanied by the austere life led by Sankara, created a great following among the Brahmins of the Saiva faith, and it made great strides in the time of his illustrious follower Sayana or Vidyananya who combined in himself both temporal and spiritual power. And the first interpreters of Hinduism happening to be mostly Brahmins of this persuasion, during the century when Sanskrit oriental scholarship came into being, this view of Hindu Philosophy has gained most currency among European scholars. But there were not wanting scholars in the past like Colebrook and Wilson, and like Col. Jacob, Prof. Kuntze, and Dr. Thibaut in the present generation, who hold that *Mayavada* is not the real and true exposition of the Veda or the Vedanta. Prof. Max Muller than whom a more learned or earnest student of Indian Philosophy never existed, though he held very stoutly to the other view, slowly gave in, and has accepted Dr. Thibaut's conclusions as correct. We may add that Professor Macdonnell reiterates the old view, and Prof. Deussen is the greatest adherent of Sankara at the present day.

There is one other great factor in the growth of Indian Religion and Philosophy which we have taken no note of, all this time; and which receives no notice at all in the hands of European scholars. And this is the bearing of the *Agamas* or *Tantras*. Such a well informed person as Swami Vivekananda has declared, "as to their influence, apart from the *Shakta* and *Smarta* rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the *Tantras*, and they direct the worship of the *Shaktas*, *Saivas* and *Vaishnavas* and all others alike." But who were the authors of these works and when did they come into vogue, and what great power had they to monopolize the Religion of the whole of India? The same Swami observes. "The *Tantras*, as we have said, represent the Vedic rituals in a modified form, and before any one jumps into the most absurd conclusions about them, I will advise him to read the *Tantras* in connection with the *Bráhmanas*, especially of the *Adhvarya* portion. And most of the *Mantras* used in the *Tantras* will be found taken verbatim from these *Bráhmanas*." But it could be noted at the same time, that whereas the *Bráhmanas* direct the use of these mantras in connection with the *yagnas* or sacrifices, these *Tantras* direct their use in connection with the worship of some deity or an other. And the object of Vedic sacrifices being well known to be only the first three *Purusharthas*, by the worship of the various Powers of Nature, the object of Tantric or Agamic worship was the attainment of the fourth *Purusharta* or *Moksh*. By the time we get into the Upanishad period, we could see how a new and spiritual interpretation was put upon the old Vedic sacrifices and the uselessness of sacrifice as an end in itself was strongly declared. Says M. Barth: "Sacrifice is only an act of preparation. It is the best of acts, but it is an act and its fruit consequently perishable. Accordingly although whole sections of these treatises (Upanishads) are taken up exclusively with speculations on the rites, what they teach may be summed up in the words of Mundaka Upanishad. 'Know the Atman only and away with every thing else; it alone is the bridge to immortality.' The Veda itself and the whole circle of sacred science are quite as sweepingly consigned to the second place. The Veda is not the true Brahman, it is only its reflection and the science of this imperfect Brahman, this *Sakda Brahman* or Brahman in words is only a science of a lower order. The true science is that which has the true Brahman, the *Parabrahman* for its subject."

As the story in the Kena Upanishad will show, the most powerful of the Rig Veda 'deities, Indra, and Agni and Vayu and Varuna were also relegated to a secondary place; and the worship of the only One, without a second, the consort of Uma, Haimavati, was commenced. The Kena Upanishad story is repeated in the Puranas, the Supreme Brahman is mentioned there as Siva and Rudra. And the story of Rudra destroying Dakshas's sacrifice, and disgracing the Gods who took part in the sacrifice with the sequel of His consort, named then *Dakshayani* (the fruit or spirit of sacrifice) becoming reborn as Uma, (wisdom or Brahman) Haimavati, would seem to go before the story in the Kena Upanishad. The story of the desecration of the sacrifice of the Rishis of Darukavana by Siva and Vishnu would point to the same moral. So that, by this time, the backbone of the old unmeaning Vedic sacrifices petrified in the Godless school of Mimamsa was really broken; and it was here that the Agamas stepped in and used the same old Mantras again, but with a new force and significance deleting whatever was unmeaning, and preserving only what was useful. It substituted also new symbols though preserving the old names. And from this time, therefore, Modern Hinduism and Hindu system of worship may be said to have commenced. But for these beginnings we have to go far behind the days of the Mahabharata and the Puranas, for the Agama doctrines and rituals are fully bound up with these.

A clear advance in the use of symbols was also made, at the same time effectually preserving the distinction between symbols and truth, by the use of proper words. The Sabda Brahman or the Pranava was only a symbol and not the truth, as fancied by the Mimamsakas, and it was called a mark or Linga. And the figured mark of the Pranava, (*Linga* is merely the Pranava as figured to the eye) the Linga became the universal symbol of God and object of worship, as the *Pranava* in mantra or sound form was before. In the new system of worship, the Temples that were built were more on the models of the old *yagna-sala*; and the *yupa stambha* (Dhwaja stambha) and *Balipitha*, *Pasu* (Basava or Nandi) and the Gods in their various places were also retained; and a Brahminsava supplanted virtually the old sacrifice.* In the field of philosophy, it did as much

* In commencing and going through a Brahminsava, the priests observe technically almost the same rituals as in commencing and going through a great sacrifice. There is a Yagna Sala in every Saiva Temple in which the Fire is sanctified by the *Dikshita* and the Dhwaja Arohana is made by running up a flag with the figure of a bull (*Pasu* or *Basava*) on the *Yupastambha* and tying Kusa grass to the Post. The *Pasu* and the Kusa grass standing merely for the soul or jiva that was bound and offered in sacrifice. After *Arohana*, the soul or *Pasu* becomes freed and is no more called *Pasu*, but is called God or Nandi—the blissful. It will require more space for us to draw out here the parallel between the Yagna Sala and a Hindu Temple

to systematise and build up into a whole what was hitherto in scattered form and it did greater service in drawing out more fully the omni-penetrativeness and transcendency of God over all else, over both *Chetana* and *Achetana Prapancha*, the world of souls and the world of matter. The Postulate of God's supreme *Transcendancy* is the special effort of the Agama Philosophy to make out, and as this was the Highest End and Truth, it was called *Siddhanta Par-excellence* as distinguished from the Vedanta which led up the aspirant only to certain spiritual stages. It divided all philosophy and religion into four paths or Margas, called respectively Chariya, Kriya, Yoga and Gnana; and these were otherwise called Dasa Marga, Satputra Marga, Saha Marga and San Marga. In the exposition of these paths, it opened out a thoroughly reasoned system of theoretic Philosophy, neither contradicting our experience, nor causing violence to the most cherished of our sentiments, both moral and religious; a system of thought which was progressive and built on an adamantine basis, step by step leading to higher knowledge: a system* which by preserving and pointing out the essential difference of God, Soul and Matter, established a true relation between them; which led to the highest monistic knowledge, a system which was at once dualism and non-dualism, Dvaita and Advaita; a system which appealed alike to the Peasant and the Philosopher. Its system of practical Religion, calculated to secure the Highest End and Bliss, was also progressive commencing from the simplest rituals in the adoration of God to the highest Yoga adapted to the means and capacity of the lowest and the highest of human beings. Readers of Swami Vivekananda's lectures would have noted how these four paths are

* Cf. Garbe, *The Philosophy of Ancient India*, p. 30. As for those who feel inclined to look down slightly from a monistic point of view upon a dualistic conception of the world, the words of E. Roer in the Introduction of the *Bhashyapanchikeda* (p. XVI) may be quoted "Though a higher development of philosophy may destroy the distinctions between soul and matter, that is, may recognise matter or what is perceived as matter, as the same with the soul (as for instance, Leibnitz did), it is nevertheless certain that no true knowledge of the soul is possible without first drawing a most decided line of demarcation between the phenomena of matter and of the soul." This sharp line of demarcation between the two domains was first drawn by Kapila. The knowledge of the difference between body and soul is one condition, and it is also an indispensable condition, of arriving at a true monism. Every view of the world which confounds this difference can supply at best a one-sided henism. Be it a spiritualism or an equally one-sided materialism.

essential to any system of thought or Religion which claims to be universal ; and it is the peculiar boast of the Agama or Tantra that it was the first to systematise this fourfold teaching. And it is in modern Saivism and in the Siddhanta Philosophy, this fourfold aspect of Religion and Philosophy is wholly and fully preserved. Saivism is a ritual marga, a Bhakti marga, a yoga marga, a guana marga. And need we wonder that the Siddhanta Philosophy of to-day is as much a puzzle to outsiders, as the Philosophy of our Upanishad and the Gita ? And the Siddhanti's definition of *Advaita* as 'neither one nor two nor neither' will bring out the puzzle more prominently. It is a system of dualism, it is also a system of non-dualism, but it differs from the other schools of dualism and non-dualism. What was upheld in the Siddhanta as mere paths or marga, or *Sadhana* or means to reach the Highest End, had come to be each and individually mistaken for the End itself ; what was upheld as the mere symbol of the Highest Truth had come to be mistaken for the Truth itself. What was declared as unprovable, indescribable, unknowable and unenjoyable as long as man was in the condition of bondage was held by these sectaries as proved and seen. What was the purest and most transcendent monotheism degenerated into a most crude Anthropomorphism and blatant Pantheism.

Saivism is not anthropomorphic, but symbolic. How can it be otherwise, when it draws such minute distinction between God and Soul and Matter ? And a system of symbolism is quite consistent with the Highest Transcendental Religion and Philosophy ; in fact, all our real knowledge is more truly symbolic than otherwise. In the view of the Siddhanti, the Upanishads, though they deal with all the four paths, are especially the text books of the Yogapada or Sahamarga, where certain Bhavanas or Vidyas calculated to create and bring about the Highest Nirvana and Union, and Freedom from Pass, are more fully explained and illustrated.

The above cursory view of the past history of the Indian philosophy will clear the ground a good deal for our proper understanding of our particular Upanishad in question.

(To be continued.)

J. M. NALLASWAMI PILLAI.

PUNDIT VERSUS COMMONSENSE.

Commonsense :—Can you give a clear definition of Jivatma ?

Pundit :—Jivatma is Paramatma covered (*Ponthinadi*) by Avidya.

C. What is 'Avidya' ?

P. Avidya is what is composed of 'Tamas and Rajas'

C. What are these ?

P. These are the two out of the three Gunas constituting Prakriti. The 3rd is S'attva.

C. What is Sattva ?

P. Sattva is Maya. All Sattva is all Maya. All Maya is all Sattva.

C. Has Jivatma any connection with Maya ?

P. No. It is Mayatita.

C. What does 'covered' (*Ponthinadi*) mean ?

P. It means 'Avaranamainadi,' what conceals or hides.

C. What does Avidya conceal then ?

P. It conceals the *Satchidananda Svayam Prakasam*. (Everlasting Bliss and Self-luminous Light).

C. If this *Satchidananda Svayam Prakasam* can be concealed or veiled, can it be called *Svayam Prakasam* ?

P. But this covering does not in any way diminish its lustre, its intelligence.

C. Then there is no harm or damage or Bandham by this veiling ?

P. No.

C. Then Jivatma has no Bandham and no suffering ?

P. Of course not.

C. Then there is no necessity to seek salvation, to desire *Moksha* ?

P. No.

C. Then there is no necessity to practise *Sādana chatushtayam*, for *Gurupadesam*, for *Achārya* or any such thing ?

P. No.

(But the Pundit was evidently not satisfied with this conclusions and blinked sadly).

C. But this conclusion that Jivatma has no Bandham or Moksham is evidently not satisfactory. Why ?

P. This contradicts our experience or *Pratyaksha Pramāna*.

C. Then there must be a mistake, therefore, somewhere in your premises? where is it?

P. (After long thought) I should have said that by *avaranam*, being covered, there is *Bandham*.

Quite so. The *Paramata* by reason of *avaranam* is in *Bandha*?

P. Yes.

C. It must seek salvation,

P. Yes.

C. But is this conclusion satisfactory either?

P. No.

C. Why?

P. Because it contradicts *Sabda* or *Agama Pramana*.

C. Please mention some?

P. *Satyam Gnanam Anantam Brahma.*" Tait. Up. 2-1.

"He alone verily causes Bliss." Tait. Up. 2-7.

"Here is verily none else higher and subtler than this, which is higher than the high, and greater than the great; which is one, manifest, of endless forms, the whole universe, the ancient, beyond darkness.

(Mahanara. Up. 1.)

"The green-coloured, beyond the darkness."

(Tait. Aran. 3-13)

"The Rudra, the Maharishi, Transcending the universe, first saw Hiranya Garbha the first of the Devas then being born." (Mahanara. Up. 12.)

"The sage reaches Him who is the womb of all beings, the witness of all, transcending *Tamas*. He is Brahma, He is Siva, He is Indra; He the indestructible, the Supreme, the *Self-Luminous*. (Kaivalya Up.)

"On the same tree, man sits grieving, immersed, bewildered, by his own impotence. But when he sees the other, the Lord, contented and knows his glory, then his grief passes away." Mundaka-3. 1.

"The wise arrive at that which is tranquil, free from decay, from death, from fear, the Highest.

Prasna. Up. 5-7.

"Having perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without end, beyond the *Mahat* and unchangeable, one is freed from the jaws of death."

Katha. 3-5.

"Of the colour of the Sun, beyond darkness."

(Purusha Sukta)

"In the Highest Golden Sheath, there is the *Brahman* without *Passion* (*Nishkala*) and without parts. That is *Pure*, that is the *Light of Lights*." (Munduka. 1-2. 9.)

"The One God, in every *Bhuta* hid, pervading all, the inner *Atman* of every *Atma*, Inspector of all deeds, in whom everything dwells, the Witness, the *Pure Intelligence*, and *Nirguna Being*." Svetas. VI-11.

C. It follows then that no *Avaranam* or covering or *Bandham* can be postulated of *Paramatma*. *Paramatma* is one who cannot be covered by *Avidya*.

P. No

C. Can you now defend your definition of *Jivatma* as *Paramatma* covered by *Avidya*?

NOTE.—This represents a true and *Verbatim* account of an actual conversation held with a *Pundit*. There were several graduates and *Pundits* present. The *Pundit* ever and anon wanted to drop into a simile or metaphor and he was sternly kept out of it. A *Vaishnava Acharya* who was present tried to take up the *Pundit's* cudgels but failed also, and he had to admit the point raised herein is the real difficulty in *Sankara's* system. Of course others can give other definitions and vary the answers given, but they can in no way clear the ground.

THE AGE OF GNANA SAMBANTHA.

A REPLY.

Our learned friend Mr. M. Narayanasami Iyer evidently ranks himself with those who think that the noise made by the late Prof. P. Sundrum Pillai's brochure on the age of our Saint was disproportionate to its importance. No wonder, he seeks to demolish his arguments by the query which he propounds in the last number of this journal. He unearthed a work of Sivagnana Vallalar (we must confess we have never heard of this book till now) and gathered a tradition from the eulogistic verses that this Vallalar was a disciple of St. Gnana Sambantha, and found internal evidence in the verses themselves supporting the tradition. He received a shock; however when he read in the same work references to the Santana Acharyas, but that does not deter him in any way from doubting the tradition itself, but straightaway proceeds to add that our Saint should at best have been a contemporary of these Samaya Acharyas &c., and that he should have lived about the 14th Century A. C. This is certainly a great score for our friend, but unfortu-

nately a little historical perspective and knowledge of the Tamil Literature would have disclosed the utter absurdity of the position.

The first point to notice is that our friend himself has not discovered the actual age of the Vallalar, so that we may be enabled to fix the age of Sambantha. At any rate, he lived subsequent to, or was a contemporary of, Saint Umapathi (vide verses quoted) and the Vallalar suggests that the books of St. Umapathi will make one a Jivan Mukta. This, by the way, shows what great respect and reverence he had for Umapathi, and the greatness of St. Umapathi was beyond question if he received such praise in his own life-time from such a person as Vallalar, a reputed disciple and contemporary of St. Gnanasambantha. But St. Umapathi was only the fourth of the Santana Acharyas and his master was St. Maraignana Sambantha, (so there was another Sambantha before St. Gnanasambantha) and his master was St. Arul Nanthi, whose master was St. Meikandan; and it is hardly likely that all the four were contemporaries, and we have no tradition to this effect. Any how St. Gnanasambantha was only sixteen years old when he entered the great *Jyoti*, and so he could not have been contemporaneous with St. Umapathi's predecessors. But who was this St. Umapathi and what were his works? Any edition of Periapuranam or திருத்தொண்டபுராணம் will contain several of his works, namely 'திருத்தொண்டர் புராண வரலாறு,' 'திருமுறைகண்ட புராணம்,' 'திருத்தொண்ட புராணசாரம்,' and 'திருத்தொண்டர் திருநாமக்கோவை.' In the first, St. Umapathi gives the life of Sekkilar and how he came to write the திருத்தொண்டர் புராணம். In the 2nd, he gives the story of Nambiandar Nambi of Nārayiūr and how he discovered the famous Devara Hymns of St. Sambantha, St. Appar and St. Sundarar. And it was Nambiandar Nambi, The *Tamil Vyaṣa* who arranged the Tamil Veda into 11 books, the first three of which were the Hymns of St. Sambantha, the next three of St. Appar; the 7th book was that of St. Sundarar; the 8th consisted of திருவாசகம் and திருக்கோவை of St. Manicka Vachakar; the 9th, that of St. Tirumular's Tirumantiram, the 10th திருவிசைப்பா and திருப்பாவை, and the 11th book consisted of a miscellaneous collection including the poems of God Somasundarar, and Karaikkalamunaiyar and திருவெண்காடர் or Pattinattar and Nambi's own poems. Nambi lived in the reign of Kulasekara Chola. From the following stanzas (33 and 39) of திருமுறைச்சிறப்பு in St. Sékkilar's Periapurana,

"மந்திதற்குப்புகம், வன் றொண்டர்நாம்
புறநி-ந்தெம்புராண ருனினூற்
சொற்றமெய்த் திருத்தொண்டத் தொகையெனப்
பெற்றதற்புகம் தொழப்பெற்றநால்.

"அந்த மெய்ப்புகித் தடியார்கள்
நந்தநாதனும் நம்பி யாண்டார் கம்பி
புந்தியாரப் புகன்ற வகையினால்
வந்தவாறு வழாமலியம்புவாம்."

we gather that the materials from which he wrote his history consisted of the Devaram Hymns themselves, and from a study of the திருத்தொண்டத்தொகை of St. Sundarar and the திருவந்தாதி of Nambiandar Nambi we are driven to the conclusion that St. Sekkilar lived in the time of king Anabāya. And from Nambiandar's life, we learn that the image of St. Gnanasambantha had been set up even in his time. So that, we have it that St. Sambantha is referred to in St. Sundarar's திருத்தொண்டத்தொகை, which formed the original for the short history drawn up by Nambiandar Nambi; St. Sekkilar wrote his materials from all these sources, and St. Umapathi wrote Sekkilar's life and Nambiandar Nambi's life. In Nambi's time, the Devaram Hymns had been lost and were rediscovered by him. We know for certain also from St. Umapathi's work itself, when he lived. It was about 1300. A.D. We know for certain also from a copper plate, the age of Gandaraditya, one of the authors of திருவிசைப்பா (10th Veda or collection of Nambi). It was about 950 A.D. (Vide C.M. Duff's chronology of India p. 283). And St. Sundarar lived before him. So that between St. Sambantha and St. Umapathi there was at least a difference of 5 or 6 centuries. And yet if our friend's story is true, St. Sambantha, Sundarar, Gandaraditya, Pattinattar, Nambiandar Nambi, and Sekkilar and Meikandan, Arul Nandi, Maraignana Sambantha and Umapathi, in fact nearly all the Saints of the Saivite calendar, should have lived at about the same time! A contingency never likely to be true unless History itself is going to run mad!! The திருத்தொண்டத்தொகை itself contains the names of many of the contemporaries and followers and disciples of St. Gnanasambantha, and it is a pity our Vallalar's name is conspicuous by its absence in this long list. One thing more, திருவெண்காடர் or Pattinattar referred to by our Vallalar has himself sung the praises of St. Sambantha and others in the following lines,

"வித்தகப்பாடல் முத்திரத்தடியருர்,
திருத்திவவன்பிற் பெருந்திறைநப்பின்னையுர்,
செத்தமார்திவ வாகையேதெவரும்."

The fact is, our Vallalar is quite a modern author, his modernity apparent from his praising சடகோபர் in the same stanzas) who thought, of course, he derived his inspiration from St. Gnaana Sambantha. This is a common practice with Religious people, to pay homage to some Saint and invoke him as their Guru. And of all the Saints, St. Gnaana Sambantha has had the largest number of such votaries and disciples, the fact that he was considered as an *Avatar* of God Subhramanya giving additional stimulus to the worship. More famous than our Sivagnana Vallalar, among such pupils of St. Sambantha, was another Vallalar called Kannudaya Vallalar, the author of Ozhivilodukkam (ஒழிவிலக்கம்), a book which the late Prof. P Sundram Pillai, characterised as brimming with intellectual similes. And the first verse devoted to the praise of Guru (குருவணக்கம்) is the following,

வேதமப்பலுரி வீசுக்களாசனிகை
யாதா வெற்பிலபி டேசம் — பேரத்த
திருள்ளெழுபாணு வெனதொழிவிவன்பத்
கருணைபொழி வரணெடுத்த வகை.

In it, the author praises the uplifted finger *‘Divine Child,’* which pointed to the *‘Patrons of the World’* ‘Bhuvanesa Pitaram,’ as *‘பெருமாவீணர்சுழி.’* “This fore-finger is that of the Dancer when it pointed to the Lord of the Lords in the Hall of the Vedagamas. This is the crown which rests on the top of the six Adaras. This is the Sun which rises to dispel my mental darkness. This is the Rain cloud showering his gracious Bliss when I lost my ‘I.’”

The verse is a sublime one, both sound and sense befitting the subject. There are a number of other verses in which the author directly sets forth how St. Sambantha taught him this or that; and a typical verse is the following as it sets forth the highest doctrine of the Advaita-Siddhanta—

என் குணென் குணை பென் குணையேகயிரன்
டென் குமற்கும்மா திருவென்று — சொன்னுன்
திருநானசம்பந்தன் சீகாழிநாடன்
அருளாளன் குண விசேதன்.

“This is my command! This is my command!! This is my command!!!” Never say it is one or two and be still. So said my Tirugnana Sambantha, of Sheerkali. The gracious Lord, wondrously wise.” We may state the latest votary and pupil of our saint was the late lamented Sri-la-Sri S. Somasundara Nayagar who composed also many poems in a similar strain in praise of Gnaana Sambantha.

In Prof. Sundram Pillai’s own time, his theories were fully corroborated by the discoveries of Dr. Hultsch and Mr. Venkayya, and to-day his conclusions are only receiving greater corroboration. Nay, the evidence brought forward by Mr. T. Veerabhadra Mudaliar, based on metrical tests, goes to show that the upper limit fixed by the Professor was too high. If the metres used by Sambantha had become obsolete even in Sekkilar’s time and was not understood, and later grammarians had rejected them as (வழுவடைதி) instead of knowing the ancient character of the metre and its great beauty, then is it too much to say that the upper limit was the 6th century.

J. M. N.

THE PROBLEM OF EVIL.

(Continued from page 205, Vol. IV.)

63. As constituting a difference between good and evil, the former and latter are respectively made the interests of Heaven and Earth. What is permanent only can be ultimately good, for whatever good has necessarily to terminate, not the termination alone but the very thought of an approaching termination condemns it at once as no good *per se*. All good then of an ephemeral character, can but be of the earth earthy and of other spheres of earth-character, but higher in the scales of progressive being. Heaven, Moksha, liberation &c. are words which but express a state where happiness will be abiding, and never pall on the senses. The difference then between good and evil, or Heaven and Earth is contrasted in this manner by Rev. J. A. Baxter:—

“How often does worldly wisdom prove the height of human folly, when its dictates are substituted for God’s word and will! And in general, however important a knowledge of the world, prudence and circumspection in our engagements, deliberation in forming and vigour in executing our schemes may be, if they be not directed by that fear of God, that love to our fellow-men, and that due estimation of temporal things, which true religion alone can impart, our scheme will all begin and centre and terminate in self; our hearts, our homes, our country will be ‘like the troubled sea which hath no rest.’ Heaven on earth then to those who act in this spirit, and Heaven in Heaven after death.”

64. Without a God-ideal, and such an ideal of God as has for ages been before the mind of man, which has successfully survived all the ravages of atheistic and nihilistic attempts to overthrow it, it is hopeless to find a solution for the riddle of our ills. The way to God lies through

the soul, and the soul is reachable by a proper examination of what constitutes self in the environment of matter. Now what is prayer? A petition to God? For what? For something which you desire to have or something which you desire should depart from you. When petitioning, are you sure that by God not granting it, He is either not merciful or not just? Neither. For, we have assumed, say, the God-ideal for a solution of our evil question. Whatever perfection we may not be prepared to invest Him with, He is, we must grant, our Greater. Being greater knows better. In the words of Rev. J. Bean, then, "we may ask for improper things; things which may not be good for us—things which though perhaps good for us at some future period, may not be fit for us at present. We may pray for deliverance from a certain trial; yet that trial may be intended for our benefit. We may pray for a certain comfort, yet that comfort may be a snare to us. In all that we ask, the wisdom of God is to be honored. His promises of granting our petitions are to be taken with this qualification,—that God will grant the thing desired, if it be for our good to have it; but that otherwise it will be refused. And, indeed, in the latter case, it is mercy to us to refuse what we ask."

65. Look, our Bhagavad Gita says:—*మ దైస్సృతిష్టానమ చానావచ*, which means God gives wisdom and wipes it. Could good God efface a good thing? Here is the difficulty. Where is wisdom or where is intelligence when in sleep? Yet is not that effacement—a reflection of almost non-entity—wisdom? Giving is birth, taking away is death. Both have meaning in God's sight and both are good in their own seasons. Thus if He is good, what He does is good. This is the way our elders argued in their spiritual-treatises. In consonance with the Gita quotation, this Sruti may be remembered:—

ఏవమసాధుకర్తృకారయతియమస్మి నీవతి ।

ఏవమవాసాధుకర్తృకారయతివమహోనీవతి ॥

This means that He alone causes virtuous acts being performed, and He uplifts him; again it is He alone who causes vicious acts being done, and He down-treads them. This apparent puzzle necessarily commits the Deity to responsibility for good and evil, but the key of explanation lies in Karma. For, read Bhagavad Gita XVI. 19.,

తానహంధ్యవక్ష్యేహ్రూరాః సంసారేశువరాధమాః ।

ఓపాన్యజస్రమశుభా నాసురీప్యవయోనిషు ॥

Those that harbour hatred for Me, I cast into satanic wombs. It means that those whose thoughts are astray, thoughts scattered over all subjects except Him, are those that are objects of the second sentence of the above quoted Sruti, and who when they begin to change their character by turning round towards him at once become subject to

the 1st law, and to whom will be given that wisdom which will take them to Him. In the words of the Bhagavad Gita:—

దదామిబుద్ధియోగంతం యేనమామపయాన్తితే ॥

The 1st half of the Sruti is cognate with •
మమమయా దురత్యయా Bh. G. Ch. 7—14.

Equivalent to Sri Parasara Bhattar's

పుంసావల్యావధూవిడమ్మివపుమ విస్తార్యదాస్యార్తృః

వైష్ణవ్యాగుణమాయయాత్మనివహః ॥ శ్రీ. గ. ర.

The phenomenal and noumenal are here figuratively expressed as the enticing female, and the substrate of the unchanging saving male power in the cosmos respectively. And the 2nd half of the Sruti is cognate with the 2nd half of the Gita as quoted above, viz.

మామేవయేవ్రవద్యంనై మాయామేతాంతరన్తితే ॥

66. Not only that without a God-ideal, it is an every day and every body's perceptive proof that agreeable and disagreeable are both found in one and the same object either due to a change in the substance, the object, change in the person, the object, or a predicative change viz., change in time, or change in place &c. A Tamil Saint had expressed this beautifully in this language:—

పురులతుక్ కొర్రుక్కః లోగిడత్తిలె అతుకలంకణాణ శంతలంకణమాదికన్ దేశాంతర నాలాంతర ఇలన్తణక్కుమత్ దేశత్తిలె అక్కాలత్తిలె లెదెదె దొర్రులంకణం పిరతి కలంకన్.

And as Sankaracharyar has said:—

రతులశావత్తయనీనక్షః i. e., in youth there is craving for sex, but *వృద్ధ్యనకరణీవహః* i. e., in old age the same is spurned.

And here is what our elders have said about how one can train himself to perceive good in all. This is an optimistic truth. In Tamil:—

నంబరాత్తమకమాణకయాలె అలంబ పదాత్తవక్కుంకం మతుకలియమె అపాలం పిరతికలంబందెదెగి.

One who has a God-ideal, who has risen high enough to realise it everywhere sees nothing repulsive but all, in essence, of an inviting character. A being elevated in the spiritual scale only can realise to himself Krishna's teaching of,

నేమాహంసర్వభూతేషు i. e., I am partial to all, (Bh. G.) and *బ్రాహ్మణేనపాస్మి, శునివైవశ్యపాకేవ సంహిస్సృజద్యువః* i. e., the learned look on a Brahman, a cow, an elephant, a dog, and an unrighteous person as of equal status; How? Because they have their god-ideal, and without God nothing can exist.

67. The readers can now pursue all the thoughts presented on this grand question in a desultory way (like Pascal's Pensees); and draw their own conclusions and consolations. Here we give Appendix No. 1, (promised in para 20 No. IV, vide Siddhanta Deepika, for June 1900).

A. GOVINDACHARYA.

APPENDIX TO THE PROBLEM OF EVIL.

What is called evil is attributed by our Indian sages to Ignorance. This is known as *avidya*, *ajñāna*, *māya*, *prakṛiti* and other analogues. How does this arise? one answer is given in the verse:—

Anatmany-atma-buddhir ya

Aave svam iti ya matih ||

Avidya-tanu-sambhūtiḥ bhīḥ etad dvidha sthitam ||

"The tree of *avidya* (ignorance) springs forth from the seed of a two-fold aspect. The one aspect of this seed is the mistaking or misapprehending what is not-self for self and the other the mistaking or misapprehending of what is not one's own as one's own." The first mistake arises from reducing the universe to one category, *viz.*, matter; and the second mistake arises from the reduction of the universe into one's own possession, or property. The first misconception is of the material plane, the second of the mental plane. In relation to the material plane, the terms like *pradhāna* and *prakṛiti* are applicable. In relation to the mental (which includes moral and emotional), *avidya* and *ajñāna* are applicable. In relation to both, *māya* is applicable. From these definitions of terms, our general inference, as regards the subject-matter under discussion, is that ignorance—which is at the root of all our evil—arises from a two-fold misconception, the one of mistaking the non-self for the self, and the other the misconstruction of what is not one's own property as one's own property. So far we have some clear conception of terms, and our ground is cleared for further advance.

2. Now, in the statement, 'mistaking non-self for self,' are involved two terms, non-self and self. By the term non-self is understood that category in the universe which is devoid of intelligence, and thus self, its opposite, denotes a category which is of intelligence. The former or non-self is matter, the latter, self, is spirit. Thus, the first misconception, *viz.*, of taking non-self for self, is based on the one hand of conceiving the universe as constituted of one category, matter; and that if the other category be admitted even hypothetically, the misconception arises from looking on this spirit (or self) as matter. If this misconception is to disappear, the fact of a two-fold constitution of the universe, by spirit and matter, must be clear to our mind. Secondly, in the statement *viz.*, 'the misapprehending of property which is not one's own as one's own,' are involved two terms, *property*, and *one's own*; and the term *one's own*, is implication of another Being or Category—God we shall call it—different from the category to which what one knows as himself belongs. Thus we have involved in this statement three terms, 'property,' 'one' and 'another.' By the term 'one,' is meant self, or the embodied self, or the compound of

individual soul and the body with which it is in conjunction. When one says: "this thing belongs to me," he is—without other proof—intuitively convinced that 'me' is not his body, but the spirit dwelling in it, but which is embodied. To one in this stage, the first misconception of reducing the universe to matter or body has already disappeared. The term property applies to whether the property be matter or spirit. The relative term 'another' as required by the statement: "what is another's as one's own" points to another spirit or self—a third term—to which both matter and the first spirit (or soul) must belong as property, in order that a misconception may arise, *viz.*, of the misappropriating of that other spirit's property to one's self. Let us now fix our terms to definite significations. By the term *matter*, we mean the non-self, or non-intelligent category; by the term *self*, we mean the intelligent category, which let us call by the name of *soul*; by the term *spirit*, let us understand the universal soul, God. We have thus *matter*, *soul* (or the individual spirit), and *God* (or the Universal Spirit), Now let us proceed

3. Ignorance is due to a two-fold misapprehension, it was said. In the first misapprehension, the kosmos is composed of but one stuff, the matter-stuff. In the second misapprehension, that it (kosmos) is a compound of matter and soul is clearly seen, and therefore only two categories are admitted, but God is absent. Thus, for the first misapprehension to disappear, we must believe in matter and soul, and for the second misapprehension to disappear, we must believe in matter, soul and God. The question for us now to settle is, not whether soul exists as distinguished from matter, not whether God exists as distinguished from both. These three archetypal constituents of the kosmos must be taken for granted before proceeding to show what our scriptures tell us as to how to get rid of ignorance, the root of our evil. But let us in the meanwhile consider what the term misconception or misapprehension implies.

4. In that term is implied a dualism, *viz.*; a conceiver and a conceived. The conceiver implies conception. Conception implies intelligence. The conceived is the object of conception. It may be an object of intelligence or non-intelligence. If we put soul in the place of the conceiver, the conceived may be either matter, the conceiver itself, or God. Now the first misconception or misapprehension—that is the one aspect of the seed, *avidya*—or the mistaking of non-self for self,—is thus clearly a self-deception. For the very act of mistaking is an act of intelligence; and if kosmos is all non-self, or unintelligent matter-stuff, how can there be any act involving intelligence? This ratiocinative process alone is a proof of soul, and it is not our present task to formulate other kinds of proofs for the existence of this category. From this kind of reasoning

alone, we may get rid of the first kind of misconception, of mistaking non-self for self. But as long as this misconception persists, we are under ignorance, and this ignorance is caused, as we are taught by our Vedānta sages, by the alliance brought about between soul and matter, where the sight of the soul is blinded by matter, so far and in such proportions as the intelligent acts of the soul—born of its free-will—have brought about the said alliance (*samsāra*). This is *avidya* on the material plane, so to say. We shall now consider the other aspect of this ignorance, on the mental plane, so to say

5. The mental *avidya* is only more subtle than the material *avidya*, for in both are both, but in each, one is vastly more predominant than the other. For *mental* or that which relates to the mind is according to our Vedānta is also material. For, mind according to us is material, for mind according to us is not soul. The prime intelligence of soul working with the subtle matter—our mind—or intelligence functioning on a subtle material organ, is our mind. And we may consistently with this train of reasoning also say that intelligence functioning on gross material organs is our matter. To us intelligence and non-intelligence, or self and non-self are never dissociated; and that we think and define and speak of them as distinct categories, is for a mere mental grasp of the thing. We stated before that this mental *avidya* is that which gives rise to the misappropriation of what is not one's own as own, and we showed that this involved three terms: matter, soul and God. If matter and soul are God's property, but if the soul looked on matter as its property, and looked upon itself as an independent existence, and God as non-existent, here comes the mental *Avidya* inclusive, (as said above,) of the moral and emotional elements of the mental plane. Perhaps, to call this as the spiritual *avidya* in contradistinction to the material *avidya*, viz. the first misconception, would render our ideas clearer. But so long as we manage to understand what we mean, we need not trouble ourselves about what terms we use to convey our meaning.

6. So long then as soul is not clearly perceived as apart from matter, the material *avidya* (ignorance) must persist; and so long as God is not clearly perceived as apart from matter and soul, the spiritual *avidya* (a queer expression) must persist. And, as shown already, the cause of both these misconceptions lies in the alliance of soul with matter. This is the meaning of the verse in Gita:

“*Kāranam Guna-Sango Asya
Sad-asad-yoni-janmasu.*” XIII-21.

and the *Brahma-Sūtra* :—

Deha-yogādāt sōpi. III-2-6.

It is this misconception, or ignorance, which—when we read different treatises on Vedānta,—is called delusion,

deception, illusion, *māyā*, the seeming, the passive, the phenomenal &c. Here a word is necessary as to the differences of opinion on this matter between monists and dualists, or idealists and realists as we say. To the monist, *māyā* is illusion, or a mental hallucination, and no category therefore as matter-stuff exists, and on the other hand as soul itself is God, no separate God exists. Not so is the position of the dualistic philosopher. To him matter is a real entity, and God is a real entity, and illusion is a name for the wrong conceptions arising in the soul as regards matter on the one hand (the 1st ignorance) and as regards God on the other hand (the 2nd ignorance). When this illusion vanishes, *Māyā* is overcome, and all the three categories matter, soul and God are realized as they are.

7. As to how to get rid of our ignorance we may as well go into some more detail of the nature of this ignorance. Two-fold, it was stated. One was the mistaking the body for soul, which we called the material *avidya*; and what we called the spiritual *avidya*, viz: the erroneous notions as respects the ownership of body and soul, was the other. And this other has for better comprehension been sub-divided by one of our saints, Sri Parasara Bhattarya, into 5 classes, viz.—

- (i) The error of independence (*svātantry-āndho*)
- (ii) The error of transferred allegiance. (*itara-seshatva-dhik*)
- (iii) The error of self-preservation. (*ātma-trānōn mukhah*)
- (iv) The error of misplaced friendship. (*bāndhavā-bhāsa-lolatvam*)
- (v) The error of sense-delights. (*vishaya-chapala-dhītvam*)

As was already stated, these errors are errors of the mental plane, and are committed with respect to the third category, God. Let us consider each of these subdivisions:—

(i) *The error of independence* consists in the soul thinking itself as independent in being, thought, deed and enjoyment, and not recognizing a God on whom all these things depend.

(ii) *The error of transferred allegiance*, implies the recognition of God, but the error consists in paying homage to others than the one God, be they beasts or men, trees or Devas; or philosophically stated nearly the error of polytheism as against monotheism.

(iii) *The error of self-preservation* consists in the soul thinking that it itself is its protector, both in the embodied state of existence here and transcendental states which may hereafter be attained; but not God.

(iv) *The error of misplaced friendship* consists in looking on bodily relations and others as our well-wishers, or as those who would help us in the salvation of our souls, and not God.

(v) *The error of sense-delights* consists in the thought that all enjoyment is derived through the senses, and that it is the only enjoyment in the kosmos; and not God.

These 5 kinds of errors comprise the second mis-conception or ignorance of the mental kind,—the knot of evil;

the first misconception is of the material kind already stated.

8. How to get rid of this ignorance, which has persisted from aeons as stated in the Mandukyopanisad "*Anādi-māyāḥ sūptah*," and which the Saiva Siddhantis call by the name, *Anava-mala*; or *māyā* or *mala* comprised of *Ahankāra* and *Mamakāra* in other words. *Ahankāra* and *Mamakāra* are but again expressing in a different way, the two-fold aspects of ignorance. *Ahankāra* and *Mamakāra* constitute in the present-day terminology, the individuality and personality accreting round the soul. The more the ideas of "the individual," and "the personal" persist, the more is the soul fettered. The more these ideas vaporize, the more the freedom, the less the binding. The secret of the *Prapatti Sāstra*, or renunciation to God, consists in reducing one's self to nothing; or to get it happily, resolving one's own self into God. Of self, as *individual*, as *personal*, nothing must be left. They must vanish, and God recognized as complete. "What I am, and what mine is, is Thou and Thine" (*Mamanatha &c.*) declared Sri Yamuna-charya. How to get rid is the question. It has been briefly answered thus by the said sage Bhattarya.

(A) When thou thinkest thou art the body, think thou art the soul.

(B) (i) When thou thinkest thou art independent, think thou art dependent on God.

(ii) When thou seemest other than God, think that that is fornication, and transfer thy allegiance to Him, and Him alone, the One God to whom and whom alone thou art bound by ties of allegiance, and other ties.

(iii) When thou thinkest thou art thy care-taker, think that thou art not, but God is really thy Care-taker.

(iv) When thou thinkest that others than God are thy friends, and can help thee in thy salvation, it is a mistake. Think that thy only true relative and friend is God—Who alone is thy Saviour.

(v) When thou thinkest that thy delights are sense delights, think they are ultimately but poison, and cause thy ruin, nor are they lasting. They die. Think that God alone is thy real and lasting delight, as says the Sruti: *Rasovai Sah*—"He is all delight.

9. To outcross ignorance, the above is a brief statement of the means. And that means is as you will have seen, but the education of the mind; the education of the mind spiritually. There are ways chalked out for the spiritual education of the bodily organs, for speech and

for mind. There are ways, called by the several names of *Karma*, *Jnana*, *Bhakti*, *Prapatti*, *Acharyabhimāna*, and these are suited to men of various tastes, various stages and various capacities, and suited to the circumstances of the country, the times and conditions. These are found in the *Sastras*, or those treatises which undertake to lay down the *Dharmas* or rules of conduct for all kinds of men. But mind-training and mind-control are the chief. When the mind is controlled, speech and body are controlled. Thought is potent. Form comes after thought. Speech is form, and body the more so, and thought itself has its images. Regulate thought, in other words train the mind and let its images be of the heavenly kind; and then speech and deed will be formed after that model. This is tersely expressed by the Sanskrit "*Yad-bhāvam tadbhavati*."

10. Out of a multitude of the rules of conduct laid down for a spiritually progressing soul, the rules of thought laid down for the mind in the *Gita*—which followed by the disappearance of ignorance and dawning of enlightenment—are to be found in the XIIIth *Adhyaya*, from verse 7 to 11, which we shall briefly state, below to make the subject-matter of our present discussion complete:—

- (a) Cultivation of the feelings of respect and humility towards the good and the great. (*amānitvam*)
- (b) Doing works of charity unostentatiously (*adam-bhīvam*)
- (c) Doing not injury to others in deed, speech or thought. (*ahimsa*)
- (d) Preserving one's temper against others' assault. (*kshāntir*)
- (e) Uprightness, or oneness of mind, speech and act towards others. (*ārjātam*)
- (f) Service (reverence &c.), to instructors (*Achāryopāsānam*)
- (g) Cleanliness, external and internal as aids to spiritual progress. (*saucham*)
- (h) Courage of convictions as regards matters spiritual. (*sthāiryam*)
- (i) Abstraction of mind from subjects not relating to spirit. (*ātma-vinigraha*).
- (j) Repugnance to objects of sense. (*indriyārtheshu vairāgyam*)
- (k) Discriminating soul from body. (*an-ahankāra*)
- (l) Constantly dwelling on the miseries and afflictions connected with birth, death, old age, disease and pain. (*Janma-mrityu-jarā-vyādhi-duḥkha doḥānu-darsanam*)
- (m) Placing no affections on things non-spiritual. (*asakti*)
- (n) Keeping the heart from undue or inordinate attachment to wife, children, home &c. (*an-abhishvāgah*)

- (o) Ever preserving the mind's balance, when disturbed by events, of good or bad import. (*nityam sama-chittatvam*).
- (p) Of what is of the foremost importance, cultivation of pure and unswerving love (*bhakti*) for Me (God) (*Mayi an-anya-yogena bhaktir avyabhi-chādrini*).
- (q) Spending time in retired spots. (*vivikta-desa-sevitvam*)
- (r) Absence of wish to mingle with the crowd. (*aratir jana samsadi*)

Here is an epitome of morals by the cultivation of which, we may get rid of avidya, and realize vidya. In this epitome, one cannot fail to see that its adoption or rejection depends upon the granting or the denial of the three main postulates concerned in the making of the Life-Problem, viz., matter, soul and God. What is soul, what is God, and what are the proofs for their existence are matters which must form separate lines of investigation, and must therefore be left to independent treatment.

8. Ignorance, thus, is the fact of our mind and heart set on things below. Ignorance is a fact, not an illusion. Knowledge is soul's intrinsic virtue. This is obscured by ignorance. Ignorance is determined by karma or actions of the soul which is free. Karma attracts the material, or matter which is the *material cause* of ignorance, Soul is thus the *efficient cause* of ignorance, and matter the *material cause*. By souls' karma again or acts of virtue, worship of God and the like, the attraction for matter ceases. Man thrives, and God comes with His grace (see Engl. Tran Sri Bhāshya Intr. pp.) To put in another way, a change of heart has to be brought about before this ignorance will cease; and to bring about that change are the rules or articles of one's belief—or as we would put, the Tatvas or categories of the kosmos. Ignorance is what also is called by the term *moha*. It will be seen on reflection that it means attachment or attraction for material objects begot from desire inhering in the soul. When there is desire, there is attachment, there is bondage; and bondage is sorrow. The teachings of our Scriptures—of which our Bhagavad Gita is a compendium—show how to conduct oneself in this world, in other words how to act, i.e., act without tying down the heart and mind to the results thereof. The way to do it is by adopting the code of morals, laid down, of which an illustration from the XIIIth Book was given. When the heart or the affection is set upon the spirit and all eternal concerns, gradually a withdrawal from or repugnance to, material and ephemeral concerns is felt. This is called *vairāgya*, or dislike. This is a concomitant condition of *jñāna* or spiritual wisdom. When this has dawned, ignorance has vanished. Says the 52nd verse of Bk. II of Gita, thus

"When thy intellect shall have transcended the confusion of illusion, then shall those attain to the state of *vairāgya*, or desirelessness for things experienced (terrestrial here) or things to be experienced celestial, hereafter."

*Yadd-te mohakalilam,
buddhir vya:itarishyati;
tadd gantasi nirvedam,
srotuvyasya srotasyaraha.*

"And those who know the secret of how to act without desire, shall be freed from the fetters of bondage and pass on to the state of peace and bliss," says the 57th verse of the same book,

*"Karmajam buddhi-
yuktā hi, phalam tyak-
ta manishinah, janma-
bandha - vinir -muktah,
paāam gacchanty anā-
mayam."*

"The conclusions of the Gita are the conclusions of the nineteenth century, after all the experience of its civilization. I quote from an article "The search for happiness," from "The Herald of the Golden Age." Happiness and contentment are found in the *elimination of desire* (or *tyāga*); or to express it more correctly in the transference of desire from the 'transitory' to the 'permanent.' Lay not up for yourselves treasures upon earth, where mirth and rest doth corrupt.

9. Now, who did not follow these rules and therefore he remained in ignorance? Who followed these rules and transcended *maya*? If a few examples be cited, that will give a practical value to our deliberation, and besides carry conviction home. The Demon Hiranyakasipu did not follow the rules. He remained in ignorance and met destruction at the hands of Nara-hari. The sage Prahlada followed rules, and he overcame ignorance, and reached God and bliss.

Ravana went against the spiritual law, and was therefore ignorant. He was in the end ruined, whereas Vibhishana was a follower of the law, and was therefore wise and was blessed both here and after.

Sisupala hated Lord Krishna, and he had therefore to give his head as the price for his ignorance, whereas Arjuna was the blessed man to receive the Holy Instructions of Gita direct from the lips of God. Sukracharya lost his eye, whereas Bali gained the kingdom of Patala. Generally, those who belong to the *avidya* class are the *Asuri-prakritayah*, and those who belong to the *vidya* class are the *Dāvi-prakritayah*, or those who follow the spiritual law, and those who do not respectively. This is exhaustively treated in the XVIth adhyaya of the Gita.

12 The blessed Saint Parankusa (Nammazhar) therefore sang thus:

యా నెయైయైయలై (Yane yennai-yariyakilade)

యా నెయైయైయలై (Yane yendandade yennirunden)

యా నెయైయైయలై (Yane ni yennudaimaiyumūye)

వా నెయైయైయలై (Vane yettum en vānavarere.)

"All these ages, I have been labouring under the delusion that I am for me, and all is mine. Thus I had no knowledge of myself. Now I have true knowledge, for I now know that I am Thou, and all that I called mine is Thine, O, Almighty, that art praised by the heavenly choir."

15. Lord Krishna gives the following recipe for overcoming ignorance,

"Daivihy eshâ gunâ-nayî
Mama mâyâ duratyayâ
Mâm eva ye prapadyante
Mâyâm etâm taranti te" VII-14.

This *mâyâ*, or that which is made up of the *gunas*, is the instrument with which I sport; it is hard to transcend it; But those who seek Me alone as their Refuge, shall transcend it."

"Set thy heart on Me and let all thy senses function in me, and thou shalt be master of thyself" is the purport of another verse.

"Yukta asita Mat-parah &c." II-61.

OM TAT SAT.

CAN. SRIRANGAM, }
19-2-1901. }

A. GOVINDACHARYA.

Letters to the Editor.

THE ORIGIN OF THE TAMILIANS.

MARADHANA,

Colombo, 30th May 1901.

To the Editor,

"The Siddhanta Deepika" Madras

Sir,

The articles which have appeared in your valuable journal regarding the antiquities of the Tamilians are of absorbing interest. The theory that the Tamilians are the descendants of the ancient Chaldeans would explain many facts more satisfactorily than any other supposition. I would draw the attention of your readers to the following facts; viz.,

1. The alleged resemblance of the architectural structures of the ancient Egypt to the old buildigs in Madura.

2. The inscriptions on the tombs or the old Egyptian Kings showing that some of the dynasties belonged to the "Solar Line," and some, to the "Lunar Line," as in India.

3. The close resemblance of the structure of the Shivite temples to the old Jerusalem temple of the Chaldean Hebrews.

4. The close resemblance of the images and statues such as the *Karampasu* (கரம்பாசு) and the like, kept in the temples of South India, to the statues found in the temples of Nineveh and the palaces of the Chaldean Kings.

5. The Tamilian God *Siva* or correctly *Chiva* is evidently the same as the Chaldean God *Javeh*,* the name by which the Almighty God was known to Abraham the Chaldean. Another striking coincidence is, that *Javeh* was the Chaldean moon-god, and the Tamilian god *Chiva* is also said to be a moon-god or god with the moon on his head.

These are a few stray thoughts of mine which may be found useful in determining the origin of the Tamilian race.

I am, Sir,
Your Obedient Servant,
V. J. T. PILLAI.

Some Disputed Points.

Paris, May 31st 1901.

MY DEAR SIR,

In the April number of the *Siddhanta Deepika*, you were so good as to publish a Tamil verse I addressed to Rev. G. U. Pope on receipt of his admirable கருவாசகம். I thank you very much for it, but observe that two misprints have occurred in the second line, which should be corrected as follows:—

வருவாசகம் மறமொழி &c.

Will you allow me at the same time to make a few remarks concerning two important points in connection with several articles on philological matters which appeared in the later numbers of your Journal?

1. Most of your collaborators appear to think that Sanskrit and Dravidian languages may possibly be related to one another.† According to the present state of the Science of language, such a hypothesis is quite inadmissible and all the competent scholars of the day deny such a relation; Tamil and Sanskrit in spite of some analogies of words, have no connection whatever. Their gramatical systems so widely differ that they certainly proceed from quite different

* We would suggest to the attention of our correspondent that the word in Hebrew is properly 'Yaveh' [cf., 'Yean' for Jesus]. Even in German, the letter 'j' has the sound 'y'—Ed.

† We have never held ourselves responsible for our contributors' opinions.—Ed.

origins. They are only to one another what a cocoa-tree would be to a carrot-plant.

2. I willingly agree with those who think the Tamil literature must be older than it is generally admitted, but, however, I cannot suppose the first Tamil books have been composed before the 5th or 6th century of the Christian Era. Writing was introduced in South India towards the middle of the 3rd century A. D., and we are not aware of any Tamil inscription prior to the 6th century and moreover the literary and religious part in those documents, is always Sanskrit, and Tamil appears only in the purely official part directed to common people and public officers.

Believe me Sir,

With my best compliments,
Yours very truly
JULIEN VINSON.

Professor of Tamil and
Hindustani at the Living
Oriental Language's School,
Paris.

Prof. Julien Vinson's Review of the Siddhanta Movement.

At present there is taking place in India and especially in the central parts, a religious movement or rather a philosophic one, extremely important, which may be called the renaissance of Civaism, that is, if that religion can ever be said to have ceased to be the predominant one in these regions. An active propoganda is being made in favour of the Saiva Siddhanta Doctrine by certain exceedingly distinguished Hindu gentlemen who have been educated almost according to European ideas. In the month of June 1897, a special journal was even started at Madras with the object of promoting the Siva Siddhanta doctrine and it is at present in full prosperity.

It is known that Sivaism reposes entirely on the conception of three beings (entities):—*Pati* "The Chief, God, the Great, the Whole, *Pasu* (the soul, the individual being) and *Pasam* "the lien" that is to say, the totality of the causes which differentiate *Pasu* from *Pati*. The supreme object of life is the liberation of the yoke of *Pasam*, and the absorption of the individual entities in the Great Whole. The Doctrine

is set out chiefly in 14 Tamil works of which the guiding spirits of the movement in question have published a complete edition.

The learned Munsif of Nandyal, Mr. Nallaswami Pillai has already translated into English three of these works—the Tirunanāsittiyar (San, Sri-*śa-siddhi*), the publication of which is being made in the Siddhanta Dipika and the two others which I notice below. The Sivajanabodham (Civadjanabodha) is considered to be the principal work. It is believed to have been composed probably at the commencement of the 13th century A. D., by an ascetic of Tiruvannainallar, who was surnamed Maikandadeva (the divine who has seen the truth). He is supposed to have translated it from Sanskrit, and added explanations and a commentary. The text includes 12 Sutras which contain in all 41 Tamil verses of four feet, in the Agaval metre. Mr. Nallaswami gives us a close translation in English as well as a translation of the commentary, and he adds numerous explanatory notes. An American Missionary, the Rev. Mr. H. N. Hoisington had published in 1850 a summary in 18 pages in an American review. It may be interesting to compare the two translations.

The 11th sutra is translated as follows by Mr. Hoisington: "When the soul has escaped from the influence of the body and become pure, Siva will look upon it and show himself to it, just as the soul acts as the cause or the power of vision to the eye. Therefore Siva, by thus revealing himself, will show his sacred foot to the soul with a love which it never forgets to exercise." Here is the new translation: "As the soul enables the eye to see and itself sees, So Hara enables the soul to know and itself knows. And this *advaita* (non-dualistic) knowledge and undying love will unite it to His feet." The text is worded as follows: *kanum kannukku kattum ulam pol kana i lottei kandu kKattalin' oyarā an'bin' aran' kejul' celumē*, which literally means: who sees by-the-eye, who shows the deepest meaning as, in order to see, the internal idea having been seen by the action of showing, unforgettable in-the-affection of Haran, the anklet-of-the-foot, will reach.

It is evident that the translation made in 1895 is better than the translation of 1850. The book by Nallaswami is very well-written and its perusal is highly instructive. In addition to the text the book contains, translation and notes, with a learned introduction and a preface regarding the author.

There are also given a list of the Agamas, a list of the principal Saivite works in Tamil, the text of the Sanskrit slokas in Devanagiri and Telugu character, and also a glossary of special Sanskrit and Tamil words.

The Tiruvarutpayan, "Benefit of the holy grace," is a dogmatic treatise in 100 distichs of which Dr. Pope has added a translation as well as a commentary in his edition of his Tiruvacagam. All these works are indispensable to those who wish to have an exact knowledge of the Saivite philosophy.—*Translated from "Revue de Linguistique."*

THE AGE OF GNANA SAMBANTHA.

A NOTE.

Tamil scholars of the modern school seem to live in an almost painfully sensitive frame of mind; and especially when the antiquity of religious teachers and saints is touched upon, though but in a passing reference, they are apt to lash themselves into a fury, which in saner moments, might seem, even to them, as somewhat disproportionate to its original cause. I am afraid that a variety of this peculiar affection has run away with the better part of our friend, Mr. J. M. N's discretion. If he had but looked at my

Query in the May number of the Deepika, coolly and collectedly, he would have seen that my object has been to show the curious conclusion one has to arrive at, if the traditional account were to be believed. And the query was meant to point out this anomaly and ask for an explanation. It is a little amusing to see our friend lecturing me, elaborately upon the leading facts in the chronology of the Saivite saints. He evidently makes a gratuitous assumption that I have not read the very book I refer to in the beginning of my query, viz., Prof. Sundram Pilla's tract on the Age of Sambantha, and very charitably attributes to me an utter lack of historical perspective and knowledge of Tamil literature. Perhaps it did not occur to him that it was just the possession of the former that led me to perceive the anomaly and pro-

found my query. And he might surely have credited me with a knowledge of the well-known facts to be found in the preface to the printed edition of the Devaran hymns, that, Abaya Kulesekara Chola caused the images of Appar, Sundarar and Sambanthar to be brought before the room in the Chidambaram temple in which the hymns were preserved, and thus forced the Tillai three thousand, who had refused to open the room unless the three persons who had first closed it came again, to defer to his wishes and allow the room to be opened for the inspection of Nambi Andar Nambi who was requested by the king to arrange and classify the hymns. Our friend may take it that lovers of Sanskrit, need not of necessity dislike Tamil and that they have no interest in belittling or post-dating Tamil works and authors. I may also mention that Brahmin Sanskrit scholars are as a class wonderfully patient and tolerant compared with our Tamil friends. I need cite no other instance than the spirit in which Pundit Savariroyan's articles on "the Admixture of Aryan with Tamilian" has been received, in spite of their evident intense dislike of Brahmins and the very grave charges they bring against them on the flimsiest materials, such that the very word "historical" would be a misnomer if applied to these articles.

The explanation is as curious as the point I adverted to in my note. It seems it is the habit with Saivites to claim to have been taught directly by a saint, dead perhaps a thousand years back; and our friend points to the late Somasundara Nayagar as the latest votary and disciple of Sambantha. Perhaps our friend will allow me to say that "lack of historical perspective" rests more with gentlemen of this ilk and with our orthodox Tamil scholars, one of whom seriously assured me that Sivagnana Vallalar was in fact living at the time of Sambantha and did in fact learn from him.

M. N.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897

VOL. V

MADRAS, AUGUST 1901.

No. 3.

TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RIP'KANTHA- BHA'SHYA.

(Continued from page 8 Vol. V.)

Adhikarana. 4.

Contemplation of Brahman (in the symbol is meant.) because
of His supremacy. (IV. 1. 5.)

In regard to the contemplation of symbols, a doubt arises as to whether the devotee should regard the symbols,—such as the mind, the sun etc.,—as Brahman, or he should regard Brahman as the mind, etc.

(*Pūrvapakṣa*):—We should regard Brahman as the mind, etc., and thus contemplate Brahman, inasmuch as He alone is the dispenser of fruits.

(*Siddhānta*):—As against the foregoing we hold as follows: "Superior to the universe is Rudra;* in these words the śruti speaks of Brahman as the supreme; and therefore we should regard the mind

and the like inferior objects as Brahman? In the ordinary world, indeed, one regards a man of inferior rank, such as a king's servant, as the king himself, and serves him as though he were the king himself. None, on the other hand, serves a king regarding him as a servant. Propriety indeed requires that all should bow down before that Being only who is Superior to all others. Accordingly, we understand that the Supreme Brahman is the Being before whom all should bow down, verily because, He is superior to all others. In the Mahanārāyaṇa-Up. 12, it is said that all worship should be directed to Him alone who informs all, to that Supreme Brahman whose attributes are mentioned in the Mantra, and to none else under any circumstances whatsoever.

*Moreover, this Supreme Brahman (Parabrahman) has been defined to be the Being who is worshipped as the Supreme. To explain. The Taittiriya says:

He, to whom all bow, is the Dharma is the forehead; Brahmā is the upper jaw, sacrifice is the lower jaw, Vishnu is the heart; Samvatsara (Prajapati) is the organ of generation,"* and so on.

* Mahanar, 10-19.

* Tai. Aranyaka. 7-19.

In this description of Samsumāra, the Parabrahman or Siva is distinguished from Vishnu, the heart, and other members, simply because Siva is superior to all others, and He is designated as the head, the principal member, by an expression which embodies His essential character as the object of all worship. Even at the end of that section, the sruti speaks of Him alone as the Lord of all beings and as superior to all beings, and concludes by saying that He is the Being to whom all worship is ultimately due, because, He is superior to all: "My others, bow is to Thee, my bow is to Thee, all bow is to Thee." In the passages like "Bow to Thee, to Rudra, to Anger." * He is again and again referred to as the object of all worship, for the very reason that He is superior to all others. In the ordinary world, indeed, people worship him most who is great in power, and so on. Thus, the Supreme Brahman is the Being that is superior to all others, as the object of all worship, associated with Umā, possessed of divers eyes, the One Being who can be designated by the term 'Isvara.' All symbols such as the mind become objects of worship because they are found pervaded by Him who is superior to all others, who is worthy of being worshipped by all. Hence the sruti speaking of such extremely low animals as dogs and kings of dogs, as the objects of worship, simply in view of their being pervaded by Brahman who is superior to all others.

Wherefore, inasmuch as lower beings are found to command our regard in virtue of their relation to the higher beings, we conclude that in contemplating the mind, etc., we should regard them as Brahman who transcends all.

Adhikarana 5.

And the ideas of Aditya, etc., (should be contemplated) in the member, because it stands to reason. (IV. i. 6).

In the preceding Adhikarana it has been said that, because of Brahman's superiority, A'ditya, and others should be regarded as Brahman, in our contemplation (upāsana) of them. Now, a doubt arises as to whether, in such contemplations of members of sacrifices (Karmakāṇḍa) as are enjoined in the words 'He who burns here, upon Him let a man meditate as udgītha,* we should contemplate Aditya, etc., as udgītha, or in the reverse order.

* Tait. Sam. 4.5.

• Chh. 1-3-1.

(Pūrvapaksha):—What would at first sight appear? It would appear that, inasmuch as udgītha, etc., and Aditya, etc., are both alike factors of sacrificial rites, and both alike manifested forms of Brahman, no fixed rule can be laid down as to the one way or the other.

(Siddhānta):—As against the foregoing, we hold as follows: Since A'ditya and others are the objects of worship in sacrificial rites and are therefore superior, udgītha and the like which are mere members of sacrificial rites should be regarded as A'ditya, etc., for, it is possible that the udgītha and other factors of sacrificial rites produce greater results, when improved by our contemplation of them as A'ditya, etc. Indeed, the passage of the s'ruti— "Whatever one performs with knowledge becomes more powerful,"* gives us to understand that the very thing which, when performed by itself, is possessed of power, is productive of greater results by way of becoming more powerful, when improved by knowledge. Thus, notwithstanding that both are alike essentially one with Brahman, and so on, still, because udgītha, etc., are enjoined as sacrificial acts, because udgītha, etc., are acts to be done and are, as such, means to ends, and because Aditya, etc., are things already existing and are, as such, of a different nature from udgītha, etc., and do not constitute means to ends, we conclude that udgītha and the like factors of sacrificial rites should be contemplated as A'ditya and so on.

Adhikarana 6.

(One should be) seated, because of the possibility. (IV. i. 7.)

It has been explained in what particular way one should practise contemplation. Now, a doubt arises as to whether one should be necessarily seated during contemplation, or not.

(Pūrvapaksha):—Because the S'ruti has nowhere laid down the rule that one should be seated during contemplation, and because contemplation, which is a mental process, is possible in all postures, there is no necessity for the upāsaka to be seated.

(Siddhānta):—One should contemplate Brahman only when seated; for, to such a man alone one-pointedness of mind is possible. And the S'ruti does enjoin that the upāsaka should be seated:

* Ibid 1-1-10.

"At a retired spot, seated in an easy posture, pure, erect of neck, the head and the body ;

"Leading the highest order of life, restraining all the sense-organs, and having saluted his own Guru in devotion, regarding the heart-lotus unstained and quite pure, and in its centre contemplating Him who is free from all taint and grief ;

"The Unthinkable, the Unmanifest, whose forms are endless ; S'iva who is tranquil, immortal ; who is the womb of Brahmā, and who is devoid of a beginning, middle, or end ; the one, who is Intelligence and Bliss ; the Formless, the Wonderful ;

"Him whose help-mate is Umā ; who is the Supreme Lord, Mighty, Three-eyed ; Dark-necked and Serene. Having meditated thus, the sage reaches Him who is the womb of all beings, the Witness of all, transcending darkness." †

So says the Kaivalya-Upanishad. Wherefore, one should contemplate Brahman only while seated.

and because of meditation. (IV. i. 8.)

And because by the following passages we are given to understand that Upāsana, which brings about the break of the bond, is the same as Dhyāna or Meditation :

"Having meditated thus, the sage reaches Him who is the womb of all beings."*

"It is the Cause that should be meditated upon in the middle of ether (ākāśa), He who is endued with all powers, who is the Lord of all, the source of all Good (Sambhu)." †

"Only by the churning of meditation."

And the verb *Dhyai* is used in the case of persons whose bodily members are inactive, whose eye-sight is steadily fixed, whose mind is directed towards one object alone, as when we say "the crane meditates," "Kinsmen meditate upon the absent person." Moreover, one-pointedness of mind is quite necessary for Dhyāna, which is an unbroken current of thought like the current of oil, interrupted by no alien thought of a different kind. Wherefore we should necessarily observe the rule concerning the sitting posture for success in Dhyāna.

† Kaivalya-Up. 4, 5, 6 and 7.

* Kaivalya-Up.

† Atharvasikha.

And (the word is used) with reference to the motionlessness. (IV. i. 9.)

"The Earth meditates as it were, the mid-region meditates as it were."* In such passages as these the word "meditate" is used because the earth, etc. are motionless ; wherefore one should contemplate only when seated. Indeed, the current of meditation is possible only to him who is seated, as he is then motionless like the earth, etc.

And the Smṛiti says the same. (IV. i. 10.)

"Having in a cleanly spot established a firm seat, neither too high nor too low, with cloth, skin, and *kusa* grass thereon ;

"Making the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated there on the seat, practise yoga for the purification of the self." †

In such passages as these, the Smṛiti enjoins that the upāsakas should be seated ; wherefore, one should contemplate Brahman only when seated.

Adhikarana-7.

Where concentration (is possible), there (meditation may be carried on), owing to the absence of any difference. (IV. i. 11)

It has been said above that it is necessary that the Upāsaka should be seated (during meditation). Now, a doubt arises as to whether, as in the foregoing case, there is any rule, or none as to time and place.

(*Pūrvapaksha*):—It is but proper that there should be (a fixed rule). Just as a particular direction, a particular place, and a particular time are enjoined in the *sruti* with reference to sacrificial rites—"He who is going to engage in Brahma-Yajña shall do so in the eastern direction ;" † "Let him sacrifice by Vaisvadeva in a place sloping to the east ;" "They sacrifice by Pinda-Pitriyajña in the afternoon ;"—so also, it is but proper that, in this case also, there should be a rule as to the direction, etc.; for, the practice of Upāsana is an act enjoined in the *sruti*.

(*Siddhanta*):—There is no fixed rule as to the direction, etc., in the case of Upāsana. Concentration is indeed the primary requisite for meditation. Certainly this does not require a particular direction, time.

* Cahh. Up. 7-E-1.

† Bhagavad Gita. 11. 12.

‡ Taitt. Ara. 2-11.

or place. Where there does not exist any cause for attachment, hatred and other such evil passions, there indeed the mind attains concentration. So much alone is necessary, as taught in the sruti, "let him be seated at ease in a solitary place."† As to the statement "It attains infinite proportions when done in the presence of Siva," it refers to *Japa* or mere repetition of mantras. It does not refer to meditation, which, however, may be practised even there, provided that concentration, the primary requisite, is attainable. Wherefore, there is no rule as to time, place, or direction, in the case of *Upāsana*, which is the same as meditation, and for which concentration alone is the necessary requisite.

Adhikarana—8.

Till death (*Upāsana* should be practised); for even then, it is seen. (IV. i. 12).

In the preceding *Adhikarana* it has been made out that the *Upāsana* of Brahman requires no particular place, etc. But now we have to enquire whether it has an end or not.

(*Pūrvapakṣa*):—*Upāsana* may be practised as long as one may wish to do so. Otherwise, it may be stopped.

(*Siddhānta*):—*Upāsana* should be practised day after day till death. It should never have an end, inasmuch as the sruti enjoins *Upāsana* till death in such passages as the following:

"He who meditates thus day by day goes to Svarga."*

"He who behaves thus all his life reaches the world of Brahman."†

There should be no break, in the middle of the meditation of Brahman which leads to the state of Brahman. It is only when Brahman has been meditated upon by the *Upāsakas* as their own Self without intermission that the state of Brahman manifests itself in those *Upāsakas*. Hence it is necessary, for the manifestation of Brahman's nature, that the *Upāsakas* should meditate, without intermission, upon the Supreme Brahman, who is omniscient, ever-satisfied, self-luminous, self-reliant, whose powers never fail, whose

potencies are infinite. Accordingly the sruti says that Brahman's nature manifests itself in the *Upāsakas*:

"In that most blessed form of Thine, O Rudra, which is gracious and attractive, which manifests itself in the sinless ones, do Thou, O Lord, that dost pour Thy blessings from the mountain top, shine in Thy full splendour to us."*

To explain: *Rudra* is so called because, He expels (or causes to run away) from the *Upāsakas* the intolerable misery of *samsāra* which arises from various causes abiding in oneself as well as outside, and which has been running in a continuous stream of attachment for the body of Devas and the like, so that it has been firmly ingrained in one's nature by the beginningless sin (*mala*), karma and impressions (*vāsanās*) of past experience. The supreme Brahman, Siva, the Supreme Lord (*Paramesvara*), is here addressed as *Rudra*. *Rudra* has a form which is gracious; i. e. a form which is eternal, devoid of sin, and therefore supremely pure, most beneficent, the Highest Bliss itself. Because, it is gracious, it attracts the heart of all. It manifests itself in the sinless ones, i. e., in those persons whose acts, both good and evil, have all been consumed in the fire of wisdom,—'sin' standing for virtue as well. This form is also the most blessed one, because it is none other than the unsurpassed supreme Bliss spoken of in the sruti. "That is the unit of Brahman's Bliss."† The *Upāsakas* pray: "In that most blissful form, do Thou remove all good and evil acts of ours which have brought about our *samsāra*, and manifest Thyself in Thy full splendour in our own essential nature."

Wherefore, inasmuch as Brahman's nature manifests itself in the nature of the worshippers (*Upāsakas*), the meditation of Brahman which causes such manifestation, should be practised till death. There should be no break in it at any time whatever.

Adhikarana 9.

From the attainment thereof (accrue) non-contact of the subsequent sins and destruction of the previous ones, because of the mention thereof. (IV. i. 13.)

In the preceding section it has been explained with reasons how in the *Upāsakas*, who are free from sins, the essential nature of Brahman clearly manifests itself. Now, a doubt arises as to whether, in

† Kaivalya-Up.

* Chha. 5-2-3.

† Ibid. 8-15-1.

* Tai. Sam. 4-5-1.

† Tai. Up. 2-6.

the case of an Upāsaka, a destruction of sins takes place or not.

(*Pūrvapaksha*):—It would appear at first sight that even in the case of Upāsakas no destruction of sins can take place without the enjoyment of their fruits, since it is said that no action is exhausted even in hundreds of crores of ages. (*Kalpas*), without its fruits being enjoyed. On the attainment of a body for the enjoyment of their fruits, further accumulation of Karma is inevitable; so that, there is no occasion for moksha.

(*Siddhanta*):—As against the foregoing we hold as follows: In the case of Upāsakas, all sin is destroyed.—How?—As soon as the Upāsana is commenced, destruction of previous sins and non-contact with the subsequent ones follow as a result of the Upāsana itself. So indeed is it declared in the sruti:

“As the soft fibres of the Ishika reed, when thrown into the fire, are burnt, thus all his sins are burnt.”*

“As water does not cling to a lotus leaf, so no evil deed clings to one who knows it.”†

Therefore, destruction of the previous sins and non-contact with the subsequent ones do accrue to the upāsakas. As to the assertion that so sins can be exhausted without their fruits being enjoyed, it applies only to the unenlightened, and hence no contradiction.

Adhikarana 10.

Of the other also (there is) in the same way non-contact, but on death. (IV. i. 14).

It has been proved that in the case of the enlightened sage there is no contact of sins. Now, a doubt arises as to whether there is a taint of good deeds (as opposed to sins or evil deeds) or not.

(*Pūrvapaksha*):—It is proper that there should be a destruction of sin, as it is opposed to Vidyā or knowledge, but not of good deeds, since it would stand to reason that they should go along with Vidyā as its necessary accompaniment.

(*Siddhanta*):—As against the foregoing we hold as follows: Even the good deeds of the sage do not touch him and are destroyed, inasmuch as their results are equally opposed to Moksha and therefore undesirable. The good deeds which are favourable to Vidyā by

way of securing good health and the like will be destroyed on the death of the body. But as to those acts which form a necessary accompaniment of Vidyā, they do not taint the sage, as they are free from contact with objects of desire. Hence the conclusion—that in the case of the sage there is no taint of good deeds either.

Adhikarana 11.

But only those previous acts whose effects have not yet begun, because of its being marked as the limit. (IV. i. 15).

In the preceding adhikarana, it has been shewn that in the case of the enlightened one there is a non-contact with the subsequent acts of merit and demerit and a destruction of the previous ones. Now a doubt arises as to the continuance or otherwise of those acts of merit and demerit which have already begun their effects.

(*Pūrvapaksha*):—In the words “all his sins are burnt” the sruti speaks of all sins without distinction. Therefore, as even the acts in question are among those done prior to entering on the path of Vidyā, they, also must undergo destruction.

(*Siddhanta*).—As against the foregoing, we hold as follows: It is only such of the acts of merit and demerit done before entering on the path of Vidyā as have not yet begun their effects, that undergo destruction; for, the sruti speaks of the death of the body as the limit:

“For him, there is only delay so long as he is not delivered (from the body); then he will be perfect.”*

Hence no destruction of the Prārabdha-Karma, of the acts, which have already begun their effects.

Adhikarana 12.

But the Agnihotra and others (contribute) only to the effect thereof, as seen (in the scriptures.) (IV. i. 15).

In the preceding Adhikarana it has been shewn that good and evil deeds do not touch the enlightened one and are destroyed. It has been further shewn that Upāsana should be continued throughout life. But, now, a doubt arises as to whether even the performance of Agnihotra and other rites should continue till the death of the body or should cease in the middle.

* Chhā. 5-24-3.

† Ibid. 4-14-3.

* Ibid. 6-14-2.

(*Pūrvapakṣa*):—It may appear that the Agnihotra and other rites need not be performed till death, inasmuch as it is supposed that, though performed, they undergo destruction. Who will have the mind do a thing in the absence of utility?

(*Siddhānta*):—As against the foregoing we hold as follows: Agnihotra and the like should be performed till death as contributing to the very success of Vidyā. Accordingly, indeed, the sruti says:

“Brāhmins seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting.”*

The study of the Veda means the repeated japa or recitation of the Vedic mantras which treat of matters concerning Atman, which are calculated to produce the highest knowledge constituting the means of attaining the supreme Lord, Parames'vara. The Jābāla-*Upanishad* says:

“Then the students of Brahman thus addressed him: Tell us, O Lord, what mantra has to be recited whereby to attain immortality?” Yājñi-*valkya* said: “It is by Satarudriya. These are indeed the names of the Immortal, and thereby one becomes immortal.”

In the *Kaivalya-Upanishad* it is said:

“That Brāhmana who daily recites S'atarudriya, he is purified by the sacred fires; he is purified by the air, he is purified from liquor-drinking, he is purified from Brāhmanicide. Taking his stand in the final order of holy life, let a man recite it always or, once; he attains the highest knowledge; the Ocean of Samsara undergoes extinction.”

Here we are given to understand that by the recitation of the mantras called S'atarudriya which treat of Brahman, that supreme knowledge which extinguishes Samsara is attained, and that the sins which are opposed to the knowledge undergo destruction. The recitation of S'atarudriya is here said to bring about destruction of all sins, on the ground that it comprises the names of Siva who is immortal and free, through time without a beginning—as declared in the words “these indeed are the names of the immortal.” From this it will be seen that even the recitation of the names of the Parames'vara,—such as ‘Siva,’—conduces to the destruction of all sins that may stand in the way of knowledge. The Sruti says:

“If even a chandāla, if he should utter the word ‘Siva’, one may talk with him, dwell with him, eat with him.”

Here indeed we are given to understand that the greatest sinner who is most impure attains highest purity by a mere utterance of the word ‘Siva’ denoting Brahman. Elsewhere also the sruti, after saying that in the case of the Brāhmana who recites daily the *Attharvasiras* all sins are extinguished, declares also that he attains moksha, in the following words:

“Once reciting, he becomes clean, pure, and fit for sacrificial ritual. Reciting a second time, he attains the state of Ganapati; reciting it a third time he enters the Deva Himself.”

And that the recitation of the Pranava causes the break of the bond (*Pāsa-vichchheda*) is taught in passages like the following:

“Having made Atman the *arani*, and Pranava the upper arani, by practice of knowledge, by repeated churning, the wise man burns up the bond.”*

So also elsewhere. Accordingly, since we are given to understand that the Vedic mantras treating of Paramesvara constitute the means to Moksha by way of conducing to the knowledge of the Supreme, through destruction of all sins, the recitation of those mantras should be practised throughout life even by the enlightened sage. So also it is necessary to perform Agnihotra and such other sacrificial acts, dedicating their fruits to Paramesvara inasmuch as they are things commanded by him and constitute His worship. So, too, the observance of the injunction regarding gifts, etc., is necessary. Hence the conclusion that even for the enlightened sages it is necessary to perform Agnihotra and the like with a view to bring about the perfection of knowledge (*Vidyā*). The worship of the Lord (*Isvara-upāsana*) takes the form of ritual (*karma*), austerity (*tapas*), recitation (*japa*), meditation (*dhyāna*) and knowledge (*jñāna*). *Ritual* (*karma*) comprises Agnihotra, etc; *austerity* (*tapas*) means *niyama* or self-imposed religious observance, or it may be *Kāya-soshana*, physical mortification; *recitation* (*japa*) means repetition of Pranava and the like mentioned above. These form the means to moksha, by bringing about the extinction of sins. But knowledge and meditation are the direct means to moksha, as they cause the attainment of the condi-

tion of Brahman. Wherefore the observance of all these is necessary.

(*Objection*).—If the good deeds such as Agnihotra are intended for the development of knowledge, and if good deeds other than these, done in the past, have been destroyed on entering the path of Vidyā, then what are those goods which, as said in the sruti, the friends of the sage inherit on his death?

(*Answer*)—The Sūtrakara says:

(There are also deeds) other than these,—of which some speak of both kinds. (IV. 1 17)

Some, *i. e.*, the students of Sātyāyana recension of the Veda, read as follows:

“His sons inherit the property, his friends the good deeds, his foes the evil deeds.”

The good deeds here spoken of are other than those—Agnihotra and the like—which are intended for the perfection of knowledge; they are the deeds whose fruition is obstructed by other and stronger deeds, and which, as capable of producing food, health, mental purity and the like which are consonant with knowledge, conduce to results favourable to knowledge and have not therefore been destroyed even by knowledge. These are the deeds spoken of—deeds of both kinds which precede and succeed knowledge.

It is indeed (said). “Whatever is done with knowledge.” &c. (IV. 1 18)

“Whatever is done with knowledge, that alone becomes more powerful.”* Here the sruti says that the purpose of the Udgītha-Vidyā is the removal of obstruction in the path of the fruition of the act. Thereby the sruti implies the existence of obstruction, the fruition of some acts by other and stronger deeds. Hence the meaning of the sūtra is that Agnihotra and the like should be performed with a view to the removal of the obstacles that obstruct the fruition of those acts which are favourable to knowledge.

Adhikarana-13.

After exhausting the others by enjoyment, he then becomes blest. (IV. 1 19.)

Now we have to enquire whether those who, while possessing Vidyā, hold certain responsible offices (in the administration of the universe), are entitled or not to Moksha,—as the result of their Vidyā,—over and above the offices they hold.

(*Purvapakṣa*):—If plurality of births be postulated for the enjoyment of the fruits of the prārabdha,—of the karma which has begun its effects,—then the knowledge attained in one birth disappears in the succeeding birth, so that whatever karma is done in the latter birth leads to enjoyment of fruits. Wherefore, owing to this possibility of a series of births, they (*i. e.*, the office-holders) do not attain liberation.

(*Siddhānta*):—As against the foregoing we argue as follows: The prārabdha-karma can but lead to enjoyment of its own fruits. They cannot also lead to the extinction of Vidyā acquired in the past, so that they (those office-holders) do attain liberation. They will not be subjected to an (endless) series of births; for, there is no cause. The interval of birth and death is like that of sleep: they do not bring about extinction of Vidyā.

A. MAHADEVA SASTRY, B.A.

(To be continued.)

SIVAGNANA SIDDHIYAR OF ARUL NANDI SIVA ACHARYA.

(Continued from page I.)

SUTRA IX.

PURIFICATION OF THE SOUL.

Adhikarana I.

Meditate on Sri Panchakshara.

1. Him, who cannot be understood by the Pass and Pasugnana if you cannot reach, not possessing sufficient Pathignana and love in your heart, and are separated from his Divine foot, you can reach Him, if you regard the alluring world as a mirage and get free from its clutches. If you again meditate constantly according to law on the Sri-Panchakshara, The Supreme will graciously enter your heart, driving away your darkness.

Pass and Pasugnana defined.

2. Pasugnana consists of the knowledge of the Vedas, Sastras, Smritis, Puranas and Arts, and of the Mantras from Asqhai Vaikari to Nada; these have the effect of inducing future births. The Ahat Knowledge is Pasugnana as the Pass becomes bound in a body, has to learn and know from others, and one by one. The Supreme Siva knows alone without extraneous aid.

Extinction of senses is no Moksha.

3. If you hold that the extinction of the senses is alone Mukti, then we may as well hold that the eggs of fishes and Towla, and seeds, and persons dead and in a swoon

* Chha 1-1-10.

asleep and in yoga, and while bitten by a serpent are all in Mukti condition! If you would compare this Samadhi condition to the condition of light, when one's shadow gradually lessens and disappears under one at noon, even then the darkness will not vanish and this gnana is also Rasugnana. Know then, without knowing the feet of Him who burnt the Tripura and then you will burn your faults away.

The Necessity for Divine Grace.

4. Why we say that God can be reached only by the aid of His Wisdom Foot, is because, He can never be reached by our human speech, thought, or action, because His Foot represents The Light of His Wisdom, and because it is by the aid of His Foot Grace, the soul is freed from the doubt whether he is one with his bodily organs or senses, and is shown his real self.

How God manifests Himself.

கண்டிடுங் கண்டனைக்கானு கரணங்கானு
கரணங்கள் தமைக்கானு வயிருங்கானு,
உண்டியம ருயிர்தானுந் தன்னைக்கானு
துயிர்க்குயிரா மொருவனையும் காணுதாகும்
கண்டசிவன் தனைக்காட்டி யுயிருக்காட்டிக்
கண்ணாகக்கரணங்கள் காணாமல் நிற்பன்,
கொண்டனை யுளத்திற்கண்டடி கூடிற்பாசங்
கூடாகூடினும் குறிப்படியின்றித்தே.

5. The eye that sees all cannot see itself nor the internal sense that guides it. These internal senses cannot know themselves nor the soul. The soul itself which enjoys cannot know itself nor the One who is the soul of his soul. Hence, Siva, the All-seer, manifests Himself to the soul, and shows him his own self, and though unseen by the senses stands as the eye of all. If you know Him thus, and see Him in your heart and join His Foot, the Pasa will drop off. Even if the Pasa joins you, stand fast in His Foot.

Adhikarana 2.

How Bliss is conferred.

6. If one stands steadfast in the path, leaving the acquisition of the eight attributes and eight powers, (siddhis) &c. the worlds of Brahma and other Gods; and passing the bounds of the six adhwaa and rejects all these as the veriest lie, then will He who has neither ups nor downs, who has no limiting qualities and is not conceivable by any person, who has no desires of his own, enter your heart Himself, filling it with boundless love, and bless you with the rarest joy.

Adhikarana 3.

The True explanation of 'TATVAMASI'.

7. கண்டனைவ யல்லெனென்றான் றுகானுக்
கழிபரமுநானல்லெ னெனக்கரு திக்களித்த,
கொண்டினெடு முளத்தவன்றா னின்றகலப்பாலே

சேகமென்பபாவிக்கத் தோன்றுவல்வேறன்றி,
விண்டகலமலங்கனெலாம் கருதரியானத்தின்
விடமொழியும் துபோல விமலதையுமடையும்,
பண்டைமறைகளு மதுகானுனென்ற
பாவிக்கச்சொல்லுவதிப் பாவதைக்கானே.

Seeing ourselves different from the seen world, and from the unseen God, and loving Him in all humility, and from His intimate connection with us, if we meditate that 'I am He', then will He appear to us, as one with us. As the poison leaves one by the snake-charmer's meditation of *Garuda*, so will our sins fall off and purity be attained. This is the reason why the old Vedas teach us to practice the Mantra 'I am He.'

Note.

Soham=Sa + Aham, meaning 'I am That' or 'I am He'. Hamsa is another form of it (Aham + Sa); This Soham is regarded as a mantra, based on the Mahavakyas for practice or Bhavana or Sadhana & not for proof. The principle is based on that formulated by western psychologists to the effect that, by practice and some mental disorders, the idea itself becomes an actuality. The principle enunciated by St. Meikandan is 'அதுஅதுஆதல்'; the soul or mind becomes that which identifies with itself. It becomes pure matter, body, when it identifies itself as body and when it identifies itself as Param, it becomes the Param.

Oh! for the day, when I shall become one (advaita) with the everlasting Truth and Wisdom, as I am one (advaita) with *Anava*.

ஆணவத்தோடத்துவித மானபடிமெய்ஞ்ஞானத்
தானுவினோடத்துவித மானுளானேனோ.

The Panchakshara.

8. Knowing in the Light of Sri Panchakshara, his subordination to God, and seeing His Form also in the Panchakshara, and doing the *Anga kara Nyasa* (touching the parts of the body with the hand) with the Panchakshara, and worshipping God in the heart of the soul with Panchakshara, and raising the fire in the Kundalini with the Panchakshara, and reaching the Frontal Brow which is difficult of reach, and pronouncing the Panchakshara according to law, the Lord will appear to the soul, even as the invisible planets Ragu and Ketu appear in the sun and the moon.

Note.

The mysteries and details of this have to be learnt through the Guru.

Another Sadana.

9. As regards the lotus of the heart, its root is the navel, its stalk are the tatvas from the earth, its calyx is the Mohini or lower maya, the eight petals are the Suddha Vidya, the markings in these petals are the eight Aksharas, the stamens are the Iswara Sadasiva and their Saktis. The

pistil and ovary is the Saktitvatva. And above this Sakti is seated the Supreme Siva. And worship Him knowing this Supreme condition.

The effect of this internal worship.

10. This internal worship or yagna is regarded as Mukti-sadana, because it purifies the soul, using sandal, flowers, *Dupa* and *Deepa*, and *Manjana* and food with esoteric meaning, and worshipping Him in the heart. And as one thinks and thinks of Him with gnana, he will gradually enter your heart, as does the light when the mirror is cleared and cleaned. Then the impurities will all disappear.

Notes.

The sandal symbolises Vairagya; flowers, the eight external virtues such as abstaining from killing &c., being the control of the external senses;—*Dupa*, incense is pride, which has to be offered up; *Deepa*, light is one's intelligence the *Tirumanjana*, water is contentedness, food is one's egoism.

Another means: External worship.

If one desires to worship God externally, let him take the flowers fallen under the tree and worship and praise the Supreme Siva in some visible symbol in the same manner as in internal worship. Let him be resigned, thinking that he himself is not responsible for good and evil, and let him see God in everything without making distinction of internal or external worship, and remain steadfast in such worship. This will constitute the great merit of superior Bhaktas.

The effect of such Worship.

12. God will show His grace removing one's mala, if one worships and sees God present everywhere as fire in wood, ghee in milk, juice in fruit and oil in seeds; such worship will dispose God to enter his heart and remove his mala and convert him into His own Form and dwell in him in all His glory, just as the iron is converted into the form of the fire itself.

J. M. N.

THE LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, AUGUST 1901.

THE LIFE AND LEGENDS OF SUNDARA-MURTTI
The Saiva devotee, adapted from the Periya Puranam.

§ 1.—Sundara's origin.

The great Sages of the Caiva sect in the South of India are four in number. Of these Mānikka-Vacagar is the oldest and incomparably the greatest. At an interval of probably a century arose Nāna Sambandhar, Sundara and Appamurtti. These three lived in the time of the great struggle between the Jains and the Caivites, which ended in favour of the latter. There was a great dissimilarity between the three sages of this later period; Sambandhar being a youth, almost a child, full of enthusiasm, gifted with a truly poetic faculty, and passing away in his earliest manhood, innocent and uncorrupted. He beams upon us in the legends as a lovely character. The next, Sundara, was of a very different type. He seems to have been remarkable for beauty of person,—his very name, which is also one of the names, or epithets of Civa, meaning the 'beautiful'. He was addicted to pleasure,—an accomplished courtier, and man of the world. There seems indeed nothing whatever of the ascetic about him from first to last. His hymns, 100 in number, are not it seems to me of any peculiar value. Like those of Sambandar and Appamurtti they are decads of verses in honour of the idol worshipped at each shrine visited by the sage, as a sacred bard. We may say, once for all, that the circumstances and traditions connected with the great collection called the *Dévaram* do not impress us with any conviction of the genuineness of the great majority of the *gā*s. About a score of them are striking hymns.

The story of Sundara begins before his appearance in South India. He was one of the host of Civa in Kailasam,—(on the *silver hill*)—his name being Hālāla-Sundara (an epithet of Siva; Tiru-Vacagam,

xii, 9), and was one of the especial favourites of Siva. One day as he was walking in the flower garden belonging to the goddess, he saw two maidens, attendants upon Parvathi, or Uma, who were plucking flowers for her garland. He immediately became enamoured of the lovely damsels, and in a state of great bewilderment presented himself before his master, who at once recognised the fact that evil desires and passions were alive in his servant's soul. He accordingly told him that, because it was so, he must descend to earth and be born a man in the southern land, where he can in due time marry the girls with whom he is in love, they having also been sent down to sojourn on earth. Sundarar adores his master and says, 'our Lord, since I have yielded to evil impulses that must for a time separate me from Thy sacred feet, when I am on earth deign at times to appear to me, and make me and keep me ever Thy faithful servant and devotee.'

This Sivan promises to do,—and so Sundarar quits for a time the bliss of Paradise, to expiate (very strangely) his sin.

§ 2.—*His birth and early history.*

There is a district in the Southern Tamil country named *Tirumunai-padi*, and a town in it called Navalur. In this village lived a Caiva devotee whose name was Cadai-yanar, and his wife, a most virtuous and saintly woman, was called Icai-naniyar. He was born as the son of this worthy pair. When but a child he attracted by his beauty the attention of the king of the district, who begged him from his father and brought him up as his own son. This did not however prevent him from observing all Brâhmanical usages, and from reading the sacred Vedas. He thus grew up both an accomplished courtier and a learned sage. When the time came for his marriage his parents arranged for his union with an unexceptionable bride, and on the appointed day in great state he repaired to the lady's house for the performance of the marriage ceremonies. At that time Civan, ever mindful of his servant, and cognizant of all deeds and of all events, came down from Kailâsam to fulfil his promise, and presenting himself in the marriage-hall disguised as a poor Civa mendicant, addressed the brahman ministrant with the words: 'This marriage cannot proceed, for I have a complaint to make, and a claim to urge. The bridegroom is my SLAVE, and was sold to me by his grandsires. The deed of sale with signature is here.' To this Sundarar naturally replied,

'Was it ever known that a brahman was sold as a slave to another brahman? Go, madman.' The disguised god replies: 'Whether I be a madman or a demon matters not. Abuse me to thy heart's content; but the suit is not so settled, nor my claim refuted.' It may be observed that, Madman is the phrase continually applied to Civan as the wandering mendicant. This occurs frequently in the Sacred Songs of the ascetics (Cf. note 1 to Tiru-Vacagam and 5). A great dispute hereupon arose, in the course of which the unknown mendicant exhibited a document purporting to be a deed executed by Sundarar's grandfather making over himself with his entire clan to the Brahman as his absolute slaves. This deed Sundarar indignantly pronounces to be an absurd forgery, for '*no Brahman can ever be a slave*'; and tears up the document. The claimant now appeals to the village council, and Sundarar is compelled to accompany the disguised god thither to defend the suit. After much talk, the original document is produced, and the signature of the grandfather verified! The bond ran thus 'I, Arivan, a Caivite of the original stock dwelling in Tiru-Navalur, make this agreement with the "Madman", who resides in Vennai-Nallur; myself and my posterity agree to give ourselves up to him, inwardly and outwardly, as his hereditary bondsmen.' Upon the exhibition of this bond the question arises whether the claimant was really a householder in the village, for no one seemed to know either him or his dwelling place. When the question was propounded to him he bade them follow him, and conducted them to the celebrated Civa temple in the neighbourhood, entering which he was finally lost to view. The astounded brâhman now perceive that the claimant was their god, and that the document simply asserted what every true Caivite would gladly acknowledge, that outwardly and inwardly he and all his race belong to Civa, the Supreme Blessedness! It is in every deed Sundarar's divine master who has come down from Kailâsam, has assumed this form, and resorted to this stratagem to assert and make manifest his eternal sovereignty over his servant.

Sundarar now understands it all, and rushes into the temple where stands the image of Civa with Parvathi his bride conjoined. Addressing this he says 'I recognise Thee, and acknowledge Thy claim, O my Master.' The god replies: 'Before, whilst thou wert my servant on the silver hill, thou didst permit thy soul to swerve from its fidelity to me, and I sent thee

down to earth to rid thee of the stain. I have now interfered to prevent thee from entering into bonds which would entangle thy soul, and make thee (more and more of the earth earthly.' The extatic rapture of Sundarar here finds expression in the poet's flowing verses, which are more copious than interesting, or (to us) edifying. Civan replies, 'in the dispute thou hast used mighty words against me, even calling me 'Madman' and 'Deceiver': thou shalt hence-forth be called 'the mighty devotee', and shalt mightily praise and serve me in these Tamil lands. Go forth therefore, and sing my praises in ever loving and lovely song. Song shall be thy worship.' Thus commissioned, the sage goes forth to be one of the four great Saiva psalmists. We humbly confess after long study an utter inability to admire his poetry, the contrast between which and the powerful and pathetic verses of Mānikka Vāchagar is striking.

§ 3 —Sundarar's Pilgrimages

It would be tedious and unprofitable to trace all the various pilgrimages which henceforward occupied the time of our sage. He visited every Saiva shrine from Cithambaram to Sheally, and it is mentioned that he refrained from entering the latter town because it was the birthplace of the renowned *Nāna Sambandhar*. This certainly is an odd reason for avoiding it, and seems to indicate a fear of being considered a rival of *Sambandhar*. I infer too that his date was some little time after the two other saints, *Sambandhar* and *Appa Murtti*. Some of his experiences are sufficiently grotesque: for example, he once came to a place called *Tiru-Vathigai*, where he laid himself down to sleep in the adjoining monastery porch. Soon an old brahman came in and stretched himself by Sundarar's side. Some time afterwards the sage was aroused from slumber by feeling this old brahman's feet pressing his head. He accordingly arose, rearranged his pallette, and again resigned himself to slumber; but again was roused by feeling the feet of his pertinacious old neighbour resting on his head! He now again arose and planted himself at right angles to the restless stranger and resigned himself once more to repose. Still however, whatever position he took up, in a little while his slumbers were surely disturbed by the intrusive feet. On rising at length to expostulate, he heard a voice say 'Sundarar! knowest thou me not?' But the old brahman had disappeared, and the sage knew now that his Master was fulfilling the promise he made to him on his quitting Kailasam.

§ 4.—His first marriage.

Meanwhile one of the two damsels with whom he had been enamoured in Civan's paradise, and whose name was *Kamalini*, was sent down by Sivan to Arūr, where she was born as a dancing girl, and received the name of *Paravaiyar*. She there grew up to be a young maiden of exceeding beauty and accomplishments, and was in the habit of visiting the temple daily with her companions, there to sing the praises of the god. On one of these occasions she was seen by Sundarar, and although they did not recognise one another, the 'ancient flame' was felt by both of them. In order to arrange for their union, it is said that Civan himself came down and negotiated the marriage, such as it was.

*This is not a very edifying episode in the *Periya Puranam*!

At this period Sundarar settled down to a quiet domestic life with *Paravaiyar*, and obtained great renown in all the neighbourhood as a devotee whose prayers and benediction were of exceeding value. Some of the neighbouring villagers were in the habit of filling *Paravaiyar's* storehouses with paddy and pulse of every description, and she was evidently a thrifty housewife. But famine came. The chief patron, if we may call him so, of Sundarar was a petty chieftain of *Gundai*, who on the failure of the crops appealed to Civa especially on behalf of the Saint to whom he could no longer send the accustomed largesses. In a dream the god promised relief, and next morning the town and adjacent hamlets were filled with piles of grain rising mountain-high. The difficulty now was how to convey them to Arūr where Sundarar lived. When information reached him of the vast heaps of grain ready for him in *Gundai* he went to the temple and sang one of his celebrated decads, the refrain of which is:

'Bid these be lavishly poured forth for us'.—

Civan accordingly sent his hosts at nightfall (remininding one of Robin Goodfellow!) who soon brought grain enough to fill the granaries not of the sage only but of all the people of Arūr; and *Paravaiyar* made the distribution with great eclat.

§ 5.—Golden gifts.

A devotee of his is celebrated under the name of *Kol-puli-Nāyanār*. At his earnest request Sundarar visited him and was received with extraordinary pomp, the chieftain bringing out his two daughters, whom he

presents to him to be his slaves. The saint receives them with the words 'They shall be my daughters', and in the kindest manner conversed with them and and gave them presents. The incident throws light upon the habits and feelings of the time. From thence Sundarar returned home, and found that Paravaiyar was, as usual, in want of supplies, and the more so as a great feast was at hand. Accordingly he set out to the town of Pugal-ur and going to the temple implored the assistance of the god, and afterwards retiring to the neighbouring monastery (or *choultry*), gathered together some bricks which had been brought in for repairs, and piled them up as a kind of pillow, spreading over them his upper garment. He thus went to sleep, and when he awoke, behold! the bricks were gold, a wonderful circumstance which he commemorated in a suitable ode. After this he made a circuit through the towns in the neighbourhood of the Kaveri. During this circuit the kings of *Uraiyur* lost a very precious breastplate inlaid with gems; but in answer to the prayer of the saint it was restored, and put into a vessel of water used for bathing the idol. Thus, when the servant poured water upon the image the precious jewel fell out, and arranged itself around the neck of the idol, plainly indicating the god's agency in its restoration. Sometime after this he again supplicated the god (perhaps at the instigation of Paravaiyar) for another gift of money, and received what the history calls 'a pile of gold,' but its nature and value are not further specified. He then went on to visit the *Konkanad*, and after a great round came to Cithambaram. One night when trying to find his way to Vriddachalam he met an aged brahman from whom he asked directions for the way.

The brahman, really Civan himself, showed it, and disappeared. Thus was the master the ever ready guide and companion of his servant. At that time the god spoke to him in a voice which he heard, but saw no form, bidding him cast the gold that he was carrying about with him into the *Manimuttam* river, assuring him that when he required it he should find it in a certain spot in the tank in the temple of Arur.

Accordingly on returning home told his spouse that there was money given him by the god, now lying on the western side of the tank in the temple enclosure. She laughed him to scorn, but he replied 'by the grace of our god I will give it to thee' and led her to the place; where having performed all re-

verential ceremonies he went down into the tank to seek the gold; but the god desirous to try him, and make the circumstance the occasion of the production of the sacred hymn, withdrew the gold from the tank; so the sage was disappointed, yet he sang a song to be found in the *Devaram*. Instantly the gold was restored, but on examining it, it was found to be of inferior quality. This also was a trial, and after he had devoutly sung another song, he received the gold in all its purity, Paravaiyar's mouth was stopped, and her inordinate desire of money satisfied. After this the sage and his wife lived together for sometime in great comfort and peace.

§ 6. — *At various shrines.*

He now set out on a new circuit, in the course of which he came to Cirkari where he venerated the feet of Gnana Sambhandar, but whether this means that he there met that sage, or paid veneration to some image of him, is not quite clear. In the course of this journey a remarkable circumstance happened; the sage worn out with fatigue and suffering from hunger and thirst was fainting by the way when his ever watchful master in the shape of a brahman appeared to him under a pavilion in which everything necessary for the sage's refreshment was provided. He and all his retinue probably numbering some hundreds were fed, and after that retired to rest; but when they awoke the brahman and the pavilion had both disappeared. This is commemorated in the *Devaram*. He then went on to Cithambaram and there worshipped Siva 'the head of the assembly.' Afterwards his wanderings led him to a place called Tiru-Kachur, which is a few miles from Chingleput. There again nightfall found him under the outer wall of the town exhausted and famished. Civan, the Supreme, however appears and with his mendicant bowl in his hand says, 'Remain here, and dismiss all anxiety. I will go and ask alms for you and speedily return.' Accordingly the disguised god went to all the brahman houses round and begged for curry and rice, and bringing these back to the famished sage placed them before him. So Sundarar praised the unknown brahman's love, while he and his retinue ate and were refreshed. Forthwith the brahman disappeared. Another hymn commemorates this.

His next journey was to *Kanji*, where he worshipped the god under the name of *Egambarur*¹.

Here he remained for some time, and then went to *Tiru-Kalatti*, the mountain where *Kannappa-Nayanar's*² image stands and there he offered his adoration and sang his hymn (*Devaram*, p. 1044).

§ 7.—*His entanglement with Sangiliyar.*

After this he returned to *Tiru-Otti-ur*.

We now come to what is the most curious episode in the sage's (?) history. At the outset of the story we find *Sundarar* in relation to two of the ladies of *Kailasam*. One of these under the name of *Paravaiyar* has been born on earth, and has become his wife; the other *Aninthilai* (= the Irreproachable) also was now born upon earth, in a family of the yeoman class (*Vesalar*) under the name of *Sangiliyar* ('She of the chain'). On earth she grew up thoroughly devoted to the worship of her mistress *Uma*. In due time her parents prepared to give her in marriage to a suitable person of the tribe; but she steadily refused, saying that she was destined to belong to none but a devotee of *Civa*. At length after much suffering, she finds herself installed in the temple of *Tiru-otti-ur* in a suitable dwelling as a nun, or pledged devotee of the goddess, her mistress. In this retirement three times every day she visited the temple to behold the deity; and, behind a veil in an appropriate recess, she employed herself in weaving garlands of flowers to adorn the sacred images. Thus it happened one day that when *Sundara-Murthi* came to the temple and looked round upon the various worshippers he went into the recess where the garlands were prepared. There, led by the hand of fate he beheld *Sangiliyar*, fell in love with her, and going forth enquired her name and learnt that she was a devotee in the service of the temple. He straightway offered his petition to his master, who in things good (and bad is represented here as being the unscrupulous friend and confidant rather than the lord of his devotee. The god replied to the sage's prayer, 'She whom you ask for is the most ardently devoted ascetic of the temple; but fear not, I will give her to thee'. Accordingly at midnight when she was asleep in her cell the god appeared to her in a dream. This appearance threw her into ecstasies, and falling at his feet she cried 'Lord, what meritorious deeds have

I done in former embodiments that for my salvation thou shouldst thus appear?' To this *Civa* the supreme replies, 'All in *Tiru Venney-nallur* know how I made a certain bard my servant and my companion. It is he, my friend, that prays that thou mayest be given to him as his wife. Joyously consent thou to his request!' She replies 'Thy servant, O lord, will obey thy command, and become the wife of this thy devoted servant; but he now lives in *Arur* in great joy and prosperity. Cause him to swear an oath that he will never desert me after our marriage.' Accordingly it was arranged that the sage should swear unalterable fidelity, which considering that *Paravaiyar* was still alive, seemed a difficult matter; and, in fact both he and his master knew that the oath would not and could not be kept; but, since *Sangiliyar* would listen to no compromise, it was agreed at the suggestion of the god that the oath should be sworn *not in the shrine before the sacred image*, in which case it would be binding, but under a tree in the precincts, in which case it would not be a binding oath! The god himself having suggested this, she accepted it, and accordingly the pretended oath was sworn. The next day the god appeared to the devotees of the temple in a dream, and commanded them to give *Sangiliyar* in marriage to his servant *Sundarar*, which was done accordingly.

Thus a new life begins for the sage, who is now in fact attached to *Cithambaram*, of which *Tiru-votti-ur* is a suburb; yet he has not forgotten the lord of *Arur*; and after that, breaking his oath, leaves *Tiru-votti-ur* to return to his first loves, both spiritual and earthly. But it is said that his eyes became blinded as a punishment for breaking his oath, and thus blind, but still singing with devotion the praises of the master who had, as it would seem, betrayed him into this sin of perjury, he makes his way towards *Arur*. On the road he visited several shrines specially, *Alankadu*, where he saw the temple of 'the Lady of *Karikal*'. He then went to *Kanji* where in answer to his fervent supplications his left eye was restored. After this he went onwards from village to village, but it seems that as a further punishment he was afflicted with what would appear to have been a kind of leprosy covering the whole of his body. This however was removed in answer to his prayers, at the village of *Tiru aradu-turrai*, where he was directed by the god to bathe in the tank on the north side

1. *Tiru-Vacagam*, IX, 16; XIV, 4.

2. For this legend see *Tiru-Vacagam*, X, 18, and XV, 9-12.

1. See her legend in *Tiru-vacagam*, VII, ver. XY.

of the temple. This was the occasion for further hymns of thanksgiving. Still he was afflicted by the loss of his right eye, especially because the glory of his master in each shrine could scarce be beheld even by both eyes, and one was obviously insufficient. However, in answer to his prayers, this also was granted him, and in transports of joy, perfectly restored to himself, he re-enters Arur. Meanwhile Paravaiyar, his first wife had heard of his infidelities, and mock-marriage, and was of course exceedingly indignant, so that when our devotee wished to return to his dwelling she refused to permit any messengers of his to enter the dwelling. In vain was the help of various mediators sought. She declared that she would die rather than be reunited to him. In this extremity the sage has recourse to his master, whom he sought again to employ in what certainly seems to us to be a most undignified occupation. It is difficult indeed to fancy 'Civa Peruman' acting in the capacity of Sir Pandarus of Troy! However there seems to have been in this case no limit to the kindly indulgence of the master who treated the devotee, invariably as a spoiled child. He accordingly paid two visits to the lady, one in the guise of a devotee, and again in his own glorious form; and she is at length appeased, Sundarar being readmitted to his home. So thoroughly has the god performed his task that when Sundarar arrive she finds his dwelling in festive array, lights gleaming and beautiful flowers shedding light and beauty, and diffusing a heavenly radiance around.

After this, for a long period he and Paravaiyar lived in all the luxury of amplest wealth: the sanctity being apparently in abeyance!

§ 8.—*Healing of Eyar-Kon.*

At this time a distinguished devotee of Sivan, called Eyar-Kon Kali-Kama-Nayanar, hearing that Sundarar had actually dared to employ his Master as a vile *pandar*; was naturally very angry and gave expression to his wrath in words of contemptuous indignation against both the servant and the Master!

Sivan, the supreme, hearing of this, sent a dreadful colic as a punishment to the presumptuous devotee, and when the sufferer appealed to his compassion said to him "Only by the hand of my servant Sundarar can'st thou be healed." The impetuous devotee indignantly refused the services of one whose conduct he had so loudly condemned, declaring that he would rather be branded with the three-pronged spear of

Sivan made red hot, than allow one who had employed the god on such an unworthy errand to approach him.

However, the sage came, and was denied access to the sick man; but forcing his way in, declared that he had come to heal. The patient, in a fury drew his sword and slew himself, rather than be healed by unworthy hands. The sage horrified took the sword, and was about to kill himself, when Sivan restored the dead man to life, and filled his mind with heavenly light, the result of which was that he sprang up and wrested the weapon from Sundarar's hand. A full explanation and reconciliation took place and from that time Eyar-kon became the attached friend of the sage, who paid him a long visit and then returned to Arûr.

§ 9.—*His friend Seraman Perumal.*

After this a new friend comes into the life of the sage. This person is called Seraman-Perumal-Nayanar, who was the chieftain of Kodunkol. This petty king was a very remarkable devotee, and his history is related at great length. We shall only note the particulars connected with his intimacy with our sage. The first place of importance which they visited together was Vedaraniyam, celebrated in the history of Nana Sambandhar. This chief seems to have been himself a poet. They then went to Madura, and travelled round the Pandiyan kingdom, while the sage composed and sang lyrics at every sacred shrine. After many days spent in Arûr, the two friends took a journey westward, and having to cross the Kaveri, which was swollen by the rains, the sage sang one of his celebrated songs, the consequence of which was that the river divided, and standing on either side like walls of crystal permitted them to pass over dryshod. After they had sung praises to the god, the river quietly returned to its usual channel. After this Sundarar-Murti accompanied his friend to Kodunkol where he was received with royal pomp, and made a splendid progress round the little state, singing his sacred lyrics everywhere. After some time he felt an irresistible impulse to return to Arur, but his friend and patron resisted his departure, and only consented on the understanding that immense piles of gold, jewels, costly garments and perfumes should be sent with the sage, carried by a little army of porters. When they were on the way the hosts of Civan disguised as robbers came and carried off all the treasure: but the sage went to the nearest temple, and

sang a lyric which had such an effect that the robbers brought back the whole of their spoil and piled it up at the gate of the temple: so the wealth reached Aiar in safety, no doubt to the great satisfaction of Paravaiyar, who was of an avaricious disposition it may be inferred. On a later occasion when Sundarar returned to visit his friend, it is said that in a certain village he heard sounds of rejoicing proceeding from one house and of mourning from the opposite one. On enquiring the reason he was told that in the house mourning a boy of five years of age had gone to bathe in the tank with another boy about his own age; and that one of these boys had been swallowed by an alligator,* while the other had escaped. The mourning in the one house was for the child carried away in such a terrible manner; while the rejoicing in the other house was for the child that had returned safe, whom they were investing with the sacred thread! The saint was filled with compassion for the mourners, who came crowding to worship at his feet, imploring him to accept their hospitality and feeling that his presence was more than a compensation for their bereavement, and sang one of his sacred lyrics, praying that the child might be restored. Accordingly the dreaded king of death brought back the spirit of the child, reunited it to the body, and caused the alligator to bring the child thus rescued to the bank. This wonderful resurrection filled the whole countryside with wonder, and rich presents poured in, while the land rang with the praises of the illustrious visitor.

Many days after this the sage, while his host had gone to bathe, went to the temple of Tiruvanjikalam, and having performed his worship with due devotion, prostrated himself before the image in an ecstasy of mystic fervour, praying in language, that might have been adapted from the song of Simeon, that he might at length be released from the bonds of earthly life and permitted again to worship at the sacred feet on the holy hill. No sooner had he offered this prayer than Siva-Peruman, addressing all the gods, bade them in glad procession proceed to earth, and placing Sundarar on a white elephant conduct him to Paradise. This was accordingly done. All the heavenly hosts surrounded him. He was mounted upon an elephant; and with the sound of all kinds of music, amid the praises of all the gods, and showers of flowers from the sky, he was conducted along the celestial way to Kailassam. Meanwhile the chief his friend returning

saw the wondrous procession making its way through the sky, and immediately mounting his royal charger breathed into its ear, the 'mystic five syllables'†. Forthwith the charger sprang into the skies overtook the elephant on which the saint was riding, and led the way to the 'silver hill.' All the choice warriors of the kingdom seeing their master taken from their sight fell upon their swords, and leaving their earthly bodies at once received the heavenly shapes of heroes, and so preceding their master waited at the gate of Paradise to welcome him and do him service. So the whole company went on, the saint still chanting his inspired song. At length at the sacred gates the sage was admitted, but his friend and attendants remained outside. Sivan received his faithful devotee and friend with warm welcome. The sage, bowing at his feet, said "The fault which banished me from hence and consigned me to an embodied existence is forgiven, and once more thou dost admit me to share thy joy with thee!" He then represented the case of the Nayanar who was waiting without the gate. The order was given at once for his admission, and our sage under the old title of Halala-sundarar was made the chief of Sivan's hosts, with his friend as his second in command.

Afterwards, Paravaiyar and Sangiliyar, restored to their old names and positions, were gathered with the servants of Parvathi. So they all entered into the joy of an eternal rest. To the king of the sea it was moreover given in charge that he should carry down to the Southern land the hymn which the sage had sung on the way. Thus ends the legend of the third of the Siva saints, or if we include Manikka-Vasagar, the fourth. It will be seen that they were very diverse in character and history.

By the readers of the four histories of Manikka-Vasagar, Sambandhar, Navukkarasar and Sundaramurti, who closes the series, it will be seen that these "saints" had many peculiarities and even vices which to the western mind seem most repulsive, and unsaintly. For example Sundarar in his poems uses the most unseemly familiarity in his addresses to his master. Before coming down from Kailas, he had earnestly implored the god not to forsake him in his new position; and we have seen that Sivan was continually with his faithful devotee, who calls him 'Madman' 'Deceiver', 'Companion' and even 'Servant'. Something of this is seen in Manikka-Vasagar's verse, but

* The alligator is not known to occur in India. What we get here are only crocodiles and gavials.—Ed.

† See Tiru-Vasagam p. XXXIX, note II.

Sundara avails himself of the liberty of a spoiled child in a strange way. We may notice too an inconsistency in the history of this devotee not discernible in the others. Sundara was sent down to earth to rid himself of the dominion of the senses and to make atonement for the indulgence of undisciplined thoughts and desires. The god also appears to break off Sundara's marriage by claiming the young bridegroom as his slave; and the design of this is to prevent him from becoming a drudge to the world. Yet afterwards, the selfsame Sundara is actually permitted to employ his master to arrange for his union with Paravaiyar, and afterwards to bring about a reconciliation when she was justly offended.

Moreover Sivan was employed to arrange a second and clandestine marriage with Aninthaiyar (or Sangiliyar); and this was accomplished by a gross deception, Sundara swearing never to desert her, which he however did soon, with the connivance of Siva. He swore what seemed to her a binding oath, but was not really so, because not sworn in the temple, but merely under the shade of a consecrated tree. We note these things, because the tone here is decidedly lower than that of the two former histories. Manikka-Vaccagar laments bitterly his imperfections and falls, but gives the idea of a devout-minded man struggling towards purity and light. Sambandhar presents an exquisite picture of youthful devotion, reminding us of what we are familiar with in connection with the names of Samuel, Daniel and S. John the Apostle. We say this, because the character of their saints must, one would suppose, affect the conduct of the votaries of the system.

G. U. POPE.

A KEY TO SIVAGNANA-BODHA.

STANZA I.

स्त्रीपुंनपुंसकादिःत्वात् जगतः कार्यदर्शनात् ।
अस्तिकर्तासहृत्वेत् सृजत्यन्मात्प्रभुर्हरः ॥

Transl.: Since the Kosmos—a. Effect—indicates *That* in which all that are 'he,' 'she,' 'it' &c., are involved (or implicated), *That Cause is*. Because *That*, after withdrawing, projects again, *That is the Lord—the Mover (or the Primum Mobile) = Hara.*

STANZA II.

अन्यस्सन्व्यासितोऽनन्याः कर्ताकर्मानुसारतः ।
करोतिसंसृतिपुंसा मात्रयासमवेतया ॥

Transl.: Different, yet identical by reason of impervasion.‡ He is the Maker (or Dispenser) according to Karma. By means of His will Indissoluble, He ordains souls' union with matter.

STANZA III.

नेतितो, ममतोद्वेकात्, अक्षोपरतिबोधतः ।
स्वापेनिर्भोगतो, बोधे बोद्धृत्वात्, अस्वयणुस्तनौ ॥

Transl.: Because (1) of negation, because (2) of the dawn of 'my-ness' (=self-consciousness), because (3) of wisdom derived from suppressing the senses, because (4) of cessation of experience in sleep, because (5) of presence of consciousness during waking, the subtle (soul) dwells in the body.

STANZA IV

आत्मान्तःकरणादन्यो प्यन्वितोऽन्त्रिभूपवत् ।
अवस्थापञ्चकस्थस्स्या न्मलरुद्धस्वद्विक्रयः ॥

Transl.: Albeit different from the inner organ (*antah-karana*), the soul is yet in correlation with it, as a king with his minister. Implanted in five-fold conditions (of being), self-luminosity and freedom of will are curbed by sin (*mala*).

STANZA V.

विदन्त्यक्षाणिषुसार्था नस्वयंसोपिश्चम्भुना § ।
तद्विकारिशिवच्छेन्न कान्तोऽयोवत्-सतंतयेत् ॥

Transl.: Neither the senses, nor the soul itself, perceive the objects (of search); but it (the soul) perceiveth through the Graceful Lord*, Who, Himself not undergoing modification, actuates the soul, like magnet the iron.

STANZA VI.

अदृश्यं चेदसद्भावो दृश्यं चैज्जडिमाभवेत् ।
ज्ञांभोस्तद्व्यतिरेकेण ज्ञेयं रूपं विदुर्बुधाः ॥

Transl.: If it be non-existent, because of invisibility,—and non-intelligent (or inert = *jadimā*) because of visibility, the wise declare that the Graceful Lord* is to be known as differing from both.

‡ The translator evidently meant to say 'pervasion,' judging from the meaning of the Sanskrit verse. But, happier renderings might still be suggested.—*Ed.*

§ With all deference to the sense of accuracy of the translator we must demur to the use of the word 'Graceful' to bring out the meaning of the word 'Sambhu.' 'Gracious' would be more appropriate, and certainly more in accordance with good English usage.—*Ed.*

* *Sambhu* = The Graceful; *Siva* = the Blissful.

STANZA VII.

नात्रचित्चित्तनिधी, किन्तु नविद्यस्ते उभोभयः ।

प्रपञ्चशिवयोर्बेत्ता यस्तन्मात्मातयोःपृथक् ॥

Transl: Not, with matter (*achit*) and soul (*chit*); nor do these (the latter) understand each other; Who knows the objective (*prapancha*) and the (Subject) Graceful (Lord), He is the Self (soul) different from both.

STANZA VIII.

स्थित्वासहेन्द्रियव्याधौ स्वंनवेत्सीति बोधितः ।

युक्त्वैतान्गुणान्धन्यो धन्यः प्राप्नोति तत्पदम् ॥

Transl: Captured in the net of the netting senses, by 'Thou understandest (Him) not,' is he (the soul) enlightened by the (Holy) Teacher; The soul dismissing them (senses) and becoming blest, strives to attain to His (the Lord's) estate.

STANZA IX.

चिद्द्रशास्त्वनिदृष्टेषां त्यक्त्वावृत्तिमरीजिकां ।

लब्ध्वाशिवपदच्छायां ध्यायेत्पञ्चाक्षरीसुधीः ॥

Transl: Having, by the eye of intelligence, perceived the Lord in the self (soul), and abandoning (all) illusive wandering, the cool shade of the Bliss-ful's feet is reached; the sage shall (then) meditate on the five-lettered Holy Formula (*Mantra*.)

STANZA X.

शिवेनैक्यगतस्सिद्धस्तदधीनस्सुवृत्तिकः ।

मलमायाद्यसंस्पृष्टो भवतिस्वानुभूतिमान् ॥

Transl: The victor (*siddha*) entered into perfect union with the Bliss-ful (Lord), hath all his will (thence) of, and after, Him; assoiled of sin and infatuation, he becometh the possessor of (eternal, spiritual) beatitude.

STANZA XI.

दृशोर्दशयिताचात्मा, तायदर्शयिताशिवः ।

तस्मात्तस्मिन्परांभवेत् कुर्यादात्मोपकारके ॥

Transl: Of even Intelligence, the Intelligent (soul) is the Illuminer; of the latter, again the Bliss-ful (Lord) is the Illuminer. Perfid love shall hence be shown to Him, the souls' Benefactor

STANZA XII.

मुक्त्यै, प्रप्यसतः, तेषां भजेद्-नेषांशिवालयं ।

एवंविद्यच्छिवज्ञान बोधेशैवार्थनिर्णयं ॥

Transl: Associating with the wise to secure liberation, their status in the Bliss-ful Lords' Abode shall be won.

Such, understand, is the proved thesis of the Followers of the Bliss-ful, in their work called the *Sivajñāna-bodha*, or the Instructor of the knowledge of the Bliss-ful.

Finis.

A GLOSS ON THE STANZAS.

Stanza I: This Stanza is a short and trite definition of God, as the Cause of all. He is Cause, because everything originates from Him. The visible kosmos is His effect, or His manifestation from the potential into the kinetic. From the effect, cause is necessarily scientifically inferred, and their un-disruptible connection traced. The effect is the sum of all names and forms (*she, he, it*). These are effaced at one time (*pralaya*) and traced out again at another time (*sargu*). God is the cause of this alternate and contiguous states of rest and motion; and He is therefore rightly epithetted as Hara, the Prime Mover, the Spring of all existence.

Stanza II This Stanza expands the foregoing definition, so that the Cause may be understood not only as the One, but the All. He is the One, because as Spirit, He is different from individual souls and matter. (This is monotheistic). But he is not therefore far and away from us, and removed from the world,—in other words he is not a mere extra-cosmic Deity. He is immanent, meaning that his spirit permeates and interpenetrates all the objective and subjective Kosmos,—in other words He is intra-cosmic as well. God's function in relation to souls is now illustrated in that he watches the works of the free-will of souls (*karma*), and awards or dispenses justice as these deeds warrant. Justice metes out pains and pleasures, which can only be suffered by confinement in a material organization. The union of souls and matter is thus brought about. They cohere together as long as the effects created by *Karma* the law of causation get exhausted.

Stanzas I and II thus teach what the three-fold constitution of the Universe is, viz., God, soul and matter, and how they stand in relation to each other, and their several functions in the economy of Kosmic constitution.

Stanza III now undertakes to define what soul is, thus:—

(1) *Because of negation*:—Infatuation arises as to whether our body is the soul, or the senses or other organs, or the vital breath, or the sensory (*manas*), or thought (*buddhi*). But none of these, i.e., the negation of all these, is the soul, standing out as the Distinct Intelligence, apart from all the category or collocation of non-intelligent (or inert) matter, or its (matter's) permutations and combinations.

(2) *Because of the dawn of 'my-ness'*: *My-ness* here is the *I*-making faculty or the self-consciousness: 'I am I

and these are 'mine.' This self-consciousness is unique to soul and absent in the rest of creation. This is therefore a proof *per se* of soul's existence, and its distinguishment from non-soul.

(3) Because of wisdom derived from *the suppression of the senses*:—The senses deceive and betray, so much as to produce the illusion that their Lord—the soul—is but the sum of themselves. But when the operations of the several senses are stopped by concentration and meditation, resulting in introspection, illumination comes on, called *Yogi-pratyaksha*, or direct intuitional proof—a proof so patent and positive as to set aside all the hitherto inferential and metaphysical arguments for the existence of soul. This illumination is what is called 'wisdom' realized when the distractions of the senses are stilled.

(4) *Because of cessation of experience in sleep.* Experience here relates to objective experience, of two kinds. (a) external, viz., 'I and this,' 'this and that;' (b) internal, viz. 'I am happy,' 'I am miserable.' Sleep is the sublation of all this. But before sleep, they existed, and after sleep again they come to exist. Between the past and the present, there must be a link, because in the present the past is remembered. This link then is the soul, or the thread which continuously runs through all the vicissitudes of experience.

(5) *Because of presence of consciousness during waking:* This consciousness is partly the memory (*pratyabhijñā*) alluded to under (4) and premonition, peering into the future. The past is thus linked with the future, proving that consciousness (or Intelligence, the essential attribute of soul) is, but for the limitations imposed by matter, timeless, thus proving the eternality of the soul,—the container of consciousness.

But of what manner are these limitations, contracting the otherwise all-expansive Intelligence (or all-consciousness)? This is answered by Stanza IV. The soul's Intelligence is first filtered through, or in contact with the Inner-organ [*antah-karana*—the (*manas*) mind]. The mind is the subtle body, and is the nearest material vehicle or medium for the propagation of intelligence (*buddhi*). This relationship is aptly illustrated by the 'king and his minister.' For, to give is for the king, and to take is for the minister. The king acts not, but the minister does. The king remains behind the scene, but the minister enacts the drama before the curtain. The king can withdraw the delegated power from the minister. This means that when the soul departs, the mind is de-functionized and dead. The mind's outer covering is the body with its senses &c, going under the name of the gross body. The soul's instrument is the mind; the mind's instrument is the body. When both do function, it is called the (1) waking state; when

mind alone functions, it is called the (2) dreaming state. When soul alone functions, it is called the (3) sleeping state. When soul alone functions, *unlinked* to mind and body (as in *samādhi*) it is called the (4) fourth state. When soul alone functions without any more returning to its tethers, the mind and the body, it is called the (5) state beyond the fourth. State four is temporary release (*jivan-mukti*); whereas state five is eternal release (*mukti*) from all limitations. These five states are in order called *jāgrat*, *svapna*, *sushupti*, *turiya* and *turiyâtita*. Every one of them is a condition of consciousness, which is attributed to the influence of sin (*mala*) or the moral resultant of *kurma*, or the acts of the unfettered (or free) will of the souls. Will is no other than the determinative phase of intelligence (or consciousness), in concerns material or objective. The soul dabbles in matter, and is thereby slushed. Its will is thus hampered. Will is power potential, exhibited in act. Will hindered thus means intelligence contracted, and free-action curtailed. *Mala-ruddha-sva-drik-kriyāh*, (see original of stanza): To become freed, the minister must be disarmed and dismissed, the delegated power withdrawn. Royalty must thus again become self-possessed and self-contained, and self-helpful; in other words, the sovereign must regain the kingdom usurped by the rapacious minister.

Self-luminosity (= *svasmai-blâsamânatvam*, or *pratyaktvam*) means the inherent glory of intelligence, before robbed and misappropriated, now recovered and restored to the owner. Union with God is the Sixth State, beyond all conditions.

This fifth state, goes by the name of Kaivalya-Moksha.

Stanzas I and II defined God and His three-fold constitution (Himself being one of the constituents) of the Universe. Stanza III defined the constituent soul and its attributive intelligence; and its states, under conditions of intelligence, were described by Stanza IV, showing the soul's 'descent' into matter, and its struggles consequent thereon. Stanza V, next, takes up the thread of the argument and shows the part God has been playing all the while during the conjoint concerns of soul and matter. In this concourse—or objective concerns (*Samsarah*), is their any subordinate and a final purpose latent? Yes, is the answer. What are they? *Pumsârtha* (vide stanza) or *Puru-shârtha*. This is of four kinds, *dharma*, (1) *artha*, (2) *kama* (3) and *moksha* (4). *Dharma* and *artha* are means for *kâma* and *moksha*, the ends. *Dharma*, *Artha* and *Kama*, pertain to the material kingdom, whereas *Moksha* pertains to the spiritual kingdom. In its search for these several ambitions of life, helped by the senses (called the Horses by the *Upanishads*), the soul is unable independently to realise

any of them. Unless God has always been with the soul—the soul being the House of God—the soul cannot even exist. In Stanza II, above, the immanency of God was mentioned,—this is the proper sense of Pantheism, as expounded by the *Viśiṣṭādvaita* Vedāntins, not the Pantheism of *Advaita*, which is so much ridiculed by the Monotheists.* The Monotheistic idea was mentioned in the same stanza I. (*anyah*), and the Pantheistic idea was expressed by 'by impervasion, identical (*vyāptito ananyah*). Monotheism without Pantheism, as well as Pantheism without Monotheism, are incomplete. If both are combined together, we get a complete idea of the God-head. In his anxiety to establish Pantheism, the non-dualist (*advaitin*), resorts to the expedient called *vivarta*, or pretending Gods' world as false—the most heinous charge that can be laid against Godṣ. But philosophers like Rāmānujā also are Pantheists, and it has of late become the fashion, especially among the Bengalis, to call his Pantheism *parinīma*, or as if he preached that God's substance itself underwent modification! No, never do the *Viśiṣṭādvaitis*—be they Vaishnavas or Saivas—preach that God's essence undergoes modification, but that His adjectival body, the real universe of *chit* and *achit*, rotates in a circle of half manifestation and half resolution, but never vanishes into non-being, nor springs into illusory being from God's essence, as the extreme Pantheist (*advaitin*) would have it. Now, leaving the long terms of dialectics and polemics, and the confusion of intellect they must cause to the non-initiates into their mazes and mysteries, in plain words, the mono-pantheistic complete idea of the God-head may be understood by the simple proposition that the 'One God is everywhere' †. The above exposition was necessary for the proper comprehension of the sentence *Tad-vikāri Sivaschet, na* = 'Himself, not undergoing modification' (see *Transl.* of stanza). Well, God is thus always with us, in us, about us, and in fact everywhere. Were it not for such intimate union and presence, how could He be logically called infinite, or Omniscient. (Monotheists! or Extra-cosmic-Deists! answer this.) Were it not for His constant companionship with us, how could we be, think, do? He is thus our magnet, whose influence is constant and supreme, and whose movements are followed by the iron,—His universe. But in the reciprocal action set up between the Magnet and the Iron, the Iron is magnetized, not the Magnet ironized. Hence the stanza says: 'Himself, not undergoing modification.'

Stanza VI. The refractory iron is gradually influenced by the constant presence of the Magnet. The iron is

* In our view, the term Pantheism is the least satisfactory to describe Rāmānujā's theology, much less Sankara's philosophy.—Ed.

† The Monists never say that God's world is false, but only man's vision is blurred.—Ed.

‡ Now, this is the burden of the monist, again!—Ed.

beginning to divest itself of its rust, and beginning to get magnetized. The soul must learn its influencer, God. Doubts arise as to visibles and non-visibles. 'The visible is not God', the *Advaitin* idealists cry on the one hand, 'the invisible does not exist at all', the Positivists cry on the other hand; but if we should tell both; 'Find God in the visible existent', the scientific materialist, or atomist might turn round and say,—"Yes, the visible, I admit, is existent, but it is the work of the non-intelligent atoms, their spontaneous, heedless, design-less movement; and therefore where can be God, where it seems all non-intelligent." The wise men come to the rescue, and teach the doubting iron soul thus:—'Because a thing is invisible, it is absurd to call a thing non-intelligent, if its existence is admitted on the score of visibility. Understand that visible and invisible are both existent, and their existence and all work contingent on such existence, is due to Intelligence interiorly and exteriorly directing all towards a definite purpose. If you so understand God, you are installed on to the first rung of contemplation. This contemplation is called the *Para-svarūpa* contemplation, the beginning of spiritual enlightenment for the soul.

Stanza VII teaches the *Sva-svarūpa* contemplation, or what one's own soul is like with reference, and in relation to matter on one side, and God on the other. The expression *nāchit—chit—sannidhan* = 'Not,—with matter and soul' (see *Transl.*) is susceptible of two interpretations. The 1st is that God is forgotten or hidden from view, when soul is in conjunction with matter. The 2nd is that God (*Ivara*) is neither soul (*chit*), nor matter (*achit*). When soul and matter are in conjunction, 'they understand each other not.' For if soul understood the nature of matter, it (soul) would reject it (matter); and if matter understood soul's inklings (*sic!*) towards Divinity, it (matter) would desert it (soul). Time comes, when the soul understands matter, and understands God, and understands itself as different from both; the soul to renounce its old attachments to matter and re-establish relations with God. Stanzas VI and VII put together mean the mode of meditation to be practised by the soul, viz meditation of God's nature (*para svarūpa*) as the base, to which meditation of soul's nature (*sva-svarūpa* is adjunct.) Here it might be asked why Stanza VII, teaching soul-contemplation, should not have preceded Stanza VI, teaching God-contemplation. The reply is that it would have been so, if the Goal of the spiritual Pilgrim had been *Kaivalya-anubhava*—soul-realization—instead of *Dehāt-anubhava*—God-realization. *Kaivalya* is isolation from Brahman (God), and as such belonging to the fifth conditioned state—the *turiyā-dhīta*, mentioned in stanza IV (*supra*). The unconditioned Goal is God; and Sivajnañā-Bodha, dealing as it does with the Aspirant soul for this Goal, rightly do the Stanzas VI and VII stand as they are.

The epithet 'Grace-ful' for God occurs in each of the verses V, VI and VII. This is with reference to salvation by Grace. On this subject a short note will be found appended at the end of this Treatise.

Stanza V (*cupra*) refers to the secret influence of the Holy Spirit over the soul, acting from eternity. Stanza VI, then refers to the wise men or the already God-ripe (*Budha*), showing the way to the struggling soul, whose beginnings of enlightenment are seen in stanza V. Stanza VII refers to soul being then made to reflect on itself and as correlated to matter and God. And now, Stanza VIII, shows God as coming more forward to the Soul's help, as Teacher. In Stanza IV, God acted without Soul's knowledge. In Stanza V, He acted through His messengers and ministers. In stanzas VI and VII, the Soul was being prepared to meet Him directly; and here in Stanza VIII, He is seen face to face. He teaches him by showing the snares of the senses by which he is trapped. Forthwith the Soul's face is turned *against* its capturers, and turned *towards* the Liberator (God).

After contemplation, there is Divine Revelation; and now the Path is entered. Stanza IX tells us how when the Pilgrim-Soul has passed the sharp boundary between earth and Heaven, all the tendencies and proclivities for the former gradually drop off. These tendencies are compared to the deception caused by mirage. The soul has ceased to run after them after entering the Path, but though the chase has been given up bodily, the mental impressions or traces (*crīttis*) remain; and these get obliterated, when the *antaryāmin*, or the Teacher alluded to in Stanza VIII, has been found, by one's introspective faculty developed by contemplation, to be dwelling in one's own heart. In this stanza IX, devotional religion, or the religion of the heart begins. Indeed does it truly begin when the cool shade of God's feet comes to refresh the soul, parched and baking in the fires of worldliness, hithertofore (*sic!*). That devotion is embodied in the Five-lettered Mantra, the repetition of which and musing on its meaning, serving as the beacon-light to guide the Godward soul. He becomes now the sage (*sudhīh*). God is here named as 'the Bliss-ful.' After 'the Grace-ful,' 'The Bliss-ful,' of course Contemplation comes from Grace, and devotion or love from Bliss.

1. The meaning of this Holy Formula is briefly this: "Not for me or mine I am, but for Thee and Thine," implying *unbartered love and non-rewardable service* for Him.

Further stage on the Path. The notion of separation from God, the feeling of distance from God, these begin to wane, as Stanza X points out, God-intoxication produces self-forgetfulness. Intense devotion to an object, leaves the object alone, the devotee seeming to have entered into the object and identifying himself with it. All the *Alvāras*

exclaimed like this. Even in our own matter-of-fact (!) days, Sri Paramahansa Ramakrishna Deva behaved like a mad man when carried away by ravishing visions flitting across his God-consciousness. This attitude of the entranced devotee is known by the phrase: '*Bhramara-Kītanīyā*,' or the chrysalis developing into a winged creature by intensely absorbed attention*. Devotion is concentration with love, or such deep thought strong enough to materialize, like the stigmata on the person of the Roman Catholic Saint. From *sage*, the soul is now become *saint* (or from *sudhīh* of Stanza IX to *siddha* of Stanza X). The *sage* is still the Fighter on the Field, but the *saint* is Victor. After the victory won, what on the battle-field is his own. He is now become the king's own son. The son's orders carry weight as if they emanated from the King Himself. The son's acts are after the King. The soul has entered into God (during devotion); his will is harmonized with God's will for the time being. His feeling is one of complete deliverance from all contamination and illusion; and tastes for the first time what the halcyon of bliss is. This is the purport of Stanza X.

Now then to Stanza XI. Stanza X showed the beginning of love to God (or God-love). This love has many stages, grouped under *para-bhakti*, *para-jñāna*, and *parama-bhakti*. Sight of God is *para-bhakti*; joining Him is *para-jñāna*; and fear of separation from him characterizes *parama-bhakti*. This last is what the phrase '*parām Bhaktim*' in Stanza, signifies. God is here again the Bliss-ful; for out of his inordinate (*sic!*) love, He shows to the soul the Highest spiritual Truth, that he is the Illuminer of which the soul is the co-inherent illumination, just as light co-exists with the sun and disappears with his disappearance, and appears with his appearance, and just as intelligence co-exists with soul (the Intelligent), departing with its departure and existing with its (soul's) existence. Soul in its freed state, not only co-exists with God, but co-acts, and co-shines with him. The divine will and human will are harmonized, the two strings of the cosmic harp are attuned; and cosmic work is one concord of Divine music. Is not God the Benefactor? We must ever sing to him Hallelujahs, says the Upanishat '*Ētat Sīma gāyan āste*.' The benefaction consists in the allaying, by God, of the fear of separation, the soul may feel, by pointing out to it the groundlessness of the fear by the illustration of Illuminer and illumination, which can never exist in separation. 'So I and thou,' says God.

In Stanza XII, the Goal is reached. Hitherto, it was only the three aspects of *Moksha*, viz: *Sāmīpya*, *Sālokya*, and *Sāruṇya*. Now it is *sāyujya*, or union with God, not transient union during moments of devotion. The *Sāyujya* here, is meant for the complete disappearance of

* The larval metamorphosis of Hexapods was unfortunately never present to the inner consciousness of our wise ancestors!—Ed.

man from his earthly tabernacle, the complete divestment of all his previous disguises, and appearing in his true and genuine colour of Divine Sonship, and as enlisted into the company of the Celestials for Divine Service for ever (and ever).

If man desires *Mukti* (salvation), let him first cultivate the friendship of the 'good' (*satah*), and he then gradually rises to be one of them himself. In this way this stanza is a *resumé* or summing up of the Teachings of the Holy work, called the: *śrīraṅṅa-Bodha*.

Note on Grace referred to in the gloss on Stanza V:—

God's methods of salvation (or saving man) are six in number which are,

- (1) Salvation by desire (*apekshā*)
- (2) Salvation by relation (*anvaya*)
- (3) Salvation by liberality (*udāra*)
- (4) Salvation by force (*udāra*) §
- (5) Salvation by love (*vātsalya*)
- (6) Salvation by grace (*Kṛpā*)

(Adapted from Śrī Periyarācchān Pillai's Commentary on Stanza 19 of *Tiru-nedund-āndakam*).

A. G.

EXTRACTS.

ALCOHOL.

MODERATION OR TOTAL ABSTINENCE.

By T. D. THOMAS, Vice-President of the Church of England Temperance Society, Vellore.

I. All liquors as brandy, whiskey, gin, wine or beer are taken for the stimulating and intoxicating principle in them, called alcohol. Beer and wine contain only a small percentage of alcohol, from 5 to 20 per cent., but in brandy, whiskey, gin or rum, it is nearly half. Though taken for digestive or tonic purposes, it is the alcohol in these drinks that makes them pleasant or agreeable, as, deprived of the alcohol, they would not be taken, whatever their tonic or digestive value might be.

II. The effects of alcohol on our body, as tested by scientific experiments and verified by experience are as follow:—

On the blood and heart.—It is well known that the small globules in the blood, known as red corpuscles play a most important part in the nourishment and upkeep of our body. They carry oxygen to the various tissues of our body, and get rid of the waste products in the blood. Now when alcohol comes in contact with these globules, some of them are destroyed outright, others rendered slack and imperfect in their duties. Hence the pale, haggard or

blotched appearance of some drunkards, and the bloated, unhealthy appearance of others, as the waste materials of their body, instead of being regularly got rid of, are retained inside owing to the imperfect working of the blood corpuscles, and causes the bloating. These effects are uniformly produced even when small quantities of alcohol are taken. The weakest wines must be diluted with four times its bulk of water to avoid the injurious effects said above, according to Dr. Kellog. The effect of alcohol on the heart has been very minutely studied by Drs. Parkes and Richardson, two very eminent authorities. They found that alcohol makes the heart beat faster, and increases the work of the heart. Eight ounces of alcohol caused the pulse to beat faster by one quarter of its normal rate; and the same amount made the heart to do more work than normal. It has been calculated that this extra work is equivalent in twenty-four hours to a man raising 127 tons one foot high. This is energy wasted; the body must be weaker for it. This is the real meaning of a stimulant. It does not create any strength or energy—but only draws out by extra work any store of energy that might be in the body. A stimulant no more strengthens a man than a sharp cut with a whip strengthens a wearied horse. Both stimulate for the time being, but really exhaust.

On digestion, nutrition, and strength.—Digestion in the stomach is carried on chiefly by "gastric juice," which is secreted by the stomach. The active principle of this gastric juice is called pepsin. Alcohol has got two different actions here. It decreases the quantity of gastric juice secreted, and it deposits the pepsin from the gastric juice in which it is held in solution. Experiments have been conducted in which artificial digestion has been carried on in bottles. Food and gastric juice were put in some bottles, and the temperature of the bottles kept up artificially to that of the interior of the stomach. Into some bottles, in addition to the food and gastric juice, alcohol was also added. The food in the bottles without alcohol was digested completely after five or six hours, whereas that of the bottles containing also liquor were not digested, or only partly, according to the strength of the liquor put in. Those bottles containing the strongest liquor showed the smallest degree of digestion. Professor Gluzinski has proved the same thing in another way. He drew off by a syphon tube the contents of the stomach after food, with and without liquor, and found that so long as alcohol remained in the stomach digestion was delayed; after the absorption of the liquor digestion began. If any further proof that alcohol hinders and does not help, digestion is wanted, we have only to look at the indigestion, flatulence, vomiting, and other dyspeptic troubles of the drinker. It is the feeling of warmth in the stomach created by liquor that deceives the drinker, and makes him

§ The Sanskrit word is by no means the right one.—Ed.

think that it helps his digestion. If alcohol does not help digestion, and also prevents the blood globules from performing their vital and nutritive functions, it is quite clear that it cannot add anything to the nutrition of our body or increase its strength. This has been proved in other ways also. Men have been set to do fixed tasks, as digging, or walking a certain distance, and have invariably declared that alcohol only weakened and did not strengthen them to do their work. Daily labourers of all classes, who have left off their drinking habits, unanimously testify to the benefits of Total Abstinence. Generals of armies have testified that soldiers have undergone the greatest of hardships successfully, without the help of liquor. Competitors in athletic games, champion walkers, climbers and swimmers, rowers, &c., all avoid alcohol, which they would not have done if it increased their strength; their avoiding it shows that it decrease their natural strength. Does alcohol, increase our bodily heat? We feel warm after taking alcohol, but if the temperature be tested by the thermometer, our body heat will be lower than before. The explanation of this is, that alcohol liberates the stored in the heart-centres of the body, and brings it to the surface, where it is cooled by the outer air. So the body is really colder while feeling warm. After the fatal experiences of so many who tried to keep up their heat by liquor in cold regions, now all those who work in very cold regions, avoid alcohol as their deadly enemy. What becomes of the alcohol taken into the body? On this point there is some difference of opinion among scientists. Yet the generally accepted conclusion is that of the French Professors Lallemand, Perin, and Duroy, that alcohol goes out of the body by the various excretory channels, after remaining some time in the body. There is no evidence to show that it is an accessory food, or that it is used up in the system. It is now admitted that it is capable of creating neither energy nor heat in the body, and is in no sense a food. The editor of the *British Medical Journal* has stated, that to call alcohol a food in the face of its effects known to us, is an "abuse of language."

Its relation to disease.—The liability to be attacked with all diseases is increased in a person who habitually takes alcohol. Even in small quantities, the alcoholic habit lessens the vitality and resisting power our bodies naturally possesses, making them easy prey to diseases. Some diseases as *delirium tremens*, or cirrhosis of liver are the direct result of drinking liquors. The same illness which in an abstaining patient will easily pass off, will either be fatal protracted in a patient addicted to the use of alcohol. Physicians like the late Sir Andrew Clarke, Sir Henry Thompson, the late Sir William Gull, foremost men in the profession, have declared their firm

conviction, that a great majority of the diseases that have come under their notice, have been brought about directly or indirectly by the habitual use of liquor in "moderate" quantities. Acting on this conviction, three, "declarations," have been sent into the Government by large number of physicians in England in 1839, 1847, and 1871, that the habitual and moderate use of liquor is conducive to neither health, strength, nor length of life.

Its relation to length of life.—The evidence in this particular is from an unexpected quarter, but quite conclusive. Life Insurance Societies have verified from a purely business point of view, that the life of an abstainer from liquor is from 20 to 30 per cent. better than that of a moderate drinker, while drunkards are not at all admitted to insurance. Neison's figures are accepted as being reliable and accurate. He has shown that between the ages of 15 and 40 for every 10 abstainers that die, on an average 36 intemperate men do die. Consequently many insurance companies reduce the premium to abstainers, as they increase it to drinkers. It is also well known that centenarians and others who have lived to a good old age have almost invariably been abstainers from liquor.

Risks of moderate drinkers to become drunkards.—Even of alcohol in small or moderate doses be a good thing—which it is not, has been shown—but even granting it to be an innocent enjoyment—moderate drinking—yet there is the risk of acquiring the drink habit, and becoming a slave to it. Certain persons are peculiarly inclined to it from their constitutional nature, and no one can say, who are so inclined, and who are not, before the trial is made. Of the innumerable drunkards, in any country, not one, when he began to take liquor in moderate doses, wanted or expected to become a drunkard and ruin his health and happiness. Yet in spite of themselves, alcohol dragged them from comfort, and honour to dishonour, and misery. Men of the highest rank and greatest culture are among its victims. Besides, there is no limit for moderation, one glass may be moderation to a man now, five years hence he might take six glasses and still consider himself moderate, if he can only "stand" it. Perfect safety, therefore, is only in Total Abstinence.

Some startling facts of the drink traffic.—The innumerable evils of the drink traffic cannot be shown in figures, or tabulated in statistics; yet some facts are startling enough.

The amount of money spent in Great Britain for liquor by the people in 1899 was 162 millions of pounds sterling! and for the manufacture of this 162 million pounds worth

of liquor over 80 million bushels of food-grains had to be destroyed. This enormous quantity of food-grain, if rightly used, would have greatly reduced that pauperism which is kept up by the liquor traffic.

Over 80,000 men have been estimated to die yearly from the direct result of drinking. Nearly one-third, or between twenty-five and thirty thousand of the insane persons in the country (Britain) have become so by drink.

It has been amply proved that pauperism, with its hideous details, is mostly due to drink. Out of 1,000 applicants for relief on a certain occasion only two were total abstainers.

Judges, magistrates, mayors and police officers have testified over and over again, that three-quarters of the crime committed in the country is under the influence of drink. Lord Chief Justice Coleridge remarked that if the drink traffic is abolished, nine-tenths of the prisons could be closed.

The above is only a partial view of the evil of drink. The loss of health, character and happiness resulting from drink cannot be shown in numbers. The late Mr. Charles Buxton, M. P., himself a brewer, said that there are 500,000 homes in England where happiness is never felt, owing to the vice of drink.

On the adulteration of alcoholic liquors—As Dr. Cheney remarks, alcohol, bad as it is, is not left to do its dirty work alone. It is "mended" and "improved" in various ways. The same authority remarks that the adulterations and sophistications of alcohol have become the marvel of our age. The following instances are given:—In 1896, Oporto, in Portugal, exported five times as much wine as port wine as is possible to be made from the vineyards of Oporto, where alone it is made. London consumed twice as much port wine as was shipped from Oporto; and New York, half as much more! Thus London and New York alone consumed fifteen times as much port wine as is possible to produce from port-grapes. If we add to this the amount consumed in all other parts of the world as port wine, is there one chance in 100 that what we get as port wine is the real article? So perfect are the methods of concoction that a California wine-grower confessed that he is unable to distinguish the fabrications from his own genuine productions. What is true of port wine is equally true of other wines, as claret, Burgandy or champagne. Among the articles that improve wine are cochineal, beet, fuchsin, arsenic and aniline dyes. The last article was used to the extent of 75,000 gallons to colour wine in one year in the United States. Nor are brandy, whiskey or beer any better in their composition. A maltster confessed that if his customers knew what he does, they would all

leave him. "Oculus Indicus" is the chief dangerous ingredient added to beer. Two samples of the best brandy bought for medicinal purposes were analysed, and found to contain nitric, sulphuric, and prussic acids, Guiana pepper and fasel oil. Liquor manufacturers blandly offer formulae, by which spurious brandies can be made, which excel the genuine ones! The following was the recipe for one: "Ten gallons of kerosene oil, three pounds of potash, one ounce of Jhinne, mix with soft water." A reliable authority announces that, out of 1000 gallons sold in England, 999 are vile compounds. Every business has its trick of the trade, but the liquor traffic has rightly been called a "trade of tricks."

To sum up the effects of Alcohol—1. It impoverishes the blood, and renders it unfit for its natural functions of nourishing and vitalising the body; hence, paleness, anemia, stiches, and ill-nutrition in those addicted to liquor.

2. It prevents the elimination of waste products from the body, and also tends to mal-assimilation of certain articles of food; hence the unhealthy bloating of drinkers.

3. It retards and prevents digestion so long as it remains in the stomach, by interfering with the proper secretion and function of gastric juice, the feeling of warmth created in stomach deceiving the drinker, as to the real action of alcohol.

4. It removes the body heat by liberating it from the heat centres inside the body and bringing it to the surface from where it is lost to the outer air, though a man feels warm while he is losing heat like this.

5. It is not a food in any sense, and is capable of creating heat and energy in our system. As it is no food in itself, and will not even allow other food to be properly digested and assimilated, it does not in any way add to the strength or nutrition of our body. The hardest tasks are performed, and great endurance of strength are undergone, in every case without the aid of alcohol.

6. Statistics have clearly proved that the life of a drinker is only about three-quarters of that of an abstainer in duration; and Insurance Companies adopt this as their principle of business.

7. As alcohol reduces the vitality and resisting power of the body, it becomes an easy prey to diseases. What is slight in an abstainer is serious or fatal in a drinker in many cases. In many instances alcohol itself causes diverse serious diseases.

8. Moderation in the use of liquor is a great snare to which there is no limit. The same quantity which causes a certain amount of pleasant stimulation now will not be quite enough to produce the same result a year hence. So comes the gradual growth in drink. Besides, owing to some constitutional peculiarity, some cannot restrict themselves to moderation. All the drunkards that now exist were once moderation men, when they began.

9. The adulterations and sophistications of liquor have become so common, widespread and universal as to become almost a legitimate part of the trade itself. Any change required in the matter of colour, age, quantity or flavour in alcoholic drinks is easily brought about by chemical means.

10. *The numerous evils of the drink traffic.*—An enormous sum is annually spent by the nation (in England) for liquor, which is neither a food nor a wholesome drink. Enormous quantities of food-grain which would support and nourish people are destroyed annually to manufacture liquor.

The only return for this enormous outlay is poverty, disease, crime, insanity, misery and wretchedness. The consideration of this evil alone should induce anyone with self-respect and love for his fellow-creatures to have nothing to do with alcohol, which has done, and is doing, such an awful amount of mischief.

As a medicine it might be useful in the hands of physicians; but as a beverage it is harmful, unnecessary and dangerous, even in quantities considered "moderate." The natural and safe path is Total Abstinence.

(From the "Abkari.")

SHANKARA.

Many of you have heard the name of Shankaracharya. He was the greatest Hindu Philosopher of his time. He was a Malabar Brahmana who according to some English writers, flourished in the ninth century after Christ. Shortly before his birth Shankara lost his father. His mother was the reverse of rich. All the same, she took particular care of her child who had no one else to look up to in this world but his good and dear mother. She did all she could to educate her son; while in his turn, he did his best to avail himself of her anxious care for his education. Shankara was a boy of ambition as well as of determination. He was highly patriotic. His heart ached to see the confusion in which the Hindu religion then was. While yet in his teens, when many of you young readers enter the University, Shankara decided to leave his hearth and home, to renounce the

pleasures of life, to go about preaching to his people the true religion i. e. Hinduism. His mother stood in his way for some time. However strongly he might have felt the call of duty to lead men to the true path, he subordinated it to the feelings and the dictates of his venerable mother. Against her wishes he dared not go. He begged and prayed to be allowed to set out on his mission, but all in vain. The poor fond mother could not suffer her only child—the light of her eyes, the prop of her old age, her beloved hopeful, —to live the life of a Yogi and a Sannyasi. But the Time for him to do his great work, which had been pre-ordained, which he had been destined to do, which Ishwara had intended this humble servant of His to carry out, for the benefit of Humanity, was fast approaching. And who can turn the hand of Time on Life's dial save the Lord who sets it in motion? About this time there happened one incident in Shankara's life which hastened his departure on his noble mission to serve Man. It is said that as one day the mother and the son were crossing a rivulet which ran through a hilly tract, the waters suddenly rose high when the two helpless wayfarers had reached mid-stream. The good mother always anxious about the safety of her dear child got alarmed. The astute boy saw his opportunity, and extorted a promise from the lady to cheerfully let him go to fulfil his task. Thereafter he conducted himself and his mother safely across, by swimming with her to the opposite bank. Once out of his home, he travelled for sixteen years, all over the country, visiting the principal temples and tirthas, the hallowed abodes of the Rishis and Mahatmas, the celebrated seats of learning. Truly may it be said of this great Indian Yogi that "he came, he saw, he conquered." He converted all the eminent men of his day wherever he went to the true faith. He wrote and talked incessantly, explaining the ancient Shastras. His commentaries on the Brahma Sutras, the Upanishads, and the Bagavad Gita, his minor poems and songs, will endure as long as the Sanskrit language lasts. Shankara soon became the leader of a distinguished order of learned monks who founded various centres of learning and devotion in different parts of India, some of whose priests even to this day delight in the name of their great Master, Sri Shankaracharya.

(From "the Central Hindu College Magazine.")

THE LIGHT OF TRUTH

— O R —

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TRANSLATIONS.

SIVAGNANA SIDDEHYAR
OF
ARUL NANDI SIVA ACHARYA.

(Continued from page 39)

SUTRA X.

PARATCHAYA.

Adhikarana 1.

Why Akamia Karma cannot affect the Jivan Mukta.

1. The good or evil which he performs will redound only on those who, do good or evil to him. His faults will vanish when, by soham-relation, he becomes one with God, and dedicates all acts to Hara, and stands fixed in this posture. And God also will hold all his acts as His own and everything done to him as, done to Himself and will remain united to him, driving away his faults. The greatest sins when committed in this condition of all love will only be good service and not otherwise.

Because the Jivan Mukta is devoid of the feeling of 'I' and 'Mine.'

2. As he burns away by the fire of his wisdom the feeling of 'I' and 'Mine,' that 'I did this,' 'others did that,' and stands steadfast in the path, the Subtle One manifests Himself to him, and drives away his karma. To him who retains this feeling of self, God is non-apparent, and he eats the fruit of his karma and the karma will induce other births. Unless again, he possesses the *Sivagnana*, he cannot drive away the feeling of 'I' and 'Mine.'

Adhikarana-2.

A way when he is again constrained by his

3. Know well that though these senses are united to you, yet they are not controlled by you, and that they do so by the command of the Supreme Controller; worship the Feet of Him Who owns you and the senses; burn these passions by the Grace of God; and be still. And even when if you are led astray, be resigned that you have nothing to do and that it is the result of previous karma. Then the *Akamia* karma will not be generated and you will not be born again.

Greatness of God's beneficence.

4. God is not partial. He makes each one reap his own deserts according as he performs good or evil out of his feeling of self. When one loses his self, then God guards him from the contact of all karma. Such people say "O Lord, all our acts are after Thy Will. Thou dwellest in us and doth actuate our acts and dost actually perform them too! I have no will of my own. Thy Will alone shall prevail!" From such people, all karma will flee away of itself.

The Greatness of Sivagnana.

5. Pilgrimages to distant lands, dwelling in forests and caves starving oneself, prolonging one's life indefinitely, all these will be of no use if they don't possess this Pure Wisdom, and they will be born again. When they possess this *Sivagnana*, then even though seen sporting with damsels very fair, decked in fragrant flowers, their heart will be imbedded in the Feet of the Blessed Lord and will rest in Bliss.

NOTES.

This idea is beautifully expanded by St. Thayumanavar in the following Stanza :—

கொந்தவிழ் மலர்ச்சோலை நன்னீழல் வைகுளம்
 குளிர்ந்திப் புனற்கையன்னிக்
 கொள்ளுகினு மநீ ரிடைத்தினைத் தாடினும்
 குளிர்சந்த வாடை மடவார்,
 வந்துவவு கின்றநென முன்றிலிடை யுலகவே
 வசதிபெறு போதும் வெள்ளை
 வட்டமதி பட்டப் பகற்பால நிலவுதர
 மகிழ்போதும் வேலை யமுதம்,
 விந்தைபெறவறுககவயில் வந்ததென வமுதணனும்
 வேளையிழை மாலகந்தம்,
 வெள்ளிலை யடைக்கூய் விரும்பிலெண்டியவண்ணம்
 விளையாடி விழிதுயிலினும்,
 சந்ததமு கின்றனனை மறவா வார்த்தந்த
 தமியேனை சகைப்புரிவாய்
 சர்வடரி பூரண அகண்டதத் துவமான
 சசிதிநா னந்த சிவமே.

We add the translation from the pen of the Hon'ble P. Ramanadban, C. M. G. of Ceylon*

While I live in shady groves, fragrant with fresh blown flowers;
 While I drink cool and limpid water, and disport myself therein;
 While I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;

* From his "Mystery of Godliness," which forms in fact a beautiful exposition of this Sutra and the next, and which every one of our readers must read.

While I revel in the day-like light of the glorious full-moon;

While I feast on dishes of various flavours seeming tempered with ambrosia;

While I am passing off into sleep after much merriment, bedecked with garlands and perfumed with Scent;—

Grant to me, O Siva, Who art true, spiritual, and blessed, all filling, impartite, and substrate of all,

—Grant to me the boon of never forgetting Thy Grace (so as to avoid the perils of worldly enjoyment).

The principle illustrated.

6. The fire will not burn him who is versed in Agnistambha. The poison will not hurt him who is skilled in medicines and Mantras. The good and evil will not attach to the gnanis even though they may perform all kinds of acts. Even the effects of former acts will cease with this life. The pot smells for a time even after the assafetida is removed, and the wheel turns round for a time after the potter removes his hands. Similarly the effects of past karma (the *Vasanamala*) may affect the Jivan Mukta for a time but all will vanish with his body.

NOTES.

"சும்மா விருசொல்லற வென்றனுமே
 அம்மா பொருளொன்று மறித்திலனே."

"Be still, loosing speech, said He, Oh mother, I know not its meaning." St. Arunagirinathar.

"Be silent to the Lord and wait patiently for Him. P. S. XXXVII. 7. "Truly my soul is silent to the Lord." (P. S. LX. 1).

The original Sutra in Sivagnana-Botham is as follows.

அவனே தானே யாகிய அந்நெறி
 யேகனாகி யிறைபணி நிற்க
 மலமாயை தன்னொடும் வல்வினையின்றே.

The Highest injunction is to stand still and do God's will, and become One with him. Unless this stage is reached, his sin cannot leave him. Unless the soul merges its individuality or Egoism or Will in the person of the Universal Will, karma cannot cease, and births will result. So long as there is the play of his own Egoism, the superior, Light cannot act on it. The pure glass is darkened by the dross of individual will and unless this is removed, the full blaze of the Shining One cannot illuminate it and convert it into itself. All actions are not prohibited, but even the most virtuous acts unless dedicated to God and done as following His Will, will only produce more karma;

and any act that he may do, even the most heinous one, if done out of obedience to God's will ceases to be such; and even the human law exempts lunatics and children as the acts are not done by their will but by some will outside themselves. This Highest doctrine of Hinduism is what is stigmatized as the doctrine of Quietism and grossly misunderstood by our own people and by the Westerns. The doctrine is so high and subtle that it is plain it cannot be understood by the ordinary *lokayita*, rolling in purely *nandana* efforts and enjoyments. Neither can it be understood by people who cannot understand Christ's precious teaching to show the enemy your other cheek; though they repeat in their daily prayers "Thy Will be done."

This Highest *advaita* doctrine is also the Highest teaching of Christ can be easily shown. Christ leads his believers to regard him and God as their master and their Lord in the beginning; and slowly is preached the doctrine that God is our Father, and we are all his children. But when he is nearing his end, he draws his disciples closer to him and tells them that they shall henceforth not be called his *servants* but that they are his friends; and the greatness of this relation is expressed by the statement "greater love hath no man than this, that a man lay down his life for his *friends* (St. John XV. 13 and 14). And yet a closer union is taught, a union quite indistinguishable from the *advaita* union postulated by St. Meikandan, a union which is complete in itself yet in which the soul is strictly subordinate.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine, no more can Ye, except Ye abide in me. I am the Vine and ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abideth not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (St. John XV 4 to 6) And after giving his disciples a final injunction to love one another, (அன்பொருமரிது or XII sutra) Christ prays to God. "That they all may be *one*; as thou Father art in me; and I in thee, that they also may be one in us. I in them, and Thou in me that they may be made perfect in me." (St. John XVII. 22 23). "At that day ye shall know that I am in my father and ye in me, and I in you" (St. John XIV. 20). which

recalls the famous lines in the Sacred Utterances of St. Manicka Vachaka

உடையான் உன்றனவீருக்கும்;
உடையான் நடுவுணீ யிருத்தி
அடியேனடுவுள் இருவீரும்.
இருப்பதானால் அடியேன் உள்
அடியார் நடுவுள் இருக்கும் அருளைப்
புரியாய், பொன்னம்பலத்தெம்
முடியாமுதலே! என்ருத்தி
முடியும் வண்ணம் முன்னிந்றே.

"The Mistress dwells in midmost of Thyself;
Within the Mistress centred dwellest Thou;
Midst of thy servant if ye Both do dwell,
To one thy *servant* ever give the Grace
Amidst thy lowliest servants to abide;
Our Primal Lord, Whose Being knows no end;
Who dwellest in the sacred golden porch,
Still present to fulfil my heart's content."

(From the translation of Dr. G. U. Pope.)

The word உடையான் is very expressive. It means complete possession and ownership of the other, so that the other is indistinguishable from owner, And Christ stands for this உடையான் who is all Love whose Love to us is all-absorbing and more than a father's and mother's, and which permeates us through and through, if only we will allow ourselves to be influenced by this Love, without interposing our own will and egoism. And this highest and inner teaching of Jesus Christ is hardly realised by the ordinary Christian Church goer; and the Revd. Andrew Murray fears that there are many earnest followers of Jesus from whom the meaning of this teaching with the blessed experience it promises is very much hidden. "While trusting in their Saviour for pardon and for help, and reaching to some extent to obey him, they have hardly realised to what *Closeness of Union*, to what *intimacy of fellowship*, to what wondrous *Oneness of life and interest*, He invited them when He said, 'Abide in me.' This is not only an unspeakable loss to themselves, but the Church and the World's loss in what they lose." He attributes this to ignorance, and ignorance in the orthodox church and failure on their part to preach this higher doctrine and he is confident that if the orthodox church preached this with the same distinctness and insistancy as the doctrine of atonement and pardon through his blood is preached, that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the

purity and the power, the love and the joy, the fruit-bearing, and all the blessedness which the Saviour connected with abiding in him. These references are from his preface to his beautiful work entitled "Abide in me" and the whole book is a commentary and exposition of the text "Abide in me" from St. John. The whole book should be read to know how much meaning is in these simple words, but the table of contents will give an idea of the same.

Abide in Christ :

1. All ye who have come to Him.
2. And ye shall find Rest to your souls.
3. Trusting Him to keep you.
4. As the Branch in the vine.
5. As you come to Him by faith.
6. God himself has United you to Him.
7. As your Wisdom.
8. As your Righteousness.
9. As your Sanctification.
10. As your Redemption.
11. The crucified one.
12. God Himself will stablish you in Him.
13. Every moment.
14. Day by day.
15. At this moment.
16. Forsaking all for Him.
17. Through the Holy Spirit.
18. In stillness of soul.
19. In affliction and trial.
20. That you may bear much fruit.
21. So will you have Power in Prayer.
22. And in His Love.
23. As Christ in the Father.
24. Obeying His commandments.
25. That your joy may be full.
26. And in Love to the Brethren.
27. That you may not give.
28. As your strength.
29. And not in self.
30. As the Surety of the Covenant.
31. The Glorified One.

And it is seen how far these approximate to the thoughts and their order as given out by our Acharyas.

The way to peace and rest does not lie in our seeking and desiring for it. The secret of perfect rest is in entire surrender to God. "Giving up one's whole life to him, for him alone to rule and order it; taking up His yoke, and submitting to be led and taught, to learn

of Him; abiding in Him to be and do only what he Wills;—these are the conditions of discipleship" (p. 19) "Union with Himself and so with the father is His Highest object." (p. 20) "O yield yourself this very day to the Blessed Saviour in the surrender of the one thing he asks of you: Give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding" (p.29);

“நாமிழந்து சிவமானவா”
யானுசிய என்னை விழுங்கி வெறும்
தானுசி நின்றத தற்பரமே.

"Only abide in me: Thou art weak; but I am strong; thou art poor, but I am rich. Only abide in me; yield thy self wholly to my teaching and rule; simply trust my love, my grace, thy promises. Only believe: I am wholly thine; I am the vine; thou art branch. Abide in me." p. 34.

In the lesson for the 11th day, the text from Galatians is quoted. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" brings out the force of the texts "நாமிழந்து சிவமானவா, &c." quoted above. The 'I' dies and yet not the soul; and yet the soul is not seen, is not consciousness of its existence. What alone subsists and is felt and is enjoyed is the One God.

சென்ற சென்றனுமாய்த் தேய்ந்த தேய்ந்து ஒன்றும்
நிரும்பெருந் துறை யறை சிவனே
ஒன்றாய்லலை யன்றி யொன்றில்லை,
யானுசிய யறியகிற்பாரே."

"The entire surrender of all self-will (the feeling of 'I' and 'Mine'), the complete denial to the flesh of its every desire and pleasure, the perfect separation from the world* in all its ways of thinking and acting, the losing and hating of one's life, the giving up of self and its interests for the sake of others, this is the disposition which marks him who has taken up Christ's cross who seeks to say, I am crucified with Christ; I abide in Christ, the Crucified One" p. 83.

கயன்மாண்ட டாண்னிதன் பக்கன் எனைக் கலந்தாண்டலுமே
யயன் மாண்டருவினைச் சந்தமு மாண்டவனியின் மேல்
மயல்மாண்டு மற்றுள்ள வாசகமாண் டென் னுடைய
செயல்மாண்ட வபாமத்தெள்ளேணம் கொட்டாரமே.

When He, His spouse whose eyes shine bright, mixt
with my soul,
And made me His, deeds and environments died out;
Upon this earth confusion died; all other memories
ceased;
How all my doings died, sing we, and beat *Tellanam*

* Such people are called by the people who are in the centre of the world instead of being 'centred' in God, mad or eccentric (i.e., out of the world's centre).

காண்டெட்டி மாருதபாயந்தழவிர் யன்கெழும்,
தாண்டெட்ட லீகிற்சலிப்பறியாத் தன்மைபனுச்,
கூண்டெட்டேய்கெட்டெண்புகைட்டென்னுள்ளும்போம்
காண்டெட்டவாபுத் தெள்ளெணம் கொட்டாமோ.

Though Ether, Wind, Fire, Water, Earth should fail,
His constant Being fails not, knows no weariness,
In Him, my body, life, and thought and mind were
merged

How all my self was lost, sing we, and beat Tellanem,
(Tiruvachaka: சிவனோடகடவு, Refuge in God).

தானுமழிந்த தமமுமழிந்த நீ
நோயழிந்த அயிருமழிந்தான்,
வானுமழிந்த மனமுமழிந்த,
கானுமழிந்தமை காளுநிபெனே.

“ஒழிந்தேன் பிறவி புறவென்றும் பரசம்,
கழிந்தேன், கடவுளுகாது மொன்றானேன்,
அழிந்தாங்கினி மார்க்கமும் வேண்டேன்,
செயிஞ்சார்புடைய சிவனைக் காண்டேனே.”

“And the secret of a life of close abiding will be seen to be simply this: As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I lose myself and all I have for Him, He takes me wholly for Himself and gives Himself wholly to me.” (p. 119);

தந்ததன் நன்னைக் கொண்டதென் நன்னைச்
சுந்தரவார் கொலோ சதாரி
அந்தமொன்றில்லை ஆகந்தம் பெற்றேன்
இயாதநீ பெற்ற தொன்றென்பால்
சீர்கையே கோயில் கொண்டகெம் பெருமான்
திருப்பெருந் தகை யுரை சிவனே
எக்கையே, ஈசா, உடலீடங்கொண்டாய்
யாவிதநிலனோர் கைமாறே.

“What thou hast given is thee; and what hast gained is Me:
O Sankara, who is the knowing one?
I have obtained the rapturous Bliss that knows no end;
Yet now, what one thing hast thou gained from me?
Our Peruman, Who for Thy shrine hast taken my heart
Sivan, Who dwellest in Perunturai's Courts!
My Father, and my Master! Thou hast made this frame
Thine Home; for this I know no meet return.

And we are tempted to quote the whole of the lesson for the 15th day “Abide in Christ, In stillness of Soul,” as it is the chapter most pertinent to the subject in hand. However we quote the following paras.

“There is a view of Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost,—then only can he expect God to do His part. To those who think thus, it is extremely difficult to understand what scripture means when it speaks of our being still and doing nothing, of our resting and

waiting to see the salvation of God. It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers. And yet this is what scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of Co-operation founded on subordination. As Jesus was entirely dependent on the father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify and waken all his energies to their Highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, so will he be wielded of God as the active instrument of His Almighty Power. The soul in which the wondrous combination of perfect passivity with the Highest activity is most completely realized, has the deepest experience of what the Christian life is.” (pp. 127 and 128).

“It is a soul silent unto God that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in silent awe and worship, before the Holy Presence that reveals itself within, that the still small voice of the blessed spirit will be heard.” “Dost thou in every deed hope to realize the wondrous union with the Heavenly Vine? know that flesh and blood cannot reveal it unto thee, but only the Father in heaven ‘Cease from thine wisdom.’ Thou hast but to bow in the confession of thine own ignorance and impotence; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thoughts brought into subjection and thine heart prepared in silence to wait upon God, and to hear what He speaks. He will reveal to thee His Secrets. And one of the first secrets will be the insight into the truth, that as thou sinkest low before Him, in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His Love, teachings will come to thee which thou never hadst heard, before the rush and noise of thine own thoughts and efforts. Thou shalt learn how thy great work is to listen, and hear and believe what he promises; to watch and wait and see what He does; and then, in faith and worship and obedience to yield thyself to His work, who worketh in thee mightily.”

“Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust and keep the soul like a troubled sea. There the gentle whispers of the Holy comforter cannot be heard.” “Above all there is the unrest that come of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. The heart occupied with its own plans and efforts for doing God's Will and securing the blessings of abiding in Jesus must fail continually. He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honors Him by expecting Him to work loth to will and to do.”

“ஆசையறுநீங்கள் ஆசையறுநீங்கள்,
ஈசனோடாய்நு மாயையறியீங்கள்,
ஆசைப்படவாய் வருந்துந் பஞ்சள்,
ஆசைவிடவிட ஆகந்தமாமே”

Cease ye from desire! cease ye from Desire!
 Even such desire as the desire to know God.
 With each desire there follows a sorrow!
 As each desire is given up, there is Bliss.

உரையற்ற தொன்றை யுரை செய்யுமடிகள் உள்ள,
 கரையற்ற சொன்றைக்கரை காணலாகுமோ,
 திரையற்ற கீர்போற் சிந்தை தெளிவார்தகுப்,
 புரையற்றிருந்தான் புரிசடை யொடு.

Oh ye fools! who attempt to speak of the unspeakable.

Can ye find the limits of the limitless deep?
 To him, who attains rest as the waveless sea.
 Will the Lord of the Braided Hair manifest Himself," (Tirumantira).

Such is the peculiar teaching held out in the scriptures of the East and the West. But such teaching is naturally reserved for the most enlightened and highly developed soul in its highest stage of ascent. These occupying the lowest flat cannot understand and grasp the wondrous vision which will break on him at the top. He will naturally take shelter in the shady nooks and corners on the path, not knowing what dangers will lurk in those corners, and not knowing that ere long he will be assailed by the most cruel storms and tempests. The Sainted Pilgrim, on the other hand, even though such storms beset him for part of the way, will never be daunted and will never lose his trust in God but will even consider them as God's own blessings; and ere long, passing the region of clouds and winds, and storms and tempests, will pass into the ever lasting Glory of Sivam from which there will be no return.

J. M. N.

NOTE TO APPENDIX I. PROBLEM OF EVIL.

From Appendix I to the article, it will be seen that the cause of our worldly existence and misery is attributed to Ignorance (Avidya) or Nescience; and it was also shown that the notion of self and selfishness (*Ahankara* and *Mamakara*) is involved in this Ignorance. In ordinary parlance, our ignorance and no other, is sin. Our Upanishads postulate in this manner. While so, the Christian Missionaries often taunt us that we Indians have no notion of sin, and therefore we do not have feelings of strong morality and hatred against sin. This note therefore I purposely add to repudiate this wrong ignorant opinion of ourselves and our religion by a foreign religion.

Sin, we have shown is no other than ignorance. Ignorance is the "seeing wrongly" or "seeing not rightly." Seeing here means perception. Perception is an act of

our will which is free. A wrong act of the will is a mis-perception or mis-apprehension or ignorance. That this perversity of our free-will is sin and no other, and that it involves self-love, is illustrated from citations from two celebrated Christian Divines; and after this the Christian Missionary must cease wallowing in his Ignorance of our Religion and our Scriptures.

(1)

"And I perceived and experienced that it was no wonder that bread which is agreeable to a sound palate, was disagreeable to the diseased; and light which is amiable to clear eyes, was grievous to weak ones. And Thy justice itself displeases the wicked; how much more may a viper or a worm, which nevertheless Thou hast created good, and befitting their rank in these lower parts of thy creation? For which lower regions sinners themselves also are so much the more fit, by how much the more unlike they are to Thee; but so much the more fit for the regions above, by how much the more they become like to Thee. And I sought what this evil of sin was; and I found it not to be a substance, but the perversity of the will turning away from thee, O God, the Sovereign Substance, to the lowest of things, casting forth what was most inward to her, and swelling outwardly. [*St. Augustine's Confessions' Ch. XVI. Bk. VII.*]

(2)

"Hatred of self is a most necessary aid to our will; for without it we shall never obtain the help of divine love, the source of all good.

The way to obtain it, is, first to ask it of God, and then to meditate upon the many evils which are and have been brought upon man by self-love.

No evil has ever arisen in heaven or earth but from this source.

So malignant is the nature of this love of self, that could it possibly find an entrance into heaven, it would at once change the Celestial Jerusalem into a Babylon. Consider then, what this pestilence works in a human heart, and in this present life. Take self-love out of the world, and the gates of hell would close of their own accord." [*Father Lorenzo Scupoli's Supplement to 'Spiritual Combat' Ch: XXV.*]

APPENDIX II, TO PROBLEM OF EVIL.

(Referred to in Para 21 Article No. IV S. D. for July 1900.)

FROM MATERIALISM TO LOVE.

"One of the results of materialistic thought in Europe is to provoke misanthropy and suicide," said a certain Bulgarian gentleman. We sat down with him to analyze this statement, so as to get some kind of philosophy of life out of it.

Misanthropy is a mental state of an individual,—that of hatred for his environment,—or that which constitutes the universe and all its contents outside of him. This may not be a full definition, but the definition that is given is sufficient for our present purposes.

Suicide is an act of self-destruction, prompted by hate for one's own self. It may be called "mis-suity," "to be uniform with the term "misanthropy." Mis-suity then is a mental attitude—that of hatred for self as distinguished from hatred for environment

Misanthropy may co-exist with self-love, or it may be combined with mis-suity. Again mis-suity may exist by itself without misanthropy. We have thus three mental states produced by materialistic thought:—

- (1) Misanthropy with self-love.
- (2) Misanthropy without self-love; in other words, misanthropy plus mis-suity.
- (3) Mis-suity.

Now, the 1st attitude is impossible so long as a man stands in society, in relation to it, and dependent on it, so as to get every service from that society to minister to the various wants that self-love demands. Self-love compels a man necessarily to war in his own mind against the misanthropic proclivities. He may conceal this, but when from self-love he is obliged to move in society, he is compelled, for outward appearance at least, to love his neighbour. This in fact is playing a double part. This is to play the hypocrite. But if misanthropy is to be honest (or more generally if honesty is respected by materialism), hypocrisy can have no place. Hence, one who is a misanthrope must hate society. As soon as he hates it, he cannot remain with it any longer. He must leave it, and remain by himself isolated. Isolation! How? If he is to leave man, will he go to a beast in the forest? But that will be society again of another sort, (supposing for a moment that the beast will welcome him! will it?). But if misanthropy, in its wider sense, means hatred for environment, the misanthrope must be a mis-everything, not only from man, but from the beast of the forest, as well as the bird of the air, the tree as well as the very dust on which he is obliged to place his legs. So then, the misanthrope, if he wishes to realize his ideal to its extreme consequences, must cease to exist. He cannot entertain any notion of love for self. Self-love is anti-misanthropy. One of these he must be either self-love and therefore no misanthropy, or misanthropy and no self-love,—no self-love meaning in its extreme consequences, ceasing to exist. So long, then, as one has the wish to live, that wish is the index of love to the self,—love to the self as centre. Love in the centre is impossible without responses and impacts; love to and from from the environment. Self-love then makes love of environment compulsory. And misanthropy consistent

with self-love—if materialism can teach such a lesson—is a mental illusion, which the slightest reflection must dissipate.

Let us now take up the 2nd case, *viz.*, Misanthropy plus mis-suity. This mental state is a horrible one, and yet it has a latent lesson to teach. The man of this condition begins by hating mankind, and all the world that surrounds him; and hates himself in addition, so that the extreme product of this condition is the committal of suicide. This man commits depredations on the world, and outrages society by every act that his misanthropy may give birth to, and he does this not from motives of self-love (as in the 1st case already considered), but from a mere motive of hatred for all that exists. He feels his own life a burden, his own existence without purpose, his very being a superfluity in nature. He gets frenzied over this idea; and nothing short of suicide can give him peace. As a salvation from his own mental torment, he woos death. To him life is no pleasure. It is all full of evil, and the only way to uproot it is to put an end to it. The inner lesson this teaches us is this. In seeking death, an escape from misery is attempted to be secured. In putting an end to oneself, the patent idea is that by such an act peace is secured. So that escape from evil, and gaining peace are really the motives lurking in the inner consciousness of this man, though it escape his own recognition under the terrible press of his mental agony for the time being. His mental hurricane rages with such fury that it allows him no time for reflection, and in seeking death, he indeed seeks firstly, escape from the storm, and secondly, some harbour where there shall no more be a repetition of his troubles. The inner lesson we learn is that the man has the innate yearning for peace (which in his own way of thinking, he tries to secure by means of death). And peace implies absence of hatred, or disposition to love. Supposing the man abruptly stopped before falling into the jaws of death and reflected thus:— "I feel the hate for mankind and for myself so intolerable, that I am going to put an end to it by putting an end to myself. But can I not put an end to this hatred by other means? How? By turning the forces of hatred into forces of love. Supposing I love my environment, and love myself, will there not be peace? Let me try." The man is here changed. He is regenerated, and he can go back to the world with a new face put on himself and on the world. We thus learn the lesson that hatred is of the disorder of chaos, and love, of the order of cosmos.

Let us now examine the 3rd case, *viz.*, mis-suity. This is of two kinds. (a) Mis-suity and love of mankind (or love of environment); and (b) mis-suity with feelings of indifference to environment. (The case of mis-suity with hatred for environment or mis-suity plus misanthropy falls under the 2nd case, which has already been considered).

We will take (b) first, *viz.*, mis-suity with indifference to environment. To make this clear, a man may hate himself, and so much as to do away with himself by suicide but he has neither love (philanthropy) nor hate (mis-antrophy) for surroundings. This state is half-philosophy. And what now is the inner lesson that it teaches? The very fact of his indifference to the impacts from his surroundings imply that he has really germs of love in his being, hidden under the veil of indifference. For, suppose his neighbour came and gave him a box on the ear, he should, by hypothesis, not return the blow, for to return would be the exhibition of a positive or active aspect of his mind, whereas "indifference" demands a negative or passive pose. Only, love germinal can help such a mood of indifference, otherwise the blow should be returned, thereby betraying the hateful side of the mind.

Now, going to the subdivision (a) of case 3, *viz.*, mis-suity and philanthropy, we may say it is the position of the martyr, except the dark feature in it, *viz.*, mis-suity. For, can a man commit suicide from motives of philanthropy? There may be exceptional cases when an act of suicide may help the cause of philanthropy. Supposing a mother were told that she could save her child by her death (say in a naval disaster, for example), and if she drowned herself for this purpose, that would be a case to the point. But in this case there was no real hate for self (mis-suity) antecedent to the committal of self-destruction, for self-destruction was dictated by motive of love for the other party than motive of hate for one self. For, if it was possible for the mother to have lived as well as have saved the child, she would have had sufficient self-love to continue to live. We think then that mis-suity *plus* philanthropy is incompatible one with the other. Even in the case of the martyr, who dies for a cause, his death here is far more to further the good cause—a particular case of philanthropy—than hate for self.

A modified form of this,—a possible one too—is (not mis-suity *plus* philanthropy), but self-negation and altruism (philanthropy). This makes a saint. Self-negation, we must warn our readers, is not mis-suity or self-destruction; but self-existence for the ends of altruism, not self-existence for self-love. Perhaps, self-abnegation or self-denial would be a clearer term. Between self-love and altruism is a long way. And self-denial is the beginning of altruism.

We thus come to universal love. Universal hate is impossible because it is not a fact. For the mental states of mis-antrophy and mis-suity are not universal. If that were so, each human unit should be a centre of hate, repulsing every other centre, each unit ending in self-immolation, and thus the universe would be a non-entity, which however is not the case. The universe *is*. It is a stern fact. It *is*, because it is held together; and that holding-together force is love, not hatred, which physically inter-

preted is attraction, not repulsion. The universe thus *is* by virtue of love; and if every unit composing it were imbued with this virtue, it would be in harmony, otherwise it would be cast out. Added to this fact is the result of our deliberations in this paper that from the very worst form of life that materialism is supposed to teach (as per our Bulgarian gentleman's statement), we find lurking in human consciousness elements of love innate; and hatred is but a temporary accident, destined sooner or later to destroy itself and merge in love, as has been demonstrated by examining each of the three cases into which we analyzed the Bulgarian gentleman's statement.

Love then is the Ultimate Principle of the cosmos. By love it *is*, by love it is sustained, and towards higher and higher experiences of love ideals it is journeying. To work towards such an ideal becomes possible, and is a pleasant duty; on the other hand, to hate is impossible, and more impossible to pursue it as an universal ideal, to the end of eternity.

The ideal of universal love or altruism, to be realised to the utmost by efforts of self-denial is the doctrine of Vedantism. *Vairāgya* is self-abnegation, and *Jñāna plus Bhakti*, is the realisation of self in the universe. What noble ideal! Is it possible to work towards it? Yes, that is the only possibility. And if we fail to work towards it, even little by little, we must fall. By instinct, we do not wish to fall, we desire to rise. Herein lies the possibility. Let us work towards it to the best of our power.

"The ultimate principle of the cosmos, is love," we said. May not this be God? If interpreted in other terms, the working towards the ideal of love (comprising within it the elements of self-denial and altruism) would be to work towards God, and love Him and His. Love yourself as a part of Him and of His, not as set over against Him or His. Well, to many, the introduction of God into our theme may be thought unnecessary. Let it be so. Let God remain ever a hypothesis, and yet it does not debar us from giving practical effect to conclusions we have arrived above, conclusions from premises from which we carefully excluded all speculations about the constitution of our being. Be that constitution, monic, dual or ternary; in other words, be that constitution (1) material alone, soul alone, or God alone; (2) or these taken two at a time, or (3) these taken three at a time, our ethical line of conduct to approach a love-ideal—call that love, God or what you will—is clear.

Brothers, go on. If God is in our hearts, he knows our thoughts. If He is the Rewarder, and we deserve a reward, we shall get it. Peace to all.

ALKONDAVILLI G.

THE KING AND THE SUDRA-SAINT.

हे हस्त दक्षिण मृतस्य शिशोर्द्विजर
जीवातने विसृज शूद्रमुनौ कृपाणम् ।
रामस्य गात्रमसि निर्भरगर्भोत्पन्न-
सीताविवासनपटोः कृष्णा कुतस्ते ॥

[Dash the dagger at the Sudra-saint, O right hand, in order that the dead child of the Brahman may be restored to life. Thou art a limb of that Rama who cunningly banished Sita, though she was advanced in pregnancy; how, then, could aught of compassion move thee?]

—*Bhavabhuti's 'Uttararamacharita.*

There are moments even in the obscure lives of individuals that are unknown to power and fame, when the mind is inextricably caught in the horns of a moral or religious dilemma. No perplexity, however, presents itself to the irresponsible wanderer in life's desert, whose principles change with the changing hour, and to whom the dictates of conscience and the unwritten laws of duty and righteousness are, and have always been, a dead letter. Only those whose ideals are pure and sublime and whose aspirations point heavenward are in a position to feel the pang inflicted by many a thorn in the pathway of a well-regulated and godly life.

The verse quoted at the beginning of this article is one of the finest combinations of poetry and art that can be selected from the dramas of Bhavabhuti. We should transport ourselves to that period of Rama's career when, fresh from his triumph over Ravana, he was wielding the sceptre as king of the Kosalas on the throne that had remained vacant ever since the demise of his venerable father, Dasaratha. Rama was an ideal king of old, who had his own notions of a model government, being, as he was, utterly ignorant of the latest politics of the twentieth century. He hit upon a plan of sending out spies into the very midst of his subjects, and learning through them the criticisms, if any, passed from time to time on his conduct both as sovereign and as citizen by every class of his people. Praises, real or formal, of his actions and of his valour, were of no avail to him. To one who occupies the first rank among men, commendation from all quarters is a matter of daily occurrence and must needs dwindle very soon into meaningless flattery. Rama was not lured by any such bauble. He wanted to know his defects, wherein he fell short of the standard to which kings are expected to conform, and what were the cures suggested as to how best the evil may be removed or counteracted. One day, —the unhappiest day in his life, perhaps,—one of his spies came to him with the news that the people expressed grave doubts as to Sita's chastity while in Ravana's

custody and as to the advisability of retaining her in the royal palace. Sita, of no human origin, the darling daughter of mother earth, the foster-child of the foremost of royal sages, she, whose chastity, after the sore trial of a prolonged stay in the demon-chief's realm, was tested and found to be in tact by the god of Fire himself, was now the object of censure at the hands of the ignorant mob. Was he to banish his long-lost partner in life but recently restored to him by fortune? Or was he to pass by, with haughty disdain, the unpleasant opinions that his subjects thought fit to publish? It was only a minute ago that she went to sleep, reclining her head on his arm, after having wrung out from him a promise that he will revisit with her the forests of Dandaka where their happy life in exile was unexpectedly broken off by the carefully planned stratagem of Ravana. Here was a hard nut to crack. He thought, he wept, and finally came to a conclusion, in pursuance of which the chariot was ordered, and Lakshmana, under confidential instructions from his brother, had to take her to the forest and leave her there to herself. And this was done. But poor Sita knew not why Rama did not carry out his promise to accompany her, nor even that she was banished, nor the reason why such a treatment should be meted out to her. Rama's conduct in this matter stands in need of no justification, for, none but the inconsiderate would think of blaming him for adopting such a course. He knew, far better than any of us, the relative importance of family affection and kingly duty. All considerations that were purely personal had to be forgotten when the imperial voice of duty called him forth to action. What other duty has a Kshatriya to discharge than to protect and please his subjects by all that lies in his power and to see that they are happy in every way? Let us not, therefore, mistake Rama to be a hard-hearted husband, cruel even to his lawfully wedded wife.

For a short time after this sad event, the wheel of kingdom rolled on smoothly till there was cause for another friction. This time it was the premature death of a Brahman infant. The corpse was laid at the palace door, and Rama's misgovernment was hinted at as giving rise to such abnormal occurrences. Rama was again in a fix. He was confronted with a vague accusation whose particulars he could not ascertain. He was not conscious, to the very best of his recollection, of a single instance of voluntary misrule on his own part. If people are superstitious now, they were still more so in those by-gone days, and he too believed with others that failure of rain and frequency of pestilence and famine, and premature deaths could result only from the misbehaviour of the king in the management of the state. An unknown voice in the air

gave him the required clue. It declared that a Sudra whose name was Sambuka was performing a penance with as much sincerity and zeal as any Brahmin sage of ancient times was ever capable of, and that the dead child would come back to life if that Sudra-saint was discovered and slain. In this case, however, Rama was scarcely at a loss as to what he ought to do. He left his palace without any delay, with sword drawn, in search of Sambuka. And the irony of fate was such that Rama did not find him out, until he came to the very forest of Dandaka, a joint visit to which was the subject of that last ill-fated and unfulfilled wish of Sita. But Rama knew not at first sight that he was in that forest. He was now face to face with the Sudra sage, ready to fling his sword at him. The poet gives us a glimpse into the complexity of feelings and emotions that, at that critical instant, bewildered the mind of that half-human, half-divine being. Rama apostrophises his right hand and commands it to deal the fatal blow. But why should it? Because the Brahmin infant should be revived. But pity melts his heart, a stronger pity than that which overpowered Arjuna at the sight of his relations, dear and near, on the battle-field of Kurukshetra. Moreover, there was no Krishna here to rouse him to do his duty. But Rama was the Lord Himself and He was his own Teacher and guide. The human had to be merged in the divine, the purely personal in the universal good, and Rama the tender-hearted had to become the hard-hearted slayer of an innocent victim in the discharge of the stern duty incumbent on his caste. Why should compassion stop his right hand from fulfilling its mission now, though it was unable to do so when the selfsame hand signed the order of banishment of his beloved sweetheart in spite of the advanced state of her pregnancy? This bold thought gave him the necessary strength and inspiration, and the bloody deed was done. The Sudra suffered, however, no harm from it, but, on the other hand, received the benefit of freedom from a long-endured curse, and, in his heavenly form, now acquired, extolled Rama as his divine benefactor. The Brahmin child too opened its eyes and became, once more, the pride and joy of its parents.

But why should Rama kill a saint? Is not a Sudra as much entitled to final emancipation as any of the twice-born classes? Rapid progress in the evolution of the soul must be appreciated and rewarded, and not punished

or impeded. It is true. But religion and society were not antagonistic to each other in those times. People did not then dream of a universal religion irrespective of the nationality, the caste, the family, and the thousand other circumstances that surround the life on earth of each individual. Education then did not lead men to aspire to become one with *Brahman* in a day or two after a cursory perusal of a 'Sacred Book of the East.' The stability of society was thought to depend on a proper division of labor, and none strove to occupy a place to which the rules of society did not appoint him. It was not that the twice-born was different in the least from the Sudra in the eye of God. For God was in every phase of social life and not confined, like the 'Christian God' to men of a particular persuasion. Religious principles might very well adorn the nature of the humblest menial, though they might be missed in the unbridled luxury of a king's career. Cannot a petty trader, for instance, be honest in his profession and useful to his fellow-mortals, and count for a saint before the highest tribunal, while the so-called Brahmin, besmeared with ashes and muttering prayers with his mind full of the world, deserves no better fate than being condemned by God and by his own conscience as a downright impostor? What is the Kshatriya for if not to protect his subjects against their enemies? Otherwise he would be indirectly oppressing his own people by withholding the exercise of his valor against their oppressors. It may be remembered that when Arjuna preferred the life of a mendicant to the slaughter of his elders and preceptors assembled in battle array (Gita, II. 5.), Krishna exerted his utmost to dissuade him from any such tendency. He also exclaims later on (Gita III. 35), that ill-luck in the carrying out of one's ordained duty is far better than success in the domain of a different profession in life; for, ignorant and unaccustomed, one will have to stumble on dangers and obstacles at every step.

S. VENKATARAMANAN

THE
LIGHT OF TRUTH

OR

Siddhanta Deepika,

MADRAS, SEPTEMBER & OCTOBER 1901.

ST. SUNDARA MURTI NAYANAR.

SOME MISAPPREHENSIONS REMOVED.

“எனதுடைய தோழனுமா யென்ற திருப்பாட்டின்
நன்னெறிபைக் கண்ணிரிம்ம நாஞ்செய்வ தெந்நாளோ”

(St. Tayamanavar).

It is not surprising to see the Revd. Dr. G. U. Pope completely misunderstand the life of St. Sundara and its incidents as there are many among us even who have similiar misapprehensions. But there is one serious error in his account and on which he bases some unpleasant comments on the Religion and its votaries. This is with reference to his statement that the marriage of Sangiliar was accomplished by a gross deception and by the connivance of God. We are sorry to state the Revd. Doctor failed to follow the account of St. Sekkilar in this matter, and it is not accountable to us how he could have committed such a glaring slip, especially as he has chosen to fulminate on the devoted head of our saint and his votaries. We will show by quoting Sekkilar himself below that there was no deception on the part of any body, and the parties to the transaction were fully aware of what took place.

The subject of the marriage is dealt with, in connection with the history of Eyark in Kalikkama Nayanar and especially from Verses 232 to 275. We give below the account strictly and briefly following each verse, quoting the most important verses when necessary.

He prays to God to grant him Sangiliar, and that Sangiliar had so battered his heart which till now was solely dedicated to his service, and what he himself did not know what to do. God appears to him and tells him that he will grant his wishes and that he may get rid of his sorrow, and for which the saint

praises God. Leaving Sundara, God appears to Sangiliar in her dream and tells her that she must wed Sundara, His great devotee, whose allegiance He secured to the knowledge of all. Sangiliar in all love and awe and obedience, respectfully represents that Sundara's liking to Tiruvarur was so well known (the extreme delicacy with which Sundara's love to Paravaiyar is put is truly woman-like and admirable!) and what was to be done. The Lord tells her that Sundara will swear not to leave her; and leaving her, he goes to Sundara and tells him that he must take an oath not to leave her. Sundara considers a little and thinks that this oath will prevent him from his bounden duty of visiting God in all his holly shrines.

நம்பரவர் பிறபதியும் நயந்த கோலஞ்சென்று
கும்பிடவே கடவேனுக்கிதவிலக்கா மென்னுப்குறியால்
and petitions humbly that the Lord will be pleased to retire under the Magil Tree (*mimusops elengi*) at the time of taking the oath. This was a subterfuge and the Lord knew that it was a vain one, and Sekkilar adds.
அஞ்சலி சென்னியின் மன்னியருள் பெற்றுப் புறம்பேடச்
செஞ்சடை யாரவர்மாட்டுத் திருவீணையாடடினை மகிழ்ந்தோ
வஞ்சியிடைச் சக்கிலியார் வழியடிமைப் பெருமையோ
துஞ்சென் மீளவுமணைந்தா ரவர்க்குறுதி சொல்லுவார்
சக்கிலியார் தமமருங்கு முன்போலக் சார்ந்தருளி
நங்கையுளச் சாற்றான் நயந்து குளுறச்சடவன்
அங்குருமக்கெதிர் செய்யும்மதற்கு சீயிசையாதே
கொங்கலர் பூமகிழின் சீழ்க்கொள்வதெனக்குறித்தருள்—

(250 & 251).

that is to say, the Lord intending to have a little fun out of His bosom friend or out of the greatness of Sangiliar's devotion to Himself, He repaired at once to Sangiliar, and told her that Sundara will no doubt take the oath, but that she should not consent to his taking the oath in His Presence in the temple and that she should ask him take the oath under the Magil tree. She feels truly grateful for this favour and when she woke up, she imparted all this to her maids, with awe and wonder and joy. When next day she entered the temple with her maids Sundara offers to take the oath; Our Sangiliar, with true modesty is silent and her Maids tell him,

எம்பெருமானிடத்தாக வெருந்தருளி யிமையவர்கள்
தம்பெருமான் திருமுன்பு சாற்றுவுது தகாபெனை
நா பெருமான்வன்றெண்டர் நாதிர்செயலியாதே
கொம்பணியீர் யான் செயவ தெக்கென்ற கூறுதலும்

that his lordship should not condescend for this small thing to go before the Presence of the God of the gods,

and that it is not proper; * and when Sundara, ignorant of the Lord's things asked them, whercelse he should take the oath, the Maids reply

மாதரவர் மகிழ்க்கீழே யமையுமென மனமநுள்வாரி
சுதலாரகிலு மாசுமிகர் சொன்னபடி மறுக்கல்
ஆதல்தொடன படவே யகையுமெனத் தணிர்தாரில்
ஓபாதவீனெ மகிழ்க்கீழவர் போகப்போய் வினைந்தார்.

that it will be sufficient if he takes the oath under the Magil tree; and hearing this, Sundara feared mightily but fate impelled him, and he feared that if he refused the marriage could not take place and so consented to take the oath, and he took the oath accordingly. And Sekkilar describes in the following verse the feelings which possessed Sangiliar when she saw him take the oath.

மேவிய ஓரோரார் மெய்சீசுபத வினைமுடிப்ப
காவினேர் கண்ணாரும் கண்டிமிக பனங்கலக்கிப்
பாவியெனினு கண்டேன் தம்பிரான் பணியாலென்
ஓவிசேயர்ந்தழிவாறல் கொருமருங்கு மறைந்தயர்ந்தார்.

when the excellent Arûrar took his TRUE OATH or binding oath, contrary to the expectation of Sundara who wanted to take a பொய்சுபதம், Sangiliar saw and became greatly troubled in mind and exclaimed "Oh what a sinner I am, I saw this. It is God's Will," and lost all heart and became faint and retired to a corner, thoroughly wearied.

And Sundara knew that this was also His Lord's doing and praised him and went home joyful; and the marriage was soon after performed. And after a time, his longing for Tiruvârâr became unbearable; and his Decad beginning with

பத்திமையு மடிமைகையுங் கைவிடுவான் பாவியேன
பொத்தின நெய்துவிதனைப் பொருளறித்தே போய்
தொழுவேன்
முத்தனைமாமகை நன்னை வயிரத்தை மூர்க்கினன்
வத்தனை நாள் பிரிந்திருக்கேன் என ஒருகரையினையே.

"O! what a sinner, I am! I have given up love and service of my God, and taken to the worship of the deceased flesh! My Pearl, My Jewel, My Diamond, and My Lord of Arûr, how long will I, the Passion-covered, be separated from" is most heart-rending.

He is racked between his feeling of Love for the Lord of Arûr and his desire to keep faith with Sangiliar; and yet in the end, the old Love conquers

* The feeling is quite common to us also that God's name should not be taken in vain.

and he leaves the limits of Tiruottri, and he loses his eyes; and the Lord who is all Law is immovable to his repeated petitions for mercy, and till he worked out his Karma. And there occur a number of his hymns in which he expresses extreme contrition of spirit for the great fault of his, and that in spite of his fall, and the great punishment visited on him, he could never forget Him

“ அழுக்குமெய்கொடுன் திருவடியடைந்தேன் உதுவு
நான் படப்பாலதொன்றானால்,
பிழைக்கை வாரியும்பால் கொள்வாடிகேள் பிழைப்ப
ஆகிலும் திருவடிபிழையேன்,
வழக்கீழினும் திருப்பெயரெல்லால் மற்றநானறியேன்
மறுமாற்ற
மொழுக்கவென் கண்ணுக்கொரு மருந்துரையாய்வொற்
றியுரென மூருறைவானே

and though he sinned, he expected mercy from God; and when he bantered Him if He really lived in the temple, the answer which rent his heart was "I am here. You may go away."

“ பிழையுள்ள பொறத்திடுவ ரென்றடியேன் பிழைத்
தக்கால்,
பழியதனைப்பாராதே படலமென்கண மறைப்பித்தாய்
குழைவீரவுடிகாதா கோயிலுளாயோயென்ன
புழையுடையர னுள்ளிருந்தனோம் போகிரென்றனே.

With these harsh words which signified His great displeasure at the fault of his devotee* the Lord whose Law is Love relents a little, and gives him a stick to guide himself with,

“ ஊந்துவதோர் கொலருளியனோம் போகிரென்றனே.”

and the proverb given as 2105, in Rev. Percival's book,

“ கண்ணுக்கெடுத்ததெய்வம் கோலைக்கொடுத்தத”

“the god who destroyed the eyes gave a supporting staff” is usually connected with this incident in Sundara's history. At Kanchi, one eye is restored to him, and at Arûr, both are restored to him.

* (Cf. St. Appar).

தன்னையடைந்தார் வினைதீர்ப்பதன்றே தலைமையவர்
தக்கடவைததான்,

Is it not the privilege of the great to relieve the distress of those who seek refuge.

சிறியார் செய்த சிறுபிழையெல்லாம் பெரியோர்விற்
டொருப்பதகடனே—

சிறியார் பெறும்பிழை செய்தனாரிற்
பெரியோர்ப்பிழை பொருத்தலுமறிதே.

(Adivirarama Pandiya)

From the above account, even a cursory reader will not fail to notice the entire unfoundedness of the Revd. Doctor's charge. No doubt Saint Sundara, impelled by the residue of his past Karma (Prarabdhta), resorted to a subterfuge, but the very subterfuge defeated itself, failed in its effect, and God himself put Sangiliar on her guard; and at the time of taking the oath, all the parties were fully aware of the nature of the oath and its binding character, and none was under any deception about it. Sundara knew he had to take a binding oath, in the Presence of Him, Whom, he, for even a moment, ignorantly thought, existed alone in the temple, and he hoped to keep the oath if he could, and yet he showed his dread even then. And Sangiliar knew that the oath taken was in the Presence of the Lord, and Sekkilar describes in simple and beautiful language the great pathos and sublime feeling exhibited by Sangiliar at the time. Like a true and loyal woman, she dreads the consequences in case Sundara does not keep his promise, and feels thoroughly down-hearted, blaming herself most. And when Sundara sinned, he did not disguise his fault and offer excuses, but he felt fully contrite and prayed and petitioned only for mercy. And God did not excuse him at all, until he was duly chastened by undergoing the necessary suffering and sorrow. There is no palavering with sin, and there is no shutting of one's eyes to what was evil, and the evil is clearly stated and condemned, and met with condign punishment.

"Him whom God loves. He chastens"

"தெய்வமே கண்ணின்று தின்பொறுக்கும்."

But there is a certain keynote to understand his life, and when this is not possessed of it will be difficult to understand St. Sundara's life and character. And in reading sacred history it is necessary in any event to bear in mind the words of such a critical historian as the late J. A. Froude. He writes.

"A fairy tale we should now call it, but that was no fairy tale to those who listened, or to those who sang the story." When Ulysses tells Alcimus of his descent into hell, the old king does not smile over it as at a dream. "Thou resemblest not" he answers, "a cheat or a deceiver, of whom the earth contains so many—rogues who trade in lies. Thy words have form, and thy brain sense. Thou tellest thy experience like a bard." Where were the lines which divided truth from falsehood in the mind of Alcimus? The words of Ulysses had form. Lies of the accused sort have no form, and cannot be shaped into form. Organic form is possible only when there is life, and so the problem returns which so often haunts us. What is truth? The apple falls by gravitation. Whether Newton

ever watched an apple fall and drew his inference in consequence has nothing to do with the Universal reality which remains unaltered if the rest is a legend. The story of the apple is the shell. The truth is the kernel or thing signified. Sacred history in like manner busy only to convey spiritual truth, is careless as Alcimus of enquiring into fact. It takes fact or legend or whatever comes to hand, and weaves it into form. The beauty of the form, and the spirit which animates the form, are the guarantees of truth and carry their witness in themselves. Thus we are rid for ever of critical controversies. The spirit is set free from the letter, and we can breathe and believe in peace..... Such thoughts come like shadows upon water when it is untouched by the breeze. The air ruffles it again and they are gone."

And it is the spirit of the story that furnishes the key to St. Sundara's life. As the Revd. Doctor himself knows 'the great sages of the Saiva Sect in the South of India are four in number. St. Appar, St. Gnana Sambantha, St. Sundara and St. Manicka Vachaka. These are called Acharyas, Teachers and Guides to the Path, which has been fully explained in these pages. There are four such Paths and Margas called Dasa Marga, Satputra Marga, Saha Marga, and San Marga, otherwise called Chraiya, Kriya, Yoga and Gnana Padas. In the Dasa Marga, the devotee considers himself as the servant of God, his Lord and Master, and worships, and obeys Him accordingly. In the Satputra Marga, the devotee considers himself as one of God's children, and loves and worships Him accordingly. In the Saha Marga, the worshipper ascends to fellowship with God and considers Him his friend and equal and then all that he has is his Lord's, and all that the Lord possesses becomes his. There are no secrets between them and their hearts are opened out fully to each other. Yet a still higher stage, where there is absolutely no difference and both are one, 'I in Him and He in me' and this is San Marga. With a knowledge of these four paths, it will be readily seen how these four Acharyas, respectively, represent these four paths. Each of these in their respective lives fully exhibited what such a path was. Of these four, St. Appar was the one who had to suffer most to work out his salvation. The child * has necessarily greater privileges and liberties with the Father; and the friend, the friend of his own bosom will naturally have greater privileges and liberties than even the son, and necessarily shares in the life and thought and secrets of the other. In fact, there is no 'I' and 'mine' between them; they are one soul though with

* To the Rayar's cook, the person who trample on the body of the Rayar seemed to deserve the highest punishment of the law.

distinct bodies; and one need not be ashamed to ask the other for anything he wants; and the other is only too ready to anticipate his slightest wishes.

There is no denying anything even in asking for anything improper, but the other will surely reap the fruits of his improper request.

It will be readily seen that this ideal of the friend, *Saha*, is exactly the condition of the Yogi, who is almost in the road to *Jivan Mukti*, and who can command all the Siddhis, and yet if he *desired* them he is sure to fall back and reap sorrow; and he has yet some *Prarabdhta Karma* remaining in him which he has to eat up in this life itself; and the necessary suffering has to be undergone so that, this *Agamia Karma* cannot form again and lead to another birth. And but for the chastening given to *Sundara*, he will form seed for future birth; and it was to prevent him from a future birth, the Lord out of his great Love caused him blindness, indicative of the very minute amount of spiritual blindness which lingered in him, like the smell in the *asafetida* pot or the motion of the potter's wheel. *St. Sundara* in fact idealises the Yogi, and the great acts of privilege and familiarity* which he exhibits are fully consonant with the part he had chosen to play, for had not the Lord who himself come down and chose him as His own bond servant (வன்றெண்டன்), declared He had chosen him to be His friend?

வாழியமாமறைப் புற்றிடங் கொண்டென்னவாரூராளாலோர்
வாக்குத்

தொழமையாக வுனக்கு நமமைத்தந்தைம் முன்பு
தொண்டு கொண்ட

வேள்வியிலன்று நீ கொண்டுகேலமென்றும் புனைந்து
நின்வேட்கைகளை

வாழிமண்மேல் வினையாடுவா யென்றாரூர் கேடக
வெழுந்ததன்றே.”

(தடுத்தாட்கொண்ட புராணம். 127)

which is referred to in the verse 10 in the *Arur Hymn* beginning with *பத்திமையும்* quoted already.

“ஏழிசையாயிசைப்பயனாயின்னமுதா யென்னுடைய
தொழுவாயான் செய்யும் தரிசுகளுக்குடனாகி
மறை யொண்கண் பரவவயைத்தந்தாண்டாழிமதியிலா
ஏழையென் பிரிந்திருக்கே னென்றாரூரிகறைவனையே.”

* We dare say many a great man has been addressed by his old bosom friend by 'Hail fellow—(அடே) well met!' and though the great man might not have felt in the least his dignity lowered by the ignoble expression 'அடே', his low dependents might naturally feel thoroughly scandalized.

Him, the seven tunes, the sweetness of these tunes, the sweet *Ambrosia*, *my friend*, and *partner even of my mischiefs*, Him who gave me the beautiful-eyed *Paravayar* and made me His servant, Oh, my Lord of *Arur* how can I, the *senseless beggar*, be separated from Him.

Yes, when the sage ascends to the condition described in *Sutra X* of *Sivagnanabudha* (which see separately treated elsewhere in this issue) and the condition of complete subordination of his thought and Acts to the Will and service of God, and when one can say 'Oh Father, not as I will, but as thou wilt,' then the Lord actuates his very being and even his faults become virtues. And yet our saint did not actually escape the penalty for his fault, and we can be fully sure that his life does not furnish the least shadow of excuse to wilful evil doers for committing sins. On the other hand, the tests of the Highest dictates of morality and religion are fully observed.

And our saint has God's special command to live, as he did, as a 'bridegroom' ever and always, in entire gladness of being; if only to indicate that it is not necessary for seeking salvation to retire to forest and caves, to give up food and drink, but that it is possible even to the humble house holder living in the midst of his family and children taking the ordinary joys and sorrows of this world as the Will of the Almighty* (*vide Siddhiar Sutra X 5.*) and the mantra we quote below,

“தவம் வேண்டும் ஞானம் தலைப்படவேண்டில்,
தவம் வேண்டா ஞான சமாதிக்கக் கூழல்
தவம் வேண்டா மச்சகமார்க்கத்தோர்க்கு
தவம் வேண்டா மாற்றம் தலையறியாரே”

(*Tirumantra*),

declares that for the *Gnana margi* and *Saha margi*, no austerities are necessary.

And what is more, in his life, we see another trait of a *Gnani* who disregards all caste and custom

“மலயில்கு மாவில்கு மாஸூயிமாணம்

“குலயில்கு கொள்ளும் குணயில்கு

* “வேடநெறியில்லார் வேடம்பூண்டென்பயன்”

“சாத்திர மோதுஞ் சநித்களை விட்டுநீர்

மாந்திரப்போதும் மறித்தள்ளே நோக்குமின்

பார்த்தவிப்பார்வை பசுமாத் தாணிப்போல்

ஆர்த்தபிறவி யகலவிட்டுடோட்டுமே”

எனயிலை நர்தியை ஞானத்தினாலே
பலபன்மியன் பின்பதித்து வைப்போர்க்கே.*

His first love was Paravaiayar, one of the lowliest caste, and she was wedded to him with all due ceremonies; and Sangiliar whom he married next with all formality was a vellalab, belonging to the agricultural caste; and he, the Brahmin of Brahmins; and our people could hardly conceive how a marriage between two such people could be possible. And Paravaiyar proved a model wife, and the highest example of chastity; and Sangiliar proves the most affectionate and loyal of women.

And we need only notice one more point in the Revd. Gentleman's charges against Sundara, namely, the want of due respect in his hymns addressed to the Deity, in calling him 'mad man,' &c. The Hindu poets and devotees often indulge in what is called சிந்தாஸ்துதி (Nindastuti), and we think our veteran scholar could not be unaware of this. For St. Sundara's once 'madman', St. Manicka Vachaka calls God 'madman' half a dozen times.

“சிரிப்பிப்பன், சேறும்பிழைப்பைத் தொழும்பையும்
விளிப்பிப்பன், வண்ணவிழைகண்டாய்; விடின்கெய்கரியின்,
உரிப்பிச்சன், ஞேளுடைப்பிச்சன், நஞ்சுருப்பிச்சன் உளர்ச்ச
உகாட்
உடைப்பிச்சன் என்னையும் ஆளுடைப்பிச்சன், என்றேகவனே.

“I'll make them smile, unfolding faults and service to the Lord.

“Lo, Thou hast forsaken me; but if thou leave, I shall abuse thee sore?

‘Madman, clad in elephants skin,’ Madman, with hide for his garb?

‘Madman, that ate the poison; madman of the burning ground fire’;

‘Madman, that chose even me for his own.’*

Of course ‘Madman’ He is, and all his followers become mad also, and are they not called madmen by the world? For what is the name by which even to-day people call them who show the least leaning to God, accompanied by disregard of this world's life and its selfish interests? They are called ‘crack’d’ or ‘cracked in brain.’ However, we would call attention to a sterling address, delivered by the famous theologian and preacher, Professor Henry Drummond and which he

* It will occupy too much space here to give these stories and their high import. They in fact denote the qualities which distinguish God from man.

called the “Eccentricity of religion.” His text was ‘They said, he is beside himself’ Mark. iii. 21. And he points out that no indignity that was heaped on his head, that no sorrow that he suffered was to be compared to this fresh charge, because it did not come from the mouths of his enemies, because it was not malicious, and untrue, but because it proceeded from his near and dear relations, and lo, the charge was true in a sense. And that charge was that Christ was beside himself, he was eccentric, he was mad. God and the world occupy different centres and it stands to reason that he who is in the world's centre calls God and those in Him eccentric or mad, but this carries really no censure with it.

And it is needless to observe that the Hymns are as much full of feeling and devotion as the other Devara Hymns; and full many a hymn out of St. Sundara's collection can be listened from the mouths of children and babies in any Saivite household. The four paths indicated above can be easily systematized even from Christ's own life and words; and the words of Christ that he chose his disciples (John XV. 16) that he was their *Lord and Master*, and they were all *children of the father*, in Heaven, and that they were his *friends* (John XV 14) and that they will all be *one with him* (John XVII. 21 and 23), even as he was one with the Father, could only be understood thoroughly by the Saiva Siddhanti, and could hardly have any great meaning for the ordinary orthodox Christian.

Indeed, Sundara's was a most lovable character; in him was combined perfection of beauty of body and mind; for was he not created after the very image of God? (*vide* the story in the Sanskrit *Bakta Vilasa*); (And the Yogis and Rishis of ancient days, with their ever-young and beautiful brides, the true Brahmins, were represented after the form of God Siva and His Consort, with braided hair and tiger skins (மறைமயார் கோலகெரியேபேற்றி) And he mixed with the world and was all in all, and yet all out of it. What we seem incredulous about is that God should talk to us and move in us and be with us ever and always. This is because possessed as we are of mental eyes we are blind and cannot feel the Majesty and Glory of Him who is ever with us, behind us, in front of us, and all about us; and if we could only feel such Presence and obey His dictates, what a happier and better World shall we be living in. These sages saw God not with their mortal eyes and talked to him not with their mortal tongues and heard him not with their mortal ears. Perhaps, if in

every place where mention is made of God, we can substitute the devotee's God-consciousness, it will appeal better to the few who are more advanced. These Sages with the God-consciousness fully developed in them did everything according to the dictates of this God-consciousness and with no will of their own, and attributed every gifts to God above.

Prof. P. Sundram Pillai ascribed the 8th Century A. C. as the probable date of St. Sundara's and we have shown also in another place how a later date cannot be fixed for him.

"THE ADMIXTURE OF ARYAN WITH TAMILIAN."

A NOTE.

In his note, under the heading "The Age of Gnana-Sambhanda" Mr. M. N. says "that Brahmin sanskrit scholars are as a class wonderfully patient and tolerant compared with their Tamilian friends" and as an instance of this he says, that my articles, on "The Admixture of Aryan with Tamilian," in spite of their evident intense dislike of the Brahman and the very grave charges they bring against him (the Brahman) on the flimsiest materials, such that the very word 'historical' would be a misnomer if applied to these articles" have been received by them in a 'patient and tolerant' spirit. It is a matter of surprise to me that the learned writer who lays claim to those excellent qualities which belong to the members of his community should himself give the lie to the statement when he goes on to say that I have brought 'grave charges' against the Brahmans founded 'on the flimsiest materials such that the very word 'historical' would be a misnomer if applied to these articles,' without adducing any the slightest proof in support of the charges he brings against me and other Tamilian friends. I am tempted to think that the learned friend has condemned my articles and regards them as being the reverse of historical, because they do not snow down on his community the encomiums which it has received from western scholars, who cannot be expected to have that clear insight, into the inner life of the nation, which we possess, and most of whose information is derived only from Brahman sources.

I must confess that it is not in my nature to cry down any community and that if I have had to point out the defects of that great people in the course of my articles, I have done so just because I felt compelled to speak of them, in order to give greater force, lucidity and cogency to my arguments and statements. If by so doing I have, quite against my will and despite my best endeavours to avoid causing unnecessary pain, wounded the feelings of my Brahman friends, the fault is not certainly mine. What are termed 'grave charges' by the learned writer are in reality but plain facts, and I am sorry to have to remark that instead of duly examining them, my Brahman friend has merely made a sweeping remark which no one will regard in the light of a just and national criticism.

I feel compelled to note here with pleasure the co-operation of Mr. V. J. T. Pillai of Cplombó, who corroborates the facts and strengthens the theory I have propounded, by additional suggestions and thoughts of his own. I hope that our friend will continue to offer similar suggestions and thoughts on the subject and thus render my work more efficient and useful. It is my earnest desire that gentlemen like him who are interested in the study of the Tamilian antiquities and are not ashamed of our ancestors will come forward with their remarks and supplements and do every thing in their power to make known to the present generation the wonders of the Ancient Tamilian world. Besides, by this means we will remove the reproach flung on us Indians, by some western savants including Dr. G. Oppert, who bitterly complains of our apathy when he says:—"It seems to me to be a matter of great regret that while the antique religious and civil history of India have often been discussed, no notice has been taken of it by the bulk of its population; in consequence the results of the researches on these points have not been very satisfactory."

D. S.

PROF. SUNDARAM PILLAI ON THE HISTORY OF THE
RELIGIOUS SECTS IN SOUTHERN INDIA.

[The following extract will afford an instructive comparison with the views of Mr. Savariroyan who has been airing them in our Journal. Prof. Sundaram Pillay's idea of the primitive Dravidian Religion deserves to be specially noted.—*Ed.*]

There was a period, lost altogether in hoary antiquity, when the native Dravidian religion, with its peculiar forms of sacrifices, prophecies and ecstatic dances, dimly visible still in Veriyattu, Velan Adal, and other ceremonies of mountain races, was alone in vogue. The first foreign influence brought to bear upon the primitive form of worship was that of the Vedic religion, which, with its usual spirit of toleration and compromise, adopted and modified the practices it then found current in the country. For a long time the influence was anything but strong, but it accumulated as time elapsed, and some traces of this foreign influence may be observed in such fragments of the Pre-Tolkapyan works, as now and then turn up in old commentaries. By the time this famous Grammar came to be written, the Dravidians would appear to have adopted a few of the social institutions, myths, and ceremonies of the Aryan settlers. But it was even then only an *adaptation* and no *copy*. The most ancient of the works of the Madura College were composed during this period. Next came the Buddhist movement; and after a long period of mutual toleration and respect, during which was produced the bulk of the extant Tamil Classics, the creed of Gautama supplanted the older compound of Dravidian and Vedic worship. After attaining to power, the mild doctrines of Buddha seem to have undergone rapid degeneration and to have otherwise offended the followers of the original cult. Then followed the revival of Hinduism. In the course of its long contact with Buddhism, the old Dravidio-Aryan religion was considerably modified in principles and practice; and the Hinduism that has now revived was altogether therefore a higher and more complex chemical compound. The first who raised their voices against Buddha were those who worshipped Siva, a name that the Tamils had learnt to use for the Deity, ever since they came under the Aryan influence, if not earlier, as contended by Dr. Oppert. The question was then, not between Siva and Vishnu, for no such antagonism was then conceivable, but between the Vedic ceremonies and the teachings of Buddha. The struggle must have continued for a long while, but the time was ripe when Sambandha appeared. Already had Appar—a learned and earnest Buddhist monk in the midst famous of the southern cloisters (1)—renounced publicly his faith in Gautama; and in a generation or two appeared Sundara. They had

(1) I mean Tiruppā-tirupuliyur; named after Pataliputra.

to fight very hard, but they succeeded nevertheless in turning back the tide of Buddhism; and though the schismatics lingered long in the land, they never regained their lost position. Thus was inaugurated a period of piety and miracles, which, no doubt, impeded for a while the cause of sound learning and culture. It was during this period that the country came to be studded all over with those temples, which to this day form the characteristic feature of the Tamil provinces. As this process was going on there appeared the Ālwars, to add to the general excitement and to accelerate the decline of Buddhism. Though they represented the community that loved to feature the Deity in the form of Vishnu, I do not think they ever set themselves in direct opposition to the saivas as their later adherents do (2). The common enemy, the enemy of the Vedas, was still in the field. It was while these sects of Hindus were thus re-establishing themselves in practice, that the Acharyas or the theological doctors rose to supply the theory. Even to the earliest of them, Sankarachariar, was left only the work of formally and theoretically completing the religious revolution that was already fast becoming, in practice, an accomplished fact, at least in Southern India (3). He is usually said to have established by his Bhashyams or philosophic interpretations of Vedic texts, the six orthodox systems of worship, Saiva and Vaishnava forms inclusive. The assertion ought to be carefully interpreted, for there can be no greater mistake than to suppose that he invented or originated, these six systems. Forms of religion are founded, not by philosophers and theologians, with their interpretations and argumentations, but by heroic men of faith—faith in God and faith in themselves, to such an extent that they can induce not only others but themselves too, to believe in the miracles they perform. The former came later on to justify and sanction what already exists, with their elaborate exegetics written solely for the learned and thoughtful, not to say the sceptical. Sankarachariar himself is personally a Saiva, but he suppresses his individual inclinations and takes his stand upon the common ground of the Vedas, and so supports all sects accepting the authority of these hoary compositions, in order to show a united front against the common foe. It is expressly to meet the heresy of Nirvana that he formulates the Advaita or non-dualistic theory. But the common enemy soon disappears or sinks into unimportance.

(2) The fable of Tiru Mankai Alvar's quarrel with Sambandha, whose trident he is said to have snatched, reflects only the modern feelings of the sect. Even as a story it fails; Sambandha had only a pair of cymbals and never a trident.

(3) Even in Northern India, the practical work of confuting and over-throwing the Buddhists fell to the lot of Bhatta Kumāra (sic)—the redoubtable champion of Vedic Karma—and Prabhākara, rather than to Sankara, who followed them after several generations.

ance; and later Acharyas, not feeling that external pressure, find the Non-Dualism of Sankara a little too high-pitched, if not dangerous also, to the current pietist forms of worship. Accordingly, Ramanna slightly modifies the original Non-Dualism and distinctly puts a Vaishnava interpretation on the Vedic texts. But he still retains the Non-Dualism of Sankara to some extent. His system is not dualism but Visishtadvaitam, meaning qualified Non-Dualism. When we come, however, to the days of Madhvacharya, the Buddhistic theory is so far forgotten, that all forms of that original Non-Dualism, with which alone Sankarachariar was able to confront the heretical Nihilism, are completely rejected in favour of pronounced Dualism, which perhaps was always the theory implied in the Saiva and Vaishnava practices (a). And what is more, this last of the Acharyas adopts some of the very principles for the sake of which Buddha revolted against the Veda—as for instance, substituting animal images made of flour, for the veritable and living ones required for Vedic sacrifices. But except in the matter of such minor details, the dogmas of none of these Acharyas affected the forms of public worship. The temples and processions remained, exactly as they were, in the days of the fiery votaries of old—the Saiva Nayanmars and the Vaishnava Alvars; only as time rolled on, these latter crept, one by one, into the sanctuaries they themselves worshipped, and secured those divine honours that are now their undisputed rights.

(From *Some milestones in the History of Tamil Literature*).

AN APPEAL TO THE TAMIL NATION.

Whatever the sentiments and opinions of different individuals may be, as regards the comparative merits and value of the languages of the various races and nations of the world, there can be no question as to the preciousness and importance of a language to those to whom it happens to stand in the relation of mother tongue. It is, indeed, not overstating the truth that a nation and its language rise and fall together. No nation can, in any true sense, adopt and make its own, the language of another nation. The noblest and highest ideas a nation is capable of, can find its best and truest expression only in its mother tongue. It is the bond of a common medium of thought that holds together human units in racial or national unions, without which no progress is possible. The Tamil race possesses such vitality that it has maintained its individuality among the races of the world for several thousand years, and if its preservation in the future is

(a) It is to be noted that elsewhere Prof. Sundaram Pillai calls Arulnandi Sivachariya a most uncompromising dualist and Sankara as the greatest of Modern Hindu philosophers. See pp. 4 and 47 of his "Milestones."—Ed.

desired, as it must necessarily be, by every Tamil who is loyal and faithful to the great traditions of his race, the supreme necessity of rescuing its language from decay and degradation should be practically recognised. It need not be pointed out that the true life and basis of a language exists mainly in its classical literature; and in spite of the manifold misfortunes that have befallen our literature, there is still a remnant left to us, which is worthy of a place, side by side with the literatures of Greece and Rome. But a great part of this remnant is preserved in a most perishable form in old manuscripts, which do not possess much resisting power against the attacks of the moth and the white-ant. How sad it is that two of the five primary epics, viz., "Valayapathy" and "Kundalakesi," have now been irretrievably lost to the Tamil world, although there is sufficient evidence to show that one of them at least was extant until a few decades ago. The imperative necessity that exists, therefore, of devising some means to preserve the remains of our literature needs no further advocacy. In what other way, but by issuing in print all the unprinted ancient books, can this end be achieved?

This, of course, is a task of a magnitude that no single person can undertake; but nothing can be too hard for co-operative bodies.

It is proposed that, as a purely literary, and therefore, a national undertaking, all loyal Tamils should form an Association, with branches in every Tamil District. The most practical way in which the Association, if formed can achieve its end, is to help the Pundits who are already engaged in editing old classical works to continue their work by giving them donations sufficient to cover the expenses of publication. The funds required for the purpose may be raised by the members of the Association by means of such monthly subscriptions paid by them as are within their means. Those Tamil gentlemen, who, by virtue of their wealth and position, are recognized as the leading members of our community, may subscribe liberally and become the Patrons of the Association. I would suggest also that an agreement may be entered into with the Pundits helped by the Association that a copy of every book published under its auspices should be issued free of any extra charges to every member of the Association. But, these and other similar matters may be discussed and settled in due course by the Association after its birth.

Finally, it being believed that nothing more need be said in this matter to entitle it to, if not ensure, the favourable and serious consideration of every thinking Tamil, and especially of those who are the representatives of the intellect and wealth of our community here and elsewhere, the suggestion is formally made that a meeting of the enlightened and educated Tamils resident in Colombo be convened without delay in order to concert measures for the carrying out of this object. (From a Ceylon Journal.)

EXTRACTS.

A MEDICAL INTERVIEW

(The Opinions of an Eminent Surgeon
concerning Food-Reform).

Amongst the visitors whom I have had the pleasure of receiving during the past month was Dr. R. H. Perks, M.D., F.R.C.S., L.R.C.P., a medical man who has travelled widely and has had a large experience both in England and in Australia (also as Medical Superintendent of the Hospitals at Devonport and Adelaide). Knowing that he was a vegetarian—for he has long been a Member of The Order—and seeing that he was a splendid specimen of healthy and vigorous manhood, I thought the occasion presented an opportunity for a press interview, and for obtaining some candid expressions of opinion which would be helpful to some of our readers, who, although walking in the paths of Food-Reform, are at present, perhaps, doing so in fear and trembling, owing to the forebodings expressed by anxious relatives and the doleful misgivings of some local doctor who has not studied the subject of hygienic diet as well as the art of medicine.

The following answers to my questions are just as I received them from Dr. Perks; they have not been worked up to produce literary effect. I commend them to the notice of the many medical men who are numbered amongst our readers with the hope that some of them may be led to declare themselves more openly as being in favour of the abolition of carnivorousness. I invite their co-operation in our beneficent work, and would courteously remind them of their great responsibility towards sinful and suffering humanity because of their influential position as teachers of the art of right living.

The pages of this Journal afford a world-wide platform to any such who realise their sacred obligation to proclaim the truth. It is the mission of every true doctor to be a *teacher*, and the people need *advice* more than *medicine*. I also know, from the numerous letters that reach me, that many persons are only too ready to pay for such advice; for I am constantly asked to give to enquirers the names of professional men to whom they may safely apply.—[Ed. H.G.A.]

* * * * *

What is your candid opinion of the movement which is now taking place in so many lands to promote the abolition of the carnivorous habit on the part of mankind?

I think the Movement is one which will influence the condition and destinies of humanity profoundly for good. I regard the adoption of a non-carnivorous diet as the *indispensable first step* in the development of a healthier

and fuller life on all planes of man's being—physical, intellectual and spiritual. I am also of opinion that the adoption of the highest ethical standpoint, as illustrated in the teaching of the Order of Golden Age, from which to advocate a pure and humane dietary, is the true course and the only one likely to be widely and permanently successful.

Has your long experience both as a physician and a surgeon led you to believe that any considerable proportion of human disease is the result of eating animal flesh as food?

Yes. The very large class of "diseases" and degenerations—much more numerous than suspected by the lay public—caused by the action of the gouty and rheumatic poisons, are primarily due (and this is recognized by the medical profession in their treatment of them) to carnivorous diet on the subject's part, or his inheritance of such diatheses from ancestors of similar habits. These diseases, I believe, would become practically unknown if a vegetarian diet were generally adopted.

Tuberculosis most frequently occurs—though to what extent it is impossible to say—from infection from diseased and imperfectly cooked flesh. Also the parasitic diseases, Trichinosis and Tapeworm, from the same cause.

In Australia a pronounced form of (uric acid) anaemia is almost universal among young female adults, especially of the working classes, from excessive flesh-eating.

I am also convinced that much of the so-called summer diarrhoea and dysentery is caused by ptomaine poisoning—the result of decomposing flesh, though such decomposition may not be evident to the sense of smell.

Do you think that any considerable percentage of the Medical Profession are likely to lend their influence to this work of teaching the people the advantages of living upon pure fruitarian or natural food?

I think the number of medical men who recognize the value of a natural, pure and restricted dietary is rapidly increasing. Many, I am sure, who are *personally* convinced, are deterred from advocating their beliefs to any considerable extent by the extraordinary prejudice and ignorance of a large section of their patients on the food question—amongst whom such advocacy would probably lead to loss of practice and possibly of livelihood.

As these prejudices are overcome and ignorance is dispelled by such agencies as *The Herald of the Golden Age*, such men will be able to follow their convictions without the fear of penalty.

Do you consider that the intelligent and judicious use of vegetarian food would be likely to increase or decrease

the amount of indigestion which prevails amongst all classes of society at the present time ?

I consider that it would be followed by a considerable decrease. "Indigestion" is frequently, and sometimes the only, symptom of gouty and rheumatic conditions, and is also largely due to habitual overfeeding, the temptation to which—"to keep up the strength"—is much increased by the "sinking feeling" so frequently present in the reaction period following the immediate stimulant effect of a flesh-meal. The large amount of undigested debris from a vegetable dietary is a valuable factor in securing regular intestinal action.

During your career have you had a large operating experience as a surgeon ?

As the chief Medical Officer in large hospitals for a period of 13 years, and subsequently in private practice, the number of operations which I have personally performed, assisted at, or have had general charge of, has been large—perhaps ten thousand.

Among the number were there any whom you knew to be of vegetarian habits ?

I do not remember any case of a patient having declared himself to be a vegetarian.

Do you consider that those who abstain from animal food stand a better chance of recovering from accidents, operations, etc. ?

I cannot speak from personal experience, but all the records of surgery among non-flesh-eating peoples (Hindus, Turks, Egyptians, etc.) seem to establish this fact.

Do you consider that the habit of flesh-eating tends towards the development of dipsomania and that the Food-Reform Movement has a reasonable chance of solving the 'drink' problem ?

Yes, to both queries. I believe the craving for alcoholic "stimulants" is often due to the disordered digestive conditions in gouty constitutions. Conversely, from my own personal experience and the testimony of friends who have adopted a vegetarian dietary, I can say that its use develops an indifference and even distaste for alcohol. So marked is this that I consider we have, in a pure diet, a true physiological remedy, or rather antidote, for the drink crave.

Knowing from personal experience that two large Insurance offices have offered to make greater concessions to vegetarians than to any other class of the community (teetotallers not excepted), I should like to know if you consider they are justified in so doing ?

Yes, certainly, believing as I do that such a large proportion of the diseases affecting our populations are due directly or indirectly to flesh-eating.

Do you, as a practical man with much experience of the errors and needs of mankind, consider that I could spend my life to better purpose than in advancing the ideals which are proclaimed by The Order of the Golden Age. Do you think that in any other way I could do more as an individual towards lessening the sum total of the world's suffering ?

No, I do not think a man can devote himself to a nobler life work than the endeavour to realise for himself and help others to realise your ideals. The pure ethical teaching contained in *The Herald of the Golden Age* is especially needed to counteract the tendencies of this self-seeking and materialistic Age, to lead men to think seriously on the problem of their existence here, and to help them to the attainment of a higher and purer life. Personally, I am so impressed with the profound importance to humanity of such work that it is also my resolution to devote myself voluntarily to a life endeavour to hasten the advent of a better time—that "Golden Age" when there shall be no more need of such efforts, for "all men shall know the Father and do His will from the least even unto the greatest."

(*From the Herald of the Golden Age.*)

REVIEW. THE BARATA SARAN.

(*A Tamil prose book by Mr. K. Kuppuswami Mudaliyar, B.A.*)

This brochure forms an important addition to the Tamil prose literature which in its present state is noteworthy only for its lamentable poverty. From the time of Arumukha Navalar and for some years previous to him, attempts have been made to produce a popular, readable and elegant prose literature but not with any marked success. Prose books have been ranging from vulgar stories on the one hand to ultra-grammatical masterpieces on the other. Persons of ordinary culture should not waste their hours on the former specimen of literature as has hitherto been the fashion for the reason that they could not understand the latter. Books of a less ambitious nature than the masterpieces were few in number, books, we mean, which, while wisely adopting a simple style, did not descend into coarseness, and while aiming at elegance did not rise to ostentation. To this class of, chaste popular literature, this little volume might be said to belong. As such it has every claim to the attention and patronage of the public and especially of the Board of Vernacular studies in whose hands rests the welfare of the Tamil language and of the youths that apply themselves to its study.

The Bharata Sara is professedly a translation of Annie Besant's Mahabharata, and the volume before us is the first instalment. The author propose to present the whole translation in three volumes as each volume will make in itself a book of convenient size and form. If it were not for the author's confession, we should have been led to believe that it is an original performance, for the language is so easy and flowing that nowhere it reads like a translated work. It is a general defect with translators, especially, of books of this nature, that they set at nought the genius of the Tamil language and do their task in a slipshod way. These half-hearted productions form a hybrid class and do credit neither to the writer nor to the reader. The author of this book, however, has been cautiously guarding himself against this defect and deserves applause for it.

But the book is not a mere translation. The author has always been wakeful to difficulties occurring in the original and has taken care to clear them up by suitable explanations and illustrations. The text of Vyasa has been followed in the narration of the story, and each narration closes with suggestive remarks which form the moral, as it were, of the narration. These remarks at the end propose problems and suggest solutions for them, problems of all importance to every man. The narrations too are not tiresome and therefore one can afford to know the Bharata story in a very short time by going through this book.

Lastly, it would be unjust if we should not add that the printing and the binding of the book have been so carefully attended to that they lend an additional charm to the book. Further the book is priced very low and every Tamilian is recommended to provide himself with a copy of it.

S. A.

CORRESPONDENCE.

AN OBJECTION

To

THE EDITOR, *Siddhanta Deepika*.

SIR,

With reference to your footnote p. 53, S. D. for August 1901 that "the Sanskrit word [(*udara*)=force] is by no means the right one," I beg to say that salvation by God by force is certainly the attribute of *udāra* or bounty on His part. Please publish this note.

A. G.

[We confess we cannot understand the learned explanation. Mr. A. G. is flying off the contention at issue. As an answer to the point, we would request our correspondent to cite examples from Sanskrit philosophic classics, to bear out the alleged sense of *Udāra*.—Ed].

RAMAKRISHNA SCHEME OF SERVICE.

AN APPEAL.

To the Editor, "Light of Truth."

Sir,

While it is a fact that in our Tirthas, Sadhus do not usually suffer much from want of food, it is none the less true that in very few of our holy places, particularly in those situated in out-of-the-way mountainous regions, there are no arrangements made to look after them when they are ailing and sick. Sadhus, as a rule, live apart from one another, each in their own little huts. It can, therefore, be easily imagined how much suffering—which a little loving service and care may alleviate—they undergo in their seclusion, when laid up with sickness. They become so helpless that it is not improbable that many of them suffer the most intense agony for want of a drop of water and that some die weakened by disease, thirst and hunger.

Realising the extreme necessity, the Sannyasin Brotherhood of which the Swami Vivekananda is the head, have as a beginning started a home, at Kankhal, near Hardwar, early in July 1901, for the relief of the extremely sick and helpless Sadhus and pilgrims, and from where too medicines and food for the sick are distributed.

One of the highest products of human development is the increasing capacity of realizing the helplessness and distress of others and a loving solicitude to remove them so far as possible. The succour of those, in their moments of suffering, who keep the spiritual atmosphere of India from losing its ancient power and potency, who sacrifice their lives to the sustenance of the highest force that makes for good in the universe and thus contribute to the



maintenance of the spiritual equilibrium of the whole world,—which as we venture to think, is the only condition of ensuring a steady, harmonious, ever progressing evolution and thus perform the highest possible service that could be done by man—is therefore the supremest act of useful charity, as well as the best service that money can render. It is earnestly hoped that none will hesitate to contribute his share to the up-rearing of an institution of such palpable practical good and spiritual promise.

All donations and subscriptions will be thankfully received and acknowledged by the undersigned in *Prabuddha Bharata*, the monthly English organ of the Brotherhood, published at Mayavati, Almora, Kumaon.

Advaita Ashrama, }
Mayavati, Kumaon. }

Yours truly

VIMALANANDA,

Joint Editor, *Prabuddha Bharata*.

(The scheme is a commendable one and we exhort all our subscribers from the bottom of our heart to do something towards the succour of the *Sādhus*—Ed.)

SOME DISPUTED POINTS CLEARED.

The Editor of the *Deepika* had the kindness to introduce to his readers Professor Julien Vinson of the School of the Living Oriental Languages Paris, in its double issue of June and July. The Professor, I dare say, is already well known to the Tamil scholars of this country. He is one of the very few well-wishers of the Tamil Language among European Oriental Scholars; and his recent works in the field of Tamil literature and his present labours in it have already been made known to our readers. During his career at Karaikal; the Professor contributed many learned and valuable papers on Tamil literature and language to the *Revue Orientale*. Mr. G. Gover, in his work entitled "The Folk Songs of Southern India," mentions the name of this learned scholar among the few who were devoting themselves to the study of the Tamil language. The Tamil public is very much obliged to the Professor for his deep interest in Tamil language and literature, as it is deeply indebted to his "elder contemporary at Oxford."

In his letter to the editor of the "Siddhanta Deepika," which appeared in the combined issue of June and July, the Professor had the kindness to make a few remarks on two important points in connection with the series of articles on philological matters which have been appearing in some later numbers of the journal.

The first point according to the Professor is that "most of the collaborators of the *Deepika* appear to think that the Sanskrit and Dravidian (Tamilian) languages may possibly be related to one another." I am sorry to note that

the Professor should have been led to form such an inference from the articles on philological matters that he refers to. No acute and critical Tamil scholar of the modern school, I believe, ventures to think that Tamil and the Aryan languages are affiliated to one another and belong to the same family. If our Professor had only the kindness to peruse the last paragraph of my second article on "Tamil Philology" (Vol. iii p.150, of this magazine), I am sure he would not have come to such a conclusion. I, for one, do not at all hold that Tamil and the Aryan languages belong to the same family. Thus far I agree with Western scholars. But, in my articles on Tamil Philology, I beg to say, I had reasons to differ from the opinions of the Western scholars in regard to the following two points, viz:—(a) that 'Tamil belongs to the Turanian family,' and, (b), that 'there is no connection whatever between Tamil and the Aryan languages.'

(a) They generally believe that Tamil belongs to the Turanian family. This is a Western theory based on the principles propounded by Dr. Caldwell, whose conclusions are inaccurate in many cases. His elaborate and excellent work entitled the 'Comparative Dravidian Grammar,' not only contains many wrong theories and premises, but also the "grammatical portions are often founded" as Dr. Pope says, "on insufficient data." Such facts I have already brought out in my articles on Tamil Philology, in several places. It is no wonder, therefore, that these unfounded principles of Dr. Caldwell misled the Western savants. The need of an examination into the Doctor's theories before they become accepted as solid principles, is thus strongly felt.

It is an evident fact that Tamil is quite distinct from the languages belonging to the Turanian family as it is certainly from the Aryan. An acute and scientific study of the Tamil language will make this fact perfectly plain. Now, new methods of scientific investigation in the field of languages, which were unknown to Dr. Caldwell at the time when he wrote his 'Comparative Dravidian Grammar,' bring to light the true position of Tamil and places it under a separate group; and it is under this group that most of the languages of India, and the Chaldean and the Accadian, of the ancient Western Asia; with the Hungarian, Finnish and the archaic Etruscan of Europe, are, I should think, to be brought, and reasonably called the *Tamilian Family* of languages. These tongues must of course be honorably acquitted from the Turanian thralldom and purged of their unmerited stigma.

In the infancy of the Science of languages it was the fashion to divide all the languages of the world into three groups and abandon all the rest, that could not be classified under the Aryan or Semetic groups, to one class, and unscrupulously name it the Turanian family of

languages. So it was that the Accadians, the most ancient and civilised nation known to the world and other similar races also with their languages were forced under the Turanian group. The term Turanian is given the meaning of *wandering savages!* When we know how organised was the household of the Accadians and how settled was their government in those ancient days, when even the Aryans were homeless wanderers in the central parts of Asia, without order or government, is it not really absurd to signify the Accadians by the term Turanians? Therefore, either it is wrong to call the Accadians by the name Turanian or it is illogical to apply such a qualification to that term. Thus, the conclusion of Dr. Caldwell that the Tamilians belong to the Turanian family, and that of other scholars also that the Accadians and the ancient Chaldeans belong to the same 'stock, arose, I beg to say, from too blind a confidence in such an incorrect theory. "சைமருள், சாஸ்திர(சிக)மருள்" is a significant proverb justly applicable to these misconceptions.

(b). The statement of Prof. J. Vinson, that "Tamil and Sanskrit, in spite of some analogy of words, have no connection whatever," next claims our attention. Before entering into the consideration of this statement, let us inquire into the history of Sanskrit. The Aryan tongue which was once in vogue in the Bharata Land is to be divided into two divisions; namely, the Aryan primitive and the Aryan derivative. The former is purely Aryan; the latter is derived as a result from the admixture of the Aryan and the Tamilian. Though the Aryan derivative, by which Sanskrit is meant, is considered as an Aryan language yet in reality it occupies a middle place between the two groups, the Aryan and the Tamilian. Not only "in spite of analogies of words" alone, but even in grammar and in structure, Sanskrit resembles Tamil much and differs a great deal from the other Aryan tongues. These prove that Sanskrit is formed as a result from the union of the Aryan and the Tamilian tongues. So, Sanskrit is not purely Aryan, but a combination of Aryan and Tamilian as the people itself. The direct result of this combination is the richness of its vocabulary and the pride of its idioms. Sanskrit was exclusively the language of the *litterati*; while the masses spoke the corrupted dialects, which originated from the same cause. "Hindustani is," as Dr. G. Oppert says, "a fair specimen of such a miscegenation of languages." These facts will receive a full discussion in my forthcoming articles on the 'Admixture of Aryan with Tamilian,' when I come to the point.

Now putting aside Sanskrit, the Aryan derivative, which is much indebted to Tamil for its formation, let us see the connection that exists between Tamil and the parent Aryan tongue, as well as the

other tongues of the family. The analogy of those Aryan tongues to Tamil in most of their vocabularies, brings out a clue to their very remote relationship which is yet to be expounded and studied. This analogy should not be supposed to be merely accidental, as some scholars think. Dr. Pope rightly observes that "they [the Tamilian tongues] certainly contain many traces of a close connection with the Greek, the Gothic, the Persian, and other languages of the same family in points even where Sanskrit presents no parallel." The resemblance of many words and even of grammatical forms, which at first sight may be thought to be entirely different, when they are reduced to their original or primitive forms, would be very remarkable. That eminent and great Sanskrit scholar, the late Prof. M. Seshagiri Sastriar, M.A., is probably right in thinking that "the Dravidian [Tamilian] languages, in their connection to the Vedic Sanskrit, have a greater philological importance, than Latin, Persian and many other languages." What kind of remote relationship these two groups of languages have had, either belonging to the same stem and then separating and developing independently in foreign lands, or originating from different sources and thriving for sometime in alliance in a common land till the people separated and migrated to foreign countries, we are not at present in a position to positively say. All that we can say now is that the two languages though belonging to separate families still show strong signs of close connection. Until modern researches and investigations make these points clear we must hold that though Tamil and the Aryan tongues belong to entirely different groups of languages, yet they possess an intimate connection between them.

In these matters, we should be very particular not to pay much regard to the opinions of such scholars as have not thoroughly studied Tamil lest we should be led into prejudices in our researches

II. About the origin of the Tamil literature and the introduction of the art of writing in South India, Prof. J. Vinson supposes that the former had its beginning not before the fifth or sixth century A.D., and the latter about the third century A.D. The Professor builds his supposition on the belief that these are no Tamil inscriptions in South India prior to the sixth century. I do not see with what evidence the Professor so firmly believes in the non-existence of inscriptions in South India prior to that time.

There are certainly many inscriptions and letter-cuttings, (*sic*) of olden days in rocks and stones which, if examined, would point to a date considerably earlier than that which our Professor is pleased to propose. As yet we have not set foot on any inquiry in this direction, and if earlier inscriptions have not been forthcoming, it is due to the want of thorough-going researches. The fault is partly with the

Indian Government which is indifferent to the researches of the Tamilian antiquities, unlike its partiality for Sanskrit. It is a fact that in Mr. Sewell's Archaeological Survey of South India, only those inscriptions that bear a date have been brought to light, while the rest were rejected, as informing us nothing of the time they were written in, though they could be traced to a historical period by a reference to the internal evidences in the Tamil literature itself. Since we cannot conclusively state that there were no Tamil inscriptions before the sixth century A. D., our Professor's conclusions that the Tamilian literature dates only from the 5th or 6th century is, at least in my view, not well-founded. It is not always safe to deduce conclusions from points not thoroughly sifted or understood.

The existence of the Tamil literature from an earlier period than our Professor seems to think can be easily proved. The late Prof. P. Sundaram Pillai adduced sound reasons in his "Some Mile-stones" or "The Age of Gnanasambhanta (*sic*)" to clearly establish that Sambhanta's (*sic*) age was between the 4th and the 6th centuries A. D., which was fully corroborated by the discoveries of Dr. Hultsch and other scholars. I do not think there is any one who asserts that the *Book of Hymns* or *Devaram* of Sambhanta and other saints of Saivism are the first products in the field of Tamil literature. To this period probably, if not to an earlier age belong, I should think, the *Hymn Books* entitled *Nēlāyirapirabhantam* (*sic*) of Alvāra, the saints of the Vaishnava sect. There are certainly many existing Tamil works of greater importance, prior to these works of the Bhacti (*sic*) school.

Between these devotional works and the works collected and compiled in the days of the Madura Academy, stand the 'Five Standard Epics' or 'The Panja Kaviyams' (*sic*), of which, the *Cilappatikaram* and the *Manimēgalai* were written in the reign of Karikala Cola I, the contemporary of Gayavagu of Ceylon, whose name also occurs in the text. It is a well-known fact that Karikala flourished about 113 A. D., when Gayavagu I, began to reign in Ceylon. So these two works of the 'Five-standard Epics' belong to the very early part of the second century of the Christian era.

Among the works of the Madura Academy the well-known 'Sacred-Kural' is one, of which not only Cittalai-Ottanār, the author of *Manimēgalai* who lived in the same age with Karikala I and Gayavagu of Ceylon, but also several other poets of the Madura Academy speak highly. So the *Kural* should be a work which existed from the beginning of the Madura Academy. Professor Seshagiri Sastri as well as Dr. Pope think that the 'Sacred Kural' might have been written during the first century of the Christian era. But from the above facts, it is not irrational to infer that the *Kural* might have been composed much earlier than the Christian era.

Among the existing Tamil works, the grammar *Tholkappiyam* is supposed to be the oldest extant, and the only work that has survived the *Deluge*. The author of this grammar is anterior to the Sanskrit Grammarian Panini, and from the current tradition we can say this much *vis.*, that he lived before the inundation which swamped the stretch of land that existed to the South of the modern Cape Comorin. We cannot fix the date of the *Deluge*. It must have occurred certainly before the establishment of the Tamilian dynasty at Korkai, which was anterior to the construction of the city of Madara. As we know that a long line of kings ruled at Korkai for many centuries, we may safely assume that the deluge must have taken place only several centuries before the erection of the city of Madara about the 9th century B. C. The *Deluge*, therefore could not at the outside be later than the 15th century B. C., and the date of the Grammarian *Tholkappiyam* must be prior to this event. This work though very old is a masterpiece and could have been composed only when the language had reached its pristine maturity. From the references in *Tholkappiyam* itself we are led to surmise that there were many literary works even before it, which perished at the cruel hands of Time and from the big *Deluge*. So completely has the *Deluge* done its destructive work that we hardly come across in South India such old manuscripts and libraries as confront the gaze of antiquarians and explorers in Nineveh and other ancient Chaldean towns.

Dr. Caldwell says, that "Tamil literature seems to have known no youth," and quite in accordance with this the tradition also runs that there were two other Sangams before the *Deluge*, in which many works were written. But we have none extant except the *Tholkappiyam*, the only relic of the Pre-Deluvian Tamil literature. Even this, in the form in which it now exists bears the mark of much alteration from new additions interpolations and accretions. We are told that it originally contained only 600 *Sutras* but now it has grown to treble the size. Every later grammarian, till the end of the Last Academy contributed his own share towards enlarging, altering, distorting this ancient work. It is impossible now to reconstruct from *Tholkappiyam* the past history of the language at the date of its composition. Thus, *Tholkappiyam* has lost its historical merit and the invaluable property it might otherwise possess as the surviving classic of the Pre-Deluvian Tamil literature.

I leave out the traditions of the Tamil sage Agasthya, as they are hopelessly blended with myths. That there was such a personage as Agasthya I do not doubt. His age should be ascribed to a time much anterior to the advent of the Aryans into the Bharata land. And his story also points to the existence of Tamil writings in Northern India also.

I believe that, from the above, Prof. Vinson will find that he was very hasty in his conclusions about fixing the date of the Tamil literature on the untenable supposition that the art of writing was only introduced about the 3rd Century A.D. We have indisputably shown that the literature of the Tamilians date from a period far beyond the 15th Century B. C., nay, even anterior to the advent of Aryans in the land of Bharatava (sic), and from this it naturally follows that the art of writing must have been known to the Dravidians even earlier than that. Even the oldest grammar extant calls the articulate sounds by the name *சொல்*, "character," i.e., sound reduced to written form, from the root *சொ* "write." Does not this fact alone prove that the Tamilians had known the art of writing from a very remote antiquity? Moreover, the compositions and compilations of the Madura Academy or as it is called the Last Academy, have many passages in them referring to stone-inscriptions. In a chapter of Kural, a soldier addresses his adversary in what Beschi calls 'Spiritus Martialis,' thus:—

"Ye foes! stand not before my lord! for many a one.
Who did my lord withstand, now stands in stone."

"*Stands in stone*," here refers to the old custom of writing epitaphs on the graves of warriors, and it is thus described in the Purananuru "and they inscribe it with their hero's name, adding: 'This is the memorial of him who thirsted for the fight, full of valour, amid the hurling of the spears.'" (Vide verse 251, Para-nanuru.) These can by no means, be the mere offspring of the poet's imagination. There are many more allusions to such epitaphs in the collections of Para-nanuru especially in Chapter X of the 'Pura-poral Venba.' These facts abundantly show that there have been inscriptions in the Tamil land from a very remote period. And Dr. Hultzsch, in his 'Epigraphia Indica,' Vol. IV, Nos. 22, 23, and 52 gives descriptions of three such Tamil inscriptions found in the District of North Arcot in S. India.

From these facts we can conclude that the Tamilians knew the art of writing from a time only lost in antiquity. Nay, it is nothing remarkable that the Tamilians knew and cultivated the art of writing even in Pre-Historic times, when it can be easily proved that they are coeval with the ancient Accadians, the inventors of the cuneiform system of writing, whose clay tablets of 4000 B. C. are now forthcoming one after another.

I have endeavoured thus far to convince the learned Professor of my points, and answer the few objections which he was kind enough to raise in the double issue of June and July of the *Deepika*. I hope that this will only serve to increase the keen interest which the Professor has already evinced towards the welfare of the Tamil language and literature, and to induce him to push his inquiries further into the sadly-neglected field of Tamil literature with a genuine scientific spirit, untrammelled by prejudices, and unbiassed by pet theories, thereby earning the well-wishes and gratitude of every lover of Tamil, Native or European.

D. SAVARIRYAN.

ANCIENT TAMILS AND THEIR CHALDEAN AFFINITIES.

The Editor,

The Sidhanta Deepika, Madras.

Sir,

While thanking you for finding room for my last article in your valuable journal, I would bring to your notice a fact or two more which would help learned men in determining the affinities of the Tamilian race. The Revd. A. Carr, M. A., late Fellow of Orient College, Oxford, states, in an essay of his, included in the Cambridge Companion to the Bible that, "One City Erech or Warka in Lower Chaldea is literally a City of the dead being, filled with places of sepulture, where the bodies are placed in jar-shaped earthenware coffins." It being now an admitted fact that the same mode of burial was prevalent among the ancient Tamils of South India, the question naturally arises whether the primitive Tamils were also a Chaldean race. I would draw the special attention of the Pundits of South India to this significant fact, as I have not come across any reference made to it in the pages of the "Siddhanta Deepika".

In my last article I stated that there is a noticeable similarity in point of structure between the Tamil temples and the old temple of the Hebrews at Jerusalem, as described in the scriptures of the latter. One or two quotations from the Bible would enable our readers to see wherein the similarity above referred to lies. Turning to the 26th Chapter of Exodus and to the 23rd verse thereof, we read, "The veil shall divide unto you between the holy place and the most holy." As some of your readers may, perhaps, not understand the meaning of the above passage, I would, before proceeding further, make mention of the fact that the temple of the Hebrews consisted of two compartments: the first called the holy place and the second the most holy place or the holy of holies, the entrance of which was screened from vulgar gaze by means of a veil hanging in front of it. It was in this holy of holies that the Shekemiah (sic!) or the visible presence of the Deity manifested itself in the shape of Light ineffable. The entrance of the temple was toward the East. In the ninth chapter of the Epistle to the Hebrews, verses 6 & 7 we read the priests "always went into the first tabernacle accomplishing the service of God, but into the second went the high-priest alone once every year not without blood which he offered for himself and for the errors of the people."

Having made the above quotations from the Bible, I quote also few lines from a report made at the request of the Ceylon Government, on the famous shrine at Katirgamam in Ceylon, by Dr. Covington. "A large drapery hangs in front of the innermost or the last room screening its entrance from the gaze of the people. This apartment is the most secluded part of the temple, and

"has no kind of openings or windows with the exception of a door between it and the middle room. Nothing could be known or ascertained by me as to the internal arrangements or economy of this interesting part of the sacred edifice. This penetralia is the adytum where the idol or the symbol of the god is deposited and into which none, even the officiating priest, can enter at random, as he verily believes that the invisible diety himself is enshrined in it."

The mere perusal of the above quotations would convince any reader with no previous bias that the similarity of the structural features of the old Hebrew temple to those of the old Tamil temples, and the similarity in some respects between the rituals observed in worship, cannot all be said to be accidental. The temple at Katirgamam is said to be far older than the time of Ravana. Its priests are called Kappuvar (கப்புவர்) so called from Kappu (கப்பு) a word which is used to denote the work of the priest. The priests of the other old Tamil temples in the neighbourhood of Katirgamam are called Nambimar (நம்பிமார்க்க), and are all, like the priests of Katirgamam Temple, non-Brahmans.

I think I may say without any fear of contradiction that Katirgamam is one of the oldest shrines in India or Ceylon, and it is a historical fact that the present building was put up by a Singhalese king, about 200 B. C.

I should, before closing point out that your remark that "Javeh" is pronounced "Yaveh" in Hebrew, and cannot, therefore, be identical with the Tamil "Chiva", cannot be the last word spoken on the subject. The Portuguese word "Janala" (for window) is now current in Jaffna as ஜன்னல் and யன்னல். The Sanskrit जन्म is ஜம் and ஜம் in Tamil. The Malay "Javuka" (a native of Java) is ஜாவுகன் and யாவுகன் in Tamil. Again the Y in Hebrew has become J in English in such words as Jews, Jacob, John, &c. There are instances also of "S" being changed into "J" as in Mun-sur=Munjar. The Hebrew form "Yaveh" might have been a later development of the original Chaldean "Javeh." It is quite possible that the word was of Cushite origin, and when it passed into the semitic Hebrew language, the "J" might have changed into "Y," while in Tamil, the "J" has changed into "sa." Again the "S" sound in "Siva" may be explained also as merely epenthetical. For instance, the Greek "Yupnós" becomes "Supnos," and Tamil சூழ்மம் is the same as the Sanskrit சூழ்மம். In like manner, it is possible that the Tamil "Siva" is only another form of "Iva" derived from the Hebrew "Yaveh." There are many historical indications that the Tamils were known to the Hebrews from early times. Whether this intercourse between the Tamils of South India and the Hebrews of Palestine was on any primitive racial affinities or not, it seems difficult to account for the habit of the ancient Tamils to bury their dead in earthen coffins, on any other supposition but that of racial affinities with the ancient inhabitants of Lower Chaldea who followed a similar practice. The habit of cremating the dead was probably borrowed from the Brahmins after the practice of Suttee was introduced into South India.

COLOMBO,
14th September 1901. }

Yours faithfully,
V J. T. PILLAI

Notes and Comments.

The article on "the King and the Sudra Saint" appearing elsewhere in this number represents, or rather reflects the opinion usually entertained on such subjects by men of the writer's ilk. But in order to do justice to both sides of the question, and not to allow ourselves to be a sort of go-cart for many of our correspondents, we append the following comments.

* * *

It may be that King Rama was held out as the ideal of kingly duty, but withal that, we are inclined to think that he is a most shocking instance of caste and priestly tyranny. We are unable to admire or appreciate Rama's act of abandoning his wife. The highest ideal which a King might like to set before himself does not at all require that the person should completely give up his own innate sense of right and wrong, in deference to bazaar gossip and scandal. Either he believed her to be guilty, or he did not. If he did not, and there could be no shade of doubt about it, as was proved by the ordeals poor Sita went through, then the tongue of the vilest scandal-monger ought not to have driven him to commit this gross act of inhumanity. King Rama himself repented of his act, and all his subsequent miseries are due to it. But why on earth did he take her in again, if only to try to drive her out at the next moment? Such an act of want of courage and moral strength, is no part of the ideal king we are afraid. Poor Sita being swallowed up by the earth is mere poetic symbology for a most heart-rending suicide. And the Sudra Saint's attaining heaven is only a sop thrown out by the story-teller to appease popular conscience which could hardly approve of the humanity or justice of Rama's act. And perhaps there is yet another explanation of this incident. The story-teller who put down the Southerners as monkeys, though he could hardly deny to them qualities of courage, truthfulness and fidelity which are characteristic of the South Indian soldiers of even to-day, would not cherish great veneration for their piety which is again one of their singular traits. And the incident displays more the jealousy and antagonism which the Northern people exhibited at the high level of civilization and morality displayed by the Southern people, though in course of time, the two people came to know more of each other and completely coalesced.

* * *

We are glad to note that our appeal contained in our last editorial touched the heart of at least one of our readers; and he is no less than the revered T. Vedadrisadasa Mudaliar, a retired High Court Judge of Travancore. He very kindly writes to us as follows, and in a

second letter he reiterates his offer of help and assistance. "I think it is the Will of Providence that I should join you in the field to enlighten our countryman about our grand Religion. Yesterday's post brought me your very kind letter and for a while after perusing the letter I felt sad because I had not the fortune of joining you earlier in the grand work you are engaged in. I am in the habit of reading a few verses of our Peñiapurana after the daily puja. This morning the portion that turned up was the meeting of our Saints திருநாவுக்கரசர்கள் and ஆளுடையபிள்ளையார். By this I am commanded by that great Commander of this world to join your train of assistants in the noble work. Pray consider me as such henceforth and I shall be grateful." Our grateful thanks are due to him for his noble offer and we earnestly pray that the Supreme Sivam will bless him with long life and happiness.

Mr. E. Marsden, the Senior Inspector of Schools happened to go through our journal and he was pleased to declare that "they are most interesting. I had no idea that there were such excellent magazines. They ought to be in every College and High School library."

That excellent monthly 'Arivu Vilakkam' has commenced a translation in Tamil in the Veuba metre the famous Satakam of the Telugu Saint Vemana. The Poet Vemana in Tamil. Sivagnana Yogigal of Virudupatti is the translator and a very good translation it is. It shows how easily Telugu lends itself for translation in Tamil; and a verse of the translation we subjoin

ஆமைத்திவிலாத ஆசாரமெற்றுக்குப்
பாண்டகத்திவிலாத பாகமே னன்றவெழிற்
சித்தகத்திவிலாத சிவபூஜையெற்றுக்கு
வித்தவாநந்தவேம".

By the way, this learned Swami whose erudition both in Tamil and English, Sanskrit and Telugu is well known, is busy with the translation of Srikanta Basbyam into Tamil, and of the Siva Bhakta Vilasam and Halasya Mahatmyam into Telugu.

Aud we were rather amused at the way 'Gomat' in an otherwise excellent article on the Sotras contributed to the *Brahma Vadin* arrives at the date of Srikanta. He would place him after Sri Sankara and after Sri Ramanuja and more wonderfully enough, after the Lingayat commentator on the Vedanta Sotras. Actual dates, based on well-attested tradition or literary tests ought to guide us in the matter, but our learned friend

does not bind himself by any of these methods, and on the contrary he would actually make Srikanta later than the 15th and 16th centuries A. D. And St. Umapathi who lived in the 13th century A. D. actually paraphrases portions of Srikanta's Basbya in his works. And the published accounts of the life of Sri Sankara both in Sanskrit and English make Srikanta the elder contemporary of Sri Sankara; and Srikanta really loomed so high in the brain of the followers of Sri Sankara that they make their Guru incarnate on earth for the very purpose of vanquishing Srikanta. And yet Gomat thinks very little of the influence exerted by Srikanta, and makes out that he did not bring together the various sections of Saivites together. But even a casual student knows that Srikanta is the great reconciler of the Vedanta and Siddhanta systems, the Vedic and Agamic theologies. The closest observer can scarcely see or observe any great differences of doctrine or practice obtaining among the Saivites, even if there should be any. Mr. P. S. Subramania Iyer of Madura whose contribution on the Brahma Sotras appear in the same number inclines on the other hand to our view about Srikanta's time.

This Sabha is working on the same lines as the Trinopoly Saiva Siddhanta Sabha and it is maintaining its weekly meetings, and Sunday free school and library, and the celebration of the Saint's days. At its first Anniversary, the late Sri la Sri S. Somasundara Nayagar Avl. lectured to the audience and a brief account of his life appears in the report of that anniversary together with the bibliography of his works which reach the marvellous number of 50 and upwards. At the second Anniversary meeting the great Pandit V. Saminathier of Kumbakonam enlightened the audience with his erudite discourse on the Poets and Kings of Woraiyur. The third Anniversary Meeting was held on the 25th August last, under the presidency of the learned Pandit Saravana Pillai of Salem. There were 59 pupils in the various forms of the school, and suitable prizes were given away to the pupils who were successful at the final examination. The report shows very fair progress and we wish the Sabha every success and prosperity.

The greed for power and pelf is manifesting itself everywhere. The example of the West is corrupting also the East gradually. We are imbibing the worst elements in the so-called programme of material advancement, restlessness, and avarice, luxury and vice. To an ordinary European, it is hardly conceivable how a man can be happy, absolutely happy, on two annas a day. And yet this is possible. Happiness is not to be measured by the

amount of money one might command, or the extent of territory one might possess. The desire for them is ever a source of anxiety; and the thirst or hankering after them produces in the long run more pain than pleasure. The Hindu ideal of honest work and perfect contentment is slowly permeating the best minds of the West in its own way, and we extracted once before a beautiful article, entitled the "Search for Happiness" from that excellent Vegetarian Magazine, *the Herald of the Golden Age*. We quote to-day the concluding paragraph from the article, "On the problem of Happiness" appearing in the July Number of *The Mind*, the leading exponent of the new thought, edited by John Emery Maclean and Charles Brodie Patterson, and published by the Alliance Publishing Company of New York. "Oh, happy day for him who gives up striving to be richer, wiser, more clever than his fellows, and settles down, content to be himself! And when abates the fever of possession and he perceives that the riches of the rich, the joy of the happy, and the strength of the strong are his as well—then indeed for him the millennium has dawned. Then shines the Sun for him; for him blooms the rose; for him the waters murmur; and the wind sighs in the forest, or croons to the rustling corn. He shares the speed of the trout and the song of the wren. He welcomes the souls that are coming and bids God-speed to the souls that are parting. Alone in the mountain or one of the crowd, everywhere is he in touch with the heart of humanity. All joys are his joys; all sorrows are his to assuage. Child is he with childhood everywhere. To him flow the love and heroism of the world; for no longer has he a private and particular life. His bark has sunk to another sea and sails now on the serene and smiling waters of the Universal."

We mentioned that the Hindu ideal was one of honest work and perfect contentment. * * *
 The Hindu Ideal of Honest Work and Perfect Contentment. * That Prince of Moralists, the Saint-ed Tiruvallavar furnished the ideal map in his own person. Though untold gold would be gladly laid at his feet, he scorned to receive any such gifts. He desired to earn his bread by the sweat of his brow and worked day and night as a humble weaver. Work was to him the best tonic for the mind as well as for the body. Indolence is the surest road to Vice, as is only too well exhibited in the histories of Mutts and Mathadhipaties. Our Tiruvallavar has not forgotten to give the question its due value and has treated fully of Wealth and Happiness, and of the proper ways for securing, distributing or sharing them. His famous sister, Auvaiyar was equally precise in her instructions. She has asked people to go beyond the surging seas in search of Wealth, but has cautioned them at the same time never to use any harmful means. The acquiring of money itself is no vice, but, even as the English proverb puts it, the love of (thirst for) money is the root of all evil. * *

We are glad to note that the Tamil Sangam which was only initiated in May last, has taken root and shape and was formally opened this month by the Rajah Bhasakara Setupati of Ramnad. The various means which the Sangam proposes to adopt for the improvement of Tamil are as follows:—(1) The establishment of a school and the awarding prizes for the encouragement of pupils. (2) The establishment of a library called the 'Pandian Library.' (3) The establishment of a press for printing a Monthly Magazine and for other purposes. (4) Getting commentaries written on the old works; translating into Tamil from other languages; the publishing of historical treatises, &c. (5) An annual meeting of Pundits. (6) Giving help to publishers of Tamil books and commentaries. (7) The holding of lectures, &c. We hope to publish full particulars in a future number. Great credit is due to M. R. Ry. Panditurai Swami Tevar, the Zemindar of Palavanatham, the worthier son of a worthy father whose court was a regular Sangam in itself. We wish the movement every success, as the Sangam is the very embodiment of our heart's desire for a life-time.

To the long list of opinions of Governors and Directors, of Public Instruction, of Professors and Senators, of Statesmen and Scholars which we have been quoting in these pages, we are now glad to add the golden opinion of His Excellency, Our Viceroy. At the opening of the Educational Commission, speaking on Primary Education, Lord Curzon said:—"Primary Education by which I understand the teaching of the masses in the vernacular opens a wider and a more contested field for those who think that Government has not fulfilled its duty in this respect. The education of the people in their own tongues has shrivelled and pined. This, I think, has been a mistake, and I say so for two principal reasons: in the first place, the vernaculars are living languages of this great continent; English is a vehicle of learning and of advancement to a small minority, but for the vast bulk it is a foreign tongue, which they do not speak and rarely bear. If the vernaculars contained no literary models, no classics, I might not be so willing to recommend them; but we all know that in them are enshrined famous treasures of literature and art, while even the secrets of modern knowledge are capable of being communicated thereby in an idiom and in phrases, which will be understood by millions of people, to whom our English terms and ideas will never be anything but an unintelligible jargon. My second reason is even wider in its application. What is the greatest danger in India; what is the source of suspicion, superstition, outbreaks, crimes, and also of much of agrarian discontent and suffering among the masses? It is ignorance. And what is the only antidote to

THE LIGHT OF TRUTH

— O R —

SIDDHANTA DEEPIKA.

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(Continued from page 254 of vol. IV).

CHAPTER XVII.

MANICKA VĀCHAKAR.

Sometime before the birth of Christ.

Mānicka Vāchakar, one of the greatest poets and saints that ever flourished in the world, was chronologically the foremost of the four famous apostles of the Saiva creed. He seems to have flourished earlier than the last professors of the Madura Academy. He, thus preceded the Bard of all times, namely, Tiruvalluvar, the author of the sacred Kural.

The evidence for giving him such an anterior date is as follows

Kalladar, a member of the Madura Academy at the time of Tiruvalluvar's advent in their midst, refers to him more than once in his imperishable work, Kalladam.* With deference to Mānicka Vāchakar he does not refer to him by name but styles him as an *anber* (devotee) in whose interests God

* Some hasty critics hold without assigning any satisfactory evidence that the work Kalladam is spurious. A refutation will be found later in our sketch of Kalladar's career.

Siva appeared as a groom.* In another place† he refers to a sport of Siva which is enlarged with poetic embellishments in Mansumanda padalam of Tiruvilayādal Puranam. This feat which is annually commemorated as the பீட்டுக்கு மன்சுமந்த நிருவினை மரடல் at Madura forms an important portion in the history of our sacred poet.

Secondly, Mānicka Vāchakar was engaged in a religious controversy with the Buddhists, as the outcome of which, they all became converts to the Saiva faith. The disputants are clearly mentioned to have come from Ceylon where the religion of Buddha was implanted as early as the time of Asoka, that is, about the middle of the third century B. C. (250 B. C.) Thus there is much ground for thinking that during the time of Mānicka Vāchakar, the religion of Buddha had not gained any strong footing in Southern India, as the Buddhistic opponents of the Saiva creed had to come for the religious discussion from Ceylon where it gained ascendancy. A perusal of பதவப் பரட்டு, composed in the first century of the Christian era, manifests however, that Buddhism was prospering in peace, and there is no shadow of any evidence

* 96th ahalai.

† 49th ahalai.

of religious animosity at the time. But there was much commendable religious toleration, as the Pandyas, the Cholas and the Cheras allowed all religions to flourish under their patronage and held the clergy in great veneration. Thus by the time of Tiruvalluvar and the contemporary academic staff of the Madura College, the religion of Buddha had lost its virulency towards the Vedic creeds and likewise the Vedic creeds such as Saivism, &c., had grown tolerant towards the alien religion.*

We must at least grant a century for allowing the furiously opposed religions to recognise mutually their respective importance. Thus as Tiruvalluvar flourished towards the close of the first Century A.D., St. Mânicka Vâchakar might have lived about the close of the first Century B. C., that is to say sometime before the birth of Christ.

Thirdly, it is quite difficult to find any eminent writer who lived later than Tiruvalluvar that was not indebted to him. Silappatikâram, Manimâkhalai, Jivaka Chintamani, Ramayanam and a host of other important works have all borrowed from the Sacred Kural. Neither in Tiruvachakam nor in Tirucchitrambalakkovaiyar of Mânicka Vâchakar could we trace any influence from the store-house of human wisdom, namely, the imperishable Kural.

The following stanza from திருச்சதகம்,

காண லாம்பர மேகட் கிறந்ததோர்
வாணி லாப்பொருளேயின்கோர் பார்ப்பெனப்
பாண னேன்பழிற் றுக்வகைய விட்டுனைப்
பூணு யரற்றி யேன்புலன் போற்றியே

seems to have a parallel thought to Valluvar's distich,

குடம்பை ஷனித்தொழியப் புட்பறந்தற்றே
யுட்போ டியிரிடை நட்பு

if we recognise the genuineness of the interpretation of Parimêlalagar. The common comparison in each case is the impossibility of a freshly-hatched young of a bird to get back to its previous egg-life. Tiruvalluvar employs the comparison, if we may give credit to Parimêlalagar's interpretation, by way of illustrating the impossibility of the revival of a dead man; whereas

the saint Mânicka Vâchakar compares the eternal freedom from the clutches of the mortal coil, which he requests at God's hands, to the bird's final liberation from the shell. Thus the comparison serves a higher purpose in the case of Vâthavûradigal. If one had borrowed from the other, he should be Tiruvalluvar. In all probability Tiruvalluvar might never have intended such a comparison. By குடம்பை he should have simply meant a bird's nest as several Sangham poets have done. The liberation of the life from the body is generally compared in Naladyar and other ancient works to the bird abandoning its nest. குடம்பை in the sense of egg, seems to have crept into the lexicons, only after the highly ingenious interpretation of the distich quoted above. Even this interpretation, we fear, Parimêlalagar should have imported into the distich from Tiruvâchakam. A decidedly parallel thought to another of Valluvar's epigrammatic verses occurs, however, in Tiruvachakam. The last three verses, namely,

சுற்றிய சுற்றத் தொடர் வறுப்பான் குழப்புகழே
பற்றியிப் பாசத்தைப் பற்றற நாம் பற்றுவான்
பற்றிய பேராணந்தம் பாடுதற்கா னைமரூய்

from திருவம்மாலை and the lines,

பத்தேது மில்லாதென் பற்றற நான் பற்றினின்ற
மெத்தேவர் தேவர்க்கே சென்றுதாய்க் கோத்தும்பி

correspond much in diction and thought to

பற்றுடி பற்றற்றான் பற்றின அப்பற்றைப்
பற்றுடி பற்று விடற்கு

of Tiruvalluvar. This is a thought known to all sages; Mânicka Vâchakar, Tiruvalluvar, Nammâlvar, Tirumûlar and several others use it. There is also a proverb prevalent with sages; அற்றது பற்றெனினுற்றது வீடு. Hence there need be no borrowing of this idea.

In addition to these, there is a tradition that the saint's Tirucchittambalakkovaiyar was criticised by the academical staff, and Kalladam was the outcome of an attempt in defence of the melodrama. It is not easy to say anything decidedly of the tradition. That the sage Mânicka Vâchakar flourished during the classical times is obvious from the fact that ancient commentators such as Nacchinarâkkinaiyar and Pêrâsiriyar quote freely from Tiruvachakam and Kôvaiyar, while they hesitate to refer to the writings of the Devaram hymnners, whose works are also undoubtedly worthy models of dignified diction. The commentators took as support for their commentaries on academical works,

* Later on the alien religions, through the influence of their priesthood, gained an upper hand in the Tamil land and tried by fair means or foul to crush the Vedic creeds into oblivion. The Jains and the Buddhists were great political schemers. Proselytism was their aim and in their anxiety to propagate their religions they sank into degeneracy forgetting the noble example of the founder of their faith, Buddha. It was at this stage that Sta. Gnanasambandar and Appar appeared.

only the ancient classics of the Tamil literature, that is, works of the Madura academy. Thus we have ample ground to believe that Tiruvachakam and Kovaiyâr are productions of the third academy

It may, however, be argued that, as the saint refers in Kovaiyâr, Stanza 20, to works investigated by the academy in the past tense, he might have flourished after the extinction of the academy. This may be true if the academy had only a short period of existence; but, as we have seen already, the academy was in existence for a very long period which goes much beyond a thousand years. The past tense of the word *âvâ* would simply indicate that the saint referred to the works already investigated by the staff of professors who conducted the literary sessions before his time.

Now to come to his life. It is a great misfortune that neither Sekkilar nor any other ancient writer contributed to the saint's biography. If the poet had been one of the sixty-three canonised saints of the Saivas, we would have had a critical sketch of his holy career from the pen of Sekkilar, the renowned and critical bard who sang the glory of the saints, in one of the most venerable monuments of Tamil Literature, namely, the Periapuranam. The biography furnished by Kadavul Mahamunivar, which seems to be the oldest* is no doubt full of details but lacks historical insight. Paranjotimunivar's sketch of the sage's life in his famous Tiruvilaiyâdal Puranam evinces rare scholarship and knowledge of divine philosophy, but, the account is not elaborate enough at the end, as the biographer's aim was merely to depict the sports of Siva as far as they concerned Madura. For guidance, the two works may be profitably utilised by the student of the history of Tamil Literature, provided he carefully weighs the two versions in the light of the autobiography furnished, though without any intention, by the sage in his two imperishable monuments of Tamil Literature, namely, Tiruvachakam and Tirucchitrambala Kovaiyâr. Neither Vathavûrar Puranam, nor the cantos in Tiruvilaiyâdal Puranam dwelling on the saint's life, evince sufficient evidence of historic acumen on the part of those biographers. The life of the sage on a reliable historical basis is indeed a *desideratum*.

* At the most this biography is only 300 years old.

After this preamble let us proceed to describe the holy career of the great sage without doing any violence to historical veracity.

The Sage Mânicka Vâchakar seems to have sprung from an ancient Brahmin dynasty who supplied the Pandya with men of rare acumen for prime-minister-ship.* As a boy the sage should have exhibited signs of rare precocity. He was given the highest education in Tamil Literature for which he had always the greatest fascination. His precocity enabled him to digest the subtlest principles of religion even at an yearly age and by the age of sixteen his education received its consummation. His erudition and the consequent growth of his intellect soon spread far and wide and reached the ears of the Pandya. The Pandya sent for the precocious youth and after an examination of his capacity conferred on him the *nom-de-plume* Tennavan Brahmarayan (=the Brahmin king of the Pandya) and requested the young sage who was then only eighteen years of age to accept the prime-ministership of his kingdom. Out of deference to the king's request and partly on the belief that he could attain the wisdom of the world in such a situation, Vâthavûradigal deigned to accept the offer. The king entertained very high expectations of his young prime-minister and resigned the whole burden of the sovereignty into the sage's hands: the young minister performed his functions with great prudence and never grew elated at his high situation. The prime-ministership was, rather, a burden to him as his mind yearned after a true spiritual *guru* (=deliverer), who could by his graceful glance disentangle his soul from the ceaseless miseries to which it had been subject in its oft-repeated incarnations.

There were then in existence all the schools of philosophy, namely, Atheism, Materialism and Idealism side by side with the alien religions, Buddhism and its cognate creeds; none could please him; they were all hindrances in his way, they seem to have engaged his attention but were powerless to arrest the march of his mind which was resolved upon the attainment of salvation through a fit deliverer. It is quite certain, however,

* Mânicka Vâchakar is spoken of as a Brahmin of Amattiya gotram i.e., a dynasty of Brahmins from whom ministers were selected by the king.

† It is unsafe to consider him to be Arinardana on the strength of the Tiruvilaiyâdal Puranam, as the ancient Tamil kings, the Pandyas, the Cholas and the Cheras all bore usually, names of pure Tamil origin. Refer for instance to Silappatikaram, Pattuppâtta and other academic treatises.

that he enjoyed the pleasures of the world, such as royal pomp and company with the fair sex; but he never lost himself in them.* He considered them merely as cravings of his physical frame and never indulged in them with his full heart.† It is in this sense that we ought to construe the vehement outbursts of deprecations he pours upon his past-self, after he became a blessed being through the grace of Siva. In his leisurely moments, he was mostly engaged in conference with philosophers, men of erudition and sages. He was as it were a bee fluttering after every flower for gathering honey. He grew wiser everyday but his unquenchable thirst for finding a spotless *guru* through whom he hoped to attain salvation ever preyed upon his soul.

After some years lapsed thus, he was summoned before the Pandyan king to carry out a mission. The royal stable was, in a poor condition for want of proper horses. News had come, then, that a beautiful train of magnificent chargers had arrived at Tirupparanturai from the Aryan land, probably, from Arabia which is all along famous for its rare breed of horses. Vāthavūradigal (the name by which the poet was known before he was blessed by Siva) was entrusted with an enormous treasure of gold to purchase a troop of beautiful horses for the cavalry of the king's regiment. He set out with all the pomp suitable to his dignity in the midst of a gorgeous company. When he was reaching the spot known as Tirupperunturai (beautiful great harbour), he experienced an unaccountable ecstasy which increased at every step. In a cool grove, he observed a holy Brahmin Sage seated under the shade of a *Kurunda* tree, surrounded by disciples of rare devotion, chanting the Vedic hymns in praise of the great Guru, whom he afterwards understood to be God Siva Himself in corporal frame. The yearning young minister's heart-strings were touched with indescribable pathos, and he ran towards the great Preceptor in eager haste as a thirsty man at the sight of fresh cold water. The young aspirant was no doubt quite ripe by his stoicism (=indifference to pain and pleasure, known in Tamil as இருவினைபொப்பு)

* It is not positively known whether our sage was a bachelor or a married man while he was in the services of the Pandya.

† Such a state of mind is quite possible: refer, for instance, to எந்தொழினைச் செய்தாலு மோதவந்கைப் படலாலும் முத்தர் மனயிருக்கும் மோனந்தேச—வித்தகமாய்க் காதிவினையாடி யிருகைவீசி வந்தாலும் தாதிமனம் நீர்க்குடந்தே தான. (படமணத்தடிசுள்)

to be introduced to God's grace. The sight of the Preceptor whose person as well as the persons of the surrounding devotees which appeared in all effulgence by virtue of the holy ashes and *rudraksha* beads with which they were decorated, enticed his mind. The minister melted from head to foot with love which overpowered his reason. He quite lost sight of the errand on which he was sent and prostrated himself, losing all balance of mind like an uprooted palm tree, at the sacred feet of the Holy Deliverer. God Siva, the Guru, with great condescension raised him up and embraced him with paternal tenderness; all the worldly shackles were at once unloosed. The Almighty cast a glance of grace upon the pious youth and placed His Holy Feet upon his head. He, then, placing His hands upon the head of the ripe aspirant explained the mystic meaning of the five powerful letters which formed the name of divinity, namely, *Sirayana*. The prime-minister was at once transformed into a blessed sage, and in gratitude, he began to sing the glory of Siva in heart-melting strains. The incalculable value of the thoughts and the charm of the diction in which they were garbed secured for Vāthavūradigal, the ever-memorable name of Mānicka Vāchakar (= he whose sentences are rubies) at the hands of God Siva. Mānicka Vāchakar was, however, not allowed to enjoy the ecstatic sight for any length of time. The Divine Preceptor, who was come purposely to the spot for the redemption of the ripe sage, vanished with His holy train after intimating His pious disciple of His departure. The treasure in his possession was spent in the construction of a temple, on the spot where he was graced, as well as in relieving the distress of devout mendicants. The Pandyan king soon came to understand the deeds of his young prime-minister and forthwith sent for him for reprimanding him. The blessed young poet hastened to Madura and on interviewing the king assured him that the horses would come on a certain day in the month of Avani. God Siva, whose sports are not easily explicable, metamorphosed a good lot of the foxes of the jungle into magnificent chargers guided by the inferior gods who were disguised as grooms. Somasundara (the local name of God Siva at Madura) mounted upon the most majestic of the breed and appeared like a Horse Merchant leading them to the metropolis of the Pandya.

Let us describe the situation of Saint Mānicka Vāchakar. His intimate friends and relatives teased

olly and pronounced his act-
 tient and dangerous to the
 d friends. The poet's trans-
 s it was upon the form of his
 perunturai, was not in the
 orldly wisdom; he dashed
 ng that he was quite pre-
 unishment that may await
 oment, forget Siva. The king
 g the arrival of the horses,
 gree of suspicion. Provident-
 y, the king with his courtiers
 loud of dust afar, followed
 fening tread of horses. In
 re at the gates of his palace.
 believe his eyes; on seeing
 ed with speechless delight;
 ed the value he paid for them
 he sight of the Divine groom
 unconsciously his hands rose
 the Groom; he felt ashamed at
 ained his self. Mânicka Vâcha-
 that it was God Siva that ap-
 l for his sake was all love at the
 lyan king presented the Efful-
 garment which the Horseman
 His whip. The king con-
 ud the sage consoled him by
 etiquette in vogue with the
 ie Aryan land. The horses
 o the king, the Mysterious
 ong with His retinue, the
 g became all the more endeared
 whom he rewarded profusely
 s promise; but the sage re-
 vith much indifference as he
 f all earthly joys. At the dead
 posed jackals assumed their
 ich havoc in the royal stable
 ral horses that belonged to the
 howl at which the town awoke.
 at the trick played on him and
 vehemently and banded him
 His officers who were privileged
 re till he could pay back the
 ie sage was led to the hot sands
 ick runs past by Madura, and
 d by the king's officers. God
 t brook the ill-treatment; all of

a sudden was the river in a furious inundation. The
 irresistible flood rolled like an ocean in the bed of the
 river Vaigai and threatened the city with speedy de-
 struction. On the order of the bewildered king, the
 southern bank of the river was apportioned out to the
 citizens for the construction of an embankment to
 protect the city from the flood. A certain portion of
 the bank fell to the lot of a devout matron whose
 head was silvered over with age and whose vocatiôn
 was the sale of the powdery diet (pittu = 𑀧𑀺𑀢𑀺). God
 Somasundara Himself condescended to become her
 workman and bore mud. The whole of the embank-
 ment was finished excepting the portion allotted to the
 poor matron, the *pittu*-seller. The breach in the
 dike was growing wider and wider. The indifferent
 workman was brought to the presence of the
 Pandya who in his rage whipped the disguised God.
 The Divine workman vanished emptying the contents
 of the basket of mud into the breach which at once closed.
 The king got alarmed and from above sprang the
 divine *asqrî* "You little know the merits of Mânicka
 Vâchakar for whose sake We metamorphosed the foxes
 of the jungle into horses; he spent your unsullied treasure
 for your good in all charitable ways; you oppressed
 him further and We sent this flood to endanger the
 safety of your city; and for the sake of the devout old
 dame, We have appeared as a Workman in tattered
 attire and condescended to receive your caning." The
 bewildered king bemoaned his un wisdom which pre-
 vented him from rightly understanding the greatness
 of his minister. He went with much submissive
 veneration to the Sage Mânicka Vâchakar and re-
 quested pardon for his injudicious treatment and im-
 plored him to resume the government of his land. The
 sage readily forgave him and said that he could no
 more be his prime-minister as he had a divine er-
 rand to go to Chidambaram. After touring over some
 of the important shrines of his much beloved Pandyan
 kingdom gracing them with his heart-melting strains,
 he marched towards the north and after wor-
 shipping the shrines such as Tiruvarur, Kalukkun-
 tram (= the Hill of the Eagle) Annamalai, came to
 the much-coveted spot of Chidambaram.

On approaching the precincts of this celestial city,
 he experienced an inward light which buoyed up his
 spirits to the highest pitch of ecstasy. On entering the
 holy shrine of Lord Natesa, his whole frame melted
 into divine love and he stood speechless, his eyes
 pouring streams of tears on either side, and at inter-

vals few and far between, the words, 'Siva Siva Potri' escaped from his bewitched lips. He became an object of pity to the common mob, while to the really wise he was an object of great admiration. When he was restored to his full senses, he composed two *patigams* (short poems of 10 stanzas) glorifying the Lord Natesa's mystic dance; these patigams known as Koittruppatigams are unparalleled as divine panegyrics both for their pathos and truths of divine philosophy. After feasting his eyes to bewitchment by witnessing the Nataraja's Hqly Dance he repaired to a hermitage close by for undisturbed contemplation.

Meanwhile a host of Buddhist monks came all the way from Ceylon, to uproot, as they thought, the Saiva faith which was a stumbling block to the progress of their religion. Its very fame kindled their indignation; they came down to the ancient shrine of Chidambaram for a religious controversy. The Brahmins of the shrine got bewildered as they had very little trust in their ability to contend with the learned monks from Ceylon. They went in a body to the hermitage of our blessed sage and requested him to quell the arrogance of the vain monks; he condescended to carry out their earnest request. His holiness ordered a screen to be put up in order that he might not see the wretched faces of the impudent disputants. The controversy went on and the haughty monks were unable to give any satisfactory reply to the question of salvation advanced by the sage. Failure brought on impious wrath which led them to profitless upbraiding of the Saiva faith. The sage was roused to righteous indignation and the blabbering monks lost the power of their impious tongue; the eminence of the Saiva faith was established on a strong basis, when, at the blessing of the sage, the dumbness of the maiden daughter of the Chola who was present at the controversy was remedied. She began to answer the queries of objection* to what apparently seemed as irreconcilable traits in God Siva's sports. The tonguetied Buddhists threw away their red garbs, received the holy ashes at the hands of the sage, and became devout monks of the Saiva faith.

After thus vanquishing the Buddhist faith, our sage repaired again to his hermitage to pass his days in undisturbed contemplation in solitude. One day God Siva appeared before him as an old mendicant Brahmin from Madura and expressed that He had

specially come to see him from such a great distance on account of the fascination which his marvellous strains had produced in him. After thus introducing Himself to the sage, He requested the poet to sing his hymns again in order that He might commit them to writing. St. Mânicka Vâchakar agreed to the proposal and began to recite the poems sung by him. This done, the over-anxious Mendicant pressed another request which was that the poetic saint should compose a Kovai (melodrama) in honor of Lord Nataraja—the great God of Chittirambalam (Chidambaram). This short exquisite Love Poem of four hundred quatrains was spontaneously composed and as the stanzas were recited they were committed to writing by the Divine Hand. The disguised God took leave of the devotee and suddenly vanished. St. Mânicka Vâchakar inferred that God Himself had come to him and sent down streams of tears from his enraptured eyes for the divine condescension. Next morning when the Tillaivâl Antanar (the 3,000 Brahmin worshippers of the Shrine) opened the Shrine for early worship, a book containing Tiruvachakam and Tirucchittrambaiakkovaiyar was found on the pedestal of Lord Nataraja. When the book was opened they found that at the end, it bore the divine signature அழகிய திருச்சிற்றம்பலமுடையார் கையெழுத்து. The astonished Brahmins after praising the Lord Nataraja for his condescension went up in a body to invite the sage to tell him of the incident and request him to explain the Holy Scriptures. St. Mânicka Vâchakar readily came to the shrine, and when requested by the enraptured assembly to furnish them with an authoritative exposition of the invaluable scriptures, he simply advanced towards Lord Nataraja within the Wisdom Hall, pointing to the Image of Lord Natesa as the only meaning of his rapturous strains. On approaching the Sacred Idol, the corporal frame of our sage was absorbed in divinity and became invisible to the mortals present. This indeed is the true beatification of the human soul! our Sage was thirty-two years of age when he truly 'shuffled off his mortal coil' once for all.

S. A. PIRUMALAI KOLUNDU PILLAI, I.A.

* The poet reduced the queries of objections and the answers thereunto into a poem which is known as திருப்புகழ்.

The Svetasvatara Upanishad.

(Continued from page 21).

We may therefore state that the Svetasvatara Upanishad is a genuine Upanishad of the Black Yajur Veda, and is one of the oldest of its kind. It is not a Sectarial Upanishad. It more properly belongs to the Yoga Pada stage of teaching, though the other Padas are also briefly touched and alluded to. It expounds both a theoretic philosophy and a practical religion, all-comprehensive and all-embracing; a system which was at once Sankhya and Yoga, dualistic and monistic, and appealing to all classes of society.

It lays down the distinction of three padarthas or categories in clear terms. And these are, God, the many souls, and matter or *Pasa*.

"Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruits, the other looks on without eating" (iv. 6) which is explained in less figurative language in the next mantra.

"On the same tree man (*Anisa*) sits grieving, immersed, bewildered, by his own impotence. But when he sees the other, *Isa*, contented, and knows His glory, then his grief passes away."

That this is the Highest teaching of the Rig Veda is pointed out in the next verse.

"He who does not know that indestructible Being (*Akshara*), of the Rig Veda, that Highest Ether (*Parama Vyomam*) wherein all the Gods reside, of what use is the Rig Veda to him? Those only who know It rest contented."

And need it be pointed out that the 6th verse is itself found in the Rig Veda (I, 164-20) and it is repeated in the Atharva Veda and the passage is so popular a one that *Katha* (iii. 1) and *Mundaka* (iii. 11) also quote it.

These verses bring out the distinction of God and soul, *Isa* and *Anisa*, as the spectator and enjoyer respectively. The soul enjoys and performs Karma while encased in the body, true; but though God is immanent in the soul and in the body, yet the works and their fruit do not cling to Him and taint Him. After the due eating of the fruits, the soul knows the greatness of God, and his own insignificance, then his sufferings cease.

The previous mantra (iv. 5) is also a famous and much debated passage, and it is badly translated by

Prof. Max Müller. The translation by G. R. S. Mead and Chattopadhyaya is literal and correct. "Aye, that one unborn (*Aja*-soul) sleeps in the arms of one unborn (*nature*. *Pradhana*), enjoying (her of nature, red, white, and black), who brings forth multitudinous progeny like herself. But when her charms have been enjoyed, he (soul) quits her (*prakriti*) side, the unborn other, *Anyata* (*Lord*)."*

There is absolutely no mistaking this plain statement of the three *Padartas* as eternal, as well as their relation; and all three are called *Unborn, Aja* or uncreated. But the word to be noted here is the word 'other' '*Anyā*' which is almost a technical term or catch word to mean God, the Supreme. And it occurs again in (V 1).

In the unperishable, and infinite highest Brahman, wherein the two *Vidya*, (*Vignana-Atma*) and *Avidya* are hidden, the one, *Avidya*, perishes; the other, *Vidya*, is immortal; but He who controls both *Vidya* and *Avidya*, is another *Anyatha*." And in the subsequent verses, this *another* is clearly pointed to be the only One God, without a second, the ruler of all, the generator of all and the supporter (*ripeners*) of all. This forms the subject of discussion in the hands of *Badarayana* in I, ii, 21. And the famous passage in *Brihadaranyaka* is referred to. "He who dwells in *Atma* (*Vignana*) and different from *Atma*, whom the *Atma* does not know, whose body *Atma* is, and who pulls (rules) *Atma* within, He is thy *Atma*, the puller within, the immortal" (iii, 7, 22).

In vi. 6, also, God is called the *Anyā*—the other. It occurs again in *Gita*, xv. 17. The previous verse postulates two entities of matter and soul, and the next verse proceeds to postulate "another." "But there is another, namely, the Supreme Being, called *Paramatma*, who being the everlasting *Ishwara*, and pervading the three worlds, sustains them." That the very use of the word is solely to emphasise God's transcendency over the world of matter and of souls, as against people who only postulated two *Padarthas*, or would identify God, the supreme *Ishwara*, with matter or soul, is fully brought out in the next verse.

"As I transcend the perishable (*Pradhana*) and as I am higher than even the Imperishable (soul), I

* If we read "he quits her side, for the other" makes the sense complete.

am celebrated in the world and sung in the Vedas as *Purushottama*."

The commonest fallacy that is committed when the eternality of matter and souls is postulated, is in fancying that this in any way affects God's transcendency and immanency. Though He pervades all and envelopes all, creates and sustains and takes them back again into Himself, though He is the God in the fire, the God in the water, the God who has entered the whole world, in plants and trees and in every thing else, (ii. 17) yet He stands behind all time and all persons, (vii. 16), and is beyond all *tattas*: (Verse 15.)

"He is the one God, (Eko Deva), hidden in all beings, all pervading, the Antaratma of all things, watching over all works, dwelling in all beings, the witness, the perceiver, the Only One, Nirguna (Being) (vi. 11). And in Verse 16, he is called the first cause, himself uncaused, the all knower, the master of *Nature and Man*. And by the supreme statement "Ekohi Rudra nadvitiyaya tathe, (There is only One Rudra, they do not allow a second,) the complete subordination of all other things to Him is clearly postulated. There is nothing else in His presence, as no Aeat can subsist in the presence of the Sat, as no darkness can subsist in the presence of light. And Light, he is called (iii. 12) the Light, by which all other lights, the sun, the moon, and the stars and the lightnings are lighted, (vi. 14) and He is the great Purusha, like the Sun in lustre, beyond darkness. (iii. 8.)

There is only one other passage which we have to quote while we are dealing with the three eternal postulates of this Upanishad. These are the Verses 8 and 9 in the first Adhyaya itself. In these also the distinctions between the Supreme God, and the bound soul, as Isa and Anisa, Gna, and Agna, and the third, Madhana, Unborn though perishable and ever changing, are finely drawn.

In dealing with the personality of God, who is called in the Upanishads, as Deva, Hara, Vasi, Siva, Purusha, Brahman, Paramatma, Isa, and Ishwara, &c., we have to remark that the Upanishad makes no distinction between a Higher and a Lower Brahman; rather, there are no statements made about the Lower God or Gods, except one verse in V. 3, where the Supreme Lord and Mahatma, is said to have created the *Lords*, and Brahman or Hiranyagarbha is referred

to as such, a lord. But every statement made to God, by any of the names, we have mentioned above, clearly refers to the one, without a second, the Highest Brahman, who is also Nirguna. And in various passages, this Highest Being is said to create, sustain and destroy the worlds. What some of these people would not believe is, how a Being addressed as Hara and Siva, Isa and Ishwara could be the Nirguna Absolute Brahman. And they frequently associate this name with the Rudra or Siva of the Hindu Trinity. But it will be news to these people that even the Rudra of the Trinity is Nirguna and not Saguna. Absolutely no passage could be found in any of the Upanishads or even in the Puranas and the Itihasas, in which even the trinity Siva or Rudra is called Saguna. Saguna means having Bodies (qualities) formed out of Prakriti, and when Prakriti is itself resolved into its original condition and reproduced by this trinity Rudra, this prakriti could not act as his vestment.

But more than this, the Rudra and Siva of our Upanishad is clearly set forth in other Upanishads as the fourth, *chaturtam* and *Turiyam*, transcending the trinity; and the secondless.

"Satyam Gnanam, Anantam Brahma,
Ananda Rupam, Amritam Yad Vibhuti,
Shantam, Shivam Advaitam."

(Tait Up.)

"Shivam, shantam, Advaitam
Chaturtham, manyante,"

(Ramatapini).

"Dhyayeteesanam, pradhyaedavyani,
Sarvamidam, Brahma Vishnu Rudrendrasthe,
Sarve Samprasuyante, Sarvanichendryanicha;
Sahabhutaih Nakaranam Karanam Dhata Dhyata
Karanantu Dhyeyah Sarvaiswarya Sampannah
Sarveswarah Sambhurakasa Madhye.
Siva eko Dhyayet: Sivankara, Sarvam
Anyat Parityaja (Atharva Sikha).

"Adore the most adorable Isana, Brahma, Vishnu, Rudra, Indra and others having an origin. All the senses originate with the elements. The first cause and cause of causes has no origin. The Bestower of all prosperity, the Lord of all, *Sambhu*, He should be contemplated in the middle of the Akasa. . . Siva, the one alone, should be contemplated; the Doer of Good; All else should be given up." (Atharva Sikha) "The mystical and immutable one, which being composed of three letters A., U., M., signify successively, the three Vedas, the three states of life

* Our learned Madras Bishop complains that the educated Hindu has only to choose one out of the six systems of Philosophy, and that he has no good practical religion and we kindly invite his attention to this paper, and then judge for himself and see if Hindu Philosophy and Religion is, after all, really so poor.

Jagra, Swapna, and Sushupti), the three worlds (heaven, hell and earth) three gods (Brahma, Vishnu and Rudra) and by its nasal sound (Ardhamatra) is indicative of thy *fourth* office as the Supreme Lord of all (Parameshwara)* ever expresses and sets forth thy collective forms." (Mahimna Stotra). And the same mistake is committed by outsiders in supposing that the God of the Saivas is only one of the trinity. Any book in Tamil and Sanskrit taken at random will at once disillusion him, and he will find that the only God held up for the highest worship is the highest Nirguna Parama Siva, and not one of the trinity. Great confusion is caused in the use of the words Nirguna† and Saguna, by translating them into impersonal and personal respectively. And Europeans themselves are not agreed as to the use of these words. According to Webster, the word 'personal' implies limitation, but other eminent persons like Emerson, Lotze, &c., say there is no such implication. Till the acceptance of these words are therefore settled, we should not make confusion worse confounded, by rendering Nirguna and Saguna, as Impersonal and Personal.

So far, there can be no doubt on the nature of the God-head described in our Upanishad.

"When there was no darkness, nor day nor night, nor Sat, nor Asat, then Siva alone existed (Siva eva Kevalah). That is the absolute, that the adorable (condition) of the Lord. From that too had come forth the wisdom of old—(gnanasakti). (iv, 18).

"He is the eternal and infinite, Unborn Being, Partless, action-less, tranquil, without taint, without fault, the Highest Bridge to Immortality (vi. 19). He is the cause-less first cause, the all-knower, the all-pervader, the creator, sustainer and liberator of the world, the end and aim of all Religion and of all philosophy, He is the Ishwara of Ishwaras, Maheshwara, the God supreme of Gods, the King of kings, the Supreme of the supreme, the Isa of the Universe" (vi. 7.)

There is one other matter to be considered in the nature of the Divine Personality. God is spoken of both in masculine and in neuter, and that in the same verse, a peculiarity which is noticeable in

modern Saivism. And God is addressed in all forms as 'He' 'She' and 'It.' Sivat, Siva and 'Sivam.* And the reason is not as stated by Prof. Max Müller, in his note under Ver. 16, Chapter iii, that the gender changes frequently, according as the author thinks either of the Brahman or its impersonation as "Isa, Lord." To the Indian whether he addresses his God as Siva or Sivam, he is addressing the same supreme Personality who is neither male nor female nor neuter, and there is no jar to him in the sense, as there will be to the Christian, who could only think of and address God in the Masculine Gender.

The Upanishad does not recognize any difference between the use of 'It' and 'He,' and it does not contemplate that by using 'It' instead of 'He,' a Higher Being is reached.

Coming now to the nature of the soul, as set forth in this Upanishad, the first thing to be noticed is that the Jiva is very often spoken of as *Atma* simply and distinguished from God. The other appellation it receives are Purusha, Anisa, Agña, the Hamsa, Vidya, and these are to distinguish it from the other, the Paramatma, the Parama Purusha, Isa and Gña.

This soul is bound, because he is not God (i. 8) because he is ignorant of himself, and of the self within him, (the Antaratma). This soul is not self-dependent (i. 2). This soul is confined in the *Pura* (city-body) of nine gates, i. e., is limited and 'flutters about,' is changeable, and he enjoys the fruits, pleasures and pains, (even pains are a pleasure to him, the ignorant soul) and fondly clings to the body, and performs karma (iii, 18. iv. 5 and 6.)

"But he who is endowed with qualities, and performs Karma that are to bear fruit and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three gunas and the three paths" (vi. 7).

And yet this soul is of the image of God, is infinite and brilliant like the Sun, endowed with Ichcha and Gnana, and is sinless.

The Supreme One who witnesses all his doings, dwelling within him, without Himself being tainted by the contact, helps to secure the ripening of his mala, and waits till the soul attains to that condition of perfect balancing in good and evil, (v. 5) by the performance of Chariya, Kriya and Yoga (good works, Penance and meditation) with love and knowledge and

* A Christian missionary writing to the Christian College Magazine wonders how *Vemana*, the famous Telugu poet, could speak of Siva as other than the Hindu triad, Brahma, Vishnu and Rudra. Cf. Bartrihari's Satakas for the popular conception of Siva.

† By *Nirguna*, we mean 'without Prakritic qualities' and by *Saguna* 'clothed in Prakritic qualities'. And God could therefore be both *Nirguna* and *Personal* in Emerson's sense.

* *Sivam* in Sanscrit, they say, is not the neuter of *Siva*. But somehow this neuter form is quite prevalent in Tamil.

the syllable Pranava, he is blessed by the Lord (i. 6,) and God's grace descends on him (vi. 21 and iii, 20) and he knows and sees, with Manas (the supreme grace of God—the spiritual eye) (v. 14) 'The Purusham Mahantem Aditya Vainam, tamasah parastat,' and his fetters (Pāsa) fall off, and sufferings cease and he enters the Bliss of the Supreme Brahman, and Eternal Peace.

That *Ishwara Prasadam* (iii. 20) or *Anugraham* or grace is necessary is a common belief of the people, and this doctrine is not peculiar to this Upanishad alone. The *Katha Upanishad* puts the same doctrine in much stronger language, "That *Self* (God) cannot be gained by the Veda, nor by understanding, nor by much learning. He whom Self (God) chooses, by him the self (God) can be gained." (I. 2. 23); but even the supreme Almighty (God) cannot help him, if he had not turned away from wickedness, and is not tranquil, subdued and at rest, dedicating (*Arpanam*), all his words' deeds and thoughts to God, (i. 24.)

That the doctrine of *Bhakti* is found well set forth in the oldest Upanishads and the Vedas will be apparent by reading the texts collated by Dr. Muir in his learned "Metrical translations from Sanskrit" under the heading of '*Shraddha and Bhakti*.' By the way, this *Sharaddha* and *Bhakti* is not to be understood as a manifestation of feeling only at one stage of man's spiritual evolution and unnecessary at another stage, but this love is essential to the aspirant whether he is a *Dāsamargi*, *Satputramargi*, *Yogamargi* or *Gnanamargi*. That these four paths grow one out of the other and are not independent, and each one of these is hardly possible to reach without going through the lower rungs of the ladder, we have already pointed out above.

The Upanishads, all of them, discuss the particular *Upasana* or *Upasanas* which are required for the salvation of the bound soul, and these *Upasanas* are called also *Vidyas*

Of these various *Vidyas*, what is called the *Dahara Upasana* or *Vidya* is the most favoured of all the *Upasanas* in the *Swetaswata* and *Chandogya*, *Brihadaranyaka*, *Katha*, *Mundaka* and *Kaivalya*, *Atharva Sikha* and in the *Bhagavad Gita*

The references to this Highest *Yoga* practice are most numerous in the Upanishads and the sameness of the various references form the subject of a discussion in the *Vedanta Sūtras* (iii. 3. 23.)

The famous passages are what occur in the *Chandogya Upanishad*, commencing with the sentences "There is the city * of Brahman" (viii. 1. 1.) "All this is Brahman." (iii. 14. 1 to 4). This worship or *Yoga*, consists in the aspirant contemplating, in his heart, the Supreme one, as the Person of Light and as *Akasa*, as *Satchidananda Parameshwara*, with the particular formula that "God is in all beings and all beings are in God." And various synonyms are used to denote this heart of man, such as *Dahara* (subtle) *Guha* (cave), *Pundarika* (lotus), *Brahmapura* (city) *Hrid* (heart).

And the meaning of the words *Akasa*, and *Vyoma* has also to be carefully noted. They are synonymous and do not mean the *Bhuta Akasa*, nor the *Mayasakti* or *Avidya*, but as interpreted by the Puranas themselves, they mean *Chit*, or *Gnana*, or *Light* or *Grace*, which is the *Parasakti* of the Supreme *Ishwara*. That this *Akasa* is *Chit* and not *Achit*, is further proved by the phrases, *Chitakasa* and *Chidambara*, and this *Chit-Sakti* is the *Devatma-Sakti* of our Upanishad, which is inherent and concealed in him. (i. 3) and the supreme *Sakti*, which is revealed as manifold, *inherent* (*Sva*) and manifesting as *Kriya* and *Gnana* (vi. 8). It is this which is called *Uma*, and *Light* and *Bhargast* and *Savitri* and *Gayatri*. And when we understand therefore, this *Akasa*, as light and knowledge, the Supreme *Sakti* of God, its description as the highest light, the revealer of all forms, the Highest object of adoration, is clear. The description of God also as *Akasa* (*Sakti*) and as dwelling in *Akasa* (*Sakti*) will not be conflicting, as no distinction is made between Sun and his light, much less between God and his Power.‡

It is this *Gnana Sakti* who gives to the *Chetana* and *Achetana Prapancha* its form and shape and life and love and light; but the substance or *Upādāna* out of which this *Prapancha* is evolved is the *Maya* or

* This City is exactly reproduced in modern symbolism in the Great Temple of *Chidambaram*.

† Cf. *Mait. Up.* vi. 7, "Rudra is called *Bhargas*, thus say the Brahman teachers," cf. also vi. 22, last para. "The Shrine (*Paramālaya*) which consists of the *Akas* in the heart, the blissful, the highest retreat, that is our own, that is our Goal, and that is the heat and brightness of the Fire and Sun."

‡ In the *Yajur Veda*, this God and *Ambika* are called *Saha*, which may mean equal or brother and sister.

|| It is *Badarayana's* view that there is no other *Upādāna* except God and these worlds arise out of God Himself. When a tree springs out of the bare ground, we naturally suppose there was some seed imbedded in it without our knowledge, though the earth contained it and is essential for the support and growth of the plant. This is the *Upanishadic* view. *Badarayana* would say that no seed is necessary and the earth alone is sufficient.

Pradhana, which also dwelling in Him is drawn out and drawn in by the Supreme Power (Sakti) with just the ease and dexterity of a spider which spins out or in; or of the magician who draws forth out of an empty basket fruits and flowers and sweets. The Maya (meaning also power) is also a Sakti of His (Mayasakti) but differing from the other Sakti, Ichcha Gnana and Kriya, just as darkness differs from light. As darkness is necessary for rest and recuperation, so this power of God also works for our rest and recuperation and salvation. And God is called the Lord of Maya (Mayin) and "beyond" all forms of the tree, as transcending all the "Tatvas, Kala" &c., and as 'transcending' Pradhana.' Why we are required to contemplate God as Akasa, Light or Chit is, that by this Light alone we can know Him, and as such Light; and it is as Light, Chit, God is immanent in the world, and omnipresent. And this brings out again the reason why this Chit is called Akasa the most subtle and invisible and omnipresent element we have in Nature.

God is present in all nature and pervades it, as oil in seeds, butter in ghee and fire in wood (i 15). And this all pervasiveness is thus explained in a text of the Atharva Siras Upanishad—"Why is it called Sarva Vyâpi? It is so called because like ghee diffusing and soaking itself through and through the Ruda (Milk or seed), it pervades every created thing through and through as warp and woof."

And as by reason of this pervasiveness, nothing could be imagined as existing out of Him, the whole is called also Brahman, the whole, with the parts and limbs and bodies (iv. 10) as the Chetana-Achetana Prapancha, his antahkarana as Chit Sakti, and Himself the Soul of this vast whole. And as all of us form but parts of him, we are also enjoined to be kind to one another, for, whatever we do to each other will be also done to His body. We quote the following from Srikantha Sivacharya's commentary in which this point is discussed.

"All this is Brahman, as beginning, ending, and breathing in Him; and therefore let a man meditate on him."

"This passage may be explained as follows: The origin, existence and end of all this depends on Brahman. All this, both the sentient and insentient existence, is verily Brahman, and therefore let a man meditate on Brahman, tranquil in mind. Just as the water-bubbles which have their origin, existence and end in the ocean, are found to be only forms of that

ocean, so too, that which depends for its origin, etc., on Brahman associated with Sakti must be made of Brahman and nothing else. Nothing distinct from him is ever perceived. Accordingly in the Atharva-Siras, it has been declared by Isana as follows:—

"Alone I was at first, (alone) I am and shall be;
There is none else distinct from Me."

And then was declared by him in the words "I am Brahman," that the whole universe is his own form. And in the words "He entered the more hidden from (or than) the hidden one" &c., his entering into the universe is given as a reason for the whole universe being his own form. Thus this universe having no origin, existence or end outside Brahman, is not a quite distinct thing from Brahman. Accordingly the learned say:—

"His Saktis or energies (form) the whole world, and the Mahesa or the great lord is the energetic (Saktimân.) Never can energy exist distinct from the energetic. Unity of these two is eternal, like that of fire and heat, in as much as unseparateness always exists between energy and the energetic. Wherefore supreme energy belongs to the supreme Atman, since the two are related to each other as substance and attribute. The energy of heat is not conceived to be distinct from fire" and so on.

Vayu-Samhitâ too says: (Parva, 25, ch. 18 and 19).

"From Sakti up to earth, (the whole world) is born of the principle Siva. By him alone, it is pervaded, as the jar, &c., by clay. His variegated Supreme Sakti, whose form is knowledge and bliss, appears as one and many, like the light of the sun."

The following passages of the Sruti speak of Parabrahman as possessed of infinite powers of creating, ruling and maintaining the world, all inherent in Him,

"His Supreme Sakti is spoken of as manifold, inherent, endowed with the activity of knowledge and life." (Svetas, 6-8).

"One verily is Rudra.—they were not for a second—who rules these worlds with the powers of the ruling." (3-2).

"In short, on the authority of the Sruti, Smriti, Itihâsa, Purâna, and the sayings of the learned, the Supreme Sakti whose manifold manifestation this whole universe of Chit and Achit is, whose being is composed of Supreme Existence, Intelligence and Bliss, and unlimited by space and time—is inherent in the nature of Siva, the Supreme Brahman and constitutes His own essential form and quality. Apart from Sakti, He cannot be the Omniscient, the Omni-

potent, the cause of all the all controlling, the all-adorable, the all-gracious, the means of attaining all aspirations, and the omnipresent; and, more over, such grand designations as "Mahesvara", the *Supreme Lord*, "Mahadeva," the *Supreme Deity*, and Rudra, the *expeller of pain*, cannot apply to him. Thus it is Brahman whose body is the whole sentient and insentient universe, and who is denoted by all words. Just as the word 'blue' denotes not the blue colour only, but also the lotus which is of a blue colour, so does the word 'universe' also denote Brahman. Therefore such passages as "All is Rudra verily" teach that Brahman is denoted by all words. Accordingly the passage "All this, verily, is Brahman" refers to Brahman whose body the whole of the sentient and insentient universe is. The universe being thus a form of Brahman and being therefore not an object of hatred &c., let every one be peaceful at heart and worship Brahman. This doctrine is clearly expounded even in the puranic texts such as the following:—"The body of the God of Gods is this universe, moving and unmoving. This, the Jivas (Papas) do not know, owing to the mighty bondage. They say sentiency is Vidyā, and insentiency Avidyā. The whole universe of Vidyā and Avidyā is form no doubt the body of the Lord, the first cause of all; for the whole universe is subject to Him."

"The word "sat" is used by the wise to denote the real and the good, 'asat' is used by Vedic teachers to denote the contrary. The whole universe of the *sat* and the *asat* is the body of Him who is on high. Just as, by the watering of the roots of a tree, its branches are nourished, so by the worship of Siva, the universe which is His body, is nourished. Atman is the eighth body of Siva the Paramesvara, pervading all other bodies.

"Wherefore the whole universe is ensouled by Siva. If any embodied being whatsoever be subjected to constraint, it will be quite repugnant to the eight-bodied lord; as to this there is no doubt. Doing good to all, kindness to all, affording shelter to all, this they hold, is the worshipping of Siva." And so on.

"Brahman being all-Formed, it is but right to say "all is Brahman" and every one be peaceful and worship Brahman." Wherefore it is Brahman who in the opening passage is stated to be the object of worship, that is also spoken of as *manomaya*, as partaking of the nature of *manas*, and so on. Neither should it be supposed that the partaking of the nature of *manas* is a characteristic mark of a *samsarin*; for Brah-

man may limit Himself by assuming a shape which can form an object of worship."

"That which," therefore, "eternally rests within the Atma," (i 12), "dwells in the cave (of the heart) of all beings," (iii 11), "is the greater than the great, smaller than the small, hidden in the heart of the creature" (iii 20), "hidden in all beings; like the subtle film," (iv 16), "and subtler than subtle" (iv 14), "the wise should seize in the body (heart) by means of the *pranava*, within himself, and by the drill of meditation and penance, (1-14), they should, 'with the mind towards the heart,' 'love the old Brahman, by the grace of Savitri' (Light or Chit-Sakti) (11-7 and 8), 'grasping by the *Manas*' (Sakti), (v 14), and perceive 'by the heart, by the soul, by the mind,' (iv 17), in the Highest Turiyatita plane, where S'iva Dwells alone, the Eternal and the Adorable Light, this most Ancient of Days, the S'iva the Blissful and Benign Being, the great Purusha of sunlike brilliancy, dwelling in the Highest *Vyoma*, then their fetters (*passa*) fall off, they will cross over to the other shore, after passing through the torrents that cause fear, (ii 8.) their darkness (*Ahankara*, *Anava*) will vanish, and all material bodies (*Maya*) will fall off, and they will enter into the supreme Bliss and Peace.

The various steps, psychological and spiritual, by which the sanctification of the Soul is accomplished is stated beautifully in i 10, "From meditating on Him, from joining Him, from becoming one with him, there is further cessation of all 'Maya (bodies-births) in the end." In a most beautiful address on the famous text of St. Paul which runs,

"We, all, with unveiled face, reflecting as a mirror, the Glory of the Lord, are transformed into the same image, from Glory to Glory. even as from the Lord the Spirit."

Professor Henry Drummond, who is said to have revolutionized Christian thought in the last few decades, calls these *laws of reflection, and of assimilation*. He instances the iron which gets magnetized and becomes a magnet, and a mirror, getting rid of its dust, reflects the glorious light and becomes merged with it and lost. And he remarks "All men are mirrors—that is, the first law on which this formula is based. One of the aptest descriptions of a human being is that he is a mirror." And our Upanishad contains fortunately the self-same description and illustration.

"As a metal disk (mirror), tarnished by dust shines bright again after it has been cleaned, so is the one

incarnate person satisfied and freed from grief, after he has seen the real (pure) Nature of himself." "And when by the real nature of his self, he sees as by a lamp, the real nature of the Brahman, then having known the unborn eternal God, who transcends all the tattvas, he is freed from all fetters (pasa), (ii. 14 & 15). The first text would simply read, in Drummond's language, "see, reflect and become God."

It only remains for us now to point out that the second verse of the first adhyaya is mistranslated by Boer, Max Müller, Mead and others. They contain terms which are not known to the systems they are familiar with and they are alone preserved in the Siddhanta system. The terms are 'Kala,' 'Svabho,' 'Niyati,' 'Ichcha,' 'Bhuta,' 'Yoni,' 'Purusha,' and they are also referred to as 'Yonivabho' &c., in V. 4. and in Vi. 1 'Svabha' and 'Kala.'

We stated that the different schools differed in the enumeration of the tattvas or categories but most of them stopped with Prakriti or Pradhana and Purusha, the highest in their list, the 24th and 25th principal (Vide, Senthinathaiyar's table of tattvas, published in Madras 1899), but the Siddhanta school postulated above this, other tattvas or principles, making up the whole number into 86. These higher tattvas were, Ragam (Ichcha), Vidya, Niyati, Kalam Kala, (constituting what is called the soul's, the purusha's Pancha Kanchukam), Maya, Suddha Vidya, Maheshwara, Sadasiva, Bindhu (or Sakti) and Nadam (Siva). And the terms used in our text is kala, Svabho or Kala, Niyati, Ichcha, or Ragam, Bhuta or Vidya and Yoni or Suddha Maya, and Purusha or soul. That our interpretation is genuine we could show by quoting the authority of the author of a Purana, who at any rate is anterior to all the commentators whose explanations we now possess. The following occurs in Kailasa Samhita of Vayu Purana and it refers to the Svetasvatara text,

" Purushasyatu, Bhoktrivam. Pratipamasya, Bhojanecha Prayatnatah. Antarangatayatatva panchakam Parakirtitam. Nirgateh kala, rajascha Vidya cha Tadanandaram kala Chupanchakamidam Mayotpannam Munisvara, Mayantu Prakratim Vidyan Maya Sruthi stritā. Tajjanagetani Tatvani struti Yugtāni nasamsayah, Katasva bhavāni yajiriti Cha srutirabravīt etat panchakam evasya panchakan-chuka Muchyate. Ajanau pancha tatvani vidyanapi Vimudhadhib. Niyatyadhasat prabrute raparisthah pumanayam Vidyatatvamidam proktem.

The following verse occurs in the Brahmaṇḍa Purana :—

" Purushau Niyathi kataragascha kala Vidyecha mayayā"

And this is from Vayu Samhita: " Māya Kālama-vasrujat Niyatincha Kalām Vidyām Kalātho Rāga-purushau."

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Instances of Telugu Sandhi in Ancient Tamil.

There are a good many simple and compound words in ancient Tamil which in their formation conform to the rule of Telugu Sandhi rather than to that of Tamil. By Sandhi we mean any change taking place in the course of combination. When the vowels **க**, **உ** and **ஓ** for instance are followed by initial vowels the letter **வ** steps in and connects the vowels in Tamil as **அவ்வ** + **ஊரூ** = **அவ்வூரூ**. **பேர** + **ஊரூ** = **பேரவூரூ**. **பூ** + **அவ்வ** = **பூவ்வ**. In such instances **வ** is called **உடம்படுமெய்** and occurs only when the vowels do not coalesce into one vowel or when one does not destroy the other.

Besides **வ** there is another letter in Tamil which also serves the same purpose, viz, **ய**. In certain cases the connecting link is **ய** and in certain other cases it is **வ**. But when **க**, **ஓ** and **உ** are followed by initial vowels it is definitely laid down that the connecting link is **வ** as above illustrated.

But in Telugu however the only **உடம்படுமெய்** known is **வ** throughout. When a vowel is followed by another vowel there may be what is called Sandhi or coalescence of vowels and in the absence of such Sandhi the vowels are invariably, whatever may be the vowels, connected by **வ** as **ம** + **இவ்வ** = **மவ்வ** (our house), **மீ** + **இவ்வ** = **மீவ்வ** (your house) **மே** + **அந்த** = **மேவந்த** (Father's sister) Sandhi or **மேயந்த** when no Sandhi and not **மேவந்த** as **we** would have it in Tamil.

There are however certain words in Telugu whose original formation assumes the operation of the other **உடம்படுமெய்** **வ**, **ய**. They are such words as **கூ** (=Cow) cognate with Tamil **கூ**; **பூ** (=Telugu flower) cognate with Tamil **பூ** **சூ** (=Telugu death) cognate with Tamil **சூ**. **பே** (=Telugu =to go) Tamil **பே** or it may be an corruption of **பேரு** as **உ** and **உ** are interchangeable in Telugu. **அ** (=Telugu =to become) cognate

* not recognized as **உடம்படுமெய்** in Telugu thought there are some instances of it.

with Tamil and so on. In these cases the *சாரியை* as it is called in Tamil is added on to the Tamil root and she connecting *உட்பட்டுமெய்* is *ம்*. Though it occurs in to many instances, the Telugu grammarian has taken no note of it as he does not care to analyse simple words and try to get at the elementary particles. He refuses to recognise any principle in operation in the formation of simple words. He does not for instance tell us what the tense particles are but only contents himself with giving specimens of words of different tenses exactly on the model of *தொழ்க்காட்டியர்*. With these exceptions operating within the interior of Telugu roots and not recognised by the Telugu grammarian, it may be invariably laid down as a rule universally true that when vowels come in contact the connecting link is *ம்* in Telugu in the absence of what is called Sandhi and not *ம்*.

Such being the case we shall quote a few simple and compound words from ancient Tamil which would appear to be refractory under the rule of Tamil Grammar but to be in perfect accord with the rule of Telugu Grammar.

The 1st expression we shall consider is *ஆய்கை* meaning in that place. This expression occurs in *சலித்தொகை* and *குறிஞ்சிப்பாட்டு* and is common with poets since. It occurs twice in the following 1st verse in *குறிஞ்சிக்கவி*.

*பாயல் பெறேன்படர் உர்ந்தவன் வயிற்
சேயேன் மன்யா னுள் தயரிழப்பே ஆய்கை
கண்ணிற்று கூட தலாற் குணவனாயிற்*

* * *
*பொய்யாகவீற்றேதே னகனமாப்பின் வாயாச்செத்
தொய்யெனவாங்கே யெடுத்தனன் சொண்டான்மேற்
மெய்யறியாதேன் திபாற்கிடகசேன் மன்ஆய்கை
மெய்யறிந்தேற் நெழுவேனாயின் மற்குய்யென.*

It occurs also in *குறிஞ்சிப்பாட்டு*.
ஆமரலாய்கை வெருஉதலஞ்சி line 137.
In *தொல்காப்பியம்* and *தீரையனராப்பொருள்* we have such expressions as *ஆயிரு*, *ஆயிருவீற்று*, *ஆயிரண்டு*, &c.

This expression *ஆய்கை* is we have no doubt identical with Telugu *அயைக* (*ஆயெட*) meaning in that place.

It occurs in the following stanza from Molla Ramayanam.

*ஊ. அயைக டுக்கநாயகன் சங்குலிராமுனிமேனாடகா
சீயைச்சரணலாயமுல னநமிகாதிசர குஞ்சூர்முதீ*

కాయమునుప్పుడొక పడిగ్ర మైదునప్పుడు చూడనొప్పెలు
చూడరలొచనుండుచు మాదిరికించుకానదోయక.

In Telugu the formation *ஆயெட* is quite in accordance with the principle of Telugu Grammar being made up of the common demonstrative *ஆ* and *எட* (= place) and the two being connected by the usual *உடம்படுமெய்*, viz., *ம்*. So there is nothing peculiar either in the words used or in their combination and it does not call for any explanation from the Telugu Grammarian. Other similar expressions with the other demonstratives *ஈ* and *ஏ* are quite common in Telugu as *ஈயெட*=in this place and *ஏயெட*=in what place? The Telugu *எட* is the Tamil *இடை* and below is appended a short list of similar corresponding words in Tamil and Telugu:—

Tamil.	Telugu.
இடை	எட
இளை	என
இளை	இளை
இறை	இறை (ஐ)
இறை	இறை
இறை	இறை, இறை
ஆரை	அர, அற
இரை	இரை
ஏறை	ஏற
தலை	தல
விலை	வெல.
வலை	வல
முல்லை	முலால்
தடை	தட

Similarly Sanskrit feminine nouns ending in *ஆ* as *மாரா*, *சீதா*, *சிரந்தா*, *சிதா*, *சிலா*, *பூகா*, when they enter Tamil change *ஆ* into *ஐ* as *மாஐ*, *சீதை*, *சிரதை*, *சிதை*, *சிஐ*, *பூகை* but shorten *ஆ* into *அ* when they enter Telugu as *மால*, *சீத*, *சிரந்த*, *சித*, *சில* and *பூக*. Sanskrit feminine nouns therefore in Tamil and Telugu present same difference as the list above enumerated. So are verbal nouns ending in *கை* in Tamil and *க* in Telugu as *சுறிக்கை*=*ஏறக*.

Though the combination *ஆயெட* is quite in accordance with Telugu usage, the corresponding Tamil *ஆய்கை* is rather peculiar in two ways in Tamil firstly the usual demonstrative in Tamil being *அ*, we have to the peculiarly note the peculiarity that *அ* has been lengthened into *ஆ* and secondly in combination instead of the *உடம்படுமெய்* *ம்* we have the other *ம்* which is not common in the case of the vowel *ஆ*. Hence the Tamil grammarian feels called upon to explain the double peculiarity in the words '*சுக்கிற் சுட்டுக*

வின்பாடுகள் போன்றதல் சேறியே (அன்னால்). In Telugu such expressions as அக்கட, இக்கட are noted a peculiar as the usual demonstrative ஆ is shortened into அ and the succeeding consonant is doubled in consequence.

Other expressions of similar peculiar combination

Other instances are போயது, ஆயது, போயின், ஆயின், in Tamil. போயினது ஆயினது. போயினான், &c.

See போயது in the following stanza from Ramayanam—

போயதெம்பொரும லெக்கு இந்நிலுவகை பூக்கான்
தயமா மலருளோளும் கடர்மதிசூழினோளும்
சேயுயர் விகர்புளோரும் தீர்க்கதெஞ் சிறுமையென்றார்
மாயிரு ஞாலமுண்டோன் அழமுன்மேற் சரணம் வைத்தான்
(திருவாதாரப்படல்.)

See 'பாயின்' and 'போயின்' in the following stanza from திருக்கோவை.

சேயினதோளி மெலியன் விண்ணோர் தக்கன் வேள்விவிவ்வாய்
பாயினசீத்திய அம்பலக்காண்பு பழித்தாழம்க்கம்
தியினதாற்றல் சிரங்கண்ணிழந்து திசைநிசைசாம்
போயின தெல்லுபெயல் லாம்புக்கு காடுவன் பொன்னினையே
(திருக்கோவை-234)

போயது is of course poetical for போயினது and the past tense in the former seems to be denoted by the particle இன் which has disappeared from it, just as the negation in செய்யான் is by a fiction of grammar said to be denoted by ஆ which is not in the word. We have similar colloquial words in பன்னான், பன்னது though very likely some may contend that these are mispronounced forms of பன்னினான் and பன்னினது.

In a note in Nannal Kandigani ய் in போயது is said to denote the past tense. We don't know on whose authority the note rests. Even in such participles as போய் and ஆய், சேனாவையர் in his commentary on விவியபல் considers that ய் is a corruption of உ (p. 15) and refuses to recognise it as denoting past tense. Of course it seems easy to recognise ய் as tense particle in போயது as otherwise it is not easy to account for it as உடம்படுமெய் as we should expect வ் after போ and not ய். This difficulty of accounting for ய் very probably has given rise to the view that ய் is past tense particle. Compare similar changes in Telugu as போயினு, போயாடு and போய்யாடு meaning he went. The Telugu man would only call ய் in போயாடு as யடாகம்ம் or யகாத்நோற்றல், i.e., யகர உடம்படுமெய். It is to be noted that wherever this so called past tense particle occurs there we may insert இன் after it as போயது, போயினது; ஆயது, ஆயினது; உயது, உயினது; does not occur for instance in காத்தது from கா=protect. We don't say காயது because the past tense is not காயினது. Again

we have two such forms as போயினது and போயிற்று, ஆயினது and ஆயிற்று, உயினது and உயிற்று but have not two corresponding forms with ய் as போயது and போய்த்து. So that therefore the ய் is found only where it may be followed by a vowel and may be optionally followed by இன்.

But whatever may be said of ய் in போயது, it cannot be seriously contended that it has anything of the past tense function in the forms போயின், போயின, போயினது, போயிற்று. Here the particle இன் denotes past tense and what is ய்? It is clearly a connecting link but not the one that is to be expected there under the ordinary rule of Tamil Grammar. It is the உடம்படுமெய் prescribed in Telugu.

Again we have another instance of the Telugu உடம்படுமெய் in the poetical compound மாயிரு which is made up of மா + இரு=மாயிரு (very big) instead of மாயிரு as we should expect. This compound is already quoted above from Ramayanam. Note it also in the following lines from Vagisa,

நேரிசை - தீவாவடுதறை

மாயிரு ஞாலமுண்டோன் மலரடி வணக்கும்பாலும்
பாயிருக் கக்கையானப் படர்ச்சடை வைப்பர்போதும்
காயிரும் பொழில்சன் சூழ்த்த கழுமலூரர்க்கம்பொன்
ஆயிரக் கொடுப்பர்போது மாவடு தறையனாரே.

Also note the following line

மாயிருக்குருத்தம் வேக்கையும் பிறவும் (குறிஞ்சிப்பாட்டு 95)

The next instance is furnished by the word கோயில் which is made up of கோ + இல் = கோயில் and this compound is probably far older than the compound கோயில் which we believe does not occur in ancient poetry. This word கோயில் is identical with the Telugu கோயில=temple where the formation is regular through the Tamil கோயில் is irregular.

There is a compound of similar peculiarity noted by எச்சிஞ்சிக்கினியர் in மருதச்சுலி No. 92.

உடனமரய மொடல்விசும்பபு, மட
Fifth Instance. உடனமரயின மந்தியமையத்த.

Upon this compound மாயினம், எச்சிஞ்சிக்கினியர் has the following learned note, viz.

'மா + இன்ய், மயினமென மருஉவான் யகரஉடம்படுமெய் பெற்றது.'

We need hardly observe that if it were not for this learned note of the commentator, we would have lost the Dravidian peculiarity long ago and it would have in all probability been classed under 'பலசேச

உடம்பிரதி ரூபங்களி னுள்ள வரூஉக்கள்' and corrected into *மாவின்* by manuscript writers and editors.

We may here remark in passing that a tendency to modernize ancient poetry has been imperceptibly going on everywhere around us from a very long time and our powerful tyrants Nannul and Karigai have reigned supreme not only over modern dominions but have at times made unlawful incursion into the domains of ancient poetry so as to obliterate many of the traces of antiquity therefrom. It is curious to think of the implicit obedience and of the supreme adoration that modern editors and writers of manuscripts pay to those master tyrants who are only watching their time to overrun and overpower the ancient domains and completely modernise the ancient literature.

We shall now consider such words as *மாயோன்*, *மாயோன்*, *மாயவன்* where *மா* is explained by *நச்சினூர்க்கினியர்* as *மாகை நிறம்*, *கருநிறம்*. These words occur in the following lines.

'பருவர வெவ்வக் கீழாம யோயென்' (முல்லைப் பாட்டு line 21).

'மாயோன் முன்கை மாய்தொழுகட்கும் (பொருசு ராற்றப்படை line 14).

'மாயோன்மேய வேணகன்னுள்' (மதுரைக்காஞ்சி line 591).

மாயவன்மேனிபோற்றினவன்மேனி (பாலைக்கவி 35)

6th Instances. In these instances the root is *மா* and the உடம்படுமெய் therefore is *ய்* and not *வ்* as the rule requires.

Lastly we have to note such compounds as *பாயிருள்*, *பாயின்* which are found in the following lines

'அகலிரு விசம்பிற் பாயிருள் பருதி (பெரும்பாணாற்றுப் படை line 1).

வேயினதோளி மெலியல் விண்ணோர்தக்கன் வேள்வியி [ன்வாய்

பாயின் சீர்த்திய னம்பலத்தானைப் பழித்தமும்மைத் தியினதாற்றல் சிரங்கண்ணிழந்த திகைதிகைதாம் [யே போயின் வெல்லியெல்லாம் புக்குநாடுவன் பொன்னினை (திருக்கோவை-234 quoted above.)

In the former instance *நச்சினூர்க்கினியர்* explains *பாயிருள்* as *பாக்திருள்* and *பாயின்* in the other instance also is explained by the commentator as *பாக்த*. It would seem therefore that in both cases the root is *பா* and not *பாய்* and the following stanza from *திருக்கோவை* throws further light on the question.

கற்பாமதிற்றில்லைச் சிற்றம்பலமது காதலித்த விற்பா விவக்கலைக்கோனை விரும்பலர் போலவன்பர்

சொற்பா விரும்பின ரென்னமெல்லோ நிச்செவிப்புறத் [தக்
சொற்பா வலங்கினை வேல்குனித்தாங்குக் குறையதே.
[திருக்கோவை st. 810.]

Here in the 1st, 2nd and 4th lines *பா* is explained by the commentator as *பாக்த* thus :

கற்பாமதிற்=கல்சாற்கொம்பட்ட பாக்தமதிற்
விற்பாவிலக்கல்=விவ்வாற் செய்யப்பட்ட பாக்தமதிற்
[யையுடைய
சொற்பாடுலங்கினை=சொற்கொழில் பாக்த விளங்குமதிற்
[யையுடைய]

In these instances the verbal root seems to be *பெ* and in *பாயிருள்* and *பாயின்* therefore the middle consonant *ய்* must be உடம்படுமெய்.

But in the following line from *பெரும்பாணாற்றுப்படை* 'வைக்கிய தங்கும் பாய்மறை பகை' line 267. *பாய்* is explained by the same commentator as *பாக்த* so that there would be no difference between *பா* and *பாய்* which is not likely for if *பாய்* be also the root then the past tense will be *பாயத்த* and not *பாயின்* and *பாயத்த* சீர்த்தியன் in the sense of *பாக்தசீர்த்தியன்* is unusual.

Besides the above instances we shall quote one or more instances showing the connection between Telugu and Ancient Tamil. Note the first word in the following stanza from *Manickavachakar's கோவை*.

அளவிய யார்க்கு மறிவரியோன் தில்லை யம்பலம்போல்
வளவிய யார்க்கெவையாட்டல் கண்ணுதல் மாமதியின்
பிளவியன் மின்விடை பேரமை தேரளித பெற்றி யென்றால்
கிளவியை யென்றேவினிக்குள்ளையார்க்காயிற் கேட்டிந்ததே.
[st. 10.]

The first word *அளவி* will be a puzzle to many of us in spite of the annotator's note that the change of *அளவு* into *அளவி* is analogous to the change of *தறவு* into *தறவி* and the word does not appear to be common in Tamil poetry though we have similar change in *மறவு* and *மறவி* in *Nannalvar* as in 'மறவியயின் தி மனத்தவைப்பாரே' I. 7. 1 and in fact we do not remember to have met with it elsewhere and it is therefore no surprise that the word is not noticed in the *Tamil Dictionary* even in the best edition of it.

But the corresponding pair *அலவு* and *அலவி* in *Telugu* is very common in that language. The word 'அலவி' corresponding to *Manickavachakar's அளவி* occurs in the following stanza from *Telugu Bhagavata*.

క॥ హఃయని సంభాషించును
హరియని దర్శించునంటు హస్తూషించునా
హరియని రుచిఁ నడచును
హరిహరి ఖనునంబయి నలయెఁపొగడగా.

He will converse about Hari and the object of his vision, touch and smell will be Hari. He will be ever tasting the pleasures of Hari. Oh Hari is it possible to pronounce eulogium upon the Honourable Ambaresh?)

Here the last words are அலையெபொடவர் (is it possible to praise?) and we have little doubt that this word அலைய is the same as Manickavachaka's அலைய for the change of Tamil ஂ, into Telugu ஃ seems to be common as in the examples குஃ, கொஃ ; முஃ, முஃ : (குஃ to rule), ஏஃ : எஃ totoddy, எஃ, &c.

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The Vedanta Sutras.

The commentaries on "The Brahma Sutras" have enlarged the work to a very great extent and, as it seems to me, a complete study of the whole is by no means an easy task. The details are numerous and their arrangement is so peculiar that even one that has studied the book many times may not be able to lay a ready finger on the treatment of a particular detail. To facilitate an easy reference and to have an exercise calculated to ensure the result of my own study, I have brought the lessons imparted by the whole work under eighteen different headings conveying, as much as I can, the intention of the Sutrakara as expounded by our Acharya about the subject of each heading. The headings are :—

1. Adhyasa.
2. Brahman.
3. Soul.
4. The rule of Karma.
5. Conception of the Universe.
6. Its cause and formation.
7. The Soul's post-mortem condition.
8. Its reincarnation.
9. Asrama and Dharma.
10. The three states of consciousness.
11. Vidya, para and apara.
12. Urdhanaratus (sic) or rising souls.
13. Upasana.
14. Pranana (sic).
15. Meditation.
16. Refutation of the other systems.
17. Soul's identity with the Lord.
18. Reward.

LECTURE I. ADHYASA.

'Adhyasa' in its technical sense is exclusively known to the Advaita philosophy and the word is apt to

lead as it really has done to a thorough misconception of the doctrine unless the special significance attached to it by Sankara is carefully imported into it. I propose to deal with the following questions in this connection.

- (1) What is Adhyasa?
- (2) Is it such an indispensable element in the construction of a rational philosophy that without it, no system can be perfect?
- (3) Is the theory of Adhyasa supported by human experience?
- (4) What is its cause?
- (5) What is its result?
- (6) When does it cease?

The word 'Adhyasa' is derived from 'ஆஃ' a root of the fourth conjugation of Parasmipada, whose developed form of the present third person singular is ஆஃதி=he throws and when the prefix ஆஃ is added to it, the word ஆஃது ஆஃதி means 'he throws upon or imposes upon.' Adhyasa is a verbal noun (தொழிற் பெயர்) meaning 'throwing' one thing upon another. The special sense sought to be conveyed by it is throwing or imposing one thing upon another or the attributes of one thing upon another with the result that one thing is viewed as another or one thing is viewed as possessing the attributes of another. Sankara predicates that Adhyasa is within the unconscious experience of all and that man who is really different from the material body identified himself with it so completely that the consciousness 'I' has reference only to the body and the consciousness 'mine' has reference to every material object having some relation to that body but not to his real self which stands apart from the body and which by its very nature can bear no relation whatsoever to the material objects. This Adhyasa is said to be the foundation of all human experiences as he conveys by the following passage.

ஈகெந்நாநடுவியு கெந்நாநடுவியு கெந்நாநடுவியு
யதிராபு சுயவியு உதிராதரா விவகெந சுதிர
எ விவகெயொஃ யதிராபுணொஃ திராபு கிரிதஃ
லதிராநடுவிக திராபுகிருதிர கெந்நாநடுவியு
உதி கெந்நாநடுவியு கெந்நாநடுவியு

There is the material worldly experience of imposing one thing upon another and the attributes of one thing upon another by one's incapacity to discriminate one from the other—such experience arising from a wrong conception of யதிரா the object and யதிரா the subject giving rise to the result of coupling the real and the unreal and producing the consciousness, 'I am

this,' and 'mine is this.' Here the subject 'I' and the objects external to it are referred to. The subject is real and objects unreal and the words real and unreal as understood in the system will be explained later on. When man says 'I am beaten,' 'I am garlanded,' his real self unnecessarily identifies itself with the body and, taking the beating and garlanding as done to the itself (the self) feels the respective sentiments of pain and pleasure which should legitimately attach to the body alone. Devadatta says "I am very wise." Here the wisdom does not belong to the body but to the real self apart from the body which bears the name Devadatta and all respects due to the learned self for its wisdom are claimed to be shewn to the body. This is an instance in which the subject and its attributes are imposed upon the object for the body (the object) which is *jada* or non-sentient and consequently cannot have any wisdom and cannot command any respect for wisdom, and the wisdom and the claim for respect are transferred from the self to the body. Again Devadatta says "I am blind," "I have grey hairs." There the blindness and grey hairs belong to the body only but not to the self. This is an instance in which the object and its attributes are imposed upon the subject. What is the process of Adhyasa? It is said: "ஊர்திரவஃ வரகு வவபுரவாவவாவஃ" a seeming form of a previously observed object (imposed) upon another object, such form being in the shape of remembrance. This idea is illustrated as follows:—One sees silver in a bazaar and its attributes are in his remembrance. When he thereafter happens to see a mother of pearl on the seashore, he imagines those attributes (the attributes of silver) to settle upon the mother of pearl, that is, the mother of pearl appears to him as silver. Similarly, there are subject (self) and the object (body) and the Antahkarana (the lower or sensual part of buddhi) perpetually cognises the subject and object, has incessant remembrance of them and their attributes and imposes any one of the two and its attributes upon the other. Here an objection may be started as follows:—The definition and the illustration presuppose that there should be two cognizable things, of which one should be previously seen for the purpose of a subsequent remembrance of it and its attributes, so that they may be afterwards imposed upon the other. Here, the subject (self) is not perceptible to the senses. While so, how can there be Adhyasa between the subject and the object according to the definition?

How does the analogy of silver and mother of pearl hold good? The answer is this:—No doubt the subject is not perceptible to the senses to the same extent as the external objects are. Still it is cognized by the Antahkarana as the Antahkarana in all its engagements, realises the existence of the subject 'Self,' for otherwise, no one will feel and say "I do it, I desire it, and so on." At times man says 'this body is mine and this is my mind.' Here he distinguishes himself from the body, &c., to which his relation is then one of *ஊகர* but not *ஊமகர*. Then 'Self' as apart from the body, &c. is cognizable to the Antahkarana. In case of Adhyasa, the thing on which the imposition is made is Adhara and the thing or the attribute imposed is Adheya. By the illustrations above given, it is shewn that both the subject and object are cognizable and when one is Adhara, the other serves as Adheya. Although to serve as Adhara and Adheya, both the subject and object are cognisable, the objection taken is untenable, as it is made upon an incorrect assumption of facts, that is, it is not invariably necessary that both Adhara and Adheya should be cognisable for the purpose of mutual imposition. For instance, Ether or Akas is always not cognisable but nevertheless, ignorant persons impose colours upon it and say "that is, red sky, that is, blue sky and so on." Here the Adhara is not cognisable. Again, when A's mind is closely engaged in a particular thought or is in a temporary state of half swoon, B who is well known to A is not recognised by A for some time and when he recovers he says to B "My friend, I took you for some unknown person." It comes to this:—the attributes of some unknown person are imposed upon B. Here the attributes of unknown person imposed upon B are Adheya, so that the objection itself is not well founded. This Adhyasa is said to be the foundation of all mental feelings such as anger, envy, malice, dislike, hatred as well as forbearance, satisfaction, friendship, pleasure, &c. When a man steals your watch, why do you get offended with him? I mean you addressed as 'Self.' It is because the watch has some artificial relation to your body and your Self having identified itself with that body has taken the relation upon itself. So is the origin of all other feelings peculiar to the human mind. The relation so assumed is called "Abhimana" and this 'abhimana' which is indeed deceptive is an impediment even to the attainment of the four preliminary conditions referred to in the introduction. Further, this abhimana engenders numberless affinities which bind your

thought to the objects of the outside world and by diverting your attention and love towards those objects disables you from turning back that love and attention to your real self and from working for its emancipation. Hence the treatment of Adhyasa is a very essential part of the doctrine so much so that without the treatment of the Adhyasa, the doctrine itself may be incomplete. That the theory of Adhyasa is supported by human experience does not require an elaborate explanation and one or two illustrations besides those already given may suffice to make the point clear. Are not murders committed for the sake of wealth? If the murderer is convinced that his own body has a doubtful existence, he will not commit the deed. But he imposes the durability of his real self upon his perishable body and thinks that he will live long or that perhaps he may not die. Similarly the owner of the wealth imposes on his self the relation between the body and the wealth and does not permit another to participate in what he fondly considers his wealth which becomes the cause of his murder. Thus, the identification with the body, love of self transformed into the love of body and the consequent love for its worthless surroundings are the successive causes of man's grief. This selfishness is universal and is the basis of all his affinities in the world. He loves every object for the sake of his self, but not for the sake of the object. The Brihadaranyaka Upanishad explains this theory by the following passages. நயாரொவதஃ காரியவதி: ப்ரியொஹவதி சூத்ரநஸு- காரியவதி: ப்ரியொஹவதி நவா ரொஜாயாகாரியஜாயா ப்ரியாஹவதி சூத்ரநஸு- காரிய ஜாயாப்ரியாஹவதி. நவரொ: ஸுத்ராணாம் காரிய ஸுத்ரா: ப்ரியாஹவதி: நவாரொவிதஸு: காரியவிதம் ப்ரியாஹவதி சூத்ரநஸு- காரியவிதம்ப்ரியாஹவதி. A husband is not dear for the sake of the husband, but the wife loves the husband for her own sake, for she loves herself. So wife, sons and wealth are not dear to one for their sake, but one loves them for his own sake, for he loves himself. We have seen instances in which Adhyasa is committed to a degree productive of danger. Thieves enter the houses of guileless persons and pretend to be their old friends, distant relations or devout mendicants when the owners mistaking them for such, unsuspectingly welcome them to live under their roof and enjoy their hospitality with the result that after some days the impostors clandestinely disappear abstracting some of the valuables from the house. What is the origin of

this danger! The short-sighted house-owners blindly take the pretenders for what they represent themselves to be and commit the Adhyasa by imposing upon the intending thieves the attributes of friends, relations, or mendicants. Similarly, the Adhyasa from the philosophical point of view is a prolific source of deception and it is enjoined upon all that by a slow training of mind their natural susceptibility to commit Adhyasa should be minimised. The origin and end of Adhyasa are said to be Avidya and its cessation which coming more legitimately under different heading will be discussed in their proper place. The result of Adhyasa has been already given out as Abhimana which creates ceaseless affinities and the affinities in their turn disturb the 'Santi' or equanimity of mind and we are the most insuperable bondage for man plunging himself in the painful whirlpool of Samsara. Thus the Abhimana is the root of all false relations, creates endless aspiration for the human mind, makes it work incessantly towards fictitious aims, and fills the universe with discords and dissensions which do not serve any real purpose converting the soul into an unconscious victim to numberless vicarious sufferings and tortures—vicarious because the unfortunate soul suffers for the sake of the body and its connections. Therefore it is said தீயாராமெ ஸ்வயெ விஷத சிநுலா ஸுகுதுயாரொண மய: வ்யா விடுஷு: கெநவயதி விததஹா:கி வெஷி:சு: டெஸளடு: கயா:லாணிக தெஜொ நிகரவிருநி:தா:ஹா:கி:த: ஸரீரீ:விஸு:டு:தெ:வ ஸுர:ஹ:ம்: ஹி: தவா:த:வி:ஷா: நா:டு:கூ:கூ:க:க:ரொ:தி. The human life is a fictitious stage, the Antahkarana is the mischievous wire-puller, Avidya is the miraculous curtain, Adhyasa is the magic light and the intoxicated soul forgetting his own nature under the delirious effect of such light enacts from beginning to end the scenes of comedy of errors. Then° what is the substance of the whole drama? It is nothing but this:— சீ:ம:சூ:ஹ:ஹ:வி:ஷா:த: வ:வ:ஷ:கூ:த:பெ:வா:8: ஷ:ஷ:வ:ய:ர: ஸ:கொ:ய:சி: ஸ:ஸ:ர:ம:ப:த:ய:ட: ர:8: | "The son of the barren woman having bathed in the water of the mirage and wearing a crown made of flowers of the sky, there goes holding in his hand an arch made of a hare's horn." The whole life of man is going a fool's errand made up of pleasure without reality, and pam without foundation. This, the 'Santi' or mental equanimity is secure when mind is free from the affinities, the affinities are

caused by Abhimana, Abhimana is the result of Adhyasa, Adhyasa is the work of Avidya or root of ignorance, the Avidya is cured by the acquisition of on ஸரீரூபம் or true vision and the true vision is opened for man by the study of Vedanta under the guidance of a Guru as the Scripture affirms குறாயபுவாநு வார-வெநா வெடி. He only knows who learns from a preceptor.

எநநயெவாடுகு மகிரகநாலி சுணியநு ஹுக க்ஞெகணுபுரீணாசு தெவநாதகெடுண சிதிராவ நெயர வெநாதாடுநெடுநெவ வு-ஊநாயவெழுடி
 Unless it be taught by another, there is no way to it, for it is inconceivable by argument and is smaller than the smallest. This doctrine is not to be obtained by argument but when it is declared by another it is easy to understand.

The most comprehensive watch word of truth is that for the acquisition of the true vision "ஆதார வாடிவெழுசொராதவெராசி தெவநாநியியுர லி தவது: "view everything as Atman, learn Atman through Scripture, think of Atman and incessantly meditate upon Atman." The end and aim of the Vedantic study—the result on which depends the success of every philo- sophical student—is to destroy the susceptibility to commit the Adhyasa as Sankara says in the concluding part of his introduction known as 'A. Adhyasa Bhasheya' (sic).

ஹவயம் கநாடிஃ சுநகஃ தெநவயி-கஃ சுயராவஃ சியுரா வுநய ராவஃ சுத-குவ ஹா துபுவவத-கஃ ஸவ-டுவாக வுநகஃ கவயு சுநய-டுஹகஃ வுஹாணாய குடுகெகுவ விடிரா வுநிவ-டுபெஸவெடுவாஃ ஞரஹு-டுத
 In this way Adhyasa is beginningless, endless and natural, presents itself in the form of wrong concep- tion, prompts the soul to act as doer and enjoyer and is plain to all. For the purpose of realizing the unity of self whose realization is the destruction of Adhyasa which is the origin of all evils, the study of all Vedanta texts is commenced. In connection with this part of the subject an observation is pertinent though it may seem to be a digression. A serious misconception is often found to exist in the minds of some who without grasping the truth which Sankara sought to teach by the treatment of Adhya- sa capriciously import into it a sense and purpose which he seems never to have intended and presume to attack his whole theory by raising some absurd questions which they even triumphantly assert, which no advaitin has heretofore been able to answer. Such

misconception may be even due to various modifi- cations and improvements irresponsibly introduced into Sankara's philosophy by later scholars who were either imaginative poets or unscientific thinkers. The author of Siddhantalessa Sangraha, Appayya Dikshita, well remarks :—

சுயிம தலிராவடுவாப-புந-வெ-துவஹ வுபாவ-சிரிஷிவஹீ ஹெஹாநு ஸம்புராபு செளரி வஹேஹீதா ஐயதி ஹவதூஹி சிநு-வா-ஸ-ஹி நிம-காஹ நந ஹரினீ ஸஹிதி-பு-ஹீ உடுயெச வரணா.

meaning, "the teaching of Sankara which maintains the theory of Advaita and which destroys the bondage of birth prevails in the world after going through numberless variations received from the preceptors, later than Sankara in the same way in which the Divine Ganges which started from the feet of Nara- yana has spread over the world with a variety of characters according to the nature of the soil." For one reason or other the assailants first assume that Sankara taught that the universe itself is the result of Adhyasa upon Paramatma, that is, the universe is the creation of our own misconception. They then ask who made the Adhyasa before the creation of the universe while there was none besides Paramatma and while Paramatma is Nirguna (without thought or action) or at any rate could not be so ignorant as to commit the error of Adhyasa? Again Paramatma being Adhara and this universe being Avabhassa or illusion as the appearance of silver on a mother of pearl is there a real universe of which this universe is is an apparent form, as the silver seen in the bazaar? If the whole of Sankara's doctrine and the real sense of Adhyasa as used by him are properly understood, these and other similar questions will not arise at all. Sankara does not say that the universe is the result of Adhyasa or in other words an illusion similar to the apparent and fictitious form of silver on the mother of pearl. He only maintains that the Abhimana, its two-fold results, the consciousness of I and mine, their numerous results which are the various வு-தி-ஹி or engagements of mind and their results, pain and pleasure, all these spring from the wrong conception. (சுயராவகஹி-கம்) and are altogether baseless. That the universe is false and is a mere outside represent- ation of the mental concept or ideas is the doctrine of the idealistic Bauddhas or Vignana Vadina which San- kara strenuously condemns as we will see later on. The following are the general features of his doctrine whose details will be discuss-

ed in the lectures coming under their appropriate headings—(1) Whatever is, is in reality Brahman (2) This universe of forms and names was before creation in the nature of sat or essence or potentiality or Brahman. (3) Brahman is destitute of all attributes but he is omniscience and Omnipotence. He is even described as ஸ்வரூபம், ஸ்வரூபம்; Omniscient and Omnipotent. Then Omniscience and Omnipotence are not attributes of Brahman but are identical with him (ஹிரண்யகேசந) as heat is with fire and as luminosity with the orb of the sun. (4) This Omnipotence is projected by Brahman into the universe of forms and names and the gradual evolution of the universe takes place as follows:—

தவ்வாறா வளதவ்வாறாத்நம், சூகாஸம் ஸம்ஹத், சூகாஸாஃ வாயம், வாயொராத், கமொராவம் ஊம் வுயிவி.

(5) The universe of forms and names is unreal (mind not fictitious, as said by the idealists) and a comparative notion of real and unreal is conveyed by the following words of Sankara:—

யஜ்ஞவெணயசு நிஸிதம் தஜ்ஞவம் நவ்நிவ
வாதி தசஸத்யம் யஜ்ஞவெண நிஸிதயசு தஜ்ஞவ
வ்நிவாநதநுத தீதநுயுதெ. யயா மொரீ வ
கெந ஜ்ஞவெநஸவம் ஜ்ஞயம் விஜ்ஞாதஸ்யாஃ
வாஹாஹணம் விகாரொ நாநீயெயம் ஜ்ஞிதெதவ
வதஜிதி ஸ்ரகெம் ।

If the form in which one thing is realized does not disappear at any time, that form is real; if it disappears at any time, it is unreal, for the Sruti says, "That all is made of clay is realized by cognising one clod of clay throughout; (விகாரம்) modification (into pots, jars, &c.), being a name which has merely origin in speech, that all things are clay being the only truth. Modification into pots and jars has no independent existence or reality, for both pots and jars are in reality clay. Similarly, the universe of forms and names has no independent existence or reality for it is in reality Brahman. While the above are the main features of Sankara's doctrine, the assailants have no business to assume that he inculcated in his doctrine that the universe has sprung up from Adhyasa. The very Sutra கநாநிஸ்யதம் (ஹ்ருஷணம்) discovers the permanent cause (Brahman) for the impormanent result (the Universe) but does not read கநாநிஸ்யதம் சுயாவாஃ declaring the Adhyasa as the cause of the universe and there is no foundation for the supposition that Adhyasa is the cause, of

the universe. What Sankara teaches is that the confounding of the final cause and effects which is Adhyasa must be avoided, such confounding being the source of affinities which bind the soul to the bondage of ஸம்ஸாரம், the whirlpool of life and death. AUM.

P. S. SUBRAMANIAM Aiyar.

A Tamil Version of Gray's Ode on Eton College.

In presenting my Tamil version of this excellent ode, I wish to say something in the way of an introduction on the nature of the ancient Tamil poetry and its salient features which distinguish it from all the modern Tamil compositions in verse built up chiefly on Sanscrit myths.

For several years past, I have been studying English poems of Milton and Gray and of Dryden and Pope side by side with the ancient Tamil classics of the most reputed authors, and in the course of my studies was struck with the marvellous resemblance that lies between them in richness of refined thoughts, in vividness of natural descriptions and in grace, ease, and simplicity with which they abound. Unlike the modern Tamil compositions in verse, the ancient Tamil classics are characterized by splendid natural observations, and pure poetic diction, free from the idiosyncrasies of Sanscrit which, in modern times, exercise a very baneful influence on the Tamil poets and mar the purity of their dignified thoughts and sentiments.

It is well known that the Sanscrit language is full of mythological facts and exaggerated ideas, though it cannot be denied that the poets like Kālidāsa and Bhavabhūti have poured out profusely all the treasures of their poetic mind and thus have enriched their language and procured for it a high reputation all over the world. Wherever it finds its way and whatsoever may be the tongue with which it comes in contact, the Sanscrit language gives to it its strong mythological colouring and pours into its vein its exaggerative notation. The Tamil language does not own any mythical story; for it is so much against its genius. To a student of the ancient Tamil classics, my remark would seem only just, while others are apt to look upon it with wonder and suspicion. But I would ask of the earnest students of history and poetry that, before jumping into the most absurd conclusions about the Tamil language and its literature, they should rivet their attention to a careful study of the ancient Tamil

classics not with an eye of finding fault with everything that is correct and praiseworthy but with the eye of a true critic. It is true that mythological names and stories heighten the beauty of poetry infusing into its frame a peculiar charm that renders its imaginative power strong and agreeable, especially when chosen by a great intellect like Milton. But when obscene myths having their real existence in superstition pass through the mind of a poet, they naturally stunt the growth of his intellectual glow, and have it so thoroughly under their control that whatever comes out of it loses the purest efficacy and extraction of human thought and the suggestive character of poetry.

Hence arises the question why the modern Tamil poets should not extricate themselves from the iron grasp of the Sanscrit influence. In India the learned society consisted chiefly of Brāhmins. They are even at the present day very politic but at the same time very dogmatic too. These dogmatic Brāhmins put implicit faith in their mythological lore believing it to the very letter. They, then, as a matter of course, look with disdain and contempt upon those who deride their myths and upon those who strive to think in conformity with nature independent of the Sanscrit exaggerations and unnatural tropes. But the Tamil poets are too shrewd to break peace with their Brāhmin friends who hold a very high position in the estimation of their innocent fellow countrymen. Thus unfavoured by the circumstances in which they are placed, the Tamil poets are led to adopt everything after the Sanscrit model sacrificing at times their originality. Even in the modern Tamil poems such as the out and dry Kalambakams and Antādis where the contemplative mind of the poet is fettered by the Sanscrit influence, one cannot help perceiving the spirit of the Tamil poet piercing, like a strong fire, through the superincumbent mass of that influence. But when the Tamil people had their supremacy over the Brāhmins during the long reign of their kings who themselves set to work for the good of their country—its intellectual, social, moral and spiritual progress—the Tamil poetry stood on the highest pinnacle of fame, shining with all the splendour of her charming beauty and purest chastity, blended of course with glimpses of thoughts from Sanscrit which, instead of impairing her wonderful beauty as when its influence takes a vigorous growth from the surrounding air, only added beauty, like simple ornaments, to set off her admirable grace to its

highest perfection. Reader! think then of the nature of the Tamil poetry and pardon me for lengthening my introduction a little too much. Suffice it to say that the ancient Tamil poetry bears in all respects a close resemblance to English poetry, and the revival of its learning dawns upon us under the gracious British rule.

Now coming to the subject, I have had a strong desire to translate some of the best pieces of English poetry into Tamil and lay them before my fellow countrymen with a view to rouse in them their slumbering activity and to direct their attention to a careful study of true poetry. However unfit I may be for the task, I cannot leave my aspiration to die away. For so strong is that aspiration that it completely possesses me under its iron sway. Yes, I must yield to it.

I have already given a Tamil version of 'Gray's Ode on the Spring' with a short introduction in Tamil in which were discussed not only the nature of true poetry but also the characteristic features of English and ancient Tamil poems, besides adding a few footnotes to elucidate the text. It was all published in *Jñāna Bōdhini*, a Tamil monthly conducted by M.R. Ry. M. S. Parnalingam Pillai, B. A. Encouraged by the cordial reception which my previous translation met with at the hands of my friends and students who since then have been inducing me to continue in the task I have undertaken, I now come forward with a translation of this excellent Ode which I did with intense delight. I need hardly say that Gray's poems, like Milton's, are remarkable for sublime thoughts and natural descriptions interspersed with mature reflections which, when once read, leave an indelible impression on the mind of the reader and make his soul rebound with rapture and joy. Especially his *Elegy* and the *Ode on Eton College* enjoy a wide popularity among the English and aye in all the English-speaking world. I have therefore, at present attempted the translation of the *Ode on Eton College*, while reserving for another occasion that of his *Elegy*.

Now with regard to this translation I have to say a few words. Among the Tamils we very scarcely meet with persons who have a fair acquaintance with their language and literature. The so-called Pandits that constitute the main body of our Tamil literati, though possessing in a large measure a profound scholarship and high mental powers are yet blind to the critical and historical studies, as they have been brought up entirely under the Sanscrit influence.

I do not mean to say that all the Pandits are of this nature. Of course there are some who have the greatest admiration for the historic, philosophic and scientific studies and highest aspiration to work in those fertile fields, but very much discouraged by persons of a very different type, shut themselves up in the dark recesses of their poor dwellings. Leaving this minority out of consideration, let me proceed to state that the dogmatic Pandits turn away with disgust from those who make translations in Tamil preserving in them the geographical names, historic incidents, and foreign idioms found in the original poems in English. They like very much the attire, in which the thoughts are clothed, should be neat and beautiful. I have, therefore, departed from the usual method of translation by keeping away from it all such things and by substituting instead the Tamil Geographical names, historic incidents and idioms with which they are acquainted. For this purpose Trichinopoly has been chosen as the suitable place wherein the mount Teyumanavar, the river Kaveri that runs at its base, the St. Joseph's College and the S. P. G. College, all correspond with the Windsor Hills, the Thames, and the Eton respectively. This plan of translation must indeed produce a vivid portrait of the scenes before the mind of the Tamil reader. I have also added a few foot-notes to facilitate the study of the Tamil Text and make more intelligible the beauties of the original to a student of both Tamil and English.

In conclusion I must confess I have not been able to bring out the vigour and keep the terseness of the original poem. Still I have tried my best to preserve as far as possible the beauties of the original. How far I have been successful in my attempt, Reader, it is for you to judge and pronounce your opinion, for on the kind of reception that is accorded to it depends my intellectual labours in the same directions.

“மக்களாதலே தக்கவேதுவாம்”.—உறுதிமொழி
மாண்புமிகு தலைவர்செய் நகரின் மதித்தவர்கள்
காண்பினிய துரிதில்சேர்ந்திவிடுபுயற் கரும்புதழ
பூக்கைவகலக் காவிரியப் குழலெலா மொளியுதத்திச்
சேர்ப்பொலியுத் கொடுமுடிசான்! பண்டுபொலி கொள்ளன்!

(உ)என்றி என்ற மன்னர் ஈட்டன் கல்லூரியமைத்தக் கல்வ
வளம்படுத்த நிறுத்தவின் அந்நன்றியறிந்த அவர் தந்த அந்நூலிலிருந்து
கொண்டு கைகொண்டவரம் அவரை வழுத்தம் என்ற முத்தனவிற்புறப்
பட்டதற்கெனவகச் செவ்வந்திக் கல்லூரிகளினும் அவ்வாறு கைகள்
தந்தலைவர் செய்கின்றியமதித்து இனிதிருக்குமென்பப்பட்ட. குழல்
இடைவெளி கொண்டு கந்தினும மடர்ந்தகோடு, Glade. கொடுமுடி-
Spire. செரி - Tower.

கூன்காவின் கொழுநிழலு மிதும்புதரு நறுமலரும் [மெனத்
வளங்கொழுபுள் விலப்பொழியும் வடிவோடும் வெள்ளி
தருபுபுணற் காவிரிசான் சுழன்றசெவல் திகழ்மலையின்
விளம்புதழ்த் தீழ்விளங்கு வெளியெலாம் காண்பிரான்,

கூன்கவலை யாமாதி யினைதலறி யேமாடுப்
உம்பெருகாப் பின்னாமையிற் புருந்ததிரிக் தியாமாடு
நலம்பெருகு குன்றகான்! விழைவுதரு நன்னிலக்கான்!
பலன்றிரியப் பெருங்காதல் கொளுவியநற் பழனக்கான்! (1).

மெல்லிதிலும் மிடனின்ற வீசகா மெமக்குநிலை
யில்லின்பர் தந்ததம திருஞ்சிறையை மகிழ்சிறப்ப [மொழி
வொல்லெனநன் கொழுப்புதொறு முயங்குமுயிர்க் குறுதி
யல்லநற் புக்கெறெம்மை யாற்றுவியப் செனத்தோன்ற, (ச)

ஒருங்கொதன் மலரவிழ வுயர்மணமுஞ் செழுந்தாறு
கொருங்குபிளத் தெழுந்தினித நெடுவிகும்பிற் சிதர்தோறும்
பெருங்கனிபு மிளம்போதும் பெருக்குமோ ரினவேனி
ந்ருங்குறிய தெனந்தயங்குந் தன்மைமெலாம் காண்கொழல்

காவிரியெச் தரைபன்னாய்! கனியருஞ் சிறவர்குழாம்
பூவிரிகுபல் கரைமருங்கு பொருந்திவினை யாடியகீர்
செவிவிரா யின்பசெறி புதறலெனந் காண்கையினுந்
குடிக்கொழுந் தோளினெயர் தயங்குறியா யிடைபோழ்வார்?

கூசமியுழந்தம் பூவைமையிற் பெறியிற் சிறைப்படுத்த
கசையுடைய ரெவர்? இருப்பு கலிவகையத் தாத்தசெலும்
கசையுடைய சோம்புதள முகையரெவர்? வசிப்பத்த
விசையுடனன் கொழுந்தோட விடுகூர்மற மெவருகாயா? (2)

(உ)இதும்பு - குறமர்க்காடு. பொழி - புறப்பறை, Turf. உகை
யில் உருக்கிவடித்த வெள்ளிபொல நீர், தரும்பி யோடுங் காவிரியென்க.
கொடுமுடிசெழுந் சிகரிகளும் மலையினுந்தாழ்த்த உயர்முடையன வாந
லால் அம் மலைக்குவட்டித்தீழ் விளங்கு, கீல்ப்பாப்பெல்லால் காண்ப
வெண்பட்டது.

(ச) 'கவலையிலமாதீ' என்க. இனைதல் - வருந்தல். புலம்பெரு
காப்பின்னமை - அறிவு நிரம்பாத பின்னப்பருவம். விழைவு - விருப்பம்.
பலன்றிரிய - பலனின்றி, தம்மோடுடன் பயின்ற உவென்றி என்னும்
அரிபுறன்பர் இறந்துபட்டமையின் கீரோ என்பவருக்கு இவை பயனி
லவாகக் காணப்பட்டன. கொளுவியா - உண்டாக்கிய, பழனம் - வயல்.
செருவின்யாடு மிடமெனினு மமையும், Field.

(ச) கால் - காற்று. உயங்கும் - இளைத்த, வாடிய. அல்லல்-தன்
பம்.

(உ) இச்செய்யுண் முதலடியிளண்டும் முதலுவிவிலைனவாயினும்
செய்யுளும் பொருளும் நிரம்பல்வெண்டிப் படைத்த எழுதப்பட்டன.
பொதுஎல் - சிறைதல். நாகு - மகார்தம். கனி, மகிழ்வு.

(ச)முத்தனலாசிரியர் தெம்மக் கிளையத் தந்தையென வழைப்பா
ராயினுஞ் சீந்தமிழ் வழக்குக்கேற்பப் பெண்பாலாக வகைக்கப்பட்ட
டது காவிரியாறென்க. ஆடியவாறு - ஆடிப்படியே. கொழுந்தோன் -
Pliant arm. திரை - அலைப்போழ்தல்-இருகருக்குதல்.

(எ)மியுழந்தம்-பாடல். பூவை-எகணவாய்ப்புள், இதனை இக்கால
த்து 'மயிலு' என்ற வழங்குப, முத்தனவிக்கண்ட விண்ணெட் Lionet
என்னும் இசையறி பறவைக்கேற்ப ஈணியப் பூவைமென்பப்பட்டது
பொழி - கண்ணி, Trap-வகைபம். Hoop.

அருத்தொழிவிற் புருந்தனர பவர்கிலவர் புறந்திரியத்
 திருத்தபொழு நினைதாக்குஞ் சிந்தனைசால் காலைனி
 லிருத்தம முதுமுதக்கு மிரும்பனியி லீடுபட,ப்
 பொருத்தமுன மிலர்வேத தனிவுகடைய புன்சிறுர், (அ)
 வரம்புடைய தமதுகுத நிலவாட்சி மனம்பெறுதப்ப
 பரம்புபுற நிலமுமுதம் பார்த்தமென வேடுதொதுஞ்
 சிரத்திரும்பிப் புறகோக்கர் சிவனுவனி புளர்தோதம்
 புரம்பாவு குரல்கேட்பப் பொருத்தவெறிக் கனிகொள்வார்)
 கனியினந்த நம்புநகை கருதமா தரங்கொளினு
 மெளிதடைந்த பொழுதவர்தாம் விரும்பலிலா வியல்பினர்;
 தனிவழியி லுஞ்சதுமே தோன்றாம லதமறம்பார்;
 தெனியினமை யொளிவிளங்குந் திறமுடைய தன்மைபார்; (ஆ)
 கோழுமுளரி யிதழ்வண்ண வெழில்வயங்கு தினிலேழு
 மெழுளான்க டொறம்பெருகு செய்திறமு மின்னாத
 கொழுமதியு மதுகாதரு கொழுக்கனிபுல் கவல்வதிலாப்
 பழுதகெடுபகற்பொழுதம் பரிவில்லாக் கக்குலும், (அக)
 தாளாண்மை துயனவுந் தயங்குகதிர் நான்விடியல்
 வாளாது சூழிந்தவிடு மின்றயிழ் மற்றுமெலா
 நாளாது முகையசிறுர் நானவரு தீதன்னார்;
 நீளாத வையெலா நிகழ்நாண்மேற் பிதிதில்லார். (அட)
 அழிவுதரும் விதிநினைவா ரதற்கிரையாய் வினையாடப்
 பழிவிதியி னுழையோரும் பழ்வினையின் கொல்படைபு
 மொழிசிறவர் தமைக்குமு முதிர்ந்தகடி கொளுமாற
 விழிகொடுகா னுதிநகராய்! வினக்குபெரு உளமுடையாய்!
 சிறுதாற்றி விடைமறைந்த சிறுவர்தமை யுணவுகொளக்
 கதுவுடனக் கொல்படைதான் காவலொடு முதுநிலையை

(அ) வெளியே திரிவதற்கென்று குறித்த காலத்தை இனிதாக்கும்
 பாடல்களை யென்க. சிறுர் பாடும்பயிலும்போது முதுமுதுவென்று ஒலி
 த்தலின் அவ்வாறு கூறப்பட்டது. பணி - வேலை, ஈடுபடல் - அறிவு
 செலுத்தல்.

(ஆ) சூட்சி - சூளுகை, சிவனுவனி - மெய்யின்படுங்காற்று, உளர்
 தல் - அகைதல், புரம்பாவு - பக்கத்தே பரவியரும், வெருக்கனி 2 அச்
 சந்தொடுக்கடிய மகிழ்ச்சி.

(அக) ஆனந்த - கலந்த, நம்புநகை - ஒன்றினைப் பெறுதற்கு எதிர்
 பார்த்திருக்கும் அவா, உலங்கொளல் - வலிமைப்படல், ஓரும்பொ
 ருள் பெறவிரும்பினார் அப்பொருள் பெறுதற்கு முன்னரே அதனைப்
 பெற்றாற்போல நினைந்து மகிழ்தலும், அதனை யெளிதினடைதலும்
 அதன்கண் அத்தனை விருப்பஞ்செய்யாணமும் வழக்கிற் கண்டுகொ
 ள்க. 'தனிவழியி னுஞ்சது' துன்பக்குறிப்பு.

(அட) முளரி - தாமரை, முதனாழில் ரோம் என்பதற்கேற்ப
 இஃது ஈண்டுப் பொருத்தப்பட்டது.

முதுக்கவிழ்ந்த தாமரையிதழ்போலும் இளமையமுரு வாய்ப்பப்
 பெற்றவரென்பதாம்-கொழுமதி தீயவழிப்படு தீண்ணறிவு, Wild wit.
 மதுகைதரு - மெய்வலிபாற்றிற்றந்த, கவல்வு - கவலை, பரிவு - துன்பம்.

(அஉ) தாளாண்மை - Spiritis. கதிர் - ஞாயிறு. விடியல்-காலை.

(அஆ) விதியின் உழையோர்-ஊழ்வினையின் மந்திரிகள். முதிர்ந்த
 குழந்தை. கடிக்கொளல்-காவல்கொளல், நங்கை - காவிரிசென்றுநங்கை.

மறவின்றி வயங்குபுகழ் மருவுகடையாய்! மற்றவருக்
 குததிறுதக் காட்டியவர் மக்களென வுரைபாயே. (அச)

மாந்தருளம் கொழுதியுணும் வல்லெருவை தமைப்போவ
 கீர்ந்தவரைப் படுகீக்கு மின்னாத கொடுக்காதல்
 காந்தினம் விளர்வெருவு கரந்தியங்கு சூழிநாண
 மேத்தமெழின் மெலிவிரக மினமையெலாம் சூழ்க்கும்மால்.

அவ்வியந்த நெயிறதக்கி யாழ்மெடுஞ்சி னகக்கறிப்பச்
 செவ்விரை வழுக்காதத் திறங்குமுக்கும் பெருகவது
 மொவ்வலிலா வலிக்குமுக்கத் தெனியாத வுள்ளுடைவு
 மெய்வழின் கூர்க்கணையு மிடையுருவி யடைபுமால் (அச)

பேராசை யொருசிலரைப் பிறக்கியெழ நகிடெவி
 யோராவல் வேழையரை யுடன்குழற்றி யினிவினிலுஞ்
 சீர த விசுழ்வினிலுஞ் செலப்பும்த்தத் திரிதரவுந்
 தீராத பொய்மமையெனும் தெறுக்காவிற் கோட்பட்டார்(அச)

ஞளாலிலா வகக்கமை யினைதலிலா விருவியிழும்
 பளருமிக வவர்விழிதன் டினியரும்பப் பணித்தகை
 வுளருருதி வறந்தகெட நினைத்திரங்கு முயர்ந்தவுந்
 தனவழித்த லெனத்தடரி விடைநகூஉந் தனிவெறியும்.

ஆண்டுகளென் துரைபடுக ராழ்நிலத்திற் கோனிதழ்ப்ப
 விண்டிநிற்கும் கொடும்கடைதா மிறவியென முகரயுன்கு
 நீண்டபெரும் கிளைபெனினு நீடியதம் மிறவைவிது [கோ
 மூண்டபெரும் கொடுமையினர் முறைமை சொலந் பான
 ஓன்றமுனி யிகடமுறிப்ப வெள்தாரம் பினையெரிப்பத்
 தன் தகொழுந் தகையிடுப்ப மற்ருென்று தோவ தமுனை
 நினைவயி ருறப்பிடம் - வினையுருவி வெருண்டகையப் [ல்.
 பொன்றமிடி யுயிர்விறைப்பப் பனிக்ககைநீப் பெருக்தமர

(அச) தூறு - பதுங்கியிருத்தற்கு உபகாரப்படுங்குறிய புதல்.
 கறுவு - வைங்கொளல், ஈண்டுக் காவிரி விளிக்கப்பட்டது காண்க.
 மக்களாய்ப்பிறத்தலே தக்கவேதவாடமென்னும் உறுதிமொழியிற்பொ
 ர்த பொருள் ஈண்டும் வலியுறுக்கப்பட்டது காண்க.

(அடு) கொழுதி-மூக்கிஞர் கோதி, எருவை - ஒருவகைப் பருந்த,
 ஈர்தல் - பிளந்தல். காந்தினம் - அழலும் கோபம், விளர்வெருவு -
 வெள்ளிய அச்சம், அச்சமுடையார்க்கு மெய்வெருத்தவி விவ்வாறு
 சொல்லப்பட்டது, கரந்த - ஒளிந்து, சூழி - மிருந்த, ஏர்தம் எழிழ்-
 மிக்க அமுது.

(அஉ) அவ்வியம்-Jealousy, எயிறதக்கல் - பந்தடித்தல், கறித்
 தல் - கடித்துணல், குழைத்தல்-தளர்வித்தல், முகடுகனிக்கச்செய்யும்
 மனத்தளர்வென்க. எவ்வம் - துன்பம், இடையுருவல் - கிறுதழைதல்.

(அஆ) பிறக்கி - உயர்ந்து, கடவி - வலிப்பச்செய்தி, திராத - சிற
 வாத, இப்பொருட்டாதல் சூடுசிரியர், நக்கோர்செவியவனுயிர்க்காண்க.
 தெறுக்கால் - தேட்கொடுக்கு. கோட்படல் - கொள்ளப்படுதல்.

(அச) வகக்கமை-கீண்டெடுக்கடைமை, பளரு-குற்றம். அவர் -
 சிறுர். இரத்தம்வற்றும்படி முன்செய்த குற்றங்களை நினைத்திரங்குந்
 தன்மை, தனவு - மல்லிகை, வெறி - பித்து.

(அசு) படுகர் - பள்ளநிலம், கோனிழைத்தல்-கொல்லுதல், இறவி-
 சாக்காடு, கிளை - சற்றம்.

(அஅ) முனி - கணு, Joint- இசுத்தல் - இழுத்த அழுத்தல்
 உயிருறப்பிடம் பிராணதாரம், மிடி - வறுமை, பனிக்கை - Icy-
 hand,

சீறிதெறி தடையுண்டு தெரிவகைய விசைகரப்பப்
பிதிதவ வகையரும் பேதவ ரவீகியபாள்
வதிதபிதர் வகுத்ததக்கன் டியாவோரும் வகுத்தாத
குதிவகு மெல்லாரும் கழிந்திரக்கக் குதிப்பட்டார்.

ஊம்பமெனம் திரைந்தோடு மிடர்நாழ்த்த வகுதவினை
பிப்புகரும் திதிநீதகை வேழநகு மாதவினும்
முன்புகிடு ரவையிதகை வேண்டாய மொழியகமந்தர்
மிப்பமறி பாகையென வறியுசொள லெனிகமயே. (உயௌ)

PANDIT R. S. VEDACHALAM PILLAI.

**Sivagnana Siddhar of Arulinandi Sivachariar
Sutra XI.**

(Continued from page 62).

PATIGNANA BHAKTHI LAKSHANA.

ADIKARANA, 1.

1 *Hon God instructs the freed soul.*

As the soul enables the eye which by itself cannot see; to see and itself sees; 'Just so,' when the soul becomes freed from the body and purified; Isa enables the soul to know and himself knows. With this knowledge if one loves God, he will become freed, purified even in this body; and becoming freed of all Pass, will dwell under the Lotus-Foot of Hara enjoying endless Sivanubhava.

2. *The Jivan Muktas perceive God alone and no second.*

They who see the Param by Paragnana will alone see Param and nothing else. The knowledge of anything else than God is various and differing Ignorance. The knowledge derived by hearing and reading is also confused knowledge as its source is the higher Maya. The knowledge of Gnathru Gnana and Gneys is Sankalpa or Bhavana Gnana and not real. The true Gnana is what transcends all these, Sivagnana. Hence, the Jivanmukta perceives Sivam alone.

3. *The body cannot persist in Mukti.*

If it is asserted that as the body is eternally renewed from birth to birth, from the karmic sukshma body even in Mukti the blessed souls will remain clothed in an eternal form; our reply is, that this Mukti can only be a Pada Mukti and is an in-

sufferable condition. If there is a body, then will arise Karma and Maya and other Malas. The body proceeding from the Manas has a beginning in reference to its cause, it is eternal. It is useful as a medicine to destroy our Mala. When the malady is removed the body dies with it.

4. *How the Jivan Mukta feels free from Mala.*

When the soul unites itself to the unknowable Wisdom true, then Sivam lights it up and the soul becomes a Jivan Mukta. Just like the poison counteracted by medicine, and darkness subdued by light, and dirt in the muddy water is removed by the clearing nut, the Mala present in the Jivan Mukta becomes innocuous without being destroyed; and persisting till the body lasts, it vanishes with the body itself without attaching itself to any other body

5. *Some objections met.*

If it is stated that the *Anavala Mala* being *Anadi* could not be destroyed, or if it can be destroyed, the soul also must go with it, it is not so. We see the copper stand as copper even after its original verdigris is fully removed by the contact of the *Parisavedi* (the Alchemist's stone). And so, the soul gets rid of its mala by union with the Sthanu (the ever-enduring or the self-content). But if it is stated that soul's attaining purity after getting rid of mala is alone mukti, and that it is not necessary for it to unite itself with God, then we say no. The darkness veiling the earth vanish (from our vision) when the sun enters, and not before. Hence, the Mala will only disappear only when united to the Sacred Foot.

6. *The Anava Mala does vanish completely for Muktas.*

Even though the paddy is united to the bran and husk from the very beginning, yet you can understand the condition when they become separated. In fact, they are not present in the pure rice. From the separated husk, &c., no new paddy can be generated: they separate off completely gradually. Hence, when united to the Beneficent Sivan, the Mala and Kurma and body disappear from the soul. It, however, is united to the bound soul, and hence may be called eternal.

7. *The inseparableness of the Supreme.*

The souls cannot think or act without the aid of the Lord's grace at any time. The Lord entering the soul's heart, actuating its thought and action is pre-

(உயௌ) அகைய - வயத. முற்கூறிய சொய்களின் தொகுதி முற்ற
என்க. வேதநம் - இடவெய்தம். கழிந்தம் - அழிந்தம். குதிப்பட்டம் -
விதிக்கப்பட்டதம்.

(உயௌ) வேழ - வகுத்தம். மொழியகமந்தாம் - இவை கூறதம்
இத்தவியகமமந்தாமந்தாம்.

ent all in all. These souls cannot reappear unless willed by Him. He stands to them as the letter 'A' stands to the rest of the letters. Therefore how can the Freed Soul be separated from Hara's Foot.

NOTE.

See for full explanation of the analogy of vowel and consonant, vol. 2, p. 13 of this journal.

ADIKARANA 2.

8. *God's Omnipresence and Transcendency.*

If God is omnipresent, He should be seen by every body. No. To the blind, even the Sun is dark. To them who do not possess the eye of God's grace, even Light will be dark. As the sun brings to bloom the well-matured lotus, so does the Lord grant the eye of wisdom to the well-developed souls and appear to them in the Light of Lights.

NOTE.

It is not that God cannot be perceived everywhere, but we wilfully shut our own eyes by the pride of ourself or egoism.

9. *Some conceptions of mukti-union refuted.*

If it is stated that God is like the tree's shade which is sought by the tired way-farer, we say No. Then the seeker will become the Master (the First Cause) and (not God). If yet it is stated that the Soul becomes one with God, by the soul becoming destroyed, then no union is possible of that which is destroyed to another. If it was not destroyed in Mukti, then too; there is no Mukti. If it was destroyed after union, then what is it which experiences Mukti. If the destruction of Self is regarded as Mukti, it conflicts with the principle that the Soul is eternal. If it is likened to the union of water with water, then too they become equal which they are not.

10. *Some further conceptions.*

When the copper is touched by the Alchemist's stone, it becomes one with Gold. So does the soul become one with our God, when it loses its mala, so you say. No, God is not like Gold. He, like the stone removes the dirt, and places the soul under His Golden foot. The stone which receives the dirt from the copper is not itself Gold. The Lord of the Gods do alone possess the powers of Creation, &c. And the Freed Soul is alone capable of enjoying Bliss.

NOTE.

The famous American Professor who has succeeded in making artificial, chemical gold is said to have stated that all that he could assure the public was that it was like gold and possessed all its properties and did not possess the characteristics of the baser metals. So too, all that we can say is that the freed soul is like God, and does not possess the weakness of humanity. We do not care as to what it is really, so long as we are freed from our evils, and eternal bliss is vouchsafed to us. The last statement about the freed soul is to avert the possibility of there existing too many first causes. If it was so able, its individuality should be different from that of Gods which is fatal to its Adwaita union. Lower beings attaining Apra Mukti can have much power but not those attaining Para-Mukti. Such a freed soul can never return to the earth, can never return.

11. *The two Intelligences.*

If it be stated that the God and the Soul being both intelligences (chit), they are one; we say No. God is Gracious Intelligence (Aulchit) and the soul is that one which partakes of this Grace. God is the Intelligence who in order to remove the soul's mala, evolves things through various births and leads it into Moksha. The soul is the one which is subjected to the processes of evolution, &c. God is the Intelligence which is self-luminous and illumines others; and the soul is the one which receives such light and knowledge. Hence, though God and Soul are in union inseparably, they are not one and the same. For instance, can the Soul and its Buddhi, though both intelligent, be equal? To the soul, as chit, the buddhi is achit. So also to the God as chit, the Soul is achit.

12. *The True Nature of the Union Illustrated.*

As magnet attracts a piece of iron, so God draws unto himself the Soul, and converts it into His Own Form, as iron in fire, and destroys its Mala, as the wood is destroyed by the fire (rising from and enveloping it), and unites with it, as the salt with water, and subjects and transcends it as stone curbs gold, God transcends all and is in the Final Bliss. He remains united and undistinguished as mixed syrup of cane-sugar, honey, milk and sweet fruit, and sugar candy.

J. M. N

(To be continued).

NOTES AND COMMENTS.

(Continued from page 84.)

ignorance? Knowledge in proportion. As we teach the masses, so we shall make their lot happier, and in proportion as they are happier, so they will become more useful members of the body politic. The main obstacles which primary education has to contend with, spring from the people themselves. As they rise in the social scale, they wish their children to learn English. The Zamindars encourage this tendency, and the District Boards and Municipalities do little to drag the pendulum back. Thus we find that in some Provinces primary education is almost stationary, while in others it is only making slow speed. The question is really in the main one of money. If the means were forthcoming, I do not doubt that Local Governments would be ready to adopt a more generous policy."

..

We do not know if there is any parallel to the case of the Poets Irattaiyar in any other race or clime. The

The Twin-Poets and King mallinatha.

elder was lame and the younger blind. They were the most lovable of men. Their poetry breathes a fervour, raciness and charm, all their own. Their best piece is Ekambara Natar Ula. *ஏகம்பரநாதர் உலா*. And it has a story. While it was being read out to the king, a hitch occurred at the very first verse.

*சுந்தரிய வாயிரக்கால் மண்டபத்தின் சரிவர
வெற்றமுடனே விசிநிருத்த—பொத்தம்
திரந்திட சந்திரியவகை பேத்தம்
திரந்திட சந்திரியம்.*

The king declared there was no such thousand-pillared Mantapam and no God Vinayaka enshrined it, and till the same was found the reading ought not to go on. And the Poets went their own way. Sometime later, when the king was carrying some excavations in connection with the construction of a Tower, he came across the old Mantapam and the God; he at once sent for the Poets and proceeded with the reading to the finis. From that time forward, the Ula has been called the Divine Ula, a *Dairika Ula*.

..

What is of further intent to us in this *உலா* is the references to the King Mallinatha of Pallava dynasty, and *Sambhu Kulam*; these lines are as follows:—

"*சுப்புதலத் தொருவர் சந்திரகன்சு அமென்றிந்த
செம்பெருமனி மருடம் சேர்ந்த*"—61.

"*விரும்பால்,*

*வடித்தலர் வேந்தர்புகர், வாழ்மல்கிறாதகர்
செய்த நிருத்தேர் மேற்கொண்ட*"—102.

"*செஞ்செமிந்*

*பந்த பரிபல்லவகர் சுப்புதலப்பெருமகர்
வைத்த தரையர் மண்டபத்தம்*"—151.

The references might refer to a past king called Mallinatha or to a contemporary of that name who ruled at Kanchi. But it is usual in compositions like the *Ula உலா* to refer to contemporary sovereigns; and as tradition connects the Poets with the Pallava reign, we take it that King Mallinatha of the Pallava Dynasty was a contemporary of the twin poets. We have searched in vain in C. M. Duff's *Chronicles* and no references to any Pallava King of this name could we come across. We hope that some specialist will be able to throw light on the date of this sovereign

..

We have been supplied with some numbers of *Hindu Dharma Shikshaka*, a religious monthly published at Cawnpore and given to subscribers at the enormously low price of 8 annas per mensem. This monthly is young, it being scarcely over a year since it was brought into existence. Its aim is to be a religious organ and to teach some of the leading tenets of both popular and philosophic Hinduism in a didactic style. In the words of the editorial that appears in the September number of last year the main aim of the Journal is "to awaken religious and moral enthusiasm,—especially in the rising generation, namely, the students." If this ideal were kept constantly in mind and the Journal would work in accordance with it, we should be sure of its usefulness to "Students" as well as to those who may not be "Students" in the view of the managers of the Journal. For, are not even those that are no more breathing the atmosphere of College-rooms, "Students" in the true sense of the word so far as the culture of the Spirit is concerned?

..

Even a cursory reader of the Journal cannot resist the temptation to remark that it is a fitting set-off to the "Epiphany", a militant Christian Weekly conducted by the members of the Oxford Mission in Calcutta. In the opinion of the latter Journal, Hinduism is corrupt and materialistic and decayed to the core. This crumbling Hinduism it seeks to demolish and to construct on the resulting ruins the noble "Church of Christ." The "Church of Christ" as Christ meant it to be and to work should carry with it the motto that proceeded out of the mouth of its

Divine Founder, "Judge not that ye be not Judged." Christ never came into the world to criticise but to save. This principle of Christianity which is the key-stone of its ethic and theology is heartlessly ignored and many are the foul interpretations put upon the statements of Christ by the hare-brained divines. Marie Corellis novel entitled, "The Master Christian" is a contribution to the question at an opportune hour, and under the allegory of a romance, it portrays the misconceptions rife at the present day in respect of the teachings of the God-in-Man.

•••

Our *Hindu Dharma Sikshaka* will, we feign hope, not pursue the aggressive and hot-headed policy of the half-educated Missionaries who are a living mockery of their faith and profession, but will instil into the supple minds of young India the words of wisdom and enduring strength of Hinduism with saintly grace and true Hindu candour. Hinduism need not be daunted by the furious bluster of 'goody-goody' missionaries. Its purpose is not to please the human animal, on the other hand its glory lies in bringing home to the mind of every Hindu the living God-in-Man, to make in fact every one a Man-in-God. This principle of Hinduism will we are sure be vigorously carried out by our contemporary. We will conclude by saying that the journal serves a useful and beneficent purpose in the sense in question and we wish it a long and prosperous career.

•••

There are journals and journals now in India professing to teach or expound Hinduism in all its aspects. Nay, of late years the increase in their number has become an unaccountable phenomenon. But all that glitters is not Gold. There is still ample room for new journals to make rapid headway. Sometimes a catholic ideal degenerates into mere sectarianism. At other times religion is mistaken for racial prejudices. These are only a few of the factors that clog the progress of a journal that may have possessed noble and liberal intentions to start with. Such fanatic cant and militant advocacy partly owe their origin and impulse to Christian Missionaries in India who failing to win people by sweet grace and charity have often recourse to weapons and armoury which should better go to the aid of the raving company at a bear-shop. That the journal under review should steer clear of the above inevitable ills present in the air is our sincerest prayer, and our words of advice are based upon our own experience for a pretty long time.

We thank Mr. V. J. T. Pillai for his excellent letter on "Ancient Tamils and their Chaldean affinities" published in our last double number. But unfortunately he is open to a defect which is more often the outcome of the first flood of enthusiasm for a new cause than anything else. An original theory is always striking and interesting. Though interesting and striking, none the less should it be rational and valid if it would commend itself to an inquiring mind. The nature of the old Hebrew forms and places of worship will be familiar to every one who pretends to a fair knowledge of the Old Testament and the famous shrine at Katirgamam in Ceylon is to judge from the Rev. gentleman's description whom Mr. V. J. T. Pillai quotes, hardly different in point of the style of structure from the Hindu temples scattered over the South India. With these two facts at our back are we justified in jumping to the conclusion that the Hindu temple is a copy of the Jewish place of worship or that both of them should claim the same archi-type?

•••

What are the proofs positive which Mr. Pillai advances? Nothing worth the dignity of the term proof. He speaks of the Holy of Holies of the Jews, then of their paraclose (unfortunately Mr. Pillai did not know *this name*) and then the Court which was the place where the ordinary people were allowed to stand. This division of the sanctum into two is compared with the usual partition of the South Indian temple and then the conclusion is reached to show that both Indian and Hebrew temples are cousins. He might as well have said that the Jew breathed air and the Tamil breathes air and therefore both of them should have the same scriptures!

•••

The similarities Mr. Pillai speaks of are too superficial to indicate a common genesis, and the dissimilarities he coolly omits are too deep to be insignificant. He should first of all critically study the two Books of Kings in the Old Testament to have a knowledge of the Hebrew Temple at Jerusalem. Where are the Indian counterparts of the Urim and the Thummim and the Jewish breastplate? Where is the Hebrew counterpart of the Indian Dhruva Stambha and the ubiquitous Stone Nandi? Other points will suggest themselves to his mind if he reads carefully the articles bearing on Jewish temples and places of worship in the Dictionary of Bible by Dr. Smith.

•••

Mr. Pillai says there are proofs which unmistakably point to the circumstance that the ancient Hebrews knew the Tamil-speaking people well enough. We can almost guess the stock statements he is contemplating when indulging in a glib parade of this sort. But we should be glad to hear his own version of the story before we could offer our comments on the same.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

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HISTORY OF TAMIL LITERATURE

CHAPTER XVIII

ST. MANICKA VACHAGAR'S POEMS.

Tiruvachakam and Tirucchitrambalakkovaiyar occupy a prominent place in Tamil Literature as two of its most memorable monuments. Tiruvachakam (=the Holy Sentences) is unsurpassed by any work in any language as a work of piety chalking out the path to salvation. The holy strains depict the most intense forms of human love to God; they may be considered as a true exposition of the great truth enunciated by St. Tirumular—*God is Love*. The preciousness of the verses, as observed already, so moved the Spiritual Preceptor of our sage as to gain from him the undying name of Manickavachakar (=he whose sentences are rubies) for our poetic saint. There is a proverb in Tamil expressive of the unique merits of the work—*தருவாசத்தினுருகல் மற் றெருவாசத்தமுருகல்* (*he who is not moved (deeply) by Tiruvachakam will not be moved by any other work*)

The importance of Tiruvachakam is twofold. It is a guide to the earnest theologian and a sublime poem to the student of Literature. The sure path to salvation lies in unbounded love to God; without true love to God, knowledge of divine philosophy is of no avail; it only serves to develop egoism; says our sage most enthusiastically—

முத்திகொறி யதியாத ழுர்க்கொரே முயல்வேனைப்
பத்திகொறி யதிலித் தப் பழவினைகள் பாரும் வன்றாய்க்
இத்தமலமறவித்துச் சிவமாக்கியெனை யான்க
வத்தனைக்கருள்யவாரூர் பெறவரச்சேரவே.

He considered his company with men of erudition, and discussers of philosophy as wicked as it did him no good, the Supreme Being transcends mental grasp¹ and vocal description²; he is too subtle for science to understand³; and the Vedas get tired in their attempt to know him.⁴ If such is the nature of the Almighty, is it then vain to reach Him? No; there is

1. Tiruvachakam : சாற்கு செல்ல செல்வா என்
2. செய்த உடிக் கெழவேன் என்
3. துணி யார் துணிக என்
4. சேறே, குயெய்சேறேயெழைநெ நகல்
பகை.

an easy path for earnest seekers,—He is caught like a fish in the net of Love⁵; He is a servant unto those who love him tenderly.

The whole science of true theology is imbedded in Tiruvachakam; an exposition of it will be out of place in a history of literature; some of the important truths of divine philosophy may however, be noted for the edification of the literary student:

1. Love or devotion is the sure path to beatification;
2. God's grace should be sought sincerely for exercising this love;
3. God appears in human form⁶ when the aspirant after beatitude is ripe with his stoicism;
4. God guides the soul through its various births and they are solely intended for its development and fitness for the attainment of never-ending bliss.
5. The soul has no independent existence; before attaining beatification it is in conjunction with matter and after it with God; *மீ* or salvation means simply the unshuffling once for all of the soul from off its "mortal coil" to find rest in God.⁷

The sage lived at a time of great religious animosity; alien religions such as Buddhism and Jainism existed side by side with Vedic creeds; the various schools of philosophy such as Atheism, Idealism, and Materialism were preaching their conflicting doctrines to the confusion of the true seekers after everlasting bliss. He buffeted through all these impediments and reached his goal by his steadfast faith in God which stuck fast in him like a nail driven deep into the trunk of a young tree. The fourth poem in Tiruvachakam entitled *பேற்றித்திருவகைல்* may fitly be styled as Pilgrim's Progress after the rendering of the Hon'ble Mr. P. Arunachalam of Ceylon. This poem contains, as it were, the essence of the Saiva philosophy.

5. Cf. *பத்தி குழைப்படுகையார் அமைதி*.

6. According to Saiva divine philosophy souls are divided into three classes according to their development; these are *செருகாலர்*, *பிராயகாலர்* and *சைவர்*. *Sakalar* (*சைவர்*) are endowed with divine wisdom by God appearing in human garb. St. Manicka Vachakar is undoubtedly a *சைவர்*. To the Pralayakalar, God appears as a vision in his Divine form; some of the sages among the 63 canonised Saiva Saints were *பிராயகாலர்*. The Vignanakalar, get bliss by intuition.

7. Cf. the well known popular maxim: *அற்றை பற்றெனியற்றை* *மீ*; this truth is emphasised by all great sages, Tiruvalluvar Manicka Vachakar, the Tamil Theologians, Kannudaya Vallalar and several others of high fame.

The journey of the soul through incarnations often extending over many aeons, the guiding hand of the Almighty in its development its descent into the human womb, the various impediments to its growth therein, the danger it has to tide through in its infancy, its escape from the havoc of maidens' alluring glances, its combats with prosperity and adversity, its escape from the dangers of wrong learning are all dealt with in a masterly fashion. The thought of God who has designed the universe, then, flashes upon the soul which has afterwards to stem through fresh difficulties; atheists begin to deny God's existence; each religionist brings forward arguments in favour of the adequacy of his creed; Brahmans claim importance to their ceremonials as the true way to bliss; the Idealist holds the world to be a mirage and sets the soul as high up as God; the Materialist preaches his Epicureanism. He says—Let us eat and drink to day for to-morrow we die. The intense zeal of St. Manickavachakar carries him, amidst such labyrinthine courses, right up to the feet of the Universal Lord, Who for his sake condescended to appear in human form to confer on him the true *Summum bonum* of life—unending bliss—the nature of which transcends all description, as the poet himself records his inability to picture it in another poem of his, namely, *திருவண்டப்பகுதி*.

The third *ahaval* (poem in blank verse) styled *திருவண்டப்பகுதி* appears in all probability to be the first poem from the pen of the inspired saint⁸. At any rate it was composed on the very day of his spiritual initiation. Herein the true relation of God with the universe and the animal kingdom, as the spirit permeating through them, the indescribability and the inconceivability of His nature, the sure and easy means of love to reach Him, His special condescension for the sake of our sage and the transcending bliss conferred upon him, are delineated with great pathos; by an exquisite allegory the poet dwells upon the special grace showered upon him by the Almighty; God, the Ocean of Grace, transformed Himself into an immense cloud and rained torrents on the hill of Tirupperunturai to the delight of the thirsty mortals. The beauty of the poems cannot be adequately brought out by any translation. This is a cup of ambrosia for the advanced student of Tamil Literature and it will enrapture his soul if he be possessed of tenderness of feeling in ever so slight

8. It is not known on what authority this poem is put down to have been composed at *திருவண்ட*.

a degree. Towards the close of this culminating poem, the sage sank in spiritual ecstasy and thus finds the most powerful language at his command although completely inadequate to give expression to the overwhelming bliss which he experienced through the grace of the Holy Teacher. The Lord thrust the sweet flood of His Divine Grace into the sinuses and pores of his very bones and the interstices of even the hair-cells so as to make him melt with ecstatic delight, and make him feel that his whole mortal frame from head to foot was one heart! The last lines of the poem are,

சொல்லுவ தரியென் வாயி முறையோ
தரியே னுயென் னுனெனைச் செய்தற
தெரியே னுவா செத்தே னடியேற்
கருவிய தரியென் பருமியு மானேன்
விரும்பியு மொல்ல கில்லென்
செழுந்தன் பாங்கடற் திரையுரைவித்
தவாக்கட னன்னூதி ருக்கைத் ததும்ப
வாக்கிறந்தமுதமயிர்த்தொழுதுத்
தேக்கிடச் செய்தனை கொடியே னுன்றழை
குரம்பை தோற நாயுட லகத்தே
குரம்பை கொண்டின்றேன் பாய்த்தி கிரம்பிய
வற்புதமான வமுதநாராக னெற்புத் தொன்தொறு
மேற்றின னுருகுவ.
துள்ளக் கொண்டோ ருஞ்செய் தாங்கனைக்
கன்னு னுக்கை வமைத்தன னென்னிய
கன்னற் கவிதேர் கவிநெனக் கடைமுறை
பென்னியு மிருப்ப தாக்கின னென்னிற்
கருவிய வன்றேன் கலக்க
வருகொடு பாவமு தாக்கினன்
பிரமன்மா வறியாய் பெற்றி யோனே.

The sacred centum (திருச்சதகம்) stringing together 100 hundred quatrains has a culminating effect on the student. The poem rouses by degrees the devotion of the reader until it is strung to the highest pitch and never fails to draw out of the reader tears of joy. Two stanzas may be selected as specimen :

காடகத்தா னுன்னடியார் போகடித்து காணடுவே
கீடகத்தே புருத்திடுவான் மிகப்பெரிதும் வினாவின்றேன்
ஊடகத்தீர் மணிக்குன்றே விடையா னு வன்புனக்கென்
ஊடகத்தே சின்றுருகத் தந்தருளெம் முடையானே.

[Like actors in a play I pretend to be one of Thy true devotees and hasten amidst them to reach the goal of heaven; O sublime Hill of God! O my Lord! dignify to confer upon me unceasing blessing that my heart may glow for ever with love towards Thee.]

வெள்ளத்தாழ் விரிசடையாய் 'கிடையாய் விண்ணோர்
பெருமானே எனக்கேட்டு வேட்ட ரெஞ்சாய்ப்
பள்ளத்தாழ்வு புணவிற் கீழ்மேலாகப்பதைத்தருகு
மவர்கிற்ச வெண்ணை யாண்டாய்க்
குள்ளந்தா னின்றச்செயளவு ரெஞ்சா
புருகாதா லுடம்பெல்லாந் கண்ணு யண்ணு
வெள்ளத்தான் பரவாதால் ரெஞ்சங்கல்லாம்
கண்ணிணையு மரமாக நீ வினையி னேற்கே.

[There are devotees whose minds glow with intense enthusiasm and love like a torrent rushing into a ditch, on hearing Thee adored as the Lord with expansive braided locks, where Ganga is concealed, the owner of the Bull and the Lord of the Angels setting them all apart; Thou hast condescended to make me Thy serf. In gratitude for such unbounded special grace I should burn with love towards Thee as though my frame from head to foot were made of heart⁹ and my body should rain torrents of tears as though it were covered with eyes all over; but miserable as I am, my heart is stone and eyes no better than wooden sockets.]

St. Mānīkavāchakar does not consider Siva as one of the Hindu Trinity; he even ridicules men who hold such a wrong view; Siva is the Absolute God of the Universe and Lord of the Trinity. Great Vishnu is made an instrument to measure Siva's glory with; see with what fervour Narayana is spoken of at the beginning of போற்றித்திருவகவல்,—

நான்முகன் முதலா வானவாழ்தொழுதெழ
கீரடியாலே னுவுலகளந்த
நாற்றிசை முனிவரு மைம் புவன் மலர்ப்
போற்றிசெய்க்கிற முடித்திருநெடுமரலன்
நடிமுடி யறியு மாதா வதனீற்
கடுமுடி னெனை மாதி முன் கலக்
தேத்தல முகுவவிடக்கூபின்னெய்த்
துழிமுதல்வ சய சய வென்று
வழுத்தியுங் காணு மலாடியினைகன்.

That Siva is the Supreme God is established ; Mānīkavāchakar thus¹⁰ :

⁹ This is a very unique simile employed by the poet to bring out the intensity of his transcending love to God; the reader would remember that the poet has used the same simile in his திருவந்தார்த்தம் also.

¹⁰ St. Ganasambandar establishes Siva to be the Absolute God in a very artful way when he says, பிறப்பின் பெருமானை பிள்ளையாக னெய்யினினை மலப்பிள்ளையாக மலப்பிள்ளையாக—கேள்வீ. To be born from a womb or die is opposed to the idea of true absolute divinity. St. Appar proves the same truth more explicitly by the same method.

பிரமணி யென்றிருக்கத் தம்பேதைமையாற்
பரமம்யாம் பரம மென்றவர்கள் பதைப்பொடுக்க
வானூர் அழகுருவாய்க்கே யளவிந்து
பரமசி சிவநவாதோளுக்கமடாமோ.

[Brahma and Vishnu out of sheer ignorance fought among themselves each asserting that he was the Absolute God; to the quelling of their swelling pride, Hara (Siva) appeared as an Unfathomable Column of Lustre soaring beyond the reach of the two and stood as The Unknowable—Let us dance in delight of this.]

The intense love towards God as manifested by St. Mānikavāchakar might make the impression on a impious reader that he was almost mad. The sage himself says that he should, after casting away all shyness, drive his mind to what the people would say 'ஞானப்பயித்தியம்' (= அரிமால்) and become an object of laughter to the ordinary mortals¹¹. The intensity of his piety is evident from the unique simile he has used when he says that his frame should thrill with ecstasy as if it were one entire heart. In another place he says that people should rejoice at the idea that his material frame, his senses, his mind, and himself (ego) are dead, every organ being quite absorbed in the contemplation of the great Lord¹². In spite of such unfathomable devotion in himself, he considers his divine love to be nothing when compared with the devotion of Kannappar¹³ a sage who lived some centuries before him. His ungovernable love induces his spirit to inspire every sentient being with enthusiastic faith in God. So he invokes the bee, the parrot, the nightingale, the young maidens and girls to join with him to sing the grace of Siva. These poems have a thrilling effect on the reader. A stanza may be called out in illustration.

11. Vide, சகம்பேயென்று தம்மைச்சிரிப்ப
நாணதுவொழிந்து நாடவர் பழித்துரை
பூணதுவரகக் கோணுதலின்றிச்
சுதரிழந்தரிமால்கொண்டு ஓட.—போற்றித்திருவகவல்.
12. Vide, காண்கெட்டுமாருதமாய்ந்தழனிர் மண்கெடினும்
தாண்கெட்டலின்றிச் சலிப்பறியாத் தன்மையனுக்கு
ஊண்கெட்டுயிர் கெட்டுணர்வு கெட்டுடை னுள்ளமும்போய்
நாண்கெட்டவாபாடித்தேள்ளேணவ் கொட்டாமோ—
திருத்தெள்ளேணம்,
13. Vide, கண்ணப்பெனப்பதோரன் பின்மை கண்டபின்
என்னப்பென்கெனப்பிலென்னையுமட்கொண்டருளி
வண்ணப்பணித்தென்னை வாவென்றவான் கருணைச்
கண்ணப்பொன் லீற்றற்கேசென்றுதாய்கொத்தம்பி—
திருக்கோத்தம்பி

தினைத்தனைபுள்ளதோர்பூவினிற் நெணுண்குதே
தினைத்தொழுகாண்டொழுகுப் பேசுந்தோழமெப்போழும்
சுனைத்தெனும்புண்ணெக ஆனந்தத்தேன்சொரியும்
குனிப்புடையானுக்கே சென்றுதாய் கோத்தம்பி.

[O humming bee don't you ever more suck at blossoms which yield you but a trifling quantity of honey; blow you hereafter at the feet of the great dancer since thought, sight or speech about him showers the honey of bliss on his votaries by thrilling their frame to the very bones.]

The problem of life and death is the most puzzling to the human intellect the genius of Shakespeare despaired over it¹⁴; to our poet the puzzle of life and death ceased to be a mystery, though he does not explicitly unfold it. Tiruvalluvar explains death as a sleep and birth as a waking from it¹⁵. When we are asleep our body is quite as well dead but we rise again; after death we do rise again but only in another mortal coil; and this sleep of death is given for the soul's rest, after its exhaustion from its hard work in its life-course. Says our sage in his poem, Sivapurānam, that he is quite done up with the wearisome births; the passage is indeed touching,—

புலலாசிப் பூடாய்ப் புழுவாய் மரமாயிப்
பல்விருகபாயிப் பறவையாய்ப் பரம்பாயிச்
கல்லாய் மனிதராய்ப் பேயாய்க் கணக்களாய்
வல்ல சுரராகி முனிவராய்த் தேவராய்ச்
செல்ல அகின்ற வித்தாவா சங்கமத்து
செல்லாப்பிறப்பும் பிறந்தினைத் தேனெம்பெருமான்
மெய்யே யுன் பொன்னகிகள் கண்டின்று கீற்றேன்.

The sleep at night is the lull given the soul after its toil in the day; the death is a higher lull given it after its wearisome task through its life-course; and there is a lull given to all souls in common at the end of the æon when the whole universe reverts to its primordial condition; salvation is the eternal lull given to the ripe soul by the grace of Siva after it has completely discharged its duty of Godliness and piety. It is then that the soul is once for all freed from the clutches of the 'mortal coil'; it is this bliss that our sage requests at the hands of Siva, when he says,—

14. Vide,
But that the dread of something after death,—
The undiscovered country from whose bourne
No traveller returns,—puzzles the will.—Hamlet.
15. Vide,
உறங்குவது போலுஞ் சர்க்காரெழ்க்கி
விழிப்பது போலும் பிறப்பு.

கண்ணாம் பாரிம கட்டுறந்ததோர்
வானிசைப் பொருளே யிட்டுரைப்பார்ப்பொசுப்
பானினம் பகற்குச்சுவை விட்டுரைப்ப
பூமாதறிபென் புலன் பேரறிவே. 16

The sage is at times carried to such heights of divine philosophy by his intuition, that it is idle for unaided reason to grasp the meaning of such strains. Only those possessed of some divine grace can truly appreciate the charming dignity of such passages. There are passages which are puzzles to psychologists; a stanza may be cited as an example.

இன்றைக்குளி இருக்கடிந்தள்ளத்
தெழுதின்ற ஞாமிறேபோன்ற
கின்றகின்றமை கிண்ப்பற கிண்கிறேன்
கீபலாழி நித மழ்நிண்மை
சென்ற சென்றனாய்த் தேய்த்த தேய்த்தொன்றூக்
திருப்பெருத்தறையறை சிவனே
பொன்ற கீபலியுய்நிபொன்றிண்கி
பாருண்மையறி தெப்பாரே.

[I have forgotten myself quite in the thought that Thy grace has planted itself in the heart of my bosom like a rising sun dispelling my dark ignorance. There is naught without Thee; (to the enquiring mind) Thou¹⁷ wanest atom by atom into the last germ; even that ultimate germ Thou art not and yet without Thee there is naught,—how then can mortals comprehend Thee !.]

God is indeed a puzzle even to the superb intellect unguided by grace. He can be known by the intellect of man illumined by His grace, just as the eye, though possessed of the capacity of vision, can see only with the help of light but not in the dark. The only way to real bliss lies in unbounded sincere love to the Almighty; this begets divine grace which in turn enables our reason (தத்போதம்) to understand the true nature of the Unknowable.

Some of the passages seem to convey easy thoughts but great men find higher truths in them. Dr. G. U. Pope, the veteran Tamil scholar, translates,

இருகையாணையயொத்திருத்தென்னுன்
சுவையாணையுணை சண்டதேய்வமே
வருவென்ற பனித்தனை வானினார்
சொருவின் தெறிசென் தெப்பனுண்மை, 22,

16. This stanza was already explained in the previous chapter which deals with the Sage's life.

17. This stanza is interpreted in a different way by some, by attributing the waning to the contemplating human soul; from the சிவனாட்புது it can be learnt that Siva eludes the grasp of all even when, after due search, they think that after all they have been able to catch the thief (God).

Like elephant two-handed I saw not
My mind's true germ; I saw but sore distress
Thou had'st me come; yet 'mid the heavenly ones
'T was I alone passed not, the senses' slave.

The first two lines carry a higher import. The difficulty lies in the correct rendering of the words 'இருகையாணையயொத்திருத்த'. To construe this as 'an elephant two-handed' does immense injustice to the grander meaning which underlies the words. The proboscis¹⁸ is a unique organ of the elephant; it is at once its hand and nostrils; in a single act it discharges two functions, namely, the functions of touch and smell. The inability which our sage attributes to himself is his incapacity to comprehend at one single glance the true nature of the soul which is but the conjunction of matter and mind. To the materialist matter is the sole entity; and mind is but a condition of matter; to the Idealist mind is the only entity and matter but a chimera. Both are false positions. The Saiva theologian understands the true nature of the universe by looking at both its aspects at a single glance just as the proboscis at one grasp understands both the senses of touch and smell. Thus the stanza very gently exposes the folly of the schools of Materialism (Lokayatam) and Idealism (Mayavadam) who view but one aspect. The famous quatrain really contains the meaning of St. Tirumular's

மரத்தை மறைத்தது மாமதயாரினை
மரத்தின் மறைத்தது மாமதயாரினை
பாத்தை மறைத்தது பார்முதற்கீவன்
பரத்தின் மறைத்தது பார்முதற்கீவன். 19

Let us now turn our attention to dwell upon the merits of St. Manickavāchakar as a poet.

In poetic eminence he occupies the front rank along with Tiruvallavar, Ilangavadiḡal and other mighty 'leviathans' of Tamil Literature. His diction is characterised by dignity and lucidity and in pathos he stands quite unrivalled. If his leisure and inclination had allowed him to turn his hand to

18. I was overwhelmed with delight when I found in சுவையாணை a work of unique celebrity in Tamil, that the proboscis of the elephant is employed to explain the true Advaita relation between God and Soul; to all appearance the proboscis appears as a hand but it is the nose as well. God permeates the soul in a subtle way just as the function of smell is present in the apparent hand of the elephant.

19. The simile employed by St. Tirumular should not be overstrained; when the idea of the elephant impresses our attention we lose sight of the wood; and on the other hand when we fix our mind on the wood we lose sight of the elephant. To strain the meaning beyond this and say that the wood is the entity and the elephant unreal is against the import of the sage and will lead us in the puzzling field of Idealism (மாயவாதம்).

an epic poem, it would have enjoyed an eminence quite its own. Thanks to our Lord Natasa for wringing out of our sage at least a melodrama—the திருச்சிற்பம் பஸ்கோவையர்.

He was a keen observer of nature and drew freely upon it; he can be considered an eminent zoologist and a good botanist; even tiny creatures such as ants, and earth-worms, serve his purpose. The peacock, the cobra, the chameleon, the crow and a lot of other animals furnished him with hints of rare charm. Nature was his great teacher; what rare observations regarding animal life, does the poet record in some of the stanzas in his highly fascinating work—the Tiruochitrambalakkovaiyar. Take for instance the following stanza:—

கோம்பிக் கொதுங்கிமே யாமஞ்சுரு குஞ்சரம் கோவி
 கழைக்கும்
 பாம்பைப் பிடித்துப் படந்திழித் தாங்கப் பிணமுலைக்கே
 தேம்பத் தடியிட மான் மட நோக்கி துல்லிச் சிவஞ்
 சாம் பொற் றடமலர் சூடு மென் னூற்ற வகற்றியதே.

The saint says that the peacock which is afraid of the chameleon, a harmless creature, is strong enough to tear the ferocious cobra from its hood to tail.²⁰

To take another example:

‘காகத்திரு கண்ணிற் கொன்றே மணிகலந்தாங்கிருவ
 ராகத்து ரோருவிர் கண்டனம்’

[We have observed a single life in two bodily frames resembling the single bead of sight to the two eyes of the crow.]

This comparison is brought to illustrate the extreme devotedness of the lovers—the champion and the lady—to each other; the crow does not look at things like other animals, that is, it does not fix both

20. Some few years ago Satur, a station on the S. I. Railway, was infested with cobras near the bridge and hedges on either side of the railway line. As the place was frequented by people and traffic it was resolved to bring destruction upon the venomous reptiles. They adopted the surely-effective method of rearing peacocks in the vicinity and there is now no trace to be found of the once common cobras. On seeing the hooded serpent, the peacock runs towards it and the snake becomes terror-stricken and motionless. The peacock then lays its clawed and muscular feet upon the head of the cobra and pecks at the hood with its strong and pointed beak and rends it in two from head to foot. This was noticed by a friend of mine as well as by many others. [Every other bird of prey including falcon, kite or eagle can behave in the same fashion towards cobras, nay, towards any ophidian, venomous or innocuous.—Ed.]

its eyes on the object looked at; it sees or rather makes a side glance either with one or other of its eyes but with only one at a time. The crow's loss of binocular vision is attributed according to Ramayanam to Rama's indignation at the bird when it audaciously bit his consort's breast; the belief in crow's defect of perspective vision at any rate existed from a remote antiquity as the great Epic Poet, Valmiki, speaks of it.*

Tiruvachakam is full of natural observations; in his நீத்தல் விண்ணப்பம் he exaggerates his defects and gives a very deprecatory picture of himself by comparing himself to tiny creatures. He says that he is teased by his five senses like a worm in the midst of Mischjevous ants; he considers himself as forlorn like a creeper without a twig or a branch to wind itself round; his mind, he says, sticks fast in lovely maidens' heaving breasts like flies entangled in the pulpy jack fruit.

St. Mānickavāchakar was a great patriot of his mother country—the dominion of the Pandya and has the highest admiration for the Tamil language. He says that the Pandyan land was the ancient seat of God Siva and considers it as Sivalokam or Kailasam as it contains true devotees who pine with sincerity after God.²¹ The courses of study which tax very much the intellect of a student so as to bring physical weakness on him are Tamil and music²²

* Whatever Valmiki's or the ancient Hindu's notion of the organ of vision in the crow was, the fact of the matter is something different. Binocular vision is quite as common in the crow as in every other vertebrate. The dioptric mechanism is quite the same. The genesis of the Indian fancy is probably attributable to the distance from the facial region at which the ommatidia axis out the sagittal plane of the crow's cranium, and the consequent necessity of the bird to look at things askance.—Ed

21. Vide,

செப்பார்முலைபங்கள் நென்னன் பெருத் துறைநாள்
 தப்பாமே தாளடைந்தார் நெஞ்சுருக்குத் தன்மைசுரு
 லப்பாண்டி நாட்டைச் சிவலோகமாக்குவித்த
 வப்பார் சடையப்பஞ்சந்தவார்சமுலே
 வெப்பாக வெப்புவித்தவுள்ளத்தாருள்விருக்கு
 மப்பாலைக்கப்பாலைப்பாடு தம் காணம்மையுயர்-திருவம்மாலை.

22. Vide,

சிறைவான் புனற்றிங்கிச் சிற்பம்பலத்த மென் சிந்தையுஞ்
 முறைவாயுயர்மதிற் கடலினுய்த்த வெண்கலநிழிற்
 துறைவாய் துழைந்திண்பொர்ந்தி யெழினசுக்குழல் புக்கே
 விதைவாதலகைத் தோட்டுகென்கொலைய் புருத்தெய்தியதே
 —திருச்சிற்பம்பலக் கோவையர்

and not even the much-praised Sanskrit; such an opinion from a Brahman sage gives a unique position to the Tamil tongue; if there is any one language opening the way to grace it is Tamil; it has quite an humble look and a sage's look is not imposing. Real treasures of high philosophy and sober practical wisdom for mortals lurk in its very words. If Sanskrit is supreme for its sensorious dignity, Tamil is unrivalled for its depth of thought. Truly great sages describe the language with fervour; Tirumular, Unanasambandar, Appar, Sundarar, Kalladar and a host of other sages sing its glory. If a person gets a real taste for Tamil, other languages cease to have attractions for him.

The poetry of St. Mānickavāchakar is rich in popular sayings which give a realistic charm to his thoughts; in appealing to Divine grace, these proverbs infuse sincerity in the pleading. How pathetic for instance are the following. 'Is it not the Lord's duty to encourage his servants in perplexity' 23; 'I have gobbled up Thy grace, it chokes me, give me water and relieve me' 24; 'I have fixed my mind on Thee like a nail driven in the trunk of a green tree' 25; 'An ignoramus and the jaw (of the crocodile) leave not their grip.'

To dwell more on the merit of Tiruvachakam our space forbids; some stanzas are, however, appended:—

தந்ததந்தம் தீக் கொண்டதந்தம் தீ
 தந்ததந்தம் தீக் கொண்டு தந்த
 அந்தமேன் தில்லையாந்தம் பெற்றேன்
 யாத் தீபெற்றதொன்றென்பம்
 சிந்தையே கோய்க்கொண்டவெம்பெருமான்
 திருப்பெருந்தையுரை சிவனே
 பெய்கையேயோவுவிடக்கொண்டாய்
 யாதிதந்திடுகு கைய்கொடு.

[What thou gavest me was Thy Divine Self and what Thou gottest in return was my poor Self; Oh Sankara! who is indeed the more benefited of

- 23. " திகைத்தாற்றேற்ற வேண்டுகோள்."
- 24. உழுக்குமின்றும் உருகின்றான் முத்தையாகித்தொன்றி விழுக்குமின்றேன் வித்தொன் வினயெயெய்விதிவிக்கை யாத்
- தழுகுந்தேனான் தந்தீ பருகைத்தழியக்கொண்டாய் முத்துமின்றேனாடையாகியேனான் கைக்கொடு.
- 25. " பகையத்தானி வரைத்தாற்பேய்க்."
- 26. " கொடிதம்பெருமன்கொண்டதவிடா."

the two? I have obtained endless bliss at Thine hands and what calculable benefit didst Thou get from me? Oh Lord! that has chosen my heart as Thy temple! Oh God of Tirupperunturai! Oh my Suzerain! Oh God! Thou madest my vile frame Thy abode; I have no fit recompense to return Thee.]

உயழுத்தொருமபகைகொத்தவயே எனமென்றம்
 பாரும்பெறத்தேன் பாரம்பாறுப்பணியாதே
 பூழிருத்தந்தை அம்மணியத்தென்பிறவித்
 தாமழப்பித்தவாதேகொடுக்கமாடாமே.

[Wretched being as I am, how many long years have I wasted without worshipping the Supreme Being? The unfading Gem of all aeons has unfettered me once for all from the clutches of the 'fleshy nook'; let us dance together with joy for such condescension.]

To turn now to the poet's Tiruochittambalakōvaiyar. This is a work on love with an undertone of divine philosophy. In this fascinating allegorical work the charm of the Tamil language in all its phases can be enjoyed. It is pleasing to the taste of all classes of readers the védantin, the yogi the love-stricken youth, the logician and the linguist. To European scholars, however, this ostensibly amorous melodrama and the Third Book on Love by Tiruvalluvar seem strange compositions springing as they do from writers of untained fame. But they are mistaken; real scholarship in Tamil, from days of antiquity, consisted in a thorough understanding of Ahapporul (private matter or love) and Purapporul (public matter or relation of the man to the world at large). The greatest difficulty lies in the proper understanding of the Tamil Ahapporul which is an ideal of the course of true love. Many fall low by catching sight only of the apparently coarser side of it. Let the reader refer to the highly critical commentaries on Irāiyānar Ahapporul for an understanding of how a treatise on Passionate Love can conduce to the attainment of the last and the best of human blessings—the salvation. Pērasiri-yar, one of the most reputed among the commentators of the ancient classics of Tamil, plainly expresses his

27. Says a man who does not give out his mind,
 ஆரண்கை கென்பாத்தனரீ யோடிய எயமத்தின்
 கையகை கென்பகைமுள் கையகைமுள் தென்பத்
 தான்கை கென்பகொண்டொழுத்தென்ப சின்புகையே
 தீண்கையெ தென்பகைக் கோவைகைப் செப்பிகொ.

impossibility to do justice to the philosophical aspect of the work and says that he could do only a partial justice to the outer phase; this outer phase is indeed psychology treated as a love poem. In this captivating poem the religious dignity is preserved throughout by the devoted manner in which Lord Netesa is referred to in every stanza. In our opinion this is the only *Ahapporul Kovai* that can be studied without contaminating the mind.

Some stanzas are appended for specimen:—

அறியாள் போறல்.

1. சங்கந்தருமுத்தியாம்பெறவான் கழிதான் கெழுமிப்
பொக்கும் புனறகைகை தாங்கிப்பொலிகலிப்பாறலவு
தங்கமலிதலையேந்தலினேந்திழை தொல்லைப்பமயா
வங்கமலிகலிநீர் தில்லைவானவனேர்வருமே.

குடமணித்தென்றல். (யுத்)

2. வருங்குன்றமொன்றரித்தோன் தில்லை யம்பலவனமல
கிருப்குன்றவானரிளங்கொடியேயிடரெய்தலெம்பூர்ப்
பருங்குன்றமாளிகைகருண்குன்றொளிபாயறுமூர்த்
கருங்குன்றம் வெண்ணிறக்கஞ்சுகமேய்க்குந் கனங்கு
மையே.

வண்டோகீசிரங்குணைநல்.

3. கோலத்தன்கொம்பரு உம்பர்புக்கூடேகுறைப்பவர்துஞ்
சிலத்தன்கொங்குகேற்றகிலேஞ்சிவன் தில்லை யன்னுன்
துலொத்தகேரிகடையெய்யெண்ணுது துண்டேன
சையாற்
சாலத்தகாது கண்டர் வண்டுகள் கொண்டைசார்
வதயே.

காதல்கட்டுரைநல். (புந்)

4. பொட்டணியானுதல்போலிதம்பெய்ப்போலிடையென
ண்டணியான் தலிசின்மலர்நிலிமிப்பக்கொடான்
மட்டணியார்முழல்வையான் மலர்வண்டுதலஞ்சிக்
கட்டணியார்சடையோன் தில்லைபோலிதன் காதலனே.

The inquisitive reader will do well to understand the above passages with the help of commentaries if necessary.

A work on Rhetoric known as *Kuvalayanandam* (குவலையானந்தம்*) is wrongly attributed by some to the pen of our sage. In all probability a poet of an after generation, by the name of Mānīckavāchakar might have been the author; otherwise the work should be condemned as a literary forgery just like the work *Gṇānavettiyan* which passes in some uncultured quarters for a genuine work of sage Tiruvalluvar.

The writings of St. Mānīckavāchakar exerted a benign influence on the future poets. St. Appar was a great admirer of our sage, and a critical reader can find in Appar's hymns many traits of Tiruvacha-

kam.²⁸ For the solution of the question of the conspicuous omission of our sage's name from the versified list of Saiva Saints furnished by St. Sundarar, the reader is referred to the work of Mānīckavāchakar. Among poets of the mode. St. Sivappakkāsar evinces the highest veneration for our sage. A critical estimate of Mānīckavāchakar's fame is found in his *நால்வர் கைமணிமாலை* (A necklace of four gems or the 'Four Apostles of the Saiva Faith'). The late Prof. Sundaram Pillai of Trevandram speaks highly of Tiruvachakam in his *Manonmaniyam*—a Tamil drama on the Shakesperean model,—speaks in a way which sets it higher up than the Vedas,

மனங்கரைத்து மலங்கெடுக்கும் வாசகத்தின் மாண்டோர்கள்
கனஞ்சடை யெனறுருவேற்றிக் கண்மூடிக்கதறுவரோ.

S. A. TIRUMALAI KOLUNDU PILLAI.

Tennyson and Occultism.

In connection with the interesting letter of Tennyson (recording a frequent spiritual experience of his), which was extracted from the *Theosophical Review* at page 209 of the last volume of your journal, please permit me to point out that 'In Memoriam,' XCV., which Prof. Thomas Davidson quotes as recording a parallel experience, is not on all fours with the contents of that letter, and that the following lines, occurring in 'The Ancient Sago,' seem to me to approach very near the mark, and to record almost (if not, identically) the same experience as is embodied in the letter in question:

"For, more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as matched with ours
Were seen to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

Wordsworth seems to have undergone very much the same kind of mental transformation when 'oft, in lonely rooms,' he recollected with pleasure the scenery of Tintern Abbey and the landscape around:—

"That blessed mood—
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

28. For such traits the reader is referred to the pages of the *Age of Mānīka Vāchakar*. St. Appar refers to the Miracles of metamorphosis which God Soimasundara worked for the sake of St. Mānīka Vāchakar and considers him as a special incarnation of Nandikesvarar—the sacred Bull or Lord. See pages 653 (சுருதி) and 1172 (பொது) in Adangal Murai Sthalavarisai Rasaswami Pillai's edition.

* The Sanskrit work *Kuvalayananda* is the work of the Advaitin Appaiyya Dikshit of S. India.—Ed.

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, JANUARY, 1902.

OURSELVES.

AN EXPLANATION AND APPEAL.

It is perhaps appropriate and necessary that we should offer an apology to our subscribers for our increasing "double numbers," and for the irregular, not to say long, intervals between one issue and the next. The reasons are many and they will, we are afraid, harrow the reader to hear. The bane of journalism is its inevitable dependence upon the mercenary printing press. And the case becomes worse than useless when a journal which by its very constitution and temperament cannot quicken its speed beyond a jog-trot or lolling-amble is unavoidably saddled to a slow, heavy-moving, printing firm. The Manager bites at the Editor, the Editor in turns whips the Printer up, but the Printer only returns the compliment by kicking or shying. The result is clear in the long run. The parties concerned look at one another with sour faces, though the printer gets over the spleen much sooner than the others, and laughs into the bargain like a merry-andrew. Our despair has been how to steer clear of this play at hide-and-seek. The idea has been present long in our mind of purchasing a press for prosecuting the sole work of our Journal. But the scheme is not worth the present turn of our game, for, we fail to notice in our Saivaite brethren that earnestness and enthusiasm for the cause we have sought to uphold which make up for the needful, "Master's 'Well done'" in a moment of failing strength or anxious toiling. But however unpromising the outlook may appear, it is the last thing in our mind to think of waiving the support of our Journal, much less to be seriously daunted by the grue-

some howls which now and then reach us from remote recesses.

So, while thanking our subscribers for their infinite patience in putting up with our occasional shortcomings we would tell them that our constant ambition has been to inaugurate and strengthen the study of the Saiva Siddhanta Philosophy, and that in order to realise that ideal we are prepared, if necessary, to undergo the sorest troubles of a journalistic hack. Only our prayer to Sivam is ever to open the eyes of the public to our forlorn and thankless labours, and lead it in a measure to appreciate them, and thus encourage them to a commensurate degree. Even a devil's advocate lives or has to live upon the plaudits of the *vox populi*. Need we therefore say that we have a right to expect sympathy, nay, sympathy of a tangible and practical shape, when we are embarked upon an enterprise which should alike be the work of one and of all, seeing that it tends to the glorification of the *Vox Dei*? We vainly hope that we are not crying in a wilderness as John the Baptist did of old. If he came to be the precursor of Messiah and His teachings, we may assure our readers in an almost similar strain that our object is no less sacred, and the revival of the Saiva Siddhanta Philosophy is the rosy dawn which our cock-crow, faint though it may sound to start with, anticipates. Our Journal is the only one of its kind that exists in India, and the Saiva Siddhanta Philosophy and the advancement of Tamil Literature have upon it a claim which can hardly be over-estimated. Therefore we would exhort our brethren "Wake up! Help us with the little mite at your disposal and make our undertaking a laudable success and worthy of the cause on whose behalf it has been started. Induce more and more of your friends who may be in the dark as to the existence of our Journal to join our list of subscribers and thus give some relief to our far-too-weighted hand." If the subscribers will render us this sort of both active and passive assistance the noonday of work and vigour we have been foreseeing can no longer be a vision cherished by a fond and idle knot, but become an accomplished fact.

If one or two solitary voices have been telling the public in uncertain lingo that we are carrying out in the field of Journalism what the older books of arithmetic called in English the "Rule of false," we must say their jealous and extravagant attitude does not mean much with

us, does not deserve any serious reply at our hands. We will certainly answer criticism when it is bold and prompted by right motives but need not lend an ear to silly carpings. We merely call such erratic bantlings "dull dogs" in philosophy, and they act upon the insane dictum that Ignorance like wisdom is justified of all Her children. The nature of our work and its scope and latitude may be summed up in this brief epigram, "Siddhanta Matter in the Siddhanta Manner, for the Siddhantins." Though our exposition of the cult may seem unsatisfactory or inelegant to those of our Siddhantic Brethren that are well posted up in it, we are equally confident that in the case of others it will be invaluable as a kind of go-cart to habituate their weak limbs of thinking to orderly movement. If this feverish wish of ours be realised, and our Journal be instrumental in doing ever so little to rouse dormant minds to a sense of their duty and make them feel the benevolent unity of Sivam in the universe, and the dethroning of the devil (Pâca) by the love of God (Patigñâna,) then, and not till then, will we be able to boldly assert that we have in a measure achieved the task we originally imposed on ourselves through our desire to serve and, Aye, if need be, be crucified for Sivam. Amen! THE EDITOR.

From kaliththokai.

In the narrow world of an ancient South Indian Village, a courtship could be carried on only with great difficulty. The day offered few opportunities for the meeting of lovers; and the Cupid-stricken pair had to meet under cover of night at some appointed place in the outskirts of the village. At such meetings the young woman was always accompanied by her confidante who, when the pair whispered love to each other, stood at some distance apart but within sight. They had not then chronometers of any sort useful at night, and could not therefore time themselves to arrive at the rendezvous simultaneously; and either waiting for the other any length of time would rouse the curiosity of any straying villager and increase the chances of discovery. To avoid this, the man on his way to the tryst drew near the house of his lover, and contrived to make known his arrival by some pre-arranged sound-signal, such

as plucking a young mango and dropping it into the well where it fell with a low splash, &c; after which he would proceed to the place of meeting, whither the maid and her confidante would soon follow. Sometimes, however nature played one of her small chance-freaks; a wakeful squirrel would nibble off a young mango and let it fall into the well; the waiting woman, misled by this natural counterfeit of an artificial signal, would hasten out to the tryst; and returning home disappointed, she would hesitate to venture out again lest her goings to and fro be observed and her love affair brought to light. Therefore, as a matter of precaution, when the arranged signal was given, the lady's confidante would venture forth first, and after satisfying herself that the man was at the rendezvous, she would return and fetch her companion.

The following stanza, to which I have added a translation in English, is from Nallanduvanar's கவித் தொகை, a work which throws much interesting light on the modes of life, manners and sentiments of the old Tamil land. The lovers had met a few times before at night; and the young lady's confidante, solicitous about her companion's fair fame and with a view to hasten the man's making a public proposal of marriage to her, would have such private meetings cease. And she, therefore, weaves a delicate tissue of fiction; and within hearing of the man narrates it to her friend, the lover-maid, pointing out the danger and difficulty of such meetings as a moral of the story, and conveying to the man, who unsuspectingly hears a gentle hint not to defer any longer making a public request for the lady's hand to her parents.

திருத்திழாய் கேளாய்கம் மூர்க்கெல்லலாஞ் சாலும்
பெருகை யல்க னிகழ்த்த தொருநிலையே
மன்பதை யெல்லா மடிந்த வீருங்கங்கு
லத்துநிற் போர்வை யணிபெறத் தைதிரும்
மின்சாயன் மார்பன் குயிசின்றேன் யானாகத்
திரத் தறைந்த தலையுந்தன் கம்பலும்
காரக் குறைத்து கறைப்பட்டு வந்துநஞ்
சேரியிற் போகா முடமுநிற் பார்ப்பானைத்
தொழிநீ போந்துதி யென்றி யவனாகே
பாராக் குறழாப் பணியாப் பொழுதன்றி
யாரில னின்றி யென்கூறிப் பைபென
வைகாண் முதுபகட்டிற் பக்கத்திற் போகா
தையாறம்பலக் தின்றியோ வென்றுதன்

பைக்கழித்துக் கொண்டயெனத்தரலும் யாதொன்றும்
வாய்வளே னிற்பக்கடிதகன்று கைமாரிக்
கைப்படுக்கப் பட்டாய் சிறுமீ மறியா
னேனைப் பிசாசரு னென்னை நலிதரி
னிவ்வூர்ப் பனிபீ பெருமற்கொள் வேனெளப்
பலவுந் தாங்காது வாய்பாடி நிற்ப
முதுபார்ப்பா னஞ்சின னுக லறித்தியா
னெஞ்சா தொருகை மணற்கொண்டு மேற்றுவக்
கண்டே கடிதாற்றிப் பூசுருடல் கினனாகே
பொடுக்கா வயத்திற் கொடுக்கேழ்க் கடுக்க
ணிகும்புவி கொண்டார் சிறுத்த வலையுளோ
ரேதில் குதாரி பட்டற்குற் காதலன்
காட்சி யமுக்ககம்மூர்க் கெவாடி
மாகுல மாசி வினைத்ததை யென்றுத்தன்
வாழ்க்கையதுவாகக் கொண்ட முதுபார்ப்பான்
வீழ்க்கைப் பெருக்கரும் கூத்து.

Hear me, O maid with five jewels adorned,
'T were enough to set all our village a-talking.
An event most shameful chanced me at night.
At midhour dark, when all men lay asleep
Like dead, gracefully wrapt in vesture fine,
At tryst I waited thy broad-chested lover.
Rememb'rest thou the crippled old Brahmin,
With leprosy dark and gangrenous limbed,
Forbidd'n our streets, ' whom thou told'st me ' Help ' ?
'T was he stood there, and bending peered at me ;
And saying, "What woman stands untimely here ?
I have caught thee, my girl," near me he drew,
As gently as an old ox at sight of hay ;
And off'ring, " Would I betel chew? Do take,"
He oped and stretched his betel-pouch forth.
Unspeaking I stood, Back fell he quickly,
And shifting plan, " O spirit fair," said he,
" A spirit too, but other-sexed I am.
Grant me thy favour. But me if thou pain'st,
The village oblations I shall myself usurp,
And none shalt thou get." Such wise he jabbered.
Knowing the fright the old Brahmin was in,
I took a handful of sand and strewed it him o'er.

(1) Even now Fanohamas in the country resent the intrusion of a Brahmin into their hamlets and look upon it as an augury of evil.

(2) i. e. perhaps with paddy or rice (or cooked food?)

(3) From this silence the Brahmin fears she may be a spirit and tries to escape any harm from her hands by posing as a spirit himself. But when she strews sand over him and shows by her behaviour like a real spirit, his courage oozes out and in a fit of fear he sets up a loud cry for help.

Aloud he bawled out * and set up a cry,
And nigt in the village a scandal created.
Such e'er the life of the old Brahmin lewd.
His yesternight's game has ruined the chance
Of thy lover meeting thee at tryst any more.
It were as if a tiny jackal had fall'n,
In the toils one sets, to trap but the fierce
And curve-striped mighty tiger †.

N. B.

Tamil Philosophic Street-Songs : No-1.

Many of the songs sung by Tamil beggars in the street contain philosophic truths, so forcibly expressed and in such simple language, that they appeal at once to the popular mind in a manner that elaborate philosophical treatises do not. Oftentimes when, while walking the streets of a town or a village, our attention wanders listlessly, snatches of such songs catch it suddenly and furnish our minds with topics for thought and meditation.

The following song, to which I have added an English translation, was originally composed by Narayanakkonar, a shepherd, who, with his brother Thandavakkonar, lived tending sheep on Mount Pothiya.

நிருச்சிற்றம்பலம்.

ஆதிபகவையே	பசுவே	
யன்பாய் வினைப்பாயேல்		
சேறிபாதிதான்	பசுவே	
சொத்தமதாராதோ.		(4)
The Primal Lord, ¹	O Soul!	
Shouldst thou with love adore,		
Wilt not be thine,	O Soul!	
The glorious state beyond?		(1)
எங்கு சிறைபொருள்	பசுவே	
எண்ணிப் பணிவாயேல்		
தற்கும் பாகவியில்	பசுவே	
சுந்தரஞ் சருகையே.		(2)
The All-pervading,	O Soul!	
Shouldst thou devoutly pray,		
Enduring bliss,	O Soul!	
Thou wilt for e'er attain,		(3)

(4) "Fearing what he saw before him was a real spirit.

(5) i. e. Meeting the old Brahmin in place of the lover was like setting in the toils a jackal instead of the expected tiger.

1. i. e. The Lord who is the First Cause of :-

"அசமுதயவெழுந்தென்கா மாநி
பவன் முதற்பெய்கு"

(A, as first, all letters have; so has
The Universe the Primal Lord as First")

அல்லும் பாலுநீதம் . சூழிபதந்தேழல் புல்லுமே மோட்சதிலை பூரணக்காண்பாயே.	பசுவே பசுவே பசுவே (க)	முத்திக்கு வித்தானேன் மூலப் பொருளானேன் சத்திக்குறவானேன் தன்னைத் துதிப்பாயே.	பசுவே பசுவே பசுவே (அ)
Each day and night, Do seek the First One's feet ; Salvation will come, O Soul ! The Perfect thou wilt know.	O Soul ! O Soul ! (3)	Adore thou Him, Who is salvation's source, Who is the First Cause, And who to Sakti is kin.	O Soul ! Soul ! (8)
ஒன்றைப்பிடித்தோர்க்கே உண்மை வசப்படுமே கின்ற திலைதனிலே நேர்மை யறிவாயே.	பசுவே பசுவே (ச)	ஐயன்றிருப்பாதம் அன்புற்ற நீ பணிந்தால் வெய்ய வினைகளெல்லாம் விடேடுவென் னண்டாயே.	பசுவே பசுவே (க)
Who clings to The One, Will win command of Truth ; ² E'en as thou stand'st, The Right thou wilt learn,	O Soul ! O Soul ! (4)	The Lord's holy feet, Shouldst thou with love adore, All sin, how great, From thee will flee away.	O Soul ! O Soul ! (9)
எல்லாமிருத்தாலும் சாராருணியேயல் இல்லாத தன்மையென்றே எண்ணிப்பணிவாயே.	பசுவே பசுவே (இ)	சந்திரசேகரன்ருள் தாழ்த்து டணவாயேல் இந்திரன்ருள் முதலோர் ஏவல் புரிவாரே.	பசுவே பசுவே (ஐ)
What'e'r else thou have, Lord's Grace if thou hast not, Thou hast but nought, ³ Deem, and Him adore.	O Soul ! O Soul ! (5)	The Moon-crowned Lord, If thou shouldst humbly pray, Indra and others, Will sure thy bidding obey.	O Soul ! O Soul ! (10)
தேவனுதவியின்றிப் தேர்த்திடல் வேடுவனிலில்லை சூவிக்கு மாவிபதாம் அத்தன் திருவடியே.	பசுவே பசுவே (ஈ)	உட்புலன் காணவொண்ணுப் கர்த்தனடியினையே உட்புலன் கொண்டேத்திப் உன்னத மேய்காயே.	பசுவே பசுவே (ஊ)
God's help without, In truth we nought can gain ; The life of thy life, Are the Lord's holy feet.	O Soul ! O Soul ! (6)	The Maker's feet, Which sense of eye can't see, With thy inner sense, Adore, and soar thou high.	O Soul ! O Soul ! (11)
தாயினு மன்பணன்ருே சத்திக்குக்காணவன்ருள் நேயமுடையவர் பால் நீக்காதிருப்பாரே.	பசுவே பசுவே (எ)	கட்டியுக் காணவொண்ணுப் குணியமான வன்கதை ஒட்டிப் பிடிப்பாயேல் உன்னை நிரப்புவர் யார்	பசுவே பசுவே (ஈ)
His love passes a mother's. He who to Sakti is bound ⁴ Will ne'er be apart, From whomso that has love. ⁵	O Soul ! O Soul ! (7)	The Formless Being, Which none can point and show, Draw near and grasp. Who then will be thy peer ?	O Soul ! O Soul ! (12)

2. cf.—' Truth which the sage and prophet saw,
Long sought without, but found within,'—Whittier.

3. What avails it to a man " if he gaineth the whole world but loseth his own soul " ?

cf.—" He who has a relish for thee, will he not find sweetness in everything ? and who has no relief for Thee, what can be sweet to him ? "
—Thomas à Kempis.

4. cf.—" He prayeth best who loveth best
All things both great and small "—Coleridge.

5. cf.—சுவன் சத்தியேயாடுநிற்சொம் விரித்திடுஞ்
சுவன்நனித்திடில் விரிச்செக மொடுங்குமால்."
வண்ணலர் சாத்திரம்.

தம்மனச் சங்குலே
தானுவைச் சாராதர்
வளமர மொப்பாகப்
வையத்தரைப்பாரே.

By one's own wisdom,
He who the Lord seeks not—
The world will liken him,
To a hardy barren tree.

(13)

சென்சென்று எற்பொருளாம் பகவே
 சேநிகைப் பொற்கூடாம்
 இன்சென்ற முத்திரை பகவே
 எப்பொருளுஞ் சேறுமே. (13)
 If thou adorest not, Soul!
 The Glory all words connote,
 All lore declares, O Soul!
 Salvation thou hast none. (14)
 N. B.

THE ADMIXTURE OF ARYAN WITH
 TAMILIAN.

(Continued from Page 271).

The modern school of Siddhanta philosophy, though dating from about the beginning of the 13th century A.D., its founder being the great Meikanda Devar, yet, is the oldest philosophy of the land and is based, as already mentioned, on the principles of the Agamas—the TAMILIAN Scriptures; and whatever religious beliefs have sprung in India, manifold as they are, they have for their fountain-head this indigenous philosophy of the TAMILIAN race. We call the Agamas of TAMILIAN origin, for, first, they profess TAMILIAN faith; secondly, the God Siva from whom they are said to have proceeded is addressed by the name Dakshinamurti, literally *the god of the south*; and, thirdly, the place where these Agamas are said to have been proclaimed, is the Mahendra, one of the peaks in the Western Ghats, South of Potiya, lying between Tinnevely and Travancore, the southern-most districts of India. It is a matter for regret that it is impossible now to adduce more reasons for the support of our hypothesis, as we do not possess any of the Agamas in their original form or tongue. From the existing records we learn enough to be able to assert that there were many other texts of the Agamas, than the well-known twenty-eight. But all of them were engulfed sooner or later into the jaws of time. As Mr. M. Narayanaswami Aiyar says:—"It is evident that the huge body of literature must have perished, for now we have absolutely none of the Agamas mentioned in our extracts except one or two of the Saivite ones."* It is to be noted here that even the one or two of the Agamas, now extant, are only those that were rendered in the Sanskrit language; the remaining ones were never rendered into Sanskrit and were eventually lost.

There were no rival creeds in South India for many centuries past. From the pre-historic times, the pure Saivism, which was based on the philosophic principles

of Agamas, was the only indigenous religion of the land. Subsequently other beliefs as Jainism, Buddhism &c., extended over the south and began menacing the original religion—the Adi Saivism—in every corner. And by the sinister influence of the Puranic literature, the pure Saivism began to lose its intrinsic purity and to corrupt itself by imaginary legends. Then it became necessary for the Saivites to defend their faith and uproot the anti-beliefs. The proper time came, and the original philosophy and religion revived; and the Saivite doctors began to write the Siddhanta Philosophy. The works of this school are fourteen in number and are mostly of a polemical nature. The technical words in these modern works are mostly Sanskrit terms. These terms were used with a purpose, since the Saiva doctors had to refute the doctrines of other beliefs and philosophies which were invariably expounded in Sanskrit. The use of such terms was necessary, therefore, for ready comprehension and the avoidance of mutual misunderstanding. Besides, from the Puranic period downwards the influence of Sanskrit had become so great that people began to entertain the wrong notion that the Sanskrit language was divine and eternal, and that the Vedas written in it were the sole source of all knowledge. Thus the northern tongue exercised an influence and a superiority over the TAMILIAN tongues, like Latin in Europe in the middle ages; and it became, in a like manner the prominent, sacerdotal tongue of the land. It is no wonder, therefore, that even the TAMILIAN philosophy received the Sanskrit name "Siddhanta," Truth Proven."

The system of the Siddhanta philosophy is based on the fundamental Axioms *Pati*, "lord," *Pacu*, "soul," and *Pacam*, "bond." These are the three categories of the TAMILIAN philosophy. What the nature, scope, and relations of these three categories are, how *Pacu*, "the soul" is bound by *pacam*, "the bond," and how it gets rid of the *pacam* "the bond," and reunites with *Pati*, "the lord," is fully explained in the philosophy.* The development of this TAMILIAN thought can be traced back to its source. We find in the texts of Tevaram and Tiruvacakam—

* "The Saiva Siddhanta system is," says Dr. Pope, "the most elaborate, influential and undoubtedly, the most intrinsically valuable of all religions of India. It is peculiarly the South Indian and Tamil religion; and must be studied by every one who hopes to understand and influence the great South Indian people..... Saivism is the old pre-historic religion of South India, essentially existing from pre-Aryan times, and holds sway over the hearts of Tamil people. But this great attempt to solve the problems of God, the soul, humanity, nature, evil, suffering, and the unseen world, has never been expounded in English. Its text books (probably its sources) exist in Tamil only, and in high Tamil verse which is often made to set purpose obscure and difficult."

* The Light of Truth Vol. IV., p. 136.

(Tiruvacakam, Introd. Note II.).

hymns of fervid love and devotion—the same philosophic teachings exhibited. The authors of these hymns belong to a period antecedent to that of the Siddhanta school—a period somewhere between the 2nd and the 12th Centuries A.D. If we look back still further we find that the same subject is taught in the great 'Tirumantram of Tirumular' the Tamilian sage and philosopher, who lived about the 1st or the 2nd Cent. A.D. The eminent and philosophic work, Tirumantram, is a condensation of the Agamas, as declared by the sage himself. From this we understand that the Agamas were in existence before the time of Tirumular. Thus the stream of Tamilian thought may be said to flow without any interruption from the Agamas to the Siddhanta school, through the channel of Tirumantram and the Tamil Hymnologists.

Agama is a collective name given to a group of philosophical, religious and devotional works, and means *revealed*. It is the oldest, Tamilian scripture in the land, the names of authors of which have not been made out as they have long been forgotten. Our ancients believed that the Agamas were revealed by the God Siva himself on the ground that no human authors were traceable for those books unlike the hymns of the Rig Veda where each hymn has its own author. We have already shown that Siva was, from very early times, the God of the Tamilians colonizing Southern India while their Northern brethren were, from the beginning, worshippers of Surya in the North till the Southern Muni, Agastya, went and preached Saivism. There is every reason, therefore, to believe the voice of tradition—that the Agama literature like Saivism itself, had its origin in the South and that also in Mount Mahendra, as recorded in our ancient works*

* There are many passages in Tiruvachakam declaring mount Mahendra as the place where Agamas were proclaimed and Mānik-kavāchagar addresses, in this connection, God Siva as "மஹேந்திர மலையின் மகேந்திரமேதபகம்." Lord of the hill Mahendra—mountain of mystic utterance; "மஹேந்திரமலையின் மலை" "Dweller in the Southern Pandi-land" etc. Mount Mahendra is also called Mandira Malai (மஹேந்திரமலை) "mount of mystic utterance." The native name of the mount is Kuru wai (கருவாய்) "the abode of the divine teacher," wai denoting a place may be compared with the word wai in the name Alai-wai (அலைவாய்) "the place of waves," a town on the opposite coast of kuruwai, with its sacred temple of Murugan or Skanda. From this temple it received another name known as Centil or Tiruchentbur.

The mount Kuruwai or Mahendra, was, we suppose, the earliest abode of Siva, which name was in later days transferred to one of the peaks of the Himalayas by Sanskrit writers, under the belief that the "Northern Mountain" of the Satapatha-Brahman was not identical either with mount Potiya or more probably with Sri-parvatam on which the ark of Manu [Tam. Muni] is said to have descended. When the Agamas and the traditional legends of the South were copied by the northern writers, every event that took place within the confines of the Western Ghats of South India, was represented in their works as happening within the Himalayan region.

Though the birth place of the Agamas is said to have been Mount Mahendra, we have no reason to hesitate in believing that the Tamilians brought these Agama doctrines with them from their native land Accad, subsequently called Babylonia and Assyria. It is a well known fact that the object of worship of the Assyrians was Siva. And we hope that many of our readers will be acquainted with a fine article that in the *Madras Mail* two years ago from the pen of Mr. Charles Johnston in which he gives the derivation and the history of the word *Uma* and traces it to the Assyrian tongue. Moreover, the three categories *vis.*, *pati*, *pacu* and *pācam* of the Tamilian, have parallels in the Christian Holy Scriptures which also had their origin in the ancient Tamilian land. In the book of Genesis, we read a description of the Lord, the Man, and the serpent standing face to face just at the commencement of creation. The three Tamilian categories are the respective and equal representatives of the three *Padarthas* or entities of the Christian Bible. Serpent stands there for *pacam*, Indian literatures too represent *pacam* as serpent. In the Ramayana we read of Indrajit throwing down the *Naga pacam*, "serpent bond" on Rama and Lakshmana which induced in them, a state of deadly unconsciousness. *Pacam*, "bond" (malam or evil) is as poisonous as serpent and ever binds down the soul. It is only by *Pati's* grace that the *pacu* "the soul" is enabled to get rid of the *pacam*. The Tamilian God Siva is often represented as one wearing serpents on his person. The case is the same with Vishnu who, as is well-known, sleeps on a serpent. The emblematic meaning of God with serpent is this:—*Pacam* submits to *Pati* and cannot overpower Him, as *pati* has control over *pacam*. But the Puranas have their own stories built upon this allegory. The worship of serpents among the ignorant is greatly due to these unhealthy Puranas.

There is a notion that the Agamas had their source in the Vedas; and there is a saying "வேதம் பசு தந்தப் பால் மெய்யாகமம்," 'the Veda is the cow and the Agama is its milk.' It is clear enough to a scientific student that the Agamas and the Vedas were different writings belonging to different creeds and races. There is a striking contrast between the two bodies of texts. The Vedas treat of the worship of elements and are in support of Polytheism: the Agamas contemplate the Supreme One and builds up monotheism. It may also be inferred from a glance at the Puranas that there was great antagonism between these two bodies of texts. Mr. M. Narayanaswami Aiyar in the introduction to his English translation of the Mrigendra Agama, thus observes.—"From the little I have seen of them, they (the Agamas) seem to be opposed to the Vedas and almost aspire to arrogate to themselves a position much superior." The fact need not surprise us that the Puranas extol the Vedas at the expense

of the Agamas. The reason for this is simple and clear. The authors of the Puranic Literature had, as we have elsewhere pointed out, mixed up Vedism with Tamilian and wrote down the works of the Pantheistic Puranas, in support of their composite heresy. The Vedas became tools in the hands of this new set of people who made them serve their purpose. In the Vedas the text was nothing, the interpretation was everything unlike the philosophical Tamilian Agamas. Thus in cases of differences between their pantheistic view and the deistic Agama doctrines there was no other go for these Puranic writers than to make slight of the Agamas and declare them as of lesser authority than the Vedas. Moreover, the absurdity of stating that the Agamas had their source in the Vedas vanishes before the fact that the Agamas had existed in the Tamil land long before the advent of the Vedism.

It may be easily understood from the Mahabharata and other works of an ancient nature that Saivism was the popular religion in Northern India at the time of the Great War. The similarity between the Gita and Siddhanta points to the fact that both had a common source *vis.*, the Agamas. Krishna's words in the Gita "The whole universe is pervaded by me in an unperceived form. All entities live in me, but I do not live in them. Nor yet do all entities live in me," clearly indicates to us the absence of that dogmatic untamilian assertion in the Gita that "there is no individual Atma and Atma is God." And after the Mahabharata War when the Aryans entered the Gangetic valley and mingled with the more refined Bharata nation, they had every facility to learn the speculations of the Tamilian philosophy and religion and consequently their minds had become well prepared to receive the new teachings. Even in the Punjab, time and society made them adopt some of the Tamilian tenets. However, when we consider the change which came over the meaning of the word *Asura* which once meant *lord* and which was used by an Aryan in addressing the Tamilian and which subsequently changed its meaning to "the enemies of the Gods," we clearly see that there was great rivalry and jealousy between these two nations at an early period. There is nothing to surprise us when the traditions and legends tell us that in every religious or secular struggle the Asuras had always the upperhand. But when the Aryans crossed the Sutlej and settled, first, in Kurukshetra and then in Kosala, though their religious rites and sacrificial performances increased and attained a more pompous character, and though Brahmanas were written elaborately detailing those rites and performances, yet, the Aryan mind unsatisfied with all those meaningless rites and sacrifices, had a thirst for a higher truth. And this long-felt want was supplied by the Tamilian Deism which

they learnt from their brethren by free social intermingling and intercourse. In course of time wiser men like Yajna-Valkya, Goutama A'rani, Svetaketu A'rneya, Gargya BALâki and others who were honest seekers after truth rose among the Aryan people, became sincere disciples of the Tamilians and learn the Tamilian speculations at their feet. Henceforth the Aryan began to shake off his old faith and became a convert to the Tamilian rationalism. Thus we see that a period of 300 years had elapsed since their entrance into the fertile countries on the Gangetic Valley before the Aryan mind was prepared to receive readily the new faith. Here begins a new era in the Aryan History and a second stage in the history of their mental progress. Hitherto they were people of a smoky Vedism; now they became men of philosophic speculations. The Upanishads infused in and out with the Agama doctrines mark this new career in the history of the Aryan advancement, which dates from about the 1200 B. C., and the fact is thus recorded, "This knowledge did not belong to any Brahman before", "It belonged in all the lands to the Rajanya alone".

The story narrated in the Kena Upanishad, one of the ten oldest, gives a clue to this transformation of faith. Immediately after a great victory over their enemies, the Gods, Indra, Varuna, Mitra, Vayu, Agni and others, intoxicated with triumph and conceit, were pondering over the event and their own greatness. Presently at the spot, appeared, so the story goes, an unknown person with a majestic countenance, not regarding the grand occasion, nor minding the conceited gods. Surprised at this intrusion, the gods began to enquire of him. God Agni was first sent up for the purpose, and accordingly asked the intruder "Who are you?" and the reply took the form of a repetition of the same question. The messenger said that he was the mighty Agni and could consume the whole world in no time. The stranger asked him for proof on a straw lying before him. The Agni tried with all his might to consume the rush but in vain, and so returned with disgrace. Thereupon, the other Gods went to this alien, one after another, to try and find out who he could be. Each, having failed, returned disappointed. The *yogi*, suddenly disappeared from the scene. The Gods were thunder-struck with the strange vision and began to think as to his nature and whereabouts. Then appeared before them the gracious *Uma*, and made Indra and others understand that the one that appeared to them awhile was none else but Pati and explained to them the nature of Pati—the *supreme one*. At the presence of *Uma*, "the Grace", the Gods felt their ignorance, understood the nature of the Supreme Being and acknowledged Him to be the only *Pacu-Pati*, "the Lord of the Jivas," and themselves to

be Pasu Uma, referred to herein as we have elsewhere explained, is only another name for the "Divine Grace"—the Spirit of God. As Manikkavachagar says, "with lot His Grace, none can approach His Feet." *

From the above story, it may be inferred, how the Aryan polytheism with its countless gods was set aside, and how it was supplanted by the Tamilian Rationalism with its worship of the One Supreme. As a consequence of this, the Brahmana literature died a natural death with animal sacrifices, and the Agamas with their temple worship became prominent among the Aryan converts as they had been even with Tamilians. Thus the temple-worship of idols, the striking feature of the Tamilian monotheism replaced the sacrificial rites of the Aryan creed. And the Aryans came to find the Temple more sacred and venerable than their sacrificial grounds where all earthly pomposness and irreligious drunkenness used to be indulged in. But the Tamilian Temple, or as it was called by them "The House of Lord", was a place where devotion, humility and unselfish love were practised. The Aryan sacrificial rites were outward practices devoid of that devotion and humility which characterized the Tamilian heart. 'Deed without love profits nothing' is the teaching of Tamilian. Sage Tirumular proclaims thus:—

"என்பே விறகா இறைச்சி யறத்திட்டும்
பொன்பேறனைசிற பொரிய வயுப்பினும்
தன்போடுமி யகக் கையுறார்சென்றி
என்போன் மணிகை எய்தயொண்ணுதே."

* The Puranic account of Uma as a separate goddess and a daughter of the Himalayas and that as a re-birth of Sati, the daughter of Daksha, and of the marriage performed between the god Siva and the goddess herself are fanciful creations of the Puranic writers.

The learned saivites explain the word Siva as a compound of and *Siv* and a meaning "goodness and grace", or as it is personified "the God-head with Uma inseparable. The radical root of *Civ* is *Ci* or *Ce* : and *Cev* or *Cem*, "good" or "right", are from that radical. *A* in *Civa* is the contraction or properly the initial of *Arul* (அருள்), "grace". Thus *Civ+a* comprehends the two meanings "goodness and grace" combined together or one God-head in two persons as *Civ* and *Uma*. From this Tamilian aspect of philosophy originates the Sanskrit name *Arddhanārīsan*, "god having a feminine form in half of his body". Thus every Tamilian philosophic or subtle idea had for it a rough term in the Aryan tongue.

It is common among people to personify the names of qualities and epithets of the Supreme Being. And as the long run, the mere personification becomes a reality. Henceforth, they are imagined and worshipped distinctly and separately in total forgetfulness of the original. Thus, where there was one god there now have come into being several. Accordingly we see the Tamilian Supreme One, "goodness and grace" combined, as *Siva* and *Uma* personified, being imagined and worshipped separately by the masses at the present day.

"Only to those of soft hearts, whose minds are melted by divine love, the Lord, the gem of my soul, is accessible, and not to others though their flesh should be cut off and be burnt up in the sacrificial flame with their bones serving as fuel."

There is no trace in the Vedic hymns of the temple worship. The Aryan worship of gods was, as we have already seen, in the form of bloody and spirituous offerings performed on the banks of rivers, in groves etc. Such kind of worship is still in vogue among the rural people, in the north as well as in the south, who make offerings of animals to their gods, as goats, cocks etc., such animals being beheaded in front of the altar, and feasted upon by the sacrificers with the spirituous drinks offered therein. Such oblations are thought by the rural and illiterate people as necessary to propitiate the dreadful *Durga* or *Kali*—the Aryan tutelary deity of the North and to gratify the meek *Aiyannar* or *Aiyappa*—the village guardian divinity of the South. We see also that offerings were used from very early times in the feasts performed in honour of *Velan* or *Murugan*—the Tamilian war-deity. It is difficult to decide now whether the Tamilians borrowed this mode of worship from the Aryans or vice-versa. Be that as it may, it is a well known fact that such bloody sacrifices were in use among all the ancient nations quite independently of any alien influence; the only difference between the old form of Aryan sacrifice and the present form being that the former was much grander, in that huge animals such as horses, oxen etc., with the intoxicating spirits of soma being offered in an expensive style.

From the arguments above shown, we clearly see that temple-worship and temple-building were not a part of the Aryan religion, but only confined to the Agama literature. And the Tamilians had, from very early times, temples for their worship and these were called by them "Koyil" "House of Lord", "*Bahel*" "gate of God". The common feature of the architectures of the Tamilian temple and that of the Babylonian and the Assyrian indicates their common source, and shows that the Tamilians had known the art of architecture even in their native land and perfected it in India. And this fact caused many early writers on the subject to conclude wrongly that the Tamilians might have borrowed the architecture and sculpture of their temples from Babylonia and Assyria, as the writers were ignorant of the history of the Tamilian race. Nevertheless there is a more serious error in the study of Indian architecture and sculpture when Europeans say that the arts began in India only with the Buddhist era.

* For *Bahel* Vide, Vol. IV. P. 124 of this Magazine.

This misconception originated from the absence of any mention of the subject in the Vedic literature. But we have traces of mention of the Tamilian temples in the Mahabharata and other ancient works. The Mahabharata informs us that Arjuna the hero and the great devotee of Siva, went more than once to Kailas—the abode of god siva, to implore the Divine assistance, in his difficulties; and his faith gained for him the divine Grace and the opportune help of Siva. Here the Kailas indicates, we venture to say, nothing but the temple of the Tamilian god, in one of the adjoining hills, near the battle-field of Kunkshatra, for, we read in the same work that on a certain night during the war, he went to Siva's Kailas with Krishna and returned to the battle field before dawn. Kailas is we maintain latterly nothing but a modification of the Tamilian *Koil*. A wrong idea has begun to be cherished that the sacred *kailas* is situated on one of the peaks of the Himalayas. The Saivaitic Saint, Apostle and Poet Appar, drawn by an eager desire to find the abode of Siva, made a search among the peaks of the Himalayas, with great energy and zeal, but never succeeded. After a long journey the great man entered the uninhabited and scarcely penetrable forests and mountain tracts of the Himalayas, ascended higher and higher till his feet became sore and useless. At last locomotion became impossible; but his love and desire for seeing God in the Kailas never lessened. God Siva was much pleased with His Servants' fervid and pure piety and faith, appeared before him in disguise, dissuaded him from his attempt and bade him return back to the Tamil land, where, he said, that the desired vision will be granted at Tiruvayar. This event in Appar's history shows us that Kailas does not represent a particular mountain-peak but any sacred place wherein the glory of Siva can be manifested. It was usual with the ancient Tamilians to select places of worship on high mountains and magnificent hills. This custom was also current among the ancient nations of Western Asia. We read in the book of Exodus that God often appeared to Moses as fire and light with thunder and lightning, on mountain-tops. The idea of selecting places of worship to the Most High on the highest mountains, impresses the human mind with ideas of sacredness and elevation by their inaccessibility. This Tamilian system of worshipping God *Siva-Uma*, in the highest places and of erecting temples on mountains and hills for the androgynal Deity gave origin to the Sanskrit terms *Girisa*, "The Lord of Mountains", for *Siva*, and *Párvati*, "The Lady of Mountains", for *Uma*". In most of the hill-shrines, the Siva Linga, the symbol of the object of worship is but "the hill top in its origin", as it is in Sri Parvatham and in Tirigudaalam or Kuttalam, two of the most sacred hill-shrines in the south [vide,

the beautiful article on Sri Parvatam, in the *Light of Truth* Vol. iii, P. 214.]

Now turning to the subject. We observed that the Aryan, by his intercourse and admixture with the Tamilian of the Gangetic valley turned from the polytheistic idea of his forefathers to the theistic idea of the Tamilians. Henceforth, though the worship of Vedic Gods and the rites of Brahmanic Sacrifices fell into desuetude, and a complete change came over the ideas of the Aryan people, yet the Aryan instead of giving up the old Vedic hymns and Mantras, the utterances of his forefathers, for which he had a great regard, gave them new meanings in accordance with the Tamilian views and used them in addressing the Supreme One. Thus the hymns once addressed to the Sun, the Moon or the Agni, viz., "I adore thee, O Sun", mean, according to the new dispensation 'I adore Thee, O Supreme, Who Is Present in the Sun'. In short, we may say that the Aryan reached the point of saying that the various Gods of the Vedas were only different names of "That Which Is One" Thus "the Aryan passed from Nature to Nature's God". For this complete change and transformation of ideas of the Aryan nation, the Aryans are indebted to their brethren—the Tamilians with whom they coalesced and became one with them.

D. SÁVARIRAYAN.

(to be continued)

ON MEDITATION.

Before proceeding to consider what meditation is, and how it is to be performed, we must have some clear notions as to why it is to be performed, and by whom. These considerations demand the recognition of some fundamental postulates, without which we cannot proceed. These are the postulates by which the Universe is constituted. Do we recognize a body? Do we recognize a soul? Do we recognize a God? If, according to the materialistic notion, the Universe is all body (or, in other words, matter) and no more, then the meditation of such a person must be of the hedonistic kind. If however a soul is recognized, and its union, somehow, with matter, and if one wishes to realize this soul in its integrity and virginity, his meditation must be shaped on such lines as would bring about a disentanglement of the soul from matter. Thirdly, if an all ruling power be recognised, a power which is intelligent, and benevolent,

a power to which matter and soul are subordinate, or on which they depend, the meditation for such a person must differ from that which is fit for the mere body-and-man, or for the body-and-soul man.

2. We shall briefly consider each class. Take the hedonist or the mere body-man. His meditation must necessarily be confined to the pleasures of the body, and the ways of meditation for him are the ways of the world, the ways by which one can secure every comfort and happiness of the body. This is a typical man who has neither soul nor God, and therefore no morality forms part of his programme of life. This man is known among the Indian theologians as the Lokâyat; his theory of meditation is how best to serve the body, and how best to obtain the requisites to promoting that end. His theory and practice are put into a Sanskrit couplet:—

భస్మీ భూతస్య దేహస్య పునరామశంకుతః ;
తస్మాత్ సర్వప్రయత్నేన యుజంత్యత్సామ్యుతంపిచ.

When the body is reduced to ashes, there is an end of it; and therefore eat while it lasts,—to-day—; borrow, eat; steal, eat; murder, eat; and eat and enjoy to the very full; to the bursting point, it does not matter.

I have known it related of a certain person that he had a hundred rupees, saved at great trouble. It entered into his head to enjoy it, to the last pie out of that amount.

He ordered rose-water for his bath, a sumptuous dinner, and a dancing-girl. He went through the bathing process, then dinner, and the rest of the programme, which he carried out to the very end; and he realized his ideal, what? What, he had immediately to be consigned to the crematorium, and భస్మీ భూతస్య దేహస్య పునరామశంకుతః, must have been the formula for his meditation, supposing he did really survive the body, and supposing he had that in the body, viz., consciousness—which is something different from the body by the bye—so that the formula may be the text for his consciousness to dwell on.*

* The above paragraph might prove a source of despair to such of our readers as are particular about taste and elegance in style. But we would console them by saying that it is of a piece with Mr. A. G.'s previous effusions. In his enthusiasm for fluent preaching he often forgets the fact that he is writing in English. The only way we can satisfy ourselves and our readers will be by stating flatly that he writes in *Alkondavilliese!* Ed.

2. Such a man is *prima facie* under a delusion. The very fact that he thinks is a protest against the mere body-theory of the universe. Never mind any theory. How is it found in practice? Here I read an extract from an article "the Search for Happiness", published in the "Herald of the Golden Age":—"How much we may learn from the experience of the *blasé* of the man who has drunk of life's pleasures and dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; every one must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart's yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere 'ill-o'-the-wisp."

"Can all the riches of the wealthy confer upon them the priceless boon of a contented spirit? And when a man has reached the pinnacle of his fame, or the goal of his life's ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved of anything more than a transitory nature?"

We shall therefore take up the body-soul man. This man's ideal is to realize the soul-part of the body-soul union more than the body-part. He therefore strives to cast off the encumbrance, viz. the body, and stand by himself in his soul, or stand in what is called soul-isolation, or, as it is termed in Sanskrit, *Kaivalya*. What the kind of meditation is for this man, we shall consider later.

3. There is a third-class of persons to whom the constitution of the universe by the two only postulates body and soul, is not satisfactory, and fails in many respects. They prefer to have a third postulate, which is known as God. To this man, meditation again is different, and how it is we shall consider later on.

3. The fundamentals must always be clear before building any theory, or laying down any rule of

conduct. Here are the three fundamentals, body, soul, and God. In Sanskrit they are known as the *Tattvas*. We have to post ourselves up thoroughly as to this first, in all our spiritual researches, and then, and then only, we shall know how to act. Wisely did our saints say : *तत्त्वज्ञानेन च*. If, of the three *Tattvas* stated, one believes in one, or two, or the three, or taken in combinations of two or three at a time, that becomes his *तत्त्वज्ञान*, that his ideal, and the course of his conduct depends on the ideal to be pursued and realized. *तत्त्वज्ञान*, we may here say, is a work, which the Visishtadvaitins read as the first thing

4. To say what we have to say on meditation itself, we must for this evening, take up the God-believer only, or properly speaking, he who recognizes the three *Tattvas* of body, soul and God (*achit, chit, Isvara*).

This man's ideal is realization of God. To him, he who wishes to realize God is his own soul, and that realization involves the overcoming of the bodily bondage. Meditation for this man thus becomes of a two-fold kind, the one concerned with the body, the other with God, his soul standing between. We shall consider this point later on.

5. What is meditation? That is the question we shall now consider. It is fixing thought, or attention on some one thing at a time to the exclusion of others. It is the process of fixing attention. Fixing attention necessarily implies the negative process of turning it from wandering; fixing being positive, our people in the *Yoga*-Philosophy, define meditation as *चित्तं स्थिरं*, or to get the mind to cease from rapidly passing from one state of consciousness to another. *Fixing attention*, we have said; and therefore put it not down for sleep.

6. Now, to the God-believer, this fixing is, as already stated, of a two-fold kind. Fixing on the body on one side, and fixing on God on the other side. Fixing on the body, is to dwell on its infirmity, and its corrupt, transitory and changeable character; and fixing on God is to dwell on His perfection, and His holy, eternal, and lasting character. There are various ways laid down how to do it. But we have to consider an important aspect of the question, viz: the purpose or aim of meditation.

7. The aims are of three kinds:—Perfect carnal satisfaction for the soul, on this earth, or in other superior globes of the universe, where satisfaction is enhanced so many more fold, (2) realize one's one soul, *kaivalya*, or *Atmanubhava* (3) realize God or Brahmanubhava. A recognition of all the three *Tattvas* underlies the realization of any one of these three aims. He is the God-believer therefore in every case. He believes in God, worships Him, and obtains his wishes. The difference in the aim is a difference in the method of meditation, and now understand that the most signal feature between the God-realizer and the other two classes, is that when he searches for God, it is to find God, but the other two classes search for God to obtain their wants, viz: *Aisvarya* or *Kaivalya* as the case may be, and desert God. For God is no more wanted. God, it is stated, is very dear to the God-aimer, and not dear to the wealth-aimer or soul-aimer.

8. In the light of the above remarks, you will now be able to understand the following passages of the *Gita*.

1'p: 243—246.

Pp: 262—272 *

9. The methods of meditation for each class of devotees are briefly laid down. For exhaustive treatment, you may refer to the Upanishads. But we shall now make some remarks on the practice of meditation. We have in a rapid manner, considered its theory, and in doing so took up the case of the God-meditator, and let the rest of our paper be devoted to a concise statement of how practically the God-meditator may meditate.

10. The meditation in practice consists of five parts. Any one part may do, or all the parts together, or one part after another in succession, as may suit the constitution and mental status of the meditator. These five parts are.

- (i). Meditation on God's *svarupa* or essential nature.
- (ii). Meditation on God's *rupa*, or ideal mental images of bliss, or concrete images, executed in the best style by our artists, instituted in temples or elsewhere.

May we request Mr. A. G. to edify our readers as to the edition of the *Gita* he had in his hands, while delivering this lecture from the pulpit? Ed.

- (iii). Meditation on God's *Gunās* or His perfect attributes., *వశిష్టాశ్రయం*.
- (iv). Meditation on God's *Vibhūti* or His manifested glory.
- (v). Meditation on God's acts.

11. Now, mark, that meditation on God's *Svarūpa*, is subjective and is of the most abstract kind and intellectual. Meditation on His *Rūpa*, may be either subjective or objective. Meditation on His Attributes is subjective and emotional and *Harikirtanas* and *Bhajanus* belong to this class. Meditation on *Vibhūti* is objective and constitutes Natural Religion. The objective half of the *Rūpa*-meditation belongs to this, but it comes under artificial religion, so to say. Meditation on Acts is subjective-objective and, constitutes Purana-readings, and *Harikathas*, in which meditation on the *Gunās* or Attributes of God is involved. This is the most happy kind, and suited to the intellectual classes. The artificial *Rūpa* meditation is suited to the masses; but as external aids to mental worship, it is suited to all. Hence our Temples. (How many in Tanjore, alone for example). There is no time for exhaustive treatment, and so let us wind up. Those who would wish to study the subject more technically are invited to study the Vedanta *Sūtras*. One *Sūtra* which bears on the subject is *శ్రీమద్విష్ణు సూత్రాంత్యైవిత్యం* &c. There are ways of meditation laid down, for one to mount up from the most concrete or objective to the most abstract or subjective. But we must refer you to the Vishnu Pūrana 6th. Anka, *Khandikya*, and Sri *Bhagavata*, XI, 14.

12. The God-meditator who is the God-winner, we said, has to meditate on the body, and meditate on God. The soul stands between and is the meditator. When he meditates on the body, he has to think of it as corrupt and all the rest of it, and think of his soul as become corrupt in contact therewith, when he meditates on God, He has to meditate on Him in the five-fold manner above stated, and think of his own soul as divine in contact with God. This two-fold contemplation is analizable four-fold, *viz.*

- (i) thinking on body's nature exclusively.
- (ii) Do. on soul's nature as in contact with body.
- (iii) Do. on God's nature exclusively
- (iv) Do. on soul's nature as in contact with God.

ALKONDAVILLI G.

(To be continued.)

Notes and Comments.

(Continued from page 112.)

A dust storm of false analogies cannot blind one into acquiescence in what Mr. Pillai regards as a proven fact. In the science of philology, both phonology, orthoepy and etymology must be duly considered before we can close with any newfangled theory. We cannot suppress a smile at Mr. Pillai's efforts to drive us panic-stricken from the field by scaring us with his army of unscientific and futile analogies. Here are some of the astounding statements, "The Tamilian God Siva or correctly Chiva is evidently the same as the Chaldaean God Javeh, the name by which the Almighty God was known to Abraham the Chaldaean". To begin with, the term Chaldaean is more geographic than ethnic or linguistic. If we are correct in believing that Mr. Pillai means by Chaldeans the God worshippers who occupied the land of Chaldea, we should substitute Assyrians, Cushites, Elamites, Accadians, Sumerians or Gramæans in place of the Chaldeans. The word for God in the Assyrian language is *Ku*, but the (cunneform) character representing it ideographically had originally the form of a star, and was pronounced *an* when employed as a syllabic sign, because in the Chaldaean (Elamite) language the word for God was *Annap*. Mr. Pillai does not know the lingual relationship of the languages which were spoken in the ancient Tigro-Euphrates basin or the anthropological affinities connecting one race with another of the swarms of nondescript migrations that swept over the country known as Chaldea. We have not the time to speak about these points here, but we will refer Mr. Pillai to the books published of late years by Assyrian scholars and Babylonian antiquaries. What we spoke above is the word for the God as opposed to the many Gods which occupied the vulgar pantheon. God *Assur* of the Assyrians is one of them. The Goddess *Ishtar* of Ninevah and the God *Dagon* which the Assyrian emperor *Aasur-nasir-pal* set up in his palace belong to the same congregation. The moon-god which Mr. Pillai learnedly refers to is a Babylonian Demon. He is a bearded man sitting on a chair with the melancholy moon standing at an angle over his head. The Babylonians had also a Sun-god. (*Samash*).

Yaveh is a purely Hebrew word. It is as much a Cushite or Elamite word as the Tamilian *Marrgan* belongs to the vocabulary of the south sea Islanders. Indeed it is quite in consonance with their rituals and customs that the Tamilians should claim kinship with the Australasians or the Cape Negroes.

It will not be without value to point out that philological and racial problems are entirely distinct. Racial kinship cannot be based upon linguistic affinities. It must be judged from a study of the anthropometric data from whatever point of view they may be sought. Study of the cephalic index and of the various other characters which throw light upon the configuration of the skull, study of the character of the hair of peoples claiming racial relationship, may be pointed out as some of the many methods in which a solution of the difficult problem of racial relationship should be attempted. In the same way lingual similarities can at best point only to the origin of languages apart from that of the people who spoke them.

The Tamil *Ohiva* is a corruption of the Sanskrit *Siva* and the meaning of that word in Sanskrit is patent. Accadian heirlooms and Egyptian mummies need not be brought in to solve these obvious questions of plain borrowing. The indigenous Tamil word for God is *Kadavul* which was invented after the Tamils were brought into profound contact with the Sanskrit-speaking Aryas. *Murugan* is a Tamilian Divinity and his genesis both philologically and mythologically has been described in the columns of our journal more than once.

But the real knotty question is what the Tamils meant by the God *Siva* and what the Aryas meant by the same word, who the God was among the Tamils, upon whom the honorific title of *Siva* was in later times foisted, and what the Sanskrit speaking Aryans of the Northern India meant by that sacred name. This point can only be settled when a concordance for this word shall be prepared showing the earliest uses of this word in the classical works of both the languages about whose authenticity and dates there will not be a shadow of doubt. The research will be herculean and must be attempted sooner or later.

It will be silly for instance to connect the Assyrian *Assur* and the Vedic ASURA and the Tamilian *Kadavul* and the English *God-of-all*, because the sets of words sound similarly in our ear. In such cases we must be thoroughly acquainted with the *Magna Charta* of the sciences of comparative philology and mythology. Each group of languages is governed by its own inexorable phonetic laws and linguistic methods, and if there should be a borrowing between two groups of tongues known for their dissimilarity and disparity, it would be according to methods philological which shared the temperaments of the phonology and etymology of both the groups. *Japan* may become *Yappan* in Tamil, *Japan* may become *Chapam* in Tamil. *Diametron* may be transformed into *Jamitra* in Sanskrit. But what are the phonetic laws we should generalise from these examples? Are we to at once say that the Tamil *pottai* came from the English *bottle* and the Tamil *pattai* came from the English *battle*? Are the principles regulating the transformation or borrowal of words of any use in scenting any similarity of meaning between them? The voice of the science of comparative philology gives a lie to this presumption. Verbal kinship cannot mean kinship of meaning and *vice versa*.

We have been supplied with a wall Calendar containing also advertisements of watches by Messrs. G. B. Naick. It is good in its own way though the truth must be told

that it cannot stand comparison with even the third-rate Calendars published in Madras. We wish that better fonts and blocks were used and a neater ink employed to print the wall Calendar. We don't speak this in any disparagement, for Messrs. Naick's Calendar may be a god-send compared with the rest published in Bombay. Wishing hardly to belittle its value, we hope the Calendar for the coming new year will be published in a way worthy of the name of the great firm whose articles it is meant to advertise

We are glad to announce the completion of the translation of the *Sivagnāna Siddhiyar* in the pages of our Journal. Our Siddhantic Brethren need hardly be told that the above work is one of vital importance and forms as it were the most authoritative scholia on *Sivagnana-bodham*. The tripod of the Siddhantic Scriptures being constituted of *Sivagnana Bodham*, *Sivagnāna Siddhiyar* and *Siva Prākāśan*, par excellence, it is our intention to tackle the third treatise before long and unlock the spiritual treasures it contains for the benefit of our readers. The *Siddhanta*, as its name implies, is the conclusion or the ultimate philosophic judgement based on the eternal inter-dependence, and the relative Metaphysical status of the three main, categorical, axiomatic Units perceived by the Human Reason; and this conclusion has been reached by the Dravidians after minutely passing in review every imaginable speculation or trend of thought engaging the attention of India from times lost to memory. In contradistinction to the other faiths of the intellect and the heart, the premises of the Siddhanta is laid on the *terra firma* of human reason, and not merely on the credulous play of human emotions. The attitude of our philosophy is thoroughly agnostic to start with, and aided by the light of rationalism it examines the various pit-falls and difficulties that are indissolubly wound up with other solutions of the problem, till at last the human mind is led to see the utter futility and emptiness of crude mental gymnastics and the soullessness of verbal disputations and to embrace with complacent triumph the *Ultima Thule* of all philosophy. Such is, in brief, the uniqueness of the attempt of the Siddhanta to unsolve the world-enigma. We shall shortly see our way to publish the translation of the *Siddhiyar* in a neat handy volume.

Prof. Sundram Pillai wrote of St. Arulnandhi Sivachariar as a pronounced dualist. When Mr. J. M. N. pointed out to him that he was not so and that St. Meikandun and his followers called themselves 'Adwaitees' and even so late as St. Tayumanavar he was called "அத்வைதராயர்", he replied as follows.

"The English terms we use to describe native systems of thought cannot but be misleading to some extent

"I agree with you in thinking that our Saiva system is something more than dualism as we generally take it to be. We must wait for the day when there would be a work like Keller's on Hindu Thought to discuss all the minor shades of distinctions that characterise the schools of Indian Philosophy. In such a work, the Saiva School will surely take the foremost place, and your work on the first product of that will then alone be estimated in all its worth." (Letter dated 11th July 1895).

* * *

We are extremely pleased to invite the attention of our readers to the good work which our Brother, Mr. N. Pichai Pillai, Pensioned Tahsildar at Vedaraniyam, Tanjore Dt., has been doing, alone and unassisted, in that remote corner of the "Garden" of the Madras Presidency. Vedaraniyam as our Brethren will be aware, is only another name for the Tamil "Tirumarraikkâdu," a place of much-cherished veneration and worship for all devotees of the Siddhanta. The miracle of the opening of the Temple-gates by the fervent outpour of hymns from the lips of one of our Santâna Gurus, is an event which carries with it not only the thrill of divine awe in the mind of the apiritual pilgrim seeking for the "Holy Acre," but also the wester interest of the Archaeologist in the blessed spot. It is further a place which was the source of inspiration in his younger days for Tayumâcaver, who was born and bred up in its ancient surroundings. The Poet Arunâchala Kavi who has immortalised the sacred epic Ramayana in sweet melodies was a frequent visitant of the shrine. That it had a peculiar charm and ultra-terrestrial importance in the eyes of every one of the Siddhanta Evangelists would be plain to even a casual reader of Tamil sacred literature. Though its ancient glory beams out upon us when we look into its past history, the nature of the spot, at this day is shockingly different. The ancient, venerable temple, still stands there in the heart of the town attesting to its old-world importance. But it no more breathes its ancient spiritual majesty, it has fallen as low as the Lucifer, and the Sanctum has become a brothel and den. The spiritual guardians of the temple have sunk to the lowest levels of abomination, and the secular authorities, far worse. The *Mutt* which presides over the management and upkeep of the Temple, is no longer the patron of the Saiva Literature and Philosophy, or the upholder of Dravidian Culture as it was meant to be, but has grown a warning mockery and caricature of its original intentions. The Muses of Learning have been ruthlessly kicked aside, and the goddesses *Venus* and *Oloccina* are sedulously worshipped. Have we any right to expect godliness and spirituality to linger within the Sacred Fanes, if God and His Worship should be so scandalised, desecrated and profaned?

In this reeking hot-bed of iniquity and corruption, our Brother, Mr. Pichai Pillai has been striving, by his stern precepts, and loving and laudable examples, to infuse into the people the virtues of self-sacrifice, philanthropy, and moral nobility though with great difficulties to combat with at each step. The place had grown benighted, morally abandoned and extremely corrupt. The duties of every-day life due from man to man had been thoroughly lost sight of. The climax was reached when a place of such venerable antiquarian lustre became lowered in the estimation of others, its people becoming illiterate and malevolent. Our brother started a society for mutual moral improvement, brought within its fold all the stray, hot-headed sheep, and by constant preachings and graceful admonitions, succeeded in putting into the head of the populace the needs and necessity of Education. He pointed out to them how the cultivation of the spirit ought to be deemed far superior to that of the faculties making for bread-winning and money-hoarding and how the former was impracticable without nurturing the supple-minds of the rising generation on healthy sacred literature. Though juvenile education was so far accepted as a moral necessity, theory became utterly blighted by lack of practice. The wealthy of the Philistines and the free-and-easy among the Bohemians had to be enlisted on the committee that was soon formed to consider the plan of starting a school. To cut the matter short, these titled gentry, so far from according substantial help to make the undertaking a success, began scotching it when it had proved itself in course of time fully synonymous with a question of pecuniary venture. For, with them lucre is such an impartible and touch-me-not sort of gem that they would rather lay down their lives than spend a pie by unloosing their purse-strings. After a time the Philistines and Bohemians had to be left alone, and with a small energetic band of poor men, but rich in heart and spirit, he resolutely fought the battle and brought into existence a school of humble pretensions manned by teachers who taught more for love than for money. It should be said to our Brother's credit that though the financial embarrassments were too much for him now and then he never lost heart but steadily pushed on with unabated vigour, not to say at very great personal expense of money, and saw at last the institution he had set his heart on, steadily planted on firm ground.

* * *

One of the healthy features in the mode of teaching adopted in the school is the degree of attention paid to the study of Hindu Scriptures. We can almost say the school is a miniature model of the Central Hindu College at Benares. Until December 1900 there was no fixed 'local habitation' for it, and it was consequently kept in build-

ings, which were either hired, or offered gratuitously for a time. In the meanwhile a special building for the school was newly constructed by our Brother, the costs of which were partly defrayed by the subscriptions he collected now and then from the local public but mainly by his private money. This school-building was formally opened in December 1900, with the moral support and sympathy of the then Deputy Collector of the Mannargudi Division, Khan Bahadur Qadir Navaz Khan Sahib. Until November last the school was under the sole management of Mr. N. Pichai Pillai, when, finding that his financial means were not quite equal to support it without foreign aid he prevailed upon the Taluk Board Authorities to take over the management of the infant-institution in their hands. We are quite sure that he will not have taken this step save for the head-strong apathy displayed by the local public. He has been prepared to toil for the cause of humanity as best as he could, and it is no wonder, when we consider his philanthropic zeal, to say that to him school was a much tenderer object of care and attention than even his ailing wife. His wife succumbed to the illness she was labouring under for years past with a conscious sense of resigning into the Divine Hands, and with the joyful feeling that her dutiful husband was exerting himself for a noble cause, and she passed away peacefully into Sivam, though to the unmixed regret of her friends and relations, of her only daughter and her husband. We know personally the purity of her intentions and a nobler type womanhood and bridal loyalty we are yet to see. May her soul repose in Sivam!

* * *

Even this death seemed to our brother but personal and mourning on its account quite selfish. Suffice it to say that to him the service of Humanity has always been a more imperative duty than everything else. Thus after a year, of anxious management, Mr. Pichai Pillai handed over the School to the Taluk Board in November 1901. He made over to it the building with the compound, and the furniture and the various other appliances belonging to the institution to relieve the Taluk Board of any further trouble regarding the material accessories of the school. And now in the course of last month the first form was added, so much so it is a Lower Secondary School at present with fair prospects of becoming more and more useful as time goes on. It is not that private individuals are absolutely miserly so that it is difficult or impossible for them to lift a helpful finger for matters of public benevolence. On the other hand, money is every day squandered by them for purposes of profligacy and of misdirected charity such as feeding idlers etc. If only half the amount that is thus spent can be diverted into channels of public usefulness and help, untold blessings will follow.

But as it is, we are afraid it is no use counting chances or relying upon the idea of a better frame of mind dawning upon these wise-acres. The proper course can only be that under such circumstances the local officers of Government might make use of their moral and public influence into inducing the wealthy folk to turn their attention to these crying needs, and thus to make a better and worthier use of the large amount of finance otherwise uselessly wasted. And although the matter may seem common place to people who have not bestirred themselves to do deeds of public help in the face of aggressively adverse circumstances, for our part, we are of opinion that it is not at all a work of ordinary run, and we therefore heartily congratulate our Brother upon the fruits of his arduous labours which bid fair to become so bright and promising and will greet him in the words of the Sanskrit Poet, "श्रेयः फलेन हि पुनर्भवतां विद्यते."

* * *

The present occupant of the vice-regal throne of India is original and utilitarian in many ways. Commissions have been organised and are sitting over the length and breadth of India to make their pronouncements upon every question which devolves seriously upon the principle that *state is for the people* and not *vice-versa*. More than the rest, the measures and the policy of the Indian University Commission are to our point. This Commission lately sat in Madras, recorded an array of valuable evidence from the *elite* of educational experts of all shades of opinion and repaired to Bombay for doing the same there. The main purpose of the Commission is said to be to inaugurate a fresh era in the method of working of the Indian Universities by purging them of anomalous growths, pruning away every element that is likely to impede the growth of healthy influences in their midst, and strengthening them with the needful agencies and appliances for turning out better men of intellectual worth than heretofore. It is also perceivable that, in so far as we can be able to surmise anything by the trend of the actions of the Government, the upshot of the whole scheme will be the conversion of the present Indian Universities as Teaching Corporations in future. The witnesses in Madras have not been unanimous in asking for the proposed reformation. Each witness seemed more bent upon displaying before the Commission his own idea of what a University ought to be, than upon candidly laying out a consistent plan on the lines of which he expected the Government to undertake any reformation. It is true that, taken by itself, each evidence makes a splendid disquisition upon the ideal constitution and scope of the University. A Utopian scheme will never do in the field of practical action. It may read well from

a chair. Arena and study are poles asunder in their aims and endeavours. Our true idea is that a Teaching University is not what our educational system needs, as the educational system as pursued in India during the last fifty years, though it may fall short of the beau-ideal of perfection, has never been wholly unsatisfactory or unfruitful of solid intellectual benefits. The benefits which a Teaching University may be supposed to confer are amply present even now. The main details need not be pointed out by us, as a little thought will make it plain that the 'would-be advantages' are already present in our midst, and in one or two instances in disguise, and the present machinery of the University can be re-labelled word for word in the terminology of the Teaching University without a shadow of change either in the method of teaching or examining, which *per se* is the subject of so much vexatious dispute. We would only suggest in passing, as an observation in the direction of improving the work of the University, that our present Viceroy should see his way to placing the Vernaculars and their studies on a more solid basis by instituting special degrees for proficient in them and by encouraging the best of such proficient by special University marks of recognition. Of course, attempts have been made by some of the witnesses to belittle the importance of Vernaculars, but nothing can be more fatuous or senseless than the objections raised to retaining the Vernaculars. We have been filing of opinions after opinion of chancellors and Vice-chancellors, Principals and Professors, Governors and Viceroys on the importance of Vernaculars, and any body who knows the least about Tamil will not fail to discover its high classical value; besides being much older than most of the reputed classical works of Europe. Indigenous Music has suffered already a good deal for lack of encouragement and recognition, and it behoves Lord Curzon to pay some attention to this all-neglected subject and bring it into a line with the existing academical studies by the institution of Musical Degrees as in European Universities. Indian Music will hardly suffer in comparison with occidental Music, in culture purity or scientific value, and it will consequently be all the more useful if the art as practised both in the East and in the West shall be collaterally studied and practised.

* * *

The article on "The King and the Sudra Saint" from the pen of Mr. S. Venkataramanan which we published and reviewed in one of our later numbers has become the source of much fruitful discussion at the hands of one of our correspondents. The discussion is somewhat interesting in the light of the answers it provoked for our queries, and we propose to publish the full chain of correspondence with our findings thereon in the next number of the Journal. We are sure it will be very stimulating to the intellectual and moral sense of our Brethren, and it reflects

in full measure the evil tendency of Theosophy to try and explain away every precious, written bit under the sun, if only it should appear in the name of a religion. We should always differentiate between a true religion and a false religion, between reason and sophism, between truth and fiction. Whether the name *Rama* ever denoted a real living person, who lived in Oudh, or whether it only stands for a figment of fancy, it is hardly possible to dogmatise. The same remarks apply to the authorship of the *Ramayana*. And so we have to regard with diligent diffidence the question of the authenticity of the events recorded in, and the genuineness of the authorship of the *Ramayana*. Standing on such a slippery ground, it is nothing short of fighting with shadows to break our heads over these old wife's stories. If ethic can be preached out of the 'Sudra Saint' incident in the *Ramayana*; and if it should be taken seriously and in good faith, we shall not be surprised to be told that the rhyming story of the "Old Mother Hubbard" contains the grandest metaphysical teaching. What the metaphysics is as applied to the dog, the old mother, the bone with no meat on it the disappointing cupboard, individually and jointly, will be easily gathered by a reference to Baynham's Text-book of "Elocution." We make these out-spoken statements not in any disparagement of the intellectual worth of the correspondents concerned, but only to draw the attention of our Brethren to the amount of rampant and blind prejudices which are conveniently passed off for religion pure and simple. So long as for love our country and its philosophy shall be manifested in devotion to a religious feeling of this sort, one will have sooner or later to take leave of his senses and embark upon controversies which will end in "weariness to the flesh" and nothing more.

* * *

The Plague Commission which was brought into existence three years ago for the avowed purpose of inquiring into the nature and method of propagation of the plague germs, has given its learned report to the world in five huge blue-books, published by the British Government at great expense. Being books drawn up by specialists for specialists, their circulation in the nature of things must needs be of a technical value and limited influence. A handier volume written in popular language will be a boon to the plague-infected localities, and be useful as a code of rules and dictates which can hardly be over-valued at this season of the epidemic in India. The chapters in Vol V of the Report detailing the precautionary measures that should be adopted to ward off plague, and the suggestions wherewith the epidemic can be best combated when once it has taken severe root in any locality, are admirable and will richly repay perusal. The epidemiological, morphological and micro-anatomical aspects of the Plague germ, as developing in the blood of man and in cultures are, although scientific, too interesting and valuable to be ignored by the general reader. It is our intention to give some useful extracts from this Report in our forthcoming issues.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c

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King Bhoja's Head-ache.

The myths that have clustered round the personality of the Ancient Hindu King, Bhoja, might only be paralleled in the West by those of King Arthur or Emperor Charlemagne. A great mass of clumsy fugitive stories for whose inception no more adequate reason could be given than the wanton activity of human fancy, were, time out of mind, tacked on to kings and chiefs of no authentic existence. The same miraculous adventures were now and again attributed to individuals of totally different generations, or, as was more frequently the case, legendary occurrences of a contradictory nature become the whole-sale property of a single shadowy king. Thus of Bhoja many stories are told by the old gossips of the Indian village-tree, which are equally believed to apply to the Ujjain Monarch, Vikramaditya. Again, a series of miraculous legends, of practically the same import, though divergent in the form or texture of narration, were attributed to the self-same king. And of this typical nature is the varying versions of King Bhoja's head-ache. A unique mode of its cure resulting in the liberation of a phlegmatic amphibian from cranial imprisonment was sketched for us in a recent issue of the "Madras Mail." We will now take up for treat-

ment a different version of the head-ache and its cure, interesting alike for the splendid romance and the exquisite folly.

King Bhoja was, like Emperor Julian, an austere man given to the cultivation of stern virtues. Never was there the least swerving from the path of duty and moral rectitude in the days of his golden rule; so much so, he was believed to be helped by the very Devas in his administrative tactics. As in common with other kings of Ancient India, whom Tradition holds to be models of regal piety and philanthropy, he was wont to spend six months of every year in his urban head-quarters looking to his kingly office, and the remainder, in sylvan retreats meditating on the eternal spiritual verities, uncontaminated by the breath of any other man. Thus, he ruled, looked upon by his reverent subjects as a king and philosopher, as a legislator and an ascetic.

One day he returned home from his busy Hall of Justice late in the evening, and lay on his cosy, velvety quilt, quite fagged, fanned by the fair maidens of his harem. He went to sleep apparently fatigued with the day's hard work. When he rose at night for his meal after the short slumber, his head was heavy, and Lo! a fit of migraine had seized him. The pain

increased hour after hour, till at last, he smarted under the agonies, and by the next morning he could not even taste his food. In an instant the king's serious indisposition was noised abroad throughout the length and breadth of his kingdom, and the loyal subjects came flocking to the palace-door, sorrowing and moaning. The king's dormitory was crowded with physicians of first-rate abilities, and none of the thousand and one remedies which they prescribed was able to relieve the God-protected Monarch from the fell complaint. So far from the pain subsiding from the administration of medicines, it was rising by leaps and bounds in intensity. By noon, it reached its climax, the king swooned in the presence of the *kahirajs*, and lay torpid and motionless on his downy bed. As could be expected, the inmates of the palace were panic-stricken to see this unprecedented event, and as a last remedy a number of Brahmins were ordered to invoke the gods by means of loud prayers for blessing the king with a ready cure. The Brahmins, to show their last act of duty to the dying king, congregated inside the city-temple in pharisaic pomp and standing knee-deep in the tank water hard by, chanted the sonorous vedic hymns. The rich volume of sound issuing from the prayer-offering Brahmins' throats went up piercing the sky. The grand vedic antiphonal assonance pleased the gods, and they heard the Brahmins supplicating in dismal despair. The gods were at once moved by the Brahminic devotion, and they, in turn, requested their chief, Indra himself, to descend to the earth and save the king Bhoja.

Indra mounted in the twinkling of an eye his golden car drawn by horses of cerulean sheen, and with the silver bells of the vehicle chiming delicate notes, dashed athwart the blue vault of the sky. When he neared the earth, he assumed, by an effort of celestial magic the appearance of a Brahmin mendicant, with matted locks, flowing beard and care-worn pinched-up face. Thus impersonating himself, Indra entered the sick-room of the king. In the meantime the physicians in the palace had given the king up for lost, and they were ever watching with sullen discomfiture and bated breath the last moments of a saintly monarch. So, when Indra entered the sick-room, the obdurate attendants there took him for a fanatical wisacre and stoutly objected to his doing anything that might disturb the king's peace. Withal, he managed by cunning and coaxing to be allowed to treat the king. And yet, there was one more difficulty in his way. The

anchorite demanded that none else should be allowed into the sick apartment when he treated the king. And after a good deal of remonstrance on his part, and dogged discussion on the part of the physicians and inmates of the palace, the disguised Indra gained his point and was left into the king's chamber alone. He locked the doors of the room fast behind him before he sat by the bedstead of the patient.

In a few minutes the king regained his consciousness, and sat up on his bed, completely cured of his head-ache, while opposite to him stood the mute celestial *Yogi* beaming with superhuman effulgence. A thrill ran through the king's body to see the holy apparition pointing its hand to a fat dead fish lying on the floor. When the king questioned Indra as to how the fish chanced to come there, the sage laughed a good-humoured laugh, and related to him the entire history of his complaint ending with an account of the manner in which the fish was extracted out of the king's brain-box. The sage added that the fish had grown for sometime too big for the capacity of the king's cranium, and with the increase of proportions in the size of the piscine parasite the head-ache became intenser. The king then shrewdly requested the pseudo-hermit to tell him the method that was employed to remove the pate for getting at the fish. The sage began "There is no need of medicament or operation for the *Devas* in such cases, but, as for mortals——" when, reflecting suddenly that his inadvertent words had betrayed his genuine nature, vanished out of sight in a haze, leaving the king solitary in the room. Bhoja concluded from the amazing disappearance of the hermit, that his physician was no other than a divine messenger sent by the *Devas* in their overflowing sympathy for him, and rising from the bed ran up to the door-way in eagerness, which he found shut and fastened securely. Unlatching the bolt, he opened the doors ajar and found himself in the open hall, where, his subjects, quite astonished at this miracle of the king's resurrection shouted uproariously with the chorus "May the King Live Long."

V. V. RAMANAN

*Some Notes on Tirukkural

There is a quatrain in Tamil which enlogizes Tirukkural and the commentary thereon of Parimelalagar. The quatrain may be rendered into English as follows:—All milk is not cow's milk: all work is not

Valluvar's work; all commentary thereon is not Parimelalagar's commentary. We do not question it as an encomium. But every man has a right to give his own expression to his own sentiments. There can be no doubt that Parimelalagar is a master-hand, and that his commentary, which has superseded its nine predecessors, is a master-piece. But every man has his own point of view.

Parimelalagar seems to view Kural through Sanskrit spectacles. There are also those who view it with Christian eyes. We gaze on it with Catholic eyes. Valluvar's work is not complete: it is always susceptible of improvement. The indigenous literature of any nation is not complete; it is always susceptible of improvement. We are only beginning to enjoy the blessings of free-trade in commerce. Free-trade in literature was universal from time immemorial; but it was never so widely advocated as in these present enlightened times. Translations and adaptations, mutual exchange and barter enliven the literatures of nations. The Dravidian group of languages and Sanskrit must have affected each other. Sanskrit has been for a very long time a dead language, and scholars scoop out Dravidian elements from Aryan cliffs. One nation does not lose credit by exporting its superfluous products and importing other useful ones. One language loses no merit by borrowing from another. The infusion of fresh blood adds energy and vigour. Currents of water flow with greater life and glow than stagnant pools. A progressive nation cannot but absorb and assimilate foreign materials. A progressive literature cannot but absorb and assimilate foreign thoughts and foreign ideas. Original elements and foreign elements may fuse together and create a new product. This is our point of view. Valluvar was a Tamil scholar. He might have read Sanskrit, or he might have read translations from Sanskrit, or he might have heard discourses in Tamil by Sanskrit scholars. We cannot get ourselves to believe that Kural is a mere compilation from Sanskrit moral codes. Kural is the product of the deep study of man and books. It is not the creation of a mere literary glutton, nor is it the work of observation pure. It is not the fruit of a few days or a few months toil. It is the life-work of Tiruvalluvar. The work is one connected whole with the author's own design and plan binding the parts all together. It is not for us to say that Valluvar echoes others, or the reverse. We only wish to note

here two points where we differ from Parimelalagar. Our readers are at liberty to dissent from the opinions expressed here.

1. The first chapter—சடவுள்மாழ்த்து (divine praise) is taken by Parimelalagar and others to be an invocation addressed to God. "According to established rule, all Tamil compositions ought, and, with few exceptions, all do commence with an invocation of the Deity, varying according to the sect of the writer." This invocation is for the work to be completed without hindrance. There is also a kind of invocation which is in accordance with the theme undertaken. The invocation in Kural is said to be of the latter sort. Our contention here is that this chapter is not an invocation of any kind of Deity in order that the work may safely reach its end. We say that Tiruvalluvar makes no invocation here.

The first four chapters of Kural form the author's introduction to his work. In the fourth chapter, he emphasises the all-important power of Virtue, before entering upon the First Book of his work, which treats of Virtue. The preceding chapter is allotted to the Greatness of Ascetics, because they are the best fitted to advise the world about Virtue. The second chapter speaks of the Importance of Rain, as without it the world cannot go on. In the first chapter, the author speaks of God—His nature and the good of obeying and praising Him, and does not invoke his aid. The author is desirous in his work to give the clue to salvation. Virtue, Wealth, and Domestic Happiness form the steps of the Stair-case to Heaven. God is the First cause of the Universe, and reaching His Holy Feet is the goal of Man. So the author hints in the first chapter the *summum bonum* of his work. That the author nowhere in this chapter speaks of himself in the first person, nor of God in the second person serves only to strengthen our view of the chapter. It is the faulty apprehension of this chapter which has given rise to many a hot controversy among sectarians. View the chapter with our spectacles and you will find no Aruha or Siva or Vishnu or Brahma moving before your eyes. We may therefore assert that in this chapter Valluvar only speaks of the existence of God and of the way of obtaining His Grace.

2. The Second Book is named செருடலம்—the Book on Wealth. Parimelalagar states that wealth comes under and is included in Sovereignty which is the means or instrument of wealth, that Sovereignty is

the administration of a country, and that Valluvar discusses the subject under the headings named Sovereignty, the constituents of Sovereignty, and appendix. We dissent from this view. The author is of opinion that wealth is essential for Virtue and Happiness. An organized country has a king and subjects. Without wealth the king cannot do anything; without wealth the subjects cannot live as men ought to. The king is an ideal king; the subjects are ideal citizens. The king must earn wealth and this is treated in பொருள் செயல்வகை. The subjects must earn wealth, and the best means for them to produce wealth is agriculture—உழவு. In this book the author discusses Sovereignty in all its aspects, and also Citizenship in all its aspects, the central point being the importance of wealth. Chapters 89 to 95 are devoted to Sovereignty and its accessories; chapters 96 to 108 to Citizenship. Citizenship is only an epitome of Royalty. The king will find some hints for himself in the chapters on Citizenship, and the citizens will find some hints for themselves in the chapters on Sovereignty. In திருவள்ளுவமொழி, a collection of panygerics by the scholars of the Madura Academy on Kural, we find that the quatrain No. 25 explains the classification, as made by Valluvar, of the First Book; the quatrain No. 27 that of the Third Book. The quatrain No. 26 by பேரக்கியார் states the classification of the Second Book (Wealth):—

அரசிடமுகையந் தகைச்சிய லீகைந்
தருவலாணிர்வென்றொன்றென்க—திருவிய
நின்பகை நட்புப்பின்பெழ் தடிபதிநீழந்
தென்பொருளெழா மிகை

that is, அரசியல் (royalty—25), அகமைச்சியல் (ministers—10), அரண் (fortification—2), கீழ் (பொருள்செயல்வகை—the way of earning wealth—1), பகை (the army—2), நட்பு (friendship—17), and தடியியல் (citizenship—13). Though Parimelalagar adopts the original classification in the other two books, he sets aside the above classification, and has his own in the Second Book. What is குடியியல் in the above classification is ஒழியியல் for Parimelalagar, and what is குடி in “பகை குடிகழ் கைச்சு நட்பாற்ற முகையானாசருளேற” is நாடு by synecdoche. The author must have had some purpose in discussing அரசியல் first, and குடியியல் last, putting the rest in the middle. The wealth of the state and the wealth of the nation, the prosperity of the king and that of his subjects—these are the subject proper of this Book. It cannot really be sovereignty which is of course instrumental in safeguarding wealth. If the

author, as stated by Parimelalagar, intended only this to be the subject of the second book, he would not have discussed the essentials of a good citizen, namely, honor, nobility, benevolence, etc., and concluded the book with poverty, begging, and baseness. We have no crusade against the great Parimelalagar. Only in the big harvest of his commentary, he hath missed an ear or two which has fallen for our share to glean

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The Small-Pox Goddess.

(Continued from Page 284 of Vol. IV).

This, the necessary digression relating to the genesis of *Mariamman* over, we can now see how the religio-medical treatment is conducted when a patient has fallen ill of pox. Prior to the visible manifestation of the contagion, the would-be patient suffers from a feeling of dull languor and mopish break-down. He does not relish food properly nor does sleep give to his body the required amount of rest and peace. Slowly a fever invades him subjecting him to terrible fits of vomiting. The temperature of the body rises from hour to hour, till at the close of the fever, his head swims and he is invariably in a delirium. In the case of certain patients, the delirium proves itself an unmitigated bane, and the “exoteric” signs of their “astral experience” will provide wonders even to a special student of mental aberrations. The patient talks gibberish, sometimes a diglot, at other times a triglot, nay, even a polyglot mongrel, made up of unintelligible language and inarticulate sounds, the whole affair enormously terror-striking. Now and then, he starts up from bed with the blood-shot eyes of an inebriate, walks violently about the house, swooning down eventually on some spot, unable to bear the fatigue of his own boisterous exertions. This is the stage of great anxiety to the inmates of the house. After a time, the body of the patient becomes suddenly covered with a crowd of rosy patches which after the subsidence of the fever and the delirium, resolve and develop into pointed eruptions, finally to become the characteristic small-pox pustules. During the pyrexial paroxysms, the patient is believed to be on the eve of the privileged entry into the portals of *Mariamman's* citadel, as the ticket for admission has already been issued to him. He is practically enjoying at the portico the sight of the inestimable doings of Her Supreme Diabolic Majesty's militia. Thus the

bed-ridden wretch is for the time being under the jurisdiction and governance of *Pechi-A'yi* the head-portress and staff-bearer of *Mâri*.

Here we may pause to note how *Pechi* looks, and what rôle she plays in spreading the contagion. She is the chosen commandant in the infernal army of hobgoblins, salamanders and undines that are said to tread on *Mâri's* heel, and hence the right finger of the Small-Pox Goddess. Her face reminds one of that of the Royal Bengal Tiger as it stands surveying all around with a threatening mien, ready to pounce upon any intruder, while at its feet lies the newly-mauled deer, suitable for a rich meal. She puts on a tucker, which only assists to set her formidable-looking pendulous breasts off to greater effect. She is not a young dame by any means, but a blood-curdling shrewish old hag, with the bones of her battered body prominently showing out, and the coriaceous elephantine skin pinched and shrivelled up, ever on the look-out to dart at any healthy individual, and to lash into his system a great amount of small-pox virus. And nearly nude is she in her narrow strip of cloth round the waist, and with matted and dishevelled hair, and grinning teeth, like Death incarnate, she dances her demoniac dances to the resonant roarings of the hobgoblin bands. It is said that the patient's frightful groans, shrieks and frequent startings from bed to run about in maddened fury, are all occasioned by the fear he conceives from seeing the frantic merry-making and the deafening pandemoniac howls of the hellish brigade.

And naturally enough, the inmates try to do anything and everything in their power according to their lights to alleviate at the present crisis the patient's suffering by making the prescribed offerings to *Pechi*. She is fond of loaves of the pattern of the Jewish *show-bread*, made of the flour-compound of four different kinds of grain, and of some slices of cocoanut kernel, but without salt. So long as the delirium lasts, the offerings are prepared assiduously every evening, and thrown off on the roof of the house with a pity-evoking call upon *Pechi*, to take them away and relieve the sufferer of his soul-tormenting fears. If, beyond the propitiatory fodder to *Pechi*, the patient in his delirious walkings and violences has beyond measure uncontrollable, and if there also be any possibility of his getting away unawares from the house, during his raging state of unconsciousness, all the doors of the house are well shut and locked

making any attempted exodus after the enforcing *Pechi* impossible. For, it is said by age-worn matrons that, should at this stage he make an exit and *people in the street gaze upon him*, *Mâri* would get trebly ferocious and do away with him altogether.

In a few days the delirious condition cools down, the eruptions become more and more visible and the patient feels day after day the increasing pain all over the body owing to the intense and continuously rising inflammation. Having by this time thoroughly regained his consciousness he smarts under the agonies that prey upon him. The vesicles have grown larger and bigger and the skin has become tense and painful around them. In some cases they may be so thick-set as to leave no room even for a pin-prick. Now and then the miserable sufferer is in a stupor through excess of burning pain. He howls and whines, and often even roars with unutterable rage and despair. To lie on his back would be a difficulty for him, for, all over that region there are enormous pustules. For a similar reason, he cannot repose on his sides, nor on his face. Neither can he sit or squat, nor even stand on his legs. The sole of the foot, the scalp, the interior of the nose and even the white of the eyes are invaded by a multitude of excruciating eruptions. Again, when the pustules have advanced in development, an unbearable itching sensation is felt at every point on the body, in addition to the previous pain and the feeling of burning. Even the most downy quilt will be nothing short of a prickly bed of thorns. The only commiseration for all this he can legitimately expect from his friends and relations, is an address to him now and again as, "*Maham—m—mâyi!* Please don't fret. *Maham—m—mâyi!* Please don't be angry. I beseech you not to trouble the child, I shall present you with an offering of a couple of mud eyes, and I shall give you a cooling, refreshing bath of tender cocoanut water." They mean by such prayers that they will do all in their might to appease the Small Pox Goddess, that she may deign to let the patient alone, without much hurt.

As soon as the state of delirium has passed, and small pinkish vesicles have made their appearance on the body, the inmates of the house get bold of some of the oldest—nearly always widowed—women in the village, to diagnose the case properly. These old gossips are credited with a greater experience of eruptive affections like small-pox than even the best European dermatologist, and unless they certify that

it is a distinct case of small-pox, the people in the house may not begin the necessary medico-religious observances enjoined by tradition in the case of small-pox, and small-pox alone. And so the old women with their shrivelled-up skin, toothless mouth and white-hooded face, who are a hideous spectacle by themselves, crowd round the bedstead of the patient in the early morning, remove the sheets off his body, and start an inspection of the eruptions on it. Meantime the patient is crying aloud unable to endure the agonies, and after deep deliberation the women unanimously pass the verdict, "It is a case of *Maha-Mâri*. She has strewn her pearls richly. Put up a 'Pot' in a separate room and invite her."

The ceremonial of praying to *Mâri* to come to an appointed room of the house, and of inducing her, by entreaties to linger there till the inmates give her submissive leave to repair elsewhere, is very interesting.

A battered and bruised big brass-pot, of antediluvian appearance, the outcome of indigenous industry, is chosen, and filled with water it is left in a room that may be temporarily set apart in order to invoke *Mâriamman* for consultation and advice on various points in connection with her specialty. The mouth of the pot is plugged with a bunch of *margosa* leaves which, in turn, is surmounted by a husked coconut with the "Kudumi" not torn off. The ground immediately in front of the sacred pot is converted into an altar for *Mâri*, on which will be found displayed to view, all the various things supposed to be her pet food. We can expect to find a handful of a peculiar preparation of roasted rice, known in Tamil as "Aval," a bottle of coconut-toddy, some cigars, and a few young coconuts of big size with a portion of the greenish rind chipped off. For, we must remember that whatever may be her savage or barbaric look, in point of smoking or drinking she is inferior to no fashionable of this dawn of the Twentieth Century. She is not a member of any "Temperance Association" or "Temperance League," and teetotalers in her opinion are a set of inane noodles. We may also find on the altar, a large quantity of 'cold rice' soaked in a liquid that is in an advanced stage of fermentation. The most aged woman available in the house takes charge of the room and its contents, and the various ceremonies she has to perform as *Mâri's* officiating priestess *pro tempore*. Every morning all the old offerings are removed and new ones are put in their place; the

former are given away to *Sûdra* menials and to *Brâhmin* boys that may chance to visit the house. Here, before detailing the way in which the old offerings are doled out, we must pause to note an important fact which accounts for more small-pox patients among Hindus than among Europeans.

The European nations avoid the contagion by dreading and fleeing from it, while the Hindu courts it from the superstitious fear that he provokes the wrath of '*Mâri*' in case he does not willingly place himself under her 'merciful sway,' when there is an opportunity. The small-pox may be raging in a village and may be carrying off men and women as victims in large numbers, yet the Hindu will hardly dare to hear any advice coming from a sanitary or vaccination inspector as to the ready means of keeping it in check. Instances are not uncommon when a vaccination inspector visits a village with his 'lymph' and 'lancet,' while the *Brâhmins* try to send him away with bribes. They do not want the Englishmen's 'false-pearls,' for to see counterfeit things smuggled into her port will excite *Mâri* to greater anger and she may "play away" then with the population only too heartily. Such is the belief of the orthodox villager towards vaccination.

Now to go back to our skinny, ugly 'priestess.' She rises quite early in the morning, goes to a tank in the vicinity, bathes and returns home with a narrow-necked brass-pot filled with the tank-water. As she is coming, she may not even touch or speak to others, such is the scantimony that attaches to her clothes, soaked through and through with water, and clings to her weather-worn pinched-up constitution, when once she takes upon herself the onerous office of the priestess at *Mâri's* shrine. Nobody could even think of going near her lest the holy air investing her body should get vitiated. As soon as she comes home, she casts off her wet garments and puts on dry clothes that were kept in a lonely spot beyond the polluting reach of any other human being. After wearing her garments, she begins a course of mock-begging at the houses in the street, demanding from their inmates in the name of *Mâri* "measures of pearl." In each house, they present her with 'cold rice' in great ceremonial austerity. And her begging bowl which is generally of large capacity is brimful before she returns to the infected roof from her trip. Then she enters the room of 'sanctum' in the house, empties the water that was put the previous day from the brass-pot, and replenishes it with the tank-water

newly brought at dawn. Afterwards, all the old offerings on the altar are removed, and new ones are substituted in their place. Thus, the old "cold-*rice*" is taken away and the new "cold-*rice*" eked out by "begging" is thrust in its stead. The old cocoanuts are removed and fresher ones are brought in.

Meantime crowds of children and boys are making their appearance into the infected house at the especial request of their parents that *Māri* might condescend to come down and "play." These members sit at *Chota-Hazri* in the house, when the old "cold-*rice*" that stood at the altar as an offering is served to them that they may eat the small-pox "pearls." One belief is that each grain of the "cold-*rice*" is a "pearl" of *Māri*, and their consuming the food will be instrumental in bringing about a mild invasion of pox. And the old water of the brass-pot is also dashed on the body of these innocents, as it is thought that it is nothing short of the holy "purulent matter" of the small-pox pustule. Some of the younger boys are brought near the bedstead of the patient that they may readily receive "the grace of *Māri*." Under these conditions it is easily understood how Hindus manage to victimise themselves on Her infernal altar. This self-hurling into the pit of Death is no better than the Moabite habit of burning, rather roasting, children alive to appease the grim, blood-thirsty Moloch. The other offerings are dispensed to *Sudras* saving the unhusked tender cocoanuts which are used as the main drink of the patient in the hot afternoons. The remnants of the previous day's offering of the gently sour "cold-*rice*" and cold-*rice*-water are the food upon which he may be chiefly said to subsist.

One thing to remark in this connection is that in the case of small-pox, even though there might be a slow fever present, the patient's regimen contravenes out and out the normal dietary in ordinary cases of fever. In fact, the cold-*rice* and fruits which are invariably given to the patient would be the last thing to be recommended to him when he is ordinarily afflicted with febrile symptoms. Thus people fear more *Māri*'s dictates, than even the demands of temporal hygiene.

The pain of the patient increases with the ascent of the sun in the heavens, and the burning and itching are aggravated a good deal in the hot afternoons by the noisome flies which flit about buzzingly on the body of the patient attracted by the foetor exhaled by his suppurating pustules. To allay this itching

sensation the "priestess" sits by the bed of *Māri*'s "chosen subject," and gently passes again and again a bunch of margosa leaves she holds in her hand over the patient's body. This operation she may be engaged in, night and day. It has the double advantage of driving off the flies and relieving the unbearable itch. A fan of palm-leaf is also used occasionally. But the *Neem* is the special badge of *Māri*'s Service and it should be used unceasingly. No English medicines, however effective in doing good at this stage, can be permitted. They will merely say that they are not approved by *Māri*'s diabolic legislation, and their use may end with the unappeasable wrath of *Māri* and the summary penalty of malformation of the limbs, disfigurement of the body, or death. Bananas are commonly given to eat, coconut-water for drinking and "cold-*rice*" as food.

Days elapse in this fashion with the above monotonous in-door ceremonies when the pustules gradually "blacken" and "wither" from the region of the head downwards. The out-door religious ceremonies at this time have to do with the propitiatory acts at the temple of *Māriamman* situated amidst the "Grāma-Devatas" of the village on the roadside or elsewhere. We have further certain religious rules restricting the sort of men and women that can be admitted into the infected house and governing the method of cooking to be adopted. These we will presently consider *seriatim*.

Readers of Walter Pater may well remember his observations in "Marius the Epicurean" on the priesthood of Aesculapius, and the value of dreams thought to be inspired by the God of Medicine, in supplying information about the origin and development of diseases. If among the ancient Romans, dreams were the sole channel for ascertaining the mode of treatment of a particular disease, the symbology of clinical discipline was most effectively mirrored in the look and appurtenances of Aesculapius, the cure of ailments was more religious than medical not less so, have been the ruling Dravidian practices in relation to the treatment of many contagious diseases over which demonalatory holds such unbounded sway: only in place of the Roman dreams, we have put in the Hindu delirious ravings.

We have referred already to the unmeaning gabble, sometimes positively frightful, that proceed from the patient, during the stage of the delirium coming on straightway in the wake of the eruptive fever, in

ninety cases out of a hundred. The sufferer lives and moves and has his being in a world of his own, thoroughly oblivious of what is passing on about him, and talks of things which will be palpable perhaps only to a deranged imagination fired with the excitement of a high fever. His incoherent talk interlarded with groans and shrieks, is a Chinese puzzle to his relations that sit hard by, endeavouring to read a meaning out of his flippant words. He is *Mâri's* oracle, and ought to be listened to with abiding reverence and interest, as every unmeaning syllable of his, might veil some sober truth or premonition, having a direct bearing upon the prognosis of the complaint, and afford a clue to the extent of the spread of the contagion, and the range of mortality from it in the village. Many women who pose, by reason of their past experience, as experts in interpreting oracular effusions, sit near him, and cross him with subtle questions. *Mâri*, they say, speaks through him for the time, and true and trained interpreters could make out her intentions easily. Queries like these are put to him, "How many houses you propose to visit? Where do you come from? What time you will stop in our place? How many deaths there might be at the village?" Then many a time Hamilton's well-worn definition of Metaphysics said to have been given by a farmer with his bland flatness, is borne out to a letter, and every one becomes an authoritative expounder of mystic and recondite divinations. In a few cases, what looks like a relevant answer will be obtained though it may not have a shadow of truth in it. The meaning one should attach to such show of relevancy gets clear if we know the secret of how to prolong the somnoloquism of a dreamer by throwing out "a suggestion" as they technically say, or suitable ideas to keep up and develop the train of fancy passing in through dreamer's mind. Similarly, the highly-strung imagination of a disorderly mind, as that of the patient, could be made occasionally to run in the desired groove by repeated clever questionings.

As the patient is groaning under the ill-starved roof, to the dismay and despair of his anxious relations, the good man of the house has already converted the temple of *Mâri* situated on the roadside, or elsewhere in the vicinity, into a scene of the most pious devotion. The gruesome severity of the Goddess is a great deal enhanced by the crumbling exterior and the haunted look of the temple and the sullenness, nay, the appalling nature of the ceremonies conducted

there. The temple is not a piece of elaborate architecture or costly masonry, but a simple tile-roofed building, without even the outer court or the imposing, "Portico," if we may use the expression, of the ordinary Hindu Pagoda. The dearth of any vegetation round the temple, the grim colossal idol of *Pechi* at the gate-way, the altar of red brick-work in the open in front, usually breast-high, bearing a large, dark, iron trident that has been bedaubed many a time with the blood of immolated goats and fowls, all these combine to create in the Hindu's mind an awe which rises in intensity with the intensity of devastation in the village, during the reign of the fell epidemic, and which assumes an almost superphysical aspect to the quailing devotee, as he sees the solitary temple in the scorching glare of the cruel Indian summer. At the expense of the infected house, the priest of the temple called *Pujari* or *Pandâram*, starts a new routine of devotional acts. In the morning, an elaborate *Archana* is made consisting of the offering of flowers of different hues and varied fragrance; camphor and frank-incense are burnt, whose fumes filling the temple-house with an unutterable odour of sanctimony and divine grace, known sometimes to translate the souls of vegetaries; and "holy ashes" scrupulously prepared by complicated processes of sieving and sifting are offered at the feet of the granitoid image, with the mumbling of incantations. The ashes are brought to the house as a matutinal charm, and they are smeared over the forehead of the patient and sprinkled into his mouth, in order to stave off virulence of the contagion to any bad degree.

At noon, the ground adjoining the temple is carefully watered on all sides by special coolies employed for the purpose that the mind of the Goddess may grow "cool." The idol also is frequently bathed in a mixture of milk, honey and clarified butter. The water of many tender coconuts is used at intervals as an intermediate ablution. Such propitiatory acts relieve the mind of the inmates of the house, a great deal, of the panic of any further suffering or molestation from *Mâri*, since they, it is thought, will tend to lessen the burning sensation and the itch, so incidental to the contagion, in the scorching and sultry afternoons which are a special feature of the Small-pox season in South India.

As the day wanes, and nightfall commences, the round of ceremonies conducted in the morning is again repeated at the temple, and the "holy" offering

of ashes is sent to the house as "the precious Gift" for the use of the patient. The routine of the "extraordinary" temple-service will continue, so long as the pustules go on actively developing when the pain is intense and smarting unbearable.

In bad types of small-pox, through the intensity of the invasion, and the multitude of pustules that plague the sufferer, cataract in the eye is brought on new and again, and sometimes even distortion of the body, telling upon the gait and the erect posture. When the inmates entertain the faintest suspicion from symptoms that are already manifest, that such deformities might occur, they pray to the Goddess that they would present her with votive offerings of mud eyes, mud legs and so on, should the deformities be averted. It is such presents, the result of vows, that catch first and foremost the gaze of the beholder, as he is brought face to face, for the first time, with any Mâriamnan temple. The accumulated mud-offerings of years, many of which in a rapid state of decay, may be seen crowded together unceremoniously in front of the temple, not to mention the images of men and women of baked mud, standing as so many servitors of the Goddess in hideous array.

Another vow taken in given-up cases of Small-pox is to give "a dance" in her honour, which is peculiar, and must be undertaken only by a special set of Sudra men and women, who form professional companies, and who could be engaged for payment. It is only during the time of the annual festival of the Goddess that such a dance ought to be celebrated. As the dance is an institution playing a very important part in the social life of every South Indian village, it will not be out of place here to give a brief account as to how it is conducted, and what the nature and status of the performers are.

The dancing companies are itinerant and make a living by undertaking "dances" for people who have taken dance-vows to the Goddess. Men and women, boys and girls, from among the low ranks of the Sudra community contribute to their number, and the women that join such companies are notably of low morals. They combine with their dance a rude mode of opera-like acting, singing snatches of wild ballads, doggerels, and bazaar-lyrics which are in the mouth of every Indian beggar, street organ-grinder, cart-driver, and jutka-wallah, exuberant with much of animal spirits. The inmates have appointed in their vow a particular annual festival of the Goddess to fulfil their promise. The annual festival runs

to as much as even a month in some villages, and a day out of it, is chosen for making good the vow. The priest of the temple is given notice of the fact on that day, so that he may arrange to take the idol in procession round the streets in the evening and bring it to the desired house at night. Meanwhile, the manager of a dancing company specially stopping in the village on account of the festival season is sent for, and on the terms being settled is asked to come with his retinue and the requisite furnishings soon after the idol reaches the house, which will generally be at 8 P.M. Before this, a large shed will have already been erected in front of the house in view of the intended reception to the Goddess and the forthcoming dance in her honour.

At one end of the shed, the fully decked wooden image of the Goddess, which is usually varnished with a thick red shiny paint, is seated in great pomp after the procession has been gone through. All the people of the street assemble there and prostrate themselves before the image and indulge in every pious justification. The dance which is invariably conducted in the presence of the image is supposed to be witnessed and enjoyed by the Goddess "unseen by man." Though it is usual to begin the dance as soon as the idol reaches the house, yet, if it is an early hour, they sometimes put it off till it is as late as ten or eleven P.M. By the time the dance will commence, all the people in the street are ready after their supper for the coming recreation, munching their betel-nut, and assembling under the *pandal* with screams and laughter to witness the interesting performance. The clouty population of Sudra menials with their stolid sons and daughters who make up the greater part of the sight-seers on the occasion, grace the assembly not a little.

The pit, the stage, and the firing room are all one and the same. The mud-covered floor under the *pandal* affords enough room for the various functions of the actors and spectators. Nothing is screened off from view as there is hardly any need for the actors to change apparel or trappings. Each actor comes dressed once for all in tawdry native costumes, pleasing to the crowd, with head-gear and the rest made of ordinary wood, coloured varnish, plaster and tinsel. The same might be said of the actresses also who probably put more pain on their face. Any scene, nay any situation is improvised with the readiness and rustic simplicity of the proverbial fairy-acting in "A Midsummer Night's Dream."

Now, the sound of the weird bag pipe begins to roll

on the air making a mewing music, while the sickening thirds on the tabor keep time and the clamorous cymbals gingle incessantly. Big shallow-bottomed *chatties* filled with oil (not the petrolium by any means!) are fixed on tall posts. Thick wicks knotted and twisted, of the size of one's knuckles are immersed in the oil and lighted. These primitive lamps which are placed two on each side of the "Boards" do duty for the costly appliances used in the English dancing-hall.

After the preliminary flourish of "mewing" and "thudding," an actor appears on the scene whom the audience is presumed to take for a king of the old Heroic period of the Mahabharat. His queen joins him presently, her face rippling with smiles. Both sing songs and crack jokes. A Prime Minister and a Clown appear by and bye. All these mix together and exhibit to the audience some pantomime, a few attempts at coarse repartees, some snatches of libidinous love songs, a few gallant-like acts. There is deafening vocal music now and then, and ample demonstration of provincial slang in language and manners. In fact the ludicrous attitudes and gestures which actors and actresses put on, the drollery twinkling in their eye, the clownish nature of their behaviour and deportment, the tones, now drolling, now gurgling in which they carry on their conversation, abounding in fantastic quips and jokes, all these beggar description. Thus the hours wear on till it is almost day-break, when the play closes, the actors are paid by the goodman of the house, and the Goddess, after the inmates have taken leave of her in the usual style, by burning camphor and frank-incense and "offering" betel-nut, repairs to her temple-home on the shoulders of the men who are appointed to carry her.

The above description will give a fair idea of the so-called "dance-vows" for *Mari, Amman*, taken by the inmates of the house, when they have reason to despair of the life of the patient from any alarming symptoms. But one of the most prominent of the rites that is undertaken in the house during the patient's agonies, as the vesicles are advancing in development is the costly dispensing of rice-gruel to the Sudra menials in the village.

A large quantity of rice, even as many as *four or five markals* at times, mixed with *dhol*, pieces of tender cocoanut kernel, salt and abundant water is boiled down to a very liquid sort of savoury *Kanji* and distributed to numerous Sudra people including

young children, on sultry noons. This treat is repeated every second or third day till the pustules "blacken," shrivel and tend to slough. The recipients swallow the gruel with keen zest, soliciting loudly, as they do so, "the gracious company of the sweet-Goddess," i.e., an invasion of small-pox that would be mild and not painful. The *Kanji* being a gift dispensed to honour the presence of the Goddess, it is supposed that those who partake of it will surely have an attack of pox, but never of a fatal or dangerous nature as they voluntarily implore her "to set her seal" on them. Though the distribution of *Kanji* is believed to be a means of pacifying *Mari*, the deafening noise the menials make as they crowd at the street-door to partake of the distribution never fails to annoy a good deal the woeful sufferer within. So much so, that during the performance of the *Kanji*-dispensing ceremony, the patient oftentimes imagines it were better he was left alone than subjected to the inflection of such horrid yells from the people at the irritating mid-day.

The restrictions observed in regard to the admission of people into the infected house are varied and must be closely looked into. Enthusiasts possessed of "Indo-mania" may try to read the inculcation of the best principles of the most approved modern hygiene under those restrictions. But one who studies the facts with dispassionate judgment and unbiassed reason, will best be able to judge whether hygiene any more than steps to stave off further progress of the contagion, is ever contemplated under the mask of such time-honoured injunctions. Now, what are the actual restrictions obtaining under the infected roof? A pure virgin, a wife, that did not enter into sexual relations with her husband the previous night, a bachelor of unsullied morals, a married man that "knew" not his bride within the past 12 hours, and all widowers and widows of no loose character might go into the sick room and visit the patient. One that has had a recent shave or an "oil-bath," a maiden or woman using scented cosmetics or "painted with saffron" will never be allowed to reach the bed-side of the patient, not one who had just returned from any outstation. Even parents are never permitted to see their child should they chance to come from any outside place, however much they may anxiously yearn. The son will probably have taken pox whilst stopping in a town whither he may have been sent on some purpose by his parents, and they will have come from their home in great flurry on an urgent

message, extremely eager to see their darling; yet they could never be allowed entry into the house, immediately after their arrival. They ought to stop elsewhere in the town for a day or two, and after a sufficient lapse of time, ranging from 2 to 5 days according to circumstances may get admission into the infected house. The inmates should be free from all ideas of "wedded-lives" till the Goddess "goes out of the house; if they are not, they would quit the house altogether. The entry or retention of people happening to be of a different description from the above, is sure, it is thought, to kindle the rage of the imperious and sulky divinity; as a consequence, the patient might suffer enormously from the pangs of the disease, if the Goddess in her anger is so forgiving as not to make away with him. The malformations and the deformities incidental to patients emerging out of a bad attack such as blindness, lameness and other disfiguring distortions and even occasional paralysis are nothing else than punishments inflicted by *Mari* for violating her dictates.

Again, within the house itself no tasteful toilet or gay decoration is permitted. There should not be any loud outburst of laughter, nay, any indication of merriment, and everything ought to be grave-looking without even a shadow of light-heartedness. They are not to hold a sumptuous banquet inviting friends and relations, and are further strictly prohibited from preparing any dish involving frying. The use of sesamum or cocoanut-oil for culinary purposes is discountenanced, not to mention its service during bath or toilet. But in their stead, castor-oil or ghee can be used with perfect immunity. If the patient was married, his bride, should quit the house and live away from it till "the Goddess left the house." Any slight infringement from these rules may result in something dismally injurious to the sufferer.

Tradition has it that the small-pox patient should on no account be allowed to travel, for *Mahamayi* will little brook any default on the part of her conscript in that direction. And mention must also be made of the widespread belief that there could be no worse crime under the Sun, putting an affront upon the Goddess' legislation, than the patient's shifting to his bride's house. The fate of the sufferer will then be almost sealed, and the virulence and magnitude of the attack will pass conception. But, according to some high priests of demonolstry, who might outdo Jesuits in casuistry and hair-splitting explanations the

degree of penalty will lessen with individual circumstances of extenuation. Thus, differences are contemplated between the patient who repaired to the residence of his spouse of his own free will, and the patient who was removed to his bride's house without his consciousness or will, by his friends or relations, between the sufferer who was tarrying at his father-in-law's residence when casually overtaken by the disease, and the sufferer who reached his father-in-law's house after the symptoms were once patent upon his body.

We may presume for the sake of our present account that the patient has not transgressed any of the recognised enactments of *Mari*. At the point we have now reached, the stage of unconscious raving will certainly have passed away. The stage that succeeds it is far worse. Consciousness has become thoroughly restored only to make him doubly alive to the inflammatory pain all over his body. As has been already pointed out, he cannot rest easily in any posture. Even the calls of nature can never be attended to without the assistance of somebody. The midnight hours become the most painful and dreary. The company of relations and friends which was perhaps, in a measure, a source of diversion during the day is refused to him then. Thus, the solitude of the midnight added on to his natural sleeplessness, harrows him, giving him ample leisure to fume over his mordant pain. In a few days, the pain lessens, although, an unexpected sensation of unbearable itch is ushered in step by step. The remedies usually employed to allay it have already been dwelt upon at sufficient length. Suffice it to say here, that when the itch is at its climax, a stage from which the small-pox sufferer can reasonably look forward to certain recovery, he loses control over himself, and scratches his body, especially the face so heartily, that nothing short of bleeding happens in many instances. The fittings which are so conspicuous a feature in small-pox stricken people are due to the inordinate scratching under such tempting Odds. But as a mechanical preventive against the disfiguring mischief of the fingers, the patient's hands are now and then muffled with pads of rags. In the face of such precautions, it is not uncommon to find patients emerging out of the attack, woefully pockpitted. Again, on those pustules that have been scratched to a bad depth, and which might turn out thereby fresh seats of inflammation and irritation, it is usual to apply as a medicament

tender *neem* leaves brayed to a pulp. But, whether this method of treating is altogether free from objection according to the healing art of the West, this is not the place for us to discuss. As the belief goes, no better doctoring could be devised under the circumstances to assist the patient looking to the fact that he is, for all intents and purposes, entirely at the mercy of *Māri*.

By degrees, the feeling of itch gets more and more tolerable, and the patient's appetite, which was hitherto at a low ebb, improves fairly. The fat vesicles have in the meantime shrunk in size and are at next door to "withering." The patient is also able to divert himself by conversation with his visitor and thinks that after all life is worth living. Such signs lead his relations to conclude that the time has come when they might think of the necessary post-clinical "bath." All the old matrons in the street are specially invited to pronounce their opinion whether the sufferer is fit for the "bath" or it should be put off till after sometime. If they should concur in believing that the day has come, a day for the "bath" is appointed, and a thanksgiving prayer is offered to *Māri* seeking submissively her leave for the intended "bath."

We must note, in passing, that the Tamil-speaking people of Southern India recognise various types of small-pox, differentiating them by the duration of the invasion, the acuteness of the suffering, and the shape and the number of the pustules. One form is known in Tamil as "*Panai-Yēri*" (Palm-climber), another, "*Manal-Vāri*" (Sand-heap), and so on. The former is so designated from the circumstance that the pustules first develop from the foot up, then shivel from the head down, again ratten from the foot forwards, and so on in succession. This rhythmic rising and falling in the size of the vesicles from 'toe to top' and *vice versa*, have probably suggested to the people's mind the idea of the 'Palm-climber' or the proverbial toddy-drawer or *Shānān*. A similar explanation would apply to the *Manal-vāri* type. In this case, the pustules are comparatively small, but very numerous, so much so, the collection resembles a heap of large grains of sand dashed on the body. Other types are not wanting in which the vesicles are arranged in the form of a bunch of grapes or run into one another so as to become large-sized pustules enclosing enormous purulent matter. These are known to both Hindus and Europeans, who have devised names for them in conformity with

the genius of their respective languages. For instance, the meaning of the opposite English word *Corymbosæ* as applied to a type of small-pox will be patent to every well-informed student of the tongue.

No doubt, the main event paving the way for the patient's post-clinical "bath" is the shrinking of the pustules from head to foot. In fact, even if the shrinking should have proceeded only so far down as the chest, the people are satisfied and are not afraid of voting for the patient's "bath." As the "bath" is peculiar in many ways, we must linger a while here to make out the interesting features under this item.

By the day of the "bath," our patient will have hardly attained to that level of health which could impart to him strength sufficient to move about or which could enable him to sit on his hams. He is lifted bodily, therefore, by his nursing relations and gently placed in the "court-yard" where his bathing usually takes place. One or two members hold him in a squatting attitude, when the delightfully warm water is drizzling on his head. The water that is thus used should have been moderately heated with plenty of *neem* leaves and chopped slices of saffron. Some grains of *omam* (country-wort) are also pounded and put into it. Thus, when it is in a fit condition to be used for the bath, it will be a sort of weak decoction of *neem* leaves and saffron, flavoured also with *omam*. This bathing lotion, if we may so style it, is believed to be prepared from a special *recipe* given by *Māri*, in her overflowing mercy for her wretched children on earth. It is quite probable that the bath has also some antiseptic properties. Nine or ten average-sized pitchers of the water, so carefully prepared, are gently poured on the body of the patient, the withered pustules being softly rubbed in the meanwhile with a tender bunch of *neem* leaves by a special woman that attends to the work. At the close of the bath, his body is cautiously wiped from head to foot by means of soft, thread-bare rags, cushion-like to touch by women who are supposed to be skilled in the business. The moisture on the body is thus taken away with hardly any trouble to the patient, who is, next, taken to a roomy spot in the house and left to recline at full length. He is then supplied with meal prepared in strict accordance with the rules of regimen prescribed for the present stage, about which we shall have occasion to speak presently.

The next bath comes off after the lapse of three or four days. It is different from the preceding in that

oil is introduced in it as an emollient application for the first time after the attack of small-pox. The fact is well known that in ordinary instances of the so-called "oil-bath," the native of the Tamil districts rubs himself, to begin with, with a large quantity of sesamum oil, and washes himself, afterwards, tolerably clean of the anointment by a judicious use of the "oil cake" of *Bassia longifolia* or of the ground legumes of *Acacia concinna*. Although the second bath in question might, for courtesy's sake, be designated an "oil-bath," we should not fail to notice that the usual sesamum oil will never be employed in it, as being prohibited by *Māri's* dictates. Castor-oil is therefore substituted in the place of the ordinary hair wash. Just as in the case of the first bath, the patient is held in a squatting position by a female member of the family, while a second person gently applies castor-oil to his head, the locks on which have become badly matted through neglect of dressing during the disease. The body also is bedaubed profusely with the oil. Brayed *Phaseolus mungo* is then cautiously rubbed, with a goodly quantity of tepid water, on his head and body, in order to remove the oil. Lukewarm water is next poured on him as a bath. A soft tattered towel is brought in, wherewith the last drops of water that might remain on his body are removed. His diet awaits him with scrupulous punctuality the moment he is out of this elaborate bathing, and, after his breakfast is over, he is left to lie down and sleep. The castor-oil 'wash' is repeated once in every three or four days, till, by degrees, the rules slacken, and the usual sesamum oil is used without objection, even before *Māri* is "taken leave of."

A word or two is here necessary about the patient's dietary during the period covered by these religious-medical baths. Being considered to be affected with a wasting disease, he is fed with very nutritious food. Curds and *ghee* are given in lavish abundance. Chilly is invariably avoided. As a substitute for this ordinary curry-stuff of the Hindu Cookery, pepper is used in the preparations meant for the patient's consumption. Meals are given to him many times a day to make up, as it were, for his lost strength and vigour. The recovering patient is also, to be true to facts, a ravenous eater. And he digests well at the same time, being possessed after the attack of a good and un-irritating stomach. We must remember again that when the ordinary sesamum oil is begun to be used as a

hair-wash, the eating of cold rice in the early morning, mixed with a large quantity of creamy curds, is recommended, nay, enforced in the case of the patient. But he only hails at the idea. For, the diet is more than palatable to him, and he enjoys it with no inconsiderable zest. Such is the supreme and enviable quality of the appetite the disease blesses him with, for sometime at any rate after its expiry. It is quite a common thing to find people after an attack of small-pox, growing much bulkier and fatter, bulkier and fatter indeed than what they were like, before the attack.

The people in the house will not pitch upon a time "to give the Goddess leave" so soon as the patient would wish for, for more than one reason. When once he has picked up sufficient strength to walk about, he is naturally desirous to go out of the house, and to mix with people in the street, from whom he has been cut off for so long a time. The domestic immurement is too much for him. But under hardly any circumstances will he be permitted to get away, if the Goddess has not been previously "taken leave of." For another thing, the Goddess should not be sent out, unless she had shown to the inmates a willingness to retire to her home or to roam elsewhere. There might be, for instance, other members of the family under the infected roof, without any visitation, and, thus, in anticipation of farther attacks on such of them, the inmates wait for a fairly long period, ranging usually from 20 to 30 days, after the complete recovery of the patient, before thinking of "sending Her home." It is supposed that the ten days preceding and succeeding the New Moon are the most favourable, or, rather, likely days for a 'fresh sport' of hers, with any others, in the patient's house. The inmates take care, therefore, to prolong the interim, between the recovery of the patient and the ceremony of "sending Her home," as much as possible, lest otherwise they should incur the severe displeasure of the surly Goddess, ending, perhaps, in the wholesale death of the entire family. The popular belief is very strong on this point, and every endeavour will, as a consequence, be unflinchingly made, to give the Goddess full opportunity "to play herself out" with such inmates of the house as she has either failed, or did not find time hitherto to "sport with." This tiresome interim, the unfortunate patient will have to count as an age, since strict watch will be maintained over him to see that he

does not stir anywhere beyond the four walls of the house. In a word, he will never be permitted to step outside the threshold of his house under any contingency whatever, for fear of fretting the Goddess by making a public exhibition of her "robe of pearls," which she, in her extreme grace, has seen it fit "to deck him with." The public ought not to gaze upon him when he has not yet doffed her costly and handsome "robe of pearls" given to him by *Māri* for a short wear, and that, in private. When the pustules have sloughed and shrunk in, and the scabs have pared off, when nothing but black circular marks dots the body of the patient, as the outcome of the attack, *Māri* may be said to have taken off her "robe" and not till then. We may well nigh call, therefore, the above interim as one of real incarceration for our poor patient, both literally and metaphorically.

On the day of giving the Goddess final leave "to go out to roam after Her own sweet will," a grand feast is organised in her name to which relatives and friends are invited. An old widow is specially "hired" to discharge the onerous duty of impersonating *Māri* on that day, in connection with some ceremonies in which her "function" plays a paramount part. Being thought to be the vicegerent of *Māri* for the time, she is requested to partake of the sumptuous feast before others, as a mark of honour and respect. Whatever the widow does, is believed to be inspired by *Māri* herself. After her meal is over, she is presented with a lot of cakes prepared for the occasion, fruits and other edibles, not to mention a few silver coins, all of which she takes in a long piece of cloth, and ties it round her belly. Holding in one of her hands a large bunch of *neem* leaves, and in the other, some "sacred ashes" taken from the altar of *Māri* maintained in the house, and rearing herself to her full height, she approaches the patient, who is ready for the ceremony after the "farewell bath" in the morning, and blesses him by wafting the bunch over his head three times, and by rubbing the ashes on his forehead. Then, without uttering a word, and with the bunch of *neem* leaves and the sacred ashes held steadily in her hands, she suddenly rushes out of the house and proceeds in a southerly direction "at the pace of a running bullock." The rule is that she should not allow herself to be seen in this state by any one in the street; and for this reason she dashes back to her house in great flurry and dresses herself

anew in her usual way. Such a widow officiating at the "leave taking ceremony of *Māri*" is not easily procurable, it being a prevalent idea that only the cast-aways among Brahmin widows are fit to discharge the "fiendish duty." Be it remarked in this connection that the widow should eat only in that room wherein the Goddess has been invoked and worshipped, since the date of her advent in the house.

Towards the evening of that day, the offering-contents of the room are all scrupulously collected: the "eatable" portion of which being presented to the Sudra menials waiting for the Goddess' last "leavings," and the remaining debris, comprising amongst the rest heaps of *neem* leaves, being thrown away carefully in a far-off tank. From that day onward, the inmates resume their "usual" customs and social practices which, till then, they had to hold in abeyance, to suit themselves to new needs.

Although the Goddess might thus be formally sent out of the house, the recovering patient would hardly be allowed for six more months to go out freely or attend to his avocations. The gaze of a large body of people should, by all means, be shunned. Apart from the provocation of the Goddess, there is the blighting influence of "evil eye" to which he will become subject, should he unsuspectingly mingle with his neighbours or others in the village. "Evil eye," the belief runs, if cast upon the body of a man recovering from small-pox or its after-effects, would bring on a repetition of the attack, ending in the unerring mortality of the individual. This reversion is technically called in Tamil parlance, *marūkoor*, meaning "next puncture."

The stage of the after-effects of small-pox might appropriately detain us now. The relatives of the patient tend him with the utmost care during the six months following the formal "sending away" of the Goddess. Mention has already been made of the rising appetite of the patient, and the commensurate diligence with which the inmates look after him in the matter of his diet, which is religiously constant in quality all the time. The meals are rich and nourishing and repeated in many cases even as often as six times a day. The scabs pare off in great numbers from the seat of the dying pustules, and fall on the floor, furnishing a rich feast to ants which crowd round the place attracted by the smell. More often than not, the patient himself is found busy peeling away the scabs, even before they are ready to fall off of their own

accord, as, presumably, this kind of occupation is delightful to him. If the attack was great or violent, there also occurs day after day an epidermal eczema; so much so, the skin of the body including that of the palm and the sole, becomes excessively tender, and over-sensitive to heat and cold. As a consequence, walking in the open with unprotected feet will be nothing short of a feat, be it on rugged ground in the shade, or on soft and humid earth in the sun. Nay, very often, shoes, if made of ordinary leather, would seem hard and pinching for the sole. Under such circumstances, the patient will not for a moment think of taking a walk, though it be only for a brief distance, nor of handling energetically any heavy tool or implement. The most tepid substance has an exaggerated heat for his palm. Bearing in mind this singular defect, the inmates of the house see that the food he eats is served to him, deplete of all warmth.

It is not at all surprising therefore that the Hindus should have made it a point not to allow the patient to indulge in hard walking, nor give him any work involving exposure to the sun. He is scarcely asked to do anything else, save to sit quiet, and eat nourishing food as many times a day as his system requires. He is also recommended to have a cold plunging bath every morning, on the ground that it has cooling, tonic properties, and that he also could better endure cold than heat, during his severe 'moulting' stage. The special rules that regulate the daily life of the patient for these six months, enjoining strict inaction and inordinate fattening, bespeak liberally the dreadful idea Hindus have formed, time out of mind, of the wasting nature of small-pox. As the Tamil people say, considering no doubt the scrupulous attention to his rich convenience, with which the small-pox patient is looked after during the after-effects, "It is indeed an enviable thing to be a solvent patient of *Māri*!"

The Tamils have long ago invented a method of 'propagation by cutting' for inducing the epidemic in persons who have not had an attack. The pared scabs of the recovering patient are, sometimes, treasured up to a shred by interested persons, which, after being put into a cup of water, are emptied into the mouth of those that need a visitation; or, the rancidropy matter from the pustules that have been rather late in healing, is mixed with milk and sugar, and given as a beverage. But very frequently the matter is also introduced straightway into sores which one may

chance to have on the body. In all such cases, it is said, the attack will be less violent, for, the man, who is the subject of the experiment, has thereby shown himself to be solicitous to serve under *Māri* for a time. This voluntary method of inviting *Māri* is supposed to be highly propitious to her, and she, in return, would, in a large measure, slacken the demand of hospitalities from her "host."

The general belief in the Southern districts of this Presidency regarding the duration of the after-effects of the epidemic, is that it will take the patient not less than a year from the date of the attack, to recoup his lost health and strength, and in exceptional cases, even more. It is also a prevalent notion that with the recovery of a man from small-pox, any other disease that might have been already afflicting him, would vanish. An attack of small-pox is thus said to be a most wonderful purifier of the human frame.

A Hindu who has lost a dear kinsman of his, as the victim of the contagion, ought not to indulge in loud outbursts of weeping, lest he, by so doing should irritate the pugnacious divinity into spreading her ravages still more among his relations. On the other hand, he might "dance" with joy and merriment, at all acts of the Goddess, no matter whether they are right or wrong.

Although the fact is beyond all reasonable contention that the contagion has been plaguing India from times lost to memory, the level-headed Dravidian is not tired of telling the world that the disease began in India only with the introduction of Railways. He tells us the interesting story that both the small-pox and cholera Goddesses were roused: out of their eternal slumber, and caused to roam fiercely at large, by certain early European Railway Engineers, who irreverently gave orders to destroy their old temples, for the bare fault of chancing to intercept a Railway line, that was laid up in North India. In any case, we should not fail to congratulate him upon the daring ingenuity of his well-minded concoction.

V. V. RAMANAM.

Salutation to the deity who is not definable in time or space: infinite, pure intelligence in incarnate form: who is peace and glory, whose sole essence is self-knowledge.—Bhartrihari.

THE
LIGHT OF TRUTH
 OR
Siddhanta Deepika

MADRAS, FEBRUARY & MARCH, 1902.

Sri Rama and the Ramayana.

In the September and October number of this magazine there appeared an article entitled "The King and the Sudra Saint," with our comments thereon. Exception has been taken to our language, and we publish below the correspondence on that subject between ourselves and our learned brother Mr. T. Sadasiva Aiyar. We have always had the greatest respect for the talents of our brother, but we are very sorry, we cannot be in agreement with his views on this question, the differences being so marked and fundamental.

Our brother virtually believes that the sage Valmiki lived and wrote his poem in the Dwapara Yuga itself and that every incident narrated in it are facts of history which has thus the merit of being recorded by a contemporary, who was besides blessed with occult vision and that all the characters and figures introduced therein were real beings, and celestial ones too, and he could also explain obscure incidents in the light of occultism. He is equivocal, however, about the divinity of Sri Rama. He is regarded by our brother as an Avatar of the Saguna Vishnu. He postulates also that Parabrahman cannot be born as an Avatar, and cannot appear in human or any other form. But as to our query "Can Parabrahman, become the Saguna Iswara?" he replies that the liberated man who has become Sivam or Parabrahman can through His Grace limit himself to Saguna Iswara and do the action of creation, preservation and destruction in appropriate forms. He also says "There are great Iswaras who have reached Nirguna Parabrahman and who are therefore called Parabrahman, but whenever they will have to do so, can limit themselves to Saguna." From these at any rate we can deduce that Parabrahman *per se* cannot become Saguna Iswara and cannot be the cause or the occasion for

gestation, human or the rest. But *Jivas, souls*, when liberated, become Saguna Iswaras, who entering Nirguna Para-Brahman become Para-Brahmans as it were, and these can leave their abode when prayed for, condition themselves and become once again Saguna Beings animating human forms. Becoming men and women, they too can eat and drink and grow fat, they can marry and procreate, they can acquire wealth, power and dominion, and rejoice over all these, nay, they can cry and weep, when deprived of these, grow angry and kill their enemies, and becoming despondent, can give up their ghost though of course voluntarily. But "all the world's a stage, and all the men and women merely players: They have their exits and entrances; And one man in his time plays many parts." But in the ordinary world, there is some moral code, or ethical test for one's acting, because one is so human out and out in all seriousness and necessity. But these divine or semi-divine players are merely mock-players and spoil their acting by being conscious that they are so; and even if they should forget for a moment that they are mock-mortals, the Gods come out in all their pageants and fully proclaim to them that they are Divine, greatly Divine.

But, for our part, we believe that all the so-called inspired works we peruse are after all the productions of their much despised *kali* age, and that as our friend Kali is growing in years, he is seeing more and more of advance in art and science, and in morality and good government, than it ever was the fortune of any anterior period real or visionary. Our moral sense has been growing keener and our intellect brighter, and our religion certainly purer, though on the other hand the existence of vice and sin and irreligion and superstition is found in equal abundance. And it is work-a-day men and not celestials who are honestly trying to combat as far as possible such ill-flesh is heir to.

We believe also that these works contain more fiction than fact and that they have lessons for the ordinary reader and not alone to the Occult Seer. Exaggeration was the characteristic trait of the age of these ancient writers; and infant minds always delight in astounding situations, blood-curdling catastrophes, and dreamland wonders, e.g., our Fairy Tales and Arabian Nights Entertainments. No doubt some of these books are intended to teach us moral duties comprising the first three Purusharthas, Dharma,

Artha, and Kama, and some books there are which convey spiritual truths by means of parables, allegories or stories and these deal with the last Purushartha Moksha; and some books with all these combined. We believe it to be the good of society that books dealing with the first three are as important to it as the last class of books; and there is actually danger in people becoming too much Brahmanised, for it is apt to produce more hypocrites than really honest men. The present crisis in our age may even involve this element of danger. As our Brother observes truly, the purpose of Ramayana is to teach us our duties in regard to Dharma, Artha, and Kama, the reward being the securing of earthly bliss and enjoyment, of hymeneal happiness, of wealth, domestic peace, children, union of friends and relations, and so on. But our Brother thinks that Uttara Kanda is believed to give Moksha; but on reading the last page of this Kanda, we fail to come across any such *phalam* being recounted: on the contrary, removal of sins, long life and prosperity, sons, riches, honour in this world and the world of the dead, and strength, these are all the *phalams* set forth on this last page. We doubted that the Uttarakanda was the work of the writer of the Purvakanda, and we find we are not alone in our suspicion. Several Pundits whom we consulted have expressed similar doubts and this is probably the real reason for its unpopularity, though of course an occult reason is given as is always usual. We find at least one proof in the book itself. The last section of the Yuddhakanda finishes off the story completely after stating that Sri Rama lived for ten thousand years in glory and happiness, performing ten Aswamedhams, &c., and that all his subjects lived happily and long. And it continues, "And this sacred Epic, the fruit of its kind, affording piety, fame and long life, and describing the conquest of the Kings was composed by Valmiki in the days of yore," and all the *phalams* for reciting Valmiki's story are recounted in detail—such as multiplied relations, increased wealth and crops, beautiful wives, excellent happiness and the accomplishment of all desires, long life, wealth, fame, intellect, prowess and good brothers; (and in this long list forsooth we don't find any thing concerning its spiritual efficacy). And why we ask should this section devoted to the authorship and *phalams* be added here, at the end of the Yuddhakanda, if in fact the work was not finished here as it stood originally?—when in fact we do not find any such statement at the end of

any of the previous *kandas*. And the reiterated statement at the end of the Uttarakanda that Valmiki even wrote the Uttarakanda, and the citing of Brahma himself as a witness thereof, is extremely suspicious. Brahma lost all worship for telling one lie on a previous occasion, and the writer of this passage evidently wants to heap further coals on his devoted heads. We recognize also that the work was written in an age when the belief in a host of gods, Indra and Varuna, Agni, Vayu, Soma and Surya as still powerful had not been altogether lost. We recognize also that in course of time this belief again was lost, and more monotheistic beliefs centred round one person alone of the lot; the personality of Sri Rama was so far magnified that the recognition began to be confined to distinct sects, and these believed that Sri Rama was the real Parabrahman, and none else, and we have several Upanishads concocted for the purpose of raising him to the highest divine pedestal. Similarly the character of Sri Krishna set forth in the Mahabharata was evolved so as to make him a great god, Krishnaism and Bhagavata Purana and Krishnatapini and Gopalatapini Upanishads being the result of this odd dispensation.

For one thing, we have not blindly followed the opinions of western scholars, though at the same time we have hardly stinted to appreciate the large amount of sense in their writings. Where they have failed is in failing to understand us even from our own standpoint; there being such a vast hiatus of basic difference between standpoint of the orientals including the Jews and the Christians, and that of the occidentals.

We understand that in Religion, sentiment or emotion is a potent factor, and fain would we have examined the figure of Sri Rama as depicted by Valmiki, but we are afraid we would be wounding the feelings of our friends and brothers. And we need not make secret of the fact that the writers of Rama's history after Valmiki, whatever might be the language they should have chosen to depict the narration have displayed greater delicacy of taste and culture and in fact a good deal more ingenuity. They have omitted very many ugly incidents, glossed over the inconsistencies, sought plausible reasons and explanations for some irreconcilable facts, and have avoided the semi-coarse language of Valmiki. When we pointed out the brutal language put by Valmiki into the mouth of Rama at the time of Sita's first "Trial,"

our Brahmin friend was simply horrified. Such language will be readily perceived to be inconsistent with our present notion of Sri Rama. Kamban, our Tamil poet, would not even hold that Ravana had even touched Sita; because he knew that to have used the language of Valmiki would have been jarring to the feelings of his audience. The Sanskrit poet Bhavabhuti introduces nicer touches in his version of the Sudra Saint's story. According to Valmiki, it is not a voice from Heaven that proclaimed the cause of the Boy's death, but it was Rama's Brahmin advisers who were called in and who imparted this precious information. Rama's hand did not pause and his heart did not melt at the sight of the Sudra Saint, according to Valmiki; but he goes right up to the Saint and chips off his head with his beautiful sword! and Behold! the gods appear and praise him for this. And from the story as given here, there is no room even for the Occult interpretation offered by our Brother. The Brahmin advisers in Valmiki hold that for a Sudra to do penance is *ipso facto* an iniquity and a sin for which the only expiation is by a death-penalty. If the Sudra Saint did however get into Heaven it was not through his merit, but it was on account of the merit of the person who killed him. The story of Bhima killing a huge serpent and releasing it from the mortal coil is good as a story and less repugnant to our sense. Valmiki does not state either that the Sudra was under any curse nor does he make him thank Rama and feel grateful for this proffered Salvation *via* homicide! Valmiki states also that it was due to Rama's own iniquity in allowing a Sudra to practise penance, that the Brahmin boy died. Poets and dramatists do not always draw on facts for their story, and are not faithful to their prototypal text or original, be that a previous poetic legend or a composite mass of fugitive tradition, but lay their copious imagination under severe contribution, and Bhavabhuti and Kamban are not exceptions to this dictum.

We will append now the correspondence relating to this subject which inevitably, though fortunately, has afforded us an opportunity to voice our opinions on 'Rama and the Ramayana.' What we have stated above in such elaboration and entirety will be better comprehended, by our readers, after a close perusal of the following letters and the replies they elicited from our pen in return.

I

From the correspondent.

In the September and October number of the *Light of Truth*, the Editor has very ably removed some misapprehensions of the Reverend Dr. G. U. Pope regarding the life of Saint Sundara. Though the Reverend Gentleman's fulminations were put very delicately, we all felt them keenly.

2. But is it not very surprising to see in the Editorial "notes and comments" in that same issue a complete misunderstanding of the Life of the Divine Avatara of Sri Rama? The Editorial (unlike Dr. Pope) fulminates violently against Sri Rama that "he is a most shocking instance of caste and priestly tyranny," "of want of courage, and moral strength," "of humanity and justice," etc. Leaving aside Bhava Bhooti's poem, has the learned Editor cared to read the incidents in Valmiki's Ramayana itself? That the Editor should adopt the grotesque absurd Western theory that Sage Valmiki through jealousy and antagonism put down the Southern as monkeys shows how deeply the wells of sober thought in English-educated minds have been poisoned by the *a priori* speculations of Western so-called Orientalists. Mr. Telang, Mr. R. C. Dutt, Mr. M. M. Kunte, Mr. Ranade and many similar gigantic intellects have succumbed to the poisonous influence. Sage Valmiki says that the monkeys who assisted Sri Rama were born of Gods and had the power to change their forms at will and were specially sent to the earth to assist Him in the glorious enterprise of re-establishing Dharma. Of course, if the Editor has become so enlightened as to think that all this is superstitious or, even worse, a deliberate lie (a "sop" thrown out to the cerberus of popular conscience as if the popular conscience would have been better than that of the saintly chronicler), I have nothing more to say. That Valmiki "did not cherish great veneration for the piety of the monkeys" though he could "hardly deny them, the qualities of courage, truthfulness, and fidelity" is also grotesque when we know that Hanuman was praised by Sri Rama at the very first interview for his very great learning in all the Vedas and Shastras and in Grammar and Hanuman is considered the very embodiment of piety. In short, unless we ruthlessly strike off every passage in the Ramayana which goes against our preconceived view that "monkeys" means "Southern," we will be met by difficulties at each step. If those passages were taken away, you can amuse yourself with a parody of the Ramayana like Mark Twain's parody of Shakespeare's Julius Cæsar or of "George Washington's life."

8. "Poor Sita being swallowed up by the Earth is mere poetic symbology for a most heart-rending suicide." This is absurd (please excuse the word). Sita Devi was born of Mother Earth and not of human womb and she was taken back by the Spirit of the Earth, through her purity and at her request. I ask a plain question "Do you or do you not believe in the Regents of the Earth, Water, Fire, Vayu and Akas mentioned in all our religious books. (Divine, intelligent, powerful beings guiding Evolution) and in their Devis" ? If you don't, I am not surprised at your remarks. If Rama was an ordinary Kshatriya, his act of abandoning his pure wife was blameable. But he was a King and the duties of a King are in some respects different from those of other Kshatriyas. He can kill his unruly and vicious subjects without observing the ordinary rules of warfare and he must so conduct himself (by departing for himself even lawful private pleasures) so as to misguide many of his contemporary subjects in the path of Dharma (*sic*). Even Saint Bhishma felt diffident about the path of Dharma in some instances, but you seem to be cock-sure of everything. Your statements that King "Rama repented of his act" and "all his subsequent miseries are due to it" are quite wrong. He never repented (according to the Ramayana) except for his having wasted three days in sorrowing for Sita's absence and in not having looked after the welfare of his subjects during those three days. Of course, his loving heart felt and voluntarily bore all the acute miseries of separation, but only in order to show to us how dear a wife should be to the heart of her husband, and to show that we also ought to bear all miseries for the sake of Dharma. What does Mother Sita herself say to Lakshmana when she is abandoned, quite close to the hermitage of Valmiki ? She says that she understood Sri Rama's motives well and that Sri Rama should not grieve for her but should protect his subjects with Dharma.

4. Coming to the Sudra's death, the Ramayana shows that the Sudra was performing penance not to attain "Sivam" or "Moksham" but to go to Swarga (a place of mental comfort) along with his physical and astral bodies like Trisanku. In short, he was making a low kind of Kāmya Tapas, the higher Tapas being common to all castes. Tapas to attain Swarga after physical and astral bodies die is also not prohibited. What Sambuka wanted was different and he knew that it was not his Dharma to make the kind of Tapas he was performing. Sri Rama before striking off his body asks him about his caste and the purpose of his Tapas (See the 75th and the 76th Chapters of Uttara-Ramayana). Sambuka admits that he is a Sudra and wants to go to Swarga with his physical body. Now, why did the Brahmin boy die during Sam-

buka's Tapas and why was the dead body resuscitated when Sambuka was slain ? Of course, if you treat these two facts also as "sops," I have no more to say. But if these were really facts, they show that the Sudra's Kāmya Tapas required that his impure astral principles should be purified by combining with the principles of the Brahmin boy's pure astral body before he (the Sudra) could go to Swarga in his body, and that he did not care even if the boy died provided his purpose was attained. When the Sudra was slain, the vital principles of the boy returned to the boy and the Sudra went to Swarga in his own Devachanic body.

5. But are the vital astral principles of all Brahmans in all ages purer than those of Sudras in all ages ? Are persons with Sudra bodies always prohibited from performing Tapas ? This question is also discussed in the 74th Chapter of Uttara-Ramayana itself, and it is only after considering in Council, the Dharma rules relating to this question that Sri Rama goes to Sambuka. There, the king's minister Narada says that in Krita Yuga all men were Brahmans and performed Tapas, that in Treta yuga, souls in Kshatriya bodies became fit to perform Tapas without prejudice to other men, that in Dvapara Yuga souls in Vaisya bodies became fit to make Tapas and that in the forthcoming Kaliyuga souls in (nominal) Sudra bodies can also do Tapas, but that in that Dvapara Yuga (which was then going on) such Tapas was "Adharma." Sage Valmiki and Sage Narada had Sudra bodies in their previous births.

6. Sri Rama treated (Sugriva) and Guka (*sic*) as his brothers. He threatened and abused the Brahmin Jābala for his atheistical talk. He slew the Brahmans Ravana and Kumbhakarna, and to talk of him as subject to caste and priestly tyranny and as wanting in moral courage is absurd. That the so-called mediæval Brahmans were guilty of caste-tyranny and prejudice and that we Hindus are suffering for our national sins are true. But that Sage Valmiki or Vyasa or Sri Rama was guilty of caste jealousy and tyranny is (to use your very learned Correspondent Mr. M. Narayanasamy Aiyar's words) a statement of such fantastic character that the very word "Historical" would be a misnomer if applied to it. Brahmans ought to be patient and tolerant according to Manu and they do not deserve that name if they do not bear personal insults meekly. But as a great Avatara was attacked by you not in dubious or delicate, but, very violent language, I have thought it my duty to send this humble contribution.

II.

From the Editor.

Your MSS. was put into my hands when I returned home after meeting you, otherwise I would have discussed some points therein with you in person.

I have not got the Volumes of Ramayan with me and I don't know where these stories occur. For one thing, I regard that the Uttara portion of a Purana or Itihasa was not written by the same author who wrote the Pūrva portion. Do you believe that the Uttara Ramayana was the work of Sage Valmiki?

Who do you take the 'monkeys' in Valmiki for? You know we always speak at first of an alien as குங்கு மூக்குப் பயல்? "

You know I strongly hold that GOD cannot be born or become incarnate on earth THROUGH THE WOMB (பாணிவாய்ப்பட்டி); though he can appear in human form, and that this is one of the cardinal points of our Siddhanta?

Those alone who are still in the folds of the three gunas can get a saguna body, however high they may have been placed?

Though they may not be 'Divine' (in my sense of the nature of the Highest Principle) they may be like 'Divine.' But till they become 'Divine' by repeated births, it won't be wrong to say that they now and then exhibit some blot or frailty. So you may excuse me if I think that Sri Rama is not immaculate in every respect. And I have always held to this opinion consistently in the journal. One may love Sri Rama, as Tulsi Das says, as the son of Dasaratha, though one may not regard him as the incarnation of the Highest.

Evidently, Sri Rama's power as a sovereign waned while nearing his end, and so, he may have committed some act just to please the multitude, which he in his highest wisdom may not have approved.

One or two more queries and I shall have done.

Can you refer me to any authority which enjoins a king to act on mere gossip and vile scandal? Is this in any way consistent with our human or even divine ideas of justice? Is there any law which requires any king to be unjust to himself?

You know how euphemistic the phrases "மண்ணிறங்குள்" "பூமாதலன்போய்ச்சேந்தான்" are phrases cognate with "இவனாகப் பிரப்தி," "பாம்பாய்ப் பிரப்தி," &c.

Did not Lakshmana kill himself? Did not Sri Rama enter the Sarayu? How do you interpret these facts?

3-1-1902.

EDITOR.

III.

From the correspondent.

1. I received your kind letter. I believe the Uttara Ramayana to be the work of Valmiki Rishi though in the northern editions additional spurious chapters have been added to it. Of course in all our religious works such interpolations exist. The first six Kandams close with Sri Rama's coronation and hence do not complete Sri Rama's life. Just as the Mahabharatam cannot be completed at Yudhishtira's coronation and must go on till his Swargārohanam, so the Uttara Ramayana is a necessary portion of the Ramayana. In the Bala-kanda it is said that Valmiki wrote the Uttara portion also. The total numbers of the chapters are also given besides the total number of the Slokas (24,000). The first Sloka of each 1,000 Slokas begin with the twenty-four letters of the Gayatri in regular order. When tested by these data, the Uttara Ramayana must be considered as Valmiki's genuine work. It is however considered detrimental to worldly prosperity to read it just as Govinda Narayana and Mahadeva or "Kadāpatamātas", (sic). Again, of the Uttara Ramayana is not a genuine production of Valmiki, why do you find fault with Sri Rama in respect of his two acts of killing the Sudra ascetic and the abandonment of Sita, which stories occurring only in the Uttara Ramayana?

2. As I have said in my paper I take the monkey friends of Sri Rama to have been born of Devas to semi-human women (of monkey form usually), they being an off-shoot of the third root-race whose bodies were not hardened like ours and were more ethereal and capable of temporary alterations of form. (See Secret Doctrine, Vol. II). As to prejudiced ignorance talking of aliens as குங்குமூக்கு, it has nothing to do with the talk of sage-like Valmiki. The notion of Orientalists and Material Philosophers that religions and religious stories had their origin in infantile ignorance and prejudiced race-hatred and blind hero-worship is utterly opposed to theosophic truth and to the sober conclusions of rational historical studies. Ordinary men of course in all ages talk ignorantly and in a prejudiced way but the Rishis and the founders of religions are highly evolved souls who have gone above the distinctions of caste, creed, race and colour and 'who saw Truths by a vision which belongs to a plane above the plane of the highest intellect.

3. I agree with you that the supreme Parabrahman cannot be incarnated in its fullness. I even go beyond you and hold that the Nirguna Brahman cannot appear in a human or any other form because all form implies limitation. The Saguna Isvara who does the three works

of Creation, Preservation and Destruction has got three aspects. In His two aspects as Brahma and Rddra he does not incarnate, that is, does not take up *relatively permanent* forms in which a life of some length is lived out and a great drama is played out. Brahma and Rudra merely take passing forms, for special purposes and throw them aside as soon as the purpose is served. But in Iswara's Vishnu aspect he makes (*sic*) Avatars as in that aspect He is the supporter and preserver of forms, and guides the laws of evolution and teaches Dharma by example from time to time, when the sattwic forces in the universe are almost overborne by the rajasic and tamasic forces from time to time. Yonee is as much made of Pauchabhūtas as a Lingam-stone or Brahma's brow or a cattle-tying wooden post, out of which Sree Mahadeva has risen in temporary forms or as the stone pillar, out of which Sree Narasimha came out. I cannot understand the philosophical *rationale* of the superiority claimed for a form when it comes out of a stone or pillar, and the inferiority of the form alleged to be caused by its coming out of a fleshly tabernacle. A human being which issues out of Yōnee (अणु) is superior to a stone or a sexual plant which comes into existence without passing through a Yōnee. The Omnipresent Supreme in all his three aspects is present in every particle of matter including the yōnees of all creatures. Even when Lord Mahadeva or Brahma take forms to bless his worshippers, those forms have to come out of the womb of nature and space. The distinctions between the three aspects of God when made not for philosophic purposes of clearly understanding his Sakties but out of the desire born of human weakness to exalt one at the expense of the other two, so that we might have the satisfaction of seeing imperfections in beings held Supremely Sacred by others, will not lead to peace of mind or to correct apprehension of the inner meanings of the apparently contradictory Puranic stories (see 12th Skantam of Srimat Bhagavatam, dialogue between Markandeya and Mahadeva). The three aspects Jo different, though indissolubly connected, kinds of work (according to the grasp of our limited intelligence) and they do such works not for the sake of themselves or as bound by Karma, but they limit themselves voluntarily out of Grace and do the works in appropriate forms for purifying the Jeevas out of the latter's A'gava and Karma Malas. The incarnation of one of the sacred aspects through a womb, or without the medium of a womb (as in the case of the 1st four Avatars), cannot degrade Him any more than the Mahadeva aspect, dancing naked in burning grounds or interceding with Paravaiya for his bhakta Sree Sandara, or testing his devotees by asking them to do apparently cruel and inhuman things, can affect his majesty or purity. As to the "Cardinal points" of the Siddhanta, I am afraid that like our othe

philosophical systems, its original purity might have got soiled by the dogmatisms and idiosyncrasies of its later followers. The Siddhanta in my opinion contains the clearest and most logical expositions of metaphysical Tattva philosophy even now. I consider you as my elder brother as regards clear metaphysical thinking, but I am not so sure of your superiority as regards the reverential treatment and understanding of puranic stories and historical traditions.

4. Of course the word 'Avatars' is used very loosely and even persons like Parasu Rama who have not become Divine (in your sense) though they have long spells of divine influence, are called Avatars. But Sri Rama is considered as a being who though born only as "half-Divine" reached full Divinity when he broke Sree Mahadeva's bow, while Sree Krishna had reached full divinity several Kalpas before his Avatars. Sree Rama's power as a sovereign waxed higher and higher and never waned. The Dharmas and actions of different beings vary according to their position. It is said in the Bhagavatam that Iswara in his three aspects praises and worships his Bhaktas as greater than himself, that one of His objects is, the testing of his Bhaktas and the strengthening of their humility and devotion, that another object is to set an example to ordinary men, and that he has other inscrutable objects also. Again the Iswaras and the ordinary Devas place temptations in the paths of Bhaktas and Ascetics and do other acts which are prohibited to men. A king's highest duty according to Manu is to sacrifice himself for the welfare of his subjects and he attains the Highest Worlds thereby, and there can be no injustice to himself in obeying that law.

5. As regards Lakshmana's and Sri Rama's giving up of their bodies voluntarily, it is not ordinary suicide, as the latter word is usually used to denote the self destruction of the body for the purpose of escaping troubles here or enjoying pleasures hereafter. When Karaikkal Pechi Ammaiyar threw off her fleshly form her husband had released her from her duty as his wife and she did not want any longer the beautiful flesh-body which might be a hindrance to her worship of the Lord Siva. Further there are Swēchchānta-mrityus whose bodies cannot die without their free consent and yogeas like Theeshma have to commit suicide by raising their *Prāna* voluntarily through the Brahma-randhra. Sarabanga and Sabaree burnt up their bodies as useless in future, after they had waited to hospitably entertain Sri Rama with their bodies. Soldiers and Martyrs voluntarily court Death to fulfil duty. The Uttara-Ramayana says that Brahma-Deva sent Mrityu to Sri Rama to inform Him that His work on the earth had been completely performed, and then, Sri Lakshmana and Sri Rama give up their bodies by the Yoga Marga while immersed in the waters of Sa-

rayn. The Jaina religion requires ascetics to starve themselves to death when their bodies become useless to do further good to the earthly beings.

T. SADASIVAIAVAR.

IV.
From the Editor.

Many thanks for your reply. But your reply raises up so many more points that I would fain put you some more queries.

Do you seriously contend that Ramayana is history? Perhaps you also mean this work was composed in the Dvapara Yuga. You admit that there are interpolations in Ramayana. But perhaps you are not prepared to hear that for several hundreds of years the whole of Bagavata has been regarded as spurious both by Indian and European scholars; nay they have traced even the authorship of the worship. But of course you will all put it to sectarian and anti-Hindu prejudices, but why should you not extend your hand of charity and toleration to these people and credit them with some regard for truth?

In regard to the question of Avatars, my statement was general. I simply said that God cannot incarnate and I defined God below as the Highest Principle. Whenever I use such word I always refer to the supreme Brahman Nirguna. You see in this statement of mine only an attempt to elevate one sect over another. Is this charitable? In your reply you don't question this statement of principle itself, though you are pleased to dogmatise at once on the dogmatisms of Saiva Siddhanta. Can you kindly state what you regard as the dogmatisms of this Siddhanta? Is the distinction between Nirguna Parabrahman and Saguna. Iswara a dogmatism or not? Are these distinct? Is the distinction real or fancied? Can the Parabrahman become the Saguna Iswara? If the Parabrahman can become Saguna Vishnu and Vishnu can become born through the womb and incarnate as man, can we or can we not draw the conclusion that the Parabrahman can be born through the womb? Well, but where is the difficulty of Parabrahman incarnating as man or beast or anything? I want this position to be much more defined and see if the explanations offered by yourself do not hold good even here. I have elsewhere explained the real reasons for this doctrine. The reason is not that any appearance is a limitation, in which the Parabrahman's omnipresence itself is a limitation. The real ground is that, the supreme who is Mayatita, beyond Tamas, and beyond the three Gunas could not bring himself within the folds of Maya or Guna. This is the distinction of Nirguna and Saguna. Nirguna is where one cannot be enfolded by the Gunas and subjected to their influence; Saguna is where the subject is subjected to the folds of

the three Gunas or Prakriti and the Saguni can rise higher and higher by getting outside the influence of the Gunas and finally to get outside them altogether. But the Parabrahman is still present in Maya or Prakriti. But this presence is a mystery, i.e., not possible to explain exactly, but this presence is in no way similar to the presence of the Guni on the Saguna body. If otherwise, the distinction between Nirguna and Saguna itself will vanish. The distinction between sexual and asexual is important, if only that the latter points to a highly differentiated and organised and evolved physical body, showing how deep the spirit had been materialised or subjected to the folds of Prakriti. You will be surprised to find that a very ancient Tamil classic writer in speaking of the Narasimha ranks it higher than the other Avatars, in fact it was a Yonijates. You can see there could be no birth of a manlion from the stone. It is a mere appearance. But by the way, did you ever know that the Saivites—the sectarians you may call them—have never identified their supreme ideal—call it by whatever name you like (“ஒருருலம் ஒர் நாமம் ஒன்று மில்லார்க்கு ஆயிரம் திருநாமம்பாடி நாம் தென்னேணம் கொட்டாமோ—திருவாசகம்”)—with one of the three. Will it be news to you if you are told that their God lower or higher whatever it is, is never called by them as Saguna. Do you know that even the Trimurti Rudra or Siva is not Sakuna but Nirguna. And that even though a being could be Nirguna, yet it is not the Parabrahman (to you Parabrahman and Nirguna Being are synonymous). The Beings or Jivas between the 26th, (25th is Prakriti composed of three Gunas) and 36th Tatwa composing matter are all Nirguna Beings though not outside matter or maya; though they are clothed in material bodies higher than the Saguna bodies. Not that you do not know these things, but I really could not understand how you can ignore these, when month after month I have been repeating these things in the pages of the Deepika? Perhaps one may suggest that this is not Saivism or that the Saivites assume their position to appear to be supreme to the Vaishnavites out of blind sectarian prejudices. But you know the story of *Duroasa*. Is this story a sectarian one and fictitious? (This story rebuts your position that Brahman cannot be born of the womb). Can any one point out any passage in the Vedas, and Upanishads, Agamas, Itihasas or Puranas in which the Being or Beings named as Iswara, Maheswara, Parameshwara, Mahadeva, Rudra, Sankara, Siva, Sambhu, Bava, Sarva, &c., is called SAGUNA. On the other hand, these are distinctly called Nirguna. But you know it is the foible or dogmatism of the Vedantists of a certain type or sect to read 'Lower Brahman' or 'Saguna Brahman,' wherever these words occur, a position held to be untenable ever

by such people as Prof. Max Müller and Dr. Thebaut. I have often pointed out the absurdities and ludicrousness and perversities of interpretation which flow from this preconceived theory or *sectarian prejudice*. You know the well-known definitions of orthodoxy and heterodoxy. It has always seemed to me that definitions of sectarian and non-sectarian could be reduced to similar terms. A non-sectarian is one's own enunciation of truth and principle, and sectarian is the other's dogmas. I believe that even absolute truth must be sectarian. The persons believing in it will form a 'sect' as distinguished from those who differ or oppose it. Even if those who hold to the truth will not call themselves 'sectarian,' the others will call them so. Can you not really *define* 'truth' as held to by 'theosophy.' When *defined*, has it not got a *limit* or *bound*? Dear Brother, you must really excuse my prolixity. Because in these matters when you pull up a twig, you pull up the whole plant, branches trunk and roots and all. Each truth is based on another, rests on another and could only be understood in relation to the others. And thus we arrive at certain truths or body of truths, which are mutually related, have a natural cohesive symmetry and harmony, a well known basis and structure. You cannot have really an olla podrida. You can't pluck roses from thistles nor sweets from a neem tree.

Dear Brother, I have no copy of Mann with me, will you kindly quote the passage referred to by you?

By the way, it is not for the first time I express this opinion about Sri Rama and Ramayana in the pages of the Deepika and you did not evidently think it worthy of protest at the time. The story of the Sudra Saint is recited and commented on by me at p. 189, vol. II and I am not the first to give vent to such criticisms either; nor were they *Saivites* and at page III, same vol. I observe "And there could be no excuse for the writer of the Ramayana for his ungrateful and ungenerous travesty of the Tamilians and the gross exaggeration and hyperboles he deals with; and the only excuse could be that he was altogether ignorant of the Tamil people," &c., &c.

I have already set forth my views as regards the reading and interpreting of *sacred history*. But the majority of Puranas do not even form 'sacred history' in the strict sense of the term. I have also explained elsewhere as to how one should read the Puranas. And in the writing of the history of the rise of Hindu religions and sects, even Bhagavata has its place. One could really distinguish between the faith and beliefs of the people when the Ramayana and Mahabharata came to be actually written, and those of people or at least of the portion of them who lived in the age when the Bhagavata was actually written. Why, the writer of Bhagavata actually thinks that all other Puranas and Vedas were not satis-

factory from his point of view. I wish you would calmly consider the views of Colebrooke and Wilson on these subjects (*vide* the small book on Puranas brought out by the Society for the Resuscitation of Oriental Literature.) The Sanskrit journal of Padukota extracted the passage from Wilson bearing on the Bhagavata but curiously enough it did not give its own views on the question, but evidently it acquiesced in the Professor's views. And in the Saiva-Vaishnava views on these matters, at least you can regard these oriental scholars as impartial judges. Your extreme devotion to the person of Sri Krishna should not make you forget all other questions of chronology and true historical criticism. I am afraid Mr. Narayanaswamy Iyer will be the last to uphold your views of Ramayana. I know his views are much worse than mine.

Editor.

V.

From the Correspondent.

(1.) As I have very little leisure, I will not lengthen this letter by hunting up and quoting authorities but will answer your further queries briefly and you will excuse me if I am not clear.

(2.) At the risk of being considered superstitious and unenlightened, I confess that I believe Ramayana to be History and that it was composed in the Dwapara Yuga. Bhagavatham is the name of one of the 18 Puranas and without it, you cannot make up 18. When Sakti worship increased in Bengal, Devi Bhagavatham was attempted to be substituted for the original Bhagavatham and the latter was alleged to be the forgery of one Boppa Deva. There have been, of course, "eminent" Indian and European scholars who are prepared to prove that every Hindu work is a forgery, that everything good in them was borrowed from the Bible, that Hindus did not know writing till recently and that even Panini the Grammarian was illiterate, that the Vedas are the babblings of infant humanity, that it is all superstitious personification of astronomical facts or of dreams or ancestor worship and so on and so forth. The Reverend Lazarus in the *Christian College Magazine* for January says that it is established by eminent Scholars that the Bhagavat Geeta is a forgery made by a Vaishnava Brahmin in the second century A.D. and that all persons of all sects having a copy of the Maha Bharata were persuaded by this forger in the days when there was neither Rail-way, Telegraph or Printing press to insert this Geeta in all the copies of the Maha Bharatam—even Mr. Ranade was persuaded by these eminent scholars to believe that all Southern Sudras were barbarous aborigines who were worshipping devils which were changed into Vedic gods by the influence of crafty Brahmins. Of course, I credit them all with regard for

Truth, though not with much sympathetic reverence for the ancient Religious works. Saint Sreedhara Chariar quotes passages from other Puranas showing that the marks of the Bhagavata Purana are (a) its being taught by Suka, (b) its beginning with a sloka which paraphrases the Gayathri, (c) its peculiar treatment of Vrithrasura Vadham, and so on, and proves that the work he comments upon is the genuine Bhagavatam and that the theory of forgery by Boppa Deva is absurd.

(3.) You say "But this presence (of Parabrahmam in Maya) is a mystery; i.e., not possible to explain, &c." I agree. A man who does not know even simple equations cannot grasp the meaning of the functions in a problem in Integral Calculus. But there are great Iswaras who have reached Nirguna Parabrahmam and who are therefore called Parabrahmam but who, whenever they will to do so, can limit themselves to Saguna Beings. They exercise that will whenever their Devotees pray to them to do so. There are three kinds of such Beings, the Trimoorties. Parabrahman (that is, Iswara who had reached Parabrahmam) took the Narasimha Form to protect Prahlada and he took "asexual birth for doing certain acts for the good of His world. He took "sexual" birth at request of Devas, Rishis, Earth, &c., as Sri Krishna to do certain other works. One of the dogmatisms of the later followers of the Siddhanta School is that the distinction between "sexual" "a sexual" appearances is an important one. Sree Krishna was never bound by His physical Body which He used as His instrument and He was able, at will, to show His omnipotence and omnipresence and there was no "Materialisation or subjection of the spirit to a highly differentiated and organized and evolved physical body and to the folds of Prahriti" as you suppose.

(4.) You ask "can the Parabrahmam become the Saguna Iswara?" I answer that the liberated man who has become Sivam or Parabrahmam can, through His Grace, limit Himself to Saguna Iswara and do the acts of Creation, Preservation and Destruction in appropriate forms, the second act of Preservation requiring the taking of many forms on many occasions.

(5.) As your letter states, Parabrahmam has no form and no name and yet, we praise IT with 1,000 names. All the 1,000 names and forms are on such a high plane that to us, the distinctions must remain a mystery and it is best to treat them as equal. It is useless and dangerous to speculate with our intellects about them till through the Grace of the Guru, we get our initiations, second births and second sights which are higher than intellectual visions. All stars are at the same distance to our physical eyes. Where distinctions between Iswaras are made or appear to be made in the religious works, it is better to see whether the distinction is made between

two Beings both of whom have reached Sivam or between one who has reached Sivam (and who is called by one of the 1,000 names) and a Saguni called by another of the 1,000 names and also whether the distinctions are intended to indicate a truth of Higher Planes (called Allegory). Hence, it is that certain religious works were prohibited to be read without the Upadesam of Guru. Another dogmatism of the later followers of the Siddhanta when it became a sect was that Beings having the Vaishnavite Form and called by some of the 1,000 names could not have reached Parabrahmam and could not be called Parabrahmam and that only Beings having the other names of Siva, Rudra, Sambhu, &c., can alone be so considered. That the several sets of Trimoorties (who exist in sets in all the worlds) are called "Saguna Beings" (connected with Satwa, Rajas and Tamas as Vishnu, Brahma and Rudra) in numerous works is so patent a fact that I was surprised at your challenge to show you any place where Rudra or Sankara is styled a Saguna Being—of course, as I said before, Nirguna Beings are also called by the names of the Trimoorties.

(6.) As to the story of Durvasas, it is said in several Puranas that all the three, Brahma, Vishnu and Siva incarnated as Soma, Dattatraya and Durvasas and became sons of Atri. Sree Sankaracharya is stated by some of His followers to be the direct Avatar of Lord Siva. Whenever the influence of any of the Great Lords overshadows a man, the followers of the man make him a direct Avatar of the Lord. If the modern *Sectarian* Siddhantists will REALLY ignore the names and look at the facts, they will find that in the Vishnu Purana and the Bhagavatam, the same Siddhantam is taught, the Parabrahmam being called by the names Vasudeva, Narayana, Hari, Vishnu and so on instead of Siva, Hara, Rudra, Sambhu, &c.

(7.) I have no time to go into Tatwas as I have been too long already. There are only 9 Tatwas which can be watered into 96 and more and it is all a fight about words as shown by the Lord in the 11th Skandham of Sreemat Bhagavatam in the Upadesam to Saint Uddhava.

(8.) As to the views of Mr. Froude and others about the interpretation of Sacred History, I beg to state (and this is the theosophical view) that the full and complete interpretation must recognize the existence of higher planes seen by higher visions and that acute and laboured attempts to treat the saints as superstitious children in some respects and as highly intellectual, moral and spiritual men at the same time cannot satisfy the reason. You ought not to ignore the existence (past, present and future) of great men of superior vision who have passed on to higher worlds and yet guide the evolutions of the cycles of younger human races (their younger brothers) by translating the facts and truths of the higher planes into

the current language though such translations into human words look as strange and fantastic after a time as an algebraical formula to an infant standard boy.

T. SADASIVIER.

Correspondence.

A Reply to Prof. Julien Vinson of Paris.

To the Editor of the *Siddhanta Deepika*,

MADRAS.

SIR,

May I suggest that it will greatly enhance the interest taken by the public in your Journal, if you can manage to obtain the permission of Mr. Kanakasabhai Pillay to publish, in the future issues of the *Siddhanta Deepika*, his contributions that have been appearing for the last two years, in the *Madras Review* and in the *Indian Antiquary*, on the antiquities of the Tamils. The Tamil public is anxiously awaiting the book promised by Pandit Savaryrôyan on "Our Ancient Tamilian Race." Some of the great men here are longing with feverish impatience to see the day when the great historical work which the renowned scholar, Mr. Kanakasabhai Pillay, is said to be preparing, will reach their hands. "Hope deferred maketh the heart sick." A few days ago, a veteran Tamil scholar complained to me, in tones somewhat of despair, that the publication of this important work is not likely to take place before he goes to his Long Home.

While our Tamil Pandits are thus engaged in writing the history of our ancient civilization and literature, the French oriental scholar, Professor Julien Vinson of Paris Academy, has come forward with the theory that, before the middle of the third century of the Christian era, the Tamils knew nothing of the art of writing, and that the first books in Tamil were written only in the fifth or the sixth century A.D. The only reason he gives for thus post-dating the civilization and literature of the Tamils is that, hitherto, no inscriptions, bearing dates earlier than the sixth century A.D. have turned up among the results of the excavations of the buried cities of Southern India! The argument of the Professor seems to me to rest mainly on the assumption that, South Indian Archæology is already in such an advanced state of progress that any hope of finding hereafter the inscriptions of an earlier date than the sixth century A.D. might now be altogether abandoned. Whether the Professor's

assumption is right or wrong I leave it to the student of the South Indian Archæology to decide; but I would point out that, according to the old Tamil records which are extant, the primitive seat of the Tamil race was in a country, which now lies covered by the waters of the Indian ocean. In that case, it needs no argument to prove that the inscriptions belonging to the earliest eras of the Pandyan Kingdom can never become accessible to the spade of the excavator. If, indeed, the first Tamil books were written in the fifth or the sixth century A.D., will the Professor be so kind as to favour the Tamil public, with some of his conjectures at least as to what those books were? He need not be in any doubt as to the existence of books in Tamil at the fifth century A.D.; for, in the Chronicles of Ceylon, we read that, about 584 A.D., the Singhalese king of the time persecuted the Saivite Tamils resident in Ceylon and burnt their Books. The Professor may maintain, of course, that these books might have been composed during the preceding 100 years. But here the question forces itself what the Saivite books were that were so ruthlessly burnt by the Singhalese king. They cannot certainly, have been the Devara Hymns of Sambandha or the writings of the other Saivite sages which comprise the Saivite Sacred Scriptures called Tirumurai. For, it is now an established fact that almost all the authors of the Tirumurai lived after the fifth century A.D.; nor can it be supposed that the Saivite works destroyed by the Singhalese king were those of which Kamban, Kachiappar and other poets of their times, or the philosophers of the Siddhanta school, who lived many centuries after Sambandha, are said to be the authors. They could not have been any Buddhist or Jaina works like *மணிமுத்தி*, *திருமுருகு*, etc. What then were those works which according to the Singhalese Historian suffered destruction by fire in the fifth century A.D.? If this question can at all be answered, it can I think be answered only in one way, if we may suppose that, at least, some of the Saivite literature which existed among the Tamils of the fifth century are still extant. What other answer is, indeed, possible, but that the books referred to by the Singhalese historian were mainly the production of the Sangham time, including, perhaps, the Saivite Agamas mentioned by the early Tamil sages as existing in their time. If, then, it is conceded that the Sangam works existed in the fifth century, the question arises whether we can, with any

show of reason, advance the view that the Sangam works, which, there is every reason to believe, were multitudinous, were all composed in the fifth century of the Christian era. That it can hardly be so should be admitted by every thinking man, as such a supposition would assume a state of things among the early Tamils of Southern India, for which no historical parallels could be found among other nations of the world. Moreover, the fact that many of the words and expressions, not to speak of the metres, used by the writers of the Sangam period had become archaic or obsolete even in the days of Sambandha, leave no room to doubt the vast gulf of time which must have separated the age of the former from that of the latter. If then Sambandha lived in the sixth century A.D., at the latest, most of the Sangam works cannot possibly be assigned to a later date than the first or the second century of the Christian era, which is also the conclusion arrived at by the Pandits of South India on data furnished by the internal evidence of the works themselves. If the language of a nation at a certain period can afford any reliable clue in ascertaining the state and condition of that nation at that period, the remains of the Sangam works that are now available must necessarily indicate the existence of a tolerable degree of culture and civilization in the Tamils of 2000 years ago. The architectural splendour and magnificence of the capitals of Pandian and Chola kingdoms as described in the ten Tamil Idylls are hardly compatible with the unlettered stage of a nation, and it is impossible to think that such knowledge of the art of architecture and of war and of the peaceful arts of commercial enterprise and agriculture, as would appear to have existed at those early times in the Tamil country, flourished among the people to whom even the idea of writing—the primary and essential basis of civilization—was altogether unknown. Will the French Professor do us the favour of citing an instance of a nation having ever possessed a highly cultured and polished language prior to the introduction of the art of writing among them, in the absence of which there can be no permanence or fixity of phraseology—a condition indispensable to the vigorous and healthy growth of a language, which otherwise would be too evanescent or volatile, to admit of any degree of polish of diction. We are, indeed, asked to believe that the Pandian who, according to Strabo, sent an embassy to Augustus Cæsar and the ascetic Philosopher Samanacharya

who accompanied it to Rome, and burnt himself publicly at Athens before the assembled Philosophers thereof, was an unlettered savage. The Professor will, perhaps, on calm reflection, admit that starting from his theory, one would find himself seriously at a loss to explain the existence of at least more than two or three hundred standard authors during the Sangam period. In Amirtasekhara's Commentary on *யாழ்ப்பாணம் காரிச் சூத்திரம்* the names and titles of more than 60 classical authors are quoted, most of whom have hitherto been unknown to the Tamil world. It is also significant that most of the names of the Authors and of the titles of the works referred to by this author are found among the names of those poets, some of whose stray and isolated compositions make up the collections of the last meeting of the Madura Sangham known as Ettuttokai (எட்டுத்தொகை).

Colombo.

A TAMILIAN.

(To be continued).

Sivagnana Siddhar of Arulnandi Sivachariar Sutra XII.

NATURE OF THE SANCTIFIED.

ADHIKARANA, 1.

1. *How the sanctified perceive the imperceptible and delight in him.*

The Sivagnanis getting rid of the three *pasas* which prevent them from uniting themselves to the Lotus Feet of the Supreme, and joining the company of God's devotees, and worshipping them and their forms in temples as His Form, and singing their praises, and dancing in delight, and becoming fully conscious of the superiority of Sivagnanis and the inferiority of others, and bowing low only to the devotees of the crescent-crested God, they roam about the world.

ADHIKARANA, 2.

2. *Love God's devotees and obey them.*

They love not God, who love not His devotees; They love not others, neither do they themselves. What is the good of talking about such senseless corpses? Leave off their company as their union will lead you again into births and deaths. Seek in love God's true devotees, taking their wishes as commands, speak humbly, and stand steadfast according to their gracious directions, and worship and bow to them and delight and dance.

NOTE.

The full force of the last two stanzas are brought out in the following Mantra

He who sees, perceives and understands this, loves God, delights in God, revels in God, rejoices in God, he becomes a *Svaraj*, (an Autocrat or Self-Ruler) he is lord and master in all the worlds. But those who think differently from this, live in perishable worlds, and have other beings for their rulers. (Chandog. VII. 25-2).

Cf. St. Appar.

நாமார்க்கும் குடியல்லோம் சமணியஞ்சேரம் காசத்தி
விடர்ப்பட்டோம் நடையல்லோம்.

ADĪKARANA, 3.

3. *God's Devotees are God Himself.*

As God dwells as the soul of soul in each human body designed for the purpose of reaching the Imperceptible One, and infuses His own Intelligence into them therefor, the form of His devotee is His form. As he dwells in Sivoham Samadhi, he is even God Himself. As he reaches Him in his heart following the directions of the Guru, he is God Himself. When he and his vision fail altogether, he is without doubt God. If such is the greatness of God's devotees, worship them with love to get rid of the bonds of sin.

எமாப்போம் பிணியறியோம் டணியோமல்லோம் இன்
பமே என்னுஞ் தன்முயிலி, தாமார்க்கும் குடியல்லாத்
தன்மையான சங்கரநற் சங்கமென்றொழி யோர்காதி, தோ
மாந்தே நாடுபுன்ற மிரளாவாழாச் சொம்மலர்ச் சேவ
டியே குறகிடுமே.

என்றுநாயி யாவர்க்கு மிடையோ மல்லோ மிருகிலத்
திடுமெக் செந்ராவாரு மில்கைச், சென்றுநாம் சிறுதெய்வம்
சேர்வோ மல்லோம் சிவபெருமான திருவடியே சேர்ப்
பெற்றோம், ஒன்றினும் குறையுடையோ மல்லோ மன்றே
புறியணியார் சொல்லொழிந் திட்டோடிப் போனார்.

Cf. St. Manickavachaka

தேவர்கோ வறியாத தேவதேவன் செழும்பொழில்கள்
பயந்த காத்தழிக்கு மந்தை, மூவர்கோனும் நின்ற முதல்
வன் மூர்த்தி மூகாலை மாதானும் பாகத்தெந்தை, யாவர்
கோ னென்னையுடவர் தாண்டு கொண்டான் யாமார்க்கும்
குடியல்லோம் யாதமஞ்சோம், தேவினும் சிவனடியா ரடி
யாரோடி மெல்மேலும் குடைந்தாடி யாடுவோமே.

4. *Worship the Form in Temples as God Himself.*

They perceive God who perceive His form placed in temples as Himself. They perceive Him also who meditate on Him in the Mantric form. They

who worship Him who is omnipresent in their own heart, perceive God also. To these *Bhaktas*, He appears as does the fire when churned or as the milk which cannot be perceived before it flows from the teats when milked.

NOTE.

This gives the *Sadana* and *Phalam* of the three classes of *Mārgis*. The first class, the *Chariyavans* require the grosser form of symbolic worship; the *Kriyavans* can take to the mantric worship or prayer form; the *Yogis* practise heart-worship. But as the next verse shows, the followers of the higher are not required to give up the lower forms and they do generally practise the lower forms just to keep their bodily and mental organs engaged till the body is worn out.

Cf. The famous verse of St. Appar—

விறகிற் றீயினன் பாலிற்படு செம்போல்
மறைய தின் துளன் மாமணிச் சோதியர்ன்
உறவுதோல் நடனெர்வு கயிற்றினுள்
முறுக வரங்கிக் கெடயமுன் விற்குமே.

which of course follows the famous verses in the *Svetasvatara Upanishad*.

“One's body taking for the lower, stick and for the upper, Om by meditation's friction well sustained, let one behold God, there lurking as it were.

“As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is God found in the soul, by him who seeks for Him with truth and meditation.”

The point is though fire or milk is present in the whole body of the wood or cow, yet when we want to realize it, we realize it only at certain points. Nay, the Immensity of the Being is so great that it is impossible to perceive it as it is. And, after all, till the final stage is reached our knowledge cannot but be symbolic either.

5. *The order of worship and worshippers.*

The practices of the four paths *Gnana*, *Yoga*, *Kriya* and *Chariya* are all God's Will. The *Gnani* is entitled to practise in all the four paths; the *Yogi*, from *Yoga* downwards; the *Kriyavan* can practise *Kriya* and *Chariya* the *Chariyavan* is alone entitled to practise *Chariya*. So that the faultless *Gnana Guru* is the *Guru* of all the *Mārgis*. He is *God Himself*. Worship Him accordingly

ADRIKASANA, 4.

6. *The necessity of a Guru.*

By means of Mantras, medicines, Yoga practices, and herbs and medicinal stones, and other such means as are set forth in the Tantras, one can secure the knowledge of the Vedas, and the Shastras, knowledge of past, present and future, and the endless occult powers. But the knowledge of God can only be secured by the grace of the Guru, and not by any other means. Even the above-mentioned powers can be secured by the Guru's grace.

7. *The different ways of Grace by the Guru.*

பரப்பிரம மிவனென்றும் பரமசிவன்ரு நென்றும் பர
ஞான மிவனென்றும் பராபரன் ருனென்றும், அரண்மருசீர்
நிலை யெல்லா மிவனே யென்ற மருட்டுருகை உழிபடலே
யவனி வன்றருயே, பிரங்கிய வாரண மாமை மீண்டட்டு
நினைபை மியல்பினுடும் பரிசித்த நினைந்தும் பார்த்தும்,
பரிந்தவைதானுக்கு மரபோற் சிவமேயாக்கும் பரிசித்தும்
சிந்தித்தும் பார்த்துந்தானே.

If one does worship his gracious Guru, as the Para-Brahmam, as Para-Sivam, and Para-Gnana, and as all the manifestations of Hara, then Guru becoming God Himself will convert the disciple into His Form by means of touch, thought and sight, in the same way as the fowl and tortoise and fish hatch their eggs by touch and thought and sight respectively.

The End.

May the grace of Arul Nandhi descend on all!

J. M. N.

Some Recent Tamil Books.

Students of Tamil Literature ought to feel grateful to Mr. P. Krishnasawmy Mudaliar of Komaleswaranpet for the excellent and scholarly edition in four volumes of Periyapuramam (பெரியபுராணம்) with annotations and commentary, which he has brought out at considerable labour and expense. The notes and commentary are very helpful and luminous and bear witness to the clear thought and mature scholarship of the commentator, Arumuga Thambiran Swamigal; while the text itself is carefully revised and the introduction is

full of interesting information. Periyapuramam contains the life-stories of 'the great ones' of Saivism, the Saivite saints of Southern India which is the cradle, the nurture ground and the home of the Saiva Siddhanta philosophy. The lines are put in exquisite Tamil verse breathing a chaste vigour and spiritual force which is all its own, by the poet Sekkilar, who lived in the time of Anabaya Chola and was for many years the minister in chief to that pious ruler and noble patron of Tamil learning. This puranam forms the twelfth and the last of the Saiva Thirumurai (or the Saivite Devotional works). The work deserves careful study by all students of Tamil, and Mr. P. Krishnasawmy Mudaliar's Edition may be confidently recommended.

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Mr. P. Krishnasawmy Mudaliar, has also given us a copiously annotated Edition of Kumara Gurupara Swamigal's மீனாட்சியம்மன் பிள்ளைத்தமிழ், a work considered the best of its kind, containing a century of stanzas in praise of the childhood of Meenatchi Ammai, the consort of Siva, in Madura. The work is well-known among Tamil scholars for the rich diction and the high-sounding music of its verse, and contains in any philosophical truths happily expressed. The explanatory notes and comments are excellently done and assist us to understand and appreciate better the beauties of thought and expression that abound in the poem.

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We owe to the enterprise of Mr. S. Sivasankara Chetty, B.A., the young proprietor of the Ripon Press, a faithful and accurate translation into Tamil by Mr. Kuppasawmy Raju of 'Viruththi Prabakaram' விருத்திப்பிரபாகரம் the valuable Hindi work on Vedanta Philosophy of Nichala Dasa. This author's Vichara Sagar, in its English and Tamil translations, has found many readers and is growing in popularity with students of the Vedanta. The present work ought to find equal, if not greater favour, as it contains able and lucid summaries of many schools of Hindu Philosophy, much matter that will be highly prized on the subject of the Grounds of Proof (Pramāna), and a 'though deep, yet clear' exposition of the philosophy of the Vedanta system. The Translation of விருத்திப்பிரபாகரம் is a noteworthy addition to Tamil Vedanta literature, and should find a place in the library of every Tamil Student of Sankara's philosophy.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

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No. 11.

LIGHT OF TRUTH

OR

UNMAI VILAKKAM.

OF

Tiruvadigai Manavasogam Kathanthar

This short treatise consisting of 54 Stanzas is one of the Fourteen Siddhanta Sastras, and its author is said to be Tiruvadigai Manavasogam Kathanthar, one of the 49 disciples of St. Meikandan. That he was a native of Tiruvadi and a pupil of St. Meikandan is certain, but there are no other particulars available about his life-history. That he must have been an advanced sage is evident from the name (காணப் பெயர்) he bears, which means "he who has passed beyond thought and speech."

The author tries to expound in these few pages, the truth of the sacred agamas, without going into argumentation, just so much as is sufficient for the aspirant after spiritual Truth, to bring the teaching into actual daily practice. They are in the form

of questions addressed to the Teacher St. Meikandan and answers elicited from him. The latter part of the treatise explains the truth of the Panchakshara and Sri Natarajah Symbols. We hope the book will be of use to many.

1. வன்மைதரு பாகமநூல் வைத்தபொருள் வழுவா
வுன்மை விளக்காமுனா செய்யத்—தினமதஞ்சேர்
அநதிதிரத் தந்திமுசுத் தொந்தவயிற்சைக்காரைப்
பந்தமறப் புந்தியுள் வைப்பாம்.

We place Him, in our heart, the Five-armed God in strong rut, of sun-set colour, tusked mouth, and pot-belly; so that we may be freed of our ignorance and be enabled without fault to spread the Light of Truth, to be gathered from the Sacred Agamas.

2. பொய்காட்டிப் பொய்யகற்றிப் போதாரந்தப் பொருளா
மெய்காட்டு மெய்கண்டாய் விண்ணப்பம்—பொய்காட்டா
மெய் யாதிருவெண்ணெய் வித்தகா சத்தவினா,
வைய்யா நீதன் கேட்டருள்.

O Thou, my teacher, that perceiving the truth, showdst the truth of Supreme Knowledge and Bliss after removing the false-hood, by proving it to be false!

O Thou, Truth, that will not give out false-hood,
O Thou, that residest in Tiruvennai Nallur,
Hear, O Thou, my humble petition, and deign
to answer my queries !

3. O, my Teacher, explain to me the following !
What are the 36 tatvas ? What is Anava ?
What is that Karma which arose even then ?
What am I who seem to differ from these ?
Who art Thou ? What is the Lord's Sacred
Dance and what is the truth of the Panchakshara ?

4. O my son, who is immersed in Blissful Yoga,
hear what I am now imparting to you in accordance
with the teachings of the supreme Agamas, graciously
uttered of yore, by the Supreme Siva.

The earth's form is a four-sided figure. The
water is of the form of a crescent. The fire of the
form of a triangle always. The air is a six sided-
figure. The Akas is a circle. And the soul gets a
body formed of these.

6. The colour of these is golden, white, red,
black, smoky-coloured, respectively and their
letters are *o, a, r, e, s*.

7. Their symbols are diamondsword, the lotus-
flower, *swastika*, the six spots, and *Amrita-Bindhu*
respectively. So the old Agamas declare, O my
Son.

8. The gods ; for the elements Earth &c are
Brahma, Vishnu, Rudra, Maheswara and Sadasiva ;
and their functions are respectively Creation, Susten-
tation, Regeneration, giving Rest Droupava and
showing Grace (Anugraha).

9. Brahma creates ; The lotus-eyed Vishnu pro-
tects ; Rudra destroys, and Isa gives them rest ; and
Sadasiva shows grace always.

10. The Earth is hard, water cool, and fire hot, air
flows hither and thither, and Akas gives room to all.

11. We have now set forth the number and
quality of the elements. If we are to tell you about
the five deceitful Perceptions, they are the desire-
producing Sound, Touch, Sight, Taste and Smell.

12. Hear the enumeration of the *Gnanendriya* !
Know them to be the ear, the skin, the eye, the tongue
and the nose, which perceive the low sensations in
this low world.

13 & 14. The ear perceives sound through Akas.
The body perceives touch through the air. The eye
perceives light through fire. The tongue perceives
taste through water. And the nose perceives smell
through the earth. So the Agamas declare. They
who conquer these senses secure the Blissful Nirvana

15. The Karmendriyas giving rise to speech &
are mouth, feet, hands, anus, and genital organs.

16. The mouth speaks through the aid of Akas
the feet move through the aid of air ; the hands work
through the aid of fire ; the anus excretes through the
aid of water ; the genital organs give pleasure through
the aid of earth.

17. Hear now the enumeration of the Andakara-
nas ! They are Manas, Buddhi, Ahankara and Chitta.
They respectively perceive, reason, linger and reflect.

18. The foregoing 24 tatvas are stated by the
ancient Agamas to be the Atma tatva. Hear, now the
Vidya tatvas expounded by me.

19. Time, Niyati, Kala, Vidya, Itagam, Purusha,
Maya, this is their order. Hear now their nature
with attention.

The Kala tatva.

20. Time measures the past, gives enjoyment in
the present, and contains new store for the future.
Niyati tatva fixes the order and sequence of Karma.
Kala tatva induces action. *Vidya* tatva induces intelli-
gence. The Purusha tatva induces perception of the
five senses. And Maya induces doubt and ignorance.

21. We have now stated the Vidya-tatvas. Hear
now the Suddha-tatvas ! They are Suddha Vidya,
Iswara, Sada Siva, Sakti and Siva tatvas.

22. § Suddha-Vidya induces more intelligence
than action. Iswara tatva induces more action than
intelligence. Sadasiva tatva induces them both in
equal proportion. Sakti tatva induces action, and
Siva tatva induces Gnana alone.

§ NOTE.—All these 36 tatvas are component parts of the universe
of matter ; (Maya) all powerful and all intelligent, in union with
which, the soul gets rid of its darkness, and regains its light ?
This Siva tatva &c. ; forming matter only should not be confounded
with the Supreme Siva and His Sakti.

23. *We have now fully stated the 36 Tatvas. Hear now about the two kinds of Mala; Anava and Karma. Stated, Anava induces ignorance. Karma Mala induces you to identify yourself thoroughly with the chain of pleasures and pains.

24. O Thou rare Teacher, Thou hast explained to me the nature of the 36 Tatvas, and Anava and Karma. Deign now to show me the nature of myself which seems to differ and not differ from these.

25. Hear well what I state! Achit cannot subsist before Pure Chit. Chit cannot perceive achit. The atma (soul) is what distinguishes and perceives both Chit and Achit. So the Vedas declare without doubt.

26. Hear now how the 36 Tatvas cannot be conscious of themselves. The six kinds of taste cannot perceive themselves. So also the tatvas do not know themselves.

27. As a person has to taste these 6 kinds of taste and then perceive them, so you are the intelligent person who uniting with these Tatvas perceives each and all of them.

28. "Out of thine undiminished grace, thou hast shown me my nature. Explain to me Thy own Imperishable Form." "As the sun enables the eye to see, so we will enlighten you and your intelligence.

29. Know more. The senses cannot understand without the soul, and cannot understand the soul." So, also do we enlighten you without your being able to perceive us.

29. As the Vowel letter 'A' is to the rest of the letters, so we stand as the Life of all life. When we are not present in any soul, there there will be no light. So the good Agamas declare.

31. O Meikanda Natha, graciously expound so that I may understand the nature of the Sacred Dance with the sound of the five letters seen by the sages.

32. O my son hear; The Supreme Intelligence dances in the soul formed of the letter ya, with a Form composed of the five letters Si, va, ya, na, ma, for the purpose of removing our sins.

33. * Hear now how the Dance is performed! In His feet is Na; in his Navel is ma; in His shoulders is Si; in his face is Va; in his Head is ya:

34. † The Hand holding the drum is Si; The Hand spread out is Va; The hand holding out protection is ya; the hand holding the fire is Na; the foot holding down *Muyalaka* is ma.

35. The arch (சுருவாசி) over Sri Nataraja is *Omka-ra*; and the Akshara which is never separate from the Omkara is the Filling Splendour. This is the Dance of the Lord of Chitambara. They understand this who have lost their self (Ahankara). Understanding, they leave their births behind.

36. Creation starts from the Drum. Protection proceeds from the Hand of Hope. The fire produces destruction. From the Foot holding down proceeds *Droupavam*; the Foot held aloft gives *mukti*.

37. By these means, Our Father scatters the darkness of maya, burns the strong karma, stamps down mala (Anava) and showers grace, and lovingly plunges the soul in the Ocean of Bliss. This is the nature of His Dance.

38. The Silent gnanis, destroying the three kinds of Mala establish themselves where their selves are destroyed. There they witness the Sacred Dance filled with Bliss. This is the Dance of the Sabhanatha whose very form is Grace.

39. The One who is past thought and speech assumes graciously the Form composed of the Panchakshara in the Dancing Hall of Parasakti, so as to be seen by His consort, Uma, Haimavati. They never see births who see this mystic Dance.

40. O my gracious Guru! Thou hast explained to me beautifully the nature of the *Nadhanta* Dance. Let me now know the nature of the Panchakshara. Can they be one with the letters which are perishable?

41. The Symbols of these letters may be perishable but not their connotation in any language. The meanings of the five letters respectively are God, His grace (Sakti), soul, *Droupava*, and Mala.

* NOTE.—This Karma as defined here is exactly what the Buddhists understand by the Individual or Ego, or Personality, which of course subsist from moment to moment and not anything subsisting permanently.

* NOTE.—These letters have to be contemplated in those parts.

† NOTE.—This is another form of contemplating the Panchakshara.

42. God, Grace, soul, Droupava, and mala are the purport of the five letters. (Sivayanama). If pronounced beginning with Na, you will not obtain grace. You will obtain It when you pronounce it beginning with Si.

43. If this beautiful Panchakshara is meditated upon, the soul, getting rid of its Anavamala will land in the Region where there is neither light nor darkness, and there, God's Grace (Sakti) will unite it to Sivam.

44. If the Panchakshara is pronounced with the letters denoting the two Mala, then he will not get rid of his three Mala, and obtain Bliss. If pronounced otherwise according to law, your guana will be boundless and you can live in Bliss.

45. In the Panchakshara, are found the Agamas and the Vedas, given out by the gracious God. In it are found the Puranas. In it, is the Blissful Dance And in it is found the silent Mukti, which passes beyond all.

46. The Agamas declare that the nature of the union secured by the Muktas is like that of the fruit and its taste, fire and its heat, the musical composition and its tune.

47. The Vedas with truth declare that as the various tatvas are found united inseparably in the bound condition, so the souls in the freed condition will dwell as one with God.

48. As the moon's light is indistinguishable in the Light of the Sun, the soul will unite itself to the foot of the Supreme Lord and will plunge itself in Bliss.

49. If it be said that the soul had to go and unite itself to God, then the Omnipresence of Siva will be destroyed. If God is said to have united himself to the soul, then they must be different. But what then is the truth? The position is like that of the Sun which surrounds the man who had lost his blindness.

50. Thou tellest me that the Supreme one who is past thought and speech is gracious and suffers no taint, that like this Pathi, the Pasu and Pasa are also eternal. Prove this in mukti also.

51. O my Son, Hear how they are in mukti! He who enjoys the Supreme Bliss is the soul. He who

imparts this Supreme Bliss is the First Cause. That which increases this happiness is mala. Understand this in all love.

52. "O my father, let me know the unfailing means of securing this Mukti?" "Hear me state this! They who regard and worship the Guru, Linga, and God's devotees as the incomparable God, will not suffer births and deaths."

53. Melting in love, as the cow that had calved recently, the Jivan muktas will take strong hold of the Guru, Linga and Bhaktas, and will be possessed of great love to them, which will destroy their sins.

54. வாழ்க்தேன் அருட்கடலே வற்றாப் பவகடல்
கீழ்க்தே யலையாமல் மேதிரியில்—சூழ்ந்தகிடா
வெண்ணெய் சீகவேதவன மெய்கண்ட நாடன
யுண்மைத் தவப்பயனையுற்று.

O Meikenda Natha, the fruit of True Penance, who dwellest in both Tiruvonnainallor and Swethavana, O Ocean grace, I have been saved by thee, saved from being tossed about in the Ocean of sorrow.

J. M. N.

The End.

SOME STRAY THOUGHTS

ON

Tamilian Antiquities.

Prof: M. Rangachariar M. A. in a lecture of his delivered under the auspices of the Presidency College Historical Association on the subject of "Dravidian Sociology" and which appeared in the issue of "the Brahma Vadin" for October last, has made the following remarks concerning the Tamilians viz, "Industriously they (the Dravidians) seem to have been, probably, agricultural; and it is held that they were well-known to have been tree-worshippers and, perhaps, also serpent-worshippers. Their religion seems to have consisted largely in magical superstition and demonolatry."

1. That the Tamilians of India were agriculturists is a fact which the testimony of modern discoveries has placed beyond the pale of rational doubt. If we can rely on the recent pronouncements of some eminent archaeologists, the ancient Tamilians of India

were the leading agricultural nation of the ancient world. It was pointed out by Dr Caldwell long ago that the people who used "the burial urns" must have been an agricultural race as brass and iron implements of agriculture were often found buried in their graves, and it excited the surprise of Dr. Caldwell that, although these vestiges of ancient graves were found scattered over many parts of India and especially of South India, no mention whatever was made of them in Sanskrit literature. To Dr. Caldwell, Sanskrit was the only literary language of ancient India, and its silence on the subject, therefore, appeared to him remarkable. But there need be no uncertainty now as to the particular people who made use of urns (ஊதாக்கட்டி) for burial and who brought into being the Pandu Kulies, cromlechs, tumuli &c, which are to be found in great abundance in all parts of South India—that race being now identified with the ancestors of the present Tamilian races. Even at this day the Tamils have not lost their aptitude for agricultural pursuits which characterised their ancestors. Not many years ago the Director of the Botanical Gardens, Ceylon, reporting on the condition of agriculture in the districts occupied by the Tamils, wrote to the effect that, in the matter of agricultural efficiency, the Tamils of Ceylon were several centuries ahead of their Singhalese fellow—subjects. Besides this the ten Idylls of the Madura Sangam describe a highly developed state of agriculture in the countries embraced by the three kingdoms of the South nearly two thousand years ago. In the Mahawansa of the Singhalese we read that, in the kingdom of the Kalinga Tamilians, agriculture was systematically carried on by means of irrigation in the 7th Century B. C. and that the Pandian Princess who became the Queen Consort of King Vijiya I of Ceylon in the 6th Century B. C., was accompanied to Ceylon by 5 sorts of tradesmen. With the services of the Panchakammalar at his command for the manufacture of all the necessary implements of his profession, the Tamilian agriculturist was an expert in his calling whose superior knowledge of the art was recognised even in countries far beyond the limits of his own. A learned writer in a recent issue of the Journal of the Anthropological Society of Australia maintains that "to India came the Pun voyagers and established "a "trade for the rice and other things grown by the "Dravidians. Voyagers from India went to Babylonian

"by way of the Persian Gulf. These are known in "their traditions as Ea-Khan or Oannies (Vannis= "வண்ணியர்?) subsequently deified as fish-god. He "sailed from Dwaraka. The Dravidians in North India were the ancient cultivators of rice"—Another writer in an issue also of the same Journal boldly asserts "that the traditions of the pre-historic times are "receiving constant confirmation by the recent discoveries, none can doubt; and these assert that Indian "trading went on from Dwaraka and other settlement "near the mouth of the Indus. The prehistoric "traditions say that Ea-khan came in his ark or vessel "across the Persian gulf and taught the early Babylonians their arts and cultures." The above lines which I have quoted at length from a leading scientific journal are sufficient to contradict and refute the late Dr. Caldwell's theory that the ancient Tamils owed all their knowledge of the superior arts and branches of learning to the Aryas. Had the learned Doctor been alive to-day he would have seen how baseless and invalid many of his conclusions are regarding the ancient civilization of the South Indian races, in the light of modern discoveries. He could have also found out to his great surprise that "the race who made the elegant and richly glossed "potteries, the implements of iron, the representations of processions with musical instruments and "led horses rudely sculptured on the side of the "cromlechs, all of which denoting a civilization "among them superior to that of the Celts" were none but the ancestors of the present Tamilian races. (Vide Comparative Grammar). "It is necessary to suppose", the learned doctor goes on to say, "that they " (the authors of the pottery &c) kept themselves "separate from the various races that entered India "subsequently and that they imitated the civilization of the newer immigrants without abandoning "their peculiarities." How well these remarks accord with facts only those acquainted with the character of the Tamils can understand. The unobtrusive obstinacy and conservatism of the Tamilian races must be patent to any careful observer of their ways and customs. Indeed it is this peculiar characteristic of this ancient race that has successfully withstood so many waves of foreign invasions and influences and even to the present day has preserved many old traits and features in society, religion and politics that now serve to the diligent inquirer as a torch to light up their prehistoric connections and

practices. When the flood and the ants have done their work, it is not a little satisfactory to the historic inquirer to find ample elements of the race in their conservation and obstinacy, which added to time, have only tended to fossilise their ancient manners and customs.

If the Ea-khan of the Babylonian monuments was a Tamilian, we may, I think, identify that name with the இயக்கன் of the Tamil, and the Yaksha or Yakka of the Sinhalese historians. The deification of Yakkan by the Babylonians as the Fish God and the symbol of a fish adopted by the Pandian of Madura (மடைவன்) as his Royal Emblem are points worthy of special note.

That the Tamilians of India had made very great strides in the direction of agricultural enterprise, even in the Vedic times, the only Tamil poem of the age of the Mahabharata war preserved to us in a compilation of the Madura Sangam proves beyond the shadow of a doubt. I refer to the complimentary and eulogistic poem addressed to the great Chera king Uthiyar (உதியன்) on his return from the field of Kurukshetram by a royal poet of the times named "the crowned Naga king" of the country of Murinchi who is believed to have flourished in the times of the First Sangam.

The poem above referred to is included in the Sangam Work entitled Purra Nānūru (புற நானூறு) and sings the praises of a Chera monarch who supplied rations of rice to both the contending armies in the Mahabharata War for all the eighteen days of the fight. If we can rely on the authenticity and genuineness of this poem no more evidence would seem to be necessary to establish the fact that even so early as the Vedic times the cultivation of paddy was carried on, on no small scale on this side of the Vindya Mountains and that the field of Kurukshetram lay not so far away in the North as is now generally believed but somewhere in the neighbourhood of the Chera Kingdom perhaps in Mysore.

II. But however advanced in the Arts of peace or of war the ancient Dravidians were, they are nevertheless held to have been, says Professor Rangachariar, tree-worshippers and probably serpent worshippers. The sources of this information the professor has not disclosed, but as far as Tamil Literature goes, I believe that such opinions about the ancient Tamilians rest on no foundation whatever in the extant national writings. I am aware that the

racés called Nagas were, according to the historians of Ceylon, in occupation of parts of Ceylon and of India about the time of Gautama Buddha whom (the Nagas) some modern scholars consider to have been snake worshippers; the reason they give for this opinion being nothing more than a conjecture based on the meaning which is now commonly attached to the word "Naga". The Naga races were very probably Tamilians, but the imputation to them of serpent worship rests on no better foundation whatever, than their name. It is worthy of notice that the royal poet of Murinchi to whom I have already referred is called also the *Naga King of Murinchi* (முரிஞ்சியூர் முடி நகராபதி.) This is an instance in which a Tamilian prince and poet has been called a Naga King.

Again, Mr. Wilson has pointed out (Vide Madras Journal of Science and Literature) that, in the Northern recensions of the Maha Bharata the king whose daughter Arjuna married and whom the traditions and the literature of South India identify with a Pandian King is also called the *Naga King of Manipur*. Mr. Wilson's objections to the identification of the dynasty of Manipur with the dynasty to which the Pandians of Madura belonged have all been disposed of by Dr. Oppert and I hardly need therefore spend time on them, although I am of opinion that the original seat of the Pandian Dynasty should be sought for, not in the neighbourhood of the old city of Madura, as Dr. Oppert thought, but somewhere in the further north on the banks of the River Tungabhadra. From these instances in which the term Naga has been applied to the Tamilian Kings, the inference only naturally flows that a section at least of the ancient Tamilians were known by the name Naga which, in later days, when its original meaning was lost or forgotten, was interpreted to signify "serpents" giving rise, in course of time, to the notion of the existence of races from serpents in some quarters and of serpent worship in others. What then is the real origin of the name Naga as applied to the ancestors of the modern Tamilians? It certainly must not be sought for in foolish conjectures. In ancient times it was the custom to consider the kings as the descendants of the Gods they worshipped. So Manu the progenitor of the solar dynasty was called the son of the Sun-God. We are also told that the Chief God of the Ancient Egyptians was called Ra, the sun, and that the kings of Egypt

called themselves sons of Ra and claimed Divine descent. May it not be supposed that, in like manner, the name of Naga by which the ancient Dravidians were known had also some connection with the name of some deity they adored? The following lines quoted from a scientific Journal would seem to me to settle the origin of the name Naga once and for all. "The Su-race held Su-shan (Elam); their chief God was *Susi-nag* represented by a star in the sky. They were of the *Ugro-finnic stock*;— "*Na hushas the sons of Naga or the serpent of the pole star were the Dravidians.*" We also find in the genealogical table of the Tamil kings of the South preserved in the Mahabharatha Hari-Vamsa and other Puranas, the name Nahusha occurs as that of one of the earliest kings of the dynasty. The earliest symbol under which men worshipped God was that of a star and this is supported also by the scriptures of the Hebrews which say that men began to worship "the host of the heavens." The word Nagan very probably meant in the primitive times, nothing more than God and hence Nagar came to mean also Devas. That the religion of the early Tamils had much to do with the worship of the Devas is also evident from the appellation of the Deva-alam invariably given to the temples of the Tamils by the early Sinhalese writers.

I am not unaware of the fact that serpents are regarded with feelings of veneration in many parts of Malayalam. The history of the place ascribes the origin of the cult to local causes and the serpent Kavoo of Malayalam cannot therefore, be said to establish the existence of the cult in all the Dravidas at one time. It may also be pointed out that once the original signification of the word Naga was forgotten by the masses the only alternative for them would have been to understand it in the modern vulgar acceptance of the term, and when once the error has crept into the popular mind the power of words over men's minds is so great that all that is involved in the mistaken interpretation was bound to realise itself in practice. The great dread in which serpents are held in countries infected with them would also help the growth of the cult in ill-instructed minds as a means of conciliating and pacifying the dangerous reptile.

With reference to the subject of the "tree worship" which the ancestors of the Tamilians have been credited with, the truth is not anything more than

what is involved in the feelings of interest which a Buddhist evinces towards the Banyan tree. I suppose that nobody ever made an imputation of tree worship to the Buddhists of Ceylon or of any other country on account of the intense interest they take in the Bo-tree of Anuradhapura or any other Buddhist shrine.

The remarks of Mr. Ranga chariar on other points only echo the sentiments of the late Dr. Caldwell when he says their worship consisted largely in superstition and demonolatry. I am sorry the Professor has not discussed if the views of the Doctor can be taken to be wholly correct. The doctor besides his opinion on the demonolatry and superstition of the Dravidians, has gone further when he identifies them with the Turanian or the Ugro—altaic family of races on the supposed affinity he found between them in language and religion. But we know that the Doctor's theory connecting the Tamilians with the Turanians or the Ugro-Altaic family cannot stand any more in as much as every day fresh investigations show clearly that the mode of classifying the Tamilians, the Babylonians, the ancient Accadians, the Hungarians, the Finns and other collateral tribes under the head Turanian is quite unscientific and unsatisfactory. When we see the remarkable resemblances in language and religion between the Tamilians on the one hand, and the Finns, the Babylonians, and the Accadians, on the other, we must conclude that these races must be scientifically classed under a quite independent head which we shall be named the Tamilian. As for instance it is remarkable, indeed that though occupying religions widely separated for ages the title by which the Finns call their great national heroic poems (viz Kalavela) should happen to be nearly the same as that by which Poikayar's, (புலியேயாரி) heroic poem on Kochchenganur (கொச்சேனூர்) is at present known among us viz. Kalaveli (கலவலி)? What wonderful vitality must this word possess to have survived the lapse of centuries of linguistic political and national revolutions and catastrophies? From the latest researches scholars have found that the Sumirian language in which the oldest Babylonian inscriptions appear written belong to this group of tongues and that the Finns are the descendants of the ancient Su-race. According to some authorities, the Cushites who were the greatest navigators and builders of the ancient

world gave origin to the Accadians of Babylonia by inter-marriage with the Sa-merian. Thus the linguistic affinities which the present languages of South India are found to bear to the su-merians and the prevalence from very ancient times up to the present day among the Tamilians of practices which are well known to have been in vogue among the Accadians of old Babylonia would seem to place the theory of the racial identity of the ancient Tamilians with the Sumero-Cashites of antiquity on an unshakeable basis. "The earliest cults of Babylonia and those of the world were those of Accad and Sumer but these were made up of magic, sorcery, witchcraft, astrology, star-worship, deification of ancestors, heroes and rulers, until as time passed on, their religion settled into a theology and adoration of their Gods." (Science of Man August 1901). How well do these lines portray the state of religion among the Tamilians of the present day. Even now the practice of sorcery, magic and other black arts has such a hold on the minds of the masses that whereas, most of the literary monuments of antiquity have been allowed to perish, the comparatively worthless works on sorcery and the like have been preserved with the most carefulness in many a household. Never was I more impressed with this fact than when during a search I made for some rare manuscripts which were reported to have been in the possession of one of my ancestors about 150 years ago, I was given to understand that the only manuscripts which had been considered worthy of preservation were those on witchcraft, necromancy and other Manthrams.

Even in the matter of star-worship and hero-worship, the nations of South India have proved themselves to be either the progenitors or the lineal descendants of the Accadians of Chaldea. The worship of the Pandavas and Dravpadi prevails even at this day in most Districts of South India and among the Tamils of the Eastern Province in Ceylon. There are "koils" even now in the District of Tinnevely in which divine honours are given to the Pandian of Madura. Mr. Taylor has endeavoured to show that the shrine of Sundaeswaran in Madura had its origin in the feelings of admiration which the early Tamilians entertained of the military exploits of Arjunan who married a princess of Madura, and other writers of no inferior abilities have even gone further in this direction and maintained that the principal deities of the Vedic pantheon were of South Indian origin and

represent the deified ancestors of the southerners. The worship of the planets and especially of Aditiya (Surya) is still largely indulged in by all sections of the Sivite Tamils. It is, however far beside the truth to say that the early Tamilians had no conception of any higher forms of religion than those mentioned above. We know how in the present day the grossest Fetishism exists side by side with the most abstruse systems of philosophy in India and that this was also the case in ancient Dravida is made more than probable if not proved by the fact that the worship of a personal God or monotheism had its origin, not in the Impersonal Brahman of the Pantheistic Aryans but in the Saktaic cults founded by the Akkaddiyans of India and of which the Tamilian Akadiyar (அகத்தியர்) and Naradar were the foremost expounders in South India.

III. Finally, the theory of Mr. Ranga Clariar that the Pulayar (Pariahs) of South India are descendants of the slaves of the early Dravidians seem untenable as it fails to explain certain important circumstances connected with the problem. I am aware that the Pulayar of Jaffna persistently claim for their ancestors a status in society even higher than that now claimed by the priestly class and instances are not wanting in which Pulayar even refused to eat in a Brahman's house alleging that in olden days a Pulayar never treated Brahmans on terms of equality. The Pulayar's mind would indeed seem to be so much saturated with the recollections of his ancient glories that the proverb *பார்ப்பாருக்குலத்திலும் பசுறக்குலம் மேற்குலம்; பார்ப்பாருக்குலத்திலும் தகவன்பகறயன்*, is ever on his lips when he has taken just a drop too much. If I have stated any unpleasant facts I have done so not with any evil intention of casting any slur on any class or clan, but with a view to helping the construction of a correct history of South India. An eminent American scholar who was for many years a resident of Jaffna is credited with having remarked to some caste Hindcos of the place that if the average facial angle of the several classes was accepted as affording an index of comparative development, the Pulayans of Jaffna, though subjected to a state of degradation for centuries, would have the best of it. The following lines of Dr. Oppert are full of significance when viewed in this connection. "If the Pulayas are the descendants of the aborigines and if Pulathya Ravana was the master of Lanka and of South India, the startling

"similarly between Pulathiya and Pulaya is easily explained," and may I add that if evidence is daily accumulating in favour of the theory of the racial identity of the primitive Tamilians with the Accadiyans of Chaldea the startling similarity between Accad, the name of the great son of Kush and Acaathiyar (akkadiyar) the most prominent Tamilian of pre-aryan India is also easily explained. The hatred which the Pulayan has inherited from his ancestors towards the Brahman and his institutions is inveterate and any theory which does not take this fact into account must therefore be deemed distinctly unsatisfactory. Nothing short of some historical event of antiquity with which the Pulayan's present state of degradation is connected would seem to explain his traditional hostile attitude towards the Aryan priest. The researches in the field of anthropology would appear to strongly support this view of the matter. The primitive Aryans, it is said, on their entrance into the valley of the Ganges, found it occupied by a flat or broad nosed race with whom they were afterwards constantly at war. Modern researches in the direction of the nasal measurements of the different races of Southern India have disclosed the fact that while the average nasal index of a Vellala or Brahman of South India is about 91, the nasal index of a Tamil Pariah and of a Kadir is not less than 105 and 110 respectively.

The present Pariah population, the Kadir, Irular, and other hill tribes of South India may, therefore, be taken to represent the descendants of the flat nosed races of ancient India, who were the inveterate enemies of the early Aryans. The feelings of hatred and of contempt which the Pulayan still bears to his original oppressors need therefore no further explanation. May not the eighteen castes of South India represent the *eighteen Gunas of the Riku Vedu* rather than the remains of the races whom the forefathers of the Dravidians had reduced to slavery?

V. J. T. PILLAI.

I. A QUERY

To

THE EDITOR,

SIDDHANTA DEEPIKA, MADRAS.

SIR,

Will any of your readers kindly inform me through the columns of your Journal why the few households of priests living near the sacred temple at Rameswaram go by the special appellation of *Arya brahmins*? Do they form a quite distinct class from the Brahmins of South India? If they are Brahmins why should they have the special prefix of *Arya* attached to their name? Are their rituals and customs the same as those of the South Indian Brahmins? If, however, they are not different from the Brahmins of S. India, then to what class and *gothram* do they belong? The undersigned shall be very much obliged to those who will throw light on these points.

M. JIVA RATNAM.

II.

The University Commission and the Study of Vernaculars.

SIR,—The recent educational commission that held its sittings in Madras in the last week of February is looked upon by every one interested in education as the most efficient body to solve the problem of education in India. Of the many distinguished educationalists of S. India who have given this evidence in it, it is a matter of great surprise and regret to see not one at least speak in favour of the Vernaculars of the land. Most of them have entirely left the vernacular studies out of consideration and the few who remembered them have come down upon them altogether with great vehemence. In the evidence given by the Hon'ble G. H. Stuart, the Director of Public Instruction, Madras, there is an astounding statement that he would abolish the vernaculars altogether from the B. A. Degree examination. It is not clearly known for what reasons he would abolish their studies from the B. A. Degree. Does he think that the students attain full proficiency in the vernaculars even in the F. A. standard? A closer view on the point will make it clear that this is not the case at all. Most of the students even after taking their B. A. Degree are quite incapable

of decently expressing their ideas in their vernaculars. In the F. A. standard, if we take Tamil for instance, the boys are still in the elementary stage and it is only after coming to the B. A. Class they begin to hear about the Tamil classics. Coming so late to learn the really Tamil works it is not surprising that so many complete their course with hardly enough of knowledge in Tamil to pursue that study themselves without the help of an annotator or teacher. In fact, the Pundit, in most of the Colleges, is obliged to explain the annotations themselves to the students. Thus being the case we see clearly how sadly Tamil is neglected by the students. At this state of things, the proposal to abolish Tamil or the Vernaculars altogether from the B. A. Degree examination is certainly calculated to do more harm than good to education in South India and create more difficulties than really solving the puzzle.

The reason the Hon. G. H. Stuart was pleased to give was that the teaching given in the vernaculars in connection with the University Degrees does not assist the candidate in learning the vernaculars at all. If, as it is plain from this, the real intention of the Director is to improve vernacular learning, can he effect this by doing away with the vernaculars altogether? Such a course will be amounting to giving up the scheme altogether rather than trying to improve it. Has he come to the conclusion, after much trial, that it is quite hopeless to stimulate vernacular studies in the Madras University? If we know anything at all, the commission is organised not to abandon the scheme of education but to arrive at a satisfactory conclusion as to the best method of improving it. Is, then, the commission of opinion that there is no hope of improving the present system? I am sorry to see the very Father of Education who is responsible for its improvement, take such a view of vernacular studies while he is bound to encourage it by all means. If the present way of teaching does not help the students in learning the vernaculars, why not introduce better and sounder methods of teaching them so that our graduates may

be really *learned*, instead of trying to abolish them from the curriculum?

It is proposed to have *classics* instead of the vernaculars in the B. A. Degree examination. It is not clearly known what purposes a study of the classics will serve, in which the vernaculars have been found deficient. How is it possible to have classics in the B. A. classes while having the vernaculars upto F. A. standard? How can a student who has read Tamil alone upto the F. A. class abandon it on coming to the B. A. and take up the study of classics? Practically, therefore, this proposal means to abolish the vernaculars altogether from the University. Further, what benefit a classical student can derive from, or what good to his country can he do with, his knowledge of the dumb Latin and Sanskrit. In S. India all the proceedings in the courts and Government offices are in the vernaculars; and moreover there is that vast gulf between the educated men and the uneducated masses to be bridged over. It is only when this is effected, when the masses begin to have sympathy with the thoughts, views and opinions of their educated brethren and when the latter undertake to instil into the minds of the former the liberal principles of social bondage and co-operation and try to convince them of the sad state of present India, that anything in the state of reform for the better in social, political, moral and industrial, lines can be achieved. It is only then the true purpose of education shall be realised. And to do this it is quite necessary, our graduates should have a fair knowledge of their Vernaculars. Latin and Greek and even mathematics will aid little in this direction. Indeed His Excellency the Lord Curzon has hit upon the right thing when, in his opening speech of the Simla educational conference, he said that greater stimulus and attention should be given to the study of Vernaculars. His Lordship at least is not so hopeless as the Madras Director of Public Instruction. He would even see in the improvement of Vernacular studies the decrease of the agrarian discontent.

Therefore, to abolish the vernaculars would be altogether to defeat the very aim of education. That system of education will be the best where the vernaculars receive the greatest attention. Instead of abolishing them it would do a great amount of good to the government and the country to increase their study in our University by providing the colleges

with efficient staff and laying down better methods of teaching. I would request the University commission to pay its best attention to this point.

M. JIVA RATNAM.

III.

Ancient Tamils and their Chaldean affinities.

Sir,—A series of interesting letters and articles on the chaldean affinities of the ancient Tamils are appearing in the columns of your valuable Journal and every sincere lover of the country who has any interest in tracing back the true ancient history of the South Indian people through the mists of myth and the shreds of tradition cannot but appreciate the extreme usefulness of the Siddhanta Deepika in that direction.

While thus noting the extreme value of this Journal, I am not a little sorry to see the pages of the last issue (for Nov. & Dec.) contain certain notes and comments on the very suggestive letters of Mr. V. J. T. Pillai of Colombo, which go entirely against the spirit of his letters. It is wrong to suppose the father of every new theory that is brought to the public has any special end in view. A diligent inquiry and research into the books of the past often brings to light many suggestive facts and similarities which either go to refuse a theory or support and add strength to it. If any one, thus, ventures to public what points have struck him in his researches, he must be welcomed and his points of similarities, if valid, should be taken up to strengthen the theory; otherwise they should be reasonably accounted for. The striking similarity in the manner of burying their dead between the Lower Chaldeans and the Ancient Tamils alluded to in the old Tamil epics, is certainly significant and full of meaning. Otherwise by what manner of mystery the two nations separated from one another by vast stretches of land and sea were led to adopt the same mode of urn-burial. It naturally flows from this that there must have been some connection between the

two nations. If any one is not prepared to accept the connection between the Tamilians and the Chaldeans at one time or other, evident from this fact, one must advance rational and satisfactory reasons to account for this similarity and thus explain it away. And never until then such a similarity would lose its meaning and significance.

In like manner Mr. Pillai points out another remarkable instance of similarity between the structure of the Temples and the old temple of the Hebrews at Jerusalem. The meaning of this similarity in this respect also, the editor of the Deepika, it seems, is not prepared to accept. Can this be an accidental resemblance? Instead of vainly indulging in meaningless exclamations and superficial observations, the editor ought to have boldly come-forward with his "proofs positive," to explain away the similarity. It would be extremely interesting to every student of History to learn his explanation, Mr. Pillai does not want to prove anything in his letters. He has merely brought to light what struck him in his researches and what they mean, and it is for those who do not want to believe his inferences to show for what reasons they cannot be believed.

Further, to suppose that a correspondent does not know the sciences of philology and ethnology and to give expression to it before he has begun to set down his proofs is the greatest injustice an editor can do to his correspondent. Even a superficial observer will not fail to remark from the tone of the comments that the Editor is forearmed with a strong prejudice to assail everything in favour of the new Tamilian theory, especially in support of it. Views and inferences may not be palatable to individuals; but still facts are facts and logic is logic. It is not right to consider how far an inference is pleasant or unpleasant to our ears at the very outset.

The editor does not find anything worth the name of proofs in Mr. V. J. T. Pillai's statements. Let us see if his own statements have at least the

shadow of proof. His statement that it is in consonance with their rituals and customs and that the Tamils should claim kinship with the Cape Negroes and the Australians is as much and even more a bold and bare assertion. If the editor is not prepared to receive others' statements without proofs, still less the world would be prepared to receive his statements without proofs. We would like to know what similarities the editor has observed between the Negroes and the Tamils. We suppose he will not *coolly omit* the dissimilarities between the two peoples as Mr. Pillai has done, according to him. If biological observations go to form the similarity in the structure of the head and in the hair between the Australians, the Negritoes and the South Indian Dravidians, it does not in any way lower the Tamilians in the eyes of the people; now does it make it impossible for them to have had connections with the Chaldeans. Indeed Biology has proved that the Caucasian melanochroid type of the homonadie is found in South India, in a part of Africa and a small portion of Australia. This merely shows that a great migration has taken place before the flood when the Austro-African continent that was connected with South India was not submerged under the ocean. After the flood communication between the several branches of the same race was cut off and the few of the Caucasian type that settled in Australia were gradually absorbed in the lapse of centuries, by the many Australian aborigines, while the Tamilians in South India prospered, spread themselves throughout the land and bequeathed their civilisation and Religion to the nomadic races that afterwards entered India from the North-West. Even though one branch was thus separated, there existed still, for many centuries, communication between the different branches of the race, in India and Africa, and the parent stock. It is in tracing this parent stock and its whereabouts the Historic world is now very much interested.

I very distinctly beg to state that quite a different sort of treatment should be given to correspondents on this point. However unpleasant it may be to

individuals, I think, the Historic world will not go unrewarded if, instead of hasty comments, rational criticisms begin to appear and systematically sift the theory itself. Such a course, I believe, would surely add to the popularity of the Journal and greatly increase the esteem with which it is now regarded, by doing a signal benefit to the country.

M. JIVA RATNAM.

THE EDITOR

THE "SIDDHANTA DEEPIKA,"

MADRAS.

TAMILIAN REFINEMENTS.

Sir,

I shall feel much obliged if any of your readers will kindly enlighten me on the following points through the columns of your valuable journal.

1. In what part of India the classical music of the Hindus is at present cultivated? Is the "Karnadaham" of South India, of classical origin, and is it prevalent in any other part of India? If music was of Aryan origin, how is it that, Shivaji the Mahratta Chief, should have found it necessary to indent for tamil musicians for the purpose of teaching music to his Aryan subjects?
2. Is it a fact that the majority of the greatest thinkers which India produced during the last 2000 years, were of South Indian origin?
3. Was Agathiar, the Tamil grammarian, a Tamil or an Aryan? If the latter, what are the proofs? Was his the first Tamil grammar? Is it possible to compose an elaborate treatise on the grammar of a language, if that language is devoid of literature?
4. Was Ravana a Tamil; if not, how do you account for the tradition preserved among the Shanars of Tinnevely that their ancestors were the subjects of Ravanna?
5. Was not Palathiya Muni, the grand-father of Ravana? If so don't you think that his family seat should have been in Ceylon and not in North India?
6. Was Agathiar the author of many Sanskrit works? If so, what date is generally assigned to those works by Savants? Are they supposed to be of the same age as the Sanskrit Vedas?

COLOMBO,)
30th August 1901. }

A. TAMILIAN.

Gleanings from Tamil Poets : No. 3.

அதுவே

The stanza quoted below, to which I have added a feeble but literal translation in English, is from சிதம்பரமும்மணிக் கோவை of குமரகுருபரசுவாமிகள், whose poetry is remarkable for its felicity of expression and beauty of simile. In this fragment the poet of God prays for poverty which draws a man nearer unto God than wealth, however rightly used, can ever do ; and many a saintly soul of Western lands has offered this same monk prayer in the hour of temptation. This extract reminds one of the following from Horace :—

" *Quisnam igitur liber ? Sapiens sibi qui imperiosus
Quam neque pauperies, neque mors, neque Vincula
terrent ;*

*Responsare cupidinibus, contemnere honores
Fortis, et in seipso totus teres atque rotundus."*

சிதம்பர மும்மணிக் கோவை

திருச்சித்தம்பலம்.

அமரர் தோமசு எனும்பெறல் வாழ்க்கையு
மிருந்திக் கிழவ னெருபெரு வெறுக்கையு
மைக்களைக் கிழவன் றுஞ்சா நலனு
மொருவழிக் கிடைப்பினும் வெருவெந்து கலங்கிக்
கைத்துண் வாழ்க்கை யுத்தம யோகிகட்
கெத்திரம் வைகினு மிடையு றின்றே.

யானே

வளியுண் புளிப்பும் பித்துண் சைப்பு
மையுண் மதராசு மல்லவ பிறவு
நாச்சுவை யறிய நல்கின மேற்சென்
றதுவது வாக வழந்திப் புதிதுண்டு
கழிபெருங் காம சூழ்கி முழுவதும்
பாவமும் பழியு மேவுவ தல்லது
செம்பொரு டெரிந்து சிற்றறி வொரீஇ
யைம்புல னடக்கி யறந்தலை நின்ற
தீநெயி விலக்கி னன்னெறிப் படர்த்த
குரனில் காட்சி யிழுதைய னாதறி
(பூவாது பழுக்குஞ் குலடிப் பனசம்
பார்த்திழித் தோடிப் பணியுல காந்த
வேர்தொறும் வேர்தொறும் வெவ்வேறு பழுத்து
முட்புறக் கனிக் தேக்குவ தொட்பொடு
பதஞ்சலி முனிவனைப் பாரகொளத் தந்த
பிலக்கொளக் கொடுக்கும் பலவன்பல நிகர்க்கு
மல்லலம்) பொழில் சூழ் தில்லை வாண
வாமொன் நிற்கெனக் கருளல் வேண்டும்

பெருங்குளிரக் குடைந்த காலேய் கருந்துணி
பலதொயித் திசைத்த வொருதுணி யல்லது
பிறிதொன்று கிடையா தாக வறுமனைக்
கடைப்புறத் திண்ணை யல்லது கிடைக்கைக்
கிடம்பிறி தில்லை யாகக் கடும்ப்சிக்
குப்பின் றட்ட புற்கையு னல்லது
மற்றே ருண்டி வாய்விட் டரற்றினு
மீகுரில்லை யாசுநா னுறு
மொழுக்க நிறைந்த விழுப்பெருங் கேள்வி
மேய்த்தவர் குழாத்தொடும் வைக வித்திர
முடனீய் களவு முதலிக் கடவுணின்
பெரும்பத மன்றியான் பிறிதொன்
றிரந்தனன் வேண்டினு மீந்திடா ததுவே.

N.B.—The bracketed portion I have not translated, as being merely descriptive of Chidambaram).

The life hard to win of Devas' King, (1)
The peerless wealth of Kubera's self, (2)
The fadeless charms of five-darted Love, (3)—
If all these even united came,
Yet dreading these and sorely tried
The Yogi true life's bitters seeks, (4)
Not so I.
The windy sours, and bilious bitters,
And watery sweets (5)—and various else

(1) i.e., Indra, whose court in the upper regions is said to be unrivalled for its splendour and luxury.

(2) Kubera is the Indian god of wealth, corresponding to the Greek Plutus. He is the lord of the nine gems, viz., Onyx, Sapphire, Coral, Topaz, Emerald, Ruby, Pearl, Cat's eye, and Diamond.

(3) "Five-darted Love" is Manmatha, the Indian cupid, and ideal of masculine beauty, whose bow of sugarcane and arrows of five kinds of flowers are very suggestive of the sweet easiness of love. The five flowers are:—the lotus, the *Asoka*, the blue lily, the mango, the jessamine; and arrows of these, when shot by Manmatha at a person, are said to produce respectively (1) love-thoughts and love-speech, (2) drawing long breath, sighing, (3) melancholy and loss of appetite, (4) pining and incoherency of speech, (5) fainting and perchance death.

(4) *சீ.* :—"A man's real spiritual advancement consists in the denying of himself, and the man who has formed the habit of self-denial is very much at liberty and is secure."—Thomas à Kempis.

(5) According to Hindu Medicine, it is supposed that sour things generate wind in the stomach, bitter ones increase bile, and sweet foods add to the moisture in the body.

My tongue likes tasting. Drawn, in turn
 Absorbed in each, with it one growing, (6)
 Enjoying pleasures each anew,
 Immersed in joys of sexual love,
 I only grow in sin and shame.
 I am a fool and have no strength
 To know the Bright Abiding One,
 To rise above a worldly mind, (7)
 To subdue the senses five, and stand
 In duty firm, to shun the wrong,
 And constant walk the path of Right.
 Therefore,
 O Grove-environed Tilla's Lord !
 Just grant me this, a single boon.
 Should cold severe be piercing me,
 May ne'er I find aught save a sheet
 Of numerous rags patched up, (8) no more !
 For place to sleep on, may I find
 Naught but edge of an outside pial ! (9)
 For hunger sharp, (10) may none e'er give,
 Should I e'en call and cry aloud,
 Aught but gruel cooked sans salt !
 May e'er I daily bide with men
 Of devotion true and virtues high
 And noble wisdom from sages learnt !
 Give me but these, (11) till body falls

(6) i.e., forgetting one's self in the pleasure.

(7) cf. Amiel:—"The distinguishing mark of religion is not so much liberty as obedience," and its value is measured by the sacrifices which it can extract from the individual."

(8) cf. Sadi's Gulistan:—"Patching a tattered cloak, and the consequent treasure of content, is more commendable than potitioning the great for every new garment."

(9) cf. பட்டினத்தப் பிள்ளையார்:—"உடைகோவணமுண்டு உறக்கப் புறத்தினையுண்டு."

cf. Sadi's Gulistan:—"The rich man at night repairs to his mansion; the poor man makes that place his inn where the night overtakes him. But what need has he of inn, resting-place, or abode? Wherever he may wander, all is the dwelling of his God."

cf. Epictetus:—"Behold me, I have neither country, nor house, nor possessions, nor servants; I sleep on the ground; nor is a wife mine, nor children, nor domicile, but only earth and heaven, and a single cloak. And what is lacking to me? do ever I grieve? do I fear? am I not free?"

(10) cf. மோகவகைப் பராணி:—

"மிசைபாரும் பகையதனில் வேதண்டோ வுற்றவரும்
 பகையாகப் பண்ணுவதும் பாழவயிறே யல்லவோ"

(11) cf.—"To want nothing I consider divine, and the less a man wants the nearer does he approach divinity."—Socrates, quoted by Xenophon.

And after, should I implore thee e'en, (12)
 Lord, grant me nothing save
 Thy High and Holy Blissful Feet. N. B.

Gleanings from Tamil Poets : No. 4.

The following is a stanza from கோயில் நான் மணி மாலை of Pattinathuppillaiyar, one of the great Saiva saints. I have added a translation in English, almost literal but lacking the terseness and incisive vigour of the original. The reasoning about God's mode of being, which occurs in the middle of the stanza, may be summarised thus:—"Though God sees all things, none sees Him. This must be because either all things are shrouded within Him or He who is the cause of their being has ceased to be. Neither. Or is it because He is hidden in the minutest atoms invisible to the eye? No, He is greater than the great. If great, is it that He is not seen because He is at an immense distance, beyond the range of man's sight? No, He is nearer than your nearest self. Or perhaps some obstacle stands between you and Him. No, it cannot be; for, what thing can screen so the Infinite, &c.

திருச்சிற்றம்பலம்.

அருளு வாழி யருளு வாழி
 விரிசடைக் கடவுளருளு வாழி
 தோன்றுதித் தோன்றி நிலைதபக் கறங்கும்
 புற்புதச் செவ்வியின் மக்கள் யாக்கைக்கு
 நினைப்பினுக் கடிதே யிளமை நீக்கம்
 அதனிலும் கடிதே மூப்பின் றெட்டர்ச்சி
 அதனினுக் கடிதே கதுமென மரணம்
 வாணுள் பருதி யுடம்பை வறிதாக்கி
 காணுள் பயின்ற கல்காக் கூற்றம்
 இனைய தன்மைய திதுவே யிதனை
 யெனதெனக் கருதி யிதற்கென்று தொடங்கிச்
 செய்தன சிலவே செய்வன சிலவே
 செய்யா நிற்பன சிலவே யவற்றிடை
 நன்றென்ப சிலவே திதென்ப சிலவே
 ஒன்றினும் படாதன சிலவே யென்றிவை
 கணத்திடை நினைந்து களிப்பவும் கலுழ்பவும்
 கணக்கில் கோடித் தொகுதிய வைதயும்

(12) cf.—"Father Jove, grant us good, whether we pray for it or not; and avert from us evil, even though we pray for it." This prayer of an unknown Greek poet Plato mends highly.

cf. Pope:—"Unasked, what good thou knowest, grant!
 What ill, though ask'd, deny."

ஒன்றொன் றுணர்வுழி வருமோ வனைத்தும்
ஒன்றொவ்வுணர்வுழி வருமோ வென்றொன்று
தெளிவுழித் தேறல் செல்வெ மனிய
மனத்தின் செய்கை மந்திதுவே நீயே
அரியை சாலவெம் பெரும திரிவுழின்
உண்டாய்த் தோன்றுவ யாவையு நீயே
கண்டனைபவை நினைக்காணு வவைதாம்
நின்வயின் மறைத்தோ யல்லையுன்னை
மாயாய் மன்னினை நீயேவாழி
மன்னியுந் சிறுமையிற் கரந்தோயல்லை
பெருமையிற் பெரியோய் பெயர்த்து நீயே
பெருகியுஞ் சேணிடை நின்றோயல்லை
தேர்வொர்க்கூத் தம்மினு மணியை நீயே
கண்ணிடி, மிடையொன்றின் மறைந்தோயல்லை
ஹுடை யிட்டுநின்னை மறைப்பது மில்லை
மறைப்பினு மதுவும்
நீயேயாகி நின்றதோர் நிலையே

அஃதான் று
நினைப்பருங் காட்சிநின் னிலையிதுவே
நினைப்புறங் காட்சி யெந்நிலை யதுவே
இனிசனி பிரப்பதொன் றுடையமன மருண்டு
புன்மையி னினைத்துப் புலன்வழி படரினும்
நின்வயி னினைந்தே மாகுத னின்வயின்
நினைக்குமா நினைக்கப் பெறுதலைத் தொன்றும்
நீயேயருளல் வேண்டும் வெய்முதிர்
கயிலைபுல்லென வெய்விசம்பு வறிதாக
இம்பருய்ய வம்பலம் பொலியத்
கிருவளர் தில்லைமுதூர்
அருகடங் குயிற்று மாதீவானவனே.

Hail! Grant Thy grace. Hail! Grant thy Grace.
Hail! Grant, O Lord of the Matted Hair!
A bubble that stands just where it shows
And wheeling vanishes in a breath (1)—
The human frame endures as long.
From it youth passes quicker (2) than thought;

(1) cf. :—"All life is the shadow of a smoke-wreath, a gesture in the empty air, a hieroglyph traced for an instant in the sand, and effaced a moment afterwards by a breath of wind, an air-bubble expanding and vanishing on the surface of the great river of being—an appearance, a vanity, a nothing."
—Amiel.

(2) Cf. Matthew Arnold :—

"Pressure, to our hot grasp,
Gives flowers, after flowers;
With passionate warmth we clasp
Haud after hand in ours;

Nor do we soon perceive how fast our youth is spent."

And quicker still comes senile age ; (3)
And quicker still comes sudden death. (4)
Unyielding, daily trained to kill,
Death (5) drinks our life and recks our frame.
While thus it is, I, deeming as mine
This transient body, for its good sake
Some acts have done, some acts shall do,
Some acts in doing have. Of these,
Some acts are good, some acts are ill,
Some acts to neither class pertain. (6)
Thoughts, pleasant some and painful some,
In a trice in countless myriads flash.
If such conscious states rise one by one,
Or in a group rush all together—
E'en this I cannot solve. So poor
Is mind in strength. And thou, O Lord,
Dost transcend far our power to know.
All things that rise and show as being
Thou see'st. They see Thee not. (7) And them
Thou dost not in Thyself enveil ;
Nor dost Thou pass, but endurest e'er.
Blest be Thou !
Thou art not hid in little things,
But greater than the great art Thou.
Though great Thou dost not stand afar ;
To those that know, Thou art, in sooth,

(3) Cf. Juvenal :—

"Festinat de currere velox
Flocculus, angustæ, miseræque brevissima virtus
Portio; dum bibimus, dum sarta, unguenta, puellas
Pocimus, obrepat non intellecta senectus."

(4) Cf. "Do not act as if thou wert going to live ten thousand years. Death hangs over thee. While thou livest, while it is in thy power, be good."—Marcus Aurelius.

(5) i.e., Yama, the Kadian God of Death.

(6) Cf. :—Of things some are good, some evil, and some indifferent. Now the good things are the virtues, and those that have the nature of virtue, and the evil things the vices, and those that have the nature of vice; and the indifferent things are between these, as wealth, health, life, death, pleasure, affliction."—Epictetus.

(7) Cf. Shelley :—

"The awful shadow of some unseen power
Floats, though unseen, among us."

cf. வள்ளலார் சாத்திரம் :—

"சுவனநிக் தருணவன் சேவாசிரைச்
செவந்தனை பதித்திடரச் சேவாசிரை"

Nearer to them than their own selves. (8)
 Though near, Thou screen'st Thee not in aught
 That lies between. Nor can a thing
 So screen Thee. Yet, if aught such be,
 E'en that is a form of Thy Being's self. (9)
 Such is
 Thy mode of being beyond conceit. (10)
 What conceivable mode is Thine ? (11)
 But a single boon of Thee I crave.
 Though wildered sore and thinking base
 My mind is lured to senses' ways,
 As I think but *through* Thee, (12) so may I
 Think of Thee ever as I ought.
 This only gift grant me, O Lord
 That, leaving the bamboo-wooded Kailas (13)
 And Heav'n above to darken and gloom,
 To bless this earth gracest the Hall
 In lovely ancient Tillai, (14)
 And dost perform Thy wondrous dance.

N. B.

(8) Cf. :—" Verily We created man, and We know what his soul whispereth to him, for We are nearer unto him than the jugular vein."—Alkoran.

(9) Cf. Heine :—" Gott ist Alles was da ist, und Zweifel an ihm ist Zweifel an dein Leben selbst, es ist der Tod."

(10) Cf. :—" Though you know all things, you know not God. For though you know your body which is in the world and the world which is in time, and time which is in space, yet your knowledge goeth no farther, for space and all that therein is, is in God."—Hermes Trismegistus.

(11) Cf. : " Wherever the mind may wander the Supreme is there."—Uttaragita.

(12) God is the energiser of the universe. All action, thought included, is done through Him ; and He is, to quote the terms of Kena Upanishad, " that which is not thought by the thought, that by which the thought is thought ;" " that which one sees not with the eye, that by which the eyes see etc.

(13) i. e., Mount Kailas, the abode by pre-eminence of Siva according to the Puranas.

(14) The Golden Hall *Chidambaram* of Tillai or Chidambaram.

The Dance of Siva is symbolic of His creative energising.

STANZA.

(Translated from Rückert's " Weisheit des Brahmanen.")

In one still moment, when the soul sinks deep
 In thoughts of Life and God, not dazed
 with wine nor sleep,
 Not wandering, but clear, not slumb'ring,
 but awake,
 Like the reflected sun in a wide, waveless
 lake ;
 When Far and Near, and Then and Now,
 and Time and Space
 Have passed away like foam upon the
 water's face,
 When thou canst feel the earliest, purest
 flowers of Life
 Bound closely to thy breast, with fragrant
 promise rife ;
 When Earth and Heaven close around
 thee as a mist ;
 Thou think'st the flower a star, the star
 a flower sun-kiss'd ;
 In such a moment, when, with holy, rush-
 ing sound,
 Creation's stream sweeps through thy very
 being's ground ;
 When thou thyself art not, and nothing is,
 but thou
 And God, in whom thou art, not knowing
 why nor how ;
 In such a moment, swift as glance from
 frighten'd eyes
 Comes the Love-longing, and all recollec-
 tion dies ;
 He, who a moment such as this but once
 has known,
 Knoweth Eternity, e'en before Life is
 flown ;
 And as the diamond gleams of radiant
 light enfolds,
 So be Eternity now and for ever holds.

—The Academy.

ESSENTIALS AND NON-ESSENTIALS.

AN APPEAL TO MY EDUCATED COUNTRYMEN.

We have now arrived at a stage when we should begin to revise our position in this world as a religious community and take stock of what we have done and of what we have left undone. It is necessary that such a course should be adopted in order that we may see thereby our needs and drawbacks and take such steps in the future as would enable us to avoid our errors in the past. On all sides we see nations rising into importance and with them their religious propaganda. It is not surprising to note the marvellous growth of the Anglo-saxon race on either side of the Atlantic,—nay even in the Pacific seas also? Is it not equally surprising to note the progress of Christianity coterminous with the progress of the race? Have we not noticed in recent times Occumenical Councils held in England and America with a view to advance the cause of Christianity in the lands known and unknown?

What do all these signify to us? They should teach us that no longer should we fold our hands, close our lips, shut our hearts, chain ourselves with artificial restrictions of our own making but should begin the fight of good faith anew with the help of any religious fire left burning in our hearts if thereby we can preserve everything good and lofty, soul elevating, life-saving in our religious system. The West not only preserves but also is desirous of imparting what it has to others. The East does not think of even preserving what it has. Much less should one expect it to impart its truths to others beyond its pale. Added to this there is always the evil tendency of forgetting the essentials and emphasizing the non-essentials. Hence the quarrel between two sects of the same system, e. g. the Tengalais and the Vadagalais. These unseemly squabbles only tend to lower the spirit of the race which has produced such noted worthies as Sankara and Ramanuja, Vachakar and Sambandar. These petty—fogging propensities only serve to cloud the real and exaggerate the importance of minor truths which for all practical purposes may be safely ignored. If only Hindu brethren are aware of the resemblances between their religious schemes as they appear to be familiar with the sectional differences, they would by this time have promoted concord and unity in their body corporate. It is high time for

Educated Hindus to marshal themselves and fight the good fight of faith by striving to teach themselves and the masses around them lofty truths imbedded in the various schemes known as and included under the composite name of Hinduism. It is high time that the Educated Hindu should infuse fresh life into their seemingly or really moribund institutions by organizing associations, by starting expository journals, by suggesting to their ignorant brethren reforms which would tend to energise the community and contribute to its increasing good. Let the Vedantin of the Sankara school rally round his brethren around the prime doctrine of their faith which amounts to nothing less than absolute perfection. Let the Siva Siddhantin strive to gather into his fold all his brethren faltering and stray and furnish to them one sure watchword of his school—*Sāchidananda-Sivam*. Let the Vaishnavite of the Vishistadvaita school appeal to their brethren in accents similar to those of Tirumangai and Ramanuja and proclaim to all the doctrine of Bakthi in God Narayana worshipped notably in the persons of Rama and Krishna. Let all these unite and worship forgetting their minor differences. Then will their faith acquire new power and send fresh shoots. Then will they be able to present a united front against the attacks of those who at present accuse them of division and dissention. Let all our brethren in short remember the essentials and forget the non-essentials.

We forget those features of Hindu religion which form the substance of the Hindu faith and emphasize those differences which after all constitute its shadow. If for instance the Vedantin recognizes in his *Avidya*, the *anavamala* of the Saiva Siddhantin and if the Saiva Siddhantin recognizes in his *anavamala*, the *ahankara* of the Vaishnavite, would not this recognition of unity amidst seeming diversity create real concord and fellowship and promote the cause of true faith in this land. If for instance the Vedantin finds in his *Parabhramam*, the *Parābaram* or *Sachithanantha Sivam* of the Saivite and if the Saivite recognizes in his *Iswara* the Narayana of the Vaishnavite, would not this identification promote peace and good will and contribute to the unification and the revivification of the Indian races?

Why ignore the essentials and emphasize the non-essentials? Why strain at a gnat and swallow a camel? When ignorance and prejudice abound on all sides, when masses need guidance and control,

when our own matathipathis do not realize their awful responsibilities, when even our own educated brethren are luke-warm about their religion, is it not high time for some to rise and point out how Indian religions ought to be reformed and Indian societies ought to be re-organised so that great truths preached by poets and prophets may sink deep into the heart of every Hindu and bear abundant fruit in his life in this world and in the world to come. The time is come for each of us to do his own duty, for each of us to contribute his own quota towards the revival of real religious life in India. Our responsibilities are in proportion to our opportunities. Educated brethren should use their enlightenment for the edification and elevation of the masses. Let them teach them that religion is not all form or ceremony and that they should rise from the ceremonial to the spiritual, from the exoteric to the esoteric. Let our educated brethren organize prayer-halls and public libraries so that the Hindu public may become familiar with the esoteric character of Hindu religious thought, so that the masses may become really devotional and cultivate independent spiritual life. May not our Matathipathis and Mahants spend their enormous wealth in building prayer-halls or Prarthana sabhas all over the country for the real improvement of the Hindu public. Could they not train our graduates and under-graduates for preaching for the masses? Could they not start papers towards elucidating Hindu religion? Could they not do these and thousand other things to create real religious life in India?

In the name of truth, in the name of righteousness, in the name of those who have fought the good fight of faith in this land and whose names are enshrined in our books as well as in our hearts, in the name of the masses of India who naturally look to the rich and the educated for guidance and help, I appeal, on behalf of South India in particular and India in general to, the rich especially to the Matathipathis and Darmakarthis and also to the educated especially the B. A. s and M. A. s of the Madras University; and my appeal is "Do your duty in reviving real religious life in India in ways best suited to your opportunities and capacities."

V. R. P.

RAJA-RAJA CHOLA.

One of the oldest and grandest of the shrines erected in Southern India for the worship of the *Linga* or phallic symbols is the great temple at Tanjore. It is a fine specimen of Dravidian architecture, remarkable alike for the chaste simplicity of its style, and the stately plan on which it has been constructed. The spacious courtyard of the temple measures about 500 feet in length and 200 feet in breadth; and the central tower which rises like a pyramid of graceful proportions, surmounted by a beautiful cupola, is almost 200 feet high. In front of the porch is a gigantic image of a bull, carved out of a single block of stone 16 feet long by 12 feet high and 7 feet across. ¹ Although it was actually built about nine centuries ago, it appears to this day, as new and perfect as if it had been completed hardly nine years ago. Neither in the great tower, nor in the massive gateways and turrets which line the quadrangle surrounding it, is there a single stone broken or out of its place. So carefully has it been attended to by the royal dynasties who successively ruled at Tanjore, that the alternate seasons of rain and sunshine for nine hundred years have left little or no trace of their destructive effects on the building, and it bids fair to remain intact for many centuries to come, as a permanent monument of the piety and prowess of its founder Rajaraja Chola, *alias* Ko-raja-kesari-varmman.

A record of the name and achievements of the founder and of the many donations to the temple made by him, and by different members of his family, is found in the inscriptions, which are engraved on the base of the central tower, and on many of the pillars and walls of the outer buildings. The inscriptions, most of which were engraved during the reign of Raja-raja-deva, are still perfectly legible. Very few native scholars are however able to read them, as the Tamil characters of that age are somewhat different from the characters of modern Tamil; and consequently, most of the Tamil pandits have no idea whatever of the mine of information, antiquarian and historical, that lies concealed in these archaic inscriptions. ² They commence as follows with a sanscrit verse:—(Sanscrit) Health and wealth! This (is) the record of the grant of Raja-raja-Raja-kesari varmman, which is honored by the rows of diadems of all princes. (Tamil) on the twentieth day of the twenty sixth year (of the reign) of Ko-raja-kesari-varmman *alias* Sri Raja-raja-Deva who to make it known

(1) Mr Ferguson's Indian and Eastern Architecture pp. 343-5.

(2) Those who take an interest in the history of Southern India but are unable to read the original inscriptions on the temples, may study with advantage the text and translation of the inscriptions, which have been edited with great care and ability by Dr. Hultzsch, the Government Epigraphist. See South Indian inscriptions. Vol. II.

(to all) that the goddess of the great earth had, like the goddess of wealth, become his consort—quelled the rebellion at Kāndalur Sālai, and by his valiant and victorious army, conquered Vengai-Nadu, Gangai-padi, Tadikui-padi, Nulamba-padi the western Malai Nadu, Kollam Kālingam, and applauded by the eight directions, (i.e., all surrounding nations) Ilam-mandalam, and the seven and a half lakhs of Irattappadi; who deprived the Pandya of their splendour and has so distinguished himself that he is worthy of worship every-where, (he) the Udaiyar Sri-Raja-raja-deva, while seated in the eastern bath-room in the place of Iru-mudi-Chola having bestowed (the usual) gifts, was pleased to command "Let all the gifts made by us, the gifts made by our elder sister, the gifts made by our wives, and the gifts made by other donors to the Lord of the sacred stone temple erected by us at Tanjavur in the Tanjavur Kurram in the Pandya-kulasini-vala-nadu, be engraved on stone on the sacred central tower."

It is to this laudable desire on the part of the Chola king to leave a permanent record of the donations to temples that we owe much of the information we now possess of the Chola history for at least three centuries from the time of Raja-raja; for his successors on the Chola throne followed his example, and the grants made during their reign between the tenth and thirteenth centuries of the Christian era, were engraved on the stone walls of most of the ancient temples in Tamilakam. These lithic records are dated in the regnal years of the king, and in mentioning the name and titles of the king, the leading events of his reign or his martial exploits are also briefly described. It appears from these inscriptions that the Saka era, which was current in the Tēlugu and Canarese countries was not then in use in the Tamil-land. The exact year of accession of Rajaraja Chola could not therefore be determined until the discovery of a Canarese inscription of his reign in the Mysore Province in which, both the Saka year and the year of the king's reign were given. From the Canarese inscription it has been ascertained that Raja-raja's reign commenced in the year 984-85 A. D. (3) Calculating from this year, it follows that the King's order, directing that a record of his gifts be engraved on the temple, was issued in the year 1010-11 A. D., shortly before which the construction of the temple appears to have been completed.

Of the ancestors of Rajaraja very little is known from the inscriptions on temples. We learn however from the copper plates which contain the grant of the village of Animangalam to the Buddhist Vihara at Negapatam, (4)

that he was the son of Parantaka II, and great grandson of Parantaka I or Vira Narayana, who defeated the Pandya and Sinhalese armies, and built the Kanaka-Sabha (Golden Hall) at Chidambaram. In describing the genealogy of the Cholas, the *Kalingattu-Parani* mentions him after the Chola King who vanquished the Pandya and Sinhalese forces, and states that he captured Udakai in the Uthia (or Chera) kingdom. (5) The *Vikrama-Cholan Ula* similarly alludes to him, after the Chola who built the Kanaka-Sabha and praises him for having cut off the heads of eighteen princes and conquered Malai-Nadu, in retaliation for the insult offered to his envoy (6) He is referred to in the *Kulottunga Cholan Ula* and *Raja raja Cholan Ula* (7) also as the king who destroyed Udakai. It is evident therefore that Rajaraja commenced his career of conquests by chastising the princes at Udakai, in the Chera kingdom, who had insulted his envoy.

Up to the 9th year of his reign, he is mentioned in the inscriptions simply as Rajarajakesari-varmman, and none of his conquests are alluded to. During this period that is, from 984 to 993 A. D., he appears to have been consolidating his power, as the Chola Kingdom has just then thrown off the yoke of the Rashtra-kutas, the last king of which line had been defeated by the Western Chalukya Tailappa. In inscriptions dated from the 10th to the 12th year of his reign, the epithet, "who quelled the rebellion at Kāndalur-Sālai" is prefixed to his name. Subsequent inscriptions beginning with the words "*Tiruna kal polap peru nilach chelviyum*" are not only in Tanjore, but also in many of the ancient temples in other places. They furnish a complete list of the conquests made by the King up to the date of each inscription, and clearly show the gradual expansion of the Chola dominions during his eventful reign. When he came to the throne he inherited only the Chola and Konga kingdoms. The former comprised very nearly the modern Tanjore and Trichinopoly Districts, and the latter the Coimbatore District. His elder sister Kuntavai having married the Pallava King Vandyadeva, who was most probably a weak prince, and entirely subservient to Rajaraja, the latter's authority extended over the territories of the Pallava king also, that is, the whole of the country now known as the Chingleput, North Arcot and South Arcot Districts. In the 10th year of his reign, he put down the rebellion at Sālai. Before the end of the 14th year, he conquered Vengai-Nadu (the Ne'llore, Kistna and Godavari Districts) Gangai-padi, Nulamba-padi Tadikai-padi (the Mysore Provinces) and Kudalaralai-Nadu (Coorg,) and defeated the

(5) *Kalingattu-parani*. Canto viii, verse 24.

(6) *Vikrama-Cholan-Ula*. See *Indian Antiquary* Vol. xxii, p. 142.

(7) These poems have not yet been published in print.

(3) Mr. Rice's *Epigraphia Carnataka* No. 120. Canarese inscription at Balmari.

(4) *Archæological Survey of Southern India*. Vol. IV. p. 216.

Cheliyas (Pandyas). Within the next four years his armies over-ran Kollam (Malabar) and Kaliggam (the Vizagapatam and Ganjam Districts), and invaded Lanka (Ceylon). In the 21st year Satyasraya II. the Western Chalukya King was defeated by him, and Irattapadi, or a portion of it at least (the Cuddapah, Kurnool, Bellary and Anantapur Districts) was annexed to his dominions: and before the 29th year, the 12,000 islands in the sea (the Laccadives and Maldives) were brought under his sway. When he died in the 29th or 30th year of his reign, his empire included almost the whole of the country now known as the Madras Presidency, the Provinces of Coorg and Mysore, and the Northern portion of Ceylon.

In all the inscriptions in which his conquests are detailed, due praise is given to the valour and efficiency of his army, which appears to have been so well equipped and organised that it never met with any reverse in all its campaigns. Separate regiments of body-guards, foot soldiers and archers are named in the inscriptions as follow:—

Royal Body Guards of the Keralântaka Gate.
 Royal Body Guards of the Inner Gate.
 Keralantaka's Chosen Troops.
 Jananatha's Chosen Troops.
 Singalântaka's Chosen Troops.

Pandita Chola's chosen Archers. (*)

If Rajaraja was great in War, he was not the less so in peace: for he had the genius to organise Government in an eminent degree, and most of the kingdoms conquered by him remained integral parts of the Chola Empire during the reign of many of his successors. Under his strong rule, the conquered countries, as well as the Chola Kingdom, appear to have enjoyed perfect peace and security of property. Judging from the minute measurement of rent-free and rent-paying lands, as recorded in the inscriptions at Tanjore, there is every reason to believe that the lands under cultivation throughout his Empire were carefully surveyed and assessed during his sovereignty. A complete account of the number of weavers, goldsmiths, blacksmiths and other artisans appears to have been also maintained: and professional taxes levied accordingly. He embellished his capital city Tanjore by the erection of various buildings, and the grand temple which bears his name. His ceaseless activity and zealous work for the public good left such a deep impression on the minds of his tributary princes and chiefs, that they were not slow to follow his example, and vied with each other in promoting the welfare of the empire. His wonderful tact and ability as the founder of an Empire were most visible in the spirit of unity which he infused

into his subjects, although they were divided by the languages they spoke and the religions they professed. The achievements of his army no doubt compelled the union of many races; but unless the King had constantly kept it in his view, to conciliate the conquered races, by granting them their due share in civil and military employment, he could not have long succeeded in holding them together as the subjects of one Empire.

Whatever he undertook to do, he did thoroughly, and to the best of his ability. This trait of his character is best shown by the endowments he made to the Rajarajeswara temple. No one who reads the long list of villages and lands, of images and utensils of gold and of costly jewels presented to the temple, which is inscribed on its walls, can fail to admire the solicitude of the King to provide for every want of the temple on a most lavish scale. Superb diadems and ear-rings made of gold and set with the finest diamonds and rubies; priceless necklaces of lustrous pearls and bright coral beads, bracelets, arm-rings, girdles, anklets and toe-rings, all of gold, set with precious stones and various other ornaments, too numerous to mention in detail were supplied to adorn the idols. Likewise, dishes, cups, plates, bowls, pitchers, salvers, kettles, water-pots, fly-whisks and betel-leaf boxes, wrought in pure gold were furnished for the daily service. Even the trumpets and parasols were made of gold; and although every kind of ornament and utensil, made of the most costly materials had been supplied, the pious king was not satisfied until he had showered at the feet of the god flowers made of gold! A complete staff of servants and officials was appointed for the temple, such as goldsmiths, carpenters, musicians, dancing girls, astrologers, accountants and treasurers; and lands were granted for their maintenance. Sheep, cows and buffaloes were given to supply milk and ghee: grants of money were made for the purchase of articles required for the daily service: and whole villages were assigned to furnish annually the rice required for the sacred offerings.

Rajaraja appears to have had several wives, the names of five of whom are mentioned in the inscriptions. Lokamahadevi was the chief queen: and the names of the others are Soramahadevi, Trailokyamahadevi, Panchavanmahadevi and Abimanavalli. The first four were apparently princesses by birth, as the title Mahadevi is attached to their names. Panchavanmahadevi was most probably the daughter of a Pandyan prince, Panchavan being a hereditary name of the Pandyas. Of his children, only two are alluded to in inscriptions: his son Rajendra Chola, who succeeded him on the throne, and a daughter Kuntavai who married Vimaladitya the Eastern Chalukya king.

Many curious facts may be noted from the inscriptions regarding the habits and customs, the political and social

(*) Dr. Hultzsch's South Indian Inscriptions Vol. II. p. 98 and ff.

condition, and the religious beliefs and ceremonies of the Tamil people in the early part of the eleventh century: but, as it will be out of place to dwell on them at any length in this article, I shall briefly state some of the salient facts which may interest the general reader.

Education was at a very low ebb at this period as may be seen from the many incorrect expressions used in the inscriptions. No literary work which can be confidently assigned to Rajaraja's reign has been quoted in later works, or handed down to posterity. There is a blank in Tamil literature, from about A. D. 950 to 1050, which should, I think, be attributed to the conquest of the Chola kingdom, by the Rashtrakutas, during the time of the immediate predecessors of Rajaraja. Chola accountants had not however lost their knowledge of the exact measurement of land or the valuation of revenue. The system of fractional notation in *mē*, *kāni* and *mundri* or fractions 1/20, 1/80 and 1/320 peculiar to Southern India, was in vogue; the unit of land measurement being a *veli* which is equal to about 5 English acres.

The property in land vested in the village assembly; and all unclaimed land within the limits of each village belonged to them, and could be appropriated by them to any special use. The village assembly was responsible to the king for the total amount of tax due from the village, which was paid in kind or in coin. Farmers who failed to pay the land tax forfeited their holdings, and the village assembly then sold the defaulter's farms to others who applied for them. Building sites, burial grounds, and all lands belonging to temples and convents were exempt from tax.

Among the camp servants or followers, the Right Hand servants are specially mentioned in inscriptions: and it is evident therefore that the distinction of Right Hand and Left Hand castes existed among the Tamils as early as the reign of Rajaraja Chola. Washermen, toddy-drawers *Kammālar* (blacksmiths, goldsmiths and carpenters) and *Bariaks* (drummers) resided in hamlets outside the town; and it was considered a pollution for others to touch any individual of the above mentioned castes. (9) All higher castes resided in towns. It appears therefore that the Tamils did not follow the Aryan system of caste: for, according to that system, *Kammālar*, that is blacksmiths, carpenters and goldsmiths would have been treated as *Vaiyyas*, and not as a low caste whom the Higher castes could not touch without pollution. Brahmins learned, in the four Vedas received grants of land from pious kings, and resided on the lands allotted to them. Whole villages were sometimes granted to Vedic Brahmins, and were henceforth known as Chatur-veda-mangalam. They were distinguished by the donor's name as follow:—

Gandara-ditya	Chatur-veda-mangalam.	
Tanantha	do	do
Vira-Narayana	do	do
Arunchikai	Chatur-Veda-mangalam.	
Parantaka	do	do
Kuntavai	do	do

Rajaraja Chola professed the Saiva religion: and temples dedicated to Shiva were far more numerous in the Tamil land than those of Vishnu, but the masses appear to have continued the worship of their primitive Dravidian deities and every village had its temple of *Pidari* and *Ayyanar*, who were doubtless the prototypes of *Parvati* and *Siva*. There were also scattered communities who still adhered to Buddhism or Jainism. A famous Buddhist shrine at *Naga-paddiam* (*Negapatam*) still attracted pilgrims from distant lands. Jain monasteries and convents were also in existence, though the number of Jain monks and nuns does not appear to have been considerable. The court religion being Saivism, it was, of course, in evidence everywhere. Rajaraja appears to have favoured the sect of Saivas, who adopted the *Linga* as the emblem of *Siva*. His immediate predecessors had been worshippers of the *Linga*, and one of them *Kumara Kulottunga Chola* is praised as *Fangamaraja Kulottunga*. (10) Rajaraja was a devout Saiva, and although he assumed many titles, such as *Aramoli* (one whose words are precious) *Rajasraya* (the Asylum of Kings), *Jayankonda-Chola* (the Chola conquerer) and *Mummudi-Chola* (the Chola who wore three crowns, i.e., those of the *Chera*, *Chola* and *Pandya*), none was more appropriate or more truly expressive of his high purpose and sincere piety than the epithet *Sivapada Sekhara* (He whose crown is the feet of *Siva*)!

V KANAKASABHAI.

(adapted from the Madras Review of February 1902)

SOME RECENT TAMIL BOOKS.

A remarkable addition to Tamil Literature of recent years from the stand point of the Siddhanta Philosophy is a Volume of Verses, called *செவ்வாய்* by Sri Kumaragurudasa Swamikal. The author is, devout man of God, a keen and vigorous thinker and a Tamil scholar and poet of much solid learning, and no mean reputation. This volume is worthy of the author, and contains 1100 Stanzas of varying length, mostly in praise of *Subramanya*, bringing over with philosophic wisdom and suggestive thought. In each successive stanza there is so much to ponder, to understand to inwardly digest that the serious

(10) Oddakkottar's kulottunga.cholak-kovai, Stanzas. 2, 263, 29, 40, 239, 328, 343, 365.

(9) Dr. Hultzsch's South Indian Inscriptions Vol II. p. 43 and ff.

student is stimulated to make the best mental effort of which he is capable. His poem breathes a certain poetic elevation of spirit and graceful nobility of self-discipline combined with an intense sincerity of song which makes the reading of them in itself a course of spiritual education.,

* * *

Another of the same author, Sri Kumaragurupara Swamigal's works is his prose catechetical essay, "சுப் பிரமணிய விபாசம்." In the course of explaining the meaning and philosophical significance of the different names of God Subrahmanya, the author expounds many valuable truths of the Siddhanta in a simple and lucid manner; and on many points where the higher classical works of Tamil philosophy are difficult to follow, this essay is an easy, but all the same accurate and invaluable guide. (for instance read answers to questions 5, 58, 63 etc).

We take the following stanzas, almost chosen at random, from the Swamigal's திருப்பா noticed above, and subjoin a metrical English translation of the same.

பொருளற் றாப்பொரு ளுற்றாட்செய் சால்புடைப்
புண்ணி யத்தைக்கண் ணுற்றிதி லென்பயன்
வருமி தைப்புரிந் தின்னும் பிறப்பையே
மண்ணின் மேவிடு வார்நமைப் போலொரு
கருமமேனும்பின் ஞானம் பெறுரெனக்
கழறிக் கூடா வொழுக்கமே கோடன்மெய்த்
தரும் நீத்த பொருமையன் றோவெங்கள்
சத்ய ஞான சதாநந்த வுந்தியே

The acts of worth and love by rich ones done

The wealthless see and gibe: "outcomes what good
From these? They win but further births on earth
By doings such. No wisdom true divine they gain,
As ours shall be which actionless is e'er."

They talk thus high, but wrongful acts they do.
Is this not all unrighteous envy ill?

O Lord, that art True, Wise, and Blissful e'er.

முன்னே நல்வினை யாலிந்த ஞான்றுனை
முன்னித் தேம்பா வரும்பர் விலம்பக
மென்னு மாலைக ணிற்கிடு வராயவ்
வேசி னாவன்மை யில்லார்கண் ணுற்றிதி
லென்னை யாகுமுன் னோர்பழம் பூரீடடையே
யெடுத்தி யம்பிற் பொதாதோவென் றெள்ளுகை
தந்து னுக்கழுக் காநல வேடெங்கள்
சத்ய ஞான சதாநந்த வுந்தியே.

உ

From good of former births, of thee some now
Do think, and crown thy brow with wreaths of song
E'er green. Who own no goodly skill of tongue
See them and scorning say: "What boots this all.
Will't not suffice to cull and sing the hymns
By classic ancients sung?" Is not what stirs
In them a subtle envy? Master mine,
And Lord that art True, Wise, and Blissful e'er,

உணர்வு ளார்பண்டு வேதாக மங்கள்தொல்
லுண்மை யிற்றென வேவிரித் துள்ளநூ
லுணர்வி வேகந் தணந்தவ ரத்தநா
லுணர்வு ளாளைக் குறித்திவ ருண்மையை
யணவிக் கண்டதுண் டோவென் வேயிகழ்ந்
தறிவி லாமடப் பேதையா நிற்பதுந்
தணிவு ளுக்கொடுங் கூரமன் றோவெங்கள்
சத்ய ஞான சதாநந்த வுந்தியே.

ந.

The truths by ancient Vedas, agemas
Declared, the wifful learn and constant hold.
Who lack in love of books oft sneer at these.
Who lack not such and say "Have they at all
Drawn near and known the True"; but them-

selves are

Content to be but thoughtless stupid fools.
Unbating cruel envy is not this?
O Lord that art True, Wise, and Blissful e'er.

நித்த மூர்த்தி தலத்திருத் தீர்த்தமா
னேடி யெய்துநற் புண்ணிய வீராளா
யித்த லத்திடைச் சேசம்பு முலோபமு
மேறினோர்கண் டிவர்க்குநா மேலதா
முத்தி ஞானத் துளோமென் றயர்த்துதன்
மூட மும்பெரும் பாவமு மாமிசுச்
சத்து வக்கரு ணரிதி யேயெங்கள்
சத்ய ஞான சதாநந்த வுந்தியே.

ச.

Some men of worth each day a holy spot
Or sacred stream do seek and find. At them,
Who grown in idleness and jealousy
Adhere to home, fling scoffing words and say
In hollow vaunt:—"We higher stand than they
In rare soul-freeing wisdom" And such pride
Is but a grave and foolish sin. O Lord
Of mercy vast, true, wise and Blissful e'er'

நூலி லேவிதிக் கும்விர தாதிக
னோற்கு மாள் வினை கொண்டு னெடுக்கியிஞ்
ஞால மீதுய் தவத்தரை யுண்பதே
ஞான மாக்கொண்ட வுன்மத்தர் கோக்கியித்

தூலக் தேய விழைந்திடு மாத்துமத்
 துரோகத் தாலென்னையாமிது மூடமே
 சாலு மென்ப தகந்தையன்றோவெங்கள்
 சத்ய ஞான சதாரந்த வுந்தியே

௫.

Vigils and fasts by ritual laws ordained
 Some pious men in faith do rigid keep
 And sparing eat and mortify their flesh.
 The fat ones all whose love sublime is food.
 Them see, and mocking say: "what good ensues.
 Self-cheating such that wears the body out?
 Rank folly all," Is not this silly pride?
 O Lord that art True, Wise, and Blissful e'er.

சுருதியாகமத் தூலாமில் லாமலுஞ்
 சுருதியாதய பிந்தியச் சேட்டைகண்
 மருவு றுமலு நன்னீரை துய்ப்பகார
 மச்ச மூன்புசிப் பாராநிவி கற்பம்போற்
 பெருகுங்காதைபல் பேசு யிகழ்த்திடல்
 பேர கந்தையுத் தீமையும் பிழையுத்
 தருமெ னத்தெளி யாரொளி யாரெங்கள்
 சத்ய ஞான சதாரந்த வுந்தியே.

௬.

Opposing not the holy scriptures old,
 And freeing self from harm of senses five.
 Some eat clean food alone. At these some smile
 Who gorge on fish and flesh and stories tall.
 Glib talk of oneness fundamental
 And indifference sage. These silly men know
 not
 The pain and wrong and ill such talk does breed.
 O Lord that art True, wise, and Blissful e'er.

A DANGEROUS PROFOSAL,—BEWARE,
 SOUTH INDIA !

[BY AN EDUCATIONAL OFFICER]

The great German historian, Dr. Holm, says in his History of Greece:—"The only way to settle with the East is to vanquish her intellectually, and not even Greece was able to do this; Rome's whole character utterly unfitted her for it." These wise words must be engraven in imperishable characters on the hearts of every native of India. No physical conquests—no display of force or plunder of money—can extinguish the nations of the East. For Asiatic races, the love of the spirit is all in all. Their civilisation is intellectual and spiritual, they "do not live by bread alone." So long as they retain their civilisation, they *must* remain and multiply on earth.

Their civilisation *must* last so long as their own literature and languages remain, and their can be no national literature without a national language. Professor Bluntschli points out that "language is the most peculiar possession of a people, is the strongest bond which unites its members, and the chief means by which it reveals its character." So, the civilisation and the very existence of a people depends on its preserving its own language, which is its "peculiar possession" and "bond of union." On the day that the vernacular languages have disappeared from Indian soil, the native races must have died out and given place to some other or others in the great continent which they have inherited from their ancestors.

• We have made these remarks because, the European editor of the Madras Educational Review has lately come forward to advocate the abolition of the Vernacular languages from the collegiate curricula of studies. He has the presumption to state his reasons in the following terms:—"That the educational value of the study of the vernaculars is on a par with the study of the classical languages we suppose no one will contend. That their retention serves any useful purpose whatsoever we believe it would be difficult to show," and so on. So he pleads "for the disappearance of the Vernaculars from the Group of second languages recognised by the University." These pleas for the abolition of the Vernaculars are, by no means, unfamiliar to us in South India. Long ago, General Macdonald, the late Director of Public instruction, proposed to abolish the study of the Vernaculars on similar grounds. but there was sufficient good sense among the Indian fellows of the University to enable them to muster strong and defeat the proposal. More recently, the same measure has been advocated before the Universities' Commission by the present Director of Public instruction, and now the leading educational organ of South India is singing to the same tune. •The proposal may come up any day, and it is well that the country should be prepared to resist it. We feel confident that the Indian members of the Senate will like their predecessors of twenty five years back, muster strong and defeat the proposal whenever it is brought up, and that some at least of the European Fellows will support their cause and the cause of the very existence of the Native races and their civilisation in the future. The Editor of the Educational Review himself says

that "with the Senate constituted as it is at present, any proposal to abolish the Vernaculars would, we fear, be doomed to failure." Evidently, he *hopes* to have our Senate differently constituted very soon as the result of the inquiries of the Universities' Commission, and then to carry his proposal, as there will be a larger number of aggressively-inclined European Fellows.

What may be the future fate of the languages and peoples of South India we cannot foresee, but the educated men to-day are the guardians of the present and must fearlessly do their duty to themselves and their country. Even Macaulay, the founder of the present system of *English* education, wrote as follows:—"We must at present do our best to form a class who may be interpreters between us and the millions we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the Vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population." Let our educated men—and, especially, all Indian Fellows of the University remember that the education of the masses and their regeneration, political, social, industrial, cannot be achieved without the cultivation of the Vernaculars and the use of them as media for the communication of knowledge. How can our graduates and other educated men cultivate their own literatures if they are to be forbidden to learn the Vernacular languages while they are at College? The late Madras Governor, Sir M. E. Grant-Duff asked our graduates, "Are you satisfied with what you are doing for your own literature?" What an amount of sneer there is implied in the expression—"your own literature"—sneer directed at those who, in season and out of season, are promoting the use of the English language for writing and speaking purposes! We need not now concern ourselves with that, as we have certain purposes to serve by the use of the English language. To these purposes, Professor Bluntschli, the German Philosopher, refers when he writes as follows:—"where the life of the state is concerned, the interest of the nation, as a whole, may require unity of language" We must use the English language only for all collective and national purposes, where men speaking different vernaculars require a common platform. But all popu-

lar culture must be carried on by the use of the Vernaculars, and therefore they must be studied and cultivated more and more by educated men in India. It is in this light that we must appreciate the significance of the advice given to educated men by the late Sir T. Muthusawmy Aiyer, "See that you gain a step in advance every year in the development and enrichment of the vernacular literature." To abolish the study of the Vernaculars in the College and school is certainly *not* the way to advance their development and enrichment year by year.

We wish to deal briefly with two points mentioned by the Editor of the *Educational Review* before I close this discussion. *First*, he says that the Vernaculars are inferior to what he calls the classical languages in educational value. We deny this altogether. We know that we cannot convince the Editor of this journal and men of his stamp by arguments of our own, for he thinks that the enthusiasm of educated men for the Vernacular languages springs "partly from misguided Patriotism." We will simply quote the unimpeachable authority of the late Bishop Caldwell of Tinnevelly, who speaks of "the wonderful perfection several of those languages (*i e*, the South Indian vernaculars) have reached as organs of thought." Let us hope this will render aggressively-minded men like the Editor of the *Educational Review* less self-assertive. Similar testimonies may be quoted in any number that may be required.

Secondly, the Editor of the *Educational Review* holds that "the practical futility of seeking to strengthen the command of modern colloquial Tamil or Canarese by the study of ancient Tamil or Canarese poetry must be apparent to the most enthusiastic Dravidian." Do Englishmen realise a similar "futility" in regard to their own language and literature? Why do Englishmen read the poetry of Chaucer, Spencer, Drummond Hawthornden and Gower and Ben Jonson, and Burns, and similiary agreeable company? But in truth the poetry of Kambar, Villiputturar, Pugalendi and other Tamil poets is much nearer modern colloquial Tamil than modern colloquial English is to these venerated poets of the English race

The truth is that the "Imperial" Englishmen of to-day is mad after the ascendancy of his language as he is mad after the ascendancy of his race. It is this madness and fever—born within the last 15 or 20 years—that brings all sorts of topics, including the abolition of the South Indian Vernaculars, within the limitless purview of the aggressive advocate of "the white man's burden." But let indians know that they too have their "burdens" and responsibilities and discharge them to the best of their lights and energies.

THE HINDU, 10th April 1902.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

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ON BRAHMA SUTRAS.

LECTURE NO. II.

BRAHMAN.

After the qualification necessary for one to make enquiry into Brahman is defined by the first Sutra “*சுயாவேதாபுஷுஜிஜ்ஜாஸா*” the question which must naturally suggest itself is what is Brahman? Ordinarily no enquiry is possible and even fruitful if the object of the enquiry is left undefined. The desired result of every enquiry is the realisation of its aim and such realisation is the perception of identity between the conception of an object as described and its presentation as cognised. The object of the enquiry being Brahman, it should be described before an attempt can be made to cognise it. In this respect, the Scripture places us in a peculiar dilemma by affirming that Brahman is undefinable, indescribable and incapable of ut-

terance and thought. It is said in Katopani-shad. “*நாயஜி-தூபுவவநெநநவ்யு-நஸெயயாந வவவ-நாஸூ-தெந*” which means.

“This Atman cannot be learnt from words nor by means of intellect nor by immense study.” The Brahadarany Upanishad declares “*விஜ்ஜாதாரஸிடுகெநவிஜ்ஜாதீயாக்*” which means “by what means can one know the Knower and” “*யதெநாஸவ-விஜ்ஜாதாதி-தெநவிஜ்ஜாதீயாக்*” meaning “Him who knows everything by what means is one to know. It is stated in Taitri opanishad “*யதெநாவாவேநி வத-தெநெ சுபுராபுஜிநஸாஸவ*” which means “The words with mind return without reaching it.” Nevertheless, cognition of Brahman is said to be possible and there is a marvellous concurrence among all the Vedic texts which predicate the possibility of Brahmagnana or realisation of Brahman. For instance Mundakopani-

shad says “ஹ்ஷு தெவ்யுதயத்யுய்யஹ்ஷு தெவயவ ஸம்ஸயாஃ | க்ஷயத்வெவ்யுக்ஷயாணி தய்யுநித்யு ஷேவராவரெ” which means “when Brahman is seen, the tie of heart is broken, all doubts are cut off and all Karmas (fruits) vanish.” ‘Taitriya Upanishad says “ஶ்ரஹ்வெவ்யுநெஷ்வ வவதி” which means “He knows Brahman and he becomes Brahman itself. “ஶ்ரஹ்வீஶா ஶ்ரஹ்வீஶா, ஶ்ரஹ்வீஶா ஶ்ரஹ்வீஶாவாந நவீ ஶேதிசுதய்யு” which means “one that knows Brahman attains the highest. One that knows the beatitude of Brahman has no fear from any source.” Thus the Vedas apparently blow hot and cold; for they ordain that for the purpose of Salvation Brahman should be known; but when you ask what is Brahman, they answer we cannot tell you what it is.” This seeming incongruity is perfectly reconcilable, for the former declaration is one of truism relating to a Mukta or emancipated Soul. But, the impossibility of cognition is imputed to one who is in the state of Samsara or bondage. The reason is this. Science can teach only so far as the ideas which can be imported into human mind by one of the four methods of Upaladhi or cognition, i.e. (1) Pratyaksha or sensory perception (2) Anumana or perception by inference (3) Upamana or perception by analogy and (4) Sabda or perception through words.

None of these perceptions is possible in case of Brahman. Now as regards sensory perception, the senses being constituted by ingredients limited by time, space and causality cannot approach Brahman which is a substance lying beyond the region of such limitations. The Kenopanishad emphatically declares “ஸ்ரஹ்வீஶா ஶ்ரஹ்வீஶா, ஶ்ரஹ்வீஶா ஶ்ரஹ்வீஶாவாந நவீ ஶேதிசுதய்யு” which means “it is ear of the ear, mind of the mind, speech of the speech, breath of

the breath, and eye of the eye. Being freed from these senses or limiting adjuncts, the brave or wise on departing from this world become immortal. The eye does not go thither nor speech nor mind.”

Generally, perception by inference requires three ingredients i.e. experience, rule and indication. (ஶநவஹ்ஷு, தியஹ்ஷு, தீஹ்ஷு) and it is the result of these three. For instance: Smoke is observed on a mountain and it is inferred that there is fire there. By what process? “யத்யுய்யு நெஷ்வ ஷு ததாயத்நவீஶு ஷு ஶ்ரஹ்வீஶாவாந” ஶ்ரஹ்வீஶாவாந = The experience is that in kitchen and other places, whenever smoke is observed, fire is found to exist. By such experience “யத்யுய்யு ததாயத்நவீஶு ஷு = Rule is that wherever smoke is observed, fire must be present. In the case of the mountain ஶவத் ததாயத்நவீஶாவாந = Indication is that smoke is observed on the mountain. On the presence of these elements the ஶ்ரஹ்வீஶாவாந or conclusion is ஶவத் ததாயத்நவீஶாவாந = That there is fire on the mountain. Such conclusion is impossible in case of Brahman as there is no experience, rule or indication in connection with it and therefore it is incapable of perception by inference.

As for analogy, it pre-supposes two things of which one is similar to the other as regards one or more of their attributes. Is there any other thing besides Brahman and similar to Brahman in point of any of its characteristics? To this question, the Scripture makes an emphatic denial. The Brahadarany Upanishad declares “ஶ்ரஹ்வீஶாவாந நவீ ஶேதிசுதய்யு, யத்யுய்யு ஶவத் ததாயத்நவீஶாவாந, கெநகவ்ஷு, கெநகவ்ஷு ஶ்ரஹ்வீஶாவாந நவீ ஶேதிசுதய்யு” which means “This everything and all is Brahman, when the self only is all this, how should he see another and how should he know another.....that self is to be described as “no, no” and thus by eliminating everything as ஶநவீஶாவாந or nonself,

the Scripture precludes the possibility of conceiving anything similar to Brahman. The Svetasvatara Upanishad maintains "நததுஜிமூஹி திகுஹூஸ்யுதெ" = None is seen similar to it or better.

Perception through words is equally impossible, for words can relate to things concrete and finite. The Kenopanishad says "நததுயா ஹுதி" = 'Speech does not get thither,' as also the Taitriya Upanishad which declares யதொவா யொநிவதஃதெ ஸ்வராவ்யு" = 'Words return without reaching it.' It is also stated in Kenopanishad "யஃவா யாகநஹுஃதிதா|| யெநவாம லுஃதிதா" = 'That which is not proclaimed by speech, that by which speech is proclaimed.'

Thus Brahman being declared to be a substance which sense cannot grasp, words cannot reveal and mind cannot comprehend, a verbal definition of such a substance is obviously impossible. Then what is that into which enquiry is ordained? Primarily should we not know what is the object in respect of which enquiry is to be made? Some definition, however imperfect it may be, however inadequate the service it may render is needed as a working hypothesis to help the disciple in his pursuit of enquiry. Definition is of two kinds; they are, சுஃண or derivative definition and ஸ்வரஃவஃ சுஃண or direct definition. The derivative definition is one by which an idea is given of a particular thing with reference to its connection with or dependency on another thing, while such connection or dependency is not inherent in the former. For instance, king is described as a man who wears a crown and minister as a man who goes on a white horse. King does not always wear a crown nor minister always goes on a horse-back. Wearing crown or going on the back of a white horse is not an inherent or inseparable attribute of them respectively. That king is one-eyed or the minister is a lame man is the

instance of what is known as ஸ்வரஃவஃ சுஃண or direct definition, for, being one-eyed and lameness are respectively the inherent and inseparable attributes of the king and the minister. The definitions contained in the Upanishads are of the one or the other of the two kinds or a mixture of their characteristics. But every one of the definitions seems vague in itself and is in no way calculated to produce a clear conception of the subject sought to be defined. Probably they are meant for those advanced intellects partially trained in the method of introspection, but so far as the average students of the metaphysics are concerned, these definitions are merely descriptive and fall short of the aim of denoting the object of the enquiry, because, the ordinary human minds subject to the material environments and only trained in the method of cognising the outside material objects are incapable of receiving any definite impression from them. When a man born blind wants to have a definition of milk it is next to useless to instruct him by saying that milk is as white as a swan of which the blind man has no conception whatsoever. Such descriptive versions in the shape of definitions are not uncommon and we can see many in some of our poetic works on medical diagnosis. For instance, some of them teach comically enough that when a particular malady is rife, the pulses indicative of the bile and mind, move as majestically as the royal elephant of Indra and that when another malady affects the body, the velocity of the pulses is as quick as the celestial swan of Brahma or of Vasuki, a mythological serpent as though the student is familiar with the elephant of Indra, swan of Brahma or Vasuki. These versions are merely descriptive and cannot convey in the least an idea of the subject described. Now we shall examine the definitions given by some of the Upanishads and see whether they are sufficient to create a settled conception of Brahman.

Some Disputed Points.

MY DEAR SIR,

1

Pandit D. Savariroyan's article in *your* issue for September and October 1901, would have deserved a large answer, but, at present, one wants time in order to discuss fully points so important. I am obliged therefore to send you a few words only in reply to the learned Pandit's valuable arguments.

He asserts (1) that Tamil is by no means a Turanian language; (2) that although Tamil and Aryan languages belong to entirely different linguistic groups, they possess an intimate connection; (3) that writing was known in South India long before the 3rd Century A. D. and consequently Tamil Literature must be older than I think.

I. As regards the first point, I am most gratified to say that I entirely agree with the Pandit; moreover, I must add that I never admitted the existence of a Turanian family; this is an absurd and inadmissible hypothesis which neither facts nor reasoning can support. Each group in the so-called family is quite independent from all others and exists by itself, unconnected with one another; such is the case with the Basque, the Ugro-finnic, the Dravidian, the Kolarian, the Japanese, the Maleo-Polynesian, &c. Dr. Caldwell's opinion that the Dravidian may be related to a pretended Scythian group is equally unfounded, and we can but assert as very stupid assertion, which was presented by some amateurs, that Tamil and Australian are of the same origin. Nothing is more deceitful than etymologies, and grammatical resemblances ought to be accurately discussed.

II. I am sorry to say that Pandit Savariroyan's proposition "Sanskrit is found as a result from the union of the Aryan and the Tamilian" cannot be admitted; nor can we assent to the late Seshagiri Sastri's assertion that "the Dravidian in their connection to the Vedic Sanskrit have a greater philologic importance than Latin, Persian and many other languages." All this is mostly unscientific and is founded on false method and insufficient observations. Sanskrit and Dravidian belong to quite different morphological types, their grammatical systems are thoroughly distinct and no connection probably exists between them apart from the loan of some words and expressions. Classical Sanskrit is but the literary

and conventional form of the popular dialects of which Hindi, Bengali &c., are the living representatives; Sanskrit certainly was formed before Tamil was reduced to writing and even before Arya speaking people had any contact with the Dravidian. The phonetics, the grammatical systems, the general features, the derivation of words, and what is called the particular *Genius* of the language, are quite special, and in such cases a mixed tongue cannot have been produced. Latin, Greek, Persian, Celtic, German, Sanskrit, on the contrary, undoubtedly have a common origin and belong to the same primitive race.

III. I cannot admit too that Tamil literature is as old as Pandit D. Savariroyan asserts and that Tamil had an original and an independent writing. It is true the word எழுத்து means "a letter," but it means also "a design, a mark, a picture"; it is derived from எழுது which means not only "to write" but "to paint, to draw" and is itself derived from எழு "to rise, to arise," and from a common root with எழில் "cloud," எழில் "beauty, colour," எழு "pillar" எழு "seven" &c., all when trace to a root எழ with the meaning "to stand, to erect, to pass, to show." Nothing proves the Dravidian ever had a proper writing; the older known Tamil alphabet, the அட்டெழுத்து, being undoubtedly derived from the Sanskrit, the forms of ஃ & ஂ, the vocalisation system, the confusion of ஃ & ஂ, ஃ & ஂ, are manifest and unquestionable proofs. Not a vestige of a previous alphabet has been discovered, and one cannot deny that the oldest known Tamil documents are of the 6th century A. D. forming part of public inscriptions or private and royal grants. In these, the literary portion is always Sanskrit, Tamil being used only in the official and Governmental section.

In all countries, literature as begun in the same way: first there was nothing but the speech of ordinary and common intercourse, then were produced songs, tales, riddles, and other popular lore; later came religious and, if I can say so, social rules and *formulæ*, after which arise large epic or religious poems which often remained long unwritten. Grammatical treatises are to be composed only when writing is in use, so that I cannot admit தொல்காப்பியம் (Tolkappiam) is the oldest extant Tamil work, unless the preceding ones are all lost which is most improbable. I suppose Tiruvalluvar Kural (திருவள்ளுவர் குறள்) is perhaps the most ancient preserved composition.

Tamil language and Tamil people certainly existed long before the christian era ; commercial visitors have come to them from Persia, Arabia, and even Europe, since at least a Tamil word *செரு* in the form *Thūki* is found in the Bible and many geographic names are quoted by old Greek and Latin writers (Pandian *பண்டியர்*, sorai *சொழி*, arkatai *அர்கதையர்* Komari *கொமரி* &c) ; many Roman Coins were found throughout South India. But nothing is told respecting literature and the famous Chinese Buddhist Hien-Tsang who came to Kanchipura in the 7th century A. D. explicitly says the Dravidians have no literary tastes and appear only to be devoted to trade or country labour.

We may suppose that, when Aryans came in the Dravidia, they brought with them their religion and customs, which easily superseded the aboriginal and simplest ones ; of these, however, many things remain. Tamil was of course neglected by them who went on using Sanskrit as the political and religious language. No change was made by Buddhism, but when the Jains arrived, they intended to support themselves against both Brahmanists and Buddhists and thought it more successful to use a different language. Their opponents followed them on this ground ; so, we may assert the remotest period of Tamil literature was Jainist and Brahmanist ; afterwards Jainism was predominant ; then was a revival of Buddhism ; and finally Śivaism took and preserved the first place.

Pray excuse my too short and insufficient answer, and believe me, Dear sir, Sincerely yours,

February 17th, 1902 } Prof. JULIEN VINSON,
Paris. } 58, Rue de l'Universite, Paris.

Some Disputed Points—Replied.

2

By the courtesy of the editor I was allowed to go through the second letter of Professor J. Vinson written in reply to my answer to his "Some Disputed Points" published in the double issue of this paper, for September and October 1901. Before beginning to clear some of his further doubts, I think it necessary to express my heartfelt thanks to the Professor for the keen interest he takes in the sadly neglected field of the literature and writing of the most important and the oldest but still living language of India.

The objections raised by the Professor, though they seem to go against the Tamilian civilization of antiquity, do yet serve to establish and strengthen the truth more firmly that this most ancient language of India had attained great cultivation and possessed a wide range of literature even in times of the hoary past.

i. I am glad to see that the Professor's opinion about the place that should be given to Tamil among the different families of languages, concurs with mine; and his learned remark that Tamil should not be included among the Turanian group, in spite of the theories held by the late Dr. Caldwell and other scholars of the same school, deserves the careful attention of every modern inquirer. Many scholars merely echo the sentiments which they obtain at second-hand without the least scrutiny into their intrinsic worth ; and our Professor deserves to be congratulated on his independent and scientific observations.

ii. Coming now to the next point, the Professor declares that "Sanskrit was certainly formed.....even before Aryan speaking people had any contact with the Dravidian". Here is a point which seems to me to be in positive contradiction to facts. Before going further, I should like to know whether by Sanskrit language he means the Vedic language or the post-Sanskrit. Whatever he may mean, the Professor's proposition cannot stand. It is an admitted fact that the Vedic language, or the Aryan-primitive, was in a dialectical and uncultured stage when it was first met on the banks of the Indus and that the post-Sanskrit or the Aryan-derivative was developed in India, a long time after its introduction. Does not the Professor admit the fact that the Aryans, on their arrival at the N. W. frontier, found the Dravidians or Tamilians in flourishing communities? Has it not been, not very long ago, pointed out by philologists that the cerebral sounds, which now abound throughout the Sanskrit Vocabulary, did not originally belong to the Aryan family of languages and was borrowed from the Dravidian tongues? These facts, if admitted, lead one to naturally conclude that the after development of the uncultured Vedic-tongue which resulted in Sanskrit was owing to the influence of the highly civilized Dravidian, when the former came into contact with the latter. If such be the case, I should like to know how the Professor

would explain that Sanskrit was formed before the Aryans had any contact with the Tamilians, a theory which is contrary to history.

It is quite true as the Professor says that Hindi, Bangali etc. are the living representatives of Sanskrit. But I shall just request the Professor to remark the striking difference between Hindi, Bangali etc., the representatives of Sanskrit, and French, Spanish etc., the representatives of Latin. The difference is markedly shown by Dr. Oppert. * "This difference," says he, "is easily observable when we compare on the one hand the construction of Sanskrit with that of such Aryanised languages, as Bangali and Marathi, which possess a considerable substratum of a non-Aryan element, and on the other hand, the construction of Latin with that of the Neo-Latin languages, French and Spanish, which may be considered as entirely Aryan". I observe that the basis of formation of the Sanskrit tongue is the same as that of its representatives. "The Phonetics, the Grammatical system, the general features, the derivation of words, and what is called the particular genius" are not, I dare say, quite special to Sanskrit; in these respects, it agrees more with the Tamilian than with Latin, Greek etc.,

I do not dwell at length on these points here as it will receive due discussion in my further articles on the "Admixture of Aryan with Tamilian." So with these few remarks I leave this ground for the present and propose to take up the 3rd point.

iii. The Professor does not seem inclined to believe that (a) the Tamil language had an original and independent writing and (b) that the Tamil Literature is older than the 6th century A. D. The Professor rests his arguments mainly on the absence of Tamil inscriptions prior to the 6th century A. D. Indian archæology is yet in its infancy, and no great help can be derived from it towards the existence of writing in ancient times. Moreover it must be borne in mind that the work of the S. Indian archæologist mainly consists in examining the descriptions of the temples; and when we know that most of the temples in towns and villages were built only from the 6th century A. D. after the down fall of Buddhism and the revival of Saivism in the land, the inscriptions from these sources cannot in any way be expected to date prior

to that period. Besides, it was about this time that the tendency to inscribe in temples began, when they were rare, and scattered and mostly erected on the tops of hills and mountains. However, old inscriptions and letter cuttings in Epitaphs, rocks and stones are, no doubt, awaiting the explorers; and until they are examined, South Indian archæology cannot decide with any degree of certainty the existence or non-existence of the art of writing before the 6th century A. D.

(a) There are, however, other numerous evidences internal and external to prove the existence of the art of writing in the Tamil land before the Christian era. I have clearly pointed out in my first reply some of the internal evidences which are supplied by the literature of the land, and I shall now proceed to cite a few external evidences derived from sources quite alien in proof of my statement. The histories of Ceylon refer to the existence of writing in the Tamil country even as early as the 5th century B. C. In Lalita Vistara, a Buddhist work, which is believed to have been first translated into Chinese about 65 A. D., reference is made to the Tamilian alphabet. The Tamilian alphabet is therein mentioned as one of the 64 alphabets which Buddha knew. In Singalese histories the Tamil prince of Chola who conquered Ceylon in the 3rd century B. C. is said to have written letters to his brother in India and also to Dutta Gamiini, his enemy. From the descriptions given in the Mahavansa of this king, it can easily be gathered that he was not an unlettered man. Again Mahavansa records that the Pandian princess who invaded Lanka about 88 B. C., landed at Mantota and despatched a letter to Valagan Bahu, the king of Ceylon, calling upon him to surrender.

These external evidences from alien literature together with internal evidences from the Tamilian literature, as I have shown in my previous letter, place beyond the pale of doubt that writing was known in South India even as early as the 5th century B. C. How then does the Professor assert that writing was introduced into India in the 3rd century B. C.? Western scholars are driven to these wrong conclusions from the statement of Megasthenes, the Greek ambassador, who resided in the Court of Chandragupta about the end of the 4th century B. C., and who speaks of the Indians as being ignorant of the art of writing. It must be kept in mind that

* The Original Inhabitants of India page 10.

Magasthenes lived only in the North of India and consequently his description does not apply to the people of the South. To say that there was no writing in S. India from Magasthenes' report is as much a groundless conclusion as that to which Western scholars arrived that there were no temples in India before the Buddhist era from the fact that no mention is made of temples in the Rig-Veda.

The Professor's assumption that the older Tamil character, viz., the *வட்டெழுத்து* is derived from Sanskrit is greatly amusing. "The Dravidians," says Sir W W Hunter, "were great builders and the earliest forms of Indian architecture are ascribed to them."* It is a known fact that the indigenous Granta characters of South India are the oldest in which Sanskrit was written. We have seen from the facts above-mentioned that writing was in existence in the South from the 5th century B. C.; and the statement of Magasthenes is a clear evidence to the fact that writing did not exist in Northern India in his time. From these inferences we are led to conclude that the art of writing as well as architecture proceeded from the South to the North. It may similarly be shown that every element in the progress of civilization went from the South to the North in olden days. The fine arts, political institutions, religious creeds and philosophic systems point their origin to the South.

If South India had a writing of its own from antiquity and if Sanskrit was first written in characters which were also indigenous to the South, one can easily judge whether *வட்டெழுத்து*, the older Tamil character, was derived from Sanskrit or Sanskrit from the *வட்டெழுத்து*.

In the well known inscriptions of Asoka there are two distinct kinds of characters, the one called Ariano-Pali which was foreign to, and not prevalent in, India except in the North-western corner, and the other, called Indo-Pali which is indigenous to India. All the characters at present existing in India except *வட்டெழுத்து*, are traced by Dr. Burnell to the latter alphabet. So *வட்டெழுத்து*, which was preserved in the Southern extremity by the Tamilians and which is the parent of the present Tamil alphabet, is quite independent of, and not derived from, any other source as the Professor thinks. And this character of "obscure origin" is held by Dr. Taylor to be "appa-

rently the survival of a very ancient cursive alphabet of unknown origin." And he continues thus:—"It may have been derived from the primitive alphabet of India at a time prior to the redaction exhibited in the inscriptions of Asoka or possibly it may have been an independent branch of the Semetic alphabet introduced into South India by the early Phœnician traders."

The Alphabet of South Asoka inscriptions was cut about 250. B.C. which is generally acknowledged as the parent and prototype of all the Indian Alphabets except Vatteṟuttu. By the beginning of the Christian era were formed the Cave and Gupta alphabets. In 350 A.D. the Cave produced the Chera, Chalukya, and Vengi scripts, while at about 1000 A.D. the Gupta gave rise to the Nagari characters. The Malayalam alphabet is derived from the Chera; and Telugu and Canarese from the Chalukya. These dialects of old Tamil were not cultivated for a long time after their break from the mother tongue and, when they began to be cultivated they formed their characters from the then prevalent alphabet of the South Asoka inscriptions. On the other hand, Tamil which had an unbroken progress preserved its old alphabet *வட்டெழுத்து* from which its present-day characters are derived. So *வட்டெழுத்து* stands alone in the family of Indian alphabets. Though it is thought by Dr. Taylor as of an *obscure origin*, yet on closer scrutiny, marks of resemblance cannot fail to be noticed between this indigenous Vatteṟuttu and characters of South Asoka inscriptions which latter appear different from the former owing to its right rigid characters and the rounded irregular form of the former. Compare a, u, k, r, n, p, l and t; both these characters must have had a common parent and their difference in form must be explained by their continual transformation owing to the manner of writing with iron style on palmyra leaves in the South which gave a rounded form to one and with the reed and birch-bark in the north which gave an angular shape to the other.

Whether, as Doctor Taylor says, the Vatteṟuttu was introduced by the Phœnicians or is indigenous to India, its date can not be later than the 10th century B.C. as we know that the Phœnicians had even before that time communication with South India. It is a matter of fact that every inch of civilization the Semetic race had, was not its own but was borrowed from others; and it is probable, the Phœnicians might have borrowed the art of writing from the Tamil land and

* The Indian Empire p. 207.

given it over to the Western World. It can therefore be inferred that the art of writing was known in S. India from very remote times.

The reasons the Professor gives to suppose that Vatteputtu is derived from Sanskrit are the identity of the forms *ε* & *ε*, the vocalisation system, and the confusion of *ε* & *σ*, *ϑ*, & *ϑ*. As regards the identity of letters, it is not strange and cannot count for anything as we have shown above that the Vatteputtu and the characters of the South Aśoka inscriptions are to be traced to a common parent now no more extant. As to the vocalisation, if Sanskrit has not borrowed the scientific system of arrangement of Tamilian tongues, does it not strike the Professor that its vocalisation should be in as unscientific a manner as that of the Aryan tongues—as *alpha*, *beta*, *gamma*, *delta* etc. In olden Tamilian characters like the modern, there were characters to denote the sounds *ε* & *ϑ* both long and short, but the distinction between them was a dot placed above the short one to distinguish it from the long. But the scribes, as is evident from the examination of old Mss. were not very particular as to fixing the dot as this was also neglected in the consonants. So confusions were common between *ε* & *ε* etc., as well as between *σ* & *σ*, and *ϑ* & *ϑ*. The Indo-Aryan tongue is not destitute of these sounds. The Vedic Sanskrit had the sound of *ϑ* (short) although the post-Sanskrit has lost it. The latter preserves yet the sound of *σ* (short) though it is written by another character. Compare *Jepam*, *Jegat*, *Jeya* etc; but this sound in writing is represented by *a* as it has not a special letter to denote it. Now I should like to know how the Professor would explain the absence of letters while sounds are found. If so, where does then borrowing rest? Strictly speaking there is no confusion between the long and short vowels *ε* & *ο* in the Tamilian tongue and hence the Professor cannot bring this supposed confusion as a point to prove that Tamil borrowed its alphabet from Sanskrit. Indeed a closer observation will show that Tamil has independent letters. There are 18 consonants in Tamil to denote 24 sounds while in Sanskrit every sound has one letter to represent it. If Tamil, as is supposed by the Professor, has borrowed its alphabet from Sanskrit, why should it not have borrowed all the 24 letters to represent the 24 sounds? This clearly shows the independence of the Tamil alphabet.

Professor Vinson's derivation of the word *எழுத்து* to the primitive root *எழு* is no doubt scientific and the meanings he has given namely "to stand, show etc" are quite applicable. This root *எழு* in fact can be reduced still further to the consonant *ழ* in which the idea is centred. For, analogy does not stop here at what we call roots but it goes further to individual letters. This is explained clearly in my articles on "Tamil Philology" (vide *Sidhanta Deepika* vol. III, page 149.) Moreover it should be borne in mind that a language should ultimately be traced to a few roots. The meaning of the primitive root *எழு*, "to show, to stand" etc. is quite identical with the meaning of the derivative *எழுத்து* in as much as the function of a letter is only to represent or stand for or show a certain sound or idea. This only goes to strengthen my point that Tamil must have been reduced to writing from a very early period.

With these cursory notes on the independence and antiquity of the Tamilian characters, let me pass over to the second part of the third point.

(b) The Professor is not inclined to believe that *Tolkappiam* is the oldest extant Grammar in Tamil on the principle that the composition of a treatise in Grammar is only possible after the language has attained the natural growth. So before *Tolkappiam* there must have been composed many literary works of great value. Certainly the statement of Prof. Vinson is to be admitted by all. The Tamilians never say or believe that *Tolkappiam* is the first work in their literature or even the first Grammar in Tamil. The inferences from *Tolkappiam* go to prove that there existed not only literature but also Grammatical works before its composition. Most of the rules in *Tolkappiam* are concluded by such phrases as "என்ப" "they say," "எம்மொழியுரை" "the learned say," "இயம்புணர்ந்தோர்மொழிய" "the Grammarians say so" etc. Can the Professor point out to us among the works now extant those Grammars inferred from *Tolkappiam* as prior to it? As we now that the Tamil literary works and Grammatical treatises, we now possess, are only posterior to *Tolkappiam*, it becomes evident that *Tolkappiam* is the oldest extant work and that the vast store of literature that must have been naturally preceded *Tolkappiam* must have been lost. Our Professor says that it is impossible to believe that all the works preceded *Tolkappiam* are lost; but he has not stated any reason for his not believing the tradition recorded in the ancient classical Tamil works, alluded to in my first reply.

2. Prof. Vinson thinks that Tiruvalluvar's Kural is perhaps the most ancient preserved composition in Tamil. If one judges from the depth of thought, philosophic expressions, terseness of idea, clearness of conception and the logical arrangement of the work and the state of society and civilization and the organization of government described therein, one must conclude that it must be a composition of the Augustan era of Tamil literature and the Tamilians must have attained a great degree of civilization at that time of its composition and there must have been a vast amount of literary activity before it. If the Professor thinks that the Kural is the oldest of works, now preserved, I would like to learn what date he would assign to its composition. According to our Professor's calculation of the beginning of Tamil literature, Kural, giving two hundred years for the development and culture displayed, then must be a work of the 8th century. But facts do not allow us to date it so late, as it has been conclusively proved by competent scholars that Guanasambandha, one of the Devara Hymners, lived between the 6th and 7th centuries. If then, can the Professor be inclined to guess that Devara hymns of the period be perhaps the earliest composition, in the field of Tamil literature? He can hardly suppose so. For, the first of the hymners, in his poems, refers to Kochengannan who is believed to be the immediate successor of Karikalan I of the 1st century A. D., and in whose praises Kalavaṟi (கலாவரி) was composed by a contemporary named குருமேசுவரர். Thus, Kalavaṟi with its contemporary works belonging to the 3rd Sangam age, viz., Pattupāṭṭu, Ettuttogai etc. and the epics Silappathikaram and Manimegalai, is older than the Devara Hymns.

Now coming to the date of the Kural, it certainly cannot be after the work Silappathikaram and its contemporaneous sequel Manimegalai; for, we have referenceto the Kural in the latter. I have pointed out in my first reply that Silappathikaram and Manimegalai were written in the times of Karikalachola I*, and Gayavahu I (properly Gajabahu I) of Ceylon; the reign of the latter was in the beginning of the 2nd

* We hear of three Karikala Cholas from the inscriptions. But the Karikalan who is mentioned in Tamil literature (which refers to only one Karikalan) is the first, and son of குருகுலசோழன்; he having been "a remarkable warrior and administrator," his name was assumed by several of his admiring successors, as the name "Sundaran" is found among the successors of Kun-Pandiyan or "சுந்தரன் குருகுலசோழன்."

century A. D. "There are two Gajabahus," says the late Prof. M. Seshagiri Sastriar, "in the list (of the Kings of Ceylon), one began to reign in 113 A.C, and the other, in about 1127 A. C. I think the Ceylon prince mentioned in Silappathikaram must be the first Gajabahu of Ceylon, as the second is said to have commenced to reign in 1127, a date which is posterior to that assigned to Kulothunga who reigned from 1064 to 1113 A.C. As the first Karikala preceded Kulothunga by several centuries, (Vide Madras Archæological Reports Vol. IV, P 205) he must have been the contemporary of Gajabahu I". (Essay on Tamil Literature p. 31), But, later on, the renowned Tamil Scholar, Mr. Kanakasabai Pillai conclusively proved in his contribution to the 'Madras Review' for November, 1899, that Karikala I lived in the first century of the Christian era about 55 to 95 A. D. So the date of the Kural cannot be later than the Christian Era.

3. The Buddhist traveller Hiuén Tsang, who on his tour visited Kanchi or Kanchipuram one of the then, flourishing capitals in Dravida, never spoke of its people, as our Professor thinks, as having no literary taste. On the contrary he extolled them saying "The people of Dravida were brave, truthful, honest and fond of learning." He says again that "there were some hundred Sangharams and ten thousand priests" (see Dutt's 'Ancient India' p 534) Priests were held in every country as learned men. If the Buddhist priests alone, exclusively of those of other sects, were then numbered as ten thousand at Dravida, what amount of learning and culture must have prevailed in the Tamil country in the time of the Chinese traveller? His visit to Kanchipuram falls some years after the Great Saivite Guru, Gnana Sambandha, who caused the fall of Buddhism by re-establishing Saivism. Hence Hiuén Tsang might have heard the extinction of Buddhism in the Madura country with the conversion of Kun-Pandiyan and the cruel extermination of Buddhist priests; so he did not proceed further South from Kanchi, but turned northwards. At Kanchi he simply notes what somebody told him of Mo-lo-kin-cha, which was said to be ten thousand li from Kanchi. And this is "a missing city" yet unknown to any one but to Dr Burnell; for, to discover it one ought to go far into the Ocean beyond Cape Comorin. "But to the anxious ears of Dr. Burnell Mo-lo-kin-cha sounds like Malakuta, and to his no less anxious eyes, the innocent word Manukula

in the old Tanjore inscription, though written in characters "of two to three inches height," appears as *Malakuta* and forthwith, he hurries to apply what is said of the people of Mo-lo-kin-cha, not, merely to the village of Manukula-Chula-Mani-Chatur VEDI-Mangalam, nor even to the delta of the Kaveri where that village is supposed to have been situated, but to the whole Tamil race itself.* The sweeping and illusory assertion of Dr. Burnell that the Tamil people had no literature till the eighth century A.D, rests only on his indulging fancy and piling up wrong conjectures, one based on another, as shown above. "Hence the absurdities", as the late Prof Sundram Pillai says, "that we sometimes meet with in the writings of those whose oracular utterances pass in certain quarters for axiomatic truths"

Though no geographical position can be assigned to *Molokincha* as reported to Hiuen Tsang, yet from the description given by him as lying to the west of "Mount Pothalaka" (properly Potikai) and north of "Malaya Mountains" (properly Southern portion of western Ghats) we may conjecture that *Mo-lo-kin-cha* might be a place somewhere in the north western portion of *Malankarai* or *Malabar* country, and not the misinterpreted "*Malakuta*" of Dr. Burnell. It is true, after the last Cheraman Perumal of Malabar, we do not hear of any literary pursuit of the people. They neglected their ancient language and learning and forsook their ancient glories and were 'wholly given up to commercial pursuits.' If my identification of *Molokincha* with the north western portion of *Malabar* is to be admitted, is any one justified, were he to apply what is said of the people of Mo-lo-kin-cha to the whole Tamilian race itself? I request the Professor to bestow some attention on my remarks upon the report of Hiuen-Tsang and weigh whether the Tamilians were illiterate in that age as Dr Burnell hurriedly concluded.

4. According to the Professor the remotest period he can assign to the Tamil literature is the Jainist period. From the works of the last Sangam, we know that Saivism, Jainism and Buddhism were thriving side by side with one another about the beginning of the Christian era, but later on Jainism properly Buddhism got the ascendancy when the people of the Pandyan land from the king downwards were all

* Vide p. 14, "The age of Gnanasambandha," by P. Sundram Pillai.

professing Buddhism. From the conversion of Kuntandyan to Saivism may be dated the downfall of Buddhism and the latter never regained its last prestige. This downfall of Buddhism in the Tamil districts is owing to Gnanasambandha whose age is between the 6th and 7th centuries A.D., from which date Saivism again revived in the Pandyan land. During the Buddhist ascendancy all the Saivite works composed before that period were destroyed by them. Not only in the Tamil land but also in Ceylon we find the same. For, in the chronicles of Ceylon,* as pointed out by Mr. V J T. Pillai of Colombo, in his article appeared in the double issue for February and March p. 161, is recorded that about 534 A.D. many of the Saivite Tamil works were destroyed by the king of Ceylon, a Buddhist. It is not therefore difficult to account why so implacable a hatred was at that time implanted against the Buddhist in the hearts of the Tamil Saivites, otherwise a meek and sober-minded people. So, the upper limit for the Tamil literature cannot with any degree of accuracy be sought for in the Jainist and Buddhist compositions.

I have thus far attempted to answer the arguments brought by the Professor and to establish the antiquity of Tamil writing and literature. It would be well, if our Professor could give a little more attention to the evidences and facts shown here and in my last reply; and I hope that now at least he will condescend to take note of them. Let me venture too to mention in this instance, in the cause of truth, that old ideas and antiquated theories should not any longer be brought forward in such discussions as they have been exploded and they should not stand in the way of our making new researches and investigations.

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Some Disputed Points.

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(Continued from page 162.)

The contention of the French Professor that, as almost all the inscriptions hitherto discovered on literary and religious matters have invariably been written in Sanskrit, Tamil cannot be said to have been

cultivated at an early period, seems untenable; for it is a historical fact that South India was not to a small extent, subject to the influences of the Sanskritists during the closing years of the Tamilian dynasties. Is it therefore strange that many inscriptions bearing on religious and allied subjects should have been written in the Sanskrit language? The predominance of the Sanskrit language over Tamil at the time referred to, can no more prove the non-existence of literature in Tamil at that time than the predominance of the English language over the vernaculars of India at the present time can lead to a similar conclusion. Dr. Hultzsch has admitted that there is sufficient evidence in favour of the general belief of the Tamils in the antiquity of their literature. This eminent archæologist has expressed it as his opinion that it may now be allowed that poems in Tamil were composed in the time of Karikalcholan (கரிகாலச் சோழன்). Can any unbiased reader of Pattinapalai (பட்டினப்பாலை), which was composed in praise of this Chola king, and recited at his court, think it too much to concede that the Tamil Language had been a highly polished and cultured tongue for many centuries even anterior to the date of the composition of this fine poem of the second century A. D.

If writing was introduced into Southern India in the middle of the third century A. D., as the Professor says it will indeed be very edifying to us to know who that wonderful individual was who taught the savage Tamils of the time the art of writing: I do not suppose that the Professor's reference is to Agathiyar, who is popularly believed—this belief was no doubt originated by the false Sanskrit version of the story Agathiyar and his doings—to have come down to southern India from the north, established Pandian kingdom, learnt Tamil from Sivan, invented its letters, and composed the first treatise on its grammar. It would only be wasting the time of my readers to dwell at length on the baseless stories and misapprehensions on which the opinion that Agathiyar was a non-Tamil solely rests. But that the Sanskritists had no hand whatever in the invention of the Tamil alphabet is abundantly proved by the fact that the words Elutu (எழுத்து) and Chuvadi (சுவடி) are purely of indigenous origin, which would not have been the case had the inventor been an alien. Nor is there any great reason to accept without demur the story that Agathiyar was the first Tamil grammarian? The tradition that Agathiyar himself was a disciple

of Avalogitha Muni, or Sivan as the Sivites call him, implies the existence of learned men in the Tamil land anterior to the time of Agathiyar. These circumstances coupled with the fact that Agathiyar's treatise on grammar was so elaborate as to comprise 12000 sutras and was divided into three distinct departments, viz Iyal, Isai and Nudagam, makes the assumption of the existence at that ancient date of a large amount of classical literature in Tamil—a logical necessity. If we may, as we must, suppose that the famous commentator (சச்சினுர்க்கினியார்) had materials at his disposal in the shape of ancient classical works, which are not available to us now—for forming a correct opinion as to the place which Tholgapiam occupied in Tamil literature, it only remains to be pointed out that at the time Tholgapian's grammar was compiled, there were at least three grammatical treatises of high classical value in existence besides Agathiyam, viz: Mapuranam (மாப்புராணம்) Bhutapuramam (புதுப்புராணம்) and Isainunukkam (இசைநூலுக்கம்) Nachinarkinniyar (சச்சினுர்க்கினியார்) distinctly mentions that Tholgapian in compiling his grammar consulted these older works, but there is every reason to believe that there were still older works on grammar; such as Kalariyavirai (கலரியாவிரை) Kurugu, (குருகு) Narai, (நரை) &c., which were, according to Adiyarkunnallar, made use of by the author of Peramkathai (பெரும் கதை). This commentator, viz Adiyarkunnallar (அடியர்க்குநல்லார்) says that these works had become extinct long before his time, and that most of the works that were their immediate successors had also become extinct excepting a few quotations from them preserved in some old commentaries that existed in his time. Whatever date may be assigned to Accathiam (அகத்தியம்) no honest unprejudiced scholar will seriously think it open to doubt that Tamil was a cultured and polished language for many centuries anterior to the time of Agathiyar. Whether Agathiyar lived in the 7th century or the 14th century or the 20th century B. C, the great Dravidian language of south India had already been in a state of maturity when that philosopher undertook the composition of his grammar. The evidence afforded by the national traditions, the remains of literature written in the old Tamil, and the glimpses of historical facts which embodied it, may be in an exaggerated or distorted form in the Puranic stories, and other legends, all tend in the direction above indicated. Although I reserve fuller handling of this part of the subject for a future contribution, I would adduce here a point or two in ex-

pianation of what I have stated above. One of the Ten Idylls viz: Pattinapalai (பட்டினப்பாலை) was, as I have stated elsewhere, composed at the time of Karikalachola of the 2nd century A. D. by a poet named Kadiyalour-UruthiramKannanar (கடியலூர்-உருத்திரம்மாணனார்). The late lamented SeshagriSastriar of Madras has maintained in his 'an essay No. 1 on Tamil Literature' that the genuineness of the authorship of this poem is open to suspicion, the reason that is given for this opinion is that the authorship of a poem on Tondaiman (தொண்டைமான்) Ilanteraiyan (இளந்திரையன்) has been attributed also to the same poet. Tondaiman, says the Sastriar, was a son of (குலோத்துங்கச்சோழன்) of the 11th century A. D. and not a contemporary, therefore of (கரிகாலச்சோழன்) Karikalachola. The above objection is very easily met by reminding my readers of the fact that the learned Sastriar has not adduced any proof whatever to show that the son of Kulottunga Cholan was the first Tondaiman. According to the history of Jaffna called Vaipavamalai, which professes to be a compilation made from older historical works about two hundred years ago, a prince named Tondaman paid a visit to Jaffna in the 9th century A. D., but we may go still further back, - for Sundara of the 8th century A. D. makes mention in his hymns of a Tondaiman (தொண்டைமான்) as if he were a person who lived long before his time. Dr. Caldwell says that the fact that, after the withdrawal of the Greeks from India, of all the Hindu Princes, Pandian and Chera were the only crowned heads who appreciated the advantages of European alliances, speaks volumes in favour of the social position of these princes at that time. The information given by Dr. Caldwell becomes still more significant and interesting when it is remembered that the Ariya king of Jaffna, also a Tamilian prince, is believed to have sent embassy to Claudius Caesar about the year 73. A. D. It is also a well known historical fact that there were Roman firms in the city of Mantota, carrying on trade with the Tamils, who resided in the northern and western portions of the Island of Ceylon. It seems to be forgotten that even before the Christian era, of all the races in India, Tamils were the most known to the nations of the West. The ports and harbours of South India were known to the Phoenicians of Solomon's time who, as Dr. Caldwell says, frequently visited them on purposes of commerce. Some have supposed that the Tamils learnt the art

of writing from the Phoenicians who visited the sea ports of southern India on purposes of trade. If there be any truth in this supposition, the date of the derivation of the Tamil from the Phoenician characters cannot certainly be later than the time, during which the Phoenicians used to frequent the ports of south India. This would carry back the time of the introduction of the art of writing into South India to about the 10th century B. C. and not to the 3rd century A. D. as Prof. Vinson has said. According to the Sinhalese histories which are considered to be trustworthy and accurate records in the main, the doctrines of Buddha were reduced to writing about 88. B. C.; and from the same source it is also learnt that for many centuries before and after the Christian era, the Tamils of the Pandian and the Chola kingdoms were among the predominant factors in the Government of the Island. They appointed and deposed kings at will, and often filled the most important offices under them. Supposing Prof. Vinson's theory to be correct, it indeed seems to me altogether impossible to comprehend how the Tamils who were in such a low state of civilization as not to possess any knowledge of the art of writing should have been able to wield so much influence over a civilized race or have failed to learn the art of writing from the latter till the 3rd century A. D. after an intercourse with them extending to several centuries from the time of Vijayan I.

A. TAMILIAN.

(To be continued.)

SAINT MANICKAVACHAKAR.

The omission of his name from Periya-Puranam.

In connection with the chapters on 'Manicka Vachakar' which have recently appeared in our journal as part of 'History of Tamil Literature' from the pen of our valued contributor Mr. S. A. Tirumalai Kolundu Pillai, we have received from some of our readers queries turning upon the question of the omission of Saint Manicka Vachakar's name from the Periya-Puranam of Sekkilar கோகுழார். We give below an extract from Mr. S. A. T's work which will go a great way towards affording a satisfactory answer to most of these queries:

We shall take up now the question of the strange omission of the name of Manickavachakar from the

versified list of saints furnished by Sundarar—we mean his famous *Tiruttondattokai*. We consulted with some of the leading men of the times, whose opinion generally passes for high value, and no reasonable solution of the difficulty was forthcoming. It is said that in a certain Roman funeral procession the statues of Brutus and Cassius were conspicuous by their absence; more so in the case of Mānicksavāchakar's name, which does not find a place in the famous Versified List of Canonised Saints furnished by Sundarar—the basis out of which the famous Biographer of Saiva Saints has constructed one of the lasting monuments of Saiva Literature, namely, the *Periapuranam*. Can the omission be due to oversight as some assert? To bring forward this reason is certainly disparaging to the saintly celebrity of the author of the ruby-like utterances. When Sundarar had the goodness to hunt after the names of the most insignificant among the Saiva devotees, it is creditable neither to his devotion nor to his fame, to omit the name of the great saint, whose works never fail to bring down tears of joy divine, from the eyes of any human being endowed with the least spark of devotion.

The famous list contains the names of 62 individual saints who along with Sundarar who has extolled them make up the 63 Saiva saints; in this list, of course, are included the names of Jñanasambandar and Appar and several others of various vocations and castes, as well as the names of several kings and chiefs, inclusive of Kūn-Pandya known as Nedu Māran, and Kōcchengannan who is often referred to by Jñanasambandar. Besides the names of these saints, the list furnishes the names of nine companies of saints (called *Tokai Adiyargal* in Tamil) to make room for all else who might have attained salvation. These are:

1. Tillaivāḷ Andanar தில்லை வாழ்த்தணர் (*Lit.* the Brahmins living at Chidambaram, but really the Three Thousand Brahmins attached to the shrine, as evident from the interpretation of Śekkilar).

2. Poyyadimai Illātha Pulavar பொய்யடிமை-யில்லாத புலவர். (*Lit.* Poets of no untrue devotion. Nambi Andar Nambi and Sekilar interpret this to mean the poets of the Madura Academy).†

* See தில்லை வாழ்த்தணர் புராணம் in Periapuranam.

† See Tiruttondattiruvantati of Nambi Andar Nambi Stanza 49 in the 11th Tirumurai and பொய்யடிமை யில்லாத புலவர் புராணம் in Periapuranam.

3. Paramaneiyāpādivār பரமனையேபடிவார் (Those who sing of God alone.)

4. Sittata. சித்ததை வைத்தார். (Those that have rivetted their mind on Siva).

5. Tiruvārūr Pirantār திருவாரூர் பிறந்தார். (Those born at Tiruvārūr).

6. Muppolutum Tirumēni Tinduvār முப்பொழுதுத் திருமேனித் தீண்டுவார். (Those that touch the Holy Body—Siva Lingam—all the three times).

7. Mulunīru Pūsia Munivar முழுநீறுபூசியமுனிவர். (The sages who smear their bodies completely with holy ashes.)

8. Appālumadi Sārndār அப்பாலுமடி சார்ந்தார். (*Lit.* those that attained God's feet even beyond).

The word *appāluṅ* is interpreted by Śekkilar in a double light very correctly. One interpretation is 'beyond in time'; according to this interpretation Sundarar considers Himself a servant unto all those that have attained beatitude before his time as well as to those that might attain such bliss after his time. The other interpretation is 'beyond in place', i. e., foreign lands beyond the land of the Tamils.

Some find no objection to the omission as the name of Mānicksavāchakar can find a place in the company of saints known as *Appālumadi Sārndār*. Such an argument should be dismissed without serious consideration as it is damaging to the reputation of both the Mānicksavāchakar and Sundarar for reasons similar to those already adduced in the objection to the first explanation.

What else can be the cause of this strange omission? Some Saivas bring forward the argument that Sundarar might have omitted the name of Mānicksavāchakar, on considerations of hoary antiquity, as he has done in the case of Mārkaṇḍēyar, whom he has referred to in eulogising the praise of Siva at Tiruppunkūr* without, however, giving place to his name in the famous list. In the case of

* The pasuram referred to is:—
அத்தனாழ்வு கடைக்கம்படுத
வகைச் சரப்பது சரணமாக
இத சைவந்தம் குருவிரை
வய்விருய்க்குந்தம் உண்மைகடையே
செய்தையேனை மகந்தமரவி
வினம்மற் றெய்கைய. யானை மிலக்கு
செய்யாள் வந்துந் துவடியுமடந்தேன்
செழுமபெழித்திருப் புக் கருவாளே.
Page 167 Dēvāram Adangal Murai Bamasavmi Pillai's Edition.

Mānickavāchakar such an argument is not applicable as he is not so old in the eyes of Sundarar. For Sundarar has included in his list two saints whose glory is referred to by Mānickavāchakar * with reverential admiration. These are (1) Kannappar the Huntsman who plucked an eye of his and applied it to the bleeding eye of God Siva to stop the bleeding; and (2) Chandēsvara the Brahmin Cowherd who cut away his father's feet, when his irreligious parent interrupted him sacrilegiously, while engaged with full devotion in the holy worship of Siva. A perusal of Kallādam † and some of the works of Nakkīra ‡ lays bare the fact that there were three other saints (whose names find a place in the famous list) that preceded Mānickavāchakar; those are the famous Lady of Kāraikkāl, Mūrthi Nāyanār that rubbed his elbow on the stone § for want of a piece of sandalwood and Sākkyar who threw stones at a Siva Lingam without fail every day. Thus there were at least five saints who preceded Mānickavāchakar but yet found a ready welcome to their names in Sundarar's list. Thus the argument that Mānickavāchakar's name should have been omitted on considerations of hoary antiquity is entirely baseless and absurd.

Some devout Saivas attribute this conspicuous omission to the greatest admiration which Sundarar had for Mānickavāchakar whom he feared* to call out as a devotee separate from God; so also the author of Ilakkanakkottu (lit. a bunch of grammatical principles) has said 'It is quite certain that Mānickavāchakar is Siva Himself from his superior wisdom'.† This argument, however, will not be received easily by the Saiva public to some of whom Tirujñanasambandar is a divinity.

* Refer to the 4th Stanza in திருச்சேந்தம்பல and Stanzas 3 and 7 in திருச்சேந்தம்பல.

† Refer to the 76th agaval where the Lady is referred to as a demon that witnessed the charming dance of Siva at Tiruvānkādu; also to the agavals 57 and 68 of Kallādam, Subbaroya Mudaliar's Edition.

‡ Refer to verses 17 and 18 of Nakkīra in Kopappasādan in the eleventh Tirumurai.

§ The stone is a செந்தம்பல.

* The lives of Tirujñanasambandar, Appar and Sundarar depicted by the famous Biographer of Saints clearly indicate the fact that these reformers had the greatest veneration for departed devotees of great repute, so much so, that they thought it a sacrilege to tread the sacred soil and sang from a distance.

† Refer to Ilakkanakkottu lines 10 and 11, page 14 of Arumūga Navalar's second edition of the same.

The last argument advanced by some of the Saivas when every other solution is beaten down as erroneous is: 'Though the saints Mānickavāchakar and Jñanasambandar were true devotees of Siva, yet there is a subtle difference in the nature of their creed.' The Dēvāram hymn-writers wanted to teach a practical lesson to the masses, in religion; they wanted to impress on the minds of the people the idea of a personal God to whom all beings should pay obeisance. Whereas in Tiruvāchakam the idea of divinity is a little too high pitched. Only minds advanced in culture and devotion as Mānickavāchakar can have the true insight of the doctrines of the great saint. The religious ideal in his eye is of a very high type for common humanity to comprehend. The oft-recurring expression "He who has made me his 'vassal' by making me Sivam" does not occur even once in the whole range of Dēvāram. Any approach to it, if at all be found, may be seen in the verses of Appar who in his famous Tiruvankamālai breaks out as follows:— 'I have searched and found out in me the divinity soaring beyond the reach of Vishnu and Brahma,' even this tendency in Appar to realise the divinity in himself can be traced to the influence of Mānickavāchakar as we have already shown. It is for this reason (the difference of creed) it is contended that Sundarar has not mentioned the name of Mānickavāchakar in the list.

However ingenious this argument might be, it may not be satisfactory and convincing. True, though it be, that the religious ideal pitched by Mānickavāchakar is of a very high type, we can find ample evidence in his works to shew that he had a great admiration even for the lower stages of the faith. He deprecates* himself much for not extending all the services in his power for winning God's grace, such as, sweeping the temple, besmearing it with cowdung, tying garlands, etc. With growing experience in religion the sage, no doubt, transcended to heights beyond the comprehension of ordinary mortals. His Tiruvāchakam contains certain passages of a paradoxical nature† puzzling even the greatest psychologist. Thus to attribute the omission to this cause is not safe.

* Refer for instance to the 14th Stanza in திருச்சேந்தம்பல.

† For instance refer to Stanza 7 in செவந்திருப்புகழம்.

This conspicuous omission is the most vexed question of the day ; after a good deal of reflection we arrived at a solution which is offered for what it is worth, Sundarar seeing that his list would swell out did not make mention by name of Nakkirar, Paradar Kapilar, Kalladar and other important poets and sages of the Sangam period whose works have, after his time, found a place in the eleventh Book of the Saiva Bible of the Tamils but included them all under the common Clause 'Poyyadimai Illatha Pulavar' or 'Poets of no untrue devotion.' That this refers to the poets of the Madura Academy is clearly seen from the interpretation given to it by Nambi Andar Nambi the Tamil Vyasa and Sekkilar the author of the great Puranam. Their interpretation is, however, a little narrow as they restrict the expression to the Bench of poets—the 49 poets who conducted the academy and especially to the last 4 members of the Board, i.e., to the members who presided over the last formal sessions of Madura College when Tiruvalluvar took his sacred Kural for their approval. Outside the Board there were ever distinguished poets* whose contributions were readily received and accepted. So the term 'Poyyadimai Illatha Pulavar' should refer to the poets of the Sangam period including both the members in the Board and the distinguished literati of the day connected with the Bench. As a general rule the poets of the Sangam age were devout followers of the Saiva faith which was the prevalent creed of Southern India then.* Sundarar instead of making individual mention of the names of the poetic sages in the Madura academy which would have swelled his list beyond practical bounds gave them a place in the expression 'Poyyadimai Illatha Pulavar.' We see sufficient reasons to think that, in all probability, Sundarar has purposely omitted to make individual mention of the name of Manickavachakar, as the latter was a poet of the Sangam age and thus included in the Company of Saints known as பெரியபுலவர்மையிலாத புலவர்.

Ed.

* Inclusive of the members of the Academy there were 443 poets attached to the Sangam. Vide Commentaries on the 1st Satram of Tiraiyanar Agapporul.

* There is abundant evidence in favour of this view which however is reserved for a separate and elaborate handling.

The History and Doctrine of the sankhya Philosophy.

The Sankara is the oldest of all the systems of Indian philosophy. It is called Sankhya, or enumerative philosophy, because it enumerates the twenty-five principles laid down in the authoritative works of the system. In my opinion the name Sankhya is derived from the word *sankhya*, meaning discrimination, and the system is so called because it discriminates *prakriti* (matter) from *purusha* (consciousness).

The Sankhya philosophy is mainly divided into two schools—*Nirivara Sankhya* and *Esvara Sankhya*, that is, the atheistic enumerative philosophy and the theistic enumerative philosophy. The former called Sankhya proper, was founded by Kapila; and the latter called Yoga was expounded by Patanjali.

Nothing is definitely known to us about the life of Kapila. To the mythical accounts of Kapila's life, contained in the Mahabharata and Puranas, as little value is to be attached as to those statements about him which are found in the works of Northern Buddhism. According to the religious works of the Hindus, Kapila was a mind-born son of Brahma, and was the fifth incarnation of the Supreme Being Vishnu. In the Svetasvara Upanishad we find that the sage Kapila was the first one who was brought up with knowledge by the Supreme Being. In the Bhagavadgita, Sree Krishna says that He is "Siddhanam Kapilo Munih."

In the Bhagavata Purana Kapila is said to have had nine sisters, all born to Kardama by his wife Devahuti. Traditionally, Kapila is known to have been born at Pushkara, a sacred bathing-place near Ajmeer, and to have dwelt at Ganga Sagar. In the Padmapurana, however, it is stated that he dwelt in the village of Indra-prastha. In the first book of the Mahabharata, Narada is said to have taught the thousand sons of Daksha the doctrine of final deliverance (from matter), the surpassing knowledge of the Sankhya, and he is reckoned as one of the Prajapatis, or first progenitors of mankind. In the Ramayana we are told that, the sixty thousand sons of Sagara, King of Ajodhya, were directed by their father to go in search of horse that had been stolen at an Aswamedha (horse sacrifice). Meeting with Kapila in their search, they accused him of the theft, and the charge enraged him so much that he immediately reduced them to ashes. Thus, we find that the imagination of the Hindus has thrown an impenetrable veil of mystery and fable around Kapila, the traditional author of the Sankhya philosophy. Dr. Davis observes that Kapila was probably a Brahmin, who being disgusted with prevailing

beliefs and practices of his time, wrought out for himself a system by which he hoped to solve the mysteries connected with spirit and matter by reason alone. His memory survives only in his system, for of the details of his life, or of the time when he lived, we have no certain account. It is probable that he lived some centuries before Gautama Buddha.

The Buddhistic books describe the hermitage of Kapila to have been situated at Sakota Vanakhanda, in the Anubimavatpradesa. This was also the place wherein the ancestors of Gautama Buddha established their residence. In honour of the sage the place was called Kapila vastu. It corresponds to modern Nigliva, in the Nepal Terai. According to the Buddhistic legends, Kapila was a contemporary of Sujata, King of Saketa (Ayodhya), and lived about three hundred years before the birth of Buddha. We can therefore on the authority of the Buddhistic works approximately place the age of Kapila to about 900 B. C.

Kapila taught his doctrine to Asuri. The latter imparted it to Panchasikha-charyya. Panchasikha was also called Kapileya. He composed 60,000 verses on the system. The works of Kapila, Asuri, and Panchasikha are not extant. It was in the time of Panchasikha that the doctrine became known over India. Since then it has exerted a profound influence, over all the departments of Indian thought. Almost all the works on Hindu socio-religious institutes such as Manusamhita, etc., all the Puranas such as Vishnupurana, Bhagavata, etc., the great epic Mahabharata, in fact, all the ancient works of the Hindus are saturated with the doctrines of the Sankhya philosophy. The astronomical works such as the Suryasiddhanta, etc., and the medical works such as Susruta, Charaka, etc., contain a lucid exposition of the Sankhya doctrine. In fact we have not found a single respectable work in sanskrit prose or poetry which does not contain references to the doctrine of Prakrit and Purusha. Even our sacred Vedas foreshadowed it.

To our misfortune we have got no systematic history of the Sankhya teachers for some hundred years from Panchasikha downwards. It was in about the 5th Century A. D. that a Brahmin named Iswara Krishna prepared metrical summary of the Sankhya doctrine called Sankhya-karika. It consists of seventy verses giving an exposition of the entire Sankhya system. This is the most authentic and ancient work on the system at present available. It was translated into Chinese by Paramartha in the middle of the 6th Century A. D. The so-called Sankhya-sutra attributed to Kapila must be regarded as a spurious and later compilation. Also we don't agree with those who maintain that Tattva-samasa which is a still shorter summary of the Sankhya philosophy is the work of Kapila himself. In the 8th century A. D. the celebrated Sankarāchāriya who in his Vedānta-bhashya

tried to refute the Sankhya doctrine quoted passages from the Karikas of Iswarakrishna but made no reference to the Sankhya-sutra or Tattva-samasa. Gaudapada early in the 7th century A. D. wrote a Bhashya or commentary on the Sankhya-karika of Iswarakrishna but said nothing of the Sankhya-Sutra or Tattva-samasa. In the 10th century A. D., Vachaspati Misra, of Methila, wrote his Sankhya-tattva-Kaumudi which is nothing but an elaborate exposition of Iswarakrishna's Sankhya-karika. The authorship of Tattva-samasa and Sankhya-sutra has not yet been finally settled and must remain for some time an open question. The Bhashya or commentary written by Vijnana-bhikshu on the Sankhya-sutra is known under the name of Sankhya-pravachana bhasha. There is also a *Tika* or gloss on the Sankhya-sutra written by Anuruddha. There was one Anuruddha who flourished in Madras in the 12th century A. D., and became a convert to Buddhism and wrote three excellent works on Buddhist metaphysics. There is no satisfactory evidence to show that the Buddhist philosopher Anuruddha Sthavira was the same person who wrote gloss on the Sankhya-sutra. Vijnana-bhikshu, the author of the Sankhya-pravachana bhashya is said to have lived in the 6th century A. D.

Panchasikha who, we have seen, popularized the Sankhya philosophy for the first time must have flourished at least one hundred years before the birth of Gautama Buddha. Iswarakrishna, the celebrated author of the Sankhya-karika is said by European scholars to have lived in the 5th century A. D. though native traditions assign him to the first century B.C. It is extremely difficult for us to trace the gradual development of the Sankhya philosophy from the time of Panchasikha (in the 7th century B. C.) to the time of Iswarakrishna in the 5th century A. D. The expositions of the Sankhya philosophy found in the works written during those eleven hundred years considerably differ from one another. Manu's explanation of the evolution of Prakriti is altogether different from that found in the Mahabharata or Bhagavata purana. The explanation of Prakriti and Vichar found in the Buddhacharita-kavya and stated to have been studied by Buddha under Arada Kalama in Rajagriha was very much different from that found in the Sankhya Sutra which have come down to us. In the Buddhacharitakavya written by Aswaghosha Bodhisattva in the first century B. C., we find an elaborate exposition of Prakriti, Buddhi Ahankara, five subtle elements, five gross elements, eleven organs, and the three qualities of sattva, rajas and tamas, etc. It is further stated there that Kapila and his disciples were fully enlightened in the system. Prajapati and his son received full light of it. Jaigishavya, Janaka, and Vridha Parasara achie-

ved emancipation by means of the path. By combining the Brahminic and Buddhistic accounts in the Sankhya philosophy, we find that the celebrated Indian sage Kapila, the reputed founder of the system, was born somewhere in Northern India, and lived some three hundred years before the birth of Gautama Buddha. Though the original work of Kapila is not now extant, his thoughts have, however, stamped themselves upon the various branches of Indian learning.

This is a very brief summary of the atheistic school of the Sankhya philosophy propounded by Kapila. I now proceed to trace the history of the theistic branch of the Sankhya school, known as the Yoga system.

Patanjali was the founder of the theistic Sankhya philosophy. He is also known to have been the author of the Mahabhashya on Panini. In his Mahabhashya (3-1-2-26) he has mentioned Pushyamitra and his Sabha, and in (3-2-2-111) has also alluded to the invasion of Saketa by the Yavanas. The word Gonikaputra, used in the Mahabhashya (1-4-3-51) refers, according to Nagesh Bhatta, to Patanjali himself, and on the authority of Kaiyata we learn that he was also known under the name of Gonardiya. Prof. Goldstacker says: "Of more importance, however, is the information Patanjali gives us of having resided temporarily in Kashmir, for this circumstance throws some light on the interest which certain kings of the country took in the preservation of the great commentary." Rev. J. Ward, citing the Rudrayama Tantra, Vrihannandikeswara Purana and Padma Purana, describes him to "have been born in the Ilavritavarsha, where his father, Angira, and his mother, Sati, resided, and that immediately on his birth he made known things past, present and future. He married Lolupä whom he found on the North of Sumeru, in the hollow of a Vata tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhotabhandara while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

Patanjali's mention of the Council of Pushyamitra, and of the invasion of Saketa by the Yavanas, furnishes us with some clue to the determination of the age of the great Indian philosopher. By following the clue, scholars have ascertained that Patanjali lived in the 2nd century before the birth of Christ. Ilavritavarsha, which was his native country, was situated in the Himalayan regions. The inhabitants of Bhotabhandara, by whom he was insulted, and who were afterwards reduced by him to ashes, were no other than the people of Tibet. From the above it is evident that Patanjali belonged to the early branch of the Sakadvipi Brahmins.

Vyasa is said to have written Bhashya, or commentary, on the Yoga sutra of Patanjali. It is not known whether this Vyasa was the same as the author of the Vedanta-sutra, wherein the Yoga system as well as the doctrine of the Sankhya philosophy were mentioned and refuted. His age can approximately be assigned to the first century A. D. Vachaspati Misra, in the 19th century A. D., wrote *tika* or gloss on the Yoga-sutra, and Bhojadeva of Dhara, in the 12th century A. D., wrote *vriti* on it. There is also a *tika* by Vijñanabhikshu who, as we have seen, flourished in the 16th century A. D.

Before proceeding to give an outline of the Sankhya doctrine, I should state that the Indian systems of philosophy are not really meant for those who remain absorbed in the worldly concerns. It is those alone who have renounced the world and are desirous of cutting off all the worldly ties that can realise the bliss of emancipation described in the philosophical works. The worldly people can only imagine that bliss. To the people of the world philosophy is beneficial in so far as it sets before them an ideal of life even an imaginary approach to which is some consolation to them in time of miseries.

The main object of Kapila's philosophy is to relieve mankind from the suffering of pain. Our present life is not a blessing; it is only a wearisome burden, which is finally cast off when the soul has become free from all contact with matter. This state of the soul is called its *mukti* or final deliverance. According to the atheistic school of Kapila, the soul then gains an absolute, independence, a self-existence, which is not affected by any subsequent changes in the outer material world. But, according to the theistic system of Patanjali, the soul is then absorbed into the essence of the one Supreme Being (Paramatma).

There are three kinds of pain—called; *ādhyātika*, *ādhibhautika*, and *ādhidāivika*. The first kind includes bodily disease and mental suffering; the second includes all pain derived from external causes of every kind; the third includes the pain which proceeds from cold, heat, wind, rain, thunderbolts, the influence of the planetary bodies, etc. The great Indian sage Kapila, desirous of raising the world from the slough of despair in which he found it sunk, declared that the complete removal of the pains was the complete end of man,

For the effectuation of pain, Kapila laid down twenty-five principles: (*tatvas*) which are Prakriti, Buddhi, Ahankhra, 5 Tanmatras, 11 organs, and 5 Mahabhutas. Prakriti is the state of equipoise of the three ingredients, *vis.*, *sattva*, *rajas* and *tamas*. *Sattva*, or luminousness, is that which illumines; *rajas*, or moving force is that which agitates; and *tamas*, or darkness, is that which envelopes. The

Prakriti and all the productions thereof are composed of these three ingredients, called qualities. The entire material world consists of these three qualities. Our Buddhi, Ahankara, Tanmatras, Organs and Mahabhutas are mere combinations of them. Prakriti is nature in that state in which these three qualities are in perfect harmony. It is the undeveloped chaos in which there is neither light nor motion. The entire universe, the whole nature in that harmonious sleeping state, is called Prakriti. It is the first producer, or originant, being a kind of primordial germ whence twenty-three other principles are evolved. In brief, Prakriti is matter possessing no consciousness, no feeling, and no activity.

The first production of Prakriti is Buddhi or intellect. It is the faculty by which outward objects are presented to the view of the soul in their proper form. Ahankara or egoism proceeds from Buddhi. Ahankara is not merely the principle of self-consciousness, but it is that which produces relation of the self to the outer world. From the *sattvika*, or luminous part of Ahankara, proceed the eleven organs, and from the *tamas*, or darkness part of it, come the five subtle elements. The eleven organs are:—1, the eye; 2, the ear; 3, the nose; 4, the tongue; 5, the skin; 6, the larynx; 7, the hands; 8, the feet; 9, the organ of excretion; 10, the organ of generation and 11, the mind. The five subtle elements, are:—1, colour; 2, taste; 3, smell; 4, touch; and 5, sound; From the five subtle elements proceed the five gross elements, *viz.*, 1, fire; 2, water; 3, earth; 4, air; and 5, space. The things of the world are mere combinations of these elements. The human body is also a peculiar combination of these elements possessing, moreover, the eleven organs. Thus the entire universe containing the animate and inanimate beings is produced from the primordial matter called Prakriti. This process of evolution is called creation.

Purusha, or soul, is pure consciousness without feeling and activity. It is altogether passive, and is simply a looker-on having nothing whatever to do with the acts of creation. It has connection with the three qualities of *sattva*, *rajas*, and *tamas*. The Sankhya philosophy admits the eternal existence of innumerable separate individual souls, each soul by its junction with Prakriti causing the creation of its own phenomenal world, which world, however has an existence of its own independent of all connection with the particular Purusha to which it is joined. Each soul is invested, in the first place, with a subtle body (*linga sarira*) composed of Buddhi, Ahankara, five tanmatras and eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul in all its transmigrations, while the latter perishes at each transmigration. At the time of *mukti*, or final

deliverance, the *linga sarira* too is dissolved. Then the soul attains its self-existence.

In the above we have found that Prakriti is the potential cause of the material world, and is inoperative, except in connection with the Purusha. The Purusha (soul) is the source of consciousness and is quite indifferent, attributeless and inactive when not connected with the Prakriti. The Prakriti is one but the Purusha is a manifold as there are sentient beings in the universe. After the mysterious connection between the Prakriti and Purusha has taken place, the Purusha becomes conscious of various things in the universe. The Purusha then apprehends as if he sees colours, hears various sounds, etc. But the real nature of Purusha unconnected with Prakriti is that he sees nothing, hears nothing, has no qualities nor actions if pure and unsoiled, eternal and indifferent. Through his connection with the Prakriti he, as it were, creates his own world. This is the condition of *samsara*, or bondage. The result of this bondage is the suffering of the three kinds of pains called *adhyatika*, *adhibhautika*, and *adhidaivika*. Now the highest end of a Purusha should be to liberate himself from this bondage in order to get rid of the miseries. This liberation can be effected only by the knowledge that the Purusha is quite distinct from the Prakriti. The moment the Purusha is cognizant that he is quite different from the Prakriti, the mysterious connection ceases, and he attains liberation. In this liberated state the Purusha attains to the *Kaivalya Jnana* (absolute knowledge) of himself and is not cognizant of the mysterious or manifest universe. The perverted knowledge (*Vikrita-Jnana*) caused by the reflection of the Prakriti on him then passes away.

The connection between the Prakriti and Purusha may be best explained by taking the illustration of a white transparent glass and a red rose. When a red rose is kept near a white transparent glass the rose is reflected on the glass, and we see an image of the rose on the glass. The glass appears to be red, but in reality it is not red. As soon as we remove the connection the glass attains to its true nature of transparency and whiteness. In the same way the Prakriti is reflected on the Purusha. The Purusha apprehends an image of the Prakriti in himself. The image is the Purusha's perverted knowledge in consequence of which he sees various things in the universe. As soon as the connection with Prakriti ceases, the perverted knowledge terminates and the Purusha attains to the *Kaivalya Jnana*, (absolute knowledge) of himself. At this moment the universe vanishes away from him with the miseries of it.

To Kapila the world of matter, unfolding and producing so much pain, is to be regarded as an enemy. Our present life is a mere bondage; it is full of pain; it can never be

the source of anything but sorrow and degradation. The sole purpose of Kapila's philosophy is to free the soul from this and every other connection with matter for ever. We must seek to cast it away as men cast off a vile and loathsome garment.

According to Dr. Davies, the modifications which Patanjali made in the Sankhya system are not many in number, but they are important both in themselves and in their bearing upon the inner and outer life of mankind. They were mainly (1) the doctrine of a Supreme Being, who directed and provided over the workings of Prakriti; and (2) the enjoining of *yoga*. The word *yoga* means the concentration of the soul on the Supreme Being as the means of final absorption into Him. The means of attaining to *yoga* are (1) *yama*, self-restraint; (2) *niyama*, necessary religious duties; (3) *asana*, postures; (4) *prana-yama*, restraint of breath; (5) *pratyahara*, subjugation of the senses; (6) *dharana*, fixed control; (7) *dhyana*, meditation; and (8) *samadhi*, concentration or final absorption. The aim of the *yogi* should be to put an end to all movement and all thought. This is a very brief summary of the Sankhya philosophy. In the present paper nothing has been said about the doctrine of re-birth, the proofs of knowledge, the relation of cause and effect and other matters which have been discussed at length in all Sanskrit works on the Sankhya system. The *yoga* doctrine of Patanjali is not a separate system of philosophy. It is merely supplementary to the Sankhya system of Kapila. Both Kapila and Patanjali maintain that all our miseries have arisen out of contact with the material world. The soul's contact with matter breeds pain. Therefore our highest endeavour should be to cut off all connection with the material world. The soul will then realise that it is *nitya—sudaha—mukta—svabhava*.—In the next article we shall show the relation which Sankhya Philosophy bears to Buddhism.

SATISH CHANDRA ACHARYA

VIDYABHUSAN, M.A., M.R.A.S.

(from the "Maha Bodi")

SOME LIFE-THOUGHTS.

A Sort of Uced.

To live to our highest in all things that pertain to us;

To lend a hand as best we can to all others for this same end;

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good;

To remain in nature always sweet and simple and humble, and therefore strong;

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us;

To turn toward and keep our faces always to the light;

To do our own thinking, listening quietly to the opinions of others, and to be sufficiently men and women to act always upon our own convictions;

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise;

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves;

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret;

To love all things and to stand in awe or fear of nothing save our own wrong-doing;

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time;

To love the fields and the wild-flowers, the stars, the far-open sea, the soft warm earth, and to live much with them alone, but to love struggling and weary men and women and every pulsing living creature better;

To strive always to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great and as yet not fully understood play truly glorious, and we need then stand in fear of nothing—life nor death; for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of a new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another from just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time

Feb. 1902.

THE "MIND."

I.

To

QUERY.

THE EDITOR, SIDDHANTA DEEPIKA, MADRAS.

**Who was Mudittirumaran of the ancient
Tamils.**

SIR,

In poring over the pages of the late lamented Sheshagiri Sastrigal's report No. 2 on "a search made for Sanskrit and Tamil Manuscripts for the year 1893-94" I came across a list of the poets whose compositions make up the Sangam work entitled Nattnai (நத்தினை) and was surprised to find that the Pandyan Mutathirumaran (முத்திருமாறன்) was no other than the celebrated Kun Pandyan of the time of Tirugnana Sambandan. His name is given in the list as முத்திருமாறன் கனிபாண்டியன் which should be, I think, கன்பாண்டியன்—If this view be correct, the current account about the antiquity of முத்திருமாறன் hopelessly wrong and must be rejected once and for all. The 49 pandiyans of the 3rd Sangam would, then, be only those kings of Madura who ruled between the 6th and the 12th centuries of the Christian era. Some of the works which are now supposed to belong to the time of the 3rd Sangam must have been composed in times long anterior to it. The style metre and expressions found in the Pattupattu and other similar works are so different from those of the Devara hymns of Sambandar that they (the former) cannot be said to be the productions of his time.

It is hard to believe that the authors of Silappathikaram, Manimekali and Kalladam would have introduced any mythical elements into the subject matter of their works had they been contemporaries of the events they narrate. If the identification of முத்திருமாறன் with கன்பாண்டியன் is admitted as correct, the composition of these Sangam works cannot be assigned to an earlier period than the 7th century; and hence it is that the events celebrated in them contain fabulous elements which grew in the course of centuries.

It will be, perhaps, a discovery to many of your readers that the names of the poets given in the Sangam works casts nearly to 400. Can it be that the 400 poets of the last Sangam flourished at different times during a period of 1850 years? Can it be that the last sangam was only a Board appointed by the king of Madura to collect what remained of the poems of the ancient poets?

AN ENQUIRER.

II.

**Etymology of the Tamil Words
For "Moon."**

Would any of the readers of your valuable journal be so good as to express their views with regard to the etymological meanings of the words திசன் and அம்புலி or அம்புலிமான், which are, I believe, two of the oldest names in Tamil for the Moon?

The latter appears either to be radically connected with ஆம்பல் or ஆம்பலிமான் (which occurs in the astrological work குமாரசுவாமியம்) or to be a corruption of அம்புள்ளிமான் beautiful spotted deer.

The Moon was called ஆம்பல் perhaps on account of either its fancied resemblance to the elephant, or its connection with the Nelumbium flower: cf. குமுத கண்பன். The latter conjecture would perhaps better explain the form ஆம்பலிமான்.

In this connection it may not be out of place to consider the names மான் and கலை which are sometime used to denote the Moon.

In his Tamil-English Dictionary Dr. Rottler shows splendour or radiance as one of the meanings of கலை and thereby explains கலையினன் another name for the Moon.

But it seems more probable that this name was given to the Moon on account of its resemblance to the deer in respect to the spots or the horns (cusks). It is the spotted surface of this luminary that gave rise to the name களங்கன்.

It is also the opinion of Kumaraswami Pulavar of Jaffna, Ceylon, who has edited the 2nd part of Nighandu with etymological notes, that கலை in கலையினன் means the deer. I may add here that கலையினன் seems to be a word of doubtful analysis. It may be a compound of either கலை and இனன் (the sun), cf. சிதபாணு, or of கலை incremental இன் and அன்.

It is curious to note here that several of the pure Tamil names for the Moon have some connection with, or are borne by quadrupeds e. g. ஆம்பல், அலவன், குரங்கி, மான் and கலை.

I shall feel very thankful if you will kindly induce some Tamil Pandit to contribute to your paper an article on the Tamil names of the Moon.

Faintly yours,

SARAWANA CUMARA:

Luck.

BY V. D. MERCHANT

This word should be effaced from the memory of Indians. At least the minds of the rising generation should be free from its taint.

It is a short word with unlimited power. It is the cause of the present dead apathy of India. It is the anæsthetic which has paralysed the nation. Under its overpowering influence, India is sleeping Kumbhakarna's sleep. It is at the root of the slothful sluggishness pervading all grades of society.

Why is there no perseverance in an Indian? Why has he no confidence? Why has he no originality? Because, at the first disappointment, at the first failure, he hurriedly hides in the snug corner of luck. He argues: "Oh! it is not in my luck. It is no use my bothering any further." He is easily and incurably disheartened, and blind faith in destiny stupefies him and kills his efforts.

The juvenile reader is sure to argue that as a Hindu, as a true and staunch believer in the doctrine of karma, he cannot help believing in luck.

But he has only to think a step further, and it will be as clear as day to him that he has misunderstood and misapplied the good doctrine.

Any one who firmly believes that his present condition is the result of past actions would do nothing but work and incessantly work with dogged perseverance to improve his future. He would be never wanting in self-confidence, for he knows with certainty that he can mould his future to his liking. He feels that every word spoken, every thought, every action performed, is a seed sown which must ripen some day. His motto would therefore be "Unceasing Activity, and with unlimited confidence at his command, he would enjoy the present with equanimity of mind, always hopeful of the bright future before him.

What does the *Bhagavad Gita* teach? Shri Krishna, in almost every chapter, commands Arjuna to rise and fight.

("The Central Hindu College Magazine.")

Fasting.

Nothing becomes more efficacious in the promotion of health and well-being than fasting. That it requires concentration of mind, commonly known as prayer, is Self-understood. Every person past twenty-four years of age should fast regularly for thirty-six hours out of every seven days, while those past seventeen will find it beneficial to fast for twenty-four hours, and children past eight would be better if denied their breakfast one day out of seven.

When sickness comes we have no desire for food. This is nature's call for fasting. Of course, when nature demands rest for our organic being it is not as pleasant, as a pressure is brought to bear upon the mental conditions as well, which could be avoided, were we willing to be just to ourselves and nature.

One day's fast out of every seven regularly observed will soon convince us of its efficacy and we shall learn to ward off the enemy before our dōor, whom we have attracted to us by our spicy dishes and who lingers about awaiting his opportunity to down us.

Two meals a day is all a person requires in the first place, and it should be remembered that a late breakfast and an early dinner are most conducive to well being, while fleshy people should never eat a breakfast but take breathing instead.

Whatever the malady, it will be best to abstain from foods until the desired end is reached, while the use of frequent breathing will tone up the organs to normal action. Right after a fast fruit juices or butter-milk will prove very beneficial, washing and rinsing your mouth and teeth quite frequently during fasting, using two to three prisma of permanganate of potash for a disinfectant.

If troubled with a suggestion of a cold, sneezing, sore throat, neuralgic pains, catarrh, fevers, headache and many other afflictions stop eating for a day or two or more. Do not draw upon your vital forces, which expenditure will be revenged sooner or later. Keep on breathing with ease and with a mind cheerful, of which we are insured by keeping our spinal column erect and shoulder blades drooping down.

(The Sun-Worshiper.)

Extracts and Notes

If God dwells with one He dwells with all, consciously or unconsciously. If He has some purpose with one, He has some purpose with all; for there is obviously no exception to the omnipresence, the love of God.

* * *

The finite suffers; the infinite lies stretched in smiling repose.

* * *

If we could only understand that in every point of our lives "all is good," we could find no excuse for anxiety. Let us be honest and not say, "we believe in God," while the fear of evil is upon us; but let us confess that we do not believe in God, and admit that this is the whole cause of our distress

* * *

To live in continual dread, continual cringing, continual fear of anything, be it loss of position or situation, is to take the readiest means to lose what we fear we shall lose.

* * *

Nervousness is the scapegoat for much cowardice, ignorance, and perverseness. It is not as respectable as scrofula, which may be inherited, while nervousness is an expression of fear-thought which can be corrected by one's own right thinking.

* * *

When we do love God with all our heart and mind and soul and strength, there can be no room for regret, remorse, rebellion, doubt as to his absolute justice, or anxiety for the present or the future.

* * *

Reason represents the self in man; faith represents the God in man. Reason moves in the sphere of law; faith moves in the sphere of love. Reason dwells amid forms; faith dwells alone in the spirit. Reason dwells in time; faith dwells in eternity. Reason sees only facts; faith sees only Truth. Reason sees the world of appearances; faith sees the world of Reality. Reason asks for the rights of man; faith requires only righteousness. Reason is fearful, cautious, conservative; faith is fearless, bold, and affirmative. Reason doubts and distrusts; faith hopes and trusts. Reason gropes slowly towards the light; faith beholds

it unveiled. Reason is analytical and critical; faith is synthetic and creative. Reason sees differences; faith sees both identity and unity. Reason separates and divides; faith draws together and unites. Reason sees incongruity and discord; faith sees congruity and concord. Reason sees everything imperfect; faith sees everything potentially perfect. Reason sees only a part; faith sees the whole. Reason works by logic; "faith worketh only by Love."

* * *

Sun-worship philosophy sees not God as a personality, but knows God in person, ever creative and executive.

* * *

Since God is the principle from which existence evolves we may only know of God, while God knows us, and by this knowledge of spiritual involution know the self through material attainment,

* * *

Neither beliefs nor well-defined opinions can advance the character of the individual, but actions prompted by common sense and reason will redeem one from all adversities.

* * *

Inreasoning and conversation, in business and habits of life, a plain and unassuming, and the result will prove to be a crowning success.

* * *

Directing our attention to the present need we shall be assured of future gain as well; and be spared the worry of the coming morrow.

* * *

Lack of confidence and self-reliance will make us slaves to conditions and environments of time, subjecting our nature to unbalanced actions, and making us fail to discriminate between justice and injustice

We must first gain an understanding of our ourselves before we attempt to learn what others are and then our attention for learning, investigation, and improvement will be directed to paths assuring us of purpose and action, which will be safe to follow when dealing with the world.

* * *

When offended by word or deed do not resent abuse by abuse lest the injury grow upon you and call from out of nature the insufficiently controlled factors that will prove injurious and put you to sorrow and shame, lowering you in your own and the estimation of others.